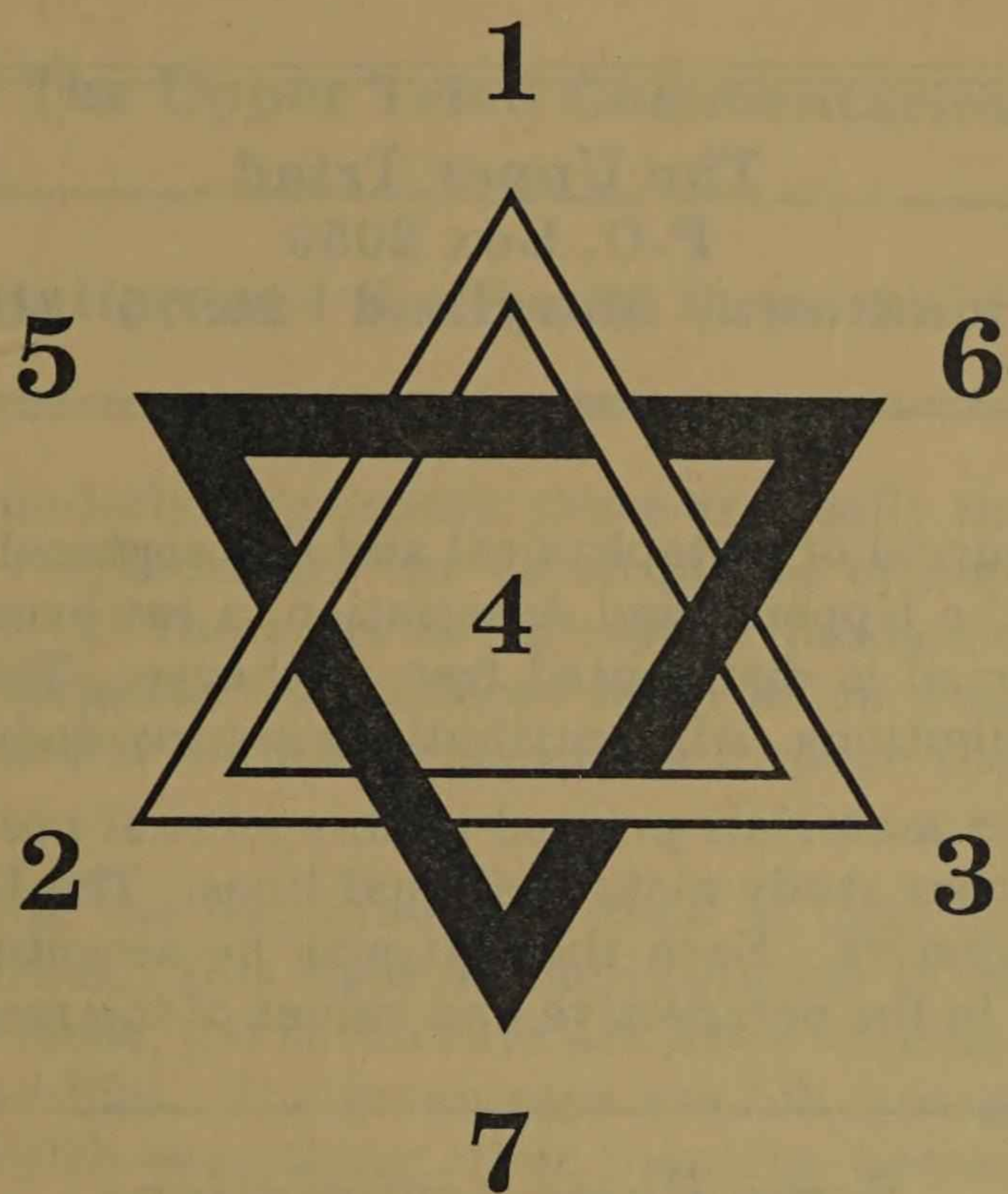


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The Upper Triad

Issue No. 205: September - October 1996

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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.

Manifestation and the Seven Rays (2) [C-1141]

In addition to implied, underlying purpose, there are really three principal dimensions or aspects of manifestation. (1) There are the seven planes of consciousness which provide a field of (for) manifestation. (2) There are seven rays or fundamental energies which qualify all of manifestation by association and ordered progression (including the seven planes of consciousness). (3) And there is life which manifests through the seven planes and is qualified by the seven rays.

The seven planes provide the background or field of (for) manifestation and the manifested life merely flows through this field of manifestation in accordance with (seven-fold) ordered impulse. Yet, in a sense, the seven rays are more fundamental than either (planes of consciousness or manifested life). The seven rays are life (energy) in the most basic sense, from which and through which everything other than the unmanifest proceeds. The seven planes of consciousness are great lives induced through the auspices of and qualified by the seven rays. The various lifewaves issue forth from the unmanifested state in a seven-fold cyclic panorama, again through the auspices of and qualified by the seven rays. Thus both the seven planes and manifested life are aspects of the seven rays.

From another perspective (life in the more general sense), the seven rays and the seven planes are aspects of life through the expression of consciousness. Thus distinctions between planes, rays, and life (manifested or otherwise) are not so clear. What is clear is correlation and correspondence. Manifestation proceeds in an ordered manner (with considerable opportunity for diversity) (i.e., in a qualified but non-rigid manner). Life is more fundamental than consciousness and the seven rays bridge between and enfold both life and consciousness. The very ordering of life-consciousness-appearance (manifestation) is in accordance with the seven rays. Everything in manifestation corresponds to one or another or several or all of the seven rays, and to one or another in particular. Nothing in manifestation fails to correspond with one or another of the seven rays. Even "nothing" (the void) corresponds to the first ray.

Many people are familiar (cursorily or otherwise) with the principles of astrology and perceive manifestation in terms of astrological forces and their expression (qualification) (influence) (compelling or otherwise). While this is a valid perspective, astrological forces are merely derived from various combinations of ray energies (and not vice versa). The various planetary and solar lives (logoi) are themselves ray lives of one form or another (and so qualified and qualifying). Yet astrological (seven ray) forces embody (evolutionary) purpose more directly than spirit-consciousness-matter per se. Planes of consciousness and waves of manifested lives are merely the field of manifestation and the instruments of experience and expression, respectively. Both (planes and lives) are qualified by the seven rays. The seven rays are simply more fundamental.

Of course the source (God) is most fundamental, but even at the logoi level, the seven rays are very much in evidence. It is only at the level of the unmanifest (absolute) that the seven rays are dissolved. As manifestation comes to an end and the underlying forces are progressively withdrawn, the various logoi lives are synthesized (combined) (dissolved into each other) (abstracted) (extracted) according to relationships between the seven rays until there is only the one (in its unmanifested state).

Esoteric Psychology [C-1142]

For practical purposes there are four major dimensions or levels of psychology. There is conventional (orthodox) (academic) psychology, which is based primarily on worldly experience, observations pertaining to human behavior, theories, conclusions, etc. There is transpersonal psychology which goes beyond the conventional and takes into account a broader framework. There is metaphysical psychology, which is based, in principle, upon direct observation of the human condition (thoughts and feelings) (aura) and intuitive insight. And there is esoteric psychology, which places all of psychology (human nature) (experience and expression) in the context of the underlying seven rays. Each of the four dimensions of psychology have considerable value, if placed in a proper perspective, with appreciation for the implied limitations of each.

Conventional psychology is the psychology of the personality and relies mainly on superficial observations (generally subject to considerable human bias). Metaphysical psychology is also the psychology of the personality, but it relies more on clairvoyant or intuitive observations and underlying metaphysical principles (and is also generally subject to considerable human bias). But esoteric psychology is the psychology of the whole person, including the monad and the soul and the relationships between the three aspects of the human being. Esoteric psychology focuses primarily on the soul and its evolution in consciousness through its instrument (the human personality (mind) (ego)). The only real limitation of esoteric psychology is the relative ability of the human being to apprehend the energies and principles (reality) upon which it is based.

The problem or limitation of conventional psychology is that it relies on superficial observations (bias) and generally does not take into account the underlying metaphysical reality. Metaphysical psychology goes beyond conventional psychology and takes the underlying reality into account but is still limited by interpretation (bias) and understanding (context). Esoteric psychology goes beyond both conventional and metaphysical psychology and embraces the whole person and the evolutionary (energetic) context. Esoteric psychology provides insight into the relationships between personality and soul and monad, between the person (personality) in incarnation and the underlying purpose of life.

While esoteric psychology is ageless and timeless, and has been known to esoteric students for aeons, it has been popularized in more recent times through the books of Alice A. Bailey, particularly through A Treatise on the Seven Rays in its five volumes. Of course the "esoteric psychology" is no longer esoteric, but it does still represent the breadth and depth of understanding human nature in the context of the spiritual path (evolution in consciousness) and places the human being (experience and expression) in the broader context of purposive manifestation.

The basis of esoteric psychology is that everything within the manifested universe is composed of and related to one or another or several or all of seven great qualifying rays (energies). The human being relates to all seven rays, but in particular ways, and progressively. As the student evolves through various cycles, in consciousness, the student gradually develops each of the seven ray energies (components) until the student has mastered all seven (in the limited context of the human state). There are relationships between the rays. And there are ray relationships between the various aspects of the human being.

The Upper Triad Commentaries

The Healthy Aura (1) [C-1143]

The human aura is composed of the etheric body, the astral or emotional body (kama), and the concrete mind (mental body) (manas), in the sense of these three bodies forming an energy field through which the human being functions in the lower worlds (the physical body being merely an instrument on dense physical levels). The health of the physical body is directly related to the health of the aura (through the vitality of the etheric body (etheric double) (prana) and through the relative quality of kama-manas (emotions (feelings on astral levels) and thoughts).

From one perspective, the human being in incarnation is composed of the various bodies that form the personality as a whole (physical, etheric, astral or emotional, and concrete mental). From another perspective, the human being in incarnation is the human aura, which is the means of interacting with the world and other people, for experience and expression. From a third perspective, the human being in incarnation is composed of seven chakras in various stages of unfoldment (and expressing various qualities) (the chakras are the energy vortices between the various dimensions or levels (planes and sub-planes) of consciousness that facilitate the flow of energy (life and consciousness)). All three perspectives are true, being three aspects of the whole. The seven chakras represent (embody) life (spirit). The bodies represent matter. And the human aura represents consciousness, which bridges between matter and spirit (life).

The role of the spiritual student in this sense is to be healthy, to not hinder or obstruct the proper functioning of the chakras, to maintain the aura and the bodies in a healthy state, so that experience (learning) and expression (service) are facilitated (which encourages evolution in consciousness). A healthy person (with a healthy aura) is energy positive with regard to the immediate atmosphere, that is, such a person contributes positive (good) (constructive) energy to the collective consciousness. An unhealthy person (with an aura that is not so healthy) is energy negative with regard to the immediate atmosphere, that is, such a person either drains energy from the collective consciousness or contributes negative energy (influence that impedes growth in consciousness).

In this sense, a healthy aura is one in which there is balance (harmony) (stability) and relatively refined (good) energy. A healthy person has healthy (non-critical, non-judging, non-separative) thoughts and feelings. An unhealthy person is one who is relatively more self-centered (self-absorbed) and who proceeds more or less independently of the apparent welfare of (all) others. A healthy person (in this spiritual sense) conveys healing energy (encouragement) to all, more or less unconsciously, by virtue of being (not through contriving to share).

A healthy aura is one in which the higher energies (of the soul) are allowed to flow, to some extent, through the personality (aura) and into the world. This means that the presence or impediment of ego (intellect) (personality) is minimal, that one is living more or less in harmony with the flow of life and not living (merely) in accordance with one's own (contrived) intentions. The presence of ego substantially limits the flow of higher energies. The presence of coarseness within the aura does likewise (from the perspective of the soul, the ego is an artificial necessity, but something relatively coarse (matter) that needs to be transcended). A balanced, healthy aura greatly facilitates human experience and expression, individually and collectively.

The Upper Triad Commentaries

The Healthy Aura (2) [C-1144]

So. What contributes to an unhealthy aura? Anything that strengthens the material nature. Health is relative, and the factors which contribute to or undermine health, are likewise relative.

Smoking contributes (relatively directly) to an unhealthy aura, through the introduction of particulate matter (coarseness) directly into the aura, which lower the vibrations of the aura. This weakens the aura (and leads potentially to physical difficulties as well). Drinking (alcohol) (beer) (wine) contributes (relatively directly) to an unhealthy aura, through destabilization, through the loosening of the connections between the various bodies (physical, etheric, emotional, mental) and undermining the process of integration. Eating flesh foods (meat, fish, fowl) contributes (relatively directly) to an unhealthy aura, through sustaining the relative coarseness of the physical body and its etheric double (through the animal energy (that is not present in dairy products) that distracts and weakens consciousness). Relying on drugs, particularly where they are not necessary (in moderation) for medical purposes, substantially undermines the overall health of the aura. The line between drug use and drug abuse is almost non-existent (for the spiritual student).

Three other major factors are materialism, sense indulgence, and egoism. Any (substantial) focus on (having) material wealth, attachments to material possessions, desire for material things, all contribute to the strength of the material dimension (relative coarseness) of the aura. Indulging the senses (seeking pleasure) (doing) also contributes substantially to the relative coarseness (and instability) of the aura, through strengthening the role of the emotions (astral body) as an independent entity (a distinction is made between pleasure seeking (focus) and pleasure as an incidental consequence (merely enjoying life)). Sense indulgence is materialism (coarseness) on the emotional (astral) plane, while egoism and intellectual attachments are materialism (coarseness) on the concrete mental plane.

An open aura (being emotionally exposed, passively, to the astral plane) (being psychically vulnerable (passive)) is particularly unhealthy. And any form of self-centeredness (separativeness) (selfishness) (self-absorption) (egoism) (activeness) directly contributes to the relative coarseness (insensitivity) (unresponsiveness) of the aura, even where other factors are positive. The spiritual student is not expected to be perfect, but the student is encouraged to progressively and substantially overcome all of the various impediments to good health (physically, energetically (etherically), emotionally, and mentally (intellectually)), so that the student is then able to embrace and embody (and reflect) the higher energies.

And what contributes to a healthy aura? Refinement of all of the vehicles (bodies) (physical, etheric, astral or emotional, mental). Stability and coherence of the bodies and how they relate to each other. Proper meditation. Integration of the refined personality. A positive (non-egoistic) attitude, that evokes quality of consciousness. Embracing harmlessness and honesty. Being cheerful and unimposing. Not indulging the senses. Not having mental or emotional or physical attachments or addictions. Good health (a healthy aura) begins with a sound mind and is substantially aided through healthy (unselfish, non-self-centered) emotions (feelings). In short, all of the spiritual practices of the path contribute toward the health of the human aura and improve (encourage) the effectiveness of the spiritual student in experience and expression.

The Upper Triad Commentaries

The Awakened State [C-1145]

The awakened state is very relative. Most people are awake in some ways and asleep in others. Most people are asleep in materialism, sense indulgence, and/or egoism. The vast preponderance of humanity are asleep in the sense that they lack conscious awareness of who (what) they (truly) are. The bulk of humanity identify with the lower self (personality) (body) (ego) (mind) and have no realization of the higher Self nor any realization about the higher Self. The problem is that the lower self is not who (what) a person really is. The lower self (personality as a whole) is simply a vehicle of consciousness for experience and expression. Through identification with the superficial aspect of the human being, the bulk of humanity live superficially. Consequently, they are asleep in that sense. The awakened state (proper) is transpersonal, beyond the personality-centered experience that prevails in this world.

Those who have pondered or studied the notion of an awakened state at least (generally) appreciate that a distinction exists between being asleep and being in some (meaningful) awakened state. Yet most remain asleep because that understanding is superficial (intellectual) and not realized in practice. Most who embrace the spiritual path or spiritual principles think of themselves as therefore being awake, when in fact, they are no more awake in this sense than they were before, because their awareness (waking consciousness) remains self-centered in the sense of being based in ego (the illusion of separateness), even if there is an intellectual appreciation of these distinctions. Thus most people are superficial, living superficially yet meaningfully at some level (extent) of experience.

When a person proclaims his or her being awake (in an awakened state) it invariably means that the person remains asleep. Because it is only the ego (false self) (superficial, artificial self) that can make any such proclamation, and it is necessarily false. The ego is not awake (the ego is not even real) and the ego cannot participate in the awakened state. The awakened state is, in fact, the absence of ego. The person who does not know if he or she is awake is more likely to be closer to an awakened state, for the "knowledge" of (presumption) of the awakened state is necessarily false. In the awakened state, there is no knowledge. There is only realization. There is awareness and there is understanding, but it is not conscious in the sense of being intellectual or a matter of personality. If a person is thinking, then the person is asleep (not awake in this higher sense).

If the personality is involved in the process, except as a wholly qualified and responsive (non-independent) instrument of expression, then the person is personality-centered and not in an awakened state. To become awakened one must necessarily transcend much of the limitations of personality-centered consciousness. In order to be awake, the student must not be entangled in the world or worldly affairs (the student may be present in the world and participating in experience and expression but not to the extent of being entangled). In order to be awake, the student must necessarily transcend the ego and the intellect (at least to a substantial extent).

The spiritual student gradually learns to be the casual (unentangled) observer, not judging or evaluating what is observed, but simply watching (oneself as a personality and the external world as a reflection of consciousness). Thus the student gradually awakens and as the awakened state is achieved and sustained, the student is able to effectively bridge between the two worlds (higher and lower).

The Upper Triad Commentaries

The Mask of Ego [C-1146]

The problem of ego is that it is both necessary to development in the lower worlds (of human experience and expression) and an impediment to transcending this (lower) world. The ego is born of the material nature of the personality (physical, etheric, emotional (astral), and mental (intellectual) nature(s)) (of the illusion of separateness) and sustains itself through appropriation of the waking-consciousness (the (false) identification of the waking-consciousness with the ego-as-self).

In its central position in (as) the waking-consciousness, the ego is able to help and hinder experience and expression. The ego is able to facilitate experience and expression, to the extent that it is interested, and the ego is able to hinder same by virtue of protecting its own (artificial) interests (namely furtherance of its own "existence" and its prominence in the waking-consciousness). In order to accomplish its objectives (survival, prominence) the ego wears many masks and can function in rather subtle ways. Thus a student is rarely able to discern the existence and influence of an ego that has assumed a subtle posture.

The mask of ego manifests in many and diverse ways. Through attachments and entanglements, through having opinions, through separateness and separativeness, through self-defense, through personality-centeredness (self-centeredness) (self-absorption), through materialism, sense indulgence, and egoism in its various and subtle forms. The ego assumes roles. The ego appears to accommodate. The ego seems to be that which it is not. But in every instance, the ego fails to reveal itself for what it is (an artificial, induced entity). Emotional pain and mental anguish are invariably induced by ego. The whole realm of thinking and feeling and doing is the domain of ego (personality-centered experience and expression). On the path the student does not deny the practical reality of the ego, or its role, but the student works toward transcending the ego as an impediment to realization of truth.

In the early stages of the path the ego protects the person by promoting (apparent) self-interest (and through encouraging self-centeredness). As the student begins to mature spiritually, the ego becomes more and more subtle. The deception of the ego is gradually transformed from the deception (illusion) of independent existence to the self-deception of the ego masquerading as the higher Self or the voice of the silence. It hardly matters that the ego is sincere in everything it appears to do. The ego remains an artificial entity. But as the student evolves in consciousness, progressive refinement evokes changes in the ego and the ways in which it manifests. Eventually, the ego becomes more or less collaborative, serving the higher needs of the (spiritual) student without promoting self-centeredness (personality-centeredness) (itself). But the ego remains, however sincere and however subtle, a modest (if not substantial) impediment.

In order to see through the mask of ego, the student must first be consciously aware of the existence of distinction between (lower) self (ego) (not-self) and (higher) Self. Then the student must carefully self-observe, generally over a wide range of conditions and over a substantial period of time. Eventually the student becomes aware of the distinctions between self and Self, in practice, not merely intellectually. Once the distinctions are realized, it is possible then to encourage the higher (awakened) state (non-ego) and the power (hold) (presence) (impediment) of ego is substantially lessened and eventually transcended.

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The Golden Rule [C-1147]

The golden rule is a guiding principle common to virtually all cultures and religions, namely that one treat others as one would have others treat oneself. The rule is pragmatic (it tends to promote goodwill) but it is based very much on underlying metaphysical principles, namely karma and creative returns.

In the karmic sense, there is a definite consequence of every action, feeling, and thought. If one behaves and feels and thinks constructively, then one will naturally evoke constructive consequences. If one behaves and feels and thinks destructively (separatively) (independently), then one will naturally evoke destructive consequences (yet nonetheless constructive in the longer view, as all experience engenders learning). Thus if one treats others with compassion, then one is creating the karma of compassionate treatment. Of course, if one is treating others with superficial compassion in order to create karma (consequences) of compassionate treatment then one actually creates the karma of contrived compassionate treatment, which is necessarily different. One has to be genuine (sincere) in order to evoke genuine response. Motive is as much a part of karma if not more so a part of karma than the action itself, for motive is action.

But karma is only part of the dynamic of the golden rule. Another dimension of the golden rule is that of creative returns or attraction in kind. If one treats others with a certain energy or quality (behavior), then one is thereby attracting the same energy or quality. It may not come directly from those to whom the energy (behavior) is directed (those to whom the energy (behavior) is directed may not resonate with that energy and therefore may not be responsive), but the energy will return nonetheless, and in the same flavor, only more so. If one is loving and charitable, then one will attract similar energies. For karma (and creative returns) is (are) are always in effect. Where there are other karmic factors, the consequences may not be readily apparent (indeed, may not be as timely as one might expect), but there are consequences, and consequences are always (necessarily) warranted and appropriate to the circumstances.

There is yet another dimension to the golden rule, that of evolutionary encouragement. Every constructive endeavor (every endeavor sincerely embraced) constitutes an encouragement to others, to the extent that others are responsive and able to engage the particular energy. And even if they are not, yet, able to embrace it, the presence of that energy acts as encouragement. Thus spiritual students tend to pray and meditate for the whole. Spiritual students tend to serve humanity, without contrivance or expectation, wherever and however there are worthwhile opportunities, according to their abilities and calling. And how people treat other people is a very substantial factor in collective progress (in consciousness). Where people are kind and considerate, polite, forgiving, non-judging, etc., there is very definite encouragement. As people embrace spiritual qualities, that embracing encourages the collective consciousness. It matters not that humanity as a whole cannot respond quickly. What matters is that the effort is made and the encouragement works through the lifewave as it needs to.

Spiritual students need no reasons for embracing spiritual principles (doing the right thing naturally is a higher order action than doing the same thing for reasons) and so naturally embrace the golden rule. It matters not whether others (appear to) respond in kind. It only matters that one is living in accordance with one's principles.

The Upper Triad Commentaries

Methods and the Seven Rays [C-1148]

Methods are procedures or processes for attaining some objective. Methods may be a matter of (particular) discipline. They may be relatively structured or relatively unstructured. Structured methods offer a stronger (narrower) focus with less flexibility, while unstructured methods offer a broader (weaker) focus and more flexibility.

Methods are important in two regards, namely (a) they facilitate achievement and (b) there are ethical considerations in how methods are applied. Choosing or realizing methods that are well suited both to achieving the objective and to the temperament or ability of the person(s) involved will make that achievement more likely (or at least make the process more effective). Likewise, understanding the ethical considerations in any given method allows the student to appreciate the effective limits and potential consequences. In the final analysis, the way (means, methods) in which one approaches an objective is more important than whether or not the objective is achieved. Indeed, spiritual objectives cannot be realized without the right methods applied in the right (ethical) ways.

The seven rays embrace the entire field of means and methods. Each ray has a nature (character) (flavor) and associated methods for achieving various objectives. Each person has various talents and abilities, qualities and characteristics, depending on the person's experience with each of the seven ray energies. In some cases, a student may be capable on one or more rays and very incapable on others. In some cases, embracing an energy (ray) (method) that is unfamiliar is a legitimate means of experiencing the ray and becoming capable with regard to its energy (character). Ultimately, each of the ray energies must be internalized, becoming part of the person's character (nature) (more correctly, all seven energies already exist within a person's consciousness and it is largely a matter of developing facility, learning how to effectively evoke and wield the various energies and forces).

The ethical basis of methods varies according to the consciousness of the student, because karma is necessarily a function of one's extent of understanding. Early in the path (and before) the ethical constraints are not as substantial; there it is mainly a matter of honesty and harmlessness, as methods are embraced and applied with consideration for these factors. Later on the path, as the student advances, the path narrows and karmic forces are stronger (manifest more strongly and more stringently) and karma (consequences) is (are) more timely. There the student must pay more attention to appropriateness, beyond merely what appears to be honest and harmless. One should question one's objectives (are they based on a sense of appropriateness or are they self-centered rationalizations (even in the sense of subtle egoistic concerns)). And one should realize what methods are appropriate. In the latter stages of the path one's methods tend to be much less direct, less contrived, less involving the ego and intellect and personality, and more a matter of just responding intuitively to the flow of life and the needs implied by the flow (which are realized unconsciously or indirectly).

As the student advances through the seven rays and learns to blend the various rays, the student will naturally be drawn to a combination of methods that involve both the head (odd-numbered rays) and the heart (even-numbered rays). The relatively structured methods embraced early on will gradually be replaced by methods that are less structured and less apparently focused, but are nonetheless (indeed more) effective.

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Superficialness [C-1149]

Superficialness is a property or characteristic of the lower worlds (which are material in nature). It is based in the inherent inertia of matter (and the inertia of consciousness immersed in matter (e.g., the ego is an artificial entity induced by virtue of or through this immersion)) and it is this inertia that makes life difficult (and affords such opportunities for experience). But in transcending this superficial experience, the student emerges into realization.

Superficiality, or superficialness, is the quality or state or condition of being superficial. It is a serious problem of life (the immersion of consciousness) in the material world, particularly for the spiritual student. Every experience in the lower worlds of human endeavor tends to be superficial, that is, every experience tends to involve the mind and emotions (waking-consciousness) merely superficially, both in the sense that people are (generally) asleep with regard to higher consciousness and in the sense that people are therefore not aware of how superficial their experience really is. This is okay, except for those who need to go beyond this experience.

This is not to say that life is necessarily shallow or without meaning or without value, but that life in the lower worlds involves only the rudimentary (superficial) aspects of consciousness. The human being as a whole is much more than that part of the human being that seems to live in these (lower) worlds. The vast preponderance of humanity live lives that are meaningful in the sense of having experience and expression, and in the sense of growing thereby, but which are nonetheless superficial with regard to consciousness. Most of the human experience and expression is unconscious and mechanical (passive). Even the willfulness of the ego is part of mechanicalness and is not part of (higher) realization.

Thus most people are superficial and are not aware of the nature of superficialness. Some people are aware of the existence of superficialness, at least intellectually, but remain superficial (absorbed in personality-centeredness if not self-centeredness). A few become aware of the reality of superficialness, and become observers of their own superficial nature (anyone who declares his or her own lack of superficialness is merely deluded). Through proper qualification (refinement in consciousness) and proper training (in methods of working through consciousness), one can overcome much of the conditioning (mechanicalness) (superficialness), at least in terms of conscious awareness (and therefore in terms of ability to evoke higher quality of consciousness).

This process involves progressive detachment (more properly non-attachment) and progressive (deepening) self-observation (non-identification with the superficial nature (personality-intellect-ego)). The student gradually becomes more and more aware of the superficial nature of one's own personality experience and expression, and in becoming aware, and in merely observing this, allows a deeper unfoldment of (in) consciousness to occur. Any instance of emotional and/or mental expression is necessarily superficial, or has at least a substantive superficial component. The problem (for the spiritual student who needs to transcend these things) is that waking-consciousness naturally identifies with this (superficial) experience and expression instead of merely observing. But as the student grows and deepens, as non-attachment becomes the rule, then experience becomes less superficial and the higher nature (awareness) begins to dominate the waking-consciousness.

The Upper Triad Commentaries

Modesty [C-1150]

Modesty is defined as freedom from conceit or vanity (and from egoism), particularly in the view of having a moderate and realistic sense of one's abilities and value and in being unpretentious. The real value of modesty is the clarity (insight) (balance) afforded in the absence of conceit (vanity) (glamour) (self-delusion).

Modesty does not imply that a person has little value, or that a person is of less value than anyone else. Nor does it imply that a person has great value, or that any person has greater value than anyone else, even despite appearances. What it does imply, is that every person has value, but that no one has any greater (or any lesser) value than anyone else. Modesty is about a lack of comparison (lack of judging) (lack of egoism), and consequently, it does not matter how other people may appear to be, or how they may lack modesty. Modesty is about realism, about one's own realistic view, in placing oneself in the proper perspective, of having value but lacking self-importance (glamour). It simply does not matter (to one) how realistically (or unrealistically) other people view themselves. In realistically accepting one's own abilities and limitations, one is able to better and more clearly perceive the truth about other things. If one is unrealistic, either by immodestly perceiving oneself as superior (or inferior) to another human being (or any other lifeform), then that constitutes a bias that compromises whatever clarity of vision would normally (otherwise) be present.

Modesty, in this context of the spiritual student, does not imply diffidence or shyness or timidity, but it does imply poise (equilibrium) (balance) (harmony), and it does imply more so a reliance on inner strength rather than the strength of personality (ego). The spiritual student has no need to be assertive, for in discretion and modesty and poise, the spiritual student draws upon that inner strength and thereby discourages the evocation (role) (rule) of ego. Modesty implies that the student has no need to call attention to himself (herself) or to wear false appearance, although in living in accordance with one's values one may express moderate non-conformity (but without need for demonstrativeness). Real modesty implies a lack of false modesty (which is another form of self-deception). Real modesty cannot be contrived, but it can be cultivated.

Modesty implies that a student will speak according to need (sense of appropriateness) rather than by virtue of wanting to speak. Modesty implies a lack of claims-making. Modesty is about one's own nature, only. What and how other people may be is simply not important (and the spiritual student is encouraged not to judge or make comparisons). If others lack modesty, that is okay. What matters is how one remains true to one's own sense of higher consciousness and values. Modesty is part of the means of transcending the ego (egoism). Modesty (honesty) (realistic perspective) evokes clarity. Without modesty, one suffers more so from the bias of the senses and from having opinions (all opinions, however realistic, are attachments and therefore constitute bias). With modesty it is easier to not have opinions. With modesty it is easier to see clearly.

Thus, the spiritual student is encouraged to be modest (realistic) in self-perception, and in so being, the student discourages (minimizes) the presence and effects of ego. Eventually, modesty leads to or facilitates transcending self-centeredness and personality-centeredness. Ultimately, modesty leads to the student being able to embrace the truth about oneself.

List of Topical Issues - 0

The various special issues of the Upper Triad Journal have been replaced by a new series of topical issues which cover the entire depth and breadth of the Upper Triad Material. Some are in preliminary form and will be expanded in subsequent editions. Some, denoted by <> are not yet available. Those topical issues that have been produced are available, without charge. However, the cost of reproducing and mailing these topical issues averages \$ 3 per copy. Contributions to help defray these costs are always appreciated.

Following are descriptions of the topical issues of Volume 0.

0.1 INTRODUCTION

Contains an introduction to the Upper Triad Group and a basic outline of the Upper Triad Material. [22 pages]

0.2 OVERVIEW

Contains a synopsis of the Upper Triad Material and seven overview articles corresponding to the seven volumes of the Upper Triad Material. [42 pages]

0.31 ARTICLES - 1

Contains ten introductory articles on the purpose of life. [36 pages]

0.32 ARTICLES - 2

Contains seven introductory articles on the spiritual path. [24 pages]

0.33 ARTICLES - 3

Contains three short articles on theosophy and text of two theosophical classics, At the Feet of the Master and Light on the Path. [28 pages]

0.4 GLOSSARY

Contains brief definitions for approximately 270 significant words encountered in the various Upper Triad commentaries. [34 pages]

0.5 INDEX

Contains a subject (topical) index for the Upper Triad Material as well as an alphabetical title index of all articles and commentaries published to date. [44 pages]

0.6 KEYWORD INDEX <>



Selected Quotations

If one is so easily distracted or bothered by sexist language, or something comparably petty, however unintended and incidental it might be, then one is probably wasting one's time in reading or studying metaphysics and theosophy. If, however, one can rise above any concern for the imperfections of human language and the imperfections that people may have, and focus on what really matters, that is truth, reality, and the path itself, then there is some reasonable chance that one can succeed in this struggle.

A.E.S.

The use of alcohol, even beer or wine, and/or any of the so-called recreational drugs (including tobacco), brings about a weakening (and eventual destruction) of the etheric web such that the person is exposed more and more directly (and less and less controllably) to the various external and elemental forces of the etheric and astral planes, and the protection that is normally afforded by the web is no longer provided. In the case of alcohol, even in moderation, this process occurs quite progressively. In the case of most "recreational" drugs this process can be effected rather more quickly if not straight away.

A.E.S.

Now the essence of yoga is to let reality be realized.

Allan W. Anderson

What is worship? To realize reality. What is the sacred law? To do no evil. What is reality? Selflessness.

Shaihk Abdulla Ansari

Time is a field of circumstances and forces meeting and working out a resultant progression whose course it measures.

Sri Aurobindo

You must keep the temple clean if you wish to install there the living presence.

Sri Aurobindo

The spiritual realization is of primary importance and indispensable. I would consider it best to have the spiritual ... development first, and have it ... before entering the occult regions. Those who enter the latter first may find their spiritual realization much delayed; others fall into the mazy traps of the occult and do not come out in this life.

Sri Aurobindo



Selected Quotations

The world is the way it is only because we have learned to see it that way.

John Barnes

One can only see what one observes, and one observes only things which are already in the mind.

Alphonse Bertillon

All are lunatics, but he who can analyze his delusions is called a philosopher.

Ambrose Bierce

Eternity then is not identical with unending time; it is a different form of existence.

Bjorklund

Truth is always beyond.

P.G. Bowen

In completed man begins anew a tendency to God.

Robert Browning

You must then no longer look for God as light, but as your own self. You must find God henceforth not as something in vision, but as being -- as something which you are. You are a ray of God. To know God is to be God, not to see God.

Paul Brunton

At times when you are very quiet and desire and emotion have become stilled, you can observe the quiet shaping of yourself from within. You can see the form you are intended to take, the work you should do -- your function in the environment and the scheme of things ... This is a deep and intelligent observation of your own nature and propensities.

Virginia Burden

If humanity has once admitted a truth, and then in the blindness of self-conceit denied it, to return to its realization is a step forward and not backward.

A. Butlerof

A man who is lost goes astray because he is bent on pursuing a certain direction.

Asvaghosa



Selected Quotations

Our true reality is in our identity and unity with all life.

Joseph Campbell

For the purpose of realizing the nature of the self, we have had to come out from our eternal home in God that we might strive and suffer amid the illusions of time and sense. We have to overcome before we can enter into the eternal truth that lies beyond all seeming. In that overcoming we have to master the flesh and magnify the spirit, despise the world to save it, and lose the life to find it.

R.J. Campbell

Intuition is the apprehension by the mind of reality directly as it is and not under the form of a perception or conception, (nor as an idea or object of the reason), all of which by contrast are intellectual apprehension.

H. Wildon Carr

In each soul, God loves and partly saves the whole world.

Pierre Teilhard de Chardin

When the individual realizes his identity with Isvara the atman is self-manifest. There was no time when the atman was not, there will be no time when it will not be.

Mohini M. Chatterji

Avarana-sakti is the power that makes one thing appear as another.

Mohini M. Chatterji

Madhyamika, xing-zong, the school of essential nature, which refutes the validity of all concepts, and shows the lack of definite independent identity in all relative phenomena. This is linked with the contemplation of emptiness, leading to detachment, unbiased objectivity, and unsentimental compassion.

J.C. Cleary

The masters advocate a pluralistic yet egalitarian society with minimal government interference and maximum opportunity for individual fulfillment. They also propose a conscious balance between the human and natural worlds, regarding it as so necessary that they refer to this balance itself as divine.

Thomas Cleary



Selected Quotations

The laws which enable the universe to come into being spontaneously seem themselves to be the product of exceedingly ingenious design. If physics is the product of design the universe must have a purpose, and the evidence of modern physics suggests strongly to me that the purpose includes us.

Paul Davies

I cannot conceive of any external sign as demonstrating the thing or occurrence prophesied. For it is impossible for an external sign to be in being as corresponding to the thing foretold; and the only external indication of the truthfulness of any prophecy, must be its own actual accomplishment.

A.J. Davis

The cause of all things is neither soul nor intellect; nor has it imagination, opinion, or reason, or intelligence; nor is it reason or intelligence; nor is it spoken or thought. It is neither number, nor order, nor magnitude, nor littleness, nor equality, nor inequality, nor similarity, nor dissimilarity. It neither stands, nor moves, nor rests ... It is neither essence, nor eternity, nor time. Even intellectual contact does not belong to it. It is neither science nor truth. It is not even royalty or wisdom; not one; not unity; not divinity or goodness; nor even spirit as we know it ...

Dionysius the Areopagite

Zazen consists solely in sitting in tranquility. It is not a means by which to seek something. Sitting itself is enlightenment. If, as ordinary people think, practice were different from enlightenment, the two would become conscious of one another (i.e., one would become conscious of enlightenment while engaged in zazen, and one would remain conscious of the process of self-discipline after one has attained the state of enlightenment). Such an enlightenment contaminated by this kind of consciousness is not a genuine enlightenment.

Dogen

To be illumined means that you obliterate the distinction between your (so-called) ego and the (so-called) egos of other things.

Dogen

As a student of Yoga Darsana, it is clear to me that all controversies are utterly futile.

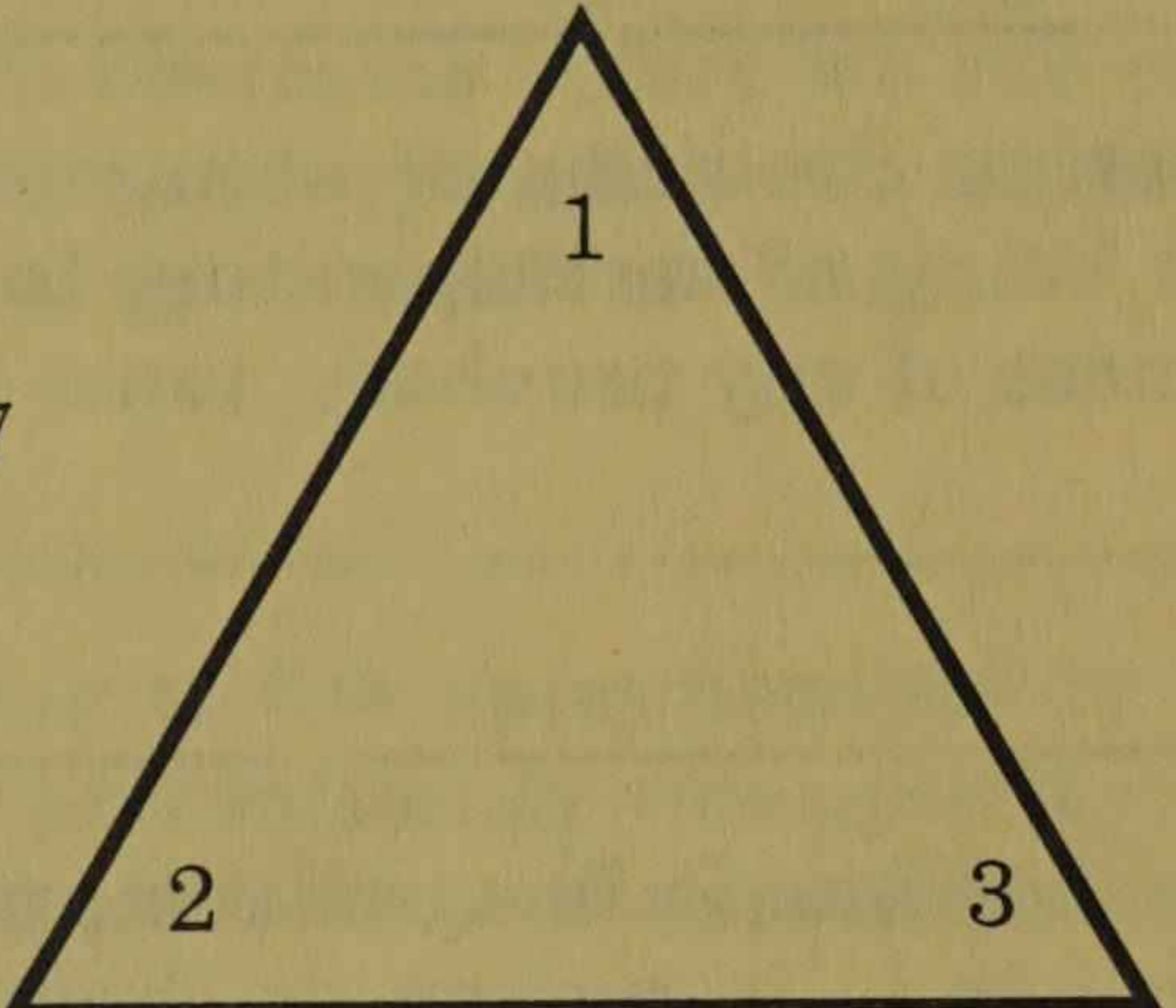
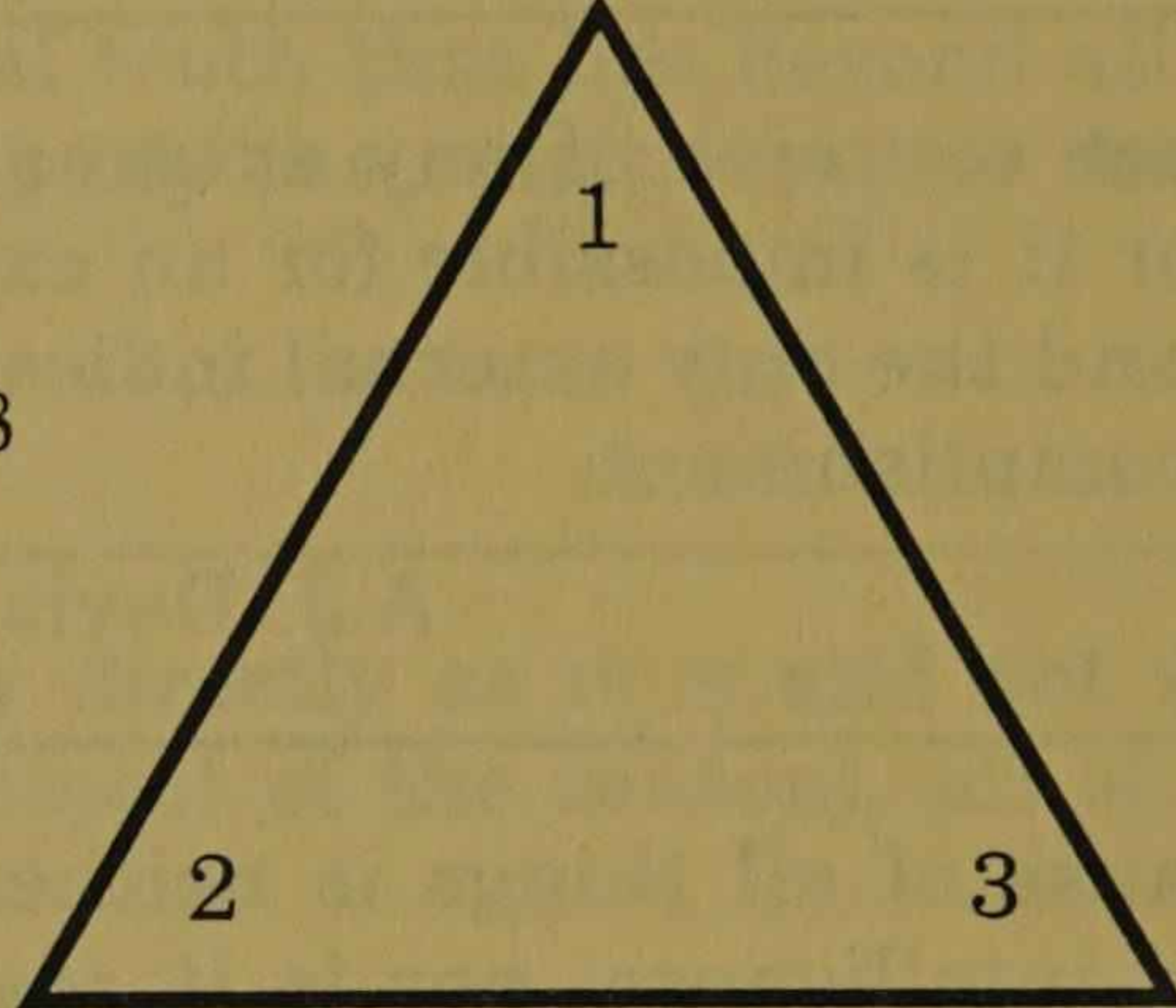
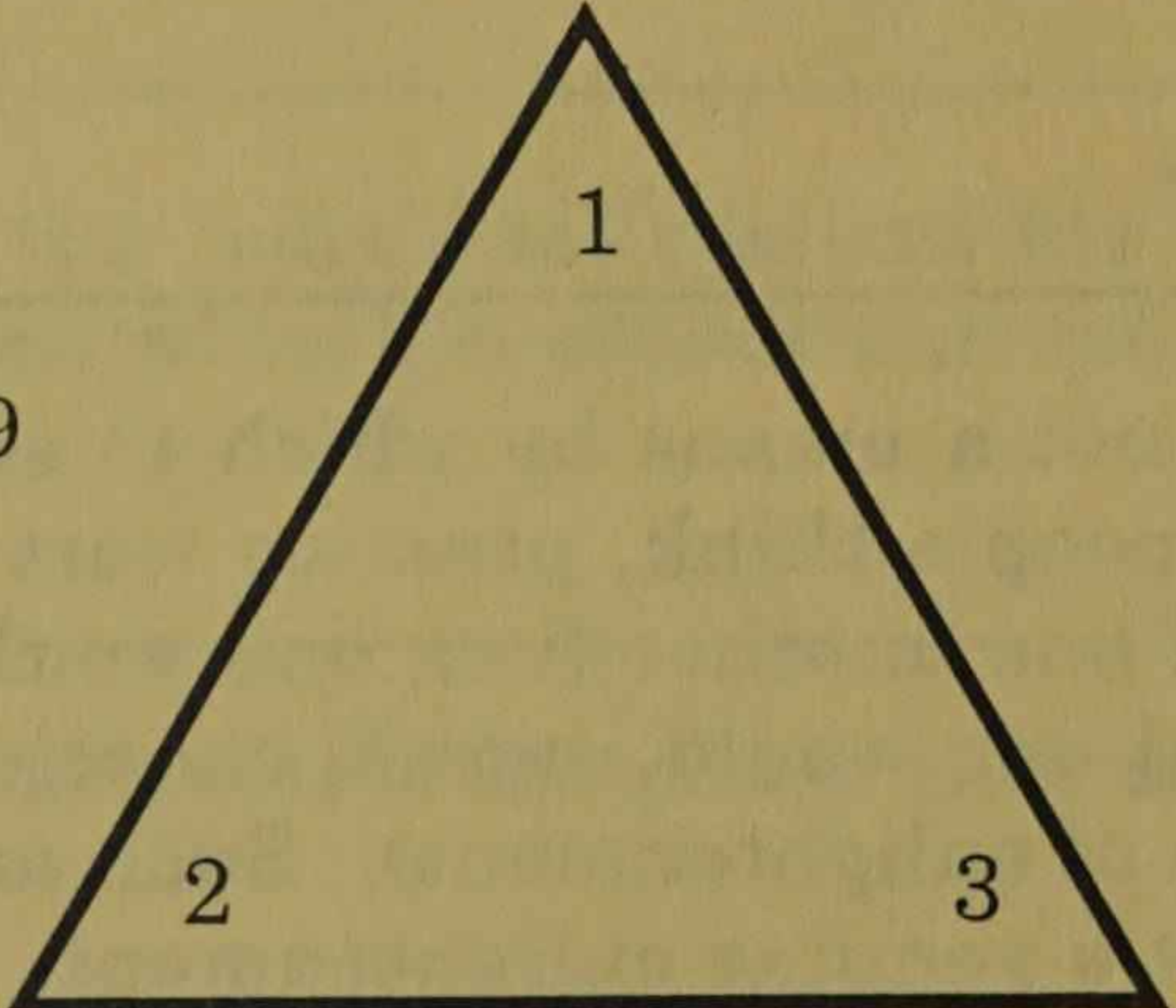
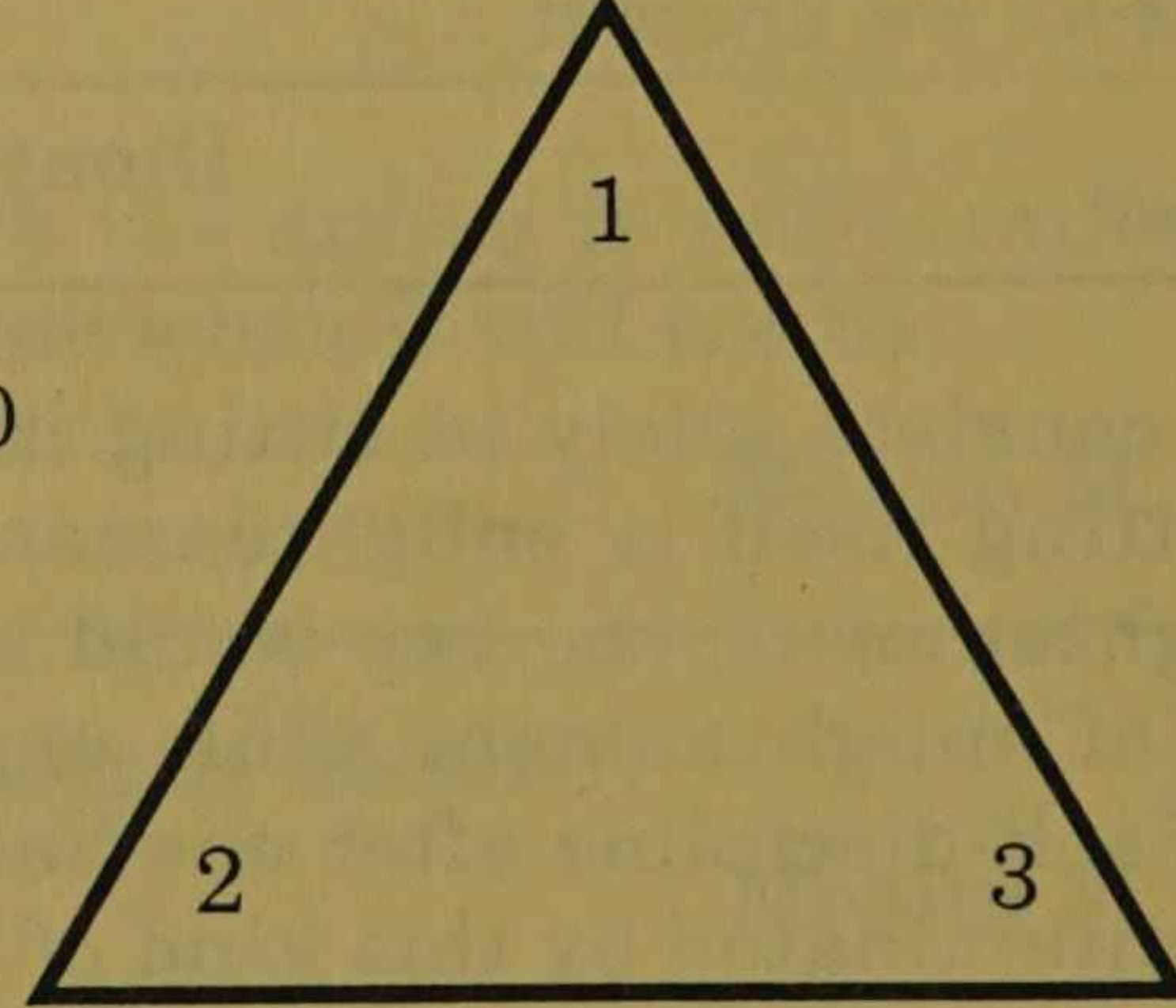
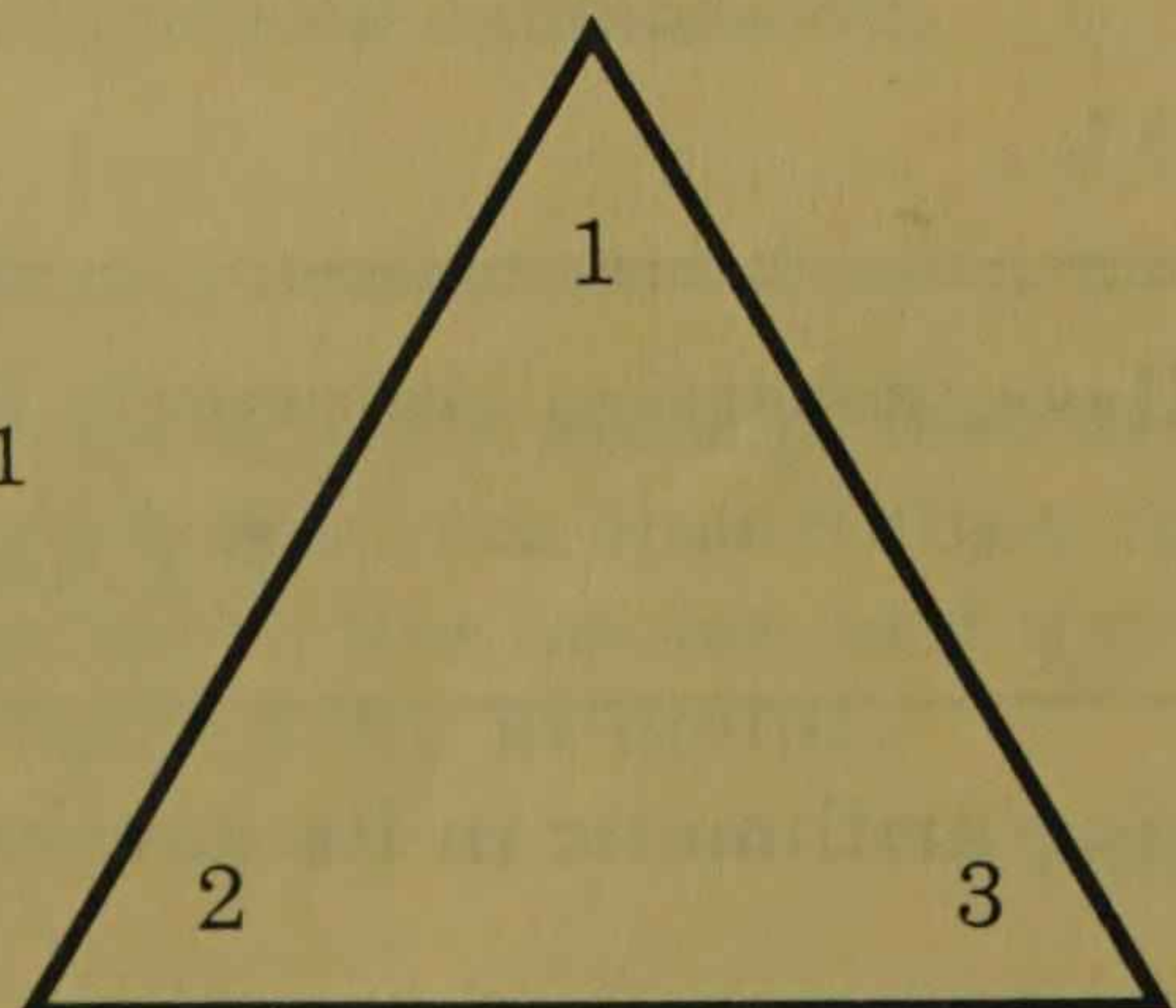
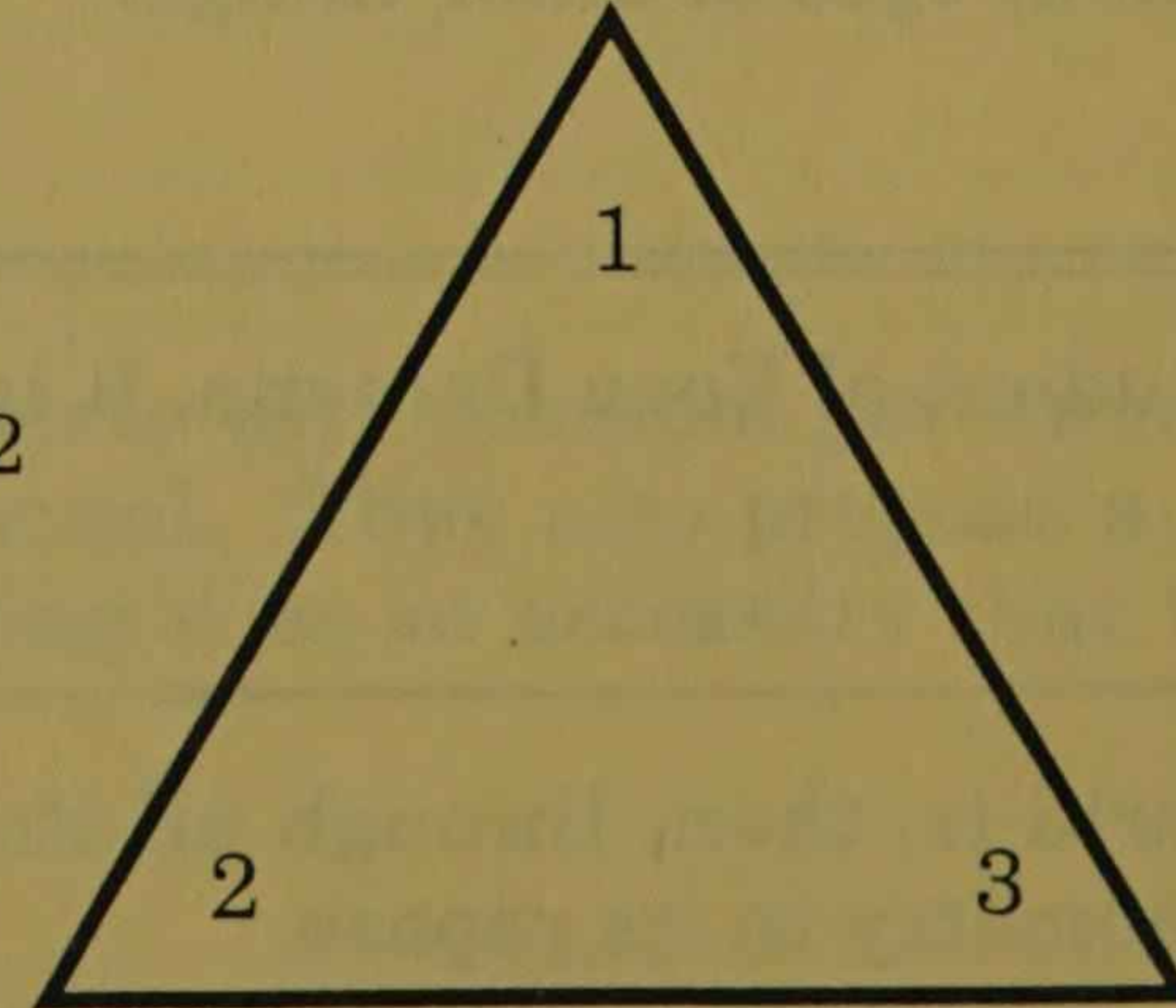
P.Y. Deshpande

The world is, then, through all its departments, a living arithmetic in its development, a realized geometry in its repose.

W. Archer Butler

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. 7 (Synthetic Triangles) and Topical Issue No. 1.5 (The Seven Rays).

<p style="text-align: center;">Chohan</p> <p style="text-align: center;">1</p> <p>No. 607</p>  <p style="display: flex; justify-content: space-between;"> Adept Arhat </p>	<p style="text-align: center;">Consolidation</p> <p style="text-align: center;">1</p> <p>No. 608</p>  <p style="display: flex; justify-content: space-between;"> Expansion Impact </p>
<p style="text-align: center;">Consummation</p> <p style="text-align: center;">1</p> <p>No. 609</p>  <p style="display: flex; justify-content: space-between;"> Transition Commencement </p>	<p style="text-align: center;">Humility</p> <p style="text-align: center;">1</p> <p>No. 610</p>  <p style="display: flex; justify-content: space-between;"> Detachment Realization </p>
<p style="text-align: center;">Potency</p> <p style="text-align: center;">1</p> <p>No. 611</p>  <p style="display: flex; justify-content: space-between;"> Consideration Action </p>	<p style="text-align: center;">Poverty</p> <p style="text-align: center;">1</p> <p>No. 612</p>  <p style="display: flex; justify-content: space-between;"> Chastity Obedience </p>

Mantrams - VII

A Song of Praise

I sing a Song of Praise, for the God of All Creation.
I sing a Song of Praise, for That God Within.
I Am That God-Soul of Harmony and Impersonal Love.
I Am That Soul and unto That I dedicate myself.
I Am as old as the Universe. I Am as young as the Moment.
I Am Humility. I Am Compassion. I Am Goodwill.
I give thanks for Light. I give thanks for Love. I give thanks for Life.
I Am That I Am. I Am That I Am.
Humility. Compassion. Goodwill.

Mantram of Second Ray Purpose

The Word is issuing from the Heart of God, emerging from a central point of Love.
That Word is Love itself. Divine desire colors all That Life of Love.
Within the Human Hierarchy, the Affirmation gathers Power and Sound.
The Word in the beginning Was. The Word hath dwelt and dwells with God.
In Him was Light. In Him was Life. Within His Light we Walk.

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Announcements

Contributions are always appreciated to help defray the cost of printing and mailing the Upper Triad Journal, and to help defray the cost of reprinting the various topical 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 topical issues is \$ 3 each.

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

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

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