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The Upper Triad

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Commentaries and other materials printed in this journal are intended to stimulate constructive thinking and further study along spiritual lines. The Upper Triad material is not prescriptive, but it is suggestive. Each thought may be accepted, deferred, or rejected, in whole or in part, according to the perspective and values of the reader.

Some Basic Assumptions

1. **PURPOSE.** That the purpose of life is the evolution of consciousness through experience and expression. That all life is conditioned by purpose within a grand scheme of progressive cyclic evolution.

2. **CONSCIOUSNESS.** That the spiritual path in its many aspects embraces the higher stages of human evolution in consciousness, as the human soul commits itself to conscious and selfless development. That this process encompasses the development of the inner, latent spirituality and the application of one's faculties in service to God and to humanity.

3. **TRUTH AND REALITY.** That truth can be found in philosophy, religion, and science, which are but aspects of one coherent and inclusive truth having no inherent conflict or contradiction. That truth is relative and can be perceived in many ways and on many levels, according to consciousness.

4. **KARMA.** That human evolution proceeds through many progressive incarnations according to a cosmic law of periodicity, ever onward and upward. That life is conditioned by the Law of Karma, which yields learning experiences and encourages evolution as a consequence of free will, through every thought, feeling, and action.

5. **KNOWLEDGE.** That the real problem of life in the lower worlds is the elimination of glamour and illusion. That perception clouded by glamour and illusion can be fully overcome, as the student achieves the alignment of a purified and integrated personality with the soul, through intelligent meditation.

6. **RELIGION.** That there exists one God, both immanent and transcendent, within which are differentiated all lives and all forms. That there are many paths to God, embracing all religions and spiritual philosophy.

7. **MANIFESTATION.** That God manifests through all lives and all forms. That the true individuality is the soul which inhabits the personality. That the personality is composed of three interrelated instruments: the physical body, the emotional or astral body, and the lower mind. That the soul is the true Self, the essence of divinity within. That the personality is the not-self that must ultimately be transcended in union with the higher Self.

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The Ego (2) [C-1101]

Much of the course of human experience and expression has been accomplished through preliminary, almost unconscious development on physical and emotional (instinctual) levels. As one passes beyond the instinctive levels into the realm of the human ego, the human being becomes more conscious of his or her experience, and the ego naturally emerges as a factor in consciousness. Yet the ego remains rooted in the material aspect of the physical, etheric, astral (emotional), and mental (intellectual) realms.

The first phase of the ego is marked by development as the ego emerges into activity. Although necessary, the ego is an artificial entity, unconsciously created within the personality in response to the illusion of separateness and the unfolding of the waking-consciousness (focus of lower (personality) consciousness). A person naturally identifies with the personality, with the waking-consciousness, and with the ego, without making distinctions between these three things, and without realizing that the true human being is something else altogether (merely utilizing these lower means as instruments for experience and expression).

Ego development is important in the sense that it marks and facilitates the beginning of the active phase of learning through experience. Experience on instinctive levels is largely unconscious and passive. With the emergence of ego the pace and breadth of learning increases substantially. It is the ego that makes the personality instrument coherent and able to function in the lower worlds (although conscious, from the higher (soul) perspective, a person developing and functioning at the ego level is wholly asleep). Thus ego development is largely mechanical, active yet governed largely by external forces and associated opportunities. As the ego develops there comes a need for self-confidence, for self-esteem, for coherence as a personality. These are all preliminary to actual personality integration. But this development, overcoming insecurities, increasing the strength of personality through ego development, are essential, at this phase.

The second phase of the ego is marked more by expression than by development, though development continues. Through experience and expression, the person is able to grow substantially (more so by virtue of there being a coherent personality). And eventually the personality becomes fully integrated and a coherent whole. But at first, ego expression is characterized by selfish, (necessarily) self-centered expression, through ambition, through achievements, through accomplishments. Later on ego expression becomes less selfish, but remains predominantly self-centered, but with a more humanitarian (and eventually spiritual) focus.

The third phase of the ego is marked by ego transcendence, as the needed experience and expression at the ego level is fulfilled (satisfied) and the inner forces (energies) begin to manifest. During this last phase, the ego is recognized for the artificial entity that it is, the focus of consciousness turns inward toward the soul (higher Self), a distinction is realized between these two levels, and the person (waking-consciousness) begins to identify more with the higher (inner) (real) aspect than the lower (outer) (superficial) (artificial). Through this course, the ego is necessarily tempered and transcended, but not destroyed. The ego becomes responsive and subservient to the higher Self (although through inertia the resistance of the ego becomes more subtle). But the shift in identification is substantial. And with the transcendence of the ego, it becomes possible to reach (true) wholeness.

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Sensitivity and the Ego [C-1102]

Though the ego necessarily dominates experience and expression during the period of preparatory work, once the student has embarked upon the spiritual path, the ego must necessarily be tempered and eventually transcended. As this occurs, the natural, inner sensitivity unfolds and the student is able then to be more aware, from a higher, deeper, more noble place in consciousness, and express energies of a more subtle (meaningful) nature.

In the meantime, the ego tends to substantially mask that sensitivity, not through contrivance (which is another problem entirely), but by virtue of its presence. This is not the sensitivity of the (reactive) (insecure) personality but the sensitivity of the (non-reactive) (secure) higher Self expressed through a refined and responsive personality. This (higher) sensitivity brings a gradually deepening awareness of the underlying principles (forces) (energies) (relationships) and insight that is far beyond the ability of the personality (ego) (intellect). But that higher sensitivity and associated awareness and insight and expression is not apparent to the extent of the presence of ego (what seems to be).

The presence of ego, though quite necessary during the precursory stages of human evolution in consciousness, during the latter stages constitutes "noise" that masks the higher impressions, preventing them from registering in the waking-consciousness (conscious awareness) of the student. Whenever the ego is present (whenever the mind is "active") the inner (higher) sensitivity is precluded. Yet that higher sensitivity is essential to ego-transcendence, so the student learns gradually to manage the activeness of the ego, first by distinguishing ego (not-self) from Self, then by actively listening to the Self (not listening to the voice (presence) of the ego) through meditation (and true (non-thinking) contemplation). When the mind (personality) (ego) (intellect) is quiescent, the inner voice (higher perception) (sensitivity) (awareness) (insight) is allowed to manifest unimpeded.

In meditation this is not so difficult (in principle), though it requires considerable patience (persistence) (effort) over a period of time (several lifetimes). Outside of meditation proper this is not so easy. Thus one of the objectives is to gradually and naturally extend the meditative state, or at least much of the character and temperament associated with the meditative state as possible, to the normal activities of life in the lower worlds. Thus the student aspires to function in the lower worlds while retaining the inner connection and associated sensitivity. This is exceedingly difficult, but not ultimately impossible (indeed, it is ultimately necessary). What generally happens is that the person (personality) (waking-consciousness) becomes absorbed in outer experience (the senses) (thinking) (personality-centeredness) and the inner connection is lost (in effect). Thus the focus of attention becomes the achievement of the non-absorbed state, remaining awake in the sense of self-remembering, while all the natural forces of the world, including the ego, conspire to draw the student (further) into absorption.

The ego is an artificial entity (aspect of consciousness), but quite powerful. For the spiritual student the presence of ego is not shunned, but politely not engaged. Through cultivated (active) indifference to the presence of ego (and all that the ego represents), the power and potency of the ego as an independent (artificial) aspect of consciousness is reduced and eventually eliminated (transcended). In the words of Wei Wu Wei, "And I am the presence of the absence of all that seems to be."

The Upper Triad Commentaries

Exuberance [C-1103]

Exuberance is defined as the state of being joyously unrestrained and enthusiastic, of being extremely inflated or profuse. Profusion implies extravagance, while exuberance implies marked vitality or vigor. However positive it may be, exuberance is a decidedly personality-centered experience and indicative of a strong personality.

There is of course nothing wrong with being exuberant (nor is there anything wrong with being personality-centered or having a strong personality). For those who live predominantly in the mundane world, a strong personality is essential. But for those who live predominantly in the real (inner) world, a strong (independently active) personality is a distinct liability (as also a "weak" or passive personality would be a distinct liability). Exuberance tends to be a positive quality, indicative of etheric and emotional vitality, of enthusiasm for life in the lower worlds. But for the spiritual student there are different factors and considerations than are more generally applicable. For the spiritual student, exuberance implies (symptomatically) emotional polarization and a lack of an integrated personality. The spiritual student seeks to become mentally or intuitively polarized, and in transcending the emotional polarization it becomes possible to integrate the personality. Exuberance would tend to undermine that effort.

Exuberance indicates that the emotional body is functioning more or less independently of the personality as a whole (which of course does not really exist in the case of a non-integrated person (in such case the "personality" is a loose collection of physical, etheric, emotional, and intellectual components)). In the non-integrated personality, the emotions may be reactive to physical or mental experience (stimuli), but are not generally responsive to the tempering influence of the personality as an integrated whole nor to the more subtle influence of the higher Self. That more subtle influence cannot even be manifested directly until the personality is properly and fully integrated and that integrated personality becomes responsive to the qualification (presence) of the higher Self.

Exuberance also implies that a person is absorbed in the senses (sense perception), in sense experience and expression, which of course is the case for the vast majority of humanity, who need to be so absorbed in order to experience and express themselves appropriately. But the spiritual student needs to learn not to rely on the senses, not to be distracted by nor absorbed in the senses, but to eventually transcend them altogether (as higher senses begin to manifest, the lower senses cease to serve any real purpose). Enthusiasm for life in the lower worlds is wonderful, yet the spiritual student naturally embraces another form altogether, that being the quiet joy of interior experience, quiet enthusiasm (not excitement) for the experience and expression of the path, of living in accord with the way (higher consciousness) rather than being immersed in the senses.

For the spiritual student the emotions are not properly restrained. Restraint implies unnatural force. The spiritual student naturally prefers to temper the emotions through higher focus, by not engaging the lower emotions, but by cultivating the more refined emotions (e.g., aspiration, compassion, quiet joy). For the spiritual student the emotions are neither restrained nor do they function independently of the whole. Thus for the spiritual student exuberance does not really apply. The quiet joy of the higher (inner) (deeper) Self supercedes any need for exuberance.

The Upper Triad Commentaries

The Lower Flow [C-1104]

There is a not uncommon phenomenon that occurs in the lower worlds of (the perception of) “things falling-into-place” or (the perception of) “being led” to some particular and meaningful experience under somewhat magical circumstances (which may be (wrongly) considered unrealistic in terms of conventional materialism).

These phenomena are entirely consequential in nature. Through personal creativity (actions, behaviors, desires, feelings, thoughts, words, etc.) a person is continually contributing to the lower flow (karmic consequences). Yet all things (actions) are inter-related. And all things exist within a broad context of underlying wisdom (God’s grace) such that things (events) (consequences) happen according to need and responsiveness. That circumstances should appear contrived by external forces should be not be surprising. Some unconsciously evoked forces (circumstances) manifest in rather subtle ways, others manifest more dramatically (e.g., in the feeling that one is being drawn to a place or particular circumstances). People accustomed to being responsive to this flow are rarely surprised by circumstances or their manner of occurrence. Things just happen naturally. God’s grace is certainly a factor in these phenomena, but “God” is not personally involved nor is there any “great” significance to whatever happens.

All is governed by karmic law, yet each person functions with some degree of freedom within the karmic (consequential) field. If a person is responsive to afforded circumstances, then some lesson (assimilation of experience) (expression) is accomplished (some balance of forces is achieved). If a person is not responsive, and yet the force is compelling, then circumstances will be more forceful. And if a person is not responsive while the forces are not compelling, then that non-responsiveness will naturally contribute creatively to further circumstances (but not necessarily consistently with a sense of linear time). “Amazing” things happen all the time, yet most people are simply not aware of what is happening. And those who focus on “amazing” things tend to perceive things as “amazing” that are not generally or really so. It is as much a hindrance to learning to perceive non-significant occurrences as significant as it is to perceive significant occurrences as non-significant.

Circumstances are rarely, if ever, a matter of isolated consciousness. The flow is all-inclusive. Thus a person may attract circumstances in which he or she is afforded substantial learning (growing) (deepening) opportunity, or those circumstances may be primarily a matter of providing an opportunity for someone else, in which case a person may play a needed role (service) (with associated karma). Generally, there are lessons and roles for every participant in every circumstance. But that does not mean that every circumstance has great significance. In fact, most circumstances are not particularly meaningful. What really matters is the condition (perspective) in consciousness that a person brings to every situation.

The whole notion of things-falling-into-place is somewhat misleading, as “things” are always in place. The real balance is never substantially disturbed. What varies, substantially, are awareness and realization of the underlying forces (that are expressed within the balance). There is, however, a sense of a balance with the balance. Karma is a restorative force, a force that restores (minor) equilibrium within some broader ever-existing (major) balance. Growth occurs through contrast. Assimilation restores the balance, but the overall circumstance is always in balance.

The Upper Triad Commentaries

Obstruction (1) [C-1105]

Obstruction is the state of being (appearing to be) obstructed, constricted, interfered with, delayed, and/or hindered in a substantial way. Obstruction is potentially a very powerful experience for learning and adaptation. This may take the form of a specific and relatively brief phenomenon with "release" as soon as the lesson is learned or adjustment made, or it may take the form of a more general and longer-lasting phenomenon (e.g., transit by Saturn) with major opportunities, or it may take the form of very long-term denial of apparent freedom (e.g., incarceration).

Obstruction is a consequence. It really does not matter how it comes to be manifested. What matters is how a person responds to the obstruction (opportunity). What matters is that a person should take responsibility for the consequences (acknowledging that one has created one's own circumstances) and be open to learning whatever lesson or lessons are conveyed through the experience. Although every person is creative, through actions, behavior, feelings, thoughts, words, etc., and although every person has inherent power to change one's circumstances, there is no complete control of one's life. There are always constraints or limitations of one form or another. And there is, generally, a not inconsiderable amount of conditioning that further constrains one's apparent freedom. So what matters is how a person deals with all of this.

One approach is action, e.g., either believing that one has complete control of one's circumstances (which is never entirely true) or believing that by taking action one can creatively manage or change one's circumstances (which is generally true, but not necessarily the best approach). In other words, one can confront one's circumstances, forcefully and creatively. The problem with this approach is that one tends thereby to not learn whatever the lesson is that inheres the circumstances, which leads to further and generally more difficult circumstances. One can, if one will, forcefully overcome one's difficulties, but unless the implied lesson is that exercise of force, then one misses the point. Furthermore, if one believes that one knows the implied lesson, then one is generally thereby impeded from learning whatever the real lesson is. Thus it would seem to be better to remain open-minded and not rely on confrontation (which is based on assumption) but rely on openness (intuition).

Another approach is passivity. One can surrender entirely to the process and allow whatever the circumstances are to dominate. This, too, is not necessarily the best approach. With passivity one tends to suffer throughout the process, by remaining vulnerable to all of the forces and conditions of the obstruction. This may indeed leave a very substantial impression (e.g., through pain) but will not generally result in conscious understanding of the implied lessons. One can assimilate unconsciously, however, but that process tends to be much more gradual (and non-dynamic) than other methods.

Another approach, the middle ground, is non-action. In non-action one remains intelligently observant, but without confrontation, without assumption, and generally without giving in to any associated pain or suffering (which is, after all, always self-induced (how one chooses to respond to circumstances)). In non-action one is open to learning, without being overly clouded by one's own biases and without being dominated by the external (obstructing) forces. Where obstruction is associated in some way with one's desires or intentions, then one can release (defer, subject to further realization and adjustment) those desires or intentions, allowing whatever lessons are needed to emerge into consciousness. Non-action is generally the more effective approach.

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Obstruction (2) [C-1106]

Another way of looking at obstruction is to look at where one is intending to go (or what one is intending to do), and attempt to see what more reasonable alternatives there are. Sometimes the lesson is to overcome the obstruction. But more generally the lesson is to find the alternative, the more reasonable path. And sometimes the lesson is simply non-attachment, for one to not make the intended results (destination) (process) so important, thus allowing deeper, broader experience (expression) (understanding) to emerge. One's approach to the process is generally more important than the specific lessons and results to be achieved.

Sometimes obstruction has a broader context than the individual. It may be a collective process, in which one person (sincerely and/or unconsciously) plays an obstructive role that must simply be played, for reasons that may not be apparent (or meaningful) to others. One should not assume that the intended result is particularly important, nor that the obstruction itself is meaningful. But it may be. Some people are naturally obstructive. It is their nature. They unconsciously identify with the resistive force of matter (ego) and naturally resist any change (progress). This may or may not be "helpful" but it is generally rather secondary. One needs to be patient and understanding (and one generally needs to (gently) transcend the limitations implied or conveyed through obstructive people).

Another aspect of obstruction is the cyclic nature of manifestation at all levels. There are cycles (days) of activity (experience, expression, progress) and cycles (nights) of quiescence and assimilation of experience. The dark night of the soul is an example of a more personal cycle of discouragement, apparent obstruction, and painful assimilation and adjustment followed by (and facilitating) renewed (inner and outer) encouragement and growth. Obstruction is a form of tension, preventing or impeding untoward progress. But there are great lessons in tension (contrast) (conflict) (obstruction). The fourth ray (harmony through conflict) generally qualifies all such experience. And all of life in this world is such an opportunity (this is a fourth ray "world"). Progress is achieved through assimilation of contrast.

Some think that an unobstructed life is indicative of spiritual maturity, of things falling-into-place indicative of attunement. That this should be so in most respects is not uncommon among spiritual students, but without contrast, without some challenges in life, there is no real growth, no opportunity to transcend one's limitations. If a person is entirely comfortable with one's beliefs, being confident of their validity, then that constitutes a barrier to deeper truth. Thus challenge is pertinent. And obstruction serves a very useful purpose. The spiritual path is a path of continual deepening, of continual awakening. Being aware of obstruction and being intelligently responsive to implied or inferred possibilities for adjustment indicate some measure of spiritual maturity. To flow with life, drawing insight from every apparent difficulty, is the mark of one who is learning, growing, deepening.

Sometimes there are plateaus, for less deliberate assimilation of experience and for gradual preparation for the next cycle of activity. And sometimes there are peaks and valleys of experience, to be encountered, considered, and worked through. Obstruction is (potentially) a great opportunity for adjustment and progress. Yet the spiritual student should not be obstructive. The role of the spiritual student is to facilitate learning, growing, deepening, without imposing, without obstructing.

The Upper Triad Commentaries

Importance (3) [C-1107]

So. What is important? Dharma. Devotion to the spiritual path and its principles, to whatever extent one understands them. Learning, growing, deepening, serving. Awareness, sensitivity, truth. The heart. Embracing the qualities of the path. Living Tao. Everything else is secondary.

For most people what is important is their own experience and expression, having and doing, family, friends, work. But for the spiritual student, who is no longer enamoured by or immersed in experience, who is more concerned about conscious assimilation of experience and living (being) in accord with dharma, experience and expression as ends in themselves are simply not important. There is family. There are friends. There is work. None are neglected. The student continues to experience. The student continues to express himself or herself in meaningful ways (with spiritual poise), but the focus and emphasis are simply not on experience and expression. Having and doing may have value, but the focus and emphasis for the spiritual student are on being.

Happiness is not an objective for the spiritual student. Yet the spiritual student embraces happiness. There is an inner joyful awareness that permeates the aura. There is happiness. Sensual experience is not an objective (nor even a direct means) of the spiritual student. Yet the spiritual student continues to sense, but without immersion in the outer senses, without being entangled in (outer) sense experience, preferring to watch quietly (in joyful awareness) rather than being absorbed in worldly affairs, preferring to rely predominantly on the inner senses (awareness, intuition, being). The student enjoys life in many ways and through many facets of life, but enjoying life is not the objective. It just happens. Likewise, achievement is not an objective of the spiritual student. Yet the spiritual student achieves (whatever needs to be achieved) without achievement, without striving, without ambition, without ego. Things are simply achieved. Objective reality is not important; it is simply a field for experience and expression, a means to an end, and instrument of what is real. The spiritual student properly respects objective reality and its place in the scheme of things, but does not make it important. It merely has value. Individuality is likewise not important. Individuality is merely a means to an end. It merely has value. Even karma is not really important. It merely has value and provides a context.

So. What else is important? Life. Love. Light. Which are (collectively) simply another way of looking at dharma. Reality. Truth. The spiritual student learns to discern between the real and the unreal, between underlying truth and appearance (that which is merely apparent to the senses), between the personality (mind) (ego) and the soul (inner, higher, transcendental (immanent) Self (that which is immanent and that which is transcendent are one and the same thing (the reality of one's being rather than the apparent reality of the outer self or personality expression))). Life is more real than it appears to be. Love is more real than it appears to be. Light is more real than it appears to be. And there is no real difference between life and love and light. Between the One and the Three (and the Seven and the Twelve).

Yet. When all of these things are properly considered, one returns naturally to what is truly important. Dharma. Devotion to the spiritual path and its principles, to whatever extent one understands them. Learning, growing, deepening, serving. Awareness, sensitivity, truth. The heart. Embracing the qualities of the path. Living Tao. Everything else is secondary. And it remains so.

The Upper Triad Commentaries

Teachings and Context [C-1108]

Every teaching has a context. Depending on the particular circumstances of the student (human being), the student will be naturally drawn to the teachings that are pertinent for his or her current circumstances (abilities, needs, responsiveness, conditioning, context).

What this implies is that no teaching is really complete or perfect for everyone. No teaching is the highest, deepest, etc., for everyone (or in any absolute sense). Every teaching has some context, some purpose, some role, and is eventually transcended (completely in some cases or more generally to some extent) as the student grows and deepens (and achieves the understanding or wisdom that a teaching can convey), and eventually finds something more meaningful to his or her new circumstances. Attachment to teachings thus becomes an impediment to further growth and deepening (and yet, to achieve at some level the student must take the teachings at that "level" seriously enough to accomplish the attended results).

The field of metaphysics is replete with examples of teachings and context. The various metaphysical churches, for example, generally provide considerable encouragement regarding personality development, self-esteem, heart-centeredness, diversity, etc. But eventually, the student must begin to transcend the ego and in order to accomplish this must go beyond conventional or mainstream metaphysics to something more subtle. Going "beyond" does not necessarily imply that the "new" teachings encountered are higher, deeper, or better overall, only that they are more pertinent to the student who needs them. The same is true for the focus on mindfulness encountered in various Buddhist traditions. Mindfulness training is very important and quite valuable (necessary), at some stage of unfoldment, but eventually becomes a limitation, and the student must then go beyond mindfulness.

Even the Upper Triad material has its context and limitations. It is not really appropriate or meaningful for most people, nor for most spiritual students of various paths and traditions. While the underlying principles are sound (at this level), the student may properly need to focus in other ways, that are more meaningful to his or her context (circumstances). So the student should always be amenable to discerning the needs of the particular incarnation or phase of life, assessing one's circumstances and recognizing the needs and appropriate methods. The student should not be attached to any of the teachings, but embrace them to whatever extent they are understood and remain pertinent.

In this process there are a number of "teachings" that seem to remain pertinent but are not necessarily dominant. The preliminary discipline, for example (not smoking, not drinking, not eating flesh foods, meditating, etc.). Once a student has embraced these disciplines, they fall below the threshold of focus, remaining true and meaningful (valuable) (i.e., the student continues to live in accordance with these practices) while the student is more properly focused on deeper and more pertinent issues. Thus most of the teachings remain relevant (in context), but as the student grows and deepens, the focus naturally shifts to more subtle levels. In this sense even mindfulness remains valuable, even as the student passes beyond mindfulness. It is, after all, a means rather than an end in itself. The path is naturally structured, with various phases, stages, and dimensions. The wise student honestly and effectively discerns his or her context, and lives the spiritual life that is meaningful at that "level" to whatever extent the student can.

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Process [C-1109]

At the level of human interest, including both experience and expression, there sometimes arises anxiety over results. The ancient occult adage "Trust in the process" is ever applicable. But in order to trust in the process, one must properly accept that the process may not be entirely what one thinks it is, and the results may not be entirely (if at all) what they are imagined or even desired to be.

The problem is that at the human level there is incomplete awareness and incomplete understanding of both the process and the intended results of experience in this world. The human tendency is, based on experience, to presume both the process and the intended results. But what the human being desires or intends may not (always) be what is actually needed or intended in some higher (non-egoistic) sense. Yet the human being is creative. The human being has considerable capacity to create circumstances (and results) by virtue of thoughts, feelings, and (other) actions. Often, one need only imagine the outcome and dedicate sufficient energy to the creative process, and the outcome will be created. But as the student progresses along the way, there is increasing wisdom (accompanied by deepening humility), and the appreciation that the student may not understand what is best for all concerned, even where there is insight into the karmic balance and the evolutionary context.

Thus trusting in the process means accepting that there is an evolutionary flow (of intended experience and resolution (meaningful results)) and that the forces of evolution are always in effect and will naturally bring about whatever is actually needed, in accordance with the relative ability of the people involved to be responsive. One can still be creative, but it is much more effective to be creative within the context of non-egoism than to be (individually and/or presumptively) willfully creative. This requires not inconsiderable humility. This requires patience and trust. And this (properly) requires acceptance of responsibility for all of one's circumstances.

Yet the ego would rather control those circumstances more deliberately (and take credit for the results). The involvement of ego (willfulness) (personal desire) (selfishness) (self-centeredness) (sincerely so or otherwise) tends to complicate the process (through additional karmic constraints) and undermine the timeliness of results (even though timeliness is something that the student generally cannot comprehend because of its multidimensional nature). And the (creative) direction of the ego is generally not (quite) in the direction of evolution. By trusting in the process (and dampening the involvement of ego), better and more timely results are achieved.

On the other hand, the spiritual student is not properly concerned with particular results (or with any results, per se), but with the process itself (more correctly, with adherence to the path (way) (Tao)). The tendency of looking for results also tends to undermine the process. Yet in the broader perspective, the process is all-inclusive, and all of the "human" tendencies are accounted for (in which case the process is always satisfied). But the spiritual student should, nonetheless, seek to live in accord with the (evolutionary) process, collaborating creatively through responsiveness, and in so doing transcending much of the lower nature (ego) (intellect) (desire) (lower will), etc. With acceptance of the way, and trusting in the process, there need be no anxiety at all (anxiety is merely the murmurings of ego). Without anxiety, one is simply free to allow things to happen as they need to (not passively, but intelligently).

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Respect (2) [C-1110]

Respect is a matter of consideration and considerateness, for oneself (self-respect) and for others. In the worldly sense, respect is based upon cultural conditioning, but more properly on the (mutual) equality of (all) human beings, regardless of respective circumstances, regardless of attitude, behavior, consciousness, cultural conditioning, personality, position, role, etc. Thus respect is not (properly) a matter of deference or non-deference, but a matter of expression (acknowledgement) of that underlying equality. It is a matter of appreciation of the lack of (real) distinction between the various cultures, races, sexes, etc.

In the more metaphysical (mystical) sense, respect goes well beyond the worldly sense and is based upon the reality of the unity of all life. In this sense, it is the God within one, expressed through the personality, that appreciates and respects the God within all other lives, and acknowledges that each life is a divine manifestation, however imperfect that expression may seem to be at the personality level. To respect another human being is to respect oneself. To respect another lifeform (mineral, vegetable, animal, deva) is likewise to respect oneself. Ultimately, all sense of separation or separateness is transcended, and one lives through all lives.

It is not (properly) ever a matter of demanding respect from others, for only the ego (false self) can demand anything. It is not (properly) a matter of expecting others to conform to our sense of propriety (e.g., respecting us), for any form of expectation of others, or imposition upon others, is an expression of lack of respect. Thus respect is a matter of how one treats others (not how others treat us or how others treat themselves or even how others treat others). It is not a matter of judgment. It is a matter of reality and truth.

Respect also includes the sense of not interfering with or imposing upon others, i.e., respecting others' rights to self-determination. This means accepting people as they are, allowing people to be themselves and to express themselves as they care to or need to. This does not mean, necessarily, allowing others to impose upon oneself (depending on the circumstances, one may or may not have any choice in the matter). And this does not preclude being responsible for our children or others who are placed in our care. But it does mean treating everyone with respect, with consideration for their humanity, with appreciation for their divinity, with acknowledgement that God lives equally through all lives.

Respect is also not merely a matter of human relationships. There is also (properly) respect (consideration) (considerateness) with regard to other lifewaves. Humanity is not the primary lifewave nor the "highest" lifeform on this planet. There is no unqualified "right" to appropriation of resources from the other kingdoms (mineral, vegetable, animal). Thus one needs to respect that each lifewave is self-determined (within the context of the evolutionary plan) and that each contributes to the overall balance of this world. One needs to respect the evolutionary plan for life and consciousness as much as possible within the sense of one's understanding (e.g., respect for mineral resources and the health of the planet as a whole, respect for the role of vegetable matter (including food), respect for the role of animals (which role does not include provision of flesh food for human consumption)). Thus one should utilize "resources" of other lifewaves respectfully, gently, considerately, appropriately (not according to rationalization or appropriation) (but according to the flow of consciousness that places all lives in concert (context)).

List of Special Issues - I

The various special issues of The Upper Triad Journal are available, without charge. However, the cost of reproducing and mailing these special issues averages \$ 3 per copy. Contributions to help defray these costs are always appreciated.

No. 1 THE SEVEN RAYS

Contains reprints of the basic commentaries on the seven rays and a compilation of keywords for each ray. [20 pages]

No. 2 MEDITATION

Contains reprints of eight commentaries on meditation as well as two comprehensive meditation outlines. One outline is for individual meditation and the other outline is for group meditation. [24 pages]

No. 3 GLOSSARY

Contains brief definitions for approximately 270 significant words encountered in the various Upper Triad commentaries. [28 pages]

No. 4 INTRODUCTORY MATERIAL

Contains reprints of 41 basic commentaries, ordered progressively by subject. It is intended to introduce the reader to the basic concepts of theosophical philosophy. [46 pages]

No. 5 THE BHAGAVAD GITA

Contains reprints of a commentary introducing the Bhagavad Gita and one commentary for each of its eighteen chapters. [22 pages]

No. 6 CUMULATIVE INDEX

Contains a numerical listing of journals, and numerical and alphabetical listings of article and commentary titles published. [Dated - June 10, 1995]

No. 7 SYNTHETIC TRIANGLES

Contains reprints of four commentaries on synthetic triangles and keywords, illustrative synthetic triangles, and numerical and alphabetical listings of synthetic triangles published. [Dated - June 10, 1995]

No. 8 KEYWORD INDEX

Contains reprints of four commentaries on keywords and keyword indexing, an alphabetical listing of keyword incidence, and keyword summary data. Associated with this special issue is a supplementary computer listing of keyword references. The supplement is available to those readers who already have essentially all of the materials published to date by the Upper Triad Group and who demonstrate (by explanation) a need for the supplement. [Dated - March 2, 1992]

No. 9 THE ENNEADS

Contains reprints of 54 commentaries on the Enneads of Plotinus. [56 pages]

List of Special Issues - II

The various special issues of The Upper Triad Journal are available, without charge. However, the cost of reproducing and mailing these special issues averages \$ 3 per copy. Contributions to help defray these costs are always appreciated.

No. 10 THE SPIRITUAL GROUP AND WORK

Contains reprints of 30 commentaries on (1) goals and expectations of serious spiritual students, (2) the subjective background for spiritual group work, and (3) objective considerations for spiritual group work. [36 pages]

No. 11 ARTICLES --- First Series

Contains reprints of eight articles from 1974. [18 pages]

No. 12 ARTICLES --- Second Series

Contains reprints of 18 articles by Dr. K.M.P. Mohamed Cassim concerned with various aspects of Sufism and meditation. [46 pages]

No. 13 ARTICLES --- Third Series

Contains reprints of 14 articles concerned with various aspects of Theosophy. [44 pages]

No. 14 TRANSITION

Contains reprints of commentaries on death and rebirth. [16 pages]

No. 15 COSMIC FIRE --- Part 1 of 2

Contains reprints of the first 43 of 88 commentaries on the subject matter of a book by Alice A. Bailey entitled A Treatise on Cosmic Fire. That treatise provides a psychological key to the subject of universal manifestation (cosmic creation) through the perspective of the triple fire: (1) fire by friction (the internal fires), (2) solar fire (the fire of mind), and (3) electric fire (the fire of spirit). [46 pages]

No. 16 COSMIC FIRE --- Part 2 of 2

Contains reprints of the remaining 45 commentaries on the subject matter of a book by Alice A. Bailey entitled A Treatise on Cosmic Fire. [48 pages]

No. 17 THE YOGA SUTRAS OF PATANJALI

Contains reprints of 24 commentaries on the Yoga Sutras of Patanjali.

No. 18 INTRODUCTION AND OVERVIEW OF THE UPPER TRIAD MATERIAL

Contains reprints of articles describing the Upper Triad Group and the organization of the Upper Triad Material. [36 pages]



The barriers before us include our thoughts and emotions, our psychic and worldly busyness, and our house of idols, occupying us to no end. Our habits and conditioning keep us intoxicated and dull. If we accept the barriers, we fail to cross the threshold. To cross the threshold from habits and conditioning to emptiness, which is the receptive quality of the soul, we must become still and patient. We must give up certain impulses and let go again and again. This is the way in which we come into our Self. We leave behind our compulsive egos, embodying the "I Am" and selflessness at the same time.

There is something nonexistent, something that cannot be touched, seen, or even thought, and yet this nothing is more important than anything else, the fathomless source of all qualities and all possibilities.

Within the heart of each human being is a point of contact with the immeasurable dimension outside of all existing things. God, the Absolute, is not another existing thing among other existing things, but the dimension that makes all existences possible and from which they derive their Being.

The awakening to Being requires emptying oneself. But this emptying allows for a new quality of relationship and an alchemical transformation of energies.

Whatever occupies our attention -- whether inwardly or outwardly, whether profound or trivial -- is what we are at that moment. Therefore, if we are attentive only to the outer world, we forfeit our own inner life.

There is a self-created Hell, the illusions constructed by our habitual desires and patterns of false thinking; and there is a fundamental, underlying reality that feels whole and beneficent.

To value going beyond this identification of consciousness with experience represents a major breakthrough.

One realizes the degree of unconscious suffering that ordinary life represents and begins to acquire a new attitude of remembrance or mindfulness. The expectations one has about life change: fulfillment comes less from material or ego satisfactions and more from the transformation of perception through awareness.

The Work exists to help us to remove all that separates us from Reality.

We should understand consciousness as the context and not the contents.

Lunar Table for 1996

The following table of new and full moons for calendar year 1996 is provided for those students who are involved in the monthly planetary work. For U.S. Central, Mountain, and Pacific Standard Time, subtract one hour, two hours, and three hours, respectively, from the time shown for Eastern Standard Time. For Daylight Savings Time add one hour to the appropriate Standard Time.

Sun Sign	Lunar Event	Eastern Standard Time		Greenwich Mean Time	
		Date	New York	Date	London
Capricorn	Full Moon	5-Jan-96	3:52 PM	5-Jan-96	8:52 PM
	New Moon	20-Jan-96	7:51 AM	20-Jan-96	12:51 PM
Aquarius	Full Moon	4-Feb-96	10:59 AM	4-Feb-96	3:59 PM
	New Moon	18-Feb-96	6:31 PM	18-Feb-96	11:31 PM
Pisces	Full Moon	5-Mar-96	4:24 AM	5-Mar-96	9:24 AM
	New Moon	19-Mar-96	5:46 AM	19-Mar-96	10:46 AM
Aries	Full Moon	3-Apr-96	7:08 PM	4-Apr-96	12:08 AM
	New Moon	17-Apr-96	5:50 PM	17-Apr-96	10:50 PM
Taurus	Full Moon	3-May-96	6:49 AM	3-May-96	11:49 AM
	New Moon	17-May-96	6:47 AM	17-May-96	11:47 AM
Gemini	Full Moon	1-Jun-96	3:48 PM	1-Jun-96	8:48 PM
	New Moon	15-Jun-96	8:37 PM	16-Jun-96	1:37 AM
Cancer	Full Moon	30-Jun-96	10:59 PM	1-Jul-96	3:59 AM
	New Moon	15-Jul-96	11:16 AM	15-Jul-96	4:16 PM
Leo	Full Moon	30-Jul-96	5:36 AM	30-Jul-96	10:36 AM
	New Moon	14-Aug-96	2:35 AM	14-Aug-96	7:35 AM
Virgo	Full Moon	28-Aug-96	12:53 PM	28-Aug-96	5:53 PM
	New Moon	12-Sep-96	6:08 PM	12-Sep-96	11:08 PM
Libra	Full Moon	26-Sep-96	9:52 PM	27-Sep-96	2:52 AM
	New Moon	12-Oct-96	9:15 AM	12-Oct-96	2:15 PM
Scorpio	Full Moon	26-Oct-96	9:12 AM	26-Oct-96	2:12 PM
	New Moon	10-Nov-96	11:17 PM	11-Nov-96	4:17 AM
Sagittarius	Full Moon	24-Nov-96	11:11 PM	25-Nov-96	4:11 AM
	New Moon	10-Dec-96	11:57 AM	10-Dec-96	4:57 PM
Capricorn	Full Moon	24-Dec-96	3:42 PM	24-Dec-96	8:42 PM

Solar Table for 1996

The following table of major solar events for calendar year 1996 is provided for those students who are involved in the solar meditation work. See Commentary Nos. 469 and 470 for more general information.

Solar Event	Eastern Standard Time		Greenwich Mean Time	
	Date	New York	Date	London
Vernal Equinox	20-Mar-96	3:04 AM	20-Mar-96	8:04 AM
Summer Solstice	20-Jun-96	9:25 PM	21-Jun-96	2:25 AM
Autumnal Equinox	22-Sep-96	1:01 PM	22-Sep-96	6:01 PM
Winter Solstice	21-Dec-96	9:07 AM	21-Dec-96	2:07 PM

Three Major Festivals

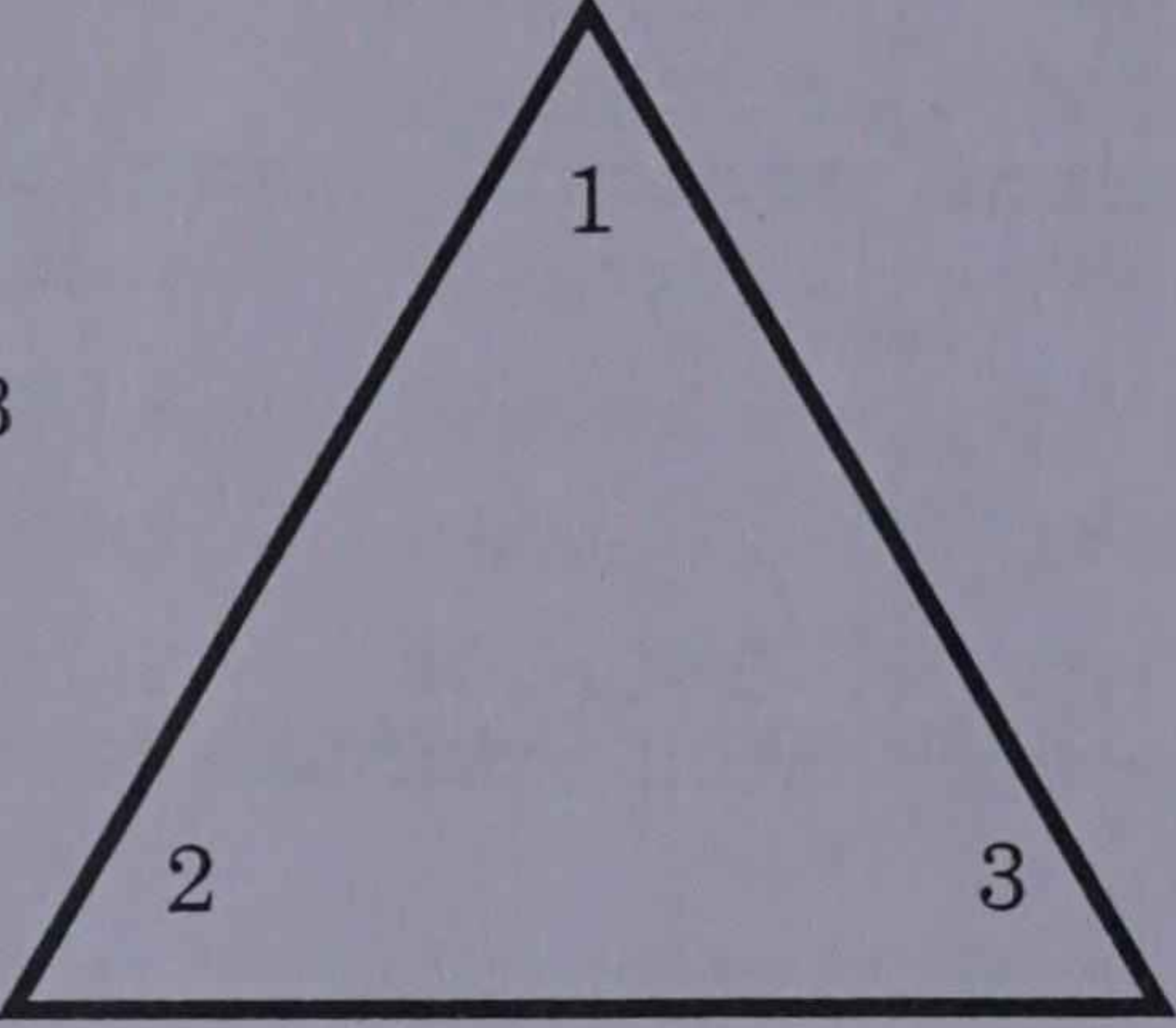
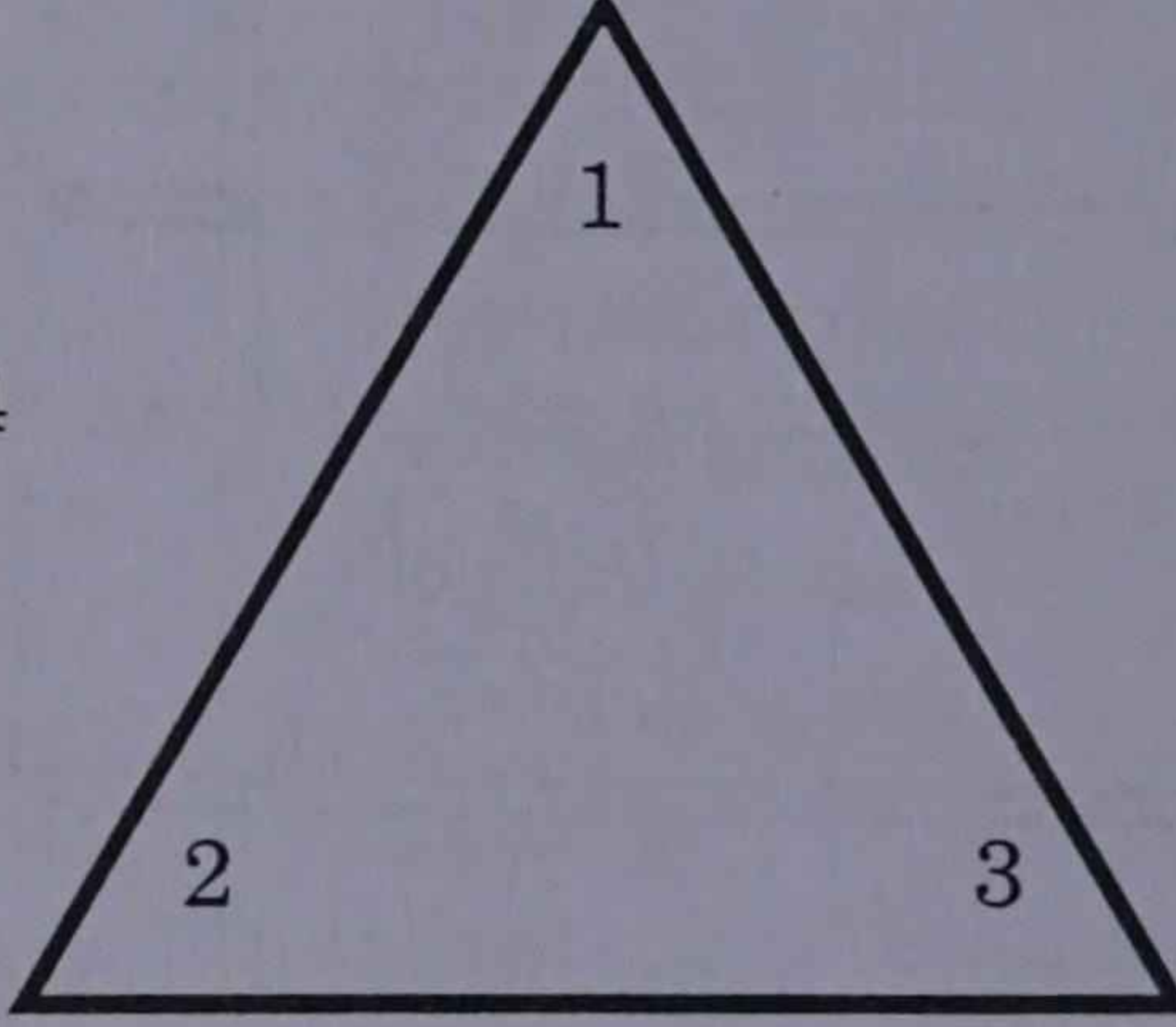
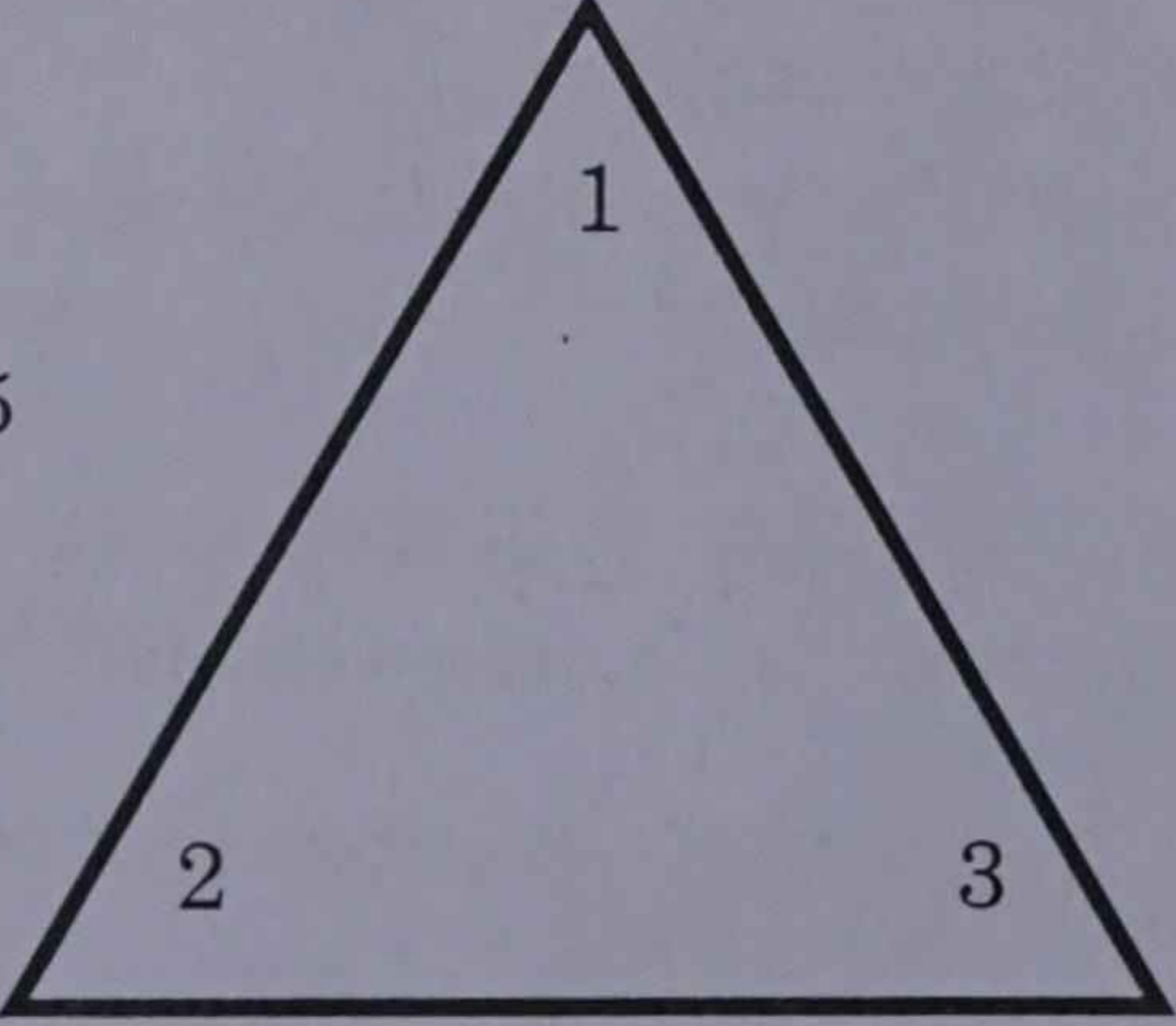
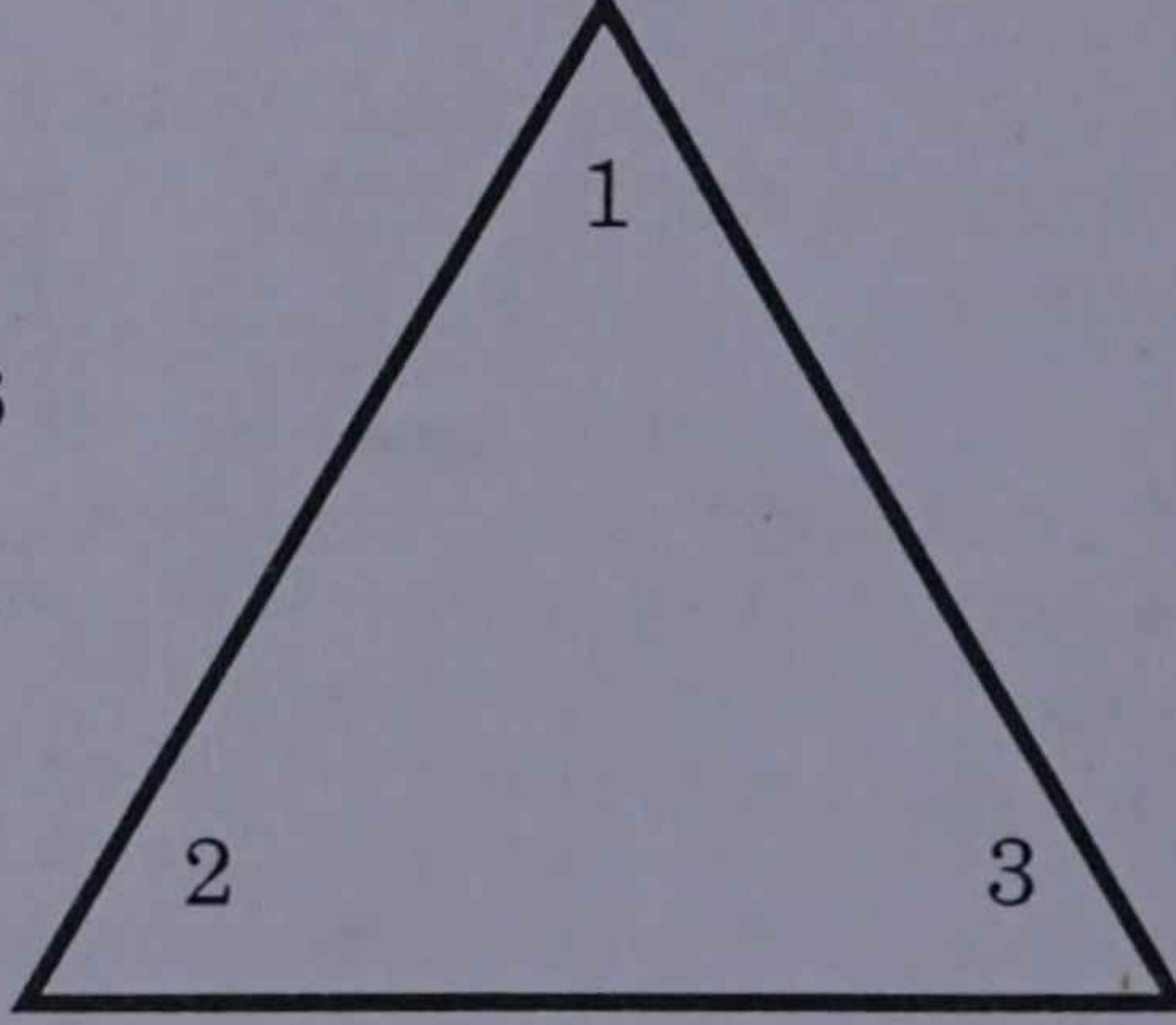
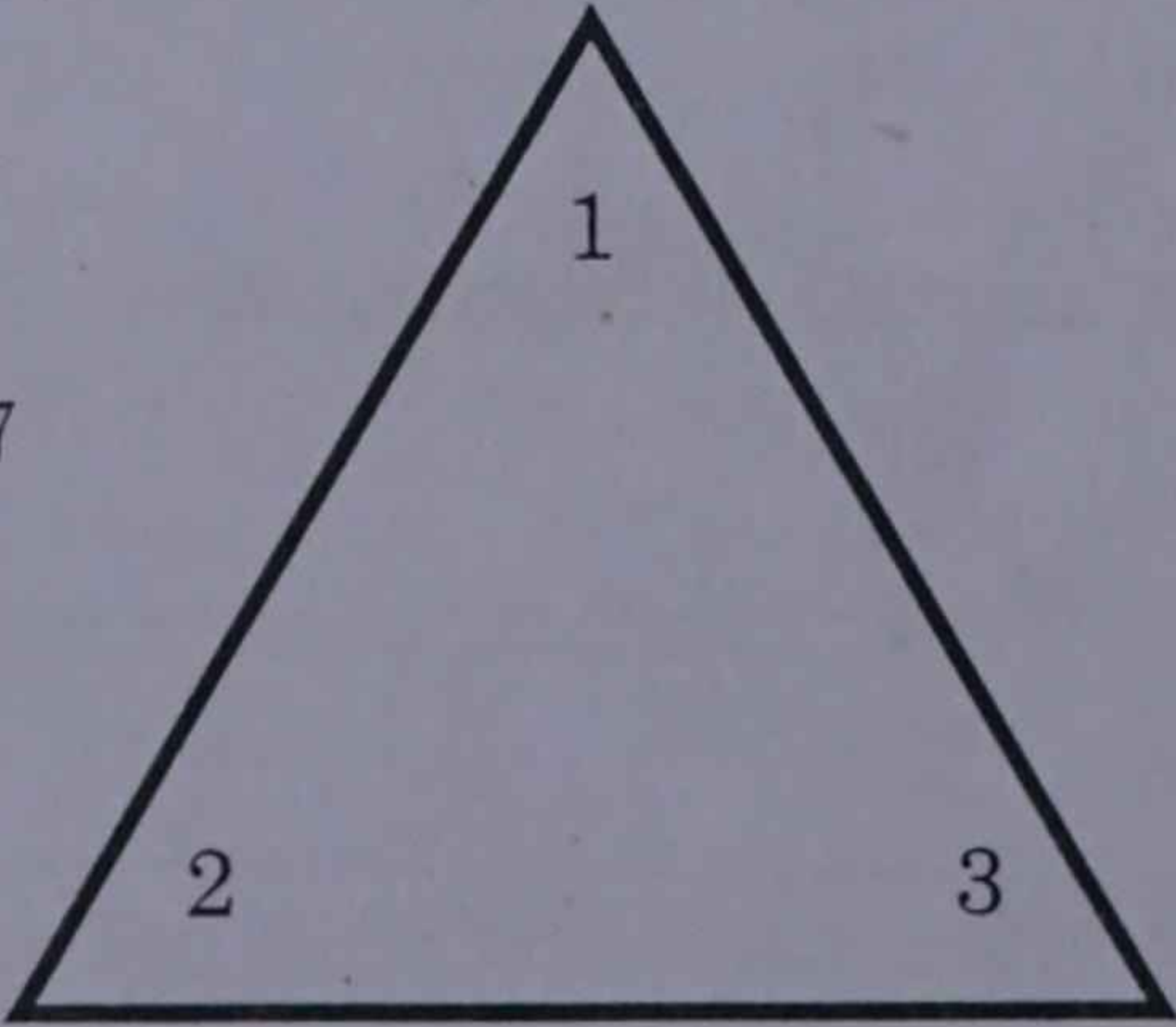
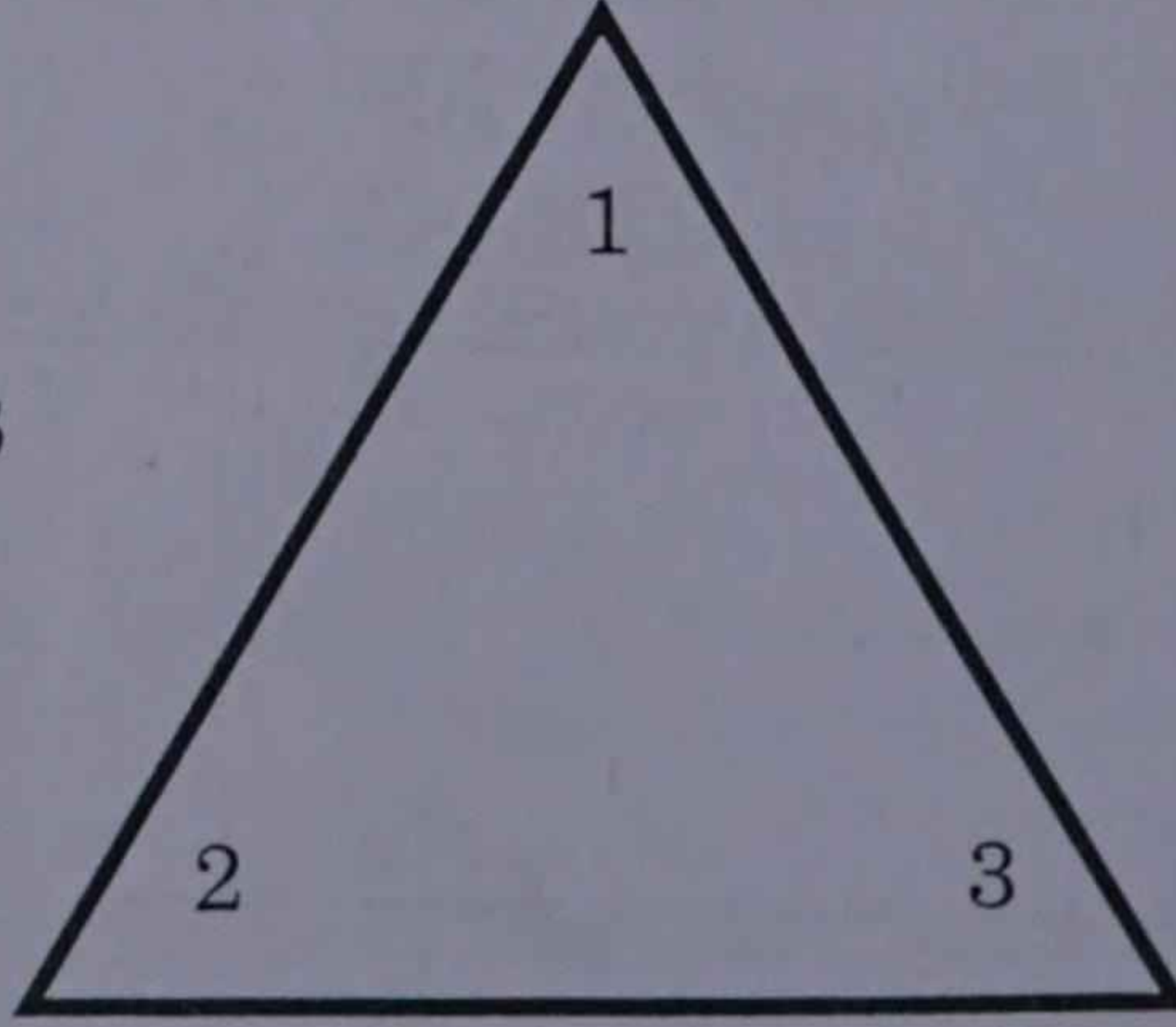
The following table of the three major full moon festivals for calendar year 1996 is provided for those students who are involved in the monthly planetary meditation work. See Commentary Nos. 210 and 383 for more general information.

Lunar Event	Eastern Standard Time		Greenwich Mean Time	
	Date	New York	Date	London
Easter - Aries	3-Apr-96	7:08 PM	4-Apr-96	12:08 AM
Wesak - Taurus	3-May-96	6:49 AM	3-May-96	11:49 AM
Goodwill - Gemini	1-Jun-96	3:48 PM	1-Jun-96	8:48 PM

Each of the major solar events and each of the full moon festivals covers a period of five days, with the actual point of the solar event or full moon having central significance.

Synthetic Triangles

Synthetic triangles are aids to meditation and philosophical study. The various keywords indicate relationships between the three points of the triangles, while the various numbers indicate relationships through correspondence with the seven rays. Further information is available in Special Issue No. 1 (The Seven Rays) and in Special Issue No. 7 (Synthetic Triangles).

<p style="text-align: center;">Harmony</p> <p>No. 583</p>  <p>Balance Healing</p>	<p style="text-align: center;">Abandonment</p> <p>No. 584</p>  <p>Leaving Going Somewhere</p>
<p style="text-align: center;">Purpose</p> <p>No. 585</p>  <p>Humility Considerateness</p>	<p style="text-align: center;">Power</p> <p>No. 586</p>  <p>Conscience Service</p>
<p style="text-align: center;">Love</p> <p>No. 587</p>  <p>Compassion Impersonality</p>	<p style="text-align: center;">Impersonality</p> <p>No. 588</p>  <p>Love Compassion</p>

The Mantram of Unification

The sons of men are one and I am one with them.
I seek to love, not hate.
I seek to serve, and not exact due service.
I seek to heal, not hurt.
Let pain bring due reward of Light and Love.
Let the soul control the outer form, and life, and all events.
And bring to Light the Love
That underlies the happenings of the time.
Let vision come and insight.
Let the future stand revealed.
Let inner union demonstrate, and outer cleavages be gone.
Let love prevail. Let all men love.

Mantram of the New Group of World Servers

May the Power of the one Life pour through the group of all true servers.
May the Love of the one Soul characterize the lives of all who seek
to aid the Great Ones.
May I fulfill my part in the one Work, through self-forgetfulness,
harmlessness, and right speech.

Please use this space to print the names and addresses of any persons who may be interested in receiving the Upper Triad Journal. Each person listed who is not already on an Upper Triad mailing list will be sent a sample copy and given an opportunity to subscribe.

Announcements

Contributions are always appreciated to help defray the cost of printing and mailing the Upper Triad Journal, and to help defray the cost of reprinting the various special issues. The approximate cost of printing and mailing the bi-monthly Journal, for domestic subscribers, is \$ 12 per year. The approximate, average cost of reprinting and mailing the various special issues is \$ 3 each.

Errors occasionally occur in the preparation and/or production of these Upper Triad materials. In the event of missing pages, etc., replacement sheets are available upon request.

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The Upper Triad Group is currently understaffed and undergoing some financial difficulties. We appreciate your patience during these difficult times.

For information on Upper Triad Group activities in the Washington, DC metropolitan area, please write to the address below or telephone (301) 916-2933. Fax (301) 916-6959.

The Upper Triad
P.O. Box 2050
Germantown, Maryland 20875-2050 (USA)

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