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# The Upper Triad

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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.

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### Miracles [ C-1151 ]

Miracles are defined conventionally as (apparently) extraordinary events manifesting (apparently) supernatural works of God. More correctly (metaphysically), however, nothing is extraordinary and the works of God are not supernatural. God is natural. Since God is not anthropomorphic, there is nothing contrived about the works of God, and therefore there is nothing contrived about miracles.

Miracles happen. They do not contravene the laws of nature or the laws of the physical world, but they may appear to contravene such laws to the extent that such laws are not fully understood (natural laws are understood (generally) by most people (and the scientific community) only superficially). Miracles are closely related to karma and grace but neither grace nor miracles can ever be inconsistent with karma. In a sense, miracles are a form or part of grace, as they may (appear to) transcend the “normal” working of karma. In this sense, karma is relatively broad and grace (miracles) works (work) within the framework of karma, but in such a way as to extend karma. In other words, miracles may not be compelling in the process of fulfillment of karma and miracles may in themselves be causes for subsequent karmic consequences. What this really means is that a miracle may convey some invitation, and subsequent manifestation may likely relate to the extent to which that invitation is properly perceived or embraced.

In another sense, miracles are merely the outer manifestations (indications) of natural processes, but which most people would consider extraordinary because most people do not understand the underlying laws (cause and effect) (grace) (miracles) and therefore these events appear miraculous (or not in accordance with “normal” expectations). Extraordinary “appearances” imply that one is not perceiving the depth and breadth of the context. If one properly perceives the overall context, then miracles are very natural. To say that there is no order of difficulty in miracles is to say that they transcend our conditioned expectations based on our limited understanding of these processes. All things are interrelated and interconnected, causally and otherwise. One’s sense of scale is simply an artifact of conditioned thinking (conditioned apprehension of the physical world as an end in itself (artificial reality)). The experienced spiritual student is not surprised by miracles, for he (she) is familiar with the underlying processes and has observed their working out in various ways. The experienced spiritual student is not misled by an artificial sense of scale.

Miracles do not happen merely as a consequence of prayer. They happen as a consequence of the need for restoration of balance and may be evoked through prayer (but prayer does not necessarily evoke miracles). The key is balance or equilibrium. A miracle occurs because something is out of balance and the miracle restores the balance (or at least moves things closer toward balance). The conventional sense of temporal flow inhibits understanding of miracles because most people perceive time as sequential (past to present to future) instead of taking a broader view (simultaneity) which allows “future” events to evoke present circumstances (all perspective of current circumstances is necessarily substantially limited).

Miracles occur. And every miracle is a blessing. But too much can be made of what appear to be miracles. For every aspect of life is a blessing in some way or another. Life itself is a miracle and a matter of God’s grace. Every event is a resonance (grace).

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### Messages and Masters [ C-1152 ]

The glammers of the path are quite substantial and the prospect for self-deception is great. People hear what they want to hear. And, so, many are deceived because they (unconsciously) want to be deceived, by various messages and messengers purported (sincerely or otherwise) to be from the masters.

The masters work subjectively. They work primarily on the abstract mental plane and beyond (buddhi) (atma). They do not work on astral or psychic levels. They do not work through channels or psychics to convey personal or glamorous messages. They do work, occasionally, with spiritual students who are receptive on the mental plane, who are not englamoured, who do not make claims, who simply share the material that they apprehend, without imposition or profestation. But these works and materials must ultimately be judged on the basis of their quality and value, not upon the presumed or proclaimed source nor by virtue of the means obtained. There are many occultists who can work apparent miracles (materializations, etc.) who are not necessarily any more spiritual than those who cannot (or do not) work such magic. A psychic or magic worker, however sincere, is simply not necessarily trained or qualified to discern the relative truth (quality) (value) or even the relative source of material or impressions. But many people want to believe on the basis of superficial indications, and therefore believe.

The masters do not work on personal (personality) levels. They do not provide personal messages. And they never claim to be masters. They work in more subtle ways, impersonally, for the good of all of humanity and all of life in this world. Those who become englamoured with the masters thereby create and sustain barriers between themselves and the truth. They easily fall prey to various unenlightened (but generally sincere) disincarnated humans, who "seem" to be enlightened (by dealing in glamorous generalities) and who purport to be masters and offer "wisdom" that just happens to be what people want to hear. The problem with such "wisdom" is that it is not generally what people need to hear, and the whole process evokes further glamour.

This does not mean that all "messages" are without value. To the contrary, many messages do have value, even personal value. But the student (recipient) must learn to discern that relative value (if any). Any message that offers encouragement in the direction of evolution in consciousness (spiritual growth) has value. But such messages should not be taken too personally, nor accepted merely because someone is "chosen" or because the medium is glamorous or entertaining. All messages (all knowledge) (all experience) should be taken at face value. What rings true may actually be true. But what is merely wanted is more likely to be not (really) true. Yet there is generally some truth within every means and within every experience. It remains for the student to discern the value and applicability.

Anyone who believes something because it is said to be from some master or some (presumed) (self-presumed) (proclaimed) (self-proclaimed) authority is believing something which may or not be true, but for the wrong reasons. People should believe things because they recognize the inherent truth of something, or failing such discretion and insight, because it seems quite reasonable. For someone to merely be able to predict things (some things (some of the time (or even all of the time))) in no way qualifies such predictions as spiritual or meaningful insight. The real lesson here is that there is a very great difference between being merely psychic (however accurate one may appear to be) and being spiritual (and thereby conveying quality of consciousness).

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### Acceptance and Evolution [ C-1153 ]

In embracing some well-founded spiritual notion (e.g., acceptance) there are often accompanying some not so well-founded generalizations and associations (e.g., the false notion that in embracing acceptance one does not need to embrace growth or improvement or deepening in consciousness). This is a variation of the (fallacious) “short-cut to heaven” doctrine.

Of course there are no short cuts to self-realization or spiritual enlightenment. No teacher or intermediary can compromise the integrity of the spiritual path (which involves work and progress and merit with the guiding boundaries and encouragement of the (purposive) law of karma). The fundamental nature of life (experience) in this world is (gradual) growth of consciousness (evolution). But people (egos) naturally look for easy paths (and easy techniques) (simple (superficial) solutions). Acceptance is a very powerful concept and practice. It helps to resolve difficulties. One should indeed embrace acceptance, accepting whatever circumstances are evoked by one’s own condition in consciousness, accepting other people as they are, accepting the nature of things, working within the evolutionary flow. But acceptance is only one of a number of needed practices.

Some people suggest that embracing conscious evolution (growth) (levels of consciousness) is separative, that the whole notion of progress leads to the false sense that some people are better or more advanced than others. That may be so (false), but that does not mean that there are not differences in experience and differences in quality of consciousness and differences in levels. What it means, really, is that those who are more advanced than others are, merely, more advanced than others (at least in some regard). It does not mean that anyone is (thereby) any better or worse than another, or that some people have greater or lesser value than others. People progress at different rates, according to their nature and circumstances, but everyone progresses. And everyone, at every level, contributes (equally) to the whole. Furthermore, most people are not developed equally in all respects, so that one may be more “advanced” in some respects and less so in other respects, which means that one should not be comparing “advancements” anyway (most indications are necessarily superficial).

A related notion is that of the inherent perfection of the soul or higher Self (as an argument for not needing to apply any effort toward personal growth or transformation). The soul is indeed already perfect, in the sense that it does not exhibit personal or worldly limitations, and in touching the soul one can readily appreciate its quality (perfection) as such, but it remains incomplete. The purpose of life in this world is experience and expression leading to growth in consciousness (through assimilation of experience) that brings the soul from being perfect and undeveloped (spark) to being perfect and fully developed (flame).

The real issue is work or effort. One cannot advance substantively without investing time and effort. One’s place upon the path is a direct result of that investment (in experience and assimilation of experience). There are short paths and there are long paths, temporally, but every path ultimately requires the same measure of (integrated) effort (investment). It is not unlike climbing a mountain. Some take the long and winding road, proceeding leisurely. Others make a more direct ascent, scaling the heights relatively quickly, but with greater intensity (focused effort). But in both cases the change in potential energy (work expended or integrated effort) is measurably the same.

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### Kamarupa [ C-1154 ]

Kamarupa is the desire body, otherwise known (variously) as the astral body or the emotional body. Desire (kama) per se is part of the lower (animal) nature and derives from the development of the (material) desire body during the animal stage (just prior to becoming human) and its indulgence during the human stage. For the issue of kamarupa (the emotional body) (and subsequently for the desire mind), the question is does one live through the personality consciousness (physically, etherically, emotionally, and mentally) or is one entangled in the elemental experience of the vehicles. One can live at the animal level (for a while), or one can become (truly) human.

Kamarupa is a vehicle of (lower, personality) consciousness, intended to afford a means of experiencing and expressing on emotional levels, ultimately transcending the animal nature (desire) through purification, qualification, and refinement such that the astral body reflects only the highest, most subtle of the emotions. The problem of kamarupa is that for most people the desire body has become the master of lower consciousness rather than the servant (vehicle for self-expression). While most people (who are emotionally polarized) think that they live through their body (bodies) (physical, etheric, emotional, and mental) and that their emotional experience is a matter of self-expression, what is often actually the case is that the astral body has an artificial life of its own and lives for the person.

This condition (emotional abdication) is okay, for most people, as it still affords emotional experience, but it also gives more power to the emotional body which makes it more difficult for the spiritual student to integrate the lower vehicles (physical, etheric, emotional, and concrete mental) into a single, coherent personality (which is a prerequisite for alignment and transcending the ego). In growing, spiritually, the student needs to temper the emotions, refining the desire body so that it serves as a vehicle for experience and expression of the student, rather than functioning largely independently. This is accomplished, gradually, through the practice of detachment, through meditation, and through moderation.

But the astral body (kamarupa) does have a life of its own, artificial in its composite (aggregate) sense, but very real in the sense of its elemental life and consciousness. The human being lives (experiences and expresses) through its bodies or vehicles of consciousness, but each of those bodies has its own needs and evolutionary (more properly involutory) concerns. In this sense, the human being must become the master of these vehicles, and for most people (approaching the path) that means focus on kamarupa. One learns to respect and appreciate the bodies, working to maintain them in health, without being entangled in their inherent (lower) nature.

The problem of kamarupa is primarily one of unconscious identification and abdication in (passive) unawareness. Most people (who are emopols) identify with their emotions and feelings, unconsciously, and this gives kamarupa tremendous power over the (human) waking-consciousness. As one learns to recognize this identification, and as one gradually re-identifies with something more real (the soul) or more pertinent (the personality as a whole), one naturally tempers the emotional body and gains stability and coherence at the astral (emotional) level. In a very dramatic sense, personal and spiritual growth is a process of almost continual (progressive) re-identification. But it is also a process of increasing and deepening awareness, involving both self-mastery (mastery of the lower self) and (eventually) personality transcendence.

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### Incarceration (1) [ C-1155 ]

Incarceration is defined as the process or state of being confined, in prison, with limited (worldly) rights and freedoms. Incarceration, like every other experience or condition in this world, is both a consequence and an opportunity. There are a number of factors regarding and relating incarceration with consequence and opportunity.

There is necessarily a cause and effect relationship. Incarceration is always, necessarily, a consequence of action on some level (physical, emotional, mental), consistent with karma. It may or may not relate directly or completely to the current situation (incarnation). Consequences (effects) rarely follow causes (actions) in a timely manner. Consequences are more generally related to multiple causes (actions, attitudes, behaviors) over a period of time. Thus, incarceration may appear to be directly related to current causal experience, but there may (generally) be other, more subtle factors (causes). Since all cause and effect relationship is governed by karma, incarceration is necessarily consequential.

Incarceration is necessarily a consequence of something, of some action, attitude, or behavior (or some combination). Such a consequence (incarceration) generally relates to long-standing (cumulative) expression, over one or more lifetimes. The specific incident that triggers incarceration may be only (generally) part of the causal relationship. Judging the merits of incarceration based only upon the immediate circumstances may be misleading. Some people are incarcerated, apparently fairly or otherwise, as a direct consequence of behavior (crime) or politics or some other expression or condition, but there is generally a larger, longer, broader (more meaningful) pattern of experience and expression that leads to incarceration.

Incarceration, or the details (specific experience) of incarceration, may or may not appear to be fair, and may be perceived as fair (just) and not fair (not just), depending on perception, perspective, understanding, and values, which necessarily vary. One who commits a crime rarely has the same perspective as the apparent victim. Incarcerated people rarely have the same perspective as their administrators and captors. Yet each (perspective) has some merit. In the final analysis, one must accept as fact that incarceration is consequential, merited in some broader consequence. Unless one accepts responsibility for one's own circumstances, regardless of appearances, it is very difficult to then proceed on toward resolution and freedom (equilibrium).

Every condition, every consequence, every experience, implies and conveys an opportunity for learning. Learning (adjustment in consciousness) implies restoration of balance, the achievement of equilibrium. Unless the balance is restored, unless there is growth in consciousness, the overall circumstances will not improve. This generally requires that a person dissociate the experience (consequence) (incarceration) with whatever externals there may be. For example, if a person was treated badly (apparently unfairly) and is then incarcerated, he or she needs to understand that the "bad treatment" is part of one causal chain and that incarceration is part of another (and that the two intersected, however briefly, in order to bring about needed consequences. Bad treatment (unfairness) on any level will eventually evoke circumstances (learning opportunities) for those concerned and will ultimately be resolved. But incarceration is not (really) about appearances or external causes. It is about consequences. It is about opportunity for learning. It is about restoration of balance.

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### Incarceration (2) [ C-1156 ]

When a person incarnates, he or she generally chooses, within the limits or bounds of karma (merit) the circumstances of the lifetime, e.g., race, culture, family, economics, health, period and circumstances of incarceration, etc. One is therefore karmically involved not only in one's own circumstances, but also in the collective circumstances (and collective consequences). These collective factors are also consistent with a person's individual circumstances. Everything is, therefore, consistent with karma, on every level.

When a person finds himself (herself) incarcerated, it is generally a consequence of the soul's intention to work out (resolve) matters of consciousness. The forces and factors which lead to incarceration are part of the broader pattern. The individual is still responsible for his or her actions, attitudes, behavior, etc., and is therefore wholly responsible for his or her consequences and circumstances, but consequences (incarceration) may be inevitable based on other (karmic) factors not readily apparent. Incarceration is rarely a pleasant experience. The circumstances of incarceration, which may be diverse (e.g., lack of comfort, extent of lack of freedom, loss of (some) normal rights, hostile environment, etc.), however unpleasant, provide an opportunity for the incarcerated person to face whatever lessons are intended or conveyed by the experience.

In a sense, the whole process and experience of incarceration is a sub-set of worldly experience. There are lessons to learn. Incarceration is simply a relatively more extreme (severe) circumstance than most, affording a more powerful opportunity for timely resolution. Painful experiences (physically, emotionally, and/or mentally) generally afford more poignant opportunities than would otherwise be the case. With intensity (pain) (difficulty) (conflict) (incarceration), there is a more forceful focusing on direct experience and expression. Incarceration is simply a more compelling opportunity than simply being absorbed in worldly experience. It is, in this sense, an opportunity for awakening, in some way, and to some extent. It is also, necessarily, an opportunity for restoration, for learning and understanding and thereby appreciating what has transpired and what adjustments are needed.

If one has indeed committed a crime (acted contrary to the laws of the world and/or the laws of consciousness) (e.g., not in adherence to the practice of harmlessness and honesty), then there is need to understand that one has harmed another, or that one has engaged in some inherently harmful practice, and in such understanding offer recompense (energy) (resolution) (harmony). If one has not committed a crime, and yet finds oneself incarcerated, then the lesson may be more subtle. The circumstances may offer some insight, but one may not be able to discern or understand the causal chain, i.e., one may not be able to understand how and why. In any event, one must try to understand. One must also accept one's circumstances. One must seek to grow and deepen in consciousness, despite the immediate circumstances. And as these things are accomplished, there is (gradual) progress and resolution.

In accepting things as they are, this does not mean that one should not work toward improving one's circumstances. But the emphasis should be on learning, growing, serving, etc., according to whatever opportunities are apparent. One's attitude (character) (quality of consciousness) (values) in difficult circumstances goes a long way toward amelioration. Despite appearances, despite one's circumstances, every moment of every experience is an opportunity for growth in consciousness.

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### The Presence of the Soul [ C-1157 ]

The soul, as defined and understood in the context of the esoteric philosophy (i.e., as the upper triad of atma-buddhi-manas), is always present, within the human being, whether a person is in or out of incarnation. However, the presence of the soul is generally not felt or sensed until the personality nature (physical, emotional, intellectual) has reached quiescence. Or, in other words, the presence of the soul is perceived to the extent of the absence of personality-centeredness (ego).

While many people refer to the soul, they generally refer to the inner feelings of the personality, or the deeper aspect of the lower nature, which is not the soul (atma-buddhi-manas) or higher Self. While the soul manifests in relatively subtle ways, to the extent that the personality will allow (unconsciously), the soul is not involved or entangled in the day-to-day life and experience and expression of the ego (personality). Until the person matures sufficiently, through tempering the personality nature and achieving some degree of non-entanglement (in the senses and the world), the soul does not have any direct influence on the personal life. But once the personality is tempered, once the ego is transcended to some extent, once the lower consciousness is refined sufficiently, then the soul will gradually make its presence felt on the lower (more objective) levels.

The presence of the soul is not exciting. Being excited precludes the presence of the soul. The presence of the soul is a quiet, rather subtle joy that goes well beyond and tempers even more so the personal experience. The presence of the soul also generally evokes considerable pain, as the remnants of ego work to obstruct and resist that higher presence. The soul brings a sense of otherworldliness, of not really belonging in this lower, outer world, yet brings also love and light to qualify the lower experience and thereby make it more meaningful (not meaningful in the ego-sense of importance but meaningful in the subtle sense of balance (dharma)). There is evoked both a strong, inner (real) sense of unity, with humanity and all of life, felt not merely experienced through intellectual appreciation, as well as a sense of distance, from the worldly nature of humanity entangled in sense experience (asleep in personality-centeredness).

The presence of the soul is a very quiet, very subtle experience. Whenever the personality emerges into manifestation (through thinking or feeling) then the presence of the soul is lost. But when the emotions are calmed and aspiration is subtle, when the mind is clear and quiescent (merely observing without thinking or judging), then the presence of the soul can be felt. The presence of the soul is felt during (true) meditation (rarely achieved by the preponderance of people who meditate) but the objective of the spiritual student is to so feel or sense the presence of the soul that that presence dominates the waking-consciousness, even while the student is engaged in worldly non-entanglement (i.e., going about his or her business in the world, without being absorbed at the personality or worldly level).

The role of the lower self is to provide a vehicle for the manifestation of the higher Self. Yet the preponderance of experience and expression in the world is merely preparatory to that manifestation. Preparation is essential. Without preparation, the presence of the soul would overwhelm the personality. Yet as the personality-centeredness is overcome, as the student becomes more and more attuned to the soul, then the presence (energy) (quality) (value) of the soul comes streaming through the purified, refined, uplifted lower self.

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### Essential Values [ C-1158 ]

The theosophical details of the esoteric philosophy are many and varied and may seem to be rather complex, much like the many and varied (endless) details of manifestation. The list of qualities and values to be embraced on the spiritual path may seem almost endless. On the other hand, the essential values and qualities are more inclusive, and should be relatively few and simple. Many of the qualities and values are related, being various aspects of a relatively few (essential) (more basic) qualities and values. Thus the spiritual student should seek to recognize and embrace an appropriate simple-yet-effective set of (essential) values.

There are both inherent and procedural values. Inherent values (e.g., harmlessness, honesty, humility) represent transforming energies to be embraced and incorporated. Procedural values (e.g., non-attachment, impersonality) represent transforming energies that represent conditions that are necessary to facilitate the needed (and continual) transformation.

If one attempts to embrace a large or complex variety of values then the effort tends to be diffused and less effective. If one attempts to embrace only one value, then the effort tends to be focused and effective, but only in that one dimension. If that value is essential (inclusive) (representing a field of values and/or qualities) (e.g., a ray), then surely progress is made. But unless some nominal range of essential values are embraced there will not be achieved the balance that is required for fulfillment (and effective service). In other words, considerable progress may be made if one embraces, for example, love or light, but it is only when one embraces some essential triad (life-love-light) (humility-honesty-harmlessness) at some level that there is balanced progress. When the embraced triad of essential values also corresponds to transcending one's own particular limitations (needs) (weaknesses), then there is real likelihood of substantial progress.

Honest self-assessment is essential, for otherwise one is not really able to address the issues that need to be resolved. If one is not even aware of one's own limitations, then they are not likely to be tempered or transcended in the course of the current incarnation. Often there are a set of limitations relating to one's personality ray (chosen for this purpose) and so one can embrace the higher energy (quality) of the ray and eventually work through and overcome these difficulties. If one properly embraces love (second or fourth or sixth ray energy) then that tends to temper all of the odd-numbered (ray) limitations, but does not in itself produce understanding or enlightenment. If one properly embraces light (first, third, fifth, or seventh ray energy) then there is a natural and steady process of enlightenment, but this does not in itself unfold the heart or produce the necessary balance.

To be truly enlightened is identical to being truly enfolded in love, in achieving (more properly, allowing) the perfect balance between the fully developed head-centered and heart-centered natures. But the way (means) to that end involves spiritual work (effort) (service), embracing essential values. Embracing essential values means that the quality (energy) of those values is evoked into the waking-consciousness and personality as a whole. As that energy works its way through the lower nature it stimulates and brings to the surface the various aspects of the lower nature that are inconsistent with the embraced value (quality) (energy) so that they can be dealt with through moderation and transcendence (transformation). Nothing is lost, but the lower nature is thereby naturally and gradually transformed.

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### Group Consciousness (2) [ C-1159 ]

Group consciousness in the lower sense is a matter of group unconsciousness or collective mass consciousness. Much of the conditioning of humanity as a whole (and of the human (animal) body) is conveyed through this lower group consciousness. The lower group consciousness also conveys lower instinct, which is the product of humanity having passed through the animal kingdom.

But group consciousness in the higher sense is something else altogether, a matter of all human souls being linked together as an undifferentiated whole (on some level) and distinguished as soul groups (on another, albeit somewhat lower level). In the first case, the entire race is an evolutionary entity. In the second case, each soul (ray) group embodies one or another of the seven rays for humanity as a whole. In achieving conscious awareness of this higher group consciousness, the spiritual student first recognizes the character and quality of the soul, then that of the soul group, then that of humanity as a whole. But achieving awareness of the higher group consciousness is not the same thing as actually (consciously) participating in that consciousness. In order to achieve that (participation), the student must pass well beyond the ordinary (human) (personality) consciousness, overcoming much of the conditioning, overcoming the illusion of separateness (actually, not merely intellectually), and actually transcending the ego (personality) (intellect).

One of the attributes of (higher) group consciousness is the facility of seeing or perceiving through the eyes (senses) of other group members. This is not a willful matter, for willfulness precludes any such experience. This is also not a matter of invasion of privacy, for the experience (expression) is a matter of cooperation at the soul level, for it can only occur where two souls are linked together (more correctly, where a group of souls are linked together, by virtue of character and quality (substance) (never merely by virtue of circumstances)). And it is not a matter of individuality, for any sense of individualness precludes the experience. In fact, the facility of collective (higher) perception, consciously or unconsciously, precludes the ability to clearly distinguish between the individuals involved. There is a lower form of this, through astral and etheric means, where there is the possibility (danger) of imposition, but in the higher means there is never any merely psychic facility and not any possibility of imposition.

In another sense, the group evolves as a whole, through collective (higher group) consciousness. For one who is functioning in alignment with the soul, to perceive in the lower worlds is to afford the collective group to perceive as well (the distinction being moot). It means that the personality presence (and ego) is largely absent (non-existent) (respectively). It means that the person is so qualified (purified and refined) in the lower consciousness that there is no real (substantive) impediment to the higher consciousness functioning through the lower vehicles. In this way, the disciple is able to serve the race (humanity as a whole) and the group (at the soul level) through experience and expression. Such students evoke and convey considerable higher energies through their daily lives.

Another attribute is the loss of distinction of exactly whose experience is concerned. One naturally draws upon the experience (current and past (and even future)) of all group members and the group as a whole. Thus, at this level, it matters not that an individual lacks certain experiences or talents, when the needed experience or talent is within the group and can be evoked as needed (non-consciously).

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### Balance [ C-1160 ]

The path of discipleship is that part of the spiritual path in which balance is achieved, balance between the head-centered and heart-centered natures, balance between the soul and the personality, balance between the individual and the group (humanity), balance between the objective consciousness and the subjective consciousness, and balance between all seven of the rays. In other words, discipleship is the process of becoming oneself, one's true Self, in group context.

Prior to discipleship, through the various paths of approach and through the probationary path, it is mainly a matter of acquiring experience and gradually embracing more and more of the spiritual practices of the path, primarily a matter of development. But through discipleship, the qualified student must relatively quickly fill in all the developmental gaps and achieve balance between development and service, with service gradually becoming the primary focus of endeavor (and consciousness). Discipleship is, in this sense, very much a fourth ray endeavor, with emphasis on harmony and equilibrium. The disciple actually represents the higher dimension or aspect of humanity, in manifestation.

While probation is primarily objective, and often takes place in the context of some (outer) mystery school, discipleship is more subjective and takes place in the context of subjective group consciousness. On the probationary path, the preliminary discipline is achieved and preliminary endeavors are embraced objectively, with deliberate intent and through deliberate (conscious) (directed) means. In discipleship, the preliminary discipline is maintained and the preliminary endeavors are continued (even expanded), but balance is not achieved through these objective means. Balance is achieved through allowing the forces to complement each other, naturally, which means being able to perceive the balance, even unconsciously, and then cooperating with that balance. Balance is achieved through transcending limitations rather than dealing with limitations at their own level. While the probationary student can be (is) head-centered or heart-centered, the disciple can (properly) be neither. The disciple must be able to work simultaneously through the head and the heart, meaning with heart quality and without the intrusion of the intellect or personality-centeredness.

The number of probationers is relatively large (yet very small compared with the number of souls in incarnation). The number of disciples is relatively small. But the role played by disciples is substantial, as disciples embody the balance or equilibrium between the individual and the group (humanity). Disciples also play a substantial role with regard to the karma of the race, embodying much of that karma, collectively. By virtue of their service to humanity, disciples achieve balance (fulfillment of karma) on a much broader scale than that of the individual. All spiritual students (probationary students, disciples, and initiates) provide subjective encouragement to humanity by virtue of their practice, by virtue of their consciousness, and serve, collectively as an instrument for conveyance of higher (qualifying) energy for all of humanity.

In the final analysis, the two dimensions of discipleship are (outer) service and (inner) balance preparatory to initiation. One cannot embrace discipleship without being qualified (through probation) (seeking). And one cannot then embrace initiation without being qualified (through balance) (non-seeking).

## List of Topical Issues - I

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 1.

### **1.1 PURPOSE**

The Source of Manifestation. Purpose, God, Life, Power, the Nature of Manifestation, and the Process of Manifestation. [ 40 pages ]

### **1.2 EVOLUTION**

The Work of Manifestation. Evolution, Cosmic Law, Evolutionary Impulse, Conveyance, and the Flow. [ 38 pages ]

### **1.3 COSMOGENESIS**

The Process of Manifestation. Cosmogenesis, the Seven Planes, the Planetary Scheme, Kingdoms and Lifewaves. [ 28 pages ]

### **1.4 ANTHROPOGENESIS**

The Role of Humanity. Anthropogenesis, Root-Races, and Human Evolution. [ 30 pages ]

### **1.5 THE SEVEN RAYS**

The Means of Manifestation. The Seven Rays, Descriptions of the Seven Rays, Keywords for each of the Seven Rays, the Nature of the Seven Rays, Ray Relationships, and the Seven Ray Methods. [ 52 pages ]

### **1.6 GOVERNMENT**

The Cultural Context of the First Ray. Government, Inner Government, Ashrams, Outer Government, and Leadership. [ 36 pages ]

### **1.71 THE BERMUDA PROTOCOL <>**

## Lunar Table for 1997

The following table is provided for those who are involved in the monthly planetary work. For U.S. Central, Mountain, and Pacific Standard Time, subtract one hour, two hours, and three hours, respectively, from the time shown for Eastern Standard Time. For Daylight Savings Time add one hour to the appropriate Standard Time. Please refer to Topical Issue 2.71 for more general information.

Sun Sign	Lunar Event	Eastern Standard Time		Greenwich Mean Time	
		Date	New York	Date	London
Capricorn	New Moon	8-Jan-97	11:27 PM	9-Jan-97	4:27 AM
Aquarius	Full Moon	23-Jan-97	10:12 AM	23-Jan-97	3:12 PM
	New Moon	7-Feb-97	10:07 AM	7-Feb-97	3:07 PM
Pisces	Full Moon	22-Feb-97	5:28 AM	22-Feb-97	10:28 AM
	New Moon	8-Mar-97	8:16 PM	9-Mar-97	1:16 AM
Aries	Full Moon	23-Mar-97	11:46 PM	24-Mar-97	4:46 AM
	New Moon	7-Apr-97	6:03 AM	7-Apr-97	11:03 AM
Taurus	Full Moon	22-Apr-97	3:35 PM	22-Apr-97	8:35 PM
	New Moon	6-May-97	3:48 PM	6-May-97	8:48 PM
Gemini	Full Moon	22-May-97	4:14 AM	22-May-97	9:14 AM
	New Moon	5-Jun-97	2:05 AM	5-Jun-97	7:05 AM
	Full Moon	20-Jun-97	2:10 PM	20-Jun-97	7:10 PM
Cancer	New Moon	4-Jul-97	1:41 PM	4-Jul-97	6:41 PM
	Full Moon	19-Jul-97	10:21 PM	20-Jul-97	3:21 AM
Leo	New Moon	3-Aug-97	3:15 AM	3-Aug-97	8:15 AM
	Full Moon	18-Aug-97	5:56 AM	18-Aug-97	10:56 AM
Virgo	New Moon	1-Sep-97	6:53 PM	1-Sep-97	11:53 PM
	Full Moon	16-Sep-97	1:51 PM	16-Sep-97	6:51 PM
Libra	New Moon	1-Oct-97	11:53 AM	1-Oct-97	4:53 PM
	Full Moon	15-Oct-97	10:47 PM	16-Oct-97	3:47 AM
Scorpio	New Moon	31-Oct-97	5:02 AM	31-Oct-97	10:02 AM
	Full Moon	14-Nov-97	9:13 AM	14-Nov-97	2:13 PM
Sagittarius	New Moon	29-Nov-97	9:15 PM	30-Nov-97	2:15 AM
	Full Moon	13-Dec-97	9:38 PM	14-Dec-97	2:38 AM
Capricorn	New Moon	29-Dec-97	11:58 AM	29-Dec-97	4:58 PM

## Solar Table for 1997

The following table of major solar events is provided for those who are involved in the solar meditation work. Please refer to Topical Issue 2.71 for more general information.

Solar Event	Eastern Standard Time		Greenwich Mean Time	
	Date	New York	Date	London
Vernal Equinox	20-Mar-97	8:56 AM	20-Mar-97	1:56 PM
Summer Solstice	21-Jun-97	3:21 AM	21-Jun-97	8:21 AM
Autumnal Equinox	22-Sep-97	6:57 PM	22-Sep-97	11:57 PM
Winter Solstice	21-Dec-97	3:08 PM	21-Dec-97	8:08 PM

## Three Major Festivals

The following table of the three major full moon festivals is provided for those who are involved in the monthly planetary meditation work. Please refer to Topical Issue 2.71 for more general information.

Lunar Event	Eastern Standard Time		Greenwich Mean Time	
	Date	New York	Date	London
Easter - Aries	23-Mar-97	11:46 PM	24-Mar-97	4:46 AM
Wesak - Taurus	22-Apr-97	3:35 PM	22-Apr-97	8:35 PM
Goodwill - Gemini	22-May-97	4:14 AM	22-May-97	9:14 AM

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



## Selected Quotations

Live only for yourself and you will never grow; live for the welfare of all those around you and you will grow to your full stature.

Ekknath Easwaran

---

I am the spirit of man that giveth understanding, beauty, and omnipotence, full of unutterable perfections, height upon height of holiness, the wonder of being, imperishable glory, for I am God, grasping and gathering in all bliss, for I am love, giving immortality to man, for I am truth, without beginning, and without end, for I am life, supreme over all, for I am intelligence, and the substance of all, because I am.

(Mary Baker Eddy)

---

To me it seems that every atom is possessed by a certain amount of primitive intelligence.

Thomas Edison

---

Our bodies are composed of myriads of infinitesimal entities, each in itself a unit of life, just as the atom is composed of myriads of electrons.

Thomas Edison

---

The scientist's religious feeling takes the form of a rapturous amazement at the harmony of natural law, which reveals an intelligence of such superiority that, compared with it, all the systematic thinking and acting of human beings is an utterly insignificant reflection.

Albert Einstein

---

We shall not cease from exploration, and the end of all our exploring, will be to arrive where we started, and know the place for the first time.

T.S. Eliot

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Every secret is told, every crime is punished, every virtue is rewarded, every wrong redressed, in silence and certainty.

Ralph W. Emerson

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Though we travel the world over to find the beautiful, we must carry it with us or we will find it not.

Ralph W. Emerson

---

The gods exist but they are not what the rabble suppose them to be.

Epicurus

---



## Selected Quotations

The whole structure of space-time and its curvature depends on the distribution of matter in the universe.

Lawrence W. Fagg

---

The Tao is the mysterious quiet that pervades all nature ... There is an apparent aspect manifested by the order of the universe and an absolute aspect which is the essence from which the order arises. This essence ... is non-being.

Lawrence W. Fagg

---

Matter, like force, does not present any difficulty at all. We know all about it, for the very good reason that we have invented it ... 'Matter' is a creation of our conceiving; a mere way of thinking about sensible objects; a mental substitute for concrete but unmanageably complex facts ...

E. Douglas Fawcett

---

It is our incessant conceptualizing of reality in terms of language, which is the most powerful obstacle preventing us from experiencing reality as it really is.

Georg Feuerstein

---

Man should not ask what he may expect from life, but should rather understand that life expects something from him.

Victor Frankl

---

The mind, which is all-becoming, must recognize and penetrate its own being, not as being this or that, here or there, then or now, but just timeless being.

Maurice Frydman

---

A group or society is nothing more than a study circle unless its leader is an initiate of the Mysteries, for a group should be the pendant of a Fraternity, just as a Fraternity is the pendant of an Order.

Dion Fortune

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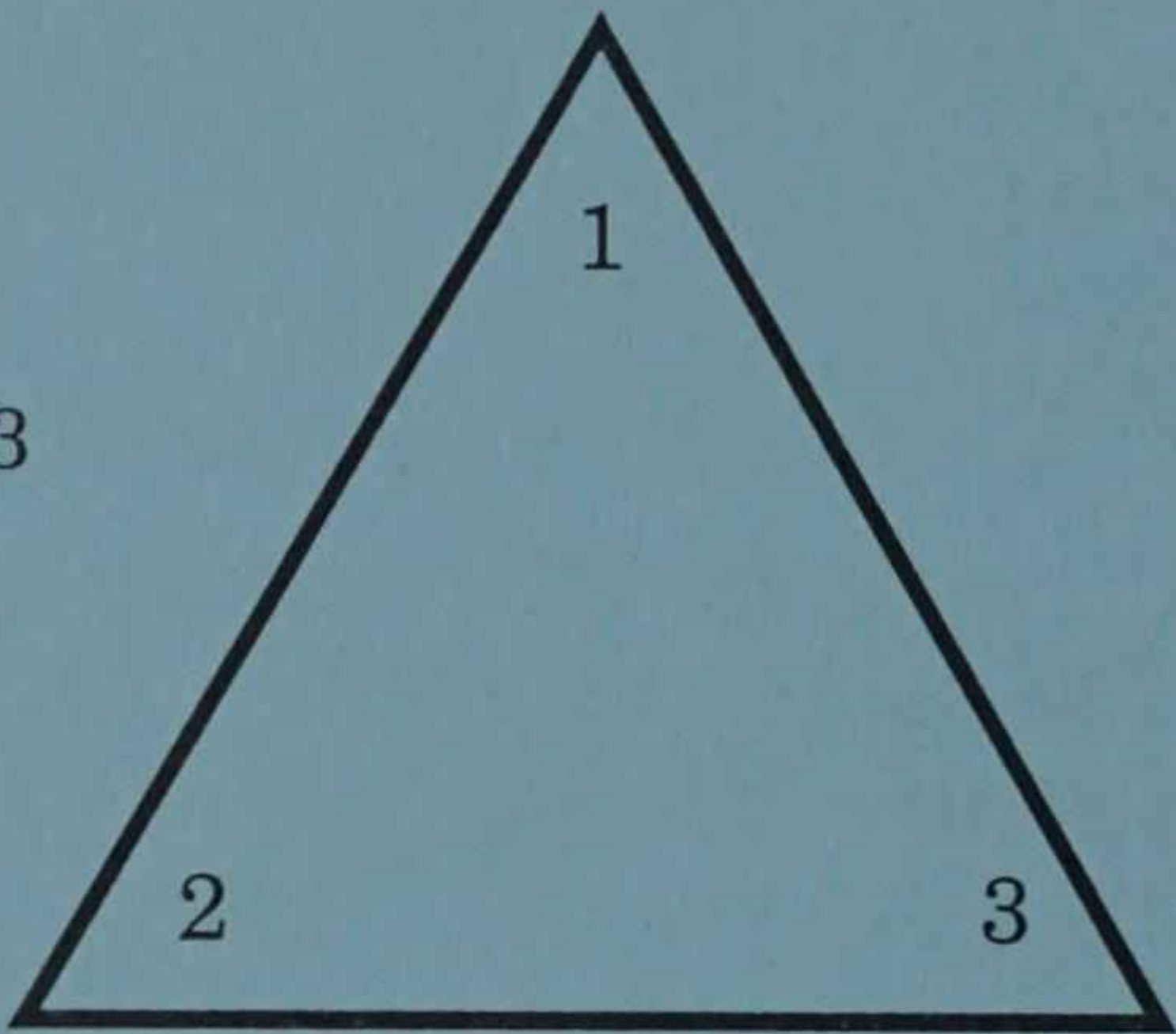
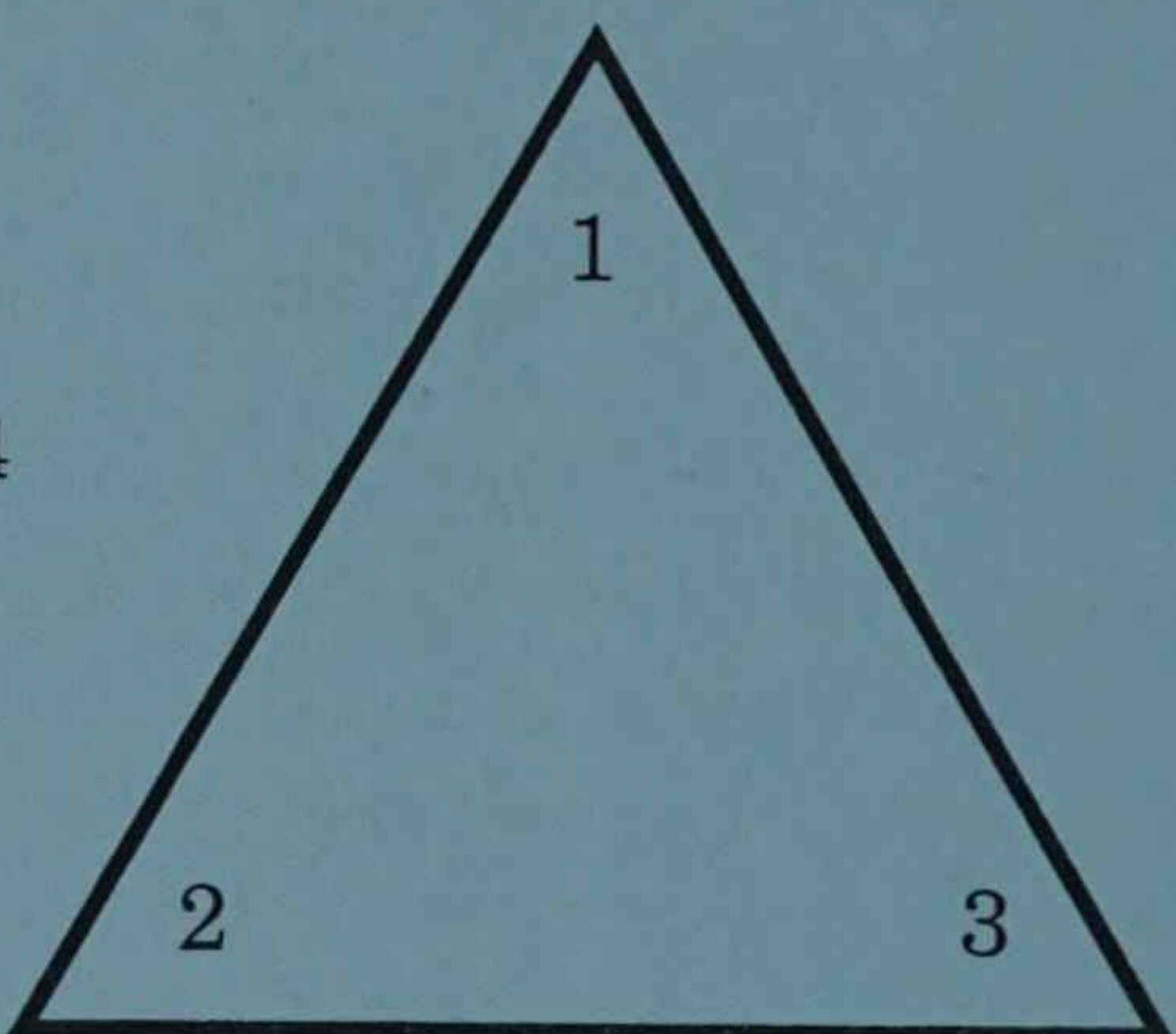
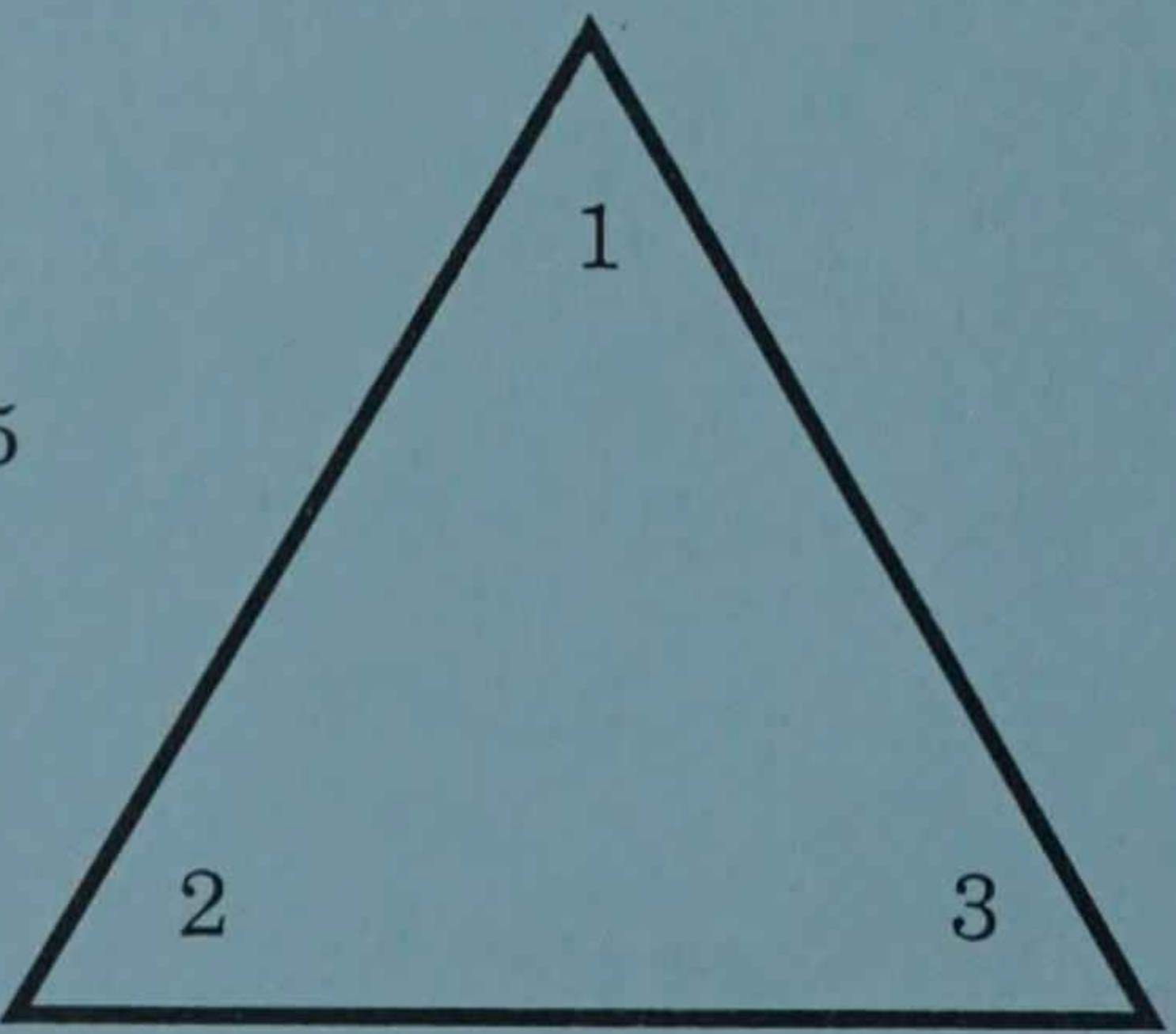
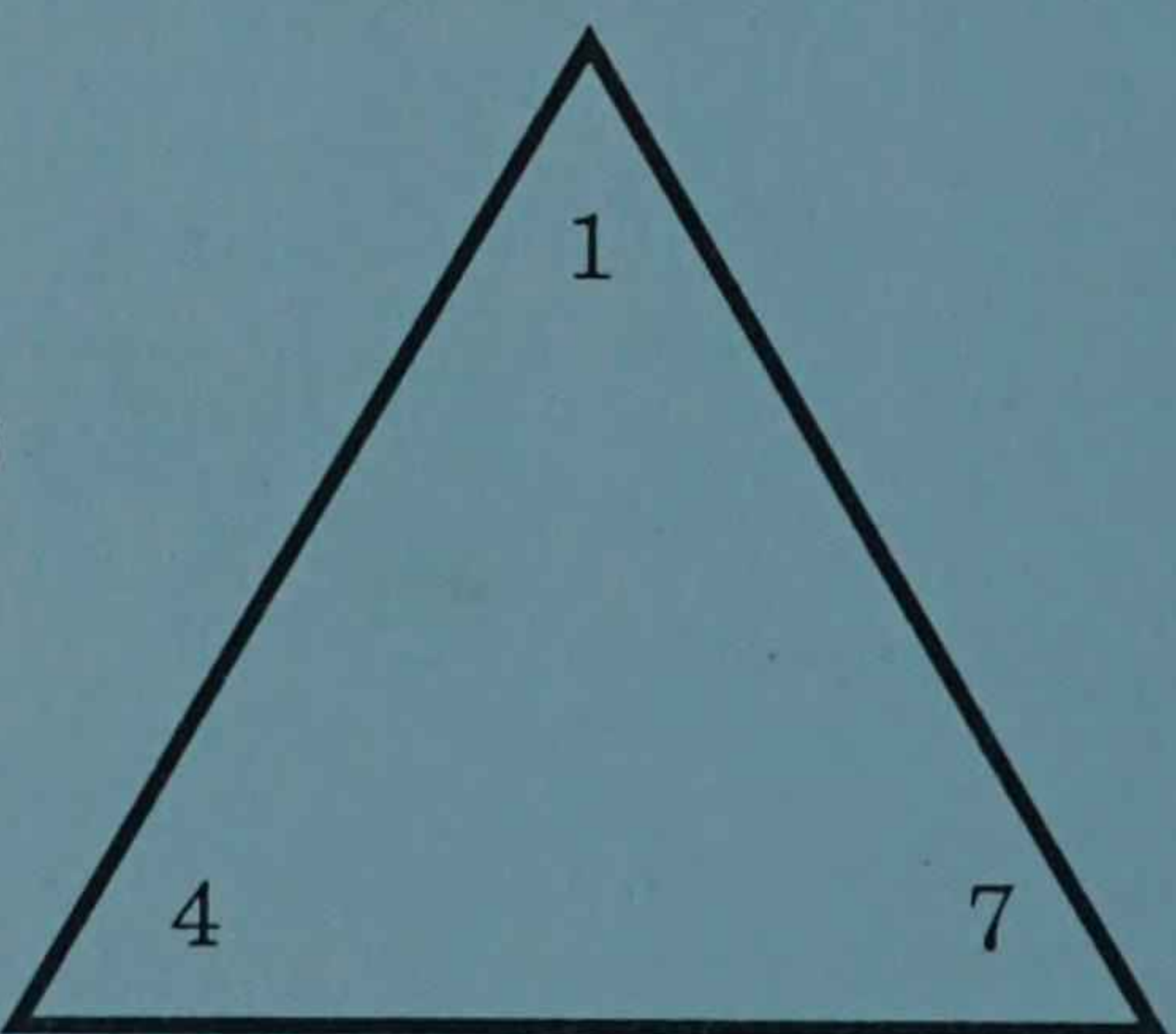
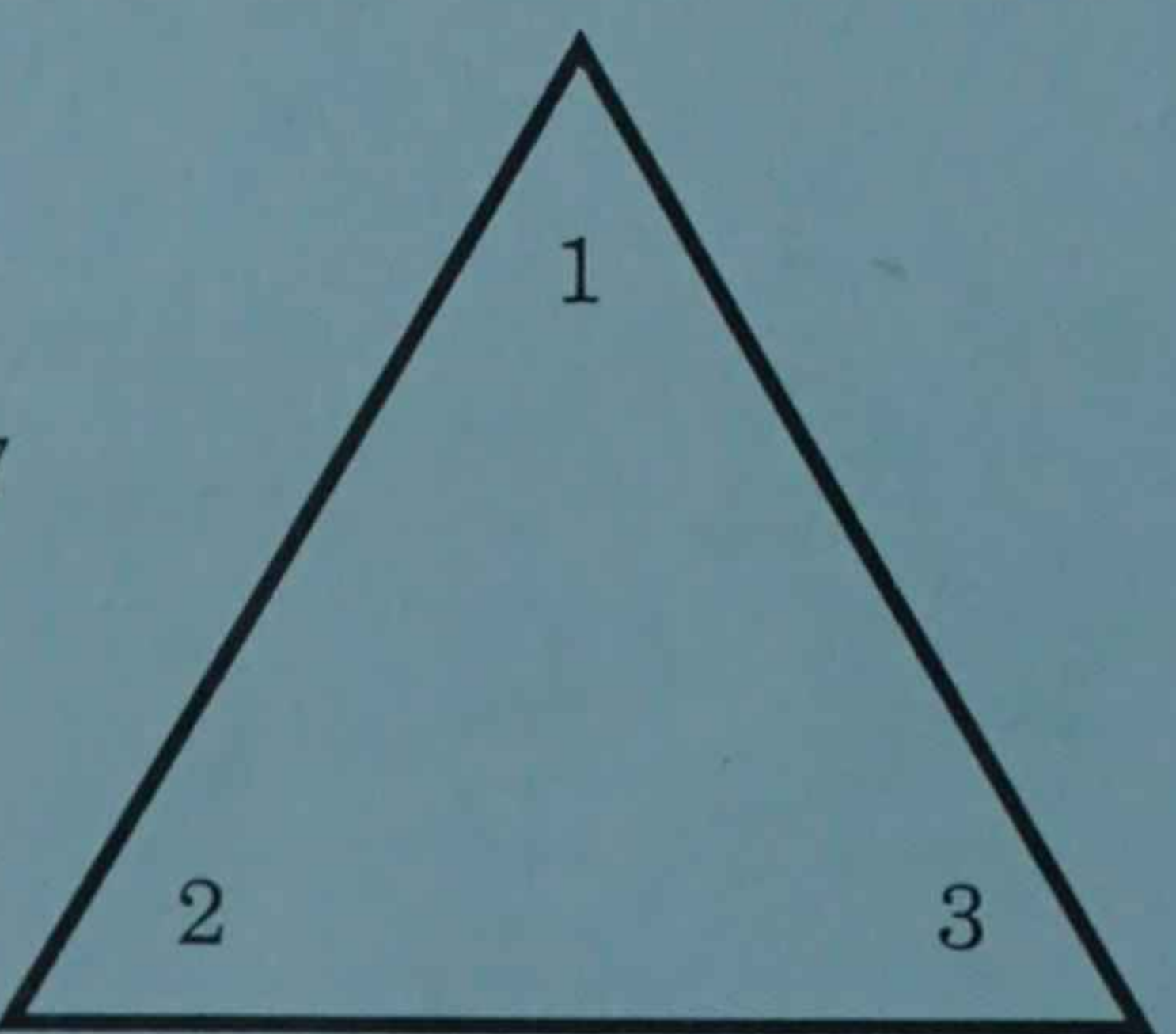
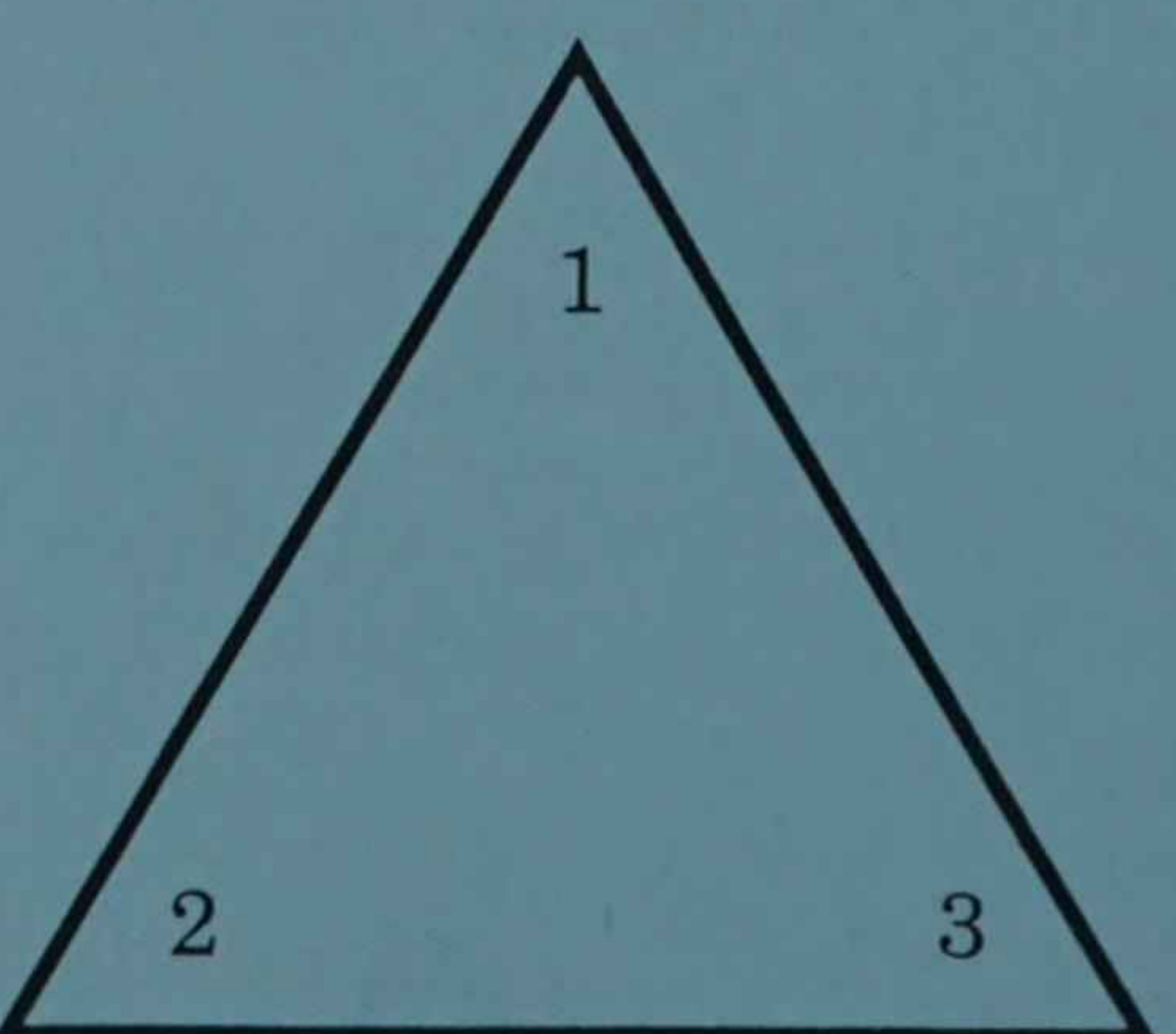
The man who focusses in his mind has to learn to use his heart, and the man who focusses in his heart has to learn to use his head. Neither alone is sufficient.

Dion Fortune

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# 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;">Power</p> <p style="text-align: center;">1</p> <p>No. 613</p>  <p style="display: flex; justify-content: space-between;"> <span>Wisdom</span> <span>Justice</span> </p>	<p style="text-align: center;">Purpose</p> <p style="text-align: center;">1</p> <p>No. 614</p>  <p style="display: flex; justify-content: space-between;"> <span>Precipitation</span> <span>Participation</span> </p>
<p style="text-align: center;">Realization</p> <p style="text-align: center;">1</p> <p>No. 615</p>  <p style="display: flex; justify-content: space-between;"> <span>Detachment</span> <span>Humility</span> </p>	<p style="text-align: center;">Responsibility</p> <p style="text-align: center;">1</p> <p>No. 616</p>  <p style="display: flex; justify-content: space-between;"> <span>Sacrifice</span> <span>Comradeship</span> </p>
<p style="text-align: center;">Sacrifice</p> <p style="text-align: center;">1</p> <p>No. 617</p>  <p style="display: flex; justify-content: space-between;"> <span>Sympathy</span> <span>Interest</span> </p>	<p style="text-align: center;">Sanat Kumara</p> <p style="text-align: center;">1</p> <p>No. 618</p>  <p style="display: flex; justify-content: space-between;"> <span>Christ</span> <span>Lucifer</span> </p>

## Mantrams - VIII

### The Disciple's Pledge

I pledge myself to the path of Love.  
I affirm of my soul that I, the Spirit in form, shall act  
as a channel for compassion and an instrument for love  
until I know myself to be love itself.  
I am that love.  
With pure intent I serve.

### Oh Powers of Love

Oh Powers of Love.  
We pledge to you our faithfulness,  
knowing that only love can redeem the world.  
We invoke your blessing upon all who strive to serve you.  
We invoke your blessing upon all who in these days of change have to endure  
suffering, that they may joyfully discover their unfoldment in your love,  
even in the midst of their affliction.  
We invoke your blessing upon all who willfully inflict suffering, that they may be  
moved to return to you and serve you.

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