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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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### Metaphysics (2) [ C-1171 ]

Metaphysics is the study of that which is not necessarily apparent to the senses, namely the study of the underlying non-physical reality. At one extreme is the formal, academic study of metaphysics as a branch of philosophy. At the other extreme is the whole domain of new age (popular) metaphysics. In between these two extremes lies metaphysical reality.

The value of metaphysics rests with its contribution of understanding the realm of energy and forces which provides a basis for understanding, at least in principle, the whole domain of cause and effect relationships, of the laws and rules which govern underlying reality. The practical value of metaphysics is conveyed through this understanding and leads to further awakening, to the reality of oneself and to reality of the (real) metaphysical world. Metaphysics is, in this sense, the bridge between the exoteric and conventional and ordinary world of appearances (delusion) (matter) and the esoteric and unconventional and extra-ordinary (yet more natural) world of energy and forces. While theosophy provides a basis of broad metaphysical knowledge, it is the realm of metaphysics that provides evolutionary encouragement to vastly greater numbers of people, by virtue of the more practical nature of metaphysics.

In this sense, metaphysics is the more meaningful part of the new age domain and provides the actual basis for all of the various new age notions (which of course are not at all new). It is theosophy made practical at the level of those who approach the spiritual path and at the level of the emotionally polarized aspirant, without the artificial constraints of the untempered and unbalanced head-centered nature. It is more powerful than conventional psychology, in the sense that it is based on less superficial observation and experience (and upon underlying principles) rather than being based on rational assessment of observations that are not really understood. But it is less powerful in the sense that metaphysical people, people who attempt to embrace metaphysical principles, tend to emotionalize the experience without appreciating the overall and underlying context.

There is a hierarchy or progression within the various paths of approach to and through the spiritual path. It begins with the conventional experience and expression, and through new age notions gradually embraced there is a progression toward open-mindedness, toward gradual appreciation of deeper, more meaningful considerations (e.g., reincarnation, evolution in consciousness, karma). From metaphysics and the new age experience one generally progresses to theosophy (or something comparable) which tends to be more intellectual and head-centered. Yet neither is really mature. For while metaphysical experience (the experience of the typical emotionally-polarized metaphysically-minded person) is generally conditioned or constrained by the relatively untempered emotional nature, theosophical experience (the experience of the typical intellectual theosophist) is comparably conditioned or constrained by the relatively untempered head-centeredness. Even metaphysics embraced emotionally rather than intellectually tends to be head-centered, but not to the extreme of theosophy. Even so, metaphysical experience tends to carry the student substantially forward through a number of lifetimes, as does (usually) subsequently the theosophical experience.

But beyond theosophy there is the real depth and breadth of truly spiritual experience, the inner realization. Where metaphysics and theosophy have provided a basis, the inner journey (self-mastery and self-realization) places both in a higher, broader perspective.

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### New Age Notions (1) [ C-1172 ]

New age notions are those ideas and concepts that tend to be embraced and promulgated in the new age movement (the fringes of conventional thinking) by those of humanity who are relatively less conventional, who are relatively less constrained by conventional thinking.

While theosophy follows largely from the ancient (eternal) wisdom, and while metaphysics (properly) draws from philosophy, psychology, religion, and theosophy, new age notions are adaptations of metaphysical and theosophical principles based to a large extent on what is appealing. There is generally an underlying truth to each notion, but because of the ways in which these ideas are grasped and popularized, there are also substantial distortions and misunderstandings. The fundamental problem of new age notions is the wide-spread lack of discrimination, i.e., the inability of most people to discern what is true. And yet in addition to their appeal, most new age notions also have considerable value. Some of the most valuable new age (borrowed) ideas are keeping an open mind, building self-esteem, positive thinking, acceptance of people and circumstances, heart-centeredness, embracing the light, unconditional love, the unity of all life, etc. In short, many new age notions are practical and meaningful adaptations of metaphysical principles.

All of these new age notions are properly based on higher principles and the actuality of metaphysical energies and forces, i.e., the energies and forces on etheric, astral, and concrete mental levels that are evoked through thinking and feeling and behavior (action) [in this sense, energy refers to something available and existent, while force refers to the application, appropriation, attraction, evocation, or movement of energy].

The open mind is something that new agers tend to do rather well (compared to most people who are more absorbed), even (often) to the point of embracing trendy but unfounded notions. Yet the open mind is absolutely essential to progress, for there is much that the conventional (secular) (materialistic) world has yet to realize, that the open mind facilitates (progressive realization). The open mind is even more essential at the theosophical "level" where beliefs and opinions (mental attachments) form effective barriers to realization. Positive thinking is another rather prevalent and powerful new age notion. Thinking (and feeling) is very creative (energy follows thought), and therefore positive thinking can do wonders for changing attitudes and even circumstances. But positive thinking needs to also be embraced in the context of some degree of realism, for unrealistic positive thinking is inherently self-deceptive. Another notion that new agers advance very nicely is encouraging self-esteem. This is important at the pre-integration stage of evolution in consciousness, where the personality needs to be cultivated and developed into an effective instrument of experience and expression, but eventually needs to be tempered, as the ego must ultimately be transcended in order to reach the higher, deeper levels of consciousness.

Another very potent new age idea is that of unity, of there being an underlying unity in consciousness, at the soul level, that embraces all. This idea, embraced (relatively and partially) by so many, has contributed substantially to (encouraging) overcoming much bias and prejudice and (unwarranted) discrimination. Eventually, the spiritual student experiences unity (rather than merely embracing the idea emotionally and/or intellectually) and that higher experience leads the student well beyond the metaphysical (theosophical) domain.

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### New Age Notions (2) [ C-1173 ]

One of the problems of the new age movement is perceived (and actual) flakiness. The consequence of this is that new age principles tend to be rejected, or at least viewed with suspicion, by more conventional people. Of course it is not reasonable to assume that "flakiness" invalidates the beliefs or notions embraced. But that's okay. The unconventional "presence" is nonetheless a strong encouragement to balance the more typical complacency of the masses.

For the most part it is unconventional people who serve more so as points of light, who by virtue of their presence (attitudes, beliefs, behaviors) in the world offer encouragement to those who are more deeply conditioned by material forces and the forces of the ego. New age folks (and metaphysicians and theosophists and spiritually-minded people of all faiths) are the pioneers within humanity, who lead by virtue of their experience and expression, from the conventional (exoteric) realm to the less conventional (esoteric) realm. Of course, as this occurs, that which was deemed unconventional (metaphysical) becomes considered conventional, and more esoteric ideas become merely metaphysical, so there is a never-ending progression of thinking (quality) along these (evolutionary) lines.

Virtually all of human experience and expression is head-centered and personality-centered, even the preponderantly emotional experience and expression is generally head-centered and almost entirely personality-centered. One of the contributions of the new age is the increasing emphasis on tempering the head-centered nature and unfolding the heart. Much in the new age movement encourages this at the practical (experiential) level. Unfortunately, the new age has not yet grasped the distinction between the soul and the personality (even though there is much talk of this, it is generally a matter of making a distinction between the superficial aspect of the personality and its deeper aspect (but without appreciation of what the soul really is (i.e., in new age terminology the soul does not refer to the soul (atma-buddhi-manas) but to deeper feelings at the personality level, to the heart at the personality level))). That's okay. It just means that the spiritual student needs to discern the actual distinctions and not be misled by semantics or how people use words. Similarly there is much talk of intuition and heart-centeredness without realizing that the real intuition (buddhi) is something much beyond the emotional or astral senses, and that heart-centeredness does not equate to being emotionally-polarized and having feelings. In any event, the encouragement toward heart-centeredness is very important, as so much of life in the objective world (e.g., materialism, egoism) pushes people toward head-centeredness.

Another new age notion that attracts many more conventional people is the idea of prosperity, or of creating prosperity by virtue of one's faith, beliefs, attitude, etc. This is an introduction to metaphysical forces, i.e., creative engagement of causal factors, even though the emphasis of prosperity is inherently selfish and personality-centered. But the idea that one deserves to be rich is something else. That goes well beyond the underlying principles. But the new age bridges between materialism and egoism on the one hand, and the spiritual path on the other. So there is some confusion in the process.

One of the most practical new age notions is that of unconditional love, of accepting people as they are, without judging them and without expecting them to conform to one's own values. Coupled with creative expression (prayer, meditation, goodwill), embracing unconditional love is extremely potent.

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### Theosophy (1) [ C-1174 ]

Theosophy is the ageless wisdom, a body of knowledge (and means of insight) pertaining to underlying reality, including the entire meaningful scope of metaphysics. Theosophical insight can be found reflected in the mystical and occult core of religion, philosophy, and science. The name theosophy means divine wisdom. It includes the accumulated wisdom of the ages. It is often called esoteric or occult because it deals with what is hidden and essential. Much of the esoteric teachings have not yet been revealed, but are available to those who are able to embrace them on the higher planes of consciousness.

Theosophy includes information and insight concerning the source and purpose of life, metaphysical principles, laws, and processes which uphold the universe. It concerns the mystery of God, and the mystery of the human being. It gives great insight into cosmogenesis (the origin and development of the universe), and into anthropogenesis (the origin and development of humanity), including human purpose and the means of spiritual evolution. In more recent times, theosophy has been widely identified with teachings advanced by Helena Petrovna Blavatsky and The Theosophical Society, founded in 1875 as a revival of theosophical thought and carried forward today by a number of theosophical and metaphysical groups.

The tradition, however, is ancient. When human beings first individualized, i.e., became nominally self-conscious, they were guided in their development and experience by super-human beings who shared with them knowledge and understanding according to their capacities. These super-human beings passed through the human stage well in advance of the present humanity (there is a continuum of lives, races, lifewaves, kingdoms). As humanity evolved in consciousness and was increasingly able to experience without need for direct guidance, the "teachers" gradually withdrew to the higher planes and now only provide gentle and subjective encouragement. And as human beings have evolved onto those higher levels, the super-humans have been replaced by the pioneers among humanity, those who have become more than human (having completed the requirements at this level), and the others have withdrawn to even higher levels. But the body of esoteric knowledge continues from ancient times.

Generally, wisdom teachings consist of three major levels. The lowest level is that of exoteric teachings that are freely available to and comprehensible by the bulk of humanity. These teachings in their higher sense are limited, veiled, and often in the form of parables or aphorisms, but in their lower, more practical sense, are more-or-less self-evident to most of humanity. The intermediate level is that of the so-called lesser mysteries, includes metaphysical teachings above and beyond the conventional. The highest level is that of the so-called greater mysteries, that which is purely esoteric and in its truest sense is available only on soul (causal) levels and cannot be written, spoken or brought down into the concrete mind without great distortion and misunderstanding. The bulk of humanity are simply not sufficiently developed in experience and consciousness to understand. There is no judgment implied in this. The higher teachings are readily available, to anyone who can approach that place on the higher levels of consciousness. Few can. But anyone can, in principle, provided the student is clearly devoted to the quest.

The various so-called "esoteric teachings" are actually teachings derived from the lesser mysteries, and the translation and expression of these ideas into the concrete mind can vary widely in quality, depending on the character and quality of the intermediary.

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### Theosophy (2) [ C-1175 ]

Purely esoteric knowledge carries with it a great responsibility, as well as power that can be misused unless the recipient has a well developed conscience and sense of propriety. Therefore esoteric knowledge and insight is protected, inherently. It is not so much a matter of secrecy as it is a matter of most people not being able to comprehend it. However, as humanity evolves, knowledge which was once considered esoteric becomes, by degrees, exoteric and available to all, as humanity's consciousness, quality, and abilities grow. Today, for example, most of the lesser mystery teachings are generally and readily available for a serious spiritual student to use to teach himself the basic principles. The greater mysteries, however, remain secret, except to a very small number of people who are able to work through soul contact.

Even in the outer, orthodox teachings of religion, philosophy, and science, although the exoteric tenets may vary considerably according to perspective and culture, at the core of each is found the very same shining esoteric truths. At the highest level, all share the same (one) reality and truth, for all is one. The founders of all the great religions were initiates of the mysteries and taught some aspect of the esoteric tradition. A rich and profound source of theosophy has come from India, and the Vedas (Hindu scriptures), including the Upanishads, and the Bhagavad Gita. Aspects of theosophy may also be found in religions such as Buddhism, Sufism, and Taoism, as well as in the Kabbalah of the Jewish teachings, and in esoteric Christianity. Theosophy has no dogma, creed, or ritual. It simply presents certain ideas for one's own consideration and evaluation, and emphasizes the source of unity underlying all expression. In spite of diversity of approach and cultural differences, theosophical teachings generally contain certain basic principles.

(1) There is One Life, eternal, boundless, and immutable, from which the universe arises. From this One God are differentiated all lives and all forms, with God being both immanent (within each life) and transcendent (external, more than each life). (2) Everything in the universe throughout all of its kingdoms is conscious to some degree, a consciousness of its own kind and on its own plane of perception. This consciousness is evolving, as the universe is not the product of chance, but rather the outworking of a divine plan of inner guiding principles and purposiveness in progressive evolution of consciousness.

(3) Universes and the lives within them manifest and disappear according to a natural cycle, or cosmic law of periodicity. This process includes progressive incarnation (reincarnation) and is seen everywhere in nature, of periods of activity and growth alternating with periods of rest and assimilation. The universe and everything in it is temporary compared with the eternal, immutable One. (4) Life is conditioned by the Law of Karma, known as the law of cause and effect, which for man yields learning experiences and encourages evolution as a consequence of free will.

Theosophy also teaches that cosmic manifestation has two phases, involution and evolution. During involution, billions of units of individual spiritual consciousness called monads issue forth from the one undifferentiated source. Reflections of the monads descend more deeply into matter in the mineral, vegetable, and animal kingdoms and through this experience finally gain self-consciousness in the human kingdom. Evolution begins as these self-conscious human beings gradually develop the divine potential within themselves, gain freedom from attachment to matter, and ultimately return to the One from which they emerged.

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### Theosophy (3) [ C-1176 ]

As a result of this aeonic journey, there is definite improvement in consciousness and awareness, as human lives achieve relative perfection. Evolution then continues in other ways. Attaining human perfection is eventually within the reach of all people, like those who have already accomplished that ideal such as the Christ, the Buddha, and others who inspire and encourage mankind. Recognizing the essential unity of the major religions, there is no need to convert anyone from or to any religion, but rather people are encouraged to seek to interpret and illuminate the higher, inner meanings of religion and sacred texts.

Theosophy is a synthesis of the deepest thinking (more properly, realization based on inner experience) of the Eastern and Western worlds. It focuses on the broader picture of the totality of existence, all that is, and uses an inclusive, correlative perspective. Though ancient in origin, it is really ageless, and underlies much of modern insight. Throughout the world today, there are many theosophical organizations continuing in the tradition of the ageless wisdom teachings. Whether they are called or considered theosophical matters not. What matters is the quality of consciousness embraced. What matters is the character and quality of the teachings.

While theosophical principles have always been available to the enlightened, there have been cycles over the course of history where the teachings have flourished publicly and then declined. Declinations occur whenever the mass consciousness becomes materialistic, sense-oriented, or personality-centered, naturally, in response to subtle pressures and qualifications. But a resurgence of the spiritual stimulation and restoration of the ancient theosophical teachings follows eventually (similarly, in response to subtle pressures and qualifications) (as humanity passes through a cycle of responsiveness (often following a period of great distress)).

A revival of theosophical thought in the Western world was begun through the efforts of Madame Helena Petrovna Blavatsky (HPB) and others. Through her many writings, Madame Blavatsky endeavored to collect the various wisdom given to man throughout the ages and to restate them for the Western world. She gathered ideas from the East and the West, going to their esoteric source (to the extent of her abilities and responsiveness), and showing their essential unity. Her magnum opus, The Secret Doctrine, was published in 1888 and dealt with cosmogenesis, the origin and development of the universe, and anthropogenesis, the origin and development of man. Madame Blavatsky emphasized that the book was not a revelation but rather a collection of teachings from thousands of books containing ancient wisdom which had appeared throughout the centuries at different times and places. She was non-dogmatic in approach, asking readers to consider these ideas, and accept them only if they seemed valid. Through her efforts and those of The Theosophical Society (and others), the West has been increasingly exposed to the ageless wisdom, and to the religious and philosophical learning of the East, and the compatibility and oneness of both East and West has become more apparent. The brotherhood-sisterhood of humanity was emphasized, as was the unity of all life.

The aggregation of divine wisdom teachings given to humanity over the ages comprises what is known as theosophy. Theosophical truths are not exclusive to any particular group or culture, but rather belong to all of the spiritually awakened within humanity who are therefore and thereby responsive to these teachings.

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### Health [ C-1177 ]

To value one's health is rather fundamental to the human condition and the human experience in the lower worlds. Yet although most people value health, not everyone acts (behaves) (feels) (thinks) in ways that facilitate or promote good health. This is so even when certain behavior is known to be inherently unhealthy.

The problem is inertia. People are generally asleep, lacking (full) awareness. People get absorbed or entangled or involved in experience (sensation) (expression) (ego) and there are therefore competing values and priorities. People may do things that are hazardous, either for noble reasons or otherwise (ego), either deliberately (being consciously aware of the risks) or otherwise (being unaware of the potential consequences). Much of human experience is inherently harmful at some level, but experience itself (gradually, eventually) leads to understanding the various factors (rules) (cause and effect relationships) regarding health (e.g., understanding karma, understanding that there are consequences for every action (attitude) (behavior) (desire) (feeling) (judgment) (thought)).

This is a world based on harmony through conflict, of evolution in consciousness through experience of contrast and then of transcending these conditions. (Good) health results from being in balance, in having all of one's karma fulfilled. In good health, at every level, one is able to experience life unimpeded by lack of balance. But good health is multi-dimensional. Good health relies on clear, non-critical, non-judging, non-separative (harmonious) thinking. Good health relies on clear, non-separative (harmonious) feelings. Good health relies on harmonious behavior. Good health relies on healthy human relationship (goodwill) (harmony). Wherever there is poor health (on any level), there is something out of balance, something not in equilibrium, something (a message, a lesson) to be conveyed.

One should not only value good health, one should also embrace good health in the sense of doing those things which are healthy and not doing those things which are not healthy. This is the real lesson of evolution. That if one aligns oneself with evolutionary force (flow) (Tao), then one is healthy (or at least the creative forces lead to improving health). If one opposes the evolutionary flow in some way, then there will be stress or tension on some level, resulting in (some manifestation of) poor health. This is true for the individual in incarnation and it is true for groups of people (races, countries, humanity as a whole) as well. Thus not only is the spiritual student encouraged to become and remain as healthy as is practical (i.e., as best one can given whatever karmic constraints there may be), the student is also encouraged to promote health within the race as a whole. This is best accomplished not through preaching or through imposition, but through healthy expression (living harmoniously, promoting goodwill).

Of course (apparent) good health does not imply that one is with or without karma (or with or without lessons to learn (there are always lessons to learn at some level)) (and one could simply be in a sleeping life), nor does (apparent) poor health imply that one is living "badly" (it may be a matter of residual karmic consequences (i.e., the lesson having been learned, the effects may dissolve gradually)). So one should not judge (oneself or others) based on appearances (or otherwise). One should simply live in accordance with metaphysical (spiritual) principles to the extent of one's understanding and the extent of one's ability given the circumstances.

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### Personal Ethics [ C-1178 ]

Personal ethics are the ethics that one professes to embrace, and the ethics that a person embraces or exhibits in actuality. Thus even if one has no awareness or consciousness of one's ethics, there is by virtue of values expressed, however unconsciously, through attitudes, behaviors, beliefs, feelings, and thoughts, a system of personal ethics for which a person is (karmically) accountable for.

Personal ethics are therefore an expression and indication of personal values. Most people are not very deliberate or conscious in their ethics, but rely more-or-less on conscience, however dimly perceived and however unconsciously realized. Conscience is the quality of the soul reflected into the mind and heart of the personality. Conscience is the consequence of previous experience, knowledge, and understanding, assimilated by the soul and retained from incarnation to incarnation. Thus conscience (and personal ethics) grows gradually, from life to life, according to experience and assimilation in consciousness.

Personal ethics are generally based as well on a person's belief system. If a person is unaware that people are all connected in consciousness, that the race as a whole (and all of life) is actually one life, then a person generally proceeds separately and according to (consciously or unconsciously) presumed independence. In this sense a person who is selfish or self-centered, who looks after his or her own (apparent) personal interests, even at the expense of others, is simply proceeding according to his or her personal ethics, in ignorance of the underlying reality. On a broader scale, this is true as well for families, companies, organizations, races, countries, etc. As a person grows in consciousness, and the realization of the interdependence of all lives grows, then the system of personal ethics is also broadened. People then become aware of and concerned about the environment. People become concerned about broader relationships than simply their own.

Similarly, since everything is governed by the law of karma, the extent to which a person understands karma is (generally) the extent to which a person lives therefore in harmony with the world. If a person really understands that a behavior or attitude (or thought or feeling) is harmful, then that understanding tends to discourage the behavior. Of course there is still considerable inertia. People are immersed in physical bodies and a physical (material) world. The ego (personal materialism) is increasingly subtle and deceptive. So it is a continual struggle to emerge into awareness of cause and effect relationships and to live consciously and deliberately in harmony with the law as it is understood.

The first step then is awareness. Then it is a matter of observation, to see how one is behaving (on physical, etheric, emotional (astral), and concrete mental levels). Then in realization of one's behavior, it is a matter of embracing higher personal ethics, actually (gradually) changing one's behaviors in accordance with gradually improving understanding and higher values. In order to be truly effective, one's personal ethics must be based on awareness and realization, real understanding. Rationalization may be a stepping stone in the right direction, but eventually it must be replaced by true realization. Gradually, one's personal ethics embrace harmlessness in its broadest and deepest sense, including honesty in all of its various aspects. Eventually, one's personal ethics leads one to embrace the reality of unity, because it is realized, not merely because it has been rationalized.

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### Transmigration [ C-1179 ]

Transmigration is defined as the passing at or through death from one body to another and is loosely equivalent to reincarnation. But the sense of transmigration can convey a false implication that one can pass from a higher form to a lower form, and this is quite contrary to natural law and is simply not possible.

What really happens at death is that the consciousness withdraws from the body, undergoes a period of assimilation of experience, undergoes a period of rest (more subjective assimilation), prepares for rebirth, and then reincarnates (transmigrates) into a new body (at conception). The law (karma) insists that this be a progressive or evolutionary process. Consequently, one is drawn naturally (under law) to ever higher lifeforms. As one's consciousness is refined through experience and expression, one learns how to create more refined vehicles for subsequent experience and expression. During the afterlife, in preparation for rebirth, one actually creates the next personality, i.e., physical, etheric, and astral bodies, and the concrete mind, based upon one's experience and developed abilities. One is guided and limited in this process by karma, so that one may not always reincarnate with an inherently healthy vehicle, but it is generally and necessarily the best that one can do under the (karmic) circumstances.

One does not pass from one body to another except through death and preparation for rebirth, except in very exceptional, very rare circumstances. The historical Christ appropriated the body of Jesus (in voluntary service), but this is by no means commonplace. There are sometimes incidences of possession, of one entity (lifeform) by another, due to psychic vulnerability (ignorance, carelessness), but even this is quite rare and not by any means permanent.

There are, very rarely, incidences of transmigration from one kingdom or lifewave to another, but never from a higher kingdom or lifewave to a lower. A human being, for example, could never reincarnate in the animal kingdom. That would be counter-evolutionary. But a human being could, in principle, become so attached to the material (ego) aspect, that the personality matrix must be destroyed and the person must begin the human experience over again. In which case the "person" may be held over until the following lifewave has reached the human stage. But even so, the "human being" is not becoming animal, the human being (straggler) is simply remaining human but is transferred to a following lifewave. Such a person is not joining the animal kingdom, but is joining the lifewave that "was" in the animal kingdom but is now becoming human. But this is extremely rare.

The purpose of life is evolution through consciousness. Thus reincarnation (transmigration) proceeds accordingly, under law, progressively, to facilitate that evolution. The main arena for transmigration (as distinguished from the normal course of reincarnation) is the fulfillment of the qualifications for life at the human level and subsequent transference (transmigration) into the next (higher) kingdom and corresponding lifewave. Thus human beings become super-human, having transcended the limitations of this (human) existence. But even so, this is relatively rare, as few are able to qualify, and few are able to make that transition. Some of those few who qualify actually remain with humanity but work on subtle levels to guide and encourage the race, no longer being required to incarnate, but not needing to pass on to the leading (super-human) lifewave. The bridges between kingdoms and lifewaves are not generally open, at least not at all times. But there is nonetheless a continuum.

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### Occultism [ C-1180 ]

Occultism is the realm or domain of consciously and deliberately working with various psychic or non-physical forces, and consciously and deliberately working on non-dense-physical levels, i.e., on etheric, astral (emotional), and concrete mental levels. That which is "occult" refers to that which is hidden from normal sight, concealed by occultation or the inability of the ordinary senses. There is also an implied sense or notion of secrecy, but that is more a matter of not being able to sense in the metaphysical realms than a matter of actual secrecy. The occult realm is abstruse and mysterious, but only to those who are not properly trained and who are therefore not able to function there consciously or properly.

For some people occultism conveys a sense of evil, but that is simply a matter of ignorance, fear, and/or reactive association. Occultism is neither good nor evil. It is simply a matter of there being non-physical (metaphysical) worlds (realms in consciousness) and senses that must be developed in order for people to function there effectively. Occultism is a matter of wielding various energies and forces. Many people, having been trained in previous lives, wield these forces almost unconsciously, instinctively. It is how those occult energies and forces are wielded that determine whether or not the effort is inherently constructive (evolutionary) (good) or destructive (counter-evolutionary) (evil).

Occultism is the science of metaphysics approached in a head-centered manner or involving utilization of head-centered techniques, i.e., predominately using the concrete mind, the will, etc., rather than simply embracing energies in a more natural manner (the mystical approach). Occultism is a realm of action rather than acceptance, preferably qualified rather than unqualified, preferably tempered with proper motive and wisdom (conscience). Occultism involves developing the ability to sense more-or-less objectively on metaphysical levels and learning the techniques which can be applied to wielding various energies and forces. There are prerequisites in terms of mental development, stability, etc., and there are also prerequisites in terms of quality of consciousness (refinement) (without which occultism is rather dangerous).

Occultism is the practical (objective, head-centered) side of metaphysics applied toward some definite objective. Occultism properly involves learning about cause and effect relationships, about the various lives that exist on metaphysical levels, about the various rules for invocation and evocation of energies and forces, about consequences of behavior on all levels (physical, etheric, emotional, and mental), about the whole range of the energy domain (where everything is perceived in terms of energy and energy relationships). And occultism is a matter of actually applying various energies (qualities) and forces (qualifications).

Occult study generally leads to mental development and to some degree of psychic development, though the real objective has to do with service or the effective utilization of available energies. Psychic development as an end in itself, as a personal objective, is, ultimately, counter-evolutionary. But psychic development that is evoked as a consequence of proper motive (service) and proper approach (spiritual context) is natural and much more manageable, because there is a corresponding development in terms of refinement and extent of self-mastery. The true self-mastered spiritual student is both a mystic and an occultist, being perfectly balanced between the head-centered and heart-centered natures, wielding force in accord with the flow of life.

## List of Topical Issues - 3

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 3.

### 3.1 TRUTH AND REALITY

The Quest for Realization. Truth and Reality, Truth, Aspects of Truth, and Reality. [ 38 pages ]

### 3.2 MEANING

Prelude to Understanding. Meaning, Language, and Symbolism. [ 34 pages ]

### 3.3 VALUES

Personal Truth. Values, Value Systems, Importance, Personal Values, and Ethics. [ 44 pages ]

### 3.4 PHILOSOPHY

The Study of Truth and Reality. Philosophy, Classical Philosophy, and Modern Philosophy. [ 34 pages ]

### 3.5 METAPHYSICS

Beyond Objective Experience. Metaphysics, the New Age, and New Age Notions. [ 28 pages ]

### 3.6 THEOSOPHY

The Ancient Wisdom. Selected commentaries from each of the seven volumes that illustrate the theosophical perspective. [ 58 pages ]

### 3.71 THE ENNEADS

54 commentaries on The Enneads of Plotinus. [ 60 pages ]

### 3.72 THE FOURTH WAY

10 commentaries on The Fourth Way of P.D. Ouspensky. [ 16 pages ]



## Selected Quotations

We can contribute, each in our own way, in our own right, in the light of our own souls and with the group of people with whom we are associated. We do not have to change those things provided we recognize that we are all a part of one worldwide group. This inner unity, if recognized, is more powerful than the outer differences.

Foster Bailey

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On the probationary path we have a process of growth by personal discipline for personal progress, and on the path of discipleship we have a process of growth by service with ever increasing self-forgetfulness. They are both stages of growth and they are both necessary and useful.

Foster Bailey

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Thus heaven and hell are realities in the cosmic life of man, but not as eternities, where one stays as a result of one life wisely or unwisely spent... They are phases in the life beyond the grave which the dying man passes through in strict accordance with the dominant tendencies displayed in the previous earth existence, prior to incarnating again in a new physical body.

Harry Benjamin

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The unconscious does not cease to exist as such when the surface consciousness has appeared. The surface consciousness behaves as though it were an entity quite apart from and independent of the unconscious, which ... is its true being and ground.

J.C. Chatterji

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When subjective and objective are both without their correlates, that is the very axis of Tao.

Chuang-Tzu

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No heaven can come to us unless our hearts find rest in today.

Father Giovanni

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The relationship of form and emptiness cannot be conceived as a state of mutually exclusive opposites, but only as two aspects of the same reality, which co-exist and are in continual cooperation.

Lama Anagarika Govinda

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The scale of observation creates the phenomenon.

Charles Eugene Guye

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## Selected Quotations

So the technique of training on the probationary path is a training of the personality to orient itself in a new direction and to take on certain colorings which are the reflection of spiritual qualities, and to equip the mind with the rudiments of esoteric knowledge.

Foster Bailey

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As the soul becomes the real thing in our consciousness we think less of ourselves and less of our progress, and more of humanity.

Foster Bailey

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Under the hierarchical system, however, every single unit in the vast scheme is not only allowed but expected to develop his innate qualities and capacities to the full. It is precisely through such development of qualities and capacities that each component in the universal whole attains its fullest functional perfection and allows for the progressively better functioning of the total organism.

Harry Benjamin

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The source of all knowledge and experience is really within our own inmost Self, who is also the ultimate Being.

J.C. Chatterji

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Tao is something beyond material existence. It cannot be conveyed either by words or by silence. In that state which is neither speech nor silence, its transcendental nature may be apprehended.

Chuang-Tzu

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No peace lies in the future which is not hidden in this present.

Father Giovanni

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But all the possibilities that have been created or have originated in the world must be actualized. The actualization of all the possibilities created or originated constitutes the world's being. At the same time there is no place for the actualization of these possibilities within the limits of eternity. In eternity everything that has been actualized continues to be actualized and everything non-actualized continues to remain non-actualized. Eternity, however, is only a plane crossed by the line of time. At every point of this line there remains a certain number of non-actualized possibilities ... The sixth dimension is the line of the actualization of all possibilities. The fifth dimension is the line of the eternal existence or repetition of the actualized possibilities. The fourth dimension is the sequence of the moments of the actualization of one possibility.

Georges Gurdjieff

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## Selected Quotations

There is no joy to be compared with the joy that comes with spontaneous self-forgetfulness. There is no other form of liberty and freedom that can be compared to this, and we must not be trapped again, as we look towards discipleship, into spiritual self-interest.

Foster Bailey

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An ideal is an emotional attachment to an idea. The difference between a spiritual ideal and a spiritual idea is very real. One can recognize and utilize a spiritual idea without becoming controlled by it or enslaved by it, as is inevitably the case when it is idealized.

Foster Bailey

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If we desire spiritual development for its ability to confer on us powers and special aptitudes which we covet, then we are setting a barrier to such spiritual development which nothing can overcome. We shall fail in our aspiration and endeavour, simply because our desire has been tinged with personal longing and personal conceit, however much it may have been disguised by its spiritual character.

Harry Benjamin

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The obstacles in our way are only two, though caused in various ways, namely dullness and distraction (avarana and vikshepa).

J.C. Chatterji

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The goal of fasting is inner unity. This means hearing, but not with the ear; hearing, but not with the understanding; hearing with the spirit, with your whole being. The hearing that is only in the ears is one thing. The hearing of the understanding is another. But the hearing of the spirit is not limited to any one faculty, to the ear, or to the mind. Hence it demands the emptiness of all the faculties. And when the faculties are empty, then the whole being listens. There is then a direct grasp of what is right there before you that can never be heard with the ear or understood with the mind. Fasting of the heart empties the faculties, frees you from limitation, and from preoccupation. Fasting of the heart begets unity and freedom.

Chuang-Tzu

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The three-dimensionality of even one and the same body can be different.

Georges Gurdjieff

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Every idea, extended to infinity, becomes its own opposite.

Hegel

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## Selected Quotations

Theosophy is essentially a way of life as well as a philosophy of living, and we can only comprehend the inner reality of the latter aspect of it by constantly striving to put into practice what we have absorbed of its teachings in our daily mode of life.

Harry Benjamin

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The art of doing things effectively and efficiently but without selfish motives and interests (technically "desire for fruit") and without being helplessly involved in them (technically "entanglement," sanga), is called karma yoga (yoga of action) and can be accomplished in various ways. The general principle is that, negatively, aspirants to the highest spiritual experience should refrain from thinking any thoughts, having any feelings and emotions, or doing any deeds, which are likely to strengthen selfishness, i.e., the sense of separation; and that, positively, they should cultivate only such thoughts and feelings and practice only such deeds as will eliminate from the heart all selfishness and foster in it an abiding attitude and feeling of unity with every living thing and being -- and all things are living.

J.C. Chatterji

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The man of Tao remains unknown. Perfect virtue produces nothing. "No self" is "True Self." And the greatest man is Nobody.

Chuang-Tzu

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The gloom of the world is but a shadow. Behind it, yet within our reach, is joy. There is radiance and glory in the darkness could we but see -- and to see we have only to look.

Father Giovanni

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Only a man who fully realizes the difficulty of awakening can understand the necessity of long and hard work in order to awake.

Georges Gurdjieff

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A decent man will behave decently even if he thinks that he has been treated unjustly or wrongly.

Georges Gurdjieff

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(People) are going nowhere and for them there are no sins. Sins are what keep a man on one spot if he has decided to move and if he is able to move. Sins exist only for people who are on the way or approaching the way. And then sin is what stops a man, helps him to deceive himself and to think that he is working when he is simply asleep.

Georges Gurdjieff

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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;">Will-to-Good</p> <p style="text-align: center;">1</p> <p style="text-align: center;">2                      3</p> <p style="text-align: center;">Will-to-Beauty                      Will-to-Service</p> <p style="font-size: small;">No. 625</p>	<p style="text-align: center;">Partnership</p> <p style="text-align: center;">1</p> <p style="text-align: center;">2                      3</p> <p style="text-align: center;">Relationship                      Friendship</p> <p style="font-size: small;">No. 626</p>
<p style="text-align: center;">Solitude</p> <p style="text-align: center;">1</p> <p style="text-align: center;">2                      3</p> <p style="text-align: center;">Companionship                      Fellowship</p> <p style="font-size: small;">No. 627</p>	<p style="text-align: center;">Fellowship</p> <p style="text-align: center;">1</p> <p style="text-align: center;">2                      3</p> <p style="text-align: center;">Companionship                      Solitude</p> <p style="font-size: small;">No. 628</p>
<p style="text-align: center;">Gentleness</p> <p style="text-align: center;">1</p> <p style="text-align: center;">2                      3</p> <p style="text-align: center;">Kindness                      Openness</p> <p style="font-size: small;">No. 629</p>	<p style="text-align: center;">Soul</p> <p style="text-align: center;">1</p> <p style="text-align: center;">2                      3</p> <p style="text-align: center;">Path                      Humanity</p> <p style="font-size: small;">No. 630</p>

## Mantrams - X

### Mantram of Service

May the energy of the Divine Self inspire.  
May the Light of the Soul direct.  
May I tread the Path as a living, loving Soul,  
serving my fellowmen.  
So may I fulfill my Soul's intention  
and mount upon the Way.

### Within the Darkness

Within the darkness of the Soul within the form,  
a point of light is seen.  
There arises, all around that point, a field of deepest blue,  
and this becomes irradiated by the Soul, the inner sun,  
shining within a brilliant field of blue.  
The points of light become the many lines or rays of light.  
These lines merge and blend until the lighted Way appears  
before the eyes of each pilgrim upon that Way.  
He is the Way and always walks thereon.

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Contributions are always appreciated to help defray the cost of printing and mailing the Upper Triad Journal, and to help defray the cost of reprinting the various 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.

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