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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 Fifth Root-Race [C-1121]

The fifth of the seven great root-races of the current round on this globe (Earth) is called the Aryan root-race, without prejudice. In the current, Aryan epoch, the task before humanity is two-fold, to develop the concrete mind (Fifth Ray) and to begin sensing the presence of the higher Self. While the Atlantean epoch was nominally human, the Aryan epoch marks the first real work of the current round.

The "Aryan" label suits the historical basis of the emergence of the fifth root-race, but during this epoch (thus far) there has been so much intermingling between the various races that virtually everyone (at the level of the physical body) has some "Aryan" blood. Thus while understanding the distinctions between races has some value in perspective, the actual distinctions between the races are not really important. Each contributes (equally) to the whole, but the real work and the real measure lies in consciousness (and consciousness does not require a particular racial form, though some racial forms offer particular needed attributes (people incarnate in the racial form that best suits their need for experience and expression, consistent with karma)). Significant diversity of experience and expression is important to the whole. Thus no racial form is considered superior. The wise person does not identify with his or her racial form (or sex) (or country) (or culture) as much as with humanity and life as a whole.

Thus it is better to perceive things in terms of Atlantean consciousness and Aryan consciousness (emotional-polarization and mental-polarization, respectively) (distinctions in consciousness have value in understanding how to progress from one to the other, but ultimately, one transcends the need for such distinctions). The bulk of humanity remains Atlantean in consciousness, even while inhabiting predominantly Aryan bodies. Thus the work of this fifth epoch is to pass successfully through the crisis of transformation of polarization of consciousness from the emotional to the mental. The fifth root-race is the place where the mind is developed and refined, where the mind comes to dominate the emotions, where the ego is developed to maturity (false entity that it is notwithstanding). While the fourth root-race employed the Fourth Ray in its development, the fifth root-race employs the Fifth Ray. Thus in order for humanity to become Aryan in consciousness (as it needs to) humanity must draw upon the Fifth Ray (its energy and methods).

The (current) Aryan epoch is properly characterized by emotional refinement and tempering, coincident with concrete mental development and a growing head-centered flavor. The momentum (consequences) of the Atlantean epoch are still present and must be dealt with (resolved), but there is a growing momentum of the fifth root-race in its own right. Thus while the labels of the various root-races and epochs have some value in perspective, what actually "happens" is of course much more so a continuum, with links to both past (history and consequences) and future (likewise).

While the bulk of humanity is emotionally-polarized and moving toward mental-polarization and head-centeredness, the pioneers within humanity are already embracing the energy of the sixth root-race and its methods (well in advance of its emergence within humanity), moving toward intuitive-polarization and a balance between head-centeredness and heart-centeredness, as a means of sustaining some collective balance between the head and the heart, insuring that the bulk of the race does not progress too far and over-develop along head-centered lines (through intellect and egoism).

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The Sixth Root-Race [C-1122]

The work (experience and expression) of humanity through the current fifth root-race will persist for a relatively vast period of time. The sixth of the seven great root-races of the current round has yet to emerge, although some of the preparatory (anticipatory) characteristics are being developed through some of the current sub-races (particularly the sixth sub-race) and (particularly) through the various (small) groups of pioneers on each of the rays.

While the work of the sixth root-race will not commence properly for a very long time, the pioneers within present humanity necessarily embrace the Sixth Ray energies of the coming root-race in order to lay the foundation and framework for the sixth root-race (enabling the race to emerge in its own time) and as well to balance (moderate) the development of the current (fifth) race. Actually, the energies most readily and most properly embraced by the pioneers are Second Ray and Third Ray (the primaries of the Sixth Ray and Fifth Ray, respectively). Through these primary rays the depth and breadth of the secondaries are cultivated in the context of their expression or manifestation in the coming (sixth) epoch.

The work of the sixth root-race is the development of formative intuitional ability, which necessarily includes a definite link (antahkarana) between the concrete mind (of the personality) and the abstract mind (of the soul or higher Self). Thus the work of the pioneers (their emphasis) is on refining the personality, transcending the intellect, and transcending the ego. Many (pioneers) fail to appreciate that this work is preliminary to the human experience of the coming root-race, and are sometimes discouraged by their own (unrealistic) expectations of the current race, which is predominantly (collectively and individually) emotionally-polarized and a long way from fulfilling the goals of the current cycle (epoch). Yet even that expectation is a projection of energy that encourages the race as a whole upward and onward to eventually reach the intended mental-polarization. But in order to do that, the pioneers (aspirants, probationers, disciples, spiritual students) must themselves achieve the refinement of personality, the integration of the refined personality (and mental polarization), and then begin to allow the antahkarana to be built (resulting eventually in intuitive polarization and alignment of soul and personality).

It is the work of those who are upon the spiritual path in its various approaches and stages to "wrestle" with these issues for the sake of humanity more so than for their own sake (and hopefully with increasingly and substantially tempered ego). It is their work to develop the methods and means that will be successfully implemented by the bulk of the race long after they (present pioneers) have passed on. Some of those methods and means are already apparent, having been developed through various esoteric groups (schools) throughout the present (fifth) epoch (and shared with the whole through the collective higher consciousness), but some have yet to be realized. Thus there is also an experimental dimension to this work. It is not a matter of achievement (which is ego-based illusion), but of experience and realization.

By all indications, the sixth root-race will be a substantially different experience than heretofore, in the sense that the first three root-races were preparatory, the conflict and contrast of the fourth root-race rather disconcerting (albeit necessary), and the hardness (head-centeredness) of the fifth root-race likewise. The sixth root-race will be a more gentle, deeper experience. And yet the "real" Sixth Ray work will be done in the sixth round.

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Spiritual Work [C-1123]

Spiritual work is work performed by the spiritual student (aspirant, disciple, initiate) by virtue of his or her having made some commitment to the spiritual path of conscious evolution and by virtue of having thereby evoked some general or particular calling. That calling may be consciously recognized or not, but as the student becomes more conscious and better qualified, the student naturally responds and performs whatever work is there to be done.

Spiritual work generally includes development and service. Both of these dimensions are considered to be the dharma of the path. In the early stages of the path there is a natural emphasis on development, in developing the qualifications for more effective service. In the later stages of the path, as the limitations of the personality are generally overcome, there is a natural emphasis on service or expression of qualified energies. Spiritual work builds upon and expands spiritual practice and tailors the application of spiritual principles to broader goals (beyond individual basis). Those who attempt spiritual work without having embraced the requisite spiritual practice are generally rather ineffective, as little if any of the higher energies will be attracted or expressed. But those who have embraced the preliminary discipline, who are engaged in spiritual practice, will naturally attract the needed energies and have the wherewithal to express them harmoniously, in accordance with the needs of the field of service.

The development of the spiritual student never really ends. And the so-called advanced student embraces the same preliminary discipline and spiritual practice as the neophyte. But as the student progresses, the work of development becomes more and more subtle. As the relative coarseness of the lower self (personality) is overcome, as the artificial independence and relative strength of personality (intellect) (ego) is transcended, the student becomes more and more effective and works more and more on subtle levels. Further development ultimately becomes synonymous with and wholly subordinated to service.

The principal role of the spiritual student is to serve humanity (and broader, planetary needs) according to his or her abilities, character, temperament, and values (spiritual maturity). Since service is predominantly a response to higher consciousness, there is ever a group context. Thus service is never (properly) a matter of contrived or individual effort. It is (properly) always a matter of context, the place and role of the student with the spiritual group, with the race (culture) (country) (humanity) (world) [circumstances].

Although there is particular work associated with each of the seven rays (and associated ashrams) and associated with each of the various groups of souls, it is more important for the student to respond to whatever calling is perceived rather than to determine (rationally) what needs to be done. Thus the student's circumstances generally convey the work to be done. There is opportunity for development and service no matter where the student is placed. It is the dharma of the student to do whatever is before him (her) to do. If the heart is properly functioning, the student will simply find himself (herself) in the needed work. In the final analysis, just being in incarnation, just living in the world according to higher principles, affords both suitable development and service. By virtue of consciousness embraced, the student naturally (properly) shares higher energies and plays whatever role is need (consciously or otherwise).

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Development [C-1124]

The whole arena of life in the lower worlds of human endeavor is a matter of development (experience leading to assimilation of experience leading to growth (deepening) leading eventually to conscious service and the fulfillment of evolutionary goals on a broad scale). Development is both an individual matter, in the sense of preparing oneself for effective spiritual work (service) as well as collective, in the sense that it is the race as a whole that evolves in consciousness, and in the sense that each student (each person) contributes to that evolution in collective consciousness by virtue of his or her experience and expression, development and service.

Development proceeds in a number of different ways, according to one's circumstances and according to need at some level. There is a goal or objective for humanity as a whole (and in general for members of humanity) that one works toward (as circumstances conspire to create or evoke the needed experience leading to the needed growth in consciousness), and there are particular goals or objectives for each individual (established by the soul in group context). In a sense, each root-race contains the archetype or matrix for development of particular characteristics and abilities. Each sub-race contributes to the progress of the root-race. Each sub-race (and each branch-race) explores various opportunities for development.

In addition to the seven-fold racial expression (seven root-races, seven sub-races, seven branch-races) (which correlate to the seven rays in one dimension) there is developmental work associated with each of the seven rays in the personal (personality) dimension, such that eventually the student achieves maturity along each of the seven ray lines (even though the student also specializes in one or another of the rays by virtue of his or her soul ray). Thus each personality expression (incarnation) is intended to develop along one or another of the ray lines whatever is next needed. With considerable diversity of ray types in incarnation (at the soul level and at the personality level), the whole is served (broader experience afforded by virtue of contrast, diversity, etc.).

Development is a never-ending panorama. There is always work to be done, on every level of manifestation. Even those who are not progressing consciously are progressing unconsciously by virtue of their experience (which is gradually assimilated at higher levels). The force of evolution is inexorable. As one becomes more and more conscious, one naturally discerns the presence of that force and its inherent (underlying) purpose, and one then naturally responds appropriately, working with the flow of evolutionary force rather than impeding it through inertia (absorption at material (body, ego) levels. One can even be responsive unconsciously, particularly as one becomes more qualified (refined in consciousness). Ultimately the only impediment is ego, and the ego is eventually transcended (and some more subtle challenge evoked).

Eventually, as the student matures, the focus shifts from individual (collective) development to individual (group) service. In this sense, service is another dimension (extension) of development, less personal, more inclusive. The student continues to develop, but the focus is upon service, upon doing what promotes the broader evolutionary goals rather than what appears to promote one's own apparent goals. In the final analysis, one cannot evolve in isolation. One can only really evolve as the entire group progresses, for individuality is merely a perspective. And development is merely a process within a broader scheme of things.

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Metaphysics and Psychology [C-1125]

There are two great perspectives regarding the human experience, one being the metaphysical perspective (conventional and psychological) and the other being the perspective of psychology (conventional and metaphysical). The relationship of the two perspectives is largely complementary in focus and emphasis, but in the broader sense metaphysics includes psychology while (conventional) psychology generally does not include metaphysics.

The metaphysical perspective properly focuses on the framework for human evolution in consciousness, with consideration of the underlying principles and the metaphysical reality (the human being in the context of various planes of consciousness). The metaphysical perspective is properly based on direct realization (observation, participation, experience, understanding) without recourse to theories or statistics. Unfortunately, most people lack the experience and training that allows direct realization (clear perception and understanding of underlying reality) and therefore most people experience indirectly, on the basis of appearances (the objective world) and without benefit of understanding the (metaphysical) principles upon which life in these (lower) worlds is based. Conventional metaphysics is a matter of underlying principles (not theory) and direct perception, while psychological metaphysics is a matter of perceiving human nature within a metaphysical framework (in principle, through observation, without recourse to theories or interpretation). Yet few are able to perceive clearly, metaphysically or otherwise, due to inherent biases and personal consciousness.

Psychology is a conceptual framework and means of attempting to understand human behavior on the basis of observed experience. Unfortunately, observed experience is necessarily superficial. And the processes by which superficial experience is considered lead to generalizations based on limited experience and understanding. While many of these generalizations (theories) have a basis in actuality, they are rarely (if ever) generally applicable, even if they appear to be for most people in a given cultural context (the context in which the assumptions were made and conclusions drawn). Thus conventional psychology is fundamentally speculative, as behavioral observations are interpreted in the context of theories and possibilities.

Conventional psychology is an arena with considerable limitations, yet helpful in many ways (particularly if those limitations are appreciated and taken into consideration), while metaphysical psychology is a much more potent arena by virtue of its appreciation for the underlying principles and its lack of generalization (application of theory). Being based on underlying reality (cause and effect relationships, the seven planes of consciousness, the evolutionary framework, etc.) rather than upon superficial experience and interpretations, metaphysical psychology offers the strength (validity) of both metaphysics and psychology, without the various (more substantial) limitations of conventional psychology.

The fundamental limitation of metaphysical psychology (and metaphysics) remains that of human perception and the attendant biases, while the fundamental limitation of conventional psychology is the recourse to speculation and interpretation (compounded wherever assumptions are made (further compounded wherever one is not consciously aware that assumptions have even been made)). And yet, as one deepens in consciousness, and these human limitations are gradually overcome, it becomes possible to understand more and more of human nature, in the context of metaphysical reality.

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Psychology (2) [C-1126]

Psychology is the science of personality. It is the philosophy and science of mind and behavior, and includes the analysis and evaluation of the individuality and the manner of its expression. Orthodox (academic) (conventional) psychology generally considers the mind to be the source of a person's psychological constitution and expression. Metaphysical and esoteric psychology consider the soul to be the source (individuality) and the mind (personality) to be the mechanism for expression of the soul. But the soul is the interface between spirit and matter, and a great deal depends upon the relationship (relative balance or interaction) between the soul and its personality.

There is considerable confusion in conventional psychology (as well as considerable and valuable insight) due to unconscious assumptions regarding human nature. For example, many people perceive the mind and the brain as synonymous, without appreciating the (metaphysical) reality of their distinction, namely that the brain is a physical instrument, subject to physical (biochemical) forces, while the mind is an altogether different instrument, on the mental plane, which utilizes the brain to some extent in expressing itself. Another source of confusion comes from the notions of soul and personality, where many people perceive the soul as simply the underlying or deeper emotional nature, rather than the more noble (transcendental) individuality that merely influences the personality to the extent that the personality is responsive.

Conventional psychology is the science of personality, primarily because conventional psychologists have not yet discovered the metaphysical reality (underlying evolutionary forces, distinctions between mind and brain, soul and personality, etc.). Metaphysical psychology broadens the perspective by including the nature of the soul and its relationship to the personality. The problem then is that most people are absorbed at the personality level so that the soul has little if any presence (influence). People are simply not (generally) responsive to the higher Self. Thus conventional psychology has some validity for most people (given the caveats that psychological theories may or may not be true and that even if (partially) true they may or may not be generally applicable). People tend to be individualistic. It is a characteristic engendered by the sojourn in the world of matter (personality) (ego). It is a characteristic that means that people do not (all) conform to psychological expectations, at least not necessarily, not generally, and at least not (necessarily or generally) in the same ways. It is also a characteristic that needs to be tempered and eventually transcended as higher reality is embraced.

Psychology then is the science of understanding the personality nature (life expressed through consciousness in the lower worlds), including all of the various conditioning forces and factors (heredity and environment) and the means for overcoming or working through these circumstances. The study of psychology includes family, group, and cultural contexts. It includes the whole process of learning from experience, of deepening and growing. It includes the development of the personality as an effective instrument for living and working in the external world, and, in metaphysical psychology, it includes self-transformation and transcending the personality.

Psychology is (potentially) valuable both in terms of encouraging self-adjustment (growth, adaptation) and in terms of adjustment to external circumstances (group and cultural contexts) (right human relations).

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The Plan [C-1127]

The plan for humanity regarding evolution in consciousness follows from logocentric purpose and is derived from the overall framework of cosmogenesis and anthropogenesis. The various evolutionary forces provide qualification and stimulation along the intended lines of experience and expression. The details are not provided in the overall plan or in the manifestation of evolutionary forces, but rather unfold consequentially and interactively with consciousness. Thus the overall plan for manifestation and evolution in consciousness is very general, specific only in terms of cyclic manifestation of various forces, kingdoms, lifewaves, etc. and the corresponding qualifications of various rays.

The source of all this is simply the Solar Logos on the scale of the solar system and the Planetary Logos on the scale of the planetary scheme. Working with (within) the Planetary Logos are many "lives" who are well beyond the human stage as well as many advanced deva lives. These lives constitute the spiritual hierarchy of the planet and play the role of guiding or encouraging the working out of the generalized plan through application (evocation) of specific forces that work in harmony with the underlying evolutionary pressure. In this sense, there is a specific plan for each root-race and as progress is achieved and new circumstances arise then the plan is adjusted accordingly (according to need).

The implementation of the plan is through the various ray (soul) groups (ashrams) in consciousness and through the various working groups with specific responsibilities for guiding and nurturing humanity (and other lives) through this (evolutionary) process. It is inherently a subjective and collective process, that occurs on the level of the soul (not on the level of the personality or mind), and then works out on lower (personality) levels as the various (conditioning and qualifying) forces are evoked. There is never any imposition from higher levels. There is only encouragement from subjective levels and karmic consequences (the working out of karmic forces) on more objective levels. Since karma is intimately related to evolution, there are effective bounds on human activities, yet ever progressive.

There are many sincere spiritually-minded people who are engaged in metaphysical and spiritual work, in some ways in response to higher impression (encouragement) (qualification), in some ways according to their own (ego) natures. But no one who is not working at the soul level (unconscious to the personality or mind) is actually directly involved in the process. Those who work at the personality level are at best indirectly involved (and there is unfortunately much glamour-induced delusion as to roles and significance). Those who work most effectively at the personality level are those who simply do whatever their circumstances call them to do (without having to think about roles or reasons or significance). Those who presume to understand and then play self-appointed roles are generally not so effective as their own ideas are generally not in accord with the larger pattern.

Yet the plan works out. Because the inner light workers of the world are able to respond to the vision held by the logos (and through the hierarchy) without inserting their personal energies. And because most people (unconsciously) are able to respond indirectly to the evolutionary pressures and naturally experience and express themselves accordingly. All contribute to the working out of the plan, some more directly, some less so. But the working out of the plan is very much a collective process. It ultimately involves everyone, and is not fulfilled until the race (lifewave) as a whole achieves its goals for each particular cycle of manifestation (activity).

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Ashramic Affiliation [C-1128]

Every person has a soul. Every soul belongs to a soul group on one or another of the seven rays. Within each soul group are various ashrams according to the nature and qualifications of the soul. Thus everyone is affiliated with an ashram at some level or another. While some people are involved in worldly (worthwhile) ashrams (spiritual groups at the personality level), it is the inner affiliation (at the soul level) that really matters.

For most people, for virtually everyone, that affiliation is entirely at the soul level and does not have any direct effect on the personality (mind) (ego) in incarnation, simply because most people are not on the path and most people are not responsive to the soul (atma-budhhi-manas). Thus for most people, ashramic affiliation means simply that there is a subtle (ray) qualification from the soul (that the personality generally ignores). For those who are on the path, for those who are somewhat responsive to the soul, ashramic affiliation has more significance, as it provides more direct encouragement for experience and expression (development and service) and provides a context for inner growth.

When a person (soul) makes a commitment to the path then that commitment evokes a hastening of karma and evokes more directly the various evolutionary factors. When a person (personality) becomes responsive to these forces, then much more rapid progress is achieved and the person gradually becomes more and more expressive of the energy and qualification of the group (ashram). Such a person then participates more and more directly in the particular work of that group. It does not mean that the student's life-in-the-world is changed dramatically, but it does mean that whatever the student's life circumstances are, the group energy flows through the person and is applied to those circumstances.

The ashramic affiliation is primarily a matter of conveying the ray energy of the soul to the personality. For this to work properly, the personality must first be qualified, refined, tempered, etc., then integrated, and ultimately aligned with the soul. Prior to integration, there is no single ray energy working at the personality level. Once a person is properly integrated, the personality ray then effectively qualifies the various components of the personality. Once the personality is aligned with the soul (or to the extent that it is responsive) then the ray energy of the soul (soul group) (ashram) flows into the personality, providing a more subtle ray qualification. Thus while the personality ray determines the outer character (personality) the soul ray determines the inner (soul) character.

Normal advancement (evolution in consciousness) remains within the framework of the ray ashram. As growth occurs (as experience is assimilated at the soul level), one (at the soul level) simply passes from one ashram to another within the same ray ashram, according to the magnetic character of the soul within the ray. Occasionally, as the character and nature of a person changes more substantially, the soul may actually transfer from one ray to another. This generally occurs as incarnations of the monad (on a much broader timescale than incarnations of the soul), but can happen within a monadic cycle if circumstances warrant. What is more likely, is that a person (soul) may be temporarily affiliated with another group, either for specialized experience, training, or service, or for some other (more subtle) reason (need). Such affiliation generally embraces an entire lifetime (or more), while one's ray (soul) affiliation generally embraces many, many lives.

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The Bermuda Protocol [C-1129]

The Bermuda Protocol is an archetype for the future, a pattern (archetype) for a new, future world order that is evoked into (higher) human consciousness in accordance with the evolutionary plan for humanity. It provides a framework for a culture and civilization well beyond what is presently achievable. It implies a culture and civilization suitable for the work of the sixth root-race.

The Bermuda Protocol does not in itself provide the specific means for achieving or evoking the described conditions, but in holding the vision provided in the protocol, that holding evokes the forces necessary to bring about the changes necessary to facilitate the needed conditions. The specific means and processes, the specific incremental changes and adjustments are not generally anticipated. It is the existence of the protocol that evokes the means and processes. If light workers were to attempt to encourage present humanity (culture) (civilization) in the direction of the archetype, it would be unnecessarily disruptive and would probably undermine the intended changes. The problem is that the process is a creative one and the details of the process are only known retrospectively. In that process there are many implied lessons for humanity. And there are potentially many different paths that could be undertaken in order to reach the objective.

What matters is that there is an overall plan, with goals in consciousness, and that the protocol (pattern) (archetype) (framework) exists. What matters is that light workers can embrace the archetype (Bermuda protocol) in consciousness and not focus on the details or the specific processes. What matters is that humanity is unable to apprehend those details non-retrospectively (and indeed, it is not clear that even the spiritual hierarchy of the planet as a whole can apprehend the details or anticipate the specific steps that will bridge between the reality-of-now and the reality of the future world order). What matters is that light workers must remain open-minded about the possibilities rather than being entangled in the process (and in so being entangled interfere with the working out of the plan). Those who presume to know what steps must be taken are deluding themselves, presuming to understand what is inherently not (yet) understandable. That is the nature of ego (intellect), no matter how sincere it may be. Thus, embracing the vision of the future, without focusing on the intervening steps, enables and allows those steps to be taken, as they need to be, rather than as it is presumed to be.

The name (Bermuda) is merely convenient and is derived from the place where the protocol was first embraced in (lower) consciousness, although it suggests that the new order may emerge first in island nations or relatively small populations, where the transition may be more manageable, affording the larger, more populated countries more time to make the needed adjustments. The problem is one of avoiding imposition. The changes will be evoked gradually in human consciousness and not imposed artificially. Smaller groups may tend to be more responsive (less diverse, less independent) and be able to adjust relatively more quickly. Yet there is no haste. The timescale of these changes may be quite large, and therefore light workers must not be attached to seeing these changes in their present lifetimes, but simply participate in the vision of the future and allow the evoked energies to flow unimpeded by personal expectations.

The protocol itself is not inflexible. As changes are made, as humanity advances in consciousness, as new patterns emerge, the protocol may also change, somewhat. It is, in that sense, a living archetype, much like the human personality matrix (individuality), but on a much broader scale.

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Conveyance [C-1130]

Conveyance is defined as the means or manner of imparting or transmitting something. In the context of the esoteric philosophy, and in the higher, more fundamental sense, what is conveyed is energy in the form of life, love, and light, the three dimensions of manifestation (otherwise known as spirit-consciousness-matter).

These three aspects of trinity are all involved in evolution. Each of the three is conveyed in some way or another and each conditions all of manifested life, consciousness, and form, in some manner or another. Conveyance is a First Ray function, intimately involved with unfolding manifestation and evolutionary process. Included in this function are the conveyance of the First Ray energy in its highest sense (life), the conveyance of the Second Ray energy likewise (love-wisdom), and similarly the conveyance of the Third Ray energy (light). In a sense, these are the roles of Shiva-Vishnu-Brahma (respectively) and conveyance (in this sense) is directly related to the so-called dance of Shiva.

In another sense, conveyance is the higher analogue to the process of invocation and evocation, in the broad sense of periodic and gradually differentiating waves of energy conveyed from the God-head (logos) through the three aspects of trinity, except that the invocation-evocation of conveyance is wholly internal (within the logos), while from the human perspective, one evokes energy (force) as a consequence of action (invocation) [actually, one also evokes energy (force) as a consequence of being]. But in the higher sense (logoc conveyance) there is just the logos and all phenomena is wholly internal. So the more direct analogue is what a person does to (within) himself (herself) in consciousness, with direct or indirect effects upon some or all of the human components (component lives (consciousness) (form)).

In a lower sense, various lifewaves evoke various needed energies and then work with those energies, ultimately conveying each energy to some sort of resolution or fulfillment (working out). Similarly, each unit of life (human and otherwise) evokes various needed energies on its own (smaller) scale and eventually conveys each energy in some way or manner (resolution). For most people (who are not on the path), such activity is a matter of experience and expression and conveyance is an internal process. For those who are upon the (spiritual) path (properly), such activity is much less self-centered and much more a matter of conveying energy on behalf of the entire (human) race (or some other lifewave), i.e., through service. Thus real (metaphysical) (occult) work involves invocation, evocation, transformation (qualification), and conveyance. Of course this only occurs to the extent that the ego is not present, for these (higher) energies do not flow (directly) wherever there are significant impediments (e.g., ego, self-absorption, sleep (mechanicalness), coarseness, unresponsiveness, etc.).

Thus those who are sufficiently prepared (qualified) and trained, participate more directly (albeit almost unconsciously) in the conveyance of energies (being fully conscious of the conveyance invites the ego into play which in turn effectively prevents the flow from being fulfilled). And in a broader sense, the bulk of humanity play an even greater role, as by virtue of their obliviousness they are able to work with these energies collectively. Progress is achieved primarily to the extent that the entire race is able to embrace the needed energies constructively (in accordance with the plan). In this sense, the various light workers work more directly, while the bulk of humanity work more indirectly and collectively.

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 first application of telepathy to esoteric healing is transmitting certain therapeutic ideas to the mind of a recipient. These ideas may have the effect of changing the receiver's point of view, outlook on life, or technique of living.

Consider first what the telepathic worker should not do. Because the image held of another will tend to strengthen the corresponding qualities (whether good or evil) in that person, great care should be used when thinking about someone else. In particular, one should avoid all criticism or condemnation of another's defects, for that judgment will tend to strengthen those very flaws.

When telepathically sending help, one should never attempt to interfere with another's free choice ... Mental pressure is a form of black magic ...

... It is possible to send helpful ideas telepathically to someone without any sense of imposition or compulsion. This can occur if the transmitter's intention is sufficiently pure, so that the effort is only to offer ideas for consideration rather than to impose them.

... But always the recipient is allowed the freedom to accept or reject whatever thoughts are sent.

Telepathic healing, when successful, produces deeper results than does treatment with prana, because an aspect of the subconscious mind is deeper than the etheric body. When telepathic and pranic healing are combined, which sometimes occurs, it is recommended that the telepathic work be done first in order to help the patient become properly receptive to the pranic energy. Nevertheless, the results from this combined effort may be only temporary if the underlying cause of the physical illness is an inner emotional or mental conflict that has not yet been resolved.

The chakras provide a basis for a student to learn the art of healing ... The chakras determine the capacity of the healer to heal ... The chakras determine the capacity of the patient to respond to healing ... The chakras can improve the effectiveness of the healing work ... The chakras explain some of the experiences that both healer and patient undergo ... The chakras may aid the patient in healing himself.

After consciously recognizing the existence of cleavage between lower and higher aspects of themselves, aspirants are ready to begin making application of an intelligent bridging process consisting of self-discipline and self-purification. Their objective is to express inclusive love through their outer behavior, enabling their psychological distress to be resolved through integration rather than suppression.

Travelers on the spiritual path need to recognize certain major frameworks of development. After learning to master what lies within one particular framework, they find that it is only a small portion of a still greater whole, within which they must also learn to function.



Why desire at all? Desiring a state of freedom from desire will not set you free. Nothing can set you free, because you are free. See yourself with desireless clarity, that is all.

Your mind projects a structure and you identify yourself with it. It is in the nature of desire to prompt the mind to create a world for its fulfillment.

A thing worth doing is its own purpose and meaning. Make nothing a means to something else.

Reality can neither be proved nor disproved. Within the mind you cannot, beyond the mind you need not. In the real, the question 'what is real?' does not arise. The manifested (saguna) and unmanifested (nirguna) are not different.

The idea of enlightenment is of utmost importance. Just to know that there is such possibility, changes one's entire outlook.

Non-distinction speaks in silence. Words carry distinctions. The unmanifested (nirguna) has no name, all names refer to the manifested (saguna). It is useless to struggle with words to express what is beyond words.

Once you know with absolute certainty that nothing can trouble you but your own imagination, you come to disregard your desires and fears, concepts and ideas, and live by truth alone.

Nobody ever fails in yoga. It is all a matter of rate of progress. It is slow in the beginning and rapid at the end. When one is fully matured, realization is explosive. It takes place spontaneously.

Freedom to do what one likes is really bondage, while being free to do what one must, what is right, is real freedom.

Each moment contains the whole of the past and creates the whole of the future.

Everybody sees the world through the idea he has of himself. As you think yourself to be, so you think the world to be. If you imagine yourself as separate from the world, the world will appear as separate from you and you will experience desire and fear.



This study does not depend only on knowledge but upon a different way of thinking. Different thinking can only come from different attitudes and from an understanding of the relative values of things. Change of attitude does not bring about change of a man's being by itself. Valuation is necessary.

In the beginning you realized this and you came for help, but now you doubt whether you must really do as you are told. And you try to find ways to evade it, to stand on your own judgement and on your own understanding. You understood clearly once, that your judgement and your understanding are false and weak, but now you try to keep them again. You do not want to give them up. Well, you can keep them, but you must understand that with them you will keep all that is false and weak in yourself. There are no half measures. You must decide. Do you want to work or not?

To expand our apprehension it is important to separate as far as possible the self-elements, i.e., the personal elements introduced by us into everything we apprehend, from that which is being apprehended, so that our attention may not be distracted (onto ourselves) from the properties of what we actually perceive.

An animal is incapable of understanding that the sun is one and the same, whether today or yesterday -- exactly as we probably cannot understand that the morning is one, and the spring is one.

We must understand that in the way of development, man must become a different being, and we must learn and understand in what sense and in which direction man must become a different being; that is, what a different being means.

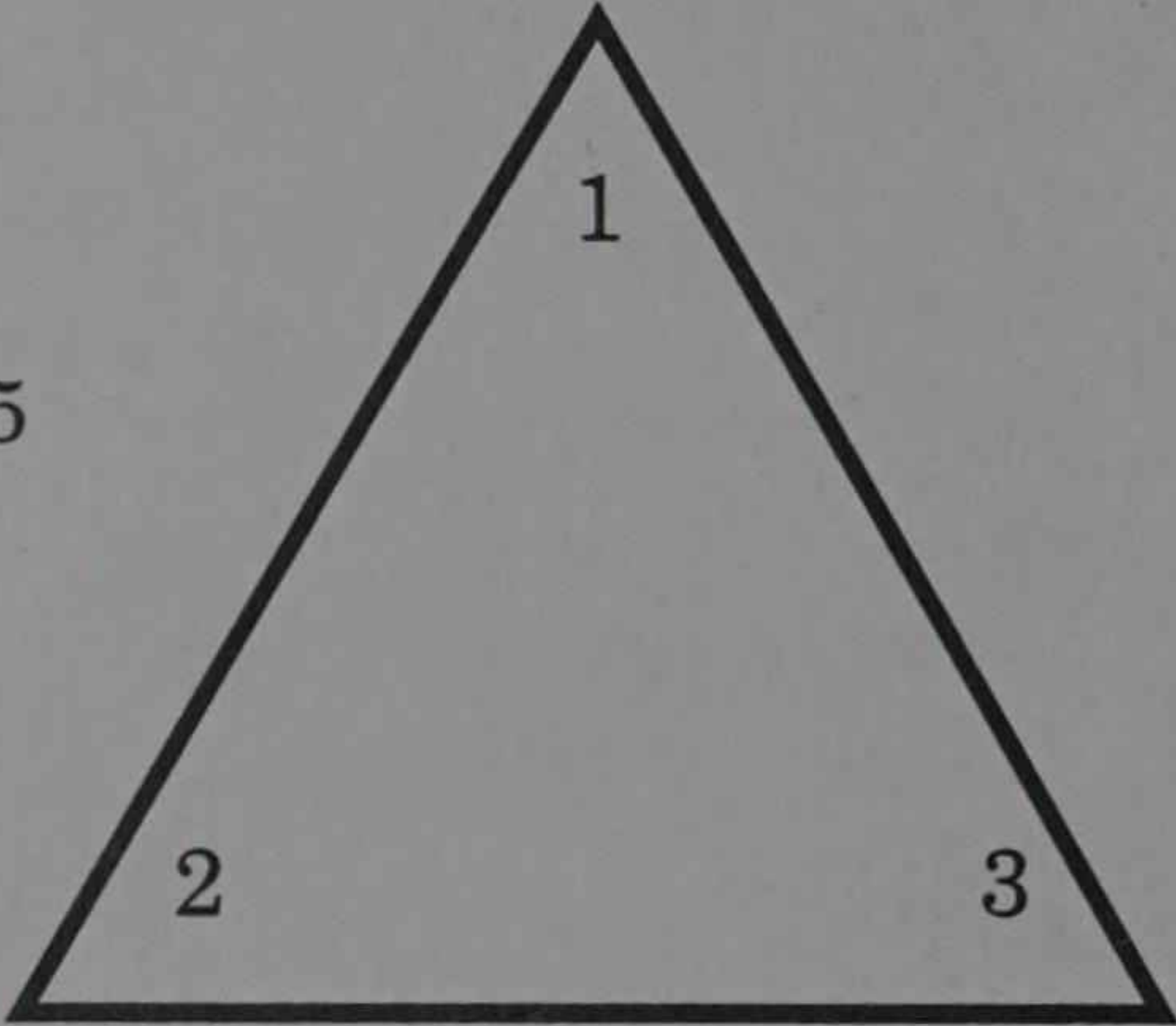
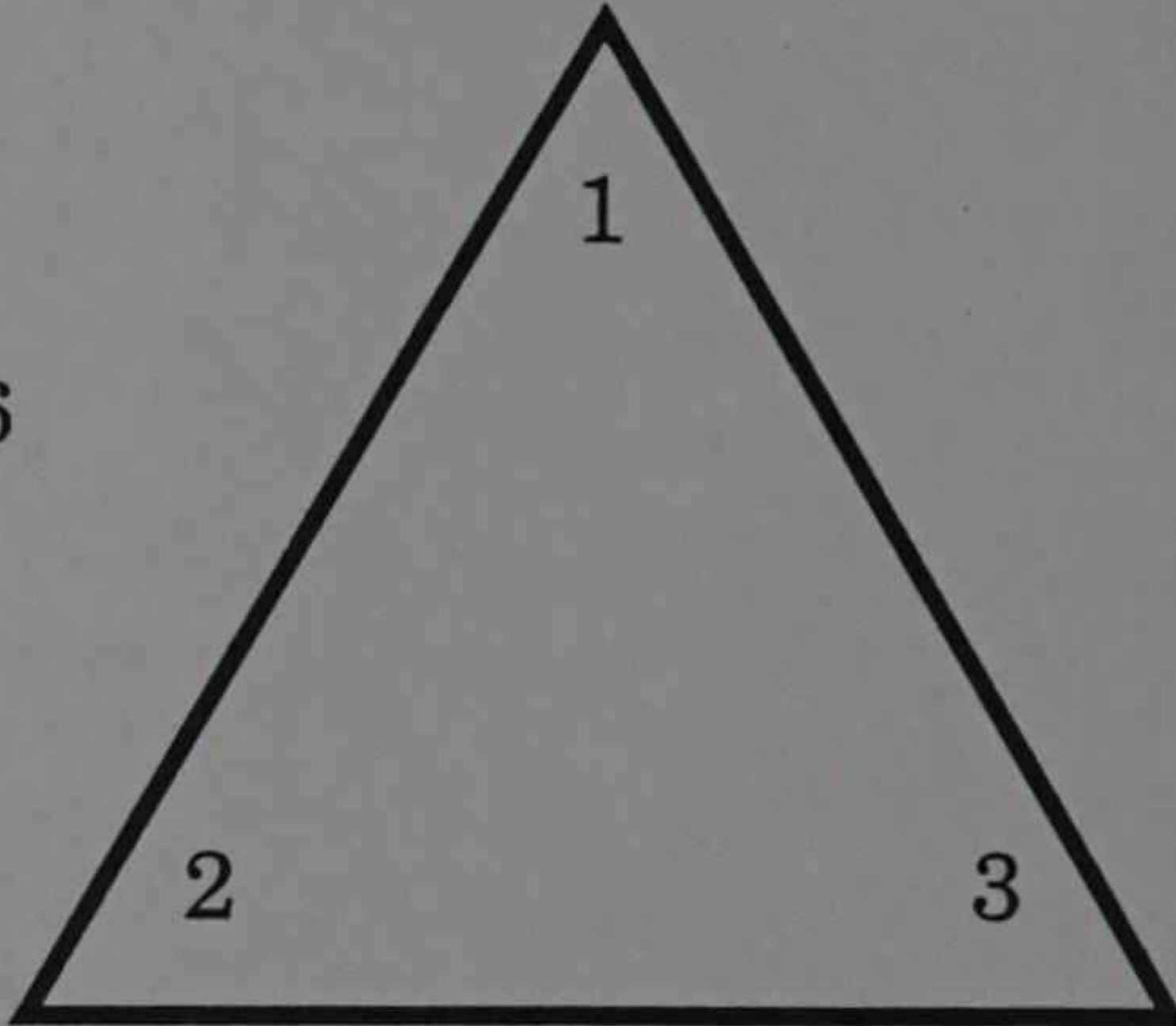
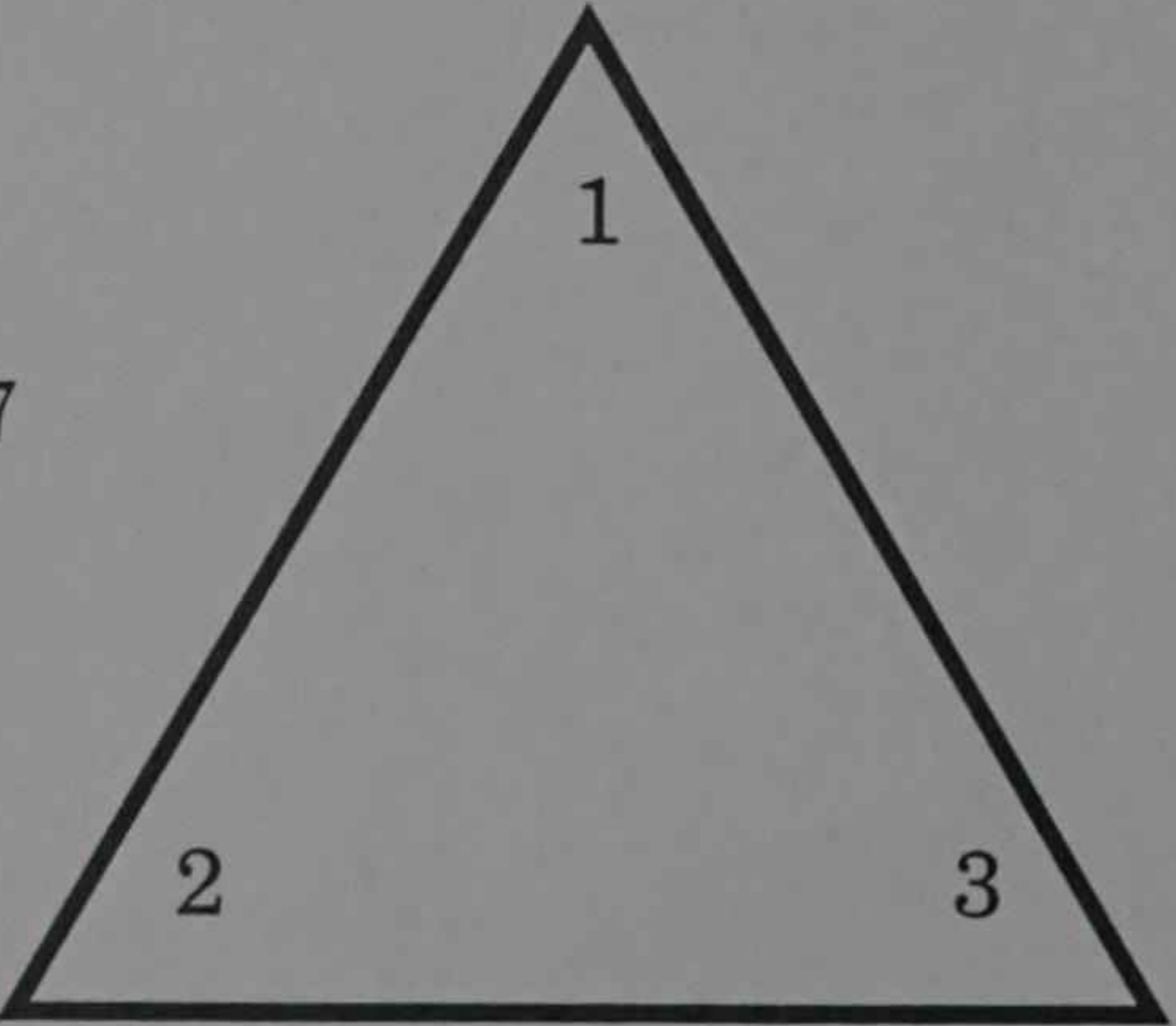
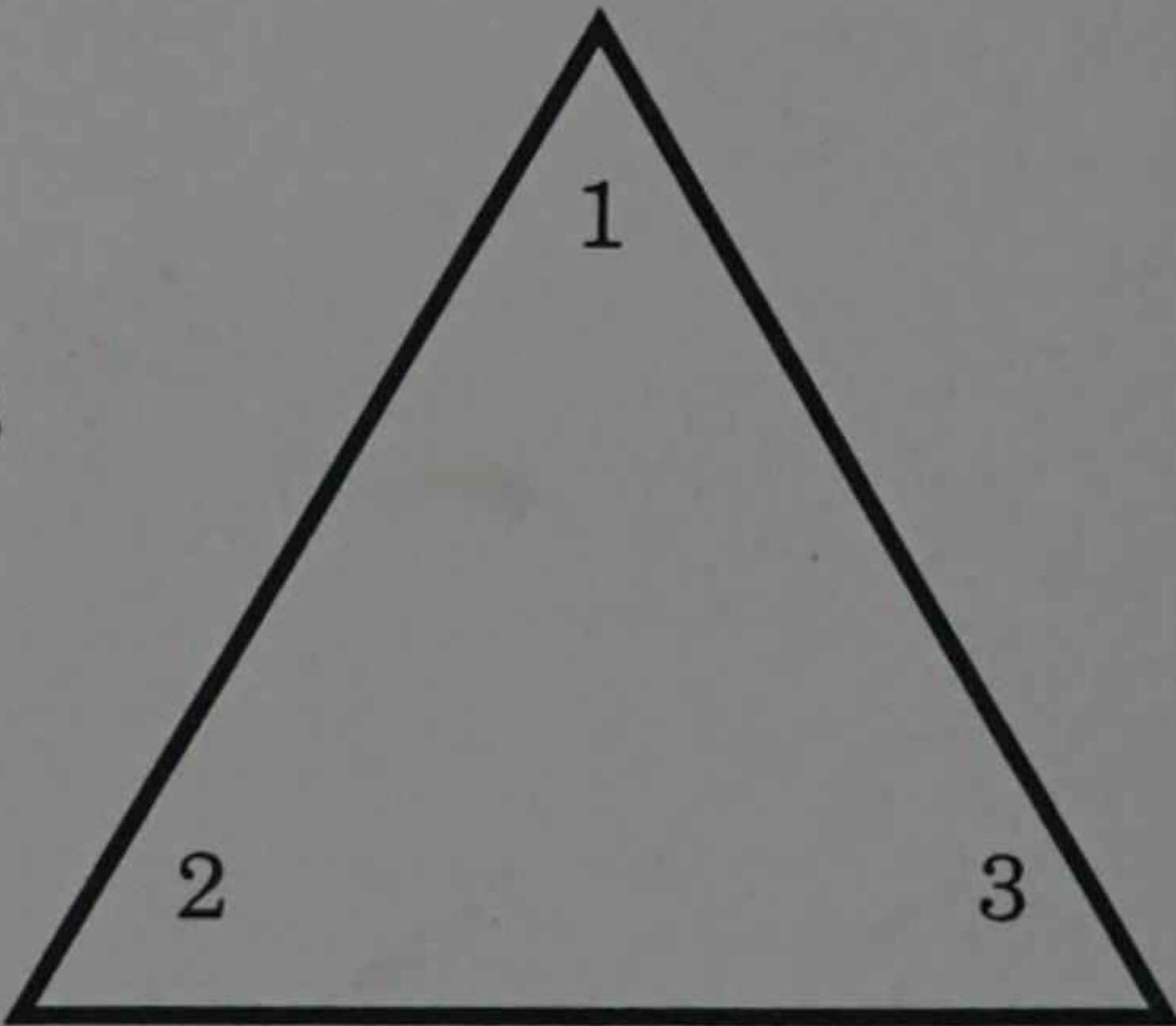
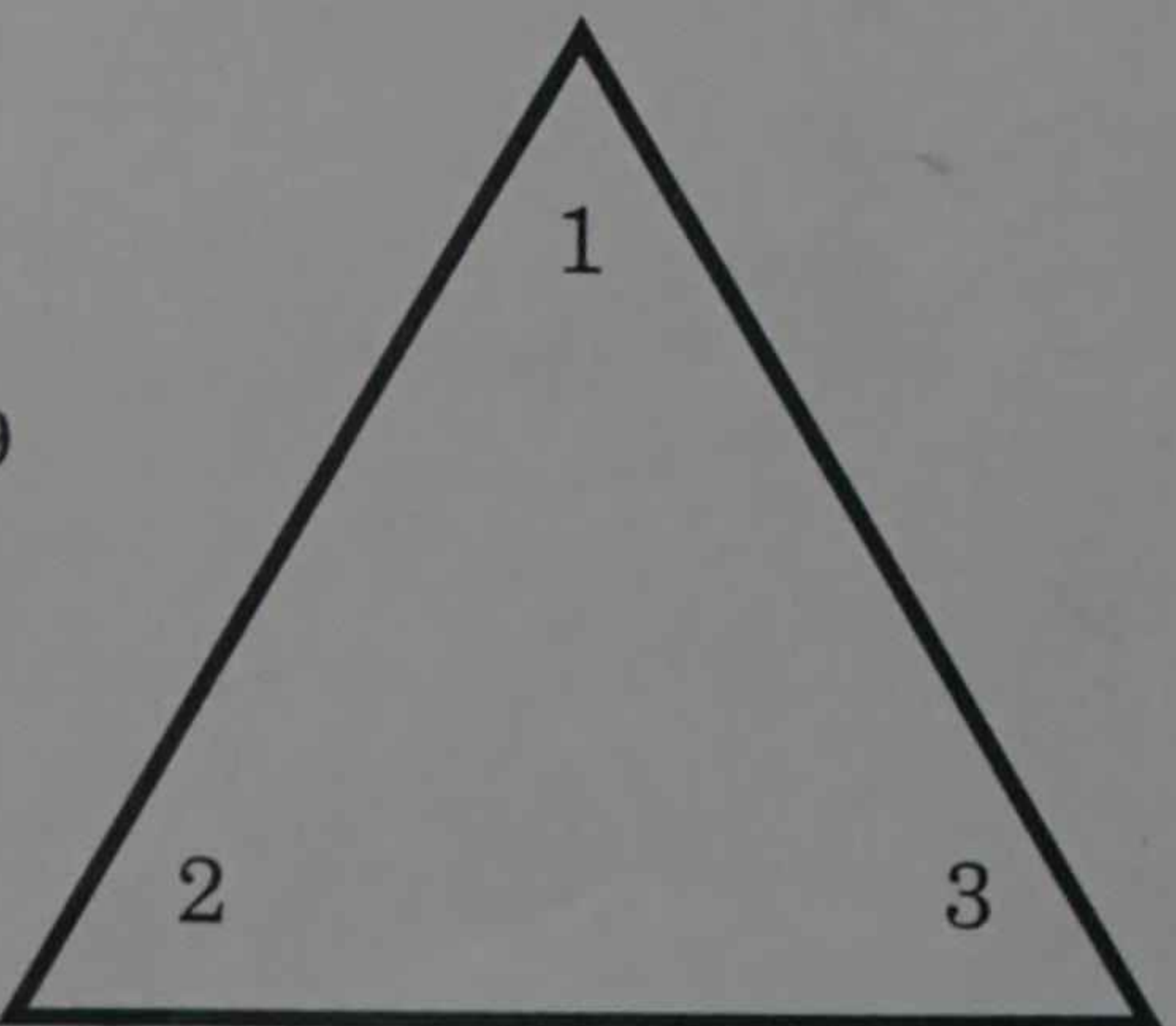
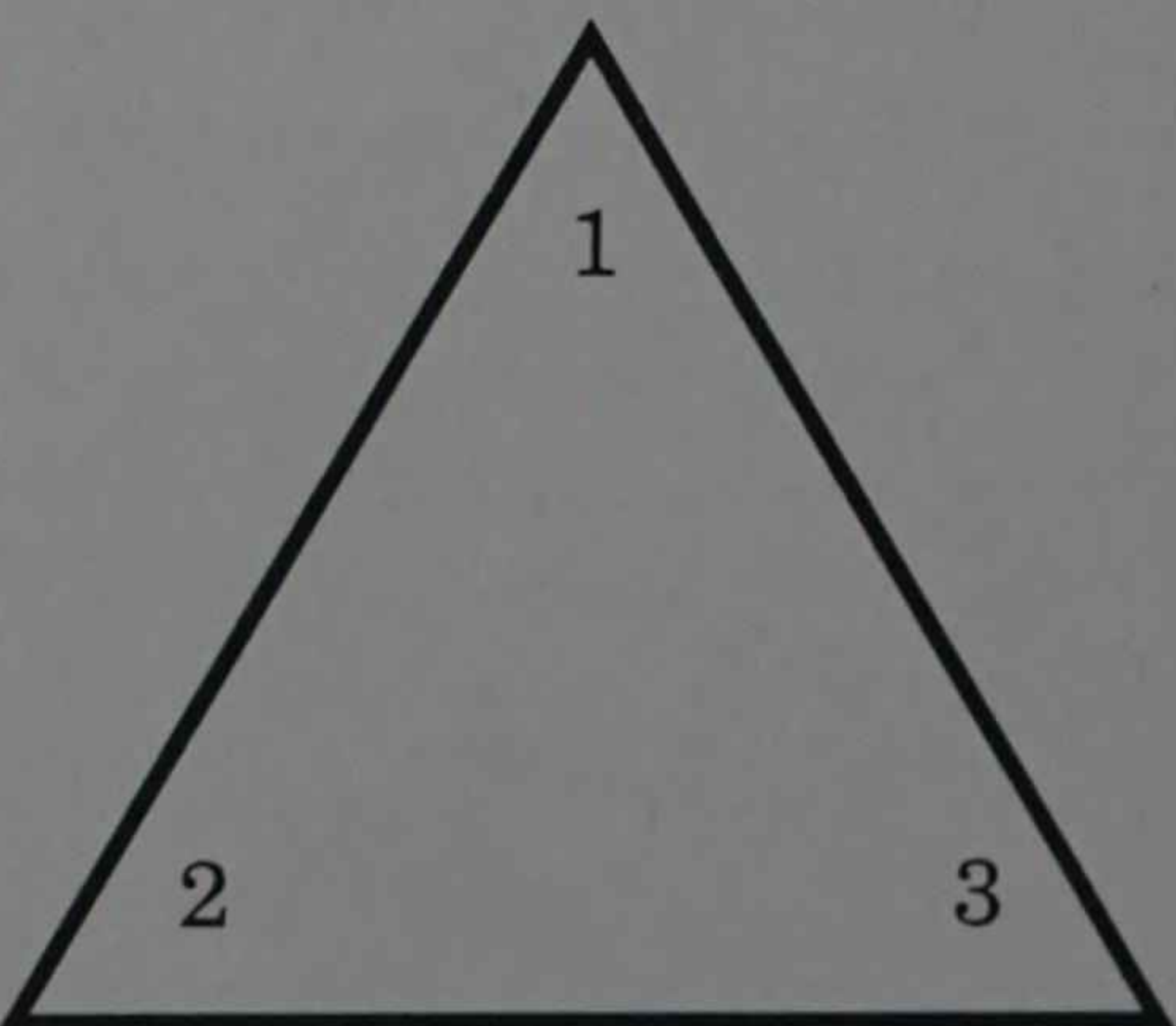
Man does not know himself. He does not know his own limitations and his own possibilities. He does not even know to how great an extent he does not know himself.

The average man is not conscious of himself. The illusion of his being conscious of himself is created by memory and thought processes.

Imagine a consciousness not limited by the conditions of sense-perception. Such a consciousness can rise above the plane on which we move; it can see far beyond the bounds of the circle illumined by our ordinary consciousness; it can see that not only does the line along which we move exist, but also all other lines perpendicular to it which we now cross, or have ever crossed before, or shall cross later. Rising above the plane this consciousness will be able to see the plane, make sure that it actually is a plane and not only a line. Then it will be able to see the past and the future lying side by side and existing simultaneously.

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).

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| <p style="text-align: center;">Soul</p> <p style="text-align: center;">1</p> <p>No. 595</p>  <p style="display: flex; justify-content: space-between; width: 100%;"> Purity Encouragement </p> | <p style="text-align: center;">Aspiration</p> <p style="text-align: center;">1</p> <p>No. 596</p>  <p style="display: flex; justify-content: space-between; width: 100%;"> Moderation Temperance </p> |
| <p style="text-align: center;">Divinity</p> <p style="text-align: center;">1</p> <p>No. 597</p>  <p style="display: flex; justify-content: space-between; width: 100%;"> Presence Revelation </p> | <p style="text-align: center;">Revelation</p> <p style="text-align: center;">1</p> <p>No. 598</p>  <p style="display: flex; justify-content: space-between; width: 100%;"> Presence Divinity </p> |
| <p style="text-align: center;">Chakras</p> <p style="text-align: center;">1</p> <p>No. 599</p>  <p style="display: flex; justify-content: space-between; width: 100%;"> Aura Bodies </p> | <p style="text-align: center;">Ahura</p> <p style="text-align: center;">1</p> <p>No. 600</p>  <p style="display: flex; justify-content: space-between; width: 100%;"> Ahura-Mazda Mazda </p> |

Prayer of Hermes

Holy is God the Father of all, who is before the first beginning. Holy is God, whose purpose is accomplished by his several powers. Holy is God, who wills to be known, and is known by them that are his own.

Holy art Thou, who by thy word has constructed all that is. Holy art Thou, whose brightness nature has not darkened. Holy art Thou, of whom all nature is an image.

Holy art Thou, who art stronger than all domination. Holy art Thou, who art greater than all pre-eminence. Holy art Thou, who surpasses all praises.

Please accept pure offerings of speech from a soul and heart uplifted to thee. Thou of whom no words can tell, no tongue can speak, whom silence only can declare.

Prayer of St. Francis

Lord, make me an instrument of your peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy.

Oh divine Master, grant that I may not so much seek to be consoled as to console, to be understood as to understand, to be loved as to love.

For it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life.

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