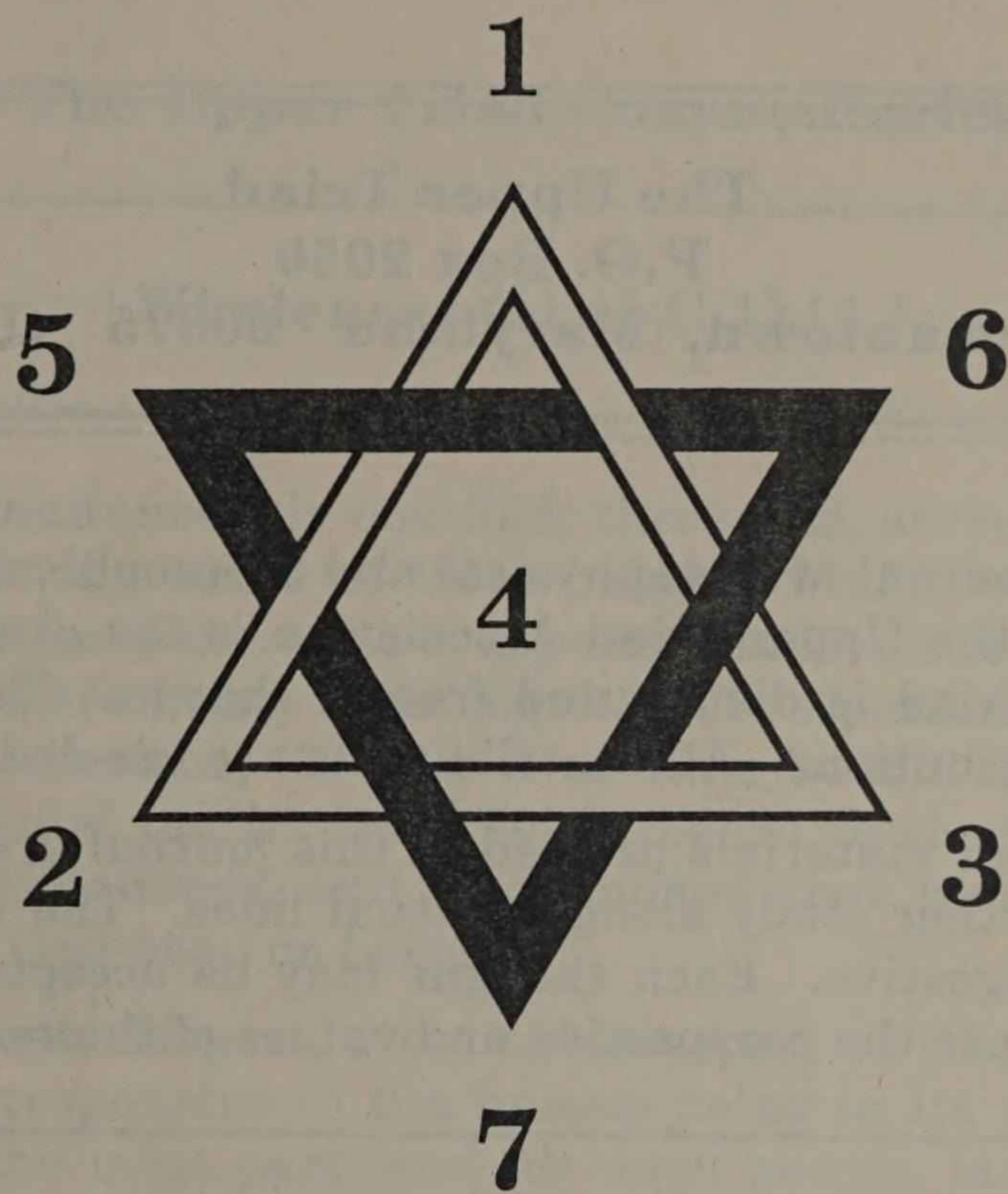


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The Upper Triad

Issue No. 202: March - April 1996

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The Upper Triad is published bi-monthly and distributed free of charge by the Upper Triad Association, P.O. Box 2050, Germantown, Maryland 20875.

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

The Upper Triad is a journal of metaphysical and theosophical philosophy. The journal is published periodically by the Upper Triad Association, a tax-exempt, non-profit, philosophical society. The Upper Triad is distributed free of charge. This work is financed almost entirely by voluntary contributions. All contributions are tax-deductible.

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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Wholeness (1) [C-1111]

The human being is simultaneously one-fold, three-fold, seven-fold, and a manifold. The human being is one-fold in the sense of there being a whole, whether or not there is any conscious or direct integration of the various aspects and levels (bodies). The human being is three-fold in the sense of there being three aspects, (1) a personality having physical, emotional, and intellectual dimensions, (2) a soul of atma-buddhi-manas, both transcendental and immanent, transcendental (on its level) with regard to the personality, yet underlying the personality with its immanence, and (3) a monad that remains on its level, virtually indistinguishable from the God-head or Logos.

The monad is the highest, deepest, most noble aspect of the human being, yet remains largely uninvolved and unresponsive to the human being in its other (lower) (two) aspects. Similarly, the soul is for the most part, and for most people, largely uninvolved and unresponsive to the personality. The monad reflects itself into the soul which in turn reflects itself into the personality. Thus the soul is an artificial entity with regard to the monad, yet it is more real than the personality.

Each personality lives only for a single lifetime. Each successive personality is created by the soul and is generally improved over the previous personality, based on assimilation of experience. A personality matrix or archetype exists within the soul and it is that matrix that is developed through the experience and expression through the instrument of personality. The soul is sexless. But the personality matrix (archetype) is bi-sexual, though in each incarnation the personality is expressed sometimes as male, sometimes as female, so that the qualities of each may be developed and assimilated. The human being embodies both the masculine and feminine principles.

Thus the personality is the vehicle of experience and expression in the lower worlds. It is the personality that experiences the illusion of separateness and ego. The soul merely assimilates the experience of the personality, indirectly, through the overall consciousness, and primarily through sleep and through the interval between lives. The personality deals with knowledge and understanding. The soul deals, indirectly, with understanding and wisdom. The understanding and wisdom of the soul is available to the personality only to the extent that the personality (mind) (heart) is responsive. That responsiveness requires very substantial cultivation and occurs primarily through the process of the spiritual path and its various practices.

The human being is seven-fold in the sense of having seven bodies or vehicles of consciousness, corresponding loosely to the seven planes of consciousness. There is a dense physical body and its etheric (vital) (energy) double. There is an emotional (astral) body. There is a concrete mind that is part of the personality and an abstract mind that is part of the soul. These are loosely related but become more closely related as the bridge of consciousness (antahkarana) between the personality and the soul is built. In addition to the abstract mind of the soul there is a buddhic sheath and an atmic sheath, not properly bodies. There is a causal body which is the vehicle proper of the soul in its three aspects (atma-buddhi-manas). This causal body is the storehouse of understanding, wisdom, conscience, quality, etc., gleaned from the experience and expression of the various personalities over various (many) lifetimes. And there is a monadic vehicle of some sort, well beyond the ken of the mortal mind.

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Wholeness (2) [C-1112]

The relatively undeveloped and unrefined human personality is also manifold, in the sense that the physical, emotional, and intellectual components are not (generally) integrated and therefore in the sense that there are many centers of consciousness that compete for attention. Yet once the personality vehicles are refined and properly integrated (into a single, coherent personality energy), then it becomes possible to build the bridge (proper link) with the soul. Until then the qualification of the personality by the soul is minimal and indirect. After alignment, that qualification is substantial and more direct (although the soul on its level remains transpersonal). Integration occurs only after many lifetimes of experience and alignment of soul and personality occurs only after a number of lifetimes of dedicated "work" in the context of the spiritual path.

While the human being is a whole, a single entity, it is necessary to treat the person in its various aspects in order to achieve self-realization. This is because the waking-consciousness (ego) (intellect) (feelings) that most people identify with is not the whole self and is not even capable of embracing the whole self. The personality (ego) (intellect) is artificial and limited in consciousness and in expression. In order to achieve proper integration and alignment (of the whole self) one must be able to focus within the highest aspect of the Self. The personality cannot do this. The ego cannot do this. The intellect cannot do this. But the personality (ego) (intellect) often (but necessarily falsely) believes that it can (that it is the whole self).

In fact, resolution (realization) can only occur when the waking-consciousness (focus of objective awareness) can discern the distinction between the lower two aspects (personality-ego-intellect and the soul (atma-buddhi-manas)), between the lower self (not-self) and the higher Self. Once that realization has occurred (properly, not merely intellectually), then the lower consciousness is sublimated in the higher and the higher manifests holistically (because the lower self is no longer functioning in its sense of (false) independence and separateness). Of course this (sense of) wholeness does not include the monad (which remains on its level), but it is the best that a person can do while in incarnation under current circumstances (stage in evolution). Indeed, the monad is so far "beyond" the waking-consciousness that it can only barely be sensed even at the soul level.

Thus wholeness is progressive. It begins with a person (personality) integrating the various elements of the lower self (physical body, etheric double or vital body, astral or emotional body, and the concrete mind). Then it progresses to transcending the artificial self (ego) (intellect) in alignment of that lower self with the higher Self of atma-buddhi-manas (the practical union of soul immanent with soul transcendent). To do so, the manifold nature of personality becomes integrated as the three-fold nature of the whole person becomes resolved into (as) a single, coherent energy (which it is in actuality).

Wholeness is also progressive in the sense that identification becomes broader and broader as evolution proceeds. A person begins with (lower) self-identification. As self-identification broadens internally, it also tends to broaden externally, as a person progressively transcends identification with his or her sex, race, country, culture, etc., to be more and more inclusive (all of humanity, all of life). Eventually one realizes this wholeness and inclusiveness not merely intellectually, but actually, as one feels (senses) through all lives and all levels, simultaneously, as one participates (more and more) consciously in the one life.

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Three Stages of Yoga [C-1113]

The spiritual path of more deliberate evolution in consciousness may be viewed in a number of different but complementary ways. One perspective focuses on the three formal stages (probationary path, path of discipleship, and path of initiation); another focuses on successive mastery of the various levels of consciousness (dense physical, etheric, emotional or astral, lower (concrete) mental (intellectual)). Yet another (practical) perspective (that of yoga) involves the three stages of physical, psychological, and spiritual development (mastery).

These are, in effect, the three stages of yoga, where yoga is perceived in the broader context (union and the process through which union is achieved). The first stage is the preliminary stage of physical discipline and purification (which also facilitates emotional refinement and self-control at that level). The second stage is the intermediate stage of psychological growth and refinement. And the third or highest stage is that of spiritual deepening leading to self-realization. One must necessarily have mastered the preliminaries (physical and emotional discipline and purification) before one can effectively progress through the intermediate stage, and likewise, one must necessarily have mastered the intermediate (tempering of the ego and the intellect) before one can effectively progress through the higher stage. To embark upon the "higher" work without the necessary prerequisites inevitably leads either to failure or delusion (through self-appeasement). One tends to quickly reach a plateau and be artificially contented, unless one has actually done the necessary work and is prepared (and determined) to go forward.

Many who perceive or embark upon the physical discipline of yoga fail to realize that it is just the first step along the way, that it is merely preliminary and necessary to further work. Until the physical body is conquered (mastered) (disciplined) it is virtually impossible to make progress on the next level (emotional). Yoga as a physical discipline is one of the various techniques for effectively mastering the physical body. In this sense, preliminary yoga involves both carefully structured exercise and properly cultivated diet, resulting in greater (optimal) physical health and (etheric) vitality. But this is not (properly) an end in itself, but simply facilitates emotional growth (tempering and refining the emotions) so that the student can progress to the intermediate stage.

The real challenge would seem to be at the intermediate levels, where the mind (intellect) (ego) (the personality as a whole) must be conquered and transcended. This is where yoga (and other (proper) techniques which are merely alternative forms of yoga by some other name) is (are) fully exercised. The human personality in its various aspects is (in practice, not so much in principle) rather complicated. The personality naturally resists any attempts at discipline, refinement, transcendence, etc., because it feels threatened (of losing itself in the process). But as yoga practice is applied properly (intelligently), the diverse elements (forces) of personality are progressively understood, tempered, and transcended.

Not all spiritual students must devote a great deal of time and attention to (physical) yoga practice in the current life. If one has previously made such an investment of time and energy, and has successfully mastered the physical and emotional domains, then it is relatively easy for such a student to recapitulate and move on to the next stage. But the work (physical-emotional-preliminary and psychological-intermediate) must be done at some point.

Three Gunas and Ego [C-1114]

The ego is an artificial entity produced by immersion of the human being in the material worlds, compounded by delusion of the senses and identification of manifesting consciousness with the (merely apparent) separateness of the human personality. It can function only at the personality levels (physical-emotional-mental) and is incapable of transcending the limitations implied by manifestation in these lower worlds. It serves a purpose, facilitating experience and expression for the relatively undeveloped, but for the student to pass successfully from the psychological stage to the spiritual stage, the ego must be progressively tempered and eventually dissolved.

But the nature of ego varies considerably according to the evolutionary circumstances (progress in consciousness) of the student. Being of the material worlds, the ego is subject to the three gunas, being comprised of these three elements, in varying degrees, and reflecting (embracing) (exhibiting) the quality of consciousness thus far achieved. All three gunas are therefore present, but one or another of the gunas may actually dominate the conditioning (ego) of the personality. Thus egos may be distinctly sattvic, rajasic, or tamasic (or less distinctly so in some cases).

Tamas is a matter of inertia, of illusion, ignorance, the lower passions, indolence, delusion, malice, selfishness, coarseness, etc. Tamasic ego is predominantly selfish and self-centered, unable (or unwilling) to appreciate the needs or interests of other people. The independence of the tamasic ego is profound (delusion). The tamasic ego is substantially separative, yet lacking the awareness of its own nature. Tamasic egoism is based in the material nature (predominantly physical and emotional). While tamasic egoism is coarse and strong, it is not "intelligent" enough to actively resist the inexorable force of evolution. Thus one progresses from tamas to rajas very gradually but largely uneventfully (unconsciously).

Rajas is a matter of activity, of earthly and sensual pursuits, of mundane knowledge, arrogance, attachment, ambition, competition, likes and dislikes, etc. Rajasic ego may or may not be selfish, but it tends to be self-centered. Most of the personality and psychological development occurs through rajas. The independence (delusion) of the rajasic ego is considerable but less substantial than tamas. Rajasic ego is moderately self-absorbed but more aware and more able to deal with concepts of life and consciousness. Rajasic egoism is based also in the material nature, but is predominantly emotional and mental (intellectual). Rajasic egoism is not as coarse as tamasic egoism, but it is potentially much stronger, and more potent by virtue of its "intelligence" (all of what is commonly referred to as intelligence is artificial). Thus rajasic egoism can (and generally does) actively undermine the progress in consciousness in order to preserve itself and its position of influence.

Sattva is a matter of harmony, of radiance, of higher and more noble pursuits, illumination, insight, peace, dispassion, growth in the sense of deepening, understanding, goodness, humility, love, truthfulness, moderation, etc. Sattvic ego is substantially less self-centered than the others, but still clinging, in its subtle ways, to a sense of its own existence. Yet the sattvic ego is able to begin to consider the possibility of its own artificial nature, and therefore, eventually, the sattvic ego is able to cooperate in its own moderation and dissolution. Sattvic egoism is based in the more refined material nature and is predominantly intellectual (but potentially somewhat responsive to the intuitive (higher, transpersonal) nature).

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Philosophical Basis (1) [C-1115]

In the sense that philosophy is a broad realm that includes art, science, psychology, religion, etc., there are, fundamentally, two different kinds of philosophical basis, (1) that which is based on testimony or has a theoretical basis and is confirmed to some extent on the further basis of (outer) experience and/or sensibility, including scientific (or not-so-scientific) observations and interpretations), all of which constitutes an artificial basis, and (2) that which is based on inner experience and confirmed through underlying consistency, which constitutes a natural basis.

Revealed religions fall into to first category, based on (presumed) inspiration and testimony. Academic approaches to psychology and philosophy generally fall into the first category as well, being based, generally, on rationalization (with experience and interpretation providing a basis for rationalization, but with the psychological or philosophical system (theory) deriving from the rationalization). Any approach that relies on testimony, interpretation, and/or rationalization has an artificial basis. That does not mean that it lacks truth, but it generally means that the truth revealed or expressed through such a system is limited in its depth and breadth, limited in its general validity, and limited in its further applicability.

Revealed religions tend to address specific cultural and temporal needs. Academic approaches tend to lack the inspiration (intuition) of recognition-of-reality, being misled by appearances (and the fitting of (presumed) facts to the theory is inherently less than a wholly objective process). Most psychological systems are really theories based on observation, evaluation, and systemic contrivance (contriving a theory that fits all of the apparent observations and interpretations). That such a theory may have some validity or applicability does not mean that it has a more natural basis or that it is applicable in some broader (e.g., metaphysical) context. Yet artificial systems (psychological, philosophical) can be quite useful.

But natural systems are a different matter altogether. And all natural systems are both self-consistent and consistent (or complementary) to each other (depending only on perspective). Within each of the various and diverse religions of the world (revealed and otherwise) there exists a core of metaphysical (mystical) teaching that is based on the underlying natural system (the esoteric philosophy, ageless wisdom, etc.). And likewise in each of the artificial psychological and philosophical systems there is generally some underlying truth. But the spiritual student (of whatever faith or path) is able, eventually, to recognize for himself or herself the underlying truth of anything that is studied or considered. And what the student finds, necessarily, is that there is a common underlying natural truth to the esoteric philosophy that touches in some way virtually every meaningful religious, philosophical, and psychological system.

Armed with the keys (conscience) (intuition) based on previous experience and training, the student can discern the depth and breadth of value of any legitimate system (and recognize its limitations and its applicability), even without knowing the particular language or semantics of the system, because each teaching can be "seen" in the context of that deeper, nameless, ageless wisdom that transcends both language and culture. And yet, given a choice, the student would naturally study or embrace a natural system (or the natural elements of an artificial system) than an artificial one. It is simply more effective (except that each system contributes something to the whole).

Philosophical Basis (2) [C-1116]

So, what are the elements of a natural system? Firstly, a natural system needs to be consistent with observable reality, particularly with clear metaphysical perception of the world as it is (as it seems to be), including the underlying basis in consciousness (seven planes), energy (seven rays), and life (seven kingdoms and seven lifewaves). The particular systemic perspective may be different and the terminology may be different, but the correlations should be obvious. Secondly, a natural system needs to be consistent with experience and verifiable through the inner senses (intuition). This is not a democratic process, but a matter of realization (recognition of actualization). And thirdly, a natural system needs to be wholly uncontrived (absent any rationalization or intellectual embellishment) and not reliant on interpretation.

Natural systems are themselves subject to interpretation, though the wise rely on the intuition for insight rather than the intellect for interpretation (which may or may not be consistent with insight). Astrology, for example, is a natural system, albeit subject to great misunderstanding and misinterpretation. But the underlying philosophical basis is natural. There are astrological forces. But astrology without appreciation of the (deeper, less apparent) underlying principles is somewhat misleading. Likewise the mystical traditions of each of the world religions are based on the underlying esoteric philosophy. The western esoteric tradition (Judaic-Christian-Islamic mysticism) (and western occultism) is remarkably consistent with the eastern esoteric tradition (Hindu-Buddhist-Taoist mysticism) (and eastern occultism). Theosophy, despite its intellectual excesses, is also generally consistent with the underlying ageless wisdom.

Whenever there are interpretations, there is a diffusion and undermining of the quality and consistency and validity of the teaching. Thus one should not rely on any (presumed or self-proclaimed) external authorities, but one should, in going within, find the assurance (revelation) (insight) of the inner teacher. Of course, in order for the student to be able to do this effectively, the student must have tempered the lower self to a large extent and must have transcended the ego (intellect) (personality) likewise. In the meantime, the student should embrace or incorporate whatever teachings "feel" right but consider what feels "right" to be provisionally valid. A distinction needs to be made between what is actually true (unknowably so) and what is presumed to be true. Facts may be observables (at best) but these are also (really) presumptions based upon interpretation of observables.

If one is broad-minded and intuitive (if one is properly prepared (trained)), then the correlations and consistencies of the various natural systems will be apparent as will the extent of validity of elements of artificial systems. Thus the spiritual student need not re-learn all of the knowledge and understanding acquired in previous incarnations but simply utilize the intuitive keys to the mysteries (wisdom) in tapping into the knowledge and understanding that is there, inherently, that the student is able to embrace based on earlier work. The same keys work for the Qabalah that work for the Tao. The same keys that work for astrology work also for the seven ray perspective. And likewise for every legitimate system (perspective) (path).

The real underlying philosophical basis is simply truth and reality. Thus the quest is simply becoming more and more able to discern the truth, being more and more aware of reality, more and more able to serve effectively.

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The Polarian Root-Race [C-1117]

The first of the seven great root-races of the current round on this globe (Earth) is called the Polarian root-race. In the Polarian epoch what is now humanity had only a dense physical (ethereal) body and no (manifestation or indication of) higher principles. While this was a "human" epoch, it was also a recapitulation (as is each turn of the evolutionary spiral) of the passage of what is now humanity through the mineral stage, and particularly in recapitulation of the development undertaken during the first round. Thus humanity was not mineral but was mineral-like during the Polarian epoch.

During the Polarian epoch "humanity" was largely ethereal (gaseous), as the planet was not yet fully solidified. The opportunities for humanity (in manifestation (incarnation)) were therefore quite limited compared to the present state. The human body, then being gaseous, was large and loosely defined. There was a sense organ, capable of sensing relative heat (or its relative absence). That organ was localized, while eventually (now) the ability to sense heat and cold is generalized (extending over the entire body). But during the Polarian epoch experience was rather primitive.

Propagation during the Polarian epoch was also rather primitive, in which a body could divide into two similar but necessarily smaller pieces. Since there was no vital or etheric body, there was no means of growth. There was of course an etheric region (in the field of consciousness), but humanity without an etheric body had no means of functioning on etheric levels and was therefore confined to the dense physical or chemical region of the physical plane. This served the needs of (unconscious) humanity at the time and (as always, according to law) was in accordance with the ability of humanity to function. And of course it set the stage for the next (second, Hyperborean) epoch as planetary conditions developed further.

The consciousness associated with humanity during the Polarian epoch was also analogous to the mineral stage (trance state). Although there was a sense organ, the functioning of the body and its sense organ was entirely (passively) unconscious. The consciousness associated with a human being can only function to the extent that suitable vehicles are available. Much of the time of the early root-races was devoted to (unconsciously) becoming accustomed to "working" on the lower levels (physical and emotional planes). The early root-races covered vast periods of time because consciousness was so limited and therefore developed so slowly and because the planetary conditions take a long time to develop to the point where the planet can sustain the higher-order experience. In fact, much of the "time" for every lifewave is spent in pralaya, waiting for suitable conditions for experience and expression.

Details of life during the Polarian epoch are difficult to discern, in part due to the vagueness of human existence during that time. There were no sub-races or branch-races. There was no real culture. Humanity was not individualized; the race (soul of humanity) lived collectively through the various dense physical (gaseous) vehicles and collectively experienced what this epoch had to offer (which was, generally (simply), familiarity with physical existence). The difficulty (discernment of details) is compounded by the similarities between the Polarian epoch (which was the earliest root-race or epoch of the current round on this globe) and the experience of what is now humanity during earlier rounds and other globes. When one focuses on a particular epoch one is also necessarily in touch with all of the correspondences (correlations with past and future) of the time.

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The Hyperborean Root-Race [C-1118]

The second of the seven great root-races of the current round on this globe is called the Hyperborean root-race. In the Hyperborean epoch what is now humanity developed the vital or etheric body. While this was a "human" epoch, it was also a recapitulation of the passage of what is now humanity through the plant stage, and particularly in recapitulation of the development undertaken during the second round. Thus humanity was not plant but was plant-like during the Hyperborean epoch. During the Hyperborean epoch the planet (Earth) gradually crystallized. As the material conditions stabilized, so did the human form of the time become relatively more stable and more well-defined (less gaseous), yet rather soft and without bones.

With the development of the etheric (vital) body the human form was able to grow and propagate more easily, providing thereby a larger number of forms for collective experience and expression. Humanity was still not individualized, but during the Hyperborean epoch there was increasing diversity of form and experience, though still no (discernible) sub-races or branch-races. While the human form was much more advanced in the Hyperborean epoch than in the Polarian epoch, the form was still relatively unorganized compared with its present (more mature) state. Sense organs were developed during this epoch and "people" learned how to utilize them more and more effectively.

The consciousness associated with humanity during the Hyperborean epoch was also analogous to the plant stage (dreamless sleep). Although there were sense organs, the functioning of the body and its sense organs was entirely (passively) unconscious. The Hyperborean epoch lasted a long time, and afforded the developing forms the opportunity to develop etheric capacities (not so much in terms of specialized organs but in terms of energy relationships) in addition to the dense physical. Thus sense experience was primarily on etheric levels (and necessarily devoid of emotions as there was no emotional or astral body at that time).

Even with the apparent separation of the Earth from the sun, the planet and all of the associated lifewaves of a planet still evolve within the framework of the solar system (consciousness of the solar logos). Each of the various planets (globes) provides conditions suitable for the development, experience, and expression of associated lifewaves (lifeforms). Even while (outer) conditions vary tremendously, the basis of life and consciousness remains the same. Thus humanity during the Hyperborean epoch utilized forms (bodies) that would not be recognizable today as human, yet satisfied the needs of the race at that time.

Since humanity during the first two root-races lacked any sense of self-consciousness, the whole process of "human" development and experience was guided by other (superhuman) lives. Each root-race has an associated Manu who is responsible for the race and its evolution for that epoch. And each Manu is assisted by a host of workers who encourage the development of the human form and facilitate the experience of human consciousness. As the human being individualizes and becomes more and more self-conscious, the role of the "guides" becomes less and less obvious (becomes more subtle, more encouraging, less directing). Thus during the Polarian and Hyperborean epochs the human experience was cultivated predominantly through external impression (as the various guides played their various roles, directly stimulating the developing organization of the human form, and directly facilitating the utilization of those forms).

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The Lemurian Root-Race [C-1119]

The third of the seven great root-races of the current round on this globe (Earth) is called the Lemurian root-race. While this was a "human" epoch, it was also a recapitulation of the passage of what is now humanity through the animal stage. Thus humanity was not animal but was animal-like during the Lemurian epoch.

In the Lemurian epoch, the human physical form was further developed, including the etheric double. Due to the stabilization of the planet during this epoch, the Lemurian epoch was the first time in the history of the present planet (globe) in which traces (physical evidence) of human existence have survived, though that evidence is generally and substantially misinterpreted by modern science. To properly understand and interpret these remains one needs to place them in the context of metaphysical reality, whereby the outer "form" crystallizes upon "death" and does not therefore, necessarily, reflect the nature of its existence prior to death. Understanding is further inhibited by assumptions made regarding the emergence of life on Earth and the evolutionary (developmental) nature of the early human beings and the distinction between form and consciousness. Forms (bodies) for humanity are developed over a long period of time, utilized for as long as they are of value, and then allowed to degenerate as they are no longer useful for supporting the needed experience of the life that they are designed for. As they degenerate, lower lifeforms (animal lives) may appropriate these (for them higher) forms for a while. Thus it is relatively easy to confuse human and animal forms from this epoch and draw incorrect conclusions based on physical evidence. This misunderstanding will continue until there is sufficient realization of the distinction between form and consciousness, and the coincident development and utilization of forms by consciousness.

During the Lemurian epoch the Earth was still cooling and solidifying, yet there was sufficient "land" to support the emerging (human) race. The atmosphere was rather dense, often referred to as a fire-fog. Physical forms (human and animal) were quite plastic, yet definitely "dense" rather than predominantly etheric (ethereal). The human (physical) form developed a skeleton (bone structure) and there were senses of hearing and feeling (but not seeing). There was awareness of other forms (people) (animals) but no strong sense of one's own form (being) (existence). The human consciousness of this epoch, prior to individualization, was characterized by (clear) dreaming.

In the Lemurian epoch what is now humanity also formatively developed the astral or emotional body. This was the essential work of the epoch. Human life during this epoch was largely dominated by the emergence of desire and learning to function (yet unconsciously) on emotional levels. During this epoch the bulk of humanity remained physically-polarized but began to be able to experience and express through the emotional or astral body. It was also during this epoch that much of humanity individualized (became self-conscious in the primitive sense of one being consciously aware of one's superficial self (body) (personality) as a separate entity from others and in the sense of then being able to direct one's own affairs somewhat separately from the collective consciousness that prevailed prior to this individualization).

The human experience during the Lemurian epoch might be considered rather brutal or barbaric, as this was a recapitulation of the animal stage and as the consciousness was rather dim and required tremendous physical stimulation in order to induce awareness of physical surroundings.

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The Atlantean Root-Race [C-1120]

The fourth of the seven great root-races of the current round on this globe is called the Atlantean root-race. This was essentially the first nominally "human" epoch in the current round on this globe. This fourth epoch was particularly potent due to the correlation of fourness (it was the fourth root-race in the fourth round and upon the fourth globe of the current planetary chain (and the lifewave that is now human is currently passing through the fourth (human) kingdom)). Thus the Fourth Ray (harmony through conflict) was very much in evidence. In the Atlantean epoch what is now humanity more properly developed the astral (desire) (emotional) body and formatively developed the mind, or at least the beginnings of the concrete mental body. During the Atlantean epoch, the bulk of humanity "moved" from being physically-polarized to being emotionally-polarized (even while some were beginning to be able to function substantially on mental levels).

The Atlantean physical atmosphere was denser than it is today but was less dense than during the Lemurian epoch. The Atlantean conditions and culture are more recognizably "human" than was the case during Lemuria. The Atlantean physical form was primitive but not terribly dissimilar from the present form (and the development from one to the other more readily apparent). Various distinctive sub-races and branch-races emerged, each contributing to the diversity of human (collective) experience. Various countries emerged, likewise. During this epoch humanity began to take "control" of its own development, and the various guiding (superhuman) races began to withdraw, being no longer needed on physical levels (yet continuing to encourage humanity on more subtle levels).

The principal feature in consciousness during the Atlantean epoch was the coalescence of the formative (concrete) mind with the desire nature (emotional or astral body), producing the phenomenon of kama-manas (desire mind). This occurred naturally due to the strength of the emotions (astral body) and the relative weakness of mind as a separate vehicle of consciousness (and of course the emotional nature was closely coupled to the "feeling" in the physical body). Thus the Atlantean experience was predominantly self-centered and much of the present self-centeredness can be attributed to that experience and that epoch.

The real work of the Atlantean root-race was the development of the emotional nature. Atlanteans were generally much more open (and passive) with regard to the astral plane than is the present humanity, and the Atlantean experience often included the abuse of these psychic faculties (and consequences thereof). In fact, virtually all of modern (Aryan or fifth root-race) psychics developed their abilities during the Atlantean epoch, and now draw upon those abilities atavistically (involuntarily) (unnaturally) (even if sincerely). But those who developed more mentally during the Atlantean epoch, in advance of the bulk of humanity, were able to temper their involuntary psychic nature (refining their personalities), and learned the self-control that is necessary for voluntary (sensible, non-egoistic) psychic unfoldment.

Many of the current ills-of-society are products of the Atlantean experience, being the natural (karmic) consequences of that epoch. Yet each (ill) is an opportunity for resolution and advancement in consciousness. In understanding where much of the present circumstances have come from, and in understanding where the current race is going (intended), the student can more effectively collaborate with evolutionary forces (rather than become the victim of that more prevailing inertia (materialism and egoism)).

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

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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 I 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]



For trying consciously to prevent thoughts from arising is itself a thought; the very idea of abstaining from giving rise to a delusory thought is also a delusory thought.

It is rather a metaphysical state of emptiness which, because it is not limited to any definite thing, whether subjective or objective, is the very plenitude of being.

What is meant by the 'surface level' is our ordinary waking consciousness characterized by incessant agitation which is brought about by an uncontrollable proliferation of images, concepts, and thought-forms, particularly by the activity of the discursive thinking which never ceases to chase after objects in the external world. The 'depth level' refers to the same consciousness as it remains serene and undisturbed in spite of the constant turmoil observable at the 'surface level.'

By obtaining a perfect intellectual understanding of a koan, one achieves nothing significant. On the contrary, koan is of such a nature that the more one deepens the intellectual understanding of it the farther removed one will necessarily be from its spirit, the immediate grasp of which is the sole objective of Zen training. Thus, from the Zen point of view, any understanding of any koan by the intellect, no matter how profound and exact it may be, creates but hindrances in the way of one who is undergoing Zen discipline.

The moment of enlightenment as understood by Zen comes when a man regains the awareness of the subject and object on a spiritual plane transcending the subject-object bifurcation.

Whether you externalize the internal or internalize the external, you will end up by arriving at one and the same vision of being.

For every single thing is here this or that aspect of the Mind, and every single event is this or that movement of the Mind. And such is the internalization of the external as Zen understands it.

Once the distinction is made between the interior and exterior, the problem of how they are related to each other may, and perhaps must, be developed in terms of the externalization of the internal and the internalization of the external. But, strictly speaking, there is no such distinction: the distinction itself is a delusion.



Each person has in the karmic stream a vast mass of unexhausted karma which by slow degrees, in the ordinary course, comes out as one is born in a suitable body and position. But when the pledge is taken that act removes a barrier holding back old karma; for the higher self has been invoked, and at once some of the barrier is removed, so that the force of karma becomes stronger. The force of this depends very much on the intensity of the desire for truth the person has in himself.

But few know their real character. They imagine often they are good, they do not think they are vain or selfish, nor do they often know how strong is the personal element in them. The pledge fever brings it all to the surface and at the same time come also all their good qualities.

So take courage, disciple, and hold on your way through the discouragements and the successes that beset your earliest steps on the path of probation. Do not stop to mourn over your faults; recognize them and seek to learn from each its lesson. Do not become vain of your success. So shall you gradually attain self-knowledge, and self-knowledge shall develop self-mastery.

So long as the disciple does not overcome that which it brings up, the pledge fever will continue. It is useless to sit down and wait for it to burn out. Pains must be taken to eradicate the defects which it brings to the surface.

A fundamental axiom in theosophy is that no one should accept as unquestionably true any statement of fact, principle, or theory which he has not tested for himself. This does not exclude a reasonable reliance on testimony; but only that blind credulity which sometimes passes for faith. As we understand the rule, it is that we should at all times keep a clear and distinct boundary between what we know, and what we only accept provisionally on the testimony of those who have had larger experience until we reach a point of view from which we can see its truth. We owe it to ourselves to enlarge the sphere of clear knowledge and to push back as far as possible the boundary of opinion and hypothesis.

It is necessary first to understand philosophy, to understand yourself so far as it can be understood on this plane; to discipline one's self; to develop virtue, attention, fortitude; then one is prepared to go further ...

It is your own mind you should watch and not the circumstances in which you are placed. Others have been in worse circumstances than what you think surround you, and have not been disturbed as you seem to be. It must be, therefore, that it is the way you yourself look at these things; stop looking at them in that way and look at everything in a contented spirit.



It is only the silent mind, the mind that is free, that can come upon that which is beyond time.

How does one approach a problem? The way you approach a problem is more important than the problem itself.

So perception means not only observing with all the senses, but also to see, or be aware of whether there is a division between you and that which you observe.

Goodness means a way of life which is righteous, not in terms of religion, or morality, or an ethical concept of righteousness, but in terms of one who sees that which is true and that which is false, and sustains that quality of sensitivity that sees it immediately and acts (accordingly).

To understand yourself is the beginning of wisdom.

I must become aware of the total field of my own self, which is the consciousness of the individual and of society. It is only then, when the mind goes beyond this individual and social consciousness, that I can become a light to myself that never goes out.

When we condemn or justify we cannot see clearly, nor can we when our minds are endlessly chattering. Then we do not observe what is. We look only at the projections we have made of ourselves.

Are you aware that you are conditioned? That is the first thing to ask yourself, not how to be free of your conditioning. You may never be free of it, and if you say 'I must be free of it', you may fall into another trap of another form of conditioning. So are you aware that you are conditioned?

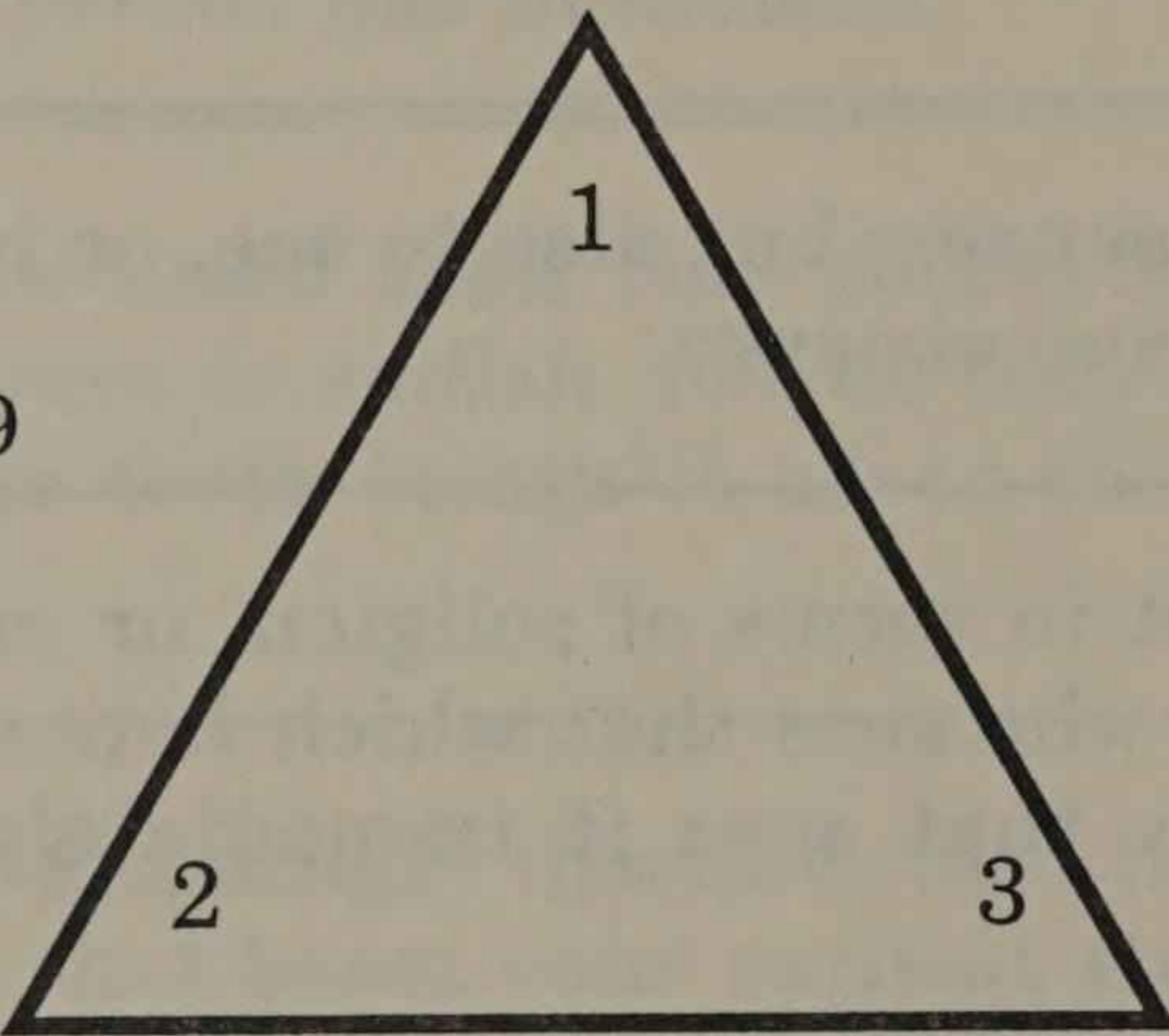
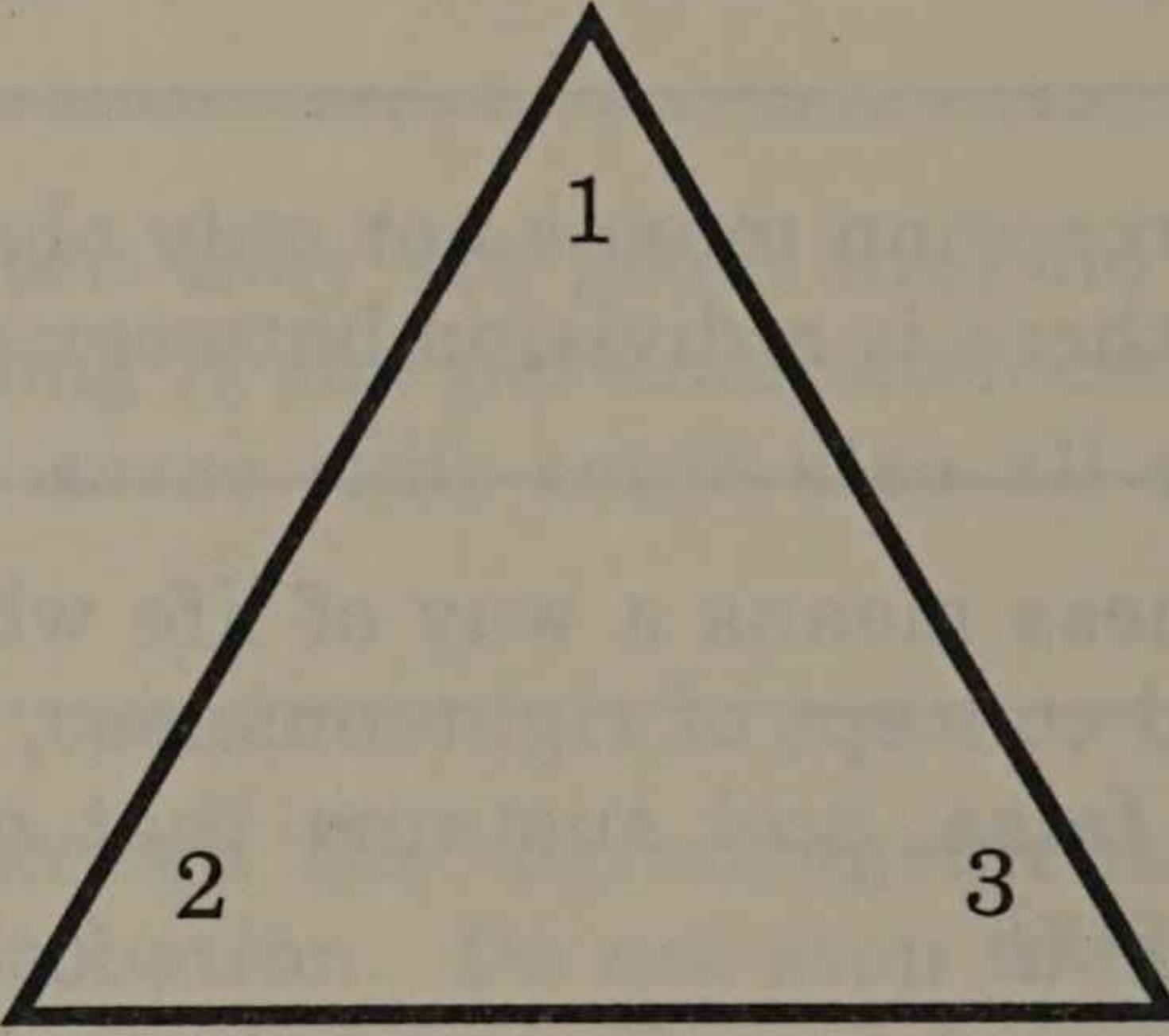
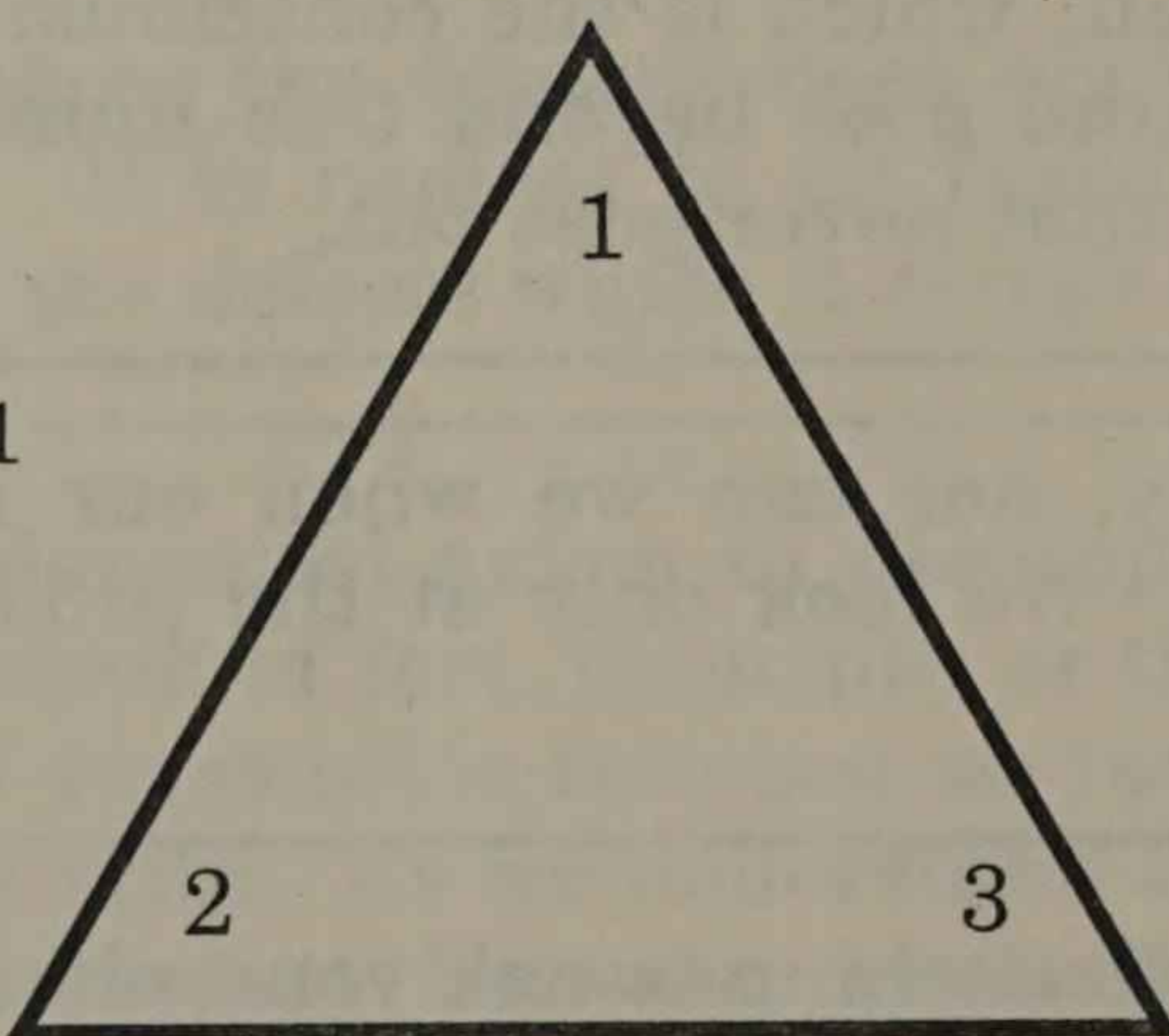
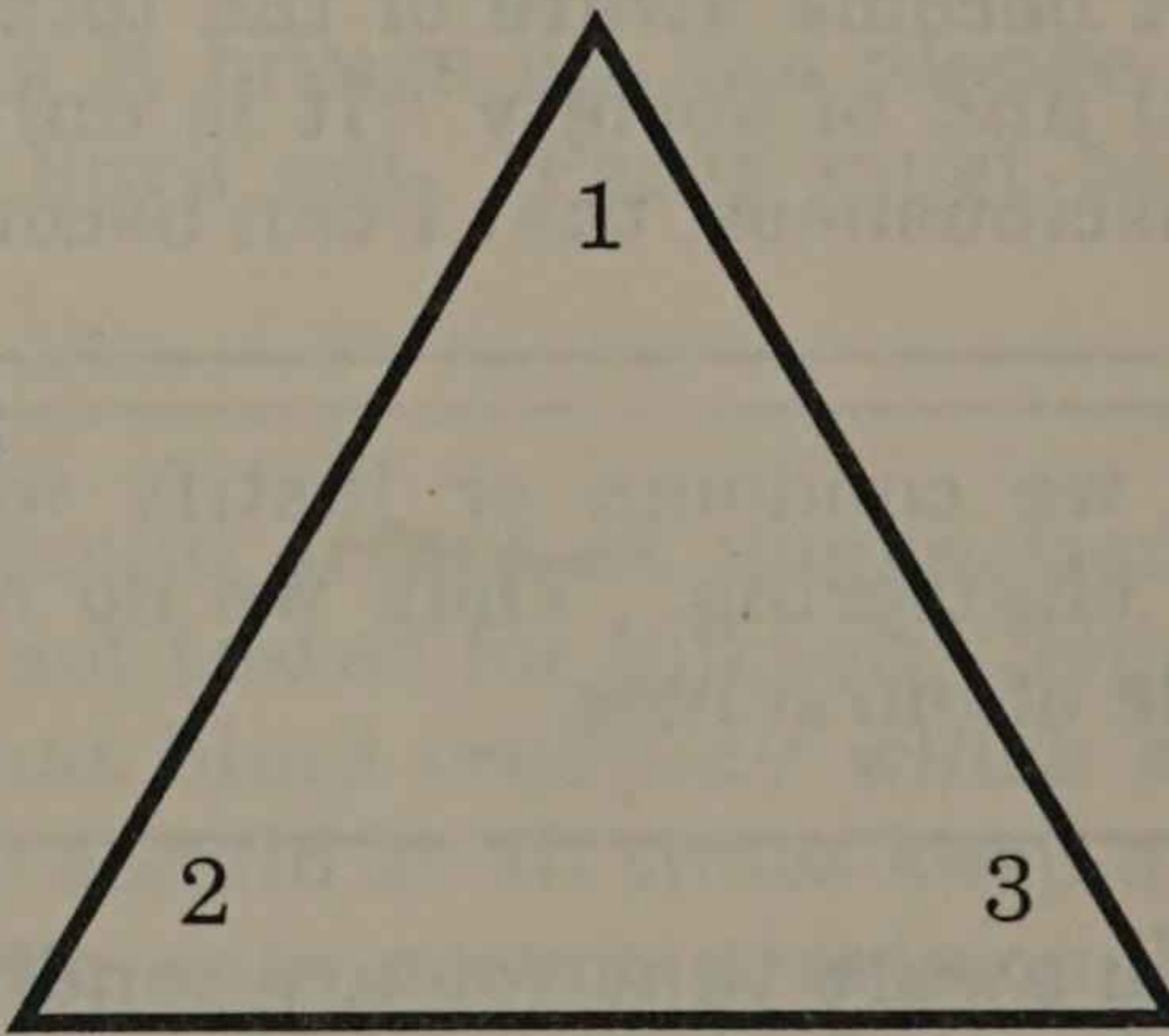
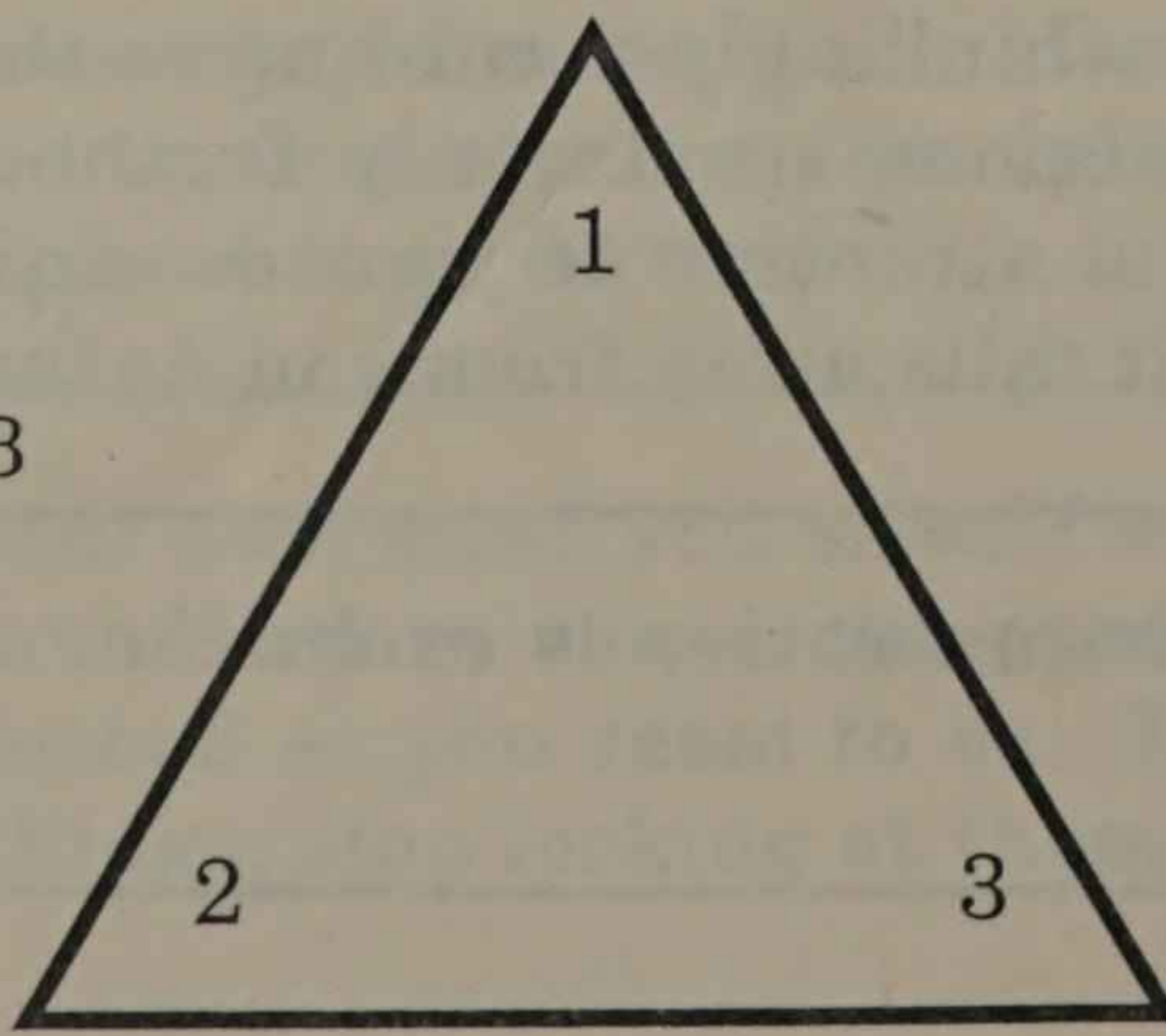
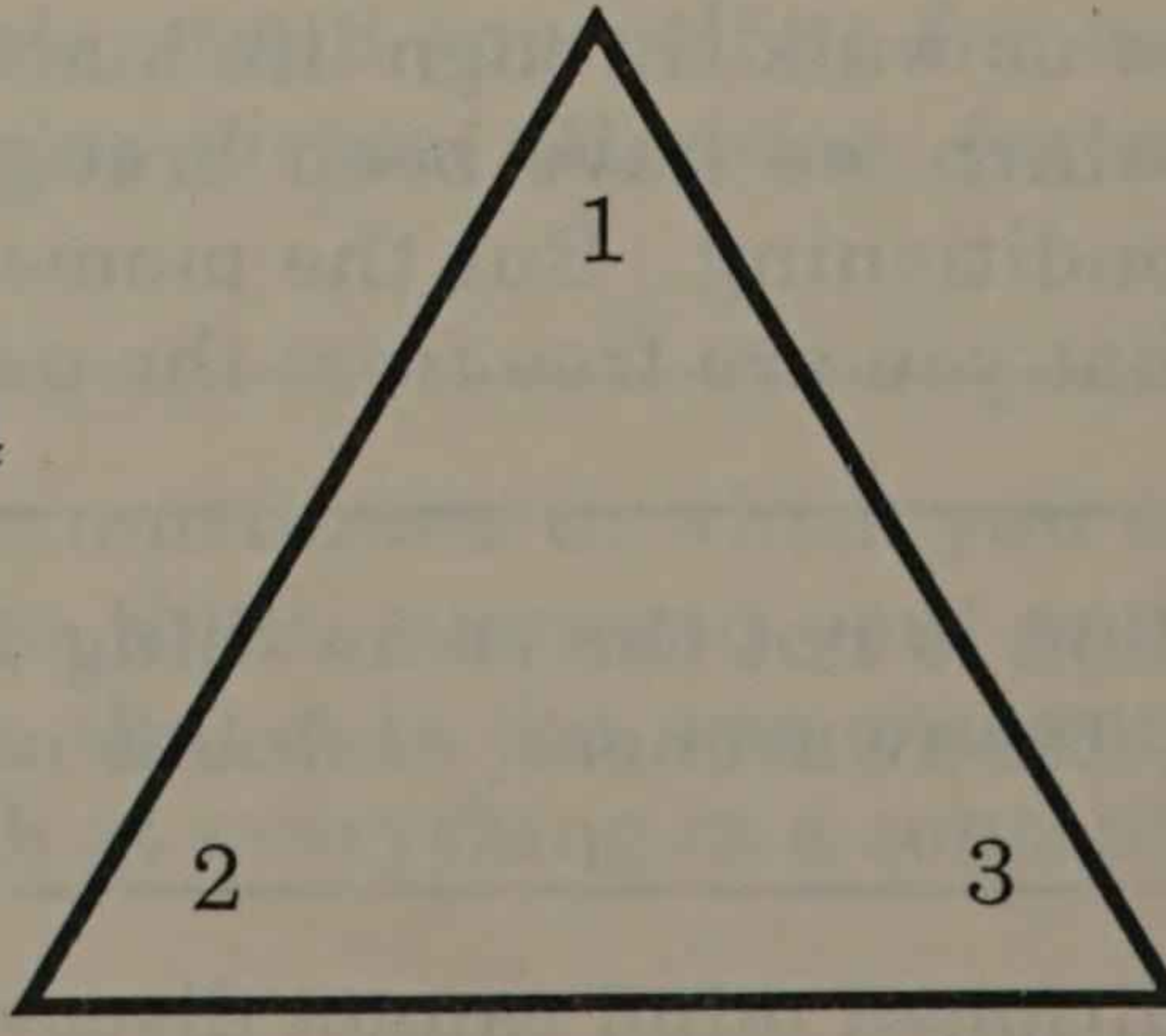
Most of us walk through life inattentively, reacting unthinkingly according to the environment in which we have been brought up, and such reactions create only further bondage, further conditioning. But the moment you give your total attention to your conditioning you will see that you are free from the past completely, that it falls away from you naturally.

Attention is not the same thing as concentration. Concentration is exclusion. Attention, which is total awareness, excludes nothing.

A conditioned mind cannot discover truth.

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;">Soul</p> <p style="text-align: center;">1</p> <p>No. 589</p>  <p style="display: flex; justify-content: space-between;"> Love Heart </p>	<p style="text-align: center;">Understanding</p> <p style="text-align: center;">1</p> <p>No. 590</p>  <p style="display: flex; justify-content: space-between;"> Love Self-Forgetfulness </p>
<p style="text-align: center;">Power</p> <p style="text-align: center;">1</p> <p>No. 591</p>  <p style="display: flex; justify-content: space-between;"> Attitude Light </p>	<p style="text-align: center;">Power</p> <p style="text-align: center;">1</p> <p>No. 592</p>  <p style="display: flex; justify-content: space-between;"> Perspective Light </p>
<p style="text-align: center;">Light</p> <p style="text-align: center;">1</p> <p>No. 593</p>  <p style="display: flex; justify-content: space-between;"> Service Goodwill </p>	<p style="text-align: center;">Honesty</p> <p style="text-align: center;">1</p> <p>No. 594</p>  <p style="display: flex; justify-content: space-between;"> Selflessness Refinement </p>

Mantrams - IV

The Invocation for Alignment

Let a man deliberately realize that he is
A Son of God, returning to the Father;
That he is God himself, seeking to find
The God-consciousness which is his;
That he is a creator seeking to create;
That he is the lower aspect of Divinity
Seeking alignment with the Higher.

The Disciple's Obligation

I solemnly pledge myself: To play my part with stern resolve,
With earnest aspiration. To look above, to help below;
To dream not, nor to rest. To toil, to serve, to reap, to pray.
To mount the cross, to tread the way.
To tread upon the work I do. To mount upon my slain self.
To kill desire and to strive, forgetting all reward.
To forego peace; to forfeit rest and, in the stress of pain to lose myself
And find my Self, thus entering into peace.
To all this I solemnly pledge myself, invoking my Higher Self.

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Announcements

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