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# The Upper Triad

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Commentaries and other materials printed in this journal are intended to stimulate constructive thinking and further study along spiritual lines. The Upper Triad material is not prescriptive, but it is suggestive. Each thought may be accepted, deferred, or rejected, in whole or in part, according to the perspective and values of the reader.

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## Some Basic Assumptions

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1. **PURPOSE.** That the purpose of life is the evolution of consciousness through experience and expression. That all life is conditioned by purpose within a grand scheme of progressive cyclic evolution.
2. **CONSCIOUSNESS.** That the spiritual path in its many aspects embraces the higher stages of human evolution in consciousness, as the human soul commits itself to conscious and selfless development. That this process encompasses the development of the inner, latent spirituality and the application of one's faculties in service to God and to humanity.
3. **TRUTH AND REALITY.** That truth can be found in philosophy, religion, and science, which are but aspects of one coherent and inclusive truth having no inherent conflict or contradiction. That truth is relative and can be perceived in many ways and on many levels, according to consciousness.
4. **KARMA.** That human evolution proceeds through many progressive incarnations according to a cosmic law of periodicity, ever onward and upward. That life is conditioned by the Law of Karma, which yields learning experiences and encourages evolution as a consequence of free will, through every thought, feeling, and action.
5. **KNOWLEDGE.** That the real problem of life in the lower worlds is the elimination of glamour and illusion. That perception clouded by glamour and illusion can be fully overcome, as the student achieves the alignment of a purified and integrated personality with the soul, through intelligent meditation.
6. **RELIGION.** That there exists one God, both immanent and transcendent, within which are differentiated all lives and all forms. That there are many paths to God, embracing all religions and spiritual philosophy.
7. **MANIFESTATION.** That God manifests through all lives and all forms. That the true individuality is the soul which inhabits the personality. That the personality is composed of three interrelated instruments: the physical body, the emotional or astral body, and the lower mind. That the soul is the true Self, the essence of divinity within. That the personality is the not-self that must ultimately be transcended in union with the higher Self.

## The Upper Triad Commentaries

### Responsibility [ C-1161 ]

Responsibility is defined as the quality or state of being morally, legally, and/or mentally (individually) accountable, the condition of being able to answer for one's conduct and obligations (secular and spiritual). A person is, by virtue of being human, responsible for his or her own actions, i.e., for the consequences of those actions. In the karmic sense, actions include attitudes, behaviors, feelings, and thoughts. In the broader sense, not inconsistently, responsibility is related to both dharma and karma.

So. What is the responsibility of the human being? To live, to experience, to grow, to learn, to express oneself, harmoniously, i.e., not at the expense of others' freedom and quality of experience and expression. The human being incarnates because the soul invokes the process (forces) of incarnation, under karmic law. There is purpose. There are expectations. Every incarnation (lifetime) is an opportunity for growth (evolution) in consciousness through experience and expression. Secular law (to some extent) and spiritual law (karma) (in the broader sense) hold a person accountable (responsible) for adherence to the laws of the land, and karma (respectively) (i.e., for his or her health, life, experience, and expression).

But responsibility at the human level is primarily experiential. A person learns according to experience, sometimes directly (during the experience), more oftentimes indirectly (eventually) (through unconscious assimilation of experience). A person behaves according to values (consciousness) based upon that experience (accumulated wisdom). A person evokes karmic force (resolution) to the extent of need and merit. But the spiritual student, who understands more of the underlying cause and effect relationships, is more accountable by virtue of that understanding. The spiritual student, and particularly the disciple, has a definite responsibility to embrace the basic principles and practices and values of the path, which in turn contribute to the overall welfare of humanity. There is, for the spiritual student, a responsibility for truth. There is a responsibility for harmlessness. There is a responsibility for consciously facing the consequences of one's actions. And thereby learning. And fulfilling the balance.

For the spiritual student, being responsible is a matter of dharma, of living in accord with the underlying principles of the spiritual life, as they are understood. For the disciple, it is a relatively conscious and deliberate matter of embracing and allowing, of recognizing the truth and living in accordance with that truth, of allowing the conscience (inner wisdom) to guide one's activities in the lower worlds. And where the student does not recognize the truth, or does not recognize the truth sufficiently completely, there is thereby invoked (and eventually evoked) the appropriate experience (opportunity) to more fully embrace the intended lesson.

In the final analysis, dharma (duty) (responsibility) is a matter of being honest (living in accordance with truth), to the extent that one can, and a matter of being harmless (living in harmony with all lives), to the extent that one can. If the student is truly committed to these two dimensions of responsibility, and is open to understanding cause and effect relationships (natural law), and consciously accepting responsibility for one's own behavior and consequences, then growth (experience and expression) is enhanced and facilitated. The spiritual student is responsible to himself (herself) at the personality level, to the soul and the soul group, to humanity, and to all of life.

## The Upper Triad Commentaries

### Determination [ C-1162 ]

The key to successful commitment (living in accordance with the commitments that one has made) is determination. The human being, by virtue of being in physical incarnation, is subject to inertia (the inertial forces inherent in material existence). Through determination one can naturally and effectively overcome inertial forces and live in accordance with one's principles and values, actually rather than merely (sincerely) intentionally. Determination is an inherently creative endeavor, as it naturally evokes energy (force) in accordance with the nature and quality (and intensity (seriousness)) of the determination.

The spiritual student is, at the soul level, one who is committed to the spiritual path and all that that implies. But at the personality level (ego), there may or may not be a conscious commitment. Thus circumstances are evoked that eventually compel the waking-consciousness to face up to that commitment, through realization that the commitment is made, through actually (consciously and deliberately) embracing the commitment, i.e., through being determined to live in accordance with the commitment, to the extent that it is understood. Determination arises where there is such a conscious appreciation for the inner commitment and a conscious commitment at the personality level to collaborate with and support the intention of the higher Self, even while knowing that that implies the eventual end of personality-centeredness. Even with commitment and determination, there remains inertia at various levels and through various aspects and elements of the personality (body) (ego) (intellect).

Determination means that a person has made a definite and firm decision. This evokes power that gradually creates, sustains, and broadens the momentum of the student in the context of the path. To merely voice determination is not sufficient. One must be determined in order to evoke that power and to achieve what is determined to be achieved. Many make (apparent) commitments, however sincerely, but lack the determination to proceed effectively. Procrastination is a common symptom of the inertial state (matter) (personality) (ego). Good intentions are better than bad intentions, but without determination, without the commitment to follow through, without the actuality of following through, good intentions are merely that. The making of excuses, however sincerely, is also symptomatic of inertia.

But once the inertial state has been (even just barely) overcome, there is the gradual building of momentum and further overcoming of inertia. If the student is open-minded in his or her determination, then progress is assured. But if the student allows opinions to take hold, or other attachments, those will naturally tend to undermine whatever momentum has been achieved. Thus one needs to be both determined and intelligently open-minded regarding the process (and even the goals).

One of the most potent aspects of determination is that it tends to continually remind the waking-consciousness of one's intentions, thereby better enabling the needed (desired) actions, attitudes, behaviors, feelings, and thinking. Thus determination tends to undermine the tendency to go back to sleep (become absorbed again in the material (mundane) world of personality-centeredness). Determination is thus an ingredient to achieving and sustaining conscious awareness. Proper determination encourages proper habits, those actions and activities that encourage growth (development) (evolution), but one should remain vigilant, as even good habits can degenerate through inertia into mechanicalness.

## The Upper Triad Commentaries

### Adherence [ C-1163 ]

The principles and practices of the spiritual path are many and varied, although in some sense (in principle) they are relatively simple. The principles and practices of the path are simply those which properly encourage the student to live in accordance with conscience (truth, harmlessness) (the accumulated wisdom derived from assimilation of experience) and facilitate the experience and expression of the spiritual path (life) (deepening). Adherence is a matter of accord, of balance, of equilibrium, of harmony, in some higher sense.

The successful student is one who adheres to the principles and practices or the path, to the extent that he or she is able to. In order to properly adhere, one must first understand at some level what the principles and practices are, and then understand how to embrace them intelligently. Much of the preliminary training of students involves these basic ideas, so that the student knows what to do and why and how. Later on, the student becomes more attuned to the inner voice and is able to discern appropriateness without recourse to reasons. In fact, to some extent, adherence is merely a matter of some (inner, higher) sense of appropriateness. Adherence naturally follows from commitment and determination.

Adherence is not (properly) a matter of blindly following some leader (presumed authority) or some dictate. It is (properly) a matter of understanding (or at least recognizing) the value of the endeavor and therefore proceeding accordingly. In understanding, or in intuitively recognizing, one can proceed intelligently (intelligently does not imply merely intellectually). Adherence is (properly) a matter of remaining faithful to and committed to some course (principles and practices) to the extent of one's understanding or realization. If one truly listens to the inner voice (conscience) (and not the mask of (false) self), then there is guidance (adaptation, encouragement) and building of momentum. One adheres because it is consistent with one's inner quality and character.

Adherence is not (properly) a matter of attachment or glamour. If one embraces certain principles and practices because one is merely told to do so, or because of glamour, then one is not intelligently embracing them, and one is not therefore really learning or growing or accomplishing what is intended. What one has, at that level, is the facade of adherence (the karma of obedience) (the karma of absorption in glamour). Proper adherence means that one's embrace of principles and practices becomes a matter of inherent consciousness. It becomes a natural part of one's daily life. For example, the proper vegetarian does not need (and does not need to offer) reasons or excuses for the practice. It is simply a natural practice (discipline) (embrace) and one that the student is inherently (naturally) (consciously and unconsciously) committed to. Likewise the proper non-smoker and the proper non-drinker and the proper one-who-meditates. This is so natural, to one who truly embraces the principles and practices, that any transient lack of accord will register immediately in the waking-consciousness, and one will naturally and properly respond to that realization.

This does not mean that one cannot tentatively embrace a practice before one fully understands or recognizes its value. It just means that the principles and practices that are properly embraced are done so without reasons, without contriving, naturally and comfortably, without regret and without reluctance. Adherence is, ultimately, a matter of Tao.

## The Upper Triad Commentaries

### Self-Assessment [ C-1164 ]

Continual (but not obsessive) and honest self-assessment is essential for the spiritual student, to enable the student to deal effectively and intelligently with whatever strengths and weaknesses may be present in the personality life. Weaknesses can be transformed into strengths. Limitations can be overcome. Strengths can be applied to spiritual practice and spiritual work.

But self-assessment is not an easy process. It is complicated by personal bias, how one perceives oneself. It is complicated by ego. It is complicated by conditioning and the delusion of the senses. It is complicated by the student being unable to see clearly all the aspects and dimensions of the personality life. So the first step in self-assessment is the cultivation of honesty and self-honesty. The student needs to be honest, as honest as he or she can be, in order to embrace the truth about anything. One needs to be honest about oneself, in order to recognize the truth about oneself, to whatever extent that is possible. One needs to not react badly in the face of weaknesses. That is not what self-assessment is about.

One needs to honestly recognize weaknesses, not identify with them, but deal with them as natural components of the lower self, that simply need to be addressed. And one likewise needs not to feel overly good about one's strengths, but merely accept them graciously. In a sense, life in this world is a matter of continually transforming one's limitations and weaknesses into freedoms and strengths. Evolution in consciousness occurs to the extent that the student is able to do this. To learn. To grow. And expression (service) is based both on the student's ability to deal honestly and effectively with his or her strengths and weaknesses and the student's ability to recognize the calling (need and role) (which is itself a consequence of attunement (self-honesty)). In a sense, self-assessment is a process in which one wrestles with the ego, eventually transcending that limitation.

Self-assessment is (should be) necessarily an objective process, in order to minimize the effects of bias and conditioning. Self-assessment is self-appraisal, and should begin with an appreciation for all that is there. Strengths are opportunities for positive expression. And weaknesses are merely opportunities for developing the corresponding strengths. As a whole, each person has considerable value, and self-appraisal should begin with that sense of (uninflated) self-value.

There are many aspects and dimensions to self-appraisal. There are many characteristics and qualities to be considered. How one perceives oneself, hopefully honestly, is important. But so is the perception of others. Their perception may or may not be wholly correct, but one should not dismiss the possibilities, for there is often a degree of truth in every observation, and others can sometimes see things that one cannot see oneself. One should not look to others as authorities, but one should at least consider the possibilities. In fact, in all self-honesty, one can never really draw definitive conclusions. To be completely honest, one always leaves open the possibility that one's insight is not whole, that one's appraisal and conclusions are not (wholly) correct. Yet the process (self-assessment) is nonetheless valuable. And the process helps the student to recognize and then focus upon what is relatively important. As one proceeds from developmental focus to service focus, one does not then ignore the self-assessment process, but one then merely places it in a different context.

## The Upper Triad Commentaries

### Contemplation [ C-1165 ]

There are several types of contemplation and several meanings. There is contemplation in the lower sense of concentration or mentally focusing "on spiritual things as a form of private devotion" and there is contemplation in the higher sense of the "state of mystical awareness of God's being." And there is the more mundane sense of contemplation as attentive consideration. All of these have value.

In the context of the spiritual path, contemplation is the third aspect of meditation (the first being concentration, the second being meditation proper). Contemplation is characterized in the lower sense as contemplative activity, involving the abstract and concrete minds in a detached, impersonal mental consideration of some object or subject. This (lower sense) (while valuable) is not even (properly considered) meditation. In the higher sense, contemplation transcends mental activity altogether and transcends the higher, meditative alignment and awareness of the soul, to a selfless, non-thinking realization of being. This is true contemplation, beyond even seedless meditation. It is this sense of contemplation that is the basis for mysticism. And in this sense, concentration is a head-centered endeavor, meditation is properly a balanced endeavor between the head and the heart (eventually becoming a non-endeavor), and contemplation is a wholly heart-centered non-endeavor. But contemplation cannot be achieved without the (preparatory) head-centered and balanced endeavors.

Thus contemplation is properly a mystical state that follows meditation as meditation follows concentration. The contemplative state (union) is the long-term goal of meditation, where meditation is the means for preparation for contemplation. Some students practice meditation for many years without actually achieving the "meditative state" proper (which is beyond thinking). And some students who achieve the meditative state are unable (yet) to go beyond that (to contemplation). This is because the mind and the personality must be properly and fully conditioned (unconditioned) in order to enter the contemplative state. This requires years (lifetimes) of preparatory work (spiritual practice) and can only be evoked once that work has been accomplished (and the student has passed beyond "work").

The mind (intellect) (ego) is naturally resistant (inertial) with regard to proper meditation and contemplation. The mind naturally grasps. The soul does not. The mind is naturally restless. The soul is not. In order for the student to meditate properly, which is a prerequisite to contemplation, the student must fully temper both the mind (intellect) and the ego. The mind must reach a place (state) where it is comfortably quiescent (but not passively quiescent). But the mind (and the ego) would rather grasp (at thought forms and feelings) and be distracted thereby. And the mind (and the ego) would rather not experience the mystical state. Yet once (as) the mystical state is achieved, the mind is comfortable and the ego is non-existent. The soul is the actual means of contemplation, but the mind must be brought to the place (state) where this can occur.

The contemplative state can only be imagined by someone who has not had the experience. And one who has had the experience is not able to communicate the true nature of the experience. Contemplation cannot be sought, but it can be prepared for. Any act of seeking the contemplative state is preclusive. True contemplation leaves the student haunted (in the positive sense) and provides a basis for renewal, through attunement with the soul.

## The Upper Triad Commentaries

### Meditation Dynamics (5) [ C-1166 ]

In the final analysis, the distinction between individual meditation and group meditation is merely academic. Proper individual meditation is in a group meditation context. The (proper) meditator is linked to the soul, and the soul is linked to every other soul within the soul group, and meditation becomes thereby a matter of participation in the group consciousness and learning to effectively express the energy (quality and character) of the soul group, both in meditation and beyond (in the daily life).

In this sense meditation is conscious participation in the group flow, both in terms of the inner group (at the soul level) and in terms of the (external) environmental group (collective) consciousness. Meditation has effects on the immediate (and not so immediate) environs. And meditation is affected by whatever is within that environment that harmonizes or resonates with the character and quality of the meditation energy. Proper meditation involves the head and the heart. Proper meditation involves relationship with the inner group and the outer context. Proper meditation overcomes the barriers between individuals, between groups, between internals and externals, between the head and the heart, between the personality and the soul.

Meditation is not only the means through which the personality becomes attuned to and responsive to the soul, but it is also the means through which the human kingdom and the deva kingdom are related. The devas (angels) are not human and are not human-like. They are naturally and substantially averse to the human personality presence (personality-centeredness) (ego). But through meditation, through gentle contemplation (in the lower sense), the human being can begin to attract and work with various devas, necessarily subjectively. But wherever the ego is present, wherever there is willfulness, wherever there is loudness (personality-centeredness), there is withdrawal on the part of those (devas) who would otherwise be able to work with humankind. The relationship between the two kingdoms is significant, as both lifewaves serve the same purposes, but through different means and different roles and different character (consciousness). Only in the quiet mind can a person (human being) work effectively with the devas. Of course one cannot work with the devas if one wants to, for the act or condition of wanting is noisy. And one cannot work with the devas if one is chosen (for being chosen is a delusion).

At the soul level, there is considerable collaboration between the two kingdoms (three kingdoms if one includes the superhuman), by virtue of the lack of personality (ego) presence. Human soul groups provide considerable energy for qualified expression through incarnated lives, and deva groups provide considerable energy for healing and balance. The human energy in (proper) meditation is gentle (subtle) and progressive. The deva energy in (proper) meditation is very gentle (very subtle) and relational (a matter of balance). The only source of inertia is the material presence (the human body, the human personality, the human ego).

There are so many aspects and dimensions to meditation (dynamics). The spiritual student should explore these, through actual meditation, so that eventually the student will be able to intelligently evoke and embrace the needed energies. As this occurs, the student becomes an extension (representative) of the group energy (character) (quality) in the world. While the disciple may be otherworldly, he or she is nonetheless connected to humanity, but at inner levels, without recourse to conformity (absorption) at outer levels.

## The Upper Triad Commentaries

### Meditation Forms [ C-1167 ]

Meditation forms are the structures or patterns through which a person may approach meditation. In a sense, all meditation forms are artificial, but some are more natural than others, and are therefore relatively more effective. Meditation forms can be nonetheless potentially very effective in facilitating the meditative process. Eventually, meditation becomes so natural that it ceases to be an occasional or even continual practice but actually becomes a continuous practice. Life becomes a meditation.

Meditation forms are the means for beginning and sustaining the process. They are guidelines for meditation that may be adapted by the student or group according to need and temperament (and experience and insight). Without meditation forms, without real meditation experience, the student is poorly equipped to begin or to sustain the process. There is considerable inertia. Even with an effective meditation form, the student should be wary of falling asleep (in the sense of becoming mechanical, going through the movements of a meditation form without really being conscious of what is being done). Many students have been "meditating" for many, many years, without really meditating, because they have become attached to the form and are simply going through the motions rather than meditating. Thus while a meditation form may be necessary for a while, even a long while, one should endeavor to place the emphasis on meditation rather than the form.

Mantrams can be very potent ingredients to (preliminary) meditation, but even mantrams can be embraced in mechanicalness. If one is simply sounding the mantram, without participating in the energy, without being aware of the flow, then one is asleep. Meditation forms often employ various magical techniques, like mantrams and formulae, to bring about certain conditions or effects in consciousness that are needed for proper meditation. But without actually participating, consciously and deliberately (yet subjectively, non-willfully), the student cannot embrace the evoked energy or be properly responsive. Thus, in embracing any meditation form, the student must endeavor to remain awake, and without being attached.

To be effective, meditation forms must be embraced intelligently. If a student is head-centered, and employs a head-centered meditation form, then the student is not likely to achieve any balance (likewise if a student is heart-centered, and employs a heart-centered meditation form). A person who is not integrated should embrace a meditation form that emphasizes personality integration. A person who is not aligned should embrace a meditation form that emphasizes alignment. A person who is not balanced should embrace a meditation form that emphasizes balance. The ray nature of the personality ray (if the person is integrated) should be taken into consideration as well as the ray nature of the soul (if perceived). Thus the various strengths and weaknesses of the student can be accommodated more effectively. And the student should appreciate that the (proper) forms include recapitulation of the whole meditation process (one cannot effectively ignore the various stages).

Many effective meditation forms begin with a head-centered prelude, employing concentration and withdrawal (detachment) (letting go), as a means of preparing (quieting) the body and the personality (mind) for meditation. Then follows a heart-centered meditation period to evoke the quality of the soul. Then follows a meditation period in which the head and heart are balanced. And finally there is a period or process of releasing (sharing) the accumulated (attracted) (evoked) energies.

## The Upper Triad Commentaries

### Truth and Reality [ C-1168 ]

Truth and reality may not mean very much to people who are asleep in the mundane world of ordinary human endeavor. But truth and reality are absolutely essential for the spiritual student to understand, in principle, if the student is ever to awaken from this deep sleep and begin to perceive things more correctly. But what is true? And what is real?

Inherent in human consciousness is the largely unconscious need to understand one's circumstances and purpose in life, to understand the universe and its relation to human existence, to experience and express one's life in meaningful ways, to evolve in consciousness, and eventually to achieve self-realization. Yet there are many problems and difficulties along the way, principally the unreliability of sense perception and the relativity of truth. Virtually all of humanity are encumbered in consciousness by virtue of reliance upon sense perception. The perception and eventual realization of truth and reality is a rather progressive process, depending much on experience and the gradual assimilation of that experience.

The student begins this process of dealing with truth and reality while being asleep (blind), while being absorbed in the mundaneness of personality-centered (material, egoistic, self-centered) existence, while taking the outer circumstances and appearances for granted, while taking one's individuality (separateness) for granted, while unconsciously accepting these things as valid. But the ordinary ways of perceiving the world are a matter of deep conditioning, a consequence of being imbedded in the material world, without having access to the higher Self, to truth or reality. But through experience the student gradually realizes how unsatisfying are the worldly appearances, and begins searching for truth. Along the way the student attracts experience that reinforces the quest, all the while being subject to the inertia of material existence (including personality-centeredness and ego). But in the quest, there is progressive (subtle) realization.

Thus being absorbed in the mundane (personality) world the student is almost impervious to the underlying truth and reality, but through various means (through typically fourth ray processes (conflict, contrast, pain, suffering)) the student gradually begins to perceive the underlying reality, first emotionally or intellectually, without really understanding, but by wrestling with truth, or what appears to be true (or not), later on more consciously, as the connection with the higher Self (which lives, relatively, in truth and reality) is developed. But in order for this to occur, the student must become prepared (purified, refined in consciousness) and must overcome much of the conditioning (barriers) that leads to and sustains absorption. And the student must be committed to truth, to being honest with oneself and others. It is a matter of values. Without the value of truth, (proper) realization is not possible.

The underlying truth is simple. Things are not in fact what they appear to be. The world of ordinary human experience and expression is merely a shadow of the underlying reality, a reflection of something more real. Truth is not absolute. Reality is not an absolute. Truth is relative and perception is unreliable. The real world is something that cannot be grasped, but can be experienced, progressively. To see clearly is a great blessing, but one must first be willing and able. One must be able to deal with both relativity and uncertainty. One can never be really sure of anything. One must embrace the wholeness of truth and yet see only part of the truth.

## The Upper Triad Commentaries

### Values (1) [ C-1169 ]

The values of most people are predominately a matter of conditioning and consciousness. Since most people are asleep in the sense of being unaware of the underlying reality, and perceive themselves as separate self-conscious individualities, most peoples' values are naturally self-centered. As people evolve, and as civilizations grow, as people become less self-centered, as people begin to appreciate and respect the interests of other people, values naturally become more refined and less self-centered. Thus there are (some) changing values and personal growth.

Many values (for most people) are unconscious and implied by the way a person lives his or her life, in the pursuit of personal survival, in pursuit of material things and (apparent) wealth, in pursuit of pleasures and sensations, in pursuit of ego-building accomplishments and status, in pursuit of objects and goals considered worthwhile or valuable or on behalf of others, etc. A person is no less responsible for his or her values because they are unconscious and implied, but the karma of such a person is markedly different in flavor and practice than of one who is more deliberate and conscious in embracing values. There is much more potency (karma) in consciously embracing values and learning more directly through the resulting experience.

Many people are passive with regard to values, and embrace whatever values are subscribed or professed by elders, friends, the community, etc. Some people do whatever they are called upon by circumstances or by others to do. Some people do whatever is expected of them, or whatever they perceive is expected of them, without really thinking about it. The lessons conveyed through such passive experience are relatively modest, but provide a stepping-stone toward a more active posture. As such people develop, they naturally begin to be motivated more and more by desire rather than simply acquiescence or compliance. Most people are more active (than passive), have goals, consciously or unconsciously elucidated. This may be materialistic or sensual or egoistic (or some combination).

At one extreme there is to do whatever feels good or to acquire things (material possessions, wealth, status). In the middle are relatively self-centered goals relating to education, personal growth, spiritual development, etc. At the other extreme there is the goal of accomplishing whatever is perceived to be of value to humanity (or some group therein) or whatever one is called upon to do (in the sense of Tao). Eventually, the spiritual student transcends personal goals altogether, and simply embraces quality (spiritual qualities) (serving effectively through non-contriving). But in each case there are fundamental and essential values that reflect the nature (character and quality) of consciousness.

Perhaps the most fundamental value at the human level is life, in the sense of preserving one's life in the world. Life is sacred, both metaphysically and to a large extent conventionally (although this value is not generally applied to non-human lives, it should be). Life should be protected because people are in the world in order to fulfill their karma (and dharma). There is purpose for being here. But life should not necessarily be sustained artificially, for there is (real) life beyond this world. Under virtually all conceivable circumstances, the taking of life (abortion, murder, suicide) is anathema to the spiritual student. This anathema extends as well to the animal kingdom, to the taking of animal lives for human consumption (pleasure) (sport). That anyone should kill, ignorantly or otherwise, human or animal, is a serious matter.

## The Upper Triad Commentaries

### Values (2) [ C-1170 ]

Very closely related to life is the quality and nature of life in the lower worlds, (perceived) through (having) health and happiness. Health includes physical, etheric, emotional (astral), and concrete mental (intellectual) considerations. Health is also a matter of consciousness in the sense that a truly healthy person, one who is best able to experience and express most effectively, is one who is unencumbered by coarseness. Thus some pleasurable activities are inherently harmful (obviously or not) and are therefore not healthy.

Health is important in several regards, both in the sense of one being able to effectively experience and express oneself in the lower worlds, and in the sense of one being able to learn more effectively through the lack of health (accident, disease, etc.) the lessons that are implied or conveyed thereby. Health and non-health are both opportunities, but decidedly different in nature. And of course healthy people tend to "feel" better. And yet many people trade transient pleasure for health, e.g., in smoking, drinking, taking drugs, risking one's life for some thrilling experience, etc. Many people live in accordance with the prevailing worldly assumption that there is only one life on earth (and nothing beyond this life) and so one should simply enjoy it as much as one can. This is fine, it leads to experience that leads in turn to assimilation of experience. But it is short-sighted in the sense of lacking realization and perspective of the underlying purpose (collective evolution in consciousness) and true value of life (opportunity to contribute to collective evolution in consciousness).

Happiness is a very personal matter, perceived variously according to perspective. There is real happiness (that relies on internals) and there is the illusion of happiness (i.e., happiness that relies on externals). Yet the pursuit of happiness is ultimately futile, while participation in happiness is much more meaningful. But because values (and consciousness) differ(s) so much, each person is his or her own judge of what constitutes quality of life, and most people actively pursue things (goals) (or at least function) more or less in accordance with their perceptions (self-perception, goals, values, etc.) and apparent opportunities.

Many worldly values are intermediate in the sense that they simply (potentially) contribute to (the perception of) happiness. For example, job satisfaction (which may be perceived to bring happiness) (or may be perceived to prevent happiness) (when indeed, the job one has (or not) does not in itself bring or convey any opportunity for happiness (except in the artificial sense)). Comfortable surroundings, possessions, fame and fortune, etc., may seem to be satisfying, but in the long run they are futile (in themselves). There is nothing wrong with having possessions, etc., provided one is not overly attached to them, provided they are not acquired at the expense of others, etc. The human being is really a custodian and does not (cannot) ever own anything, but people attract things and experiences in accordance with consciousness and karma.

The only thing that really matters (in this perspective) are the values through which we live our lives. We can embrace mundane, worldly, material, egoistic values, or we can embrace more noble values (or at least work in that direction). In between the mundane and the spiritual are the more social values (brotherhood, friendship, relationship, etc.) that, when properly broadened and deepened, lead to the spiritual.

## List of Topical Issues - 2

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 2.

### **2.1 CONSCIOUSNESS**

The Context of the Spiritual Path. Consciousness, Aspects of Consciousness, Types of Consciousness, Polarization, Awareness, Intelligence, and Realization. [ 50 pages ]

### **2.2 THE SPIRITUAL PATH**

The Mechanism of Higher Evolution. The Spiritual Path, Approaching the Path, Probation, Discipleship, and Initiation. [ 34 pages ]

### **2.3 THE SPIRITUAL GROUP**

Spiritual Relationship. The Spiritual Group, Brotherhood, Community, and the Teacher. [ 36 pages ]

### **2.4 THE SPIRITUAL STUDENT**

The Middle Ground. The Spiritual Student, Dharma, Commitment, Adherence, and Transformation. [ 42 pages ]

### **2.5 SPIRITUAL PRACTICE**

The Application of Spiritual Principles. Spiritual Practice, Advancement, and Self-Assessment. [ 38 pages ]

### **2.6 SPIRITUAL WORK**

The Dharma of the Path. Spiritual Work, Development, Service, and the Greater Work. [ 30 pages ]

### **2.71 MEDITATION - I**

The Means of Development and Service. Meditation, Applied Meditation, Meditation Cycles, and Meditation Dynamics. [ 38 pages ]

### **2.72 MEDITATION - 2**

Meditation Forms and Mantrams. [ 44 pages ]

# Progress Report

## ✦ Activities.

Six regular bi-monthly issues were produced and distributed in 1996. Fifty-six of sixty-six planned topical issues were composed and produced in 1996. The remaining ten issues should be composed and produced in 1997. Publication of the new series of paperback books has been delayed, due primarily to staff shortages.

The group meditation work continues. Public activities have been minimal during the transition period (1994-1996) but are expected to resume somewhat in 1997.

The West Africa special project is currently not feasible due to staff shortages and financial limitations. The special project involving readers and subscribers in various federal, state, and local prisons and correctional facilities in the U.S. continues, although we are unable to respond to all requests in a timely manner.

Upper Triad staff continue to be available for consulting on metaphysical and theosophical matters.

## ✦ Financial Status.

The Upper Triad Group is pleased to report that the financial condition of the Association has improved over the past year. Contributions received have covered all of the printing and mailing expenses incurred; however, approximately 60% of the amount contributed to the Association comes from staff members, board members, and former board members.

The Association has finally sold all of its property in Prince William County, Virginia and has now purchased a new property in Loudoun County, Virginia. The new property is not mortgaged, and rent paid by staff members should suffice to cover facility expenses. We anticipate that contributions received will continue to cover all of the printing and mailing expenses.

## ✦ Headquarters Facility.

The new headquarters consists of a house on several acres of land, located about five miles south of Leesburg, Virginia. The headquarters is readily accessible by paved roads and is situated about 20 minutes from Washington's Dulles Airport and about 20 minutes from the Point of Rocks, Maryland train station.

The house is well-constructed and in good repair. The house has four levels and over 4,000 square feet of space devoted to living quarters, office space, meeting rooms, reference library, etc. The acreage is largely wooded, relatively private, and provides for a meditative environment. The land lends itself to our plans for a meditation grove and nature trails. On the whole, both the house and land are well-situated.

Please note our new mailing address and telephone numbers.

The Upper Triad P.O. Box 2248 Leesburg, Virginia 20177 (USA)
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Voice            703-443-8289

Fax                703-443-8294

✦ **Staffing.**

Staffing continues to be a problem for the Upper Triad Group. The Association is substantially understaffed for the current and anticipated, continuing workload. There is one resident staff member and there are several part-time volunteers. The group will be advertizing over the next several months in the hope of attracting additional staff support. Any subscribers who may be interested in relocating to the Leesburg area and/or joining the Upper Triad staff are encouraged to contact the group as soon as practicable.

✦ **Visitors.**

The Upper Triad Group strongly encourages readers and subscribers who are able to and interested, to visit the new headquarters. The headquarters is normally staffed most evenings, and during the day only on most Fridays, Saturdays, and Sundays. Please contact the group for directions or to arrange transportation, and to insure that we can be here at a time that is convenient to you. We regret that overnight accommodations at the headquarters are not generally available to visitors. However, there are several good motels nearby in Leesburg.



## Selected Quotations

Thought climbs in vain and brings a borrowed light.

Sri Aurobindo

---

When you stand still from the thinking of self, and the willing of self. When both your intellect and will are quiet, and passive to the expressions of the eternal word and spirit; and when your soul is winged up and above that which is temporal, the outward senses and the imagination being locked up by holy abstraction, then the eternal hearing, seeing, and speaking will be revealed in you, and so God hears and sees through you, being now the organ of his spirit, and so God speaks in you, and whispers to your spirit, and your spirit hears his voice.

Jacob Boehme

---

Blessed are you therefore if you can stand still from self-thinking and self-willing, and can stop the wheel of your imagination and senses ... Since it is nought indeed but your own hearing and willing that do hinder you, so that you do not see and hear God ...

Jacob Boehme

---

Where the way is hardest, there walk you, and what the world casts away, that take you up; and what the world does, that do you not. But in all things walk you contrary to the world. So you come the nearest way to that which you are seeking ...

Jacob Boehme

---

Avatamsaka, huayan, the flower garland, which shows a panorama of enlightening activities in diverse forms taking place in all worlds of the cosmos at all times at once, reflecting the universal communication of reality. This is linked to the contemplation of the mean between identitylessness and relative existence, which shows the interpenetration of all particulars with each other and the universal, and enables the enlightened to operate on both sides at once.

J.C. Cleary

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True wisdom is to know the extent of what you don't know quite as well as you know what you do know.

Confucius

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No true leader can be anything but humble, for he realizes the magnitude of his task; he appreciates the limitations of his contribution (in the light of the vision), and the need for constant self-development, and the cultivation of the spirit of steady inner spiritual learning.

D.K.

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## Selected Quotations

Philosophers say the soul is double-faced, her upper face gazes at God all the time and her lower face looks somewhat down, informing the senses; and the upper face, which is the summit of the soul, is in eternity and has nothing to do with time: it knows nothing of time or of body.

Meister Eckhart

---

The soul's lower powers should be ordered to her higher and her higher ones to God; her outward senses to her inward, and her inward ones to reason; thought to intuition, and all to unity.

Meister Eckhart

---

The soul is not dependent upon temporal things but in the exaltation of her mind is in communication with the things of God.

Meister Eckhart

---

Mystic union brings to the soul power, wisdom, knowledge, and indescribable happiness. Man becomes steadfast in all his activities, strong in virtue, never overwhelmed by either joy or sorrow. The soul knows itself and knows God in his essential being.

Meister Eckhart

---

When the flesh wars against the spirit, where distraction is opposed to unity, where time opposes eternity, God does not work. He who would praise God must be holy and be collected and be spiritual and not at all scattered.

Meister Eckhart

---

The correct pronunciation and orthography of all words of power is extremely important in all occult operations, and they do not undergo permutation without reason, but according to definite laws. The change in the sacred names from country to country is to make the forces fit the conditions, and is not lightly to be tampered with.

Dion Fortune

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The highest function of man's soul is the perception of truth.

Al-Ghazzali

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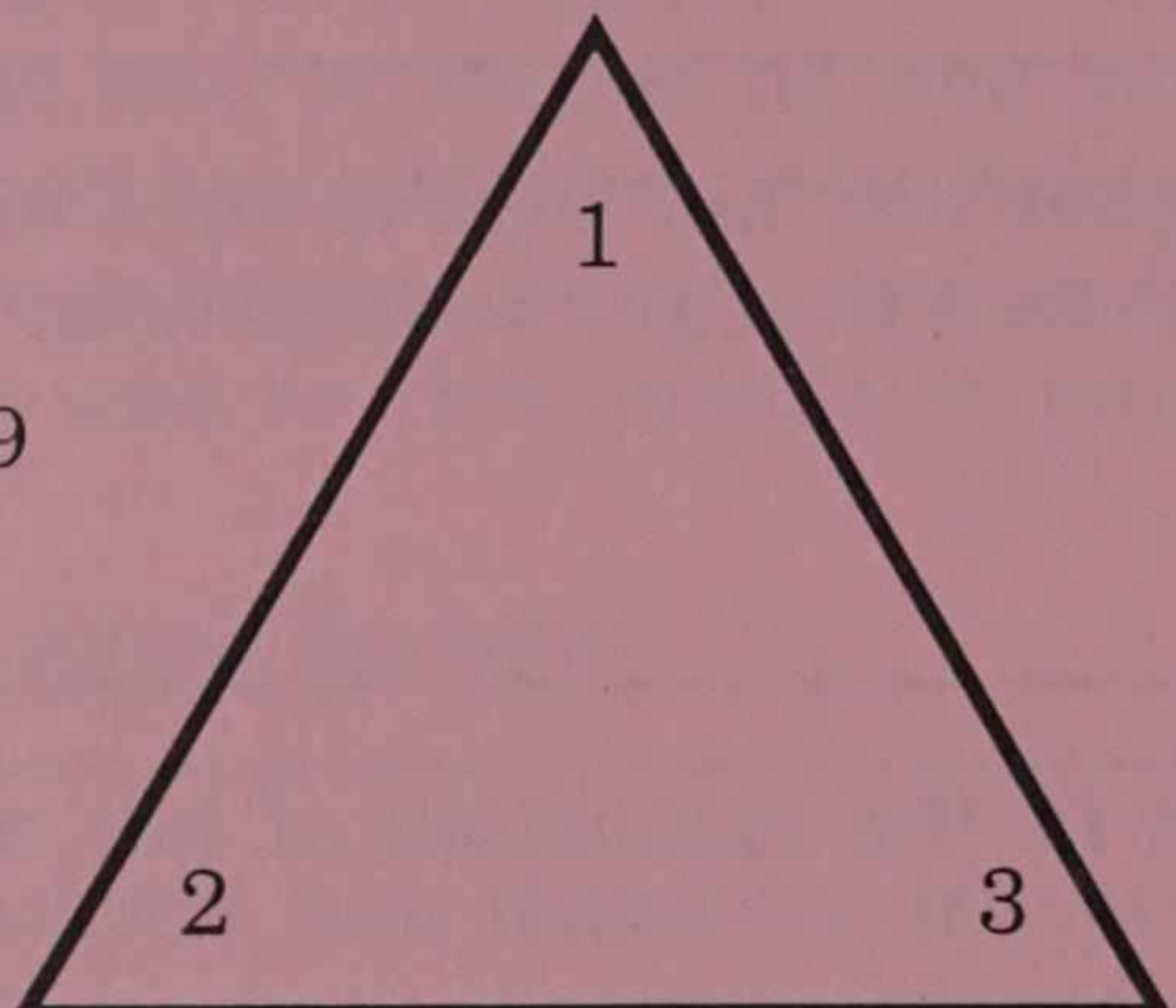
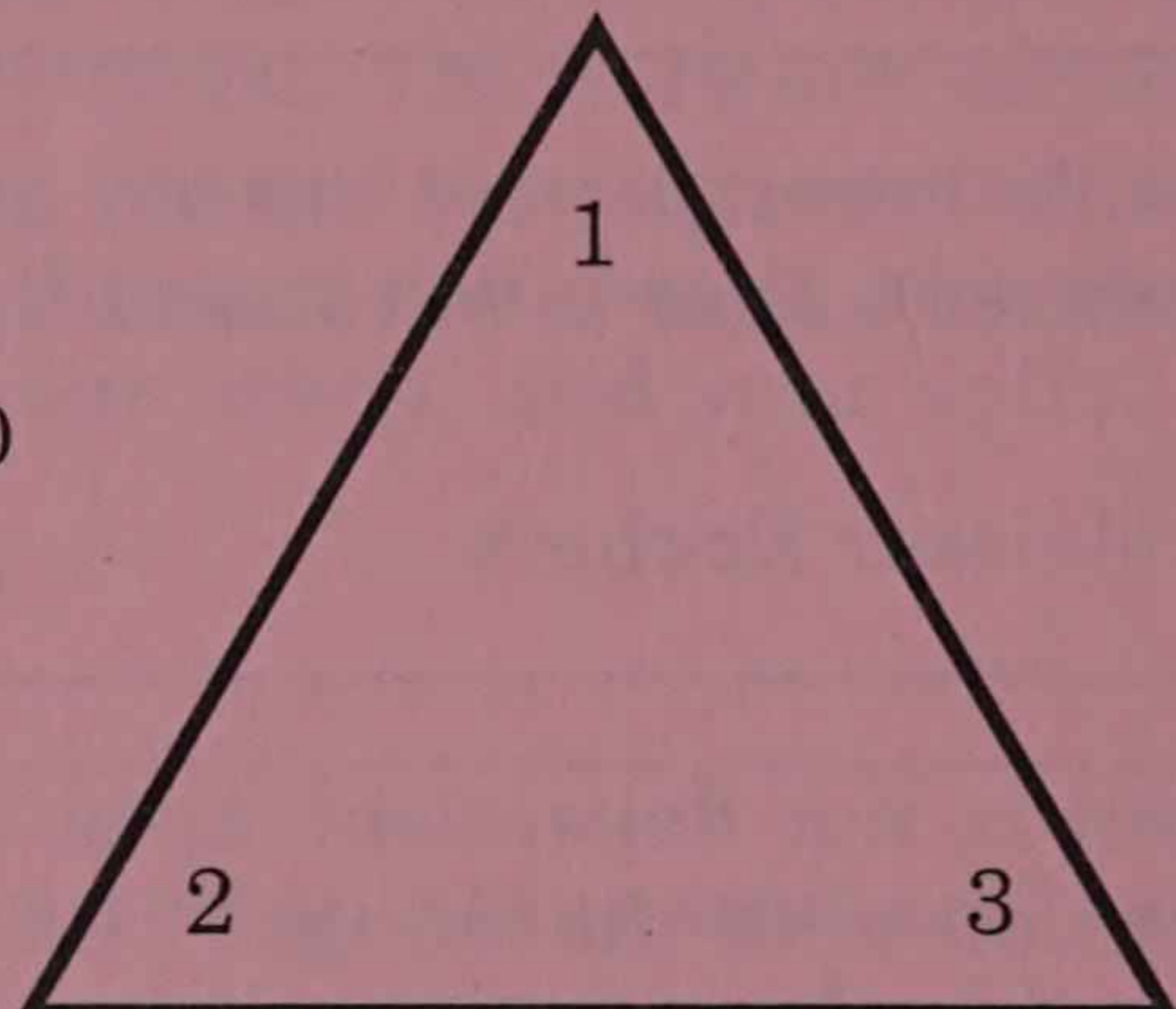
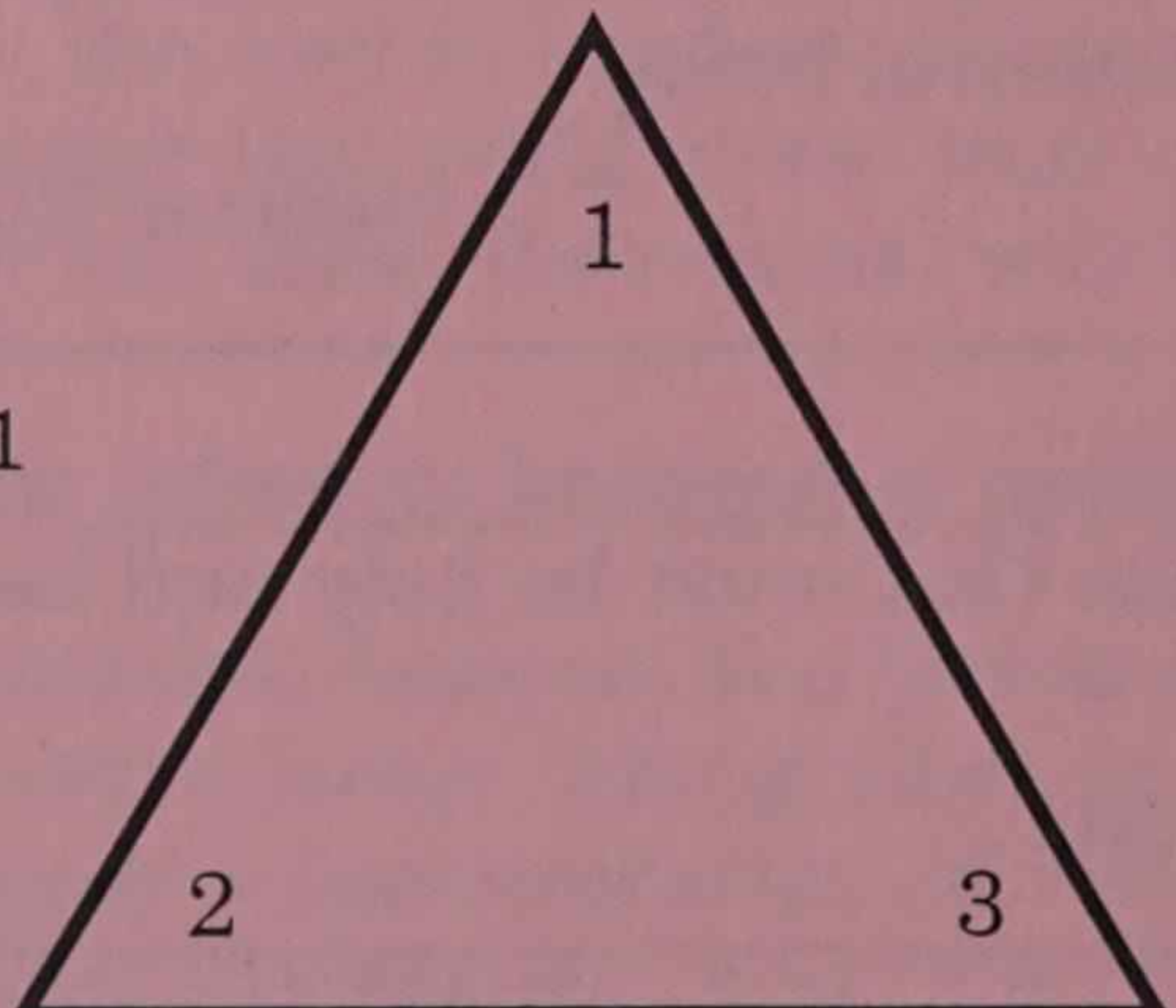
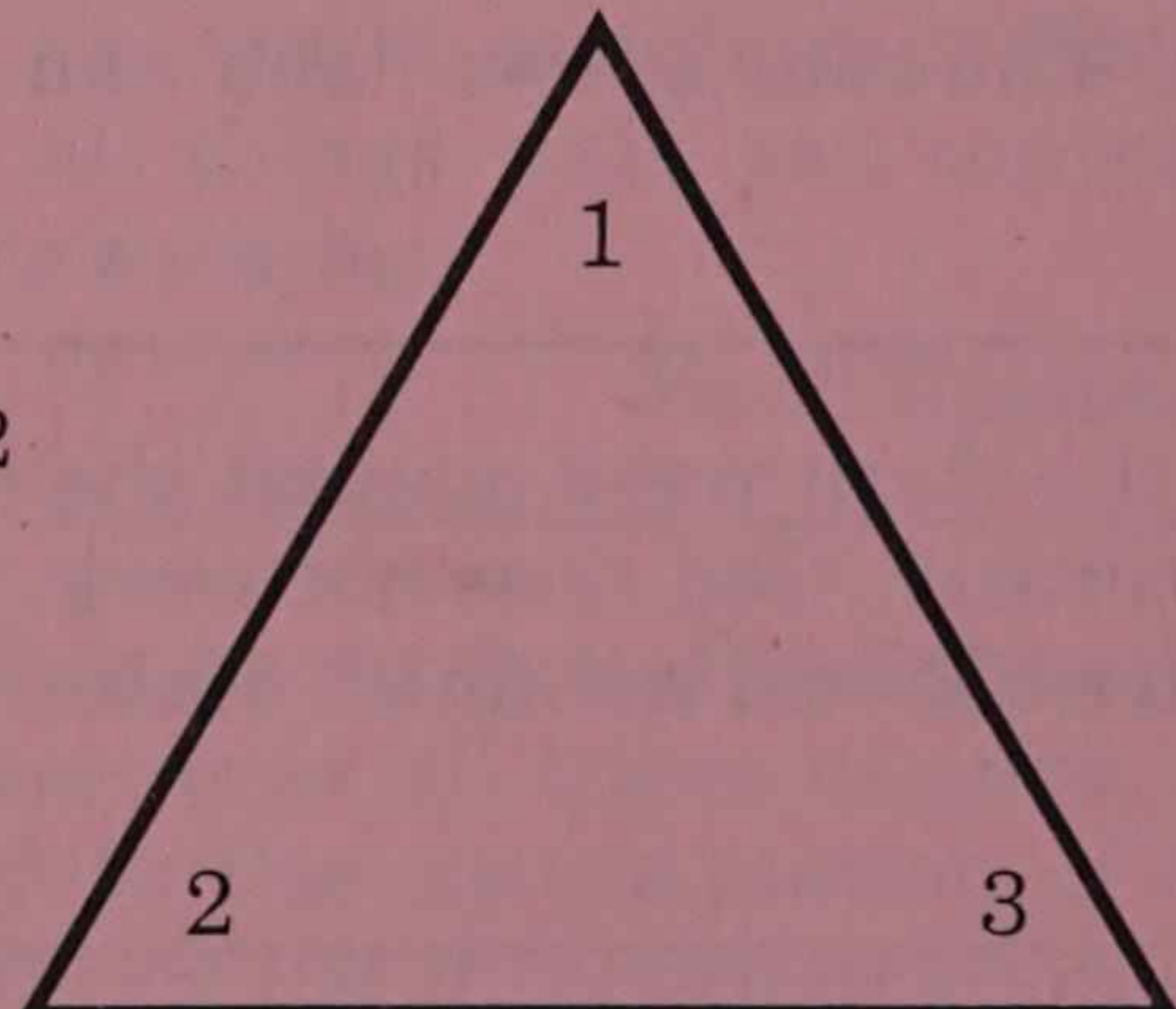
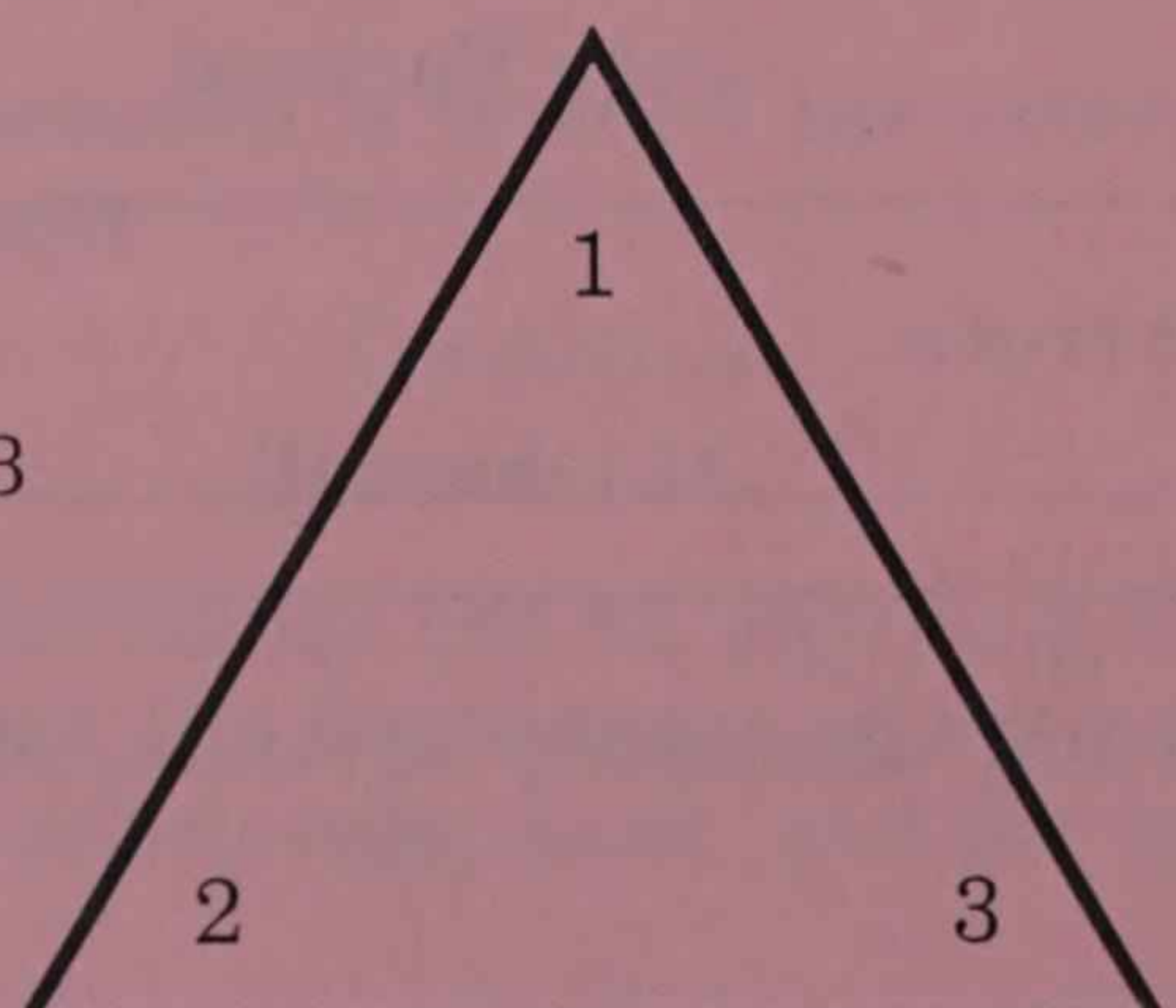
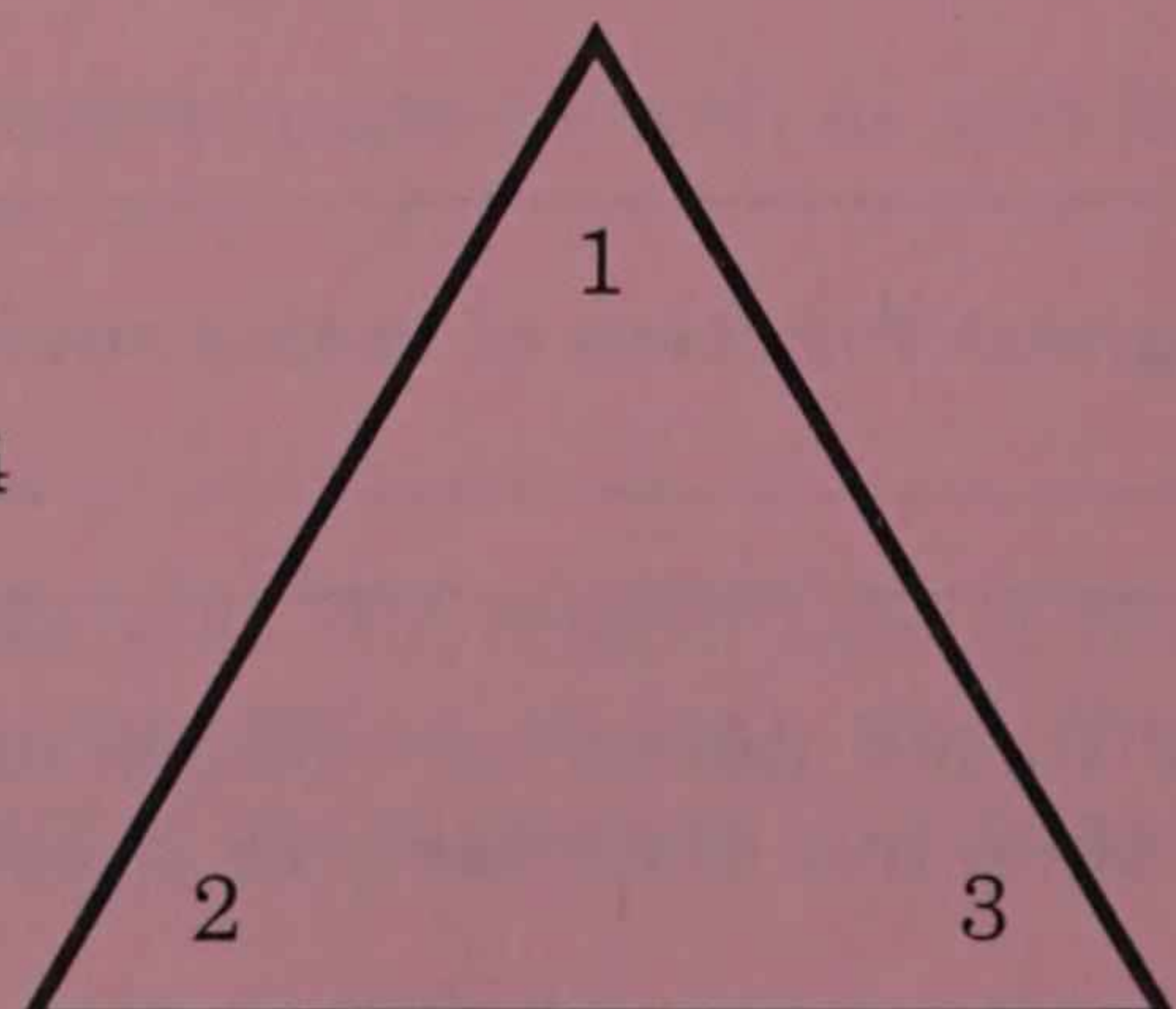
Nature forms patterns. Some are orderly in space but disorderly in time, others are orderly in time but disorderly in space.

James Gleick

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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;">Spiritual Method</p> <p style="text-align: center;">1</p> <p>No. 619</p>  <p style="display: flex; justify-content: space-between;"> <span>Initiation</span> <span>Doctrine</span> </p>	<p style="text-align: center;">Initiation</p> <p style="text-align: center;">1</p> <p>No. 620</p>  <p style="display: flex; justify-content: space-between;"> <span>Consciousness</span> <span>Expression</span> </p>
<p style="text-align: center;">Understanding</p> <p style="text-align: center;">1</p> <p>No. 621</p>  <p style="display: flex; justify-content: space-between;"> <span>Action</span> <span>Experience</span> </p>	<p style="text-align: center;">Understanding</p> <p style="text-align: center;">1</p> <p>No. 622</p>  <p style="display: flex; justify-content: space-between;"> <span>Experience</span> <span>Action</span> </p>
<p style="text-align: center;">Will</p> <p style="text-align: center;">1</p> <p>No. 623</p>  <p style="display: flex; justify-content: space-between;"> <span>Wisdom</span> <span>Action</span> </p>	<p style="text-align: center;">Will</p> <p style="text-align: center;">1</p> <p>No. 624</p>  <p style="display: flex; justify-content: space-between;"> <span>Wisdom</span> <span>Non-Action</span> </p>

## Mantrams - IX

### Mantram of Oneness

Within the radius of the love of God.  
Within the circle of the Solar System.  
All forms, all souls, all lives revolve.  
Let each Son of God enter into this Wisdom.  
Reveal to each the Oneness of the many lives.

### The Pilgrim and the One

I am a messenger of Light.  
I am a pilgrim on the way of love.  
I do not walk alone  
    But know myself as one with all upon the Path,  
    And one with them in service.  
Their strength is mine.  
My strength is theirs.  
A soul, I walk on earth.  
I represent the One.

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Please use this space to print the names and addresses of any persons who may be interested in receiving the Upper Triad Journal. Each person listed who is not already on an Upper Triad mailing list will be sent a sample copy and given an opportunity to subscribe.

Please return to The Upper Triad, P.O. Box 2248, Leesburg, Virginia 20177 (USA)

## 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.

Please note that the Upper Triad materials (publications) are generally available only to registered subscribers.

Subscribers are requested to voluntarily renew their subscriptions by filling out and returning the form (below) at least once per year. Those who have not yet subscribed are invited to do so, without charge, by filling out and returning the form below.

Subscribers are urged to inform the Upper Triad Group promptly of any change of address or address correction. The Upper Triad journals are not forwardable and journals returned for address correction are both expensive and time-consuming.

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

For information on Upper Triad Group activities in the Washington, DC metropolitan area, please write to the address below, or telephone (703) 443-8289. Fax (703) 443-8294.

The Upper Triad  
P.O. Box 2248  
Leesburg, Virginia 20177 (USA)

Readers are welcome to submit comments, questions, referrals, renewals, requests, etc. via electronic mail to the following internet address --- [UpperTriad@aol.com](mailto:UpperTriad@aol.com)

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