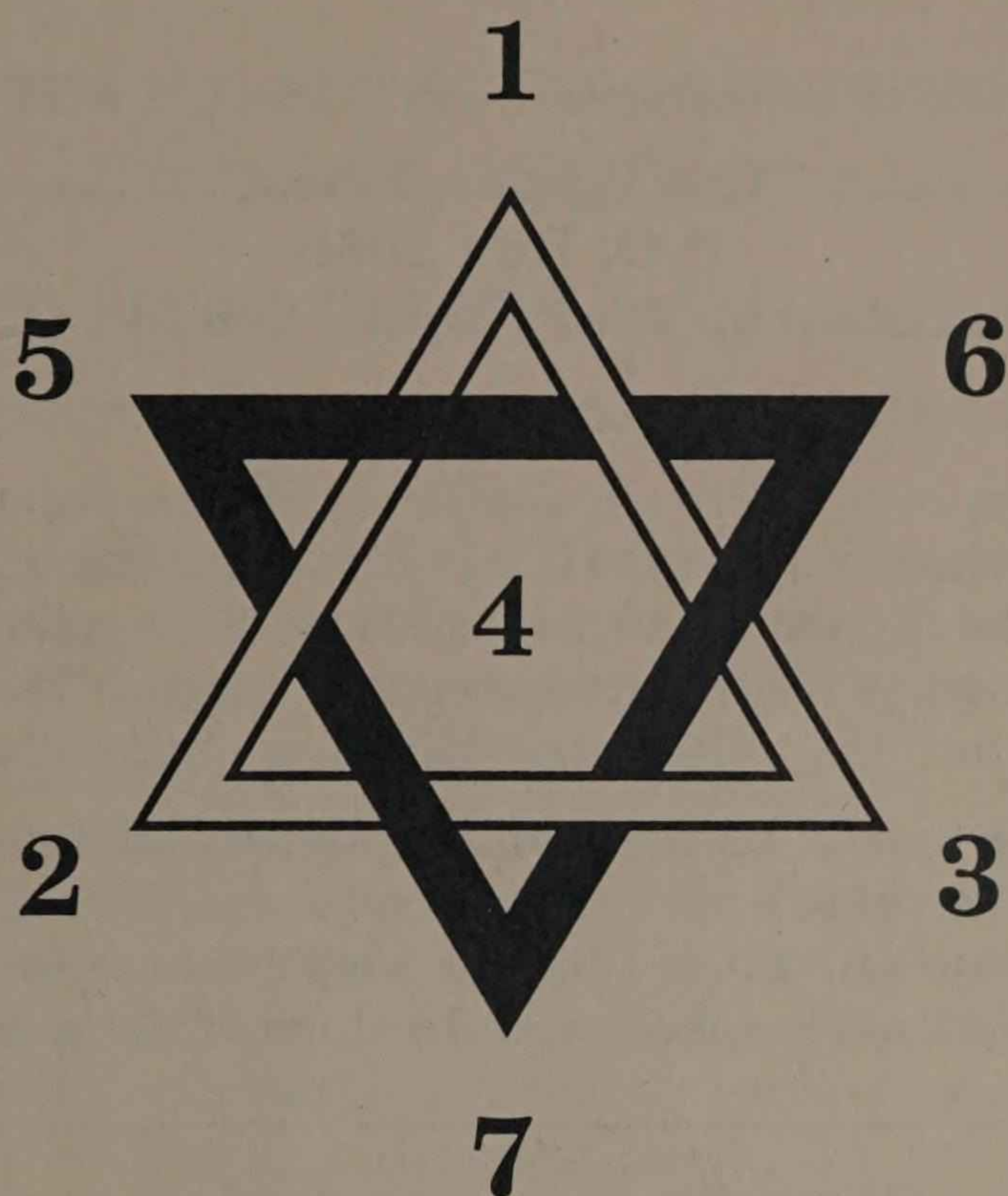


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# The Upper Triad

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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.

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### Some Basic Assumptions

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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.

## The Upper Triad Commentaries

### Logoic Purpose [ C-1131 ]

Logoic purpose is the underlying force of manifestation, the reason for existence. Everything else in universal manifestation follows from that inherent purpose, without which there would be endless pralaya. Logoic purpose evokes the underlying (derivative) forces of manifestation, e.g., karma, through various means of (logoic) projection and induction.

Logoic purpose might also be perceived as the will of God. Although there is a (divine) will, it is incomprehensible (having a very substantially higher dimensionality than human awareness). God (the logos) does not willfully provide details in manifestation, but rather, the details are derived from the existence of the underlying purpose and the various laws that emerge in response to that purpose. Laws are induced by the logos, by virtue of purpose, not by virtue of detailed (willful) intention. Thus consequences at every level of manifestation are derived from the working of underlying principles and from internal interactions (e.g., the interaction of particular human consciousness with karmic consequences that that consciousness (experience and expression) has evoked (which interaction (response) in turn evokes additional consequences)).

The fulfillment of logoic purpose is a creative and interactive process. The intended outcome is relatively general, particularly with regard to methods and means. Manifestation is simply a projection of logoic (qualifying) force (life) in order to provide a framework for fulfillment of logoic purpose. The various constraints and boundaries (e.g., karma as a limiting factor) provide coherence. The evolutionary impulse provides momentum toward fulfillment. The inertial force of matter prevents overall instability. Thus each of the factors and forces of manifestation play a role in achieving the fulfillment of logoic purpose, whatever that may be. In general, that purpose is the evolution of consciousness, at all levels within the logoic field, but the specific goals are only dimly perceived or realized, and then, only to the extent that they relate directly or indirectly to the human experience.

In some sense, (some of) the methods and means of evolution are experimental and provided for (encouraged) in the evolutionary (purposive) qualification of life-consciousness-matter. There is an aspect of experimental diversity to manifestation, due to underlying principles, yet there remains coherence (equilibrium) and focus, also due to the underlying principles (forces). There is genesis. And there is epigenesis. Some consequences may be intended. Other consequences are the fruits of the experiment (while some may ultimately be counter-productive (evoking further consequences as untoward elements are tempered)). But it is the qualified process itself that provides the necessary safeguards, not the will of component or intermediary lives.

Much can be deduced from the nature of universal manifestation, e.g., the various patterns (cycles) of qualifying forces (rounds, globes, rays, etc.), but the student is cautioned from drawing or inferring firm conclusions as the human perspective and experience is very, very narrow and substantially limited in comparison with logoic consciousness, and human consciousness is analogous to the cells of one's physical body. One can understand only to the extent of one's field of experience and awareness. One can work through only that which is understood, either consciously or unconsciously (and generally both). The existence and work (application) of the various evolutionary forces should suffice to motivate and encourage the spiritual student to cooperate, by aligning oneself with the evolutionary forces and transcending the inertial aspect (the human body, personality nature, and ego).

## The Upper Triad Commentaries

### Healing the Open Aura [ C-1132 ]

Healing an open aura, even a partially open aura, is a definite challenge. There is the condition itself, its extent and complexity. There is the karmic factor, which may actually prevent (or facilitate) any healing or resolution in the current circumstances (lifetime). And there is an issue of ethics with regard to the role of anyone attempting to help.

A fully open aura is quite rare and extremely difficult to resolve. There is generally so much inertia due to the condition being a karmic consequence that there is little that one can do except to encourage the understanding or adjustment in consciousness that is necessary in order for the next aura (i.e., in the next incarnation) to be healthy. In the case of a fully open aura there is no semblance of self-control, indeed no focus stable enough to even work with. The patient may be wholly at the mercy of external forces on etheric and astral levels and may be obsessed or possessed. Or in a less extreme case, the patient may be merely wholly open to non-malicious external forces (which may be nonetheless difficult).

Where there is an external entity involved it is a relatively simple matter to intervene, provided the karma is permissive, separating the external entity from the patient, through application of appropriate (properly qualified) force, and through either releasing or disposing of the external entity, depending on its nature (in some cases the external entity is artificial and must subsequently be absorbed by the patient). Then it is a matter of healing or closing the aura to the extent that the patient is able to respond in a meaningful (cooperative) way. This can be accomplished using a variety of mental-psychic techniques (e.g., evoking force to stabilize the aura, closing the gaps, and sealing the aura in a protective and stabilizing manner). This is relatively straight-forward in the case of a partially open aura, provided there is cooperation and sincere intent (e.g., a matter of learning and adjustment in consciousness).

But before these techniques can be (generally) successful, there are two prerequisites, namely (1) understanding and (2) willingness to embrace methods of refinement and self-discipline. Without understanding, or without the responsiveness to learning, the patient is likely to undermine any healing practices. Likewise, without embracing methods of suitable refinement and self-discipline, the healing efforts are more likely to be superficial and temporary. In other words, there are habits in consciousness that undermine the process of healing the aura and of sustaining a healthy aura. Those habits need to be overcome and new, more healthy practices embraced, before any real healing can take place. For example, smoking fills the aura with particulates which render the aura more vulnerable (and attracts a coarser energy); drinking alcohol tends to loosen the connections between the vehicles and makes it virtually impossible to achieve coherence in the aura (and the personality as a whole); eating flesh foods (meat, fish, fowl) introduce coarser (animal) elements that work against the gradual refinement that facilitates integration and alignment.

So as the patient (student) embraces the preliminary disciplines of the path, including meditative practice, there is then the possibility of making more substantial adjustments (healing) in the aura (in general and in the case of the open aura). Real healing is accompanied by understanding and adjustment. And real healing is predominantly a matter of self-healing, although others may assist in the process, through encouragement or provision of energies, or through collaboration.

## The Upper Triad Commentaries

### Knowing [ C-1133 ]

The problem of knowing, of believing with some certainty that one has knowledge, that one actually knows something, is really a matter of validity or actuality, compounded by perception (belief) and the means through which "knowing" is achieved.

Something is either true or not true (or partially true). Knowledge is acquired through experience, through perception, through study, through realization. But knowledge may be real (true) or not, or partially real. And if one proceeds on the basis of something "known" that is actually only partially true or not true then one is misleading oneself and furthering misunderstanding (compounded by the unconscious assumption that something is true). Knowing can arise in a number of different ways, including instinct (at animal, etheric, or astral levels), intellect (at concrete mental or rational levels), and intuition (at the level of buddhi).

Instinctive knowing is generally true, except that one generally interprets instinctive knowledge (feelings) and what is interpreted (or believed) may or may not be true. One might "feel" hostility from someone but in fact may be merely misreading body language (subconsciously) (and body language is never wholly reliable as it is subject to individual and cultural diversity). The instincts rely on physical, etheric, and astral senses, predominantly at unconscious levels, and therefore there tends to be a great deal of conditioning involved (unconscious mechanicalness). In addition to conditioning there are factors of desire and ego. Desire (conscious or otherwise) colors one's perceptions (at instinctive (subconscious) levels and at more direct levels (sense perception)); one tends to sense what one wants to at some level. Ego is a considerable bias applied unconsciously or indirectly to this process.

Intellectual knowing is based on rationalization, deliberately and consciously or indeliberately and unconsciously (or partially so). One may try to be objective, but conditioning, ego, etc., generally limit one's ability to be objective. One's beliefs and one's values definitely color the process of reasoning, and so intellectual knowing is mostly a matter of belief rather than (really) knowing something (which may happen to be true (or not)). Knowing is compounded by certainty. If one is very certain of the truth of something, then that is a very strong indication that the basis of truth is unfounded, that the belief is a matter of attachment rather than realization of truth (of course the "knowledge" may still be true (or may not be)). Certainty in knowledge (or perception of truth) indicates closedmindedness or ego. The wise are never really certain, because they realize that all perception and all knowledge and all understanding is relative, partial, and limited, and therefore one should consider all knowledge (beliefs) to be tentative and provisional.

Intuitive knowing is based on the functioning of the soul (atma-buddhi-manas) rather than the (physical-emotional-mental) personality (ego). The soul does not get involved in anything personal, and therefore any "intuition" that is personal is definitely not intuition, but is rather either intellectually or instinctively based (i.e., most of what is perceived to be intuition is really the subtle product of intellect or the more direct product of instinct). But what is really intuitional knowing is true. The problem then is that what is known at the intuitional level must still be brought into the mind for a person to have any conscious appreciation of it, and once the intuitive insight is brought into the mind then it is subject to interpretation (conditioning), etc. All the more "reason" to consider all knowing as tentative and provisional.

## The Upper Triad Commentaries

### Knowledge [ C-1134 ]

Knowledge is that body of information that is “known” or believed to be known and understood, that provides a basis for perceived understanding, for relating experience, and for evolving in consciousness through the assimilation of knowledge into understanding. The problem of knowledge is the general lack of objectivity that prevails in human consciousness, given immersion in the material world. It is virtually impossible to determine the validity of information at its own level.

Thus knowledge in the sense of the field of the human mind is compounded by the nature of the world (universe) (manifestation) (and the false perspective that prevails on material levels), the nature of mind (and the false perspective of self (ego)), and the nature of perception. People tend to make assumptions about these things without necessarily realizing the difficulties and generally without even realizing that assumptions are being made. What is generally believed to be readily apparent and true, may not be generally or actually true. Thus the mind-field of human perception and thinking is fertile ground for contrast leading to evolution in consciousness.

The theme of knowledge provides a focus and foundation for understanding human experience and the worlds of consciousness in which humanity lives. Knowledge properly assimilated produces understanding. Understanding properly embraced produces wisdom. Knowledge is not actually conveyed from incarnation to incarnation, although the ability to retrieve knowledge may be conveyed. Understanding is not actually conveyed from incarnation to incarnation either, but the capacity for understanding is a matter of evolution (achievement) and so conveys progressively, from one lifetime or incarnation to another. Wisdom is definitely conveyed from lifetime to lifetime, directly for those who are attuned to some extent to the higher Self, indirectly otherwise, for those who are able to listen to conscience. Unfortunately, some people are so absorbed (self-absorbed) on material (emotional) (intellectual) (personality) (ego) levels that their ability to draw upon the wisdom of the higher Self, even indirectly (through conscience), is limited.

The real problem of life in the lower worlds is not knowledge, nor the acquisition of knowledge, nor even the assimilation of knowledge, but the assumption of knowledge, and the assumption of understanding. The real problem is maya and glamour and illusion. By presuming (predominantly) unconsciously, the nature of the world (and the nature of self), a person greatly compounds the problem. As the student progresses, he or she gradually transcends maya (inertia on physical and etheric levels). As the student progresses further, perception that is clouded by (through) glamour (inertia on emotional or astral levels) and illusion (inertia on mental levels) is gradually and eventually fully overcome, as the student achieves the alignment of a purified and integrated personality with the soul, through intelligent meditation. This process of waking-up, to higher and higher, deeper and deeper, levels, is the real work of evolution in consciousness.

But waking-up requires a great deal of preparation (and persistence). Waking-up requires sufficient and pertinent knowledge. It requires understanding and open-mindedness. In this sense, knowledge is a legacy, earned by virtue of experience and expression (action and consequence) (karma), (and therefore) always merited, and knowledge (understanding) conveys responsibility, to act sensibly and appropriately based upon that knowledge (to the extent of understanding).

## The Upper Triad Commentaries

### Love [ C-1135 ]

Love is the aspect of consciousness, the second aspect of the trinity (life-love-light). In the highest, deepest, most noble sense, love is the quality of the heart of the logos (God), in manifestation, as (Christ) consciousness. This quality pervades all of manifested life, residing within every human being, within every lifeform, within every atom. In this higher sense, love is divine, impersonal (transpersonal), unconditional, and universal.

There are no "kinds" of love, yet a distinction can be made between love (itself) and the many ways in which love can be embraced and/or expressed. Thus there are various kinds of ways in which love is embraced or manifested at the human level. In this (human) sense, love may be embraced or manifested completely and unconditionally or incompletely and conditionally (or partially so). Whenever and wherever (however) love is embraced in some personal way, it is necessarily partial, conditional, and limited. Whenever and wherever (however) love is embraced impersonally, yet through the heart (chakra) (which is, in fact, the only way that love can be truly embraced) (and not merely intellectually), then love is embraced in a relatively unconditional and unconstrained manner.

In the course of ordinary human experience and expression, one naturally embraces love and expresses love in various (limited) ways, according to consciousness. There is love expressed in the form of attachment (e.g., to a person or group (through identification), to something material or immaterial). There is love expressed in the form of friendship and/or relationship (in various degrees of attachment, entanglement, consideration, etc.). And there is love expressed in the form of non-attachment. Love flows naturally. It is only the personality (intellect) (ego) that limits that flow by virtue of and to the extent of the sense of individuality (separation). Where love is allowed to flow naturally, rather than constrained by expectations or personal considerations, then it is more natural (more true) and conveys more of the higher nature.

The "reason" that "love" is so potent a quality in manifestation is that it connects the heart of a human being with the heart of the logos (and the heart of a human being with the heart of another). If one is impersonal, and able to work through the higher Self, then one is connected consciously and directly with the heart in all lives. In this sense, all lives are directly connected, one with every other. If one is more personal, then while the heart "connection" is universal, what is actually "felt" is less so (e.g., the connection of two people). A "connection" at the personality level (between personalities) may be quite meaningful, but if the connection is realized on higher levels, then it is much more substantial.

Although in metaphysics and theosophy one tends to consider the second aspect as consciousness, the real nature of the second aspect is love, and consciousness is, depending on perspective, either an attribute or consequence of love (quality), or love itself. Thus love and consciousness are synonymous, yet each is a perspective or framework for the second aspect. While life (the first aspect) is more fundamental than love, it is quality (love) (the second aspect) that makes life meaningful, for love is the means of conveyance of life, the means of growth (development) (experience) (creation) (evolution in consciousness). In the practical sense, there is much experience that may not appear to be related to love, yet, in the final analysis, all meaningful experience is related to love in one sense or another.

## The Upper Triad Commentaries

### Paths of Approach (2) [ C-1136 ]

There are many and diverse paths of approach. The first role of the various paths of approach is to lead the student from a strictly mundane life (absorption at the mechanical levels of fully-conditioned personality) to having a more predominantly spiritual focus, not necessarily metaphysical or theosophical, but at least spiritual. The second role of the various paths of approach is to prepare the student for the commitment that is required for the student to embark upon the spiritual path proper. Although the formal (spiritual) path has general requirements, each path of approach contributes something to the formal path.

Some of these paths of approach are structured, some are unstructured. Some have a cultural or religious context, others do not. Some paths of approach are predominantly head-centered. Some are predominantly heart-centered. The only commonality is the two-fold role that they serve. The spiritual path proper begins when the soul (not the personality) makes a commitment to conscious and deliberate evolution in consciousness, and begins to demand of the personality adherence to the way. That decision evokes a considerable hastening of the rate at which karma is evoked, making "life" rather difficult for the personality but resulting in considerable and rapid progress.

The elements of the spiritual path are very consistent in its various forms. Every metaphysical, theosophical, and occult group that is sanctioned within the context of the spiritual path embraces the same essential elements, even while the cultural setting and flavor may vary from one group to another. The teachings anent the path, regardless of particular religion or spiritual group or language, etc., are similar and consistent. When one understands the language-beyond-words (patterns), then one can discern the higher teachings within every framework and language, however the words may be used.

The spiritual path proper has three stages, probation, discipleship, and initiation. In the probationary path, the focus is necessarily upon the refinement of the personality and preparation for wielding the energies evoked along the way. The probationary path leads a student through the preliminary discipline (commitment to no smoking, no drinking, no eating of flesh foods, (meat, fish, fowl), commitment to daily meditation and other spiritual practices) and prepares the student for discipleship. The intent is to purify and refine the personality to enable it to sustain the pressures of more serious metaphysical work and to enable the consciousness to reach higher levels (enabling the student to respond more so to higher impression).

As the physical, emotional, and mental nature is refined, it becomes possible (necessary) to integrate these three dimensions into a single personality energy. Once that is properly achieved, the student can begin to transcend the intellectual and ego natures, becoming then more and more responsive to the soul. Alignment of soul and personality is simply not possible without considerable refinement and proper integration. As the student progresses, the preliminary discipline continues and expands to include more and more subtle work. While probation is primarily a matter of development and preparation, discipleship is primarily a matter of service or application of one's quality of consciousness, within the context of the spiritual group. This does not imply or require any sort of guru-devotee relationship (which is more characteristic of some paths of approach). Indeed, discipleship in the framework of the spiritual path proper relies almost entirely upon the higher Self for guidance, in the context of some soul group (ashram on soul levels).

## The Upper Triad Commentaries

### Paths of Approach (3) [ C-1137 ]

Discipleship per se cannot be embraced until the probationary work is accomplished and the preliminary discipline is sustained naturally. Discipleship cannot be embraced until virtually all of one's karma is fulfilled. Otherwise the student would simply be unable to wield the evoked forces safely and effectively. For the soul (spiritual path) does indeed evoke almost overwhelming forces and energies, to be wielded and shared in the context of collective (human and planetary) evolution in consciousness (service).

The final stage is called the path of initiation and involves progressive and formal relationship within the context of the spiritual hierarchy or inner government and beyond. Initiation is never the result of seeking. It is always the result of being properly prepared. Anyone who claims to be an initiate is not, in this proper sense. Initiates and masters and adepts work anonymously, quietly, and behind the scenes, remaining unrecognized by humanity within the world.

In addition to the three stages of the spiritual path there is another dimension, that of the spiritual hierarchy and soul groups. Human (planetary) evolution is guided (not controlled) through the auspices of the hierarchy (comprised of human souls who have evolved beyond the need to incarnate, who have completely fulfilled their karma and have graduated from human-ness, who remain with the human evolution as an act of service). All human souls belong to one or another of the seven ray ashrams or one of the peripheral ray ashrams. Within each ray ashram are various component ashrams at various levels of consciousness. Each soul belongs to a soul group within some ashram, according to the nature and character of the soul. The ashram (esoteric group) then provides encouragement and opportunities for service within the context of the path and in accordance with the abilities (preparation and fitness) and responsiveness of the individual in incarnation.

One should keep in mind that in this context (1) soul refers to atma-buddhi-manas, that which is beyond and transcends the personality-intellect-ego, (2) the words "ashram" and "initiate" and "master" and "disciple" etc. are often utilized within a more profane (human) (worldly) context of paths of approach. There is much glamour involved in the various paths of approach. As one progresses, one naturally works through and beyond glamour and illusion, achieving increasingly greater clarity and detachment from life in the material (ego) world. There are signs in the aura of every human being, signs that unequivocally indicate the degree of refinement of each of the bodies and the extent of integration (if any) and the extent of alignment (if any). There are signs that unequivocally indicate the extent of openness and health of each of the various chakras. There are also unequivocal signs as to the ray nature (personality and soul) and to affiliations with ray ashrams and soul groups. Of course these signs are only unequivocal for someone who has the training and ability to discern them.

The various paths of approach anticipate the requirements of the formal (general) (spiritual) path and the needs of particular students, and help prepare students for the commitments and dedication required. Depending on one's ray nature and depending on one's character and temperament, some of the preliminary work is embraced during approach (while all of the preliminary work is embraced once the student is placed on the path). The paths of approach are largely a matter of seeing to what extent one is responsive to the needs and demands of the path, and gradually cultivating responsiveness.

## The Upper Triad Commentaries

### Equivalence [ C-1138 ]

Though it is relatively easy for the objective mind to see distinctions within the diverse field of manifestation, the more fundamental basis for manifestation, and the inherent potency of comprehending manifestation is found in equivalence. Equivalence is defined as the state or property of being equal in force, amount, or value, alike in significance, being virtually identical, especially in effect or function. Equivalence in the more metaphysical sense recognizes the sameness of various aspects or dimensions of manifestation. There are different levels of equivalence, but all rely on the seven rays (or some comparable and equivalent perspective) and the various relationships between the rays (or components). In equivalence, the same energy is perceived in different ways, yet through appreciation of equivalence there is revealed additional insight concerning that energy.

At the level of one of the seven rays, the nature of the ray is revealed through its energy and quality of energy. Through the auspices of the First Ray, for example, purpose and life and will and power and the monad are all equivalent. Through the second ray love and wisdom and consciousness and energy and the soul are all equivalent. And through the third ray light and matter and the personality are all equivalent. In a sense, life is power. Each reveals the other. In another sense, each is merely an aspect of something that each represents. If one touches love then one also touches wisdom and consciousness. One cannot touch an aspect of something without touching all aspects of that something to some extent.

At the level of ray relationships, all of the rays in a given relationship are equivalent. The odd-numbered rays reveal each other. The even-numbered rays likewise. Each pair of reflected rays (1:7) (2:6) (3:5) likewise. The odd-numbered rays reveal the head-nature of manifestation. The even-numbered rays reveal the heart-nature of manifestation. Each pair of reflected rays reveals relationship between the higher and lower aspects, between the essence and its manifestation. Yet each is equivalent. In touching the lower one is also touching the higher (to some extent). Each provides a link to the other. The objective mind may dwell in the realm of distinctions between all of these things, but the subjective mind sees the more essential nature (equivalence). For example, in addition to appreciating the nature of love and the nature of wisdom, the student can appreciate that love-wisdom is an essential equivalence having deeper and broader dimension than either love or wisdom perceived separately. Love-wisdom seen in equivalence rather than combination reveals the underlying and overshadowing soul (Christ consciousness).

At another level all of the rays are equivalent. In touching one, in this higher sense, the student touches them all. The personality ray becomes a means of approaching the soul. The soul ray becomes a means of touching the monad. Any ray becomes a means of touching the whole. It is all a matter of perspective. A third ray personality, for example, who sees himself (herself) as an individuality is apparently isolated and substantially limited in consciousness, but a third ray personality who sees all rays within himself (herself) is not only not apparently isolated in consciousness but is much more definitely linked to all the energies of the seven rays.

So, the real value of equivalence is two-fold, namely (1) energetically, it provides a means of embracing the whole from any part and (2) practically, in consideration of merely apparently distinctly different aspects seen in equivalence, the higher truth of something can be revealed.

## The Upper Triad Commentaries

### Artificial Entities (1) [ C-1139 ]

There are many lifeforms throughout manifestation, some who (which) function only on one level of consciousness (dense physical, etheric, emotional, mental, etc.), some which function on more than one level (e.g., the human being). In virtually every instance, each lifeform is a life-within-a-life. The human being is a cell of consciousness within a (much) greater entity. The cells of the human body are lives in their own right, being ensouled, experiencing evolution, etc., at their level. There are many artificial or superficial aspects to manifestation, but there is a distinction between ensouled (evolving) entities and artificial entities.

An ensouled, evolving entity is one who (which) is part of a collective consciousness (soul), emanating from the logos in support of its evolutionary intent, which has continuity from one lifetime to another, from one cycle of manifestation to another, through involution and evolution. In this sense, a real entity is one who (which) is linked directly to the logos and one who has continuity. In this sense, the soul is more real than the personality, but the personality survives in the form of a personality matrix (archetype) (permanent atoms) within the soul.

Thus the personality is somewhat but not completely artificial. The component lives of the personality are more real than the personality. The body and the mind are somewhat artificial. The body dies and disintegrates. The mind likewise. The inner, higher essence (soul) passes on to embrace the next incarnation. But the cells of the body also pass on, as cells, while the body (and mind) as a whole no longer exists. The ego is entirely artificial, as its "life" or existence is quite transient. The ego is not ensouled. The ego is not an evolving entity. The ego exists artificially, in accordance with the need of the person in incarnation, but the ego does not survive or pass on between lives.

There are other, wholly artificial entities which, like the ego, exist without continuity, without being ensouled, without drawing "life" directly from some higher essence. These artificial entities draw energy from those who are alive, but are not alive in themselves. The ego does not live. Artificial entities may express power, but it is power derived artificially, from others, rather than from within oneself. Artificial entities are created, consciously or deliberately or unconsciously or indeliberately, through various activities (e.g., thinking and feeling). If one's thoughts and feelings are contained, then they function within the consciousness of their creator. More generally, if (as) one's thoughts and feelings (or some of them) are projected into the immediate environment (astral or emotional and concrete mental levels) they have an artificial and transient existence. Without being sustained by their creator, they serve their purpose and then naturally disintegrate.

But where there is intensity in the creative process, where there is adverse energy, the artificial entities thus created (intensified thoughts and feelings) may be longer-lived than would otherwise be the case. If there is sufficient intensity (power) and resonance, these artificial entities may amalgamate with other, similar entities and become rather potent. Where many people live in fear, for example, each contributes to the demon thus created, which in turn draws power (sustenance) from anyone whose aura is sympathetic. Thus people not only create demons (artificial entities of an adverse kind) but sustain them through their continued adverse thinking and feeling, and those entities then tend to deplete the energies of their creators or sustainers.

## The Upper Triad Commentaries

### Artificial Entities (2) [ C-1140 ]

Some who have encountered adverse artificial entities (demons) have been surprised at their apparent intelligence and have presumed them to be ensouled. But apparent intelligence expressed by these entities is relatively superficial, a matter of programming or conditioning, deliberate or otherwise. Entities are linked to their source, which is generally a human being who is carelessly (or otherwise) creating or sustaining them. Their nature is relatively coarse, and so they do not generally affect people, except those people who are comparably coarse or vulnerable in some related sense (e.g., someone with an open aura is particularly vulnerable to astral entities of various kinds, and someone who is fearful will attract creatures (artificial and otherwise) that feed upon and simultaneously stimulate the fear within the aura).

Artificial intelligence in this sense is really a matter of conditioned instinct rather than there being any reasoning ability (which is not possible without a direct connection or involvement in (with) some (real) thinking creature). The ego, however, even though artificial, is directly linked to the concrete mind and emotions of the human being and therefore draws upon both the intelligence and nature of the person (personality) as a whole. The ego can manipulate the working of both the emotions and the concrete mind, to its own ends (mainly self-preservation and control of the personality). But an artificial entity cannot "think" independently of a real thinking entity.

There is a distinction between internal and external demons. Internal demons are artificial but exist and are sustained within one's consciousness, generally at etheric, astral (emotional), and/or concrete mental levels, and generally on the lower sub-planes thereof. They are created internally and function mostly by way of keeping a person absorbed at the personal level (i.e., at the level of desires, selfishness, self-centeredness, etc.). The ego is the principal internal entity, and although it serves a purpose, it must ultimately be reckoned with. External demons are created within the aura but are then cast out or projected (consciously or otherwise), and then they can function largely independently of their source, drawing energy from anyone who is sympathetic (who is embracing a similar energy).

But in either case, the person who creates an artificial entity is responsible and accountable for its effects. Internal demons must be dealt with (resolved) through adjustments in consciousness, as a person learns and grows (and faces the truth about oneself at the personality level). External demons must also be dealt with, either through destroying them (dissolving them into non-aggregated constituent atoms) or through absorbing them (if one is strong enough and able), depending on their nature and one's abilities.

The "worst" demons are aggregates on the lower reaches of the astral plane which are sustained by mass or collective consciousness, however unconsciously. Where a large group of people are antagonistic toward another, then demons are created which then "attack" the auras of those to whom they are (unconsciously) directly. Antagonism is generally mutual, and so there are often two sets of demons, with hardly any difference between them. Large-scale fear (bias) (prejudice) also produces demons which in turn encourage and sustain the fear (bias) (prejudice). Those who create these creatures are still accountable, even collectively. And as people grow, as lessons are learned, as the collective consciousness improves, then "positive" energies (goodwill) begin to predominate, eventually (effectively) killing off (dissolving) the demons by virtue of there no longer being any (coarse) resonance.

## 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 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 ]



Every perception arouses the ego-sense, which says: "I know this." But this is the ego speaking, not the Atman, the real Self. The ego-sense is caused by identification ... with the mind and senses.

---

When an event or object in the external world is recorded by the senses, a thought-wave is raised in the mind. The ego-sense identifies with this wave. If the thought-wave is pleasant, the ego-sense feels "I am happy" while if the wave is unpleasant "I am unhappy." This false identification is the cause of all our misery ... The real Self, the Atman, remains forever beyond the power of thought-waves ... Man can never know his real Self as long as the thought-waves and the ego-sense are being identified. In order to become enlightened we must bring the thought-waves under control, so that this false identification may cease.

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We have to do something much more difficult (than the silly practice of blanking the mind): to unlearn the false identification of the thought-waves with the ego-sense. This process of unlearning involves a complete transformation of character, a "renewal of the mind" (leading to the quiet mind).

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Samskaras are the tendencies, potentialities, and latent states (habits and patterns) which exist in the subconsciousness and unconscious areas of the mind, built up by the continued action of the thought-waves, and they, in their turn, create new thought-waves ... The sum total of our samskaras is, in fact, our character.

---

"Heredity" from the yoga viewpoint may be only another way of saying that the individual soul is driven by existing samskaras to seek rebirth in a certain family whose samskaras are like its own, and thereby to "inherit" the tendencies which it already possesses. The yoga aspirant does not waste his time wondering where his samskaras came from or how long he has had them; he accepts full responsibility for them and sets about trying to change them.

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Thought-forms are disturbances in the mind. The mind of the truly illumined man is calm -- not because he is selfishly indifferent to the needs of others, but because he knows the peace of the Atman within all things.

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The waves of the mind can be made to flow in two opposite directions -- either toward the objective world or toward true self-knowledge. Therefore both practice and non-attachment are necessary. Indeed, it is useless and even dangerous to attempt one without the other.

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When the lake of the mind becomes clear and still, man knows himself as he really is, always was, and always will be. He knows that he is the Atman. His "personality," his mistaken belief in himself as a separate, unique individual, (then) disappears.

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As man advances in development, his consciousness passes from the lower planes to the higher, and he becomes more and more aware of his higher nature.

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Every one may enter the occult world for himself -- provided he pays the price of attainment ... the renunciation of the lower self and the devotion to that which is highest in man.

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Some, it is true, break into the psychic world without having fitted and purified themselves by the proper methods, but to such the acquired faculties are a curse rather than a blessing, and such are compelled to retrace their steps with much suffering until they enter in by the right door, the key of which is readily found by all who seek for it in the proper spirit.

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Even when the mind is calm there hover in the aura the shades indicative of the predominant tendencies of the man, so that his stage of advancement and development as well as his "tastes" and other features of his personality may be easily distinguished.

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There are two aspects to the color feature of the aura; the first depending upon the predominant thoughts habitually manifesting in the mind of the person; the second depending upon the particular feeling, emotion, or passion (if any) being manifested at the particular time. The passing color disappears when the feeling dies away, although a feeling, passion, or emotion repeatedly manifested shows itself in time upon the habitual auric color. The habitual color shown in the aura, of course, changes gradually from time to time as the character of the person improves or changes. The habitual colors shown indicate the "general character" of the person; the passing colors show what feeling, emotion, or passion (if any) is dominating him at that particular time.

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As the man develops and unfolds, he becomes less and less the prey of passing passions, emotions, or feelings emanating from the instinctive mind, and that intellect, and then spiritual mind, manifest themselves instead of lying dormant in a latent condition.

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But we cannot get away from the idea that there is that in nature which tends towards keeping a man in perfect health, and we cannot help feeling that the true teaching is rather to instruct people how to keep well in the first place rather than to point out how they may get well after they have violated nature's laws.

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The healing power exists in every man, and may be called into operation consciously or unconsciously. Occult healing is merely the calling into play of this inner force within the individual and the opening up of the system to the recuperative energies already within itself.

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excerpts from A Course in Miracles

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There is no order of difficulty in miracles.

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Those who want the ego are predisposed to defend it.

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It does not matter whether your judgment is right or wrong. Either way you are placing your belief in the unreal.

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Perception is a result and not a cause. And that is why order of difficulty in miracles is meaningless. Everything looked upon with vision is healed and holy. Nothing perceived without it means anything.

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The ego tries to exploit all situations into forms of praise for itself in order to overcome its doubts. It will remain doubtful as long as you believe in its existence. You who made it cannot trust it, because in your right mind you realize it is not real.

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Belief that there is another way of perceiving is the loftiest idea of which ego thinking is capable. That is because it contains a hint of recognition that the ego is not the Self.

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If you cannot hear the Voice of God, it is because you do not choose to listen. That you do listen to the voice of your ego is demonstrated by your attitudes, your feelings, and your behavior. Yet this is what you want. This is what you are fighting to keep, and what you are vigilant to save. Your mind is filled with schemes to save the face of your ego ...

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The journey to God is merely the reawakening of the knowledge of where you are always, and what you are forever. It is a journey without distance to a goal that has never changed.

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Truth can only be experienced. It cannot be described and it cannot be explained.

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Do not allow yourself to suffer from imagined results of what is not true. Free your mind from the belief that this is possible.

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When you recognize what you are and what your brothers are, you will realize that judging them in any way is without meaning. In fact, their meaning is lost to you precisely because you are judging them.

# 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;">Order</p> <div style="text-align: center;"> </div> <p>No. 601</p> <p>Flow <span style="float: right;">Disorder</span></p>	<p style="text-align: center;">Life</p> <div style="text-align: center;"> </div> <p>No. 602</p> <p>Seven Rays <span style="float: right;">Seven Planes</span></p>
<p style="text-align: center;">Theosophy</p> <div style="text-align: center;"> </div> <p>No. 603</p> <p>Metaphysics <span style="float: right;">the Exoteric</span></p>	<p style="text-align: center;">the Esoteric</p> <div style="text-align: center;"> </div> <p>No. 604</p> <p>Theosophy <span style="float: right;">Metaphysics</span></p>
<p style="text-align: center;">Egoism</p> <div style="text-align: center;"> </div> <p>No. 605</p> <p>Sense-Indulgence <span style="float: right;">Materialism</span></p>	<p style="text-align: center;">Ancient of Days</p> <div style="text-align: center;"> </div> <p>No. 606</p> <p>World Savior <span style="float: right;">Prodigal Son</span></p>

## Mantrams - VI

### Mantram of the Spiritual Self

I am not the physical body --- I am the Spiritual Self.  
I am not the emotions --- I am the Spiritual Self.  
I am not the mind --- I am the Spiritual Self.  
I am the Divine Self, Immortal, Eternal, Radiant with Spiritual Life.  
I am THAT Self of Light --- THAT Self am I.  
The Self in me is one with the Self in All.  
I am THAT Self in All --- THAT Self am I.  
I am THAT --- THAT am I.

### Invocation for Alignment and Dedication

We invoke the spiritual presence of God.  
We align ourselves with the soul, with the over-shadowing esoteric group, with the Spiritual Hierarchy, and with humanity.  
We dedicate ourselves to spiritual purpose and give thanks to all who serve in the Light and Love of the Spiritual Self.

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

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