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The Upper Triad



A Journal of Metaphysics and Theosophy

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

Some Basic Assumptions

1. **PURPOSE.** That the purpose of life is the evolution of consciousness through experience and expression. That all life is conditioned by purpose within a grand scheme of progressive cyclic evolution.

2. **CONSCIOUSNESS.** That the spiritual path in its many aspects embraces the higher stages of human evolution in consciousness, as the human soul commits itself to conscious and selfless development. That this process encompasses the development of the inner, latent spirituality and the application of one's faculties in service to God and to humanity.

3. **TRUTH AND REALITY.** That truth can be found in philosophy, religion, and science, which are but aspects of one coherent and inclusive truth having no inherent conflict or contradiction. That truth is relative and can be perceived in many ways and on many levels, according to consciousness.

4. **KARMA.** That human evolution proceeds through many progressive incarnations according to a cosmic law of periodicity, ever onward and upward. That life is conditioned by the Law of Karma, which yields learning experiences and encourages evolution as a consequence of free will, through every thought, feeling, and action.

5. **KNOWLEDGE.** That the real problem of life in the lower worlds is the elimination of glamour and illusion. That perception clouded by glamour and illusion can be fully overcome, as the student achieves the alignment of a purified and integrated personality with the soul, through intelligent meditation.

6. **RELIGION.** That there exists one God, both immanent and transcendent, within which are differentiated all lives and all forms. That there are many paths to God, embracing all religions and spiritual philosophy.

7. **MANIFESTATION.** That God manifests through all lives and all forms. That the true individuality is the soul which inhabits the personality. That the personality is composed of three interrelated instruments: the physical body, the emotional or astral body, and the lower mind. That the soul is the true Self, the essence of divinity within. That the personality is the not-self that must ultimately be transcended in union with the higher Self.

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Atmosphere [C-1181]

The human aura is an energy field that reflects or exhibits all of the various emotional and mental activity of the person and which relates a person's etheric, emotional, and concrete mental condition to everyone in the immediate environment. The aura is potentially affected very much by the surrounding atmosphere, particularly on non-physical levels. And the surrounding atmosphere is potentially affected substantially by the character and quality of the aura. Some people are more affected than others, due to their openness, passivity, receptivity, or vulnerability, but that also depends on their relative character (quality) and temperament. And similarly, some people are more effective in projecting "force" into the atmosphere, due to their head-centered nature or due to their emotional temperament, consciously or otherwise. Thus the spiritual student is encouraged both to maintain a healthy aura and maintain a healthy relationship with the surrounding atmosphere (immediate environment).

One of the most important attitudes for the spiritual student to cultivate is that of a joyful, cheerful, and constructive way of living, by continually creating and sustaining a pleasant surrounding atmosphere. All deeds done in this positive, vital manner are then enhanced by that atmosphere and relationship. And since all things, all forms, are spiritually alive and magnetic, the spiritual student can contribute positively to that atmosphere through the various forms that are engendered or encountered. Conversely, demons (artificial entities) created through careless thinking and feeling also impact the atmosphere (adversely) and so the student should be particularly careful in thinking and feeling.

Food, for example, is made of living spiritual substance, and the atmosphere in which a person cooks and prepares food not only vitalizes that substance but that substance carries with it an induced atmosphere and magnetic quality. That quality can then be transferred or conveyed to others. Food prepared in an uplifting atmosphere carries enhanced vital energies. Food prepared in an unpleasant or indifferent atmosphere loses much of its vitality (and/or conveys that negative influence). Flesh foods have a noticeably negative factor and convey a measure of coarseness even without an otherwise negative atmosphere, while vegetable foods are inherently more refined (more positive) albeit dulled somewhat by cooking.

Letters and publications are opportunities to share a vital, positive, healthy atmosphere (and attitude), and also to establish spiritual bonds to strengthen the light workers around the world and to strengthen the network of light and love through which spiritual forces may flow (the more so where personal and mundane energies do not intrude). Every contact on every level carries with it some magnetic or psychic quality. This includes conversation, correspondence, gifts, materials conveyed, etc. Much depends upon the atmosphere through which a person works and how a person influences the objects in his or her environment.

Thus the spiritual student is encouraged to do all things in a healthy, cheerful, positive manner. Work performed cheerfully can never be a burden. Critical, defensive (egoistic), judging, separative (self-centered) thoughts and similarly unfortunate feelings have a decidedly negative effect, while unselfish and uncontrived expression of goodwill (kindness) (consideration) (appreciation) (acceptance) (respect) has a wonderful effect on people and surroundings. The atmosphere is a living realm, filled with various energies and forces. The student should remain focused in love and light.

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Chakras (2) [C-1182]

Chakras are the energy or psychic centers that connect or relate the various levels or planes of consciousness. They exist within the human being, and in some sense, are the human being, and they also exist on broader (logoc) scales.

Each chakra within the human being plays a role in the energetics of the human being. Most people live through the lower chakras, meaning that the lower chakras are actively functioning, without any real control or balance in consciousness, and that the higher chakras (crown, ajna, heart, throat) are inactive or essentially undeveloped. As a person evolves in consciousness, the forces flowing through the lower centers become tempered and the lower chakras come under the control of consciousness, rather than controlling consciousness. And as a person evolves in consciousness, the higher chakras begin to open up into activity, bringing with them considerable and further stimulation for subsequent development (experience) (service). Where the lower chakras dominate, a person is relatively coarse. Where the higher chakras dominate, a person is relatively refined. The functioning of the chakras are also related to the various psychic sensitivities (abilities).

Thus there are three basic stages in the development or opening of the various chakras, the inactive stage which is inertial or resistive to activity, the nominally open stage where most people function, and the active stage which is more interactive and dynamic. In the active (more fully open) stage, there is a matter of whether or not the activity (openness) is voluntary or involuntary. With involuntary openness there are generally sensitivities that are not under the control of consciousness. With voluntary openness and proper training, there is a sensitivity that is intelligently tempered or moderated by consciousness. Proper openness of the chakras does not result from deliberate psychic development, but from deepening in consciousness and evocation of needed sensitivities. Where there is openness without the tempering influence of consciousness, there is (generally) also instability and vulnerability (reactivity). Where there is openness with tempering influence of consciousness, there is (generally) more maturity in sensitivity, more balance, more stability, more responsiveness.

There are many dangers associated with involuntary psychic openness or lack of proper training. The open aura, for example, results from a rending of the stability and coherence of the aura, which results in turn from improper functioning of the chakras, which results in turn from improper use of energy or psychic force. If the chakras are properly balanced and tempered by consciousness, then there are some safeguards (stability and coherence). If the chakras are abused or misused, however sincerely, however unconsciously, then one attracts further (psychic) difficulties.

As a person develops at the personality level, the (forces flowing through the) lower chakras are tempered and consciousness is gradually focussed more and more in (through) the higher centers. Once a person is properly integrated, there is considerable strength (coherence) (stability) at the psychic level, even if there is little sensitivity. But eventually, as one becomes more and more responsive to higher impression, the chakras begin to resonate to the energy of the soul rather than the energy of the personality. The dynamics change. While the higher centers unfold at first through head-centered and heart-centered activity (at the personality level), their full development is only possible as the personality-centeredness (ego) is transcended and the energy of the soul is allowed to flow.

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The Basis of Magic [C-1183]

Everything in the manifested universe is comprised of energy in one form or another. Even what appears to be material is really just energy in the form of matter. It is this field of manifested energy, then that forms the basis for magic, for invoking and evoking and wielding various energies (qualifications) and forces (applications of energy).

There is energy on the dense physical plane, particularly that which is locked within form (the energy of matter), but it is not readily available for magic. Energy on etheric levels is much more readily available, is available in abundance, and is relatively easy to work with. If the student is properly trained, then etheric energy can be evoked and applied in a variety of means for constructive ends. Etheric energy lends itself most readily to vitalization and healing, though in order to sustain the "work" there needs to also be a complementary adjustment in consciousness. Energy on astral and concrete mental levels is also readily available, but much more subject to the limitations of the human personality than is etheric energy, i.e., to work safely with astral and/or concrete mental energy one needs to be integrated and somewhat refined, else there is a strong tendency for the energies being evoked to be on the lower sub-planes and rather difficult to handle.

Depending on motive and relative quality of consciousness there is an important distinction between black magic (self-centered and inherently separative or counter-evolutionary in nature) and white magic (unselfish and inclusive and evolutionary in nature), and another distinction between lower magic (based on form and involving the lower (personality) consciousness) and higher magic (based on higher consciousness). There is a natural flow of energy on every level of consciousness. That flow has lower and higher components, lower in the sense of karma (causal relationships) (chaos) (resolution) (incremental restoration of balance on lower levels) and higher in the sense of a more subtle, inherently evolutionary flow (restoration of balance on broader and higher levels).

While the basis of magic rests with the source and availability and nature of energies on etheric, astral (emotional), and concrete mental levels, the other two factors are the flow and the magician-occultist-student who consciously or unconsciously, intelligently or otherwise, evokes energies and forces that may or may not be manageable. If the student apprehends the flow, can actually sense the nature and character and quality (and implied purpose) of the energy, then the student can cooperate intelligently and constructively. If the student fails to apprehend the flow, cannot sense these things, and/or has personal motives, then there is introduced an anomaly which then has to be dealt with in the overall scheme. A lot has to do with training (knowledge, understanding), but more has to do with motive (wisdom) (quality of consciousness). Without both proper training and proper intent, there are otherwise unnecessary difficulties introduced into the magical system.

The supply of energy is effectively unlimited. The range of character and quality of energy is diverse, and comparable to the range of consciousness (people of coarse consciousness generally evoke coarse energies while people who are more refined generally evoke more refined energies). It is fundamentally a matter of resonance. The student works with energy and force that is resonant with his or her own personality consciousness. Except that through carelessness or lack of proper motive and/or lack of proper training, energies and forces can be evoked that are rather coarse, destructive, and inherently unmanageable.

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Earth Magic [C-1184]

Earth magic is that source and practice of magical energy that is derived from the earth or lifeforms associated with the earth (and the aura of the earth). These are very natural energies and appeal to people who are more attuned to the earth (the planet) and nature.

There are two fundamental types of earth magic, that of the material earth and the lower nature and that of the earth in the sense of being directly linked with the non-material (i.e., etheric) consciousness of the planetary logos. In either case, it is lower (external) magic (based on form) but still potentially and generally effective. Virtually all of ceremonial magic falls into this category of earth magic. Although ceremonial techniques can be applied to higher forms, there is generally no need to do so.

Earth magic is tapping into the energy field of the earth and the various forces of nature (and the various lives that are embodied through the various forces of nature), including the energies of air and water and fire (in this sense, all of earth and air and water and fire are considered earth magic) (some schools of magic specialize in one or another). Earth magic is inherently natural, although it can be abused where there is selfish intent or unqualified practice. There are many lives involved in earth magic, from the various mineral, plant, and animal lives that are readily apparent to the non-psychic vision to the various deva lives that correspond to these three lower kingdoms. One can tap into and wield the energies and forces associated with any lower lifeform (mineral, plant, animal, and to some extent deva). But there are ethical considerations, and few who wield these forces have the conscience to wield them effectively and harmlessly.

Thus the effective magician (at this level) works cooperatively with the lower kingdoms, with a sense of conscience, and without selfish intent. But the forces of the lower kingdoms can be very potent and therefore very dangerous. When one eats meat, for example, one is ingesting animal magnetism that has a substantial effect on consciousness. When one works very closely with animal (plant) (mineral) energies, one should be very careful to discern the boundaries between the animal (plant) (mineral) realm and one's own aura (energy) (consciousness). Otherwise, one will become attached or entangled with that kingdom (and unnaturally so). Working with the animal kingdom is the most dangerous (potent), followed by the mineral kingdom, followed by the plant kingdom (the order of difficulty or potency has to do with polarity). The plant kingdom is rather more sympathetic to the human kingdom, though it, too, can be abused. Of course the energy of matter that is locked in form is the most potent of the lower forms of energy. If one finds the key to unlocking these forces, one is generally destroyed in the process.

But with proper intent (and some training), earth magic can be quite beneficent. Those who work properly with earth magic are involved in healing the planet and its various lives. Those who work properly (creatively) with earth magic are part of the process of restoration of balance and do so as a consequence of human consciousness (not because they are actually creative). But nature is a complex consequence of many forces and scales, and so natural energies are often evoked in widespread eruptions of force that help restore the equilibrium (e.g., so-called natural disasters). The planet is inherently self-healing (it is after all, merely the lower body of a planetary logos), but what people can do to facilitate that healing is evolutionary, and what people can do to undermine that healing (e.g., self-interest) is counter-evolutionary.

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White Magic [C-1185]

In a sense the lower magic is either black or white, while the higher magic is always white. Earth magic and/or ceremonial magic, for example, can be employed constructively or destructively (disruptively), but the magic of the higher Self can only be employed constructively, in accord with the evolutionary flow.

White magic in this higher sense is a matter of attunement to the higher nature (the soul (atma-buddhi-manas)) and allowing that nature to manifest itself through the personality, through the aura, and into the surrounding (outer) atmosphere. In order to do this, one must become intelligently transparent, tempering the lower nature and leading the mind (intellect) (ego) into non-passive quiescence. It is a matter of quality. If the quality of (lower, personality) consciousness resonates with the higher Self, then the energy of that Self is naturally evoked. Thus white magic in this higher sense is largely a matter of preparation (temperance) (refinement) and alignment rather than a matter of invoking and evoking. The soul energy is evoked naturally wherever there is accommodation, wherever the person is responsive, and it cannot be otherwise.

While there are methods and rules associated with all forms of magical practice, those of white magic in this higher sense are rather more subtle and less a matter of knowledge, understanding, and training than a matter of realization and living in accord with the quality of the Self. For white magic in the lower sense, it is largely a matter of training and ethics. One simply recognizes the need to evoke (magical) force and so it is. In fact, one need not recognize the need consciously, indeed, it is often more effective, less encumbered, for this to happen unconsciously. Thus it is important to simply live in accordance with spiritual principles, and allow what needs to happen to happen. Spiritual students are naturally and thereby occultists-in-training and mystics-in-training. White magic is, in this sense, a bridging between the two worlds of proper occult (head-centered) and proper mystical (heart-centered) endeavors.

While black magic is necessarily rooted in form (matter) (lower consciousness), white magic is necessarily rooted in higher consciousness. While black magic is necessarily self-centered and personality-centered, white magic is necessarily not so. While black magic is necessarily head-centered, white magic is necessarily heart-centered (though there may (should) be a balance between the head and heart nature, the practice of white magic is inherently heart-centered). If one attempts white magic through strictly head-centered means, however sincere the person may be, it is simply occult practice, and not magical practice.

The rules of white magic are really quite simple and straight-forward. They are also the rules of the path in the higher sense. One must become and remain honest, with others and with oneself. One must become harmless and practice harmlessness. One must become and remain humble. One must live in accordance with conscience. One must live in accordance with spiritual principles as they are understood. One must take full responsibility for all energies and forces evoked, for all circumstances and situations faced, for all consequences. One must temper the lower nature and devote time and energy to the inner experience, while serving effectively in the outer world. One must learn from one's experience, and assimilate that experience en route. One must listen continually if not continuously to the Voice of the Silence.

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Unconditional Love [C-1186]

One of the most potent and 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.

The basis of the idea of unconditional love is that love itself (God) is (actually) unconditional; it is only love in the more human, more personal sense (which is not actually love), that gets conditioned by human expectations. Unconditional love is not a theory. It is not merely a new age notion. If one actually embraces love (energy) there are no conditions. It does not depend on expectation or qualifications. It merely depends on allowance. One must allow love to be what it is (in order to experience it or to participate in it). Of course love is what it is. It is only human nature that prevents love from being experienced unconditionally, as it is. Love is the quality (character) of the Christ or God within every human being and within every lifeform. Thus unconditional love is that (real) love that is the love from within oneself touching and recognizing the love within every other creature. In this way the heart unfolds and the love energy is evoked and experienced in actuality, not merely emotionally or intellectually.

Unconditional love is accepting people as they are (in fact) and as they appear to be at the personality level. Unconditional love is non-judging. Even the slightest hint of criticism, defensiveness, egoism, judgment, separateness, etc., i.e., anything that is not an expression of unconditional love, masks the expression of unconditional love. With unconditional love, it does not matter that a person is not perfect at the personality level, the whole sense of perfect-imperfect is based on conditioned thinking (while the sense that everything is in motion (deepening, evolving, growing) is quite consistent with unconditioned thinking). Any act (thought, feeling) of judging another human being is an act that is inherently separative and undermining of the heart expression (reality) of the God within.

Conditional love is not (real) love but is merely the shadow of love based on ego. Unconditional love has no magnitude. Unconditional love is not inconsistent with conditional relationship. One can love unconditionally while basing relationship on (constructive, reasonable, mutual) agreement. Thus while unconditional love is a matter of the higher basis (God within) (soul) and able to be embraced at practical levels (by the mind and the heart of the personality), it does not require all of life in the lower worlds to be unconditional. There are practical considerations in most every area of human endeavor. But these practical considerations need not inhibit the experience and expression of unconditional love.

Yet while unconditional love is very practical in making life in the lower worlds more meaningful (in terms of quality of consciousness and in terms of right human relationship), it is also something that facilitates self-realization (union with the God within). For as one embraces unconditional love, actually, one necessarily embraces the quality of the soul (which may otherwise (generally) be inaccessible to one absorbed in mundane life), the quality of the higher Self, which is pure and unconditioned. The effect of this is that the personality (mind) (ego) then becomes gradually conditioned or qualified by that higher quality. In this way, embracing unconditional love is also a potent technique for higher qualification.

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Beyond the Wheel [C-1187]

While transition refers to movement, or passing through the various stages of life and death, of experience and assimilation and preparation for further experience, it is all a matter of being involved in the wheel of life. But as the spiritual student matures and fulfills all of the requirements (intended experience, development, abilities, balance, maturity, quality of consciousness, etc.) and (simultaneously) as a person's karma is fulfilled, the student eventually passes beyond the wheel.

Beyond the wheel is the realm of the soul as a soul, without a personality to encumber the soul consciousness. While the personality is necessary for lower experience, and while that experience contributes to the evolution of the soul (which is, after all, the unit of evolution, the unit of consciousness within the greater life), life at this (worldly) level is a very small part of universal manifestation. There is (much) life beyond the pale. But it is not life or consciousness as is known or appreciated at the personality level. There is no ego beyond this wheel. There is no personality. There is no thinking. There is no feeling in the lower sense. There is only subjective feeling in the higher sense of how the soul itself embraces the void (the real world, beyond this one).

What is known (knowable) (understandable) of life beyond the wheel is inferred from the quality and consciousness of the soul (atma-buddhi-manas) itself. If one embraces the soul (i.e., if one transcends the personality (ego) (intellect) entirely, even briefly) then one can sense its nature (as long as one does not think about it). It is only in thus embracing the soul that a person can even discern the difference between the soul level and the personality level, and realize that virtually everything that is known and understood occurs at the personality level, that all "action" occurs at the personality level, that the ego is the barrier between the soul and its personality. But as the ego (barrier) is overcome, one begins to gradually sense the nature of the soul and the nature of life beyond. And then one gradually participates in that greater life.

As karma is fulfilled and a person is no longer required therefore to incarnate, there being no attachments or loose ends (needs for experience) to draw the person back into incarnation, there are a number of choices that the soul is confronted with (from the perspective of the personality there are choices (from the perspective of the soul there are no choices, there is only realization)). A soul may linger in proximity to humanity and this world, continuing to serve humanity and/or other lifewaves subjectively, from the level of the soul. Or a soul may pass on to some other lifewave or domain of activity (experience and service). The number of liberated souls is very, very small, but those who "stay" are fewer still and limited to the number that humanity merits. Ever there is balance, equilibrium. If humanity were more developed, if humanity were more responsive, then there would be more liberated souls and more of them would be allowed to remain with humanity, to assist from the soul level.

But beyond the wheel is another wheel and another. A never-ending spiral of lives within lives. Further evolution in consciousness (being). Further integration at the logoi level. Logoi in-the-making. Non-logoi in-the-making. There is never-ending transition. From one experience and expression to another. From one level to another. From one world to another. From one sense of Self to another.

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The Far Side [C-1188]

There is a dark side to human nature as well as a light side, and in between is the whole field of struggle for human consciousness (the grey field). But beyond that field of struggle is the far side, a realm in which the pairs of opposites do not exist, a realm in which all things are resolved, where everything remains in equilibrium. It is the void. It is the realm of the unmanifested.

The far side is not far. The far side is not near. It is simply in no distance. It is no distance. It is no place. It is no time. The far side is beyond time and space, beyond duration and place. The far side is actually no side. It is beyond taking sides. It is beyond feeling or thinking or otherwise realizing distinctions. It is beyond all separateness and beyond all separativeness. The far side cannot be reached through effort, though effort must be expended in order to reach the place in consciousness in which the far side can be apprehended. The far side cannot be reached through letting go and going back to the earlier emptiness. It can only be reached through letting go and going forward to a new, more profound (profoundless) emptiness. It is the fullness of the void.

For all practical purposes, the far side is the realm of the monad. It is beyond the personality (ego) (intellect). It is beyond the soul (atma-buddhi-manas). It is beyond incarnation-disincarnation. It is beyond the causal Self. It is the realm of the non-causal-Self. And yet it is the realm of no realm. A world of no world. It is completeness and emptiness. It is beyond life and death. It is beyond. Yet there are no practical purposes in the realm of the monad. There is purpose but it is obscure and very, very subtle. Just a hint of purpose. There is vast silence. There is intensity of silence. And there is no silence. If one comprehends the monad, even in principle, then the far side is beyond the monad.

Those who are immersed in the struggle of consciousness, of life in the lower worlds (even of life in the higher worlds), cannot apprehend the far side. There is so much that one must learn in order to reach that higher place, yet much also that must be unlearned before it becomes possible to learn what is actually needed. Yet the far side is beyond learning. Beyond experience. Beyond knowledge. Beyond understanding. Beyond wisdom. Beyond the struggle. Beyond even the light. Beyond love. Beyond life. All of these things, all of these concepts are ultimately limiting and preclusive, however necessary they may have been in the process. The far side is beyond growing. Beyond deepening, even as it is the greatest depth and the least. The far side has no far-ness. The far side has no side-ness. It is beyond attachment. It is also beyond non-attachment.

The far side is a quality and flavor, an essence that is beyond comprehension. It is sensed only as an echo, a very subtle indication of something else that is not something. It is the ultimate mystery of life, resolved only through passing beyond life. Beyond consciousness. To being that is no being. The far side is the ultimate aim of occultism, and the ultimate aim of mysticism, and the ultimate aim of esotericism. Yet the far side transcends occultism. The far side transcends mystical union. The far side transcends esoterica. Yet all this is necessary prerequisite. The far side is the notion of no notion. It is beyond requisite-ness. It is Tao. And it is beyond Tao. The absolute recedes. There is no far side. And there is nothing that is not the far side.

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Mysticism [C-1189]

To the world and the worldly, esotericism, magic, metaphysics, mysticism, occultism, theosophy, yoga, etc., are all relatively poorly defined and somewhat ambiguous. These things do overlap somewhat, as they all deal with the same thing (truth and reality), albeit from somewhat differing (complementary) perspectives. There are distinctions, although the distinctions are not really so important. What is important, is that the spiritual path leads to reunion (realization of union) with the higher Self, with God. It is, simply, finding oneself. Everything else simply lays a foundation or prepares the way for ascension.

Mysticism is defined as “the experience of mystical union or direct communion with ultimate reality” based on “ineffable knowledge and power.” To those who have not experienced the mystical state, mysticism may be properly bewildering, enigmatic, mysterious, obscure, and perplexing. Indeed, it is so by virtue of its indescribability, but it is no less real. Spiritual meaning, in the higher sense, is rather ineffable. It is not “apparent to the senses nor obvious to the intelligence.” How is subjective experience, for which there is no common or widespread participation, to be described in words, when there are no words to describe what is real, and when framing words, when thinking, precludes the experience?

Worldly consideration of mysticism is compounded by the otherworldliness that marks the mystic. The mystic lives predominantly in another world, and may not live in the outer, objective world so effectively. The mystic tends to be isolated, or appears to be isolated, from the bulk of humanity. And yet it is only an isolation in the outer (false) sense. In fact, the mystical path leads the student to union with God and to union with humanity, in the highest, deepest sense. It is only the outer appearances that suffer. It is that the world is asleep, and the mystical path is the path of awakening from that sleep, and so worldly entanglements are preclusive, and the mystic becomes less and less worldly, less and less personality-centered, more and more God-centered, more and more whole.

While embracing occultism is often the result of desire or motivation (being goal-oriented), embracing mysticism is generally (necessarily) a matter of inner calling, of subjective realization. Mystical practice is more process-oriented than goal-oriented, though the practice of mysticism is largely by trial and error, albeit in the subtle and subjective sense, as the means and practices are discovered which allow the mystic to proceed. It is not so much a matter of training, but of discipline and transcending discipline. The discipline provides a basis, while transcending discipline (ever remaining faithful to the discipline while the consciousness passes beyond) provides the means. It is a matter of long preparation and gradually letting go of all preconceived ideas, and then letting go of all non-conceived ideas. And ultimately a letting go of everything.

Mysticism is the way of the heart. It begins with aspiration and devotion and the emotions. It progresses through discipline, sometimes even ascetic discipline, in the process transcending the emotions and the mind, to preparation and qualification. It unlocks the intuition, by removing the various barriers in consciousness (namely ego). It involves silence. It involves love in the highest, deepest, least personal (most personal) sense. It involves solitude. It involves sanctuary. It involves egolessness. It involves otherworldliness. It involves surrender.

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Mysticism and Occultism [C-1190]

Mysticism is the art, science, and philosophy of spiritual meaning (consideration of truth and reality) based upon devotion, aspiration, and heart-centered meditation, including communion with God, self, or reality (the unconscious application or qualification of force and energy), and in the highest sense, is centered in the spiritual intuition (buddhi). Occultism is the art, science, and philosophy of spiritual meaning (consideration of truth and reality) based upon intellectual, mental, head-centered meditation, including the study and conscious application of force and energy, and in the highest sense, is centered in the spiritual intuition. Mysticism and occultism are complementary, and when the approaches and techniques and talents of both are merged together, it constitutes esotericism.

In ignorance and with lack of understanding, and through reactive association, many people have labeled occultism with unpleasant and irreverent connotations, yet both mysticism and occultism carry no sense of good or evil in themselves. It is only the motives and purposes that mystical quality and occult talents are applied to that bring in the illusion or appearance of good or evil. Each can be applied intelligently, wisely, spiritually, constructively, unselfishly, and for the good of mankind. Or each can be applied in ignorance, foolishly, selfishly, and/or destructively. But as the student progresses there is a growing maturity, a growing sense of balance and appropriateness, a growing sense of propriety (without judging). Karmic force urges the student toward harmlessness, harmony, honesty, and humility, and in so doing the darker side of human nature is transformed and selfishness and self-centeredness is gradually replaced with selflessness.

For the spiritual student, the spiritual path generally includes both mystical and occult development. In general, the spiritual path is first heart-centered and the approach is mystical (although some reverse the order). Later on, the heart is combined with the head and one achieves the balance that is necessary for liberation and greater service. Many lives may be devoted to the development of the heart center, lives with the emphasis on the mystical path. Many lives may be devoted to the development of the head centers, lives with emphasis upon the occult (spiritual) path. Either path can be taken to an unhealthy extreme. Though our fundamental vibration may be either mystical or occult, both sides of our nature must be developed and perfected. We must have attained a basic core of experience and development in both sides of our being, before we can stand in that relative perfection that is liberation and (relative) mastery.

The keynote is balance, for the spiritual student eventually must have a very comfortable balance between head and heart, between qualified emotions and tempered mind, between love, wisdom, and will. The esotericist is the developed spiritual student and disciple who stands balanced between the mystical and occult sides, who can function constructively in either or both perspectives, as needed and without having to think about it.

Occultism is important in the sense that it is the (head-centered) realm in which needed abilities and talent are developed and produced. Mysticism is important in the sense that it is the (heart-centered) realm in which the needed quality of consciousness is developed and unfolded. Without talent one has no means to proceed toward union. Without quality one has nothing that can resonate with the higher. Thus one must have the tempered form, the requisite abilities and training, and a qualified heart.

List of Topical Issues - 4

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 4.

4.1 **KARMA**

The Force of Equilibrium. Karma, Aspects of Karma, Freedom, and Justice. [38 pages]

4.21 **THE HUMAN BEING - 1**

The Monad and the Soul. The Human Being, the Monad, the Soul, Aspects of the Soul. [36 pages]

4.22 **THE HUMAN BEING - 2**

The Personality, Personality Nature, Personality Types, Psychological Typing. [30 pages]

4.3 **HUMAN NATURE**

The Exigency of the Human Being. Human Nature, Aspects of Human Nature, Human Limitations, Human Relationship, and Human Sexuality. [48 pages]

4.4 **EXPERIENCE**

The Opportunity for Growth in Consciousness. Experience, Aspects of Experience, Learning, Human Culture, and Aspects of Human Culture. [48 pages]

4.5 **HEALTH AND HEALING**

Balance. Health and Healing, Health, Food and Energy, Healing, and Centeredness. [44 pages]

4.6 **RIGHT HUMAN RELATIONS <>**

The Broader Context of the Fourth Ray. Right Human Relations, Problems of Humanity, Separativeness, and Inclusiveness.

4.71 **SELECTED QUOTATIONS**

Human Nature and the Spiritual Path. Selected Quotations from the Upper Triad Material. [26 pages]

4.72 **SYNTHETIC TRIANGLES <>**



Selected Quotations

The moment one definitely commits oneself, then providence moves too. All sorts of things occur to help one that would never otherwise have occurred. A whole stream of events issues from the decision, raising in one's favor all manner of unforeseen incidents and meetings and material assistance which no man could have dreamed would come his way.

Goethe

True humility consists not in thinking little of oneself, but in not thinking of oneself at all.

J.D. Hadfield

The law of all things is ultimate perfection, the seeker after reality takes his stand upon that eternal urge which moves all to this ennobled end.

Manly P. Hall

Humility is just as much the opposite of self-abasement as it is of self-exaltation. To be humble is not to make comparisons. Secure in its reality, the self is neither better nor worse, bigger nor smaller, than anything else in the universe.

Dag Hammarskjold

The immortal soul cannot take possession of its temple until the ratiocinative mind has abdicated from its ascendancy, and the heart has been cleansed.

Hermes

If you felt eternity, you would know that you are never separated from anyone with whom you have ever been. You come to a different part of yourself every day, and you think the part that is separated in time is gone, but in eternity it is always there.

If you felt eternity, you would know that what you did to a person and what he did to you is gradually changing. You think it is over and done with, but in eternity what you and he did to each other is always there and always changing and altering. As you grow better, he will act differently and you will act quite differently.

If you felt eternity, you would know that you are always living in your whole life, that it is always changing, though with your eyes you can see only the part you are in now. The present is just a concentration like attending to one thing at a time.

C.H. Hinton

The tendency of the mind is to move in the direction of least resistance.

C.H. Hinton



Selected Quotations

The way of the soul is at once the oldest and the widest of the three ways ... for the soul does more than pierce the veil of matter; it identifies itself both with the veil and with the reality behind the veil. Thereby soul and veil and reality are felt to be one.

W. Winslow Hall

When we come upon infinity in any mode of our thought, it is a sign that that mode of thought is dealing with a higher reality than it is adapted for, and in struggling to represent it, can only do so by an infinite number of terms [realities of a higher order].

C.H. Hinton

There is one common flow, one common breathing: all things are in sympathy.

Hippocrates

The perception and experience of significance comes of really understanding and feeling that 'you are the world', and of having become so completely divested of all the superficial trappings of selfhood and free of all the fears and anxieties of self-centeredness, that you can commit yourself to the flow of the river of life and go along with it.

Stuart Holroyd

The whole material universe is resolvable into waves and nothing but waves. These waves are of two kinds: bottled up waves which we call matter and unbottled waves which we call radiation or light.

James Jeans

The more important causes of bondage are within men's hearts and minds, not outside them. We are prisoners of our fears, our desires, our hopes, and our social interests. We are prisoners of our climate of thought, our prejudices, our background of teaching, our mental limitations, our accepted political, scientific, religious, and philosophical beliefs.

Raynor Johnson

The attitude of the unconscious as an effective complement to the conscious extroverted attitude has a definitely introverted character.

Carl Jung

You live in illusion and the appearance of things. There is a Reality. You are that Reality. When you understand this, you will see that you are nothing. And being nothing, you are everything. That is all.

Kalu Rinpoche



Selected Quotations

With the greater development of man there comes a consciousness of something more than all the forms in which it shows itself. There is a readiness to give up all the visible and tangible for the sake of those principles and values of which the visible and tangible are the representation.

C.H. Hinton

When an inner situation is not made conscious, it happens outside, as fate. That is, when the individual ... does not become conscious of his inner contradictions, the world must perforce act out the conflict.

Carl Jung

Live honestly. Hurt no one. And render to every one his due.

Justinian

In our major religious traditions, the outstanding milestone in the spiritual journey is the permanent, irreversible transcendence of the self center or ego.

Thomas Keating

Tuning ourselves to the infinite is achieved by the way of silence, by the way of meditation, by the way of thinking of something which is beyond and above all things of this mortal world; by giving some moments of our life to the thought of getting in tune with that which is the source and goal of all of us, realizing that in that source alone is the secret of our happiness and peace.

Hazrat Inayat Khan

The chakras are centers of energy which are constantly interacting with one another from hour to hour, and changes in the energy patterns occur as a continuing process. Healing is therefore reflected in changes of rhythm and other basic alterations in these centers.

Dora van Gelder Kunz

Individual reality is essentially illusory. Primarily, objects and events are part of a pattern which itself is part of a larger pattern, and so on until all is included in the ... pattern of the universe. Individual events and objects exist, but their individuality is distinctly secondary to their being part of the unity of the pattern.

Lawrence Le Shan

It's almost impossible to overestimate the unimportance of most things.

John Logue



Selected Quotations

Scientific education in the main is based on statistical truth and abstract knowledge and therefore imparts an unrealistic, rational picture of the world, in which the individual, as a mere marginal phenomenon, plays no role. The individual, however, as an irrational datum is a true and authentic carrier of reality.

Carl Jung

Meditation and visualization, if done regularly and combined with changes in behavior, can produce modifications in the chakra patterns, and these are reflected in the person's health and physical well-being. A genuine transformation can thus be observed.

Dora van Gelder Kunz

To attain the Sanctum Regnum, in other words, the knowledge and power of the Magi, there are four indispensable conditions -- an intelligence illuminated by study, an intrepidity which nothing can check, a will which cannot be broken, and a prudence which nothing can corrupt and nothing intoxicate. To know, to dare, to will, to keep silence, such are the four words of the Magus ... which can be combined after four manners and explained four times by one another.

Eliphas Levi

It is easy to show that in the interaction between body and soul there lies no greater riddle than in any other example of causation, and that only the false conceit that we understand something of the one case, excites our astonishment that we understand nothing of the other.

Rudolf H. Lotze

A man lives not only his personal life as an individual, but also, consciously or unconsciously, the life of his epoch and his contemporaries.

Thomas Mann

The human mind is a faculty in quest of its intuition, of assimilation of being, being pure and simple, sovereignly one, without restriction of essence and existence, or possible and real.

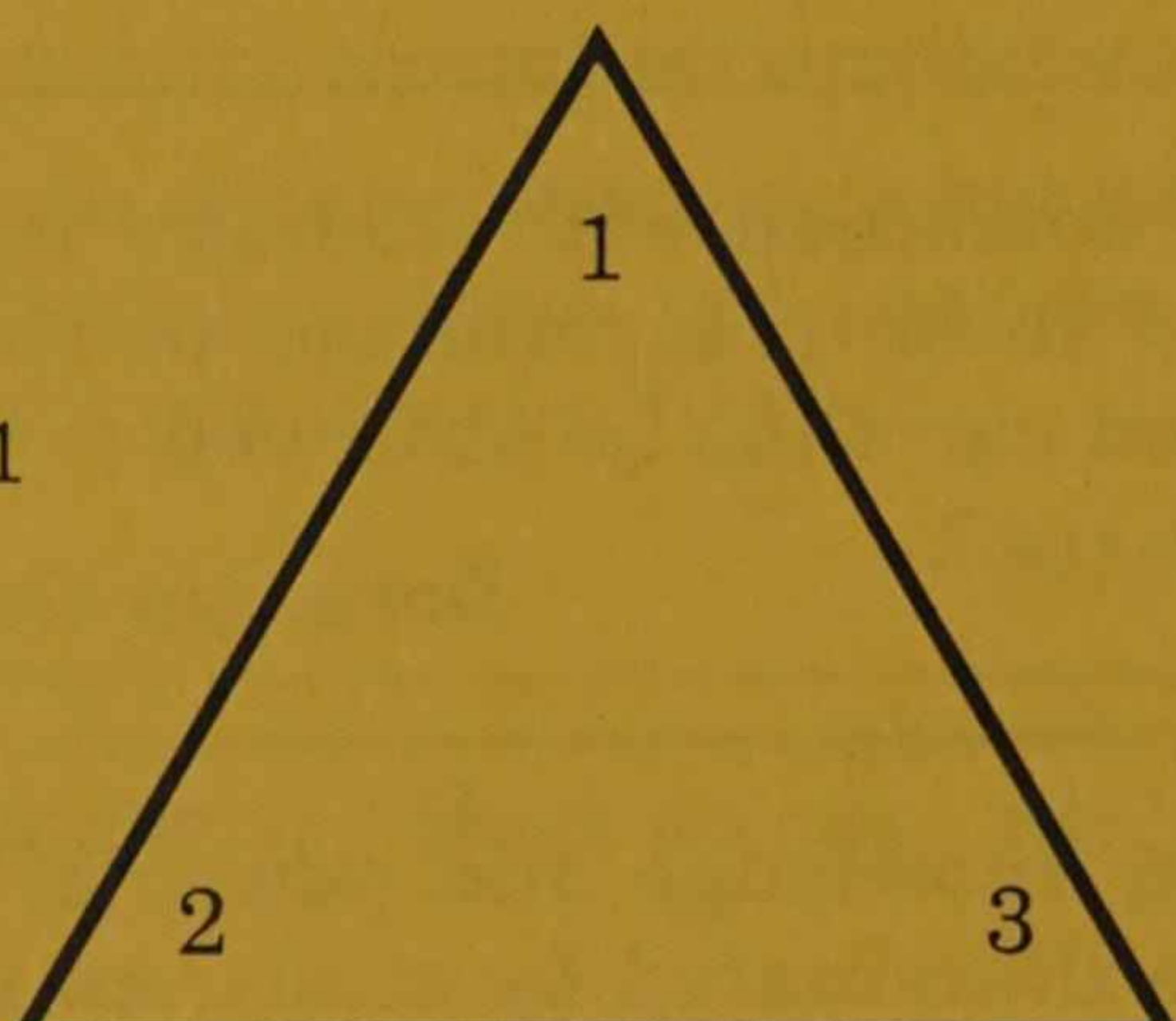
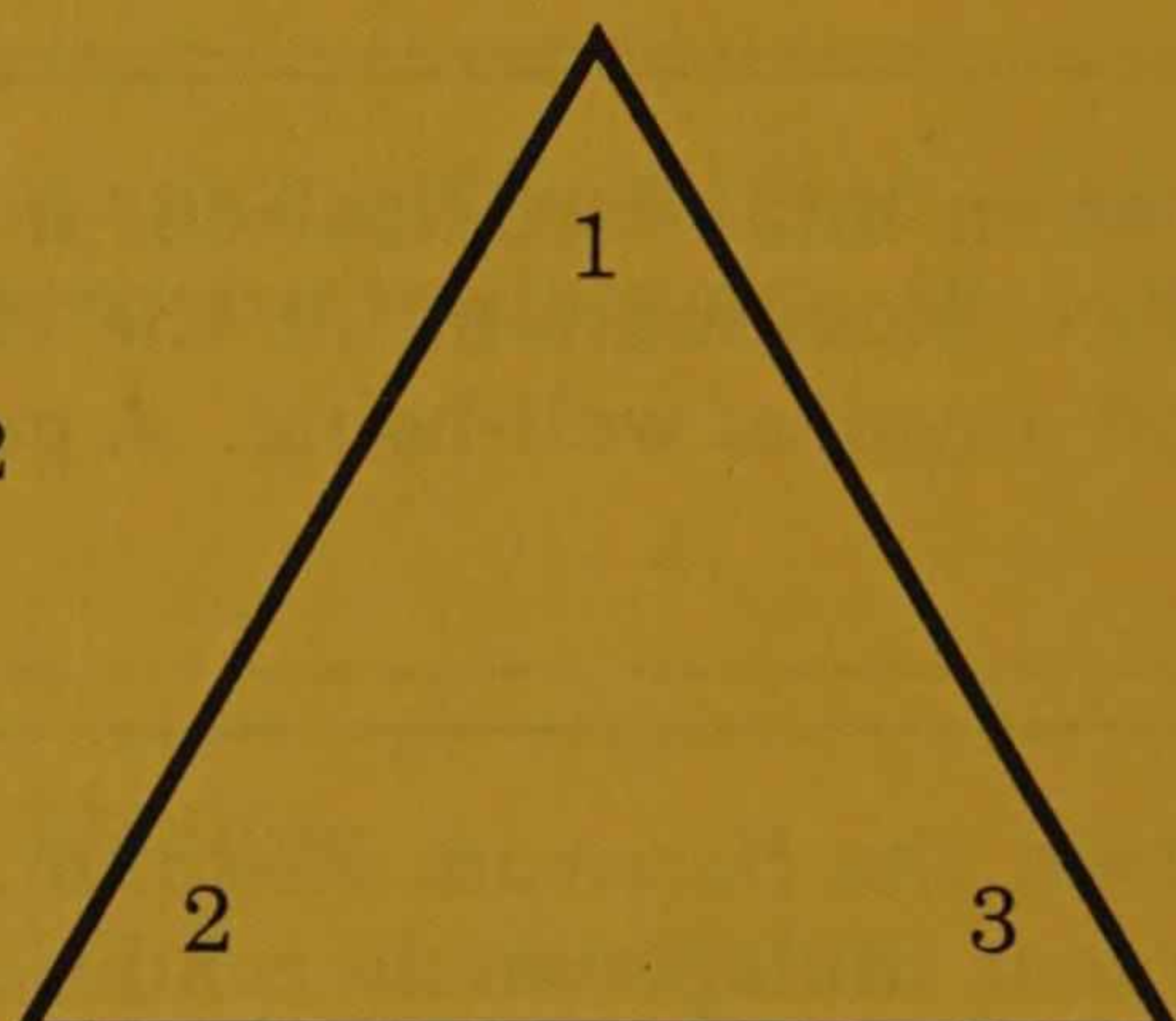
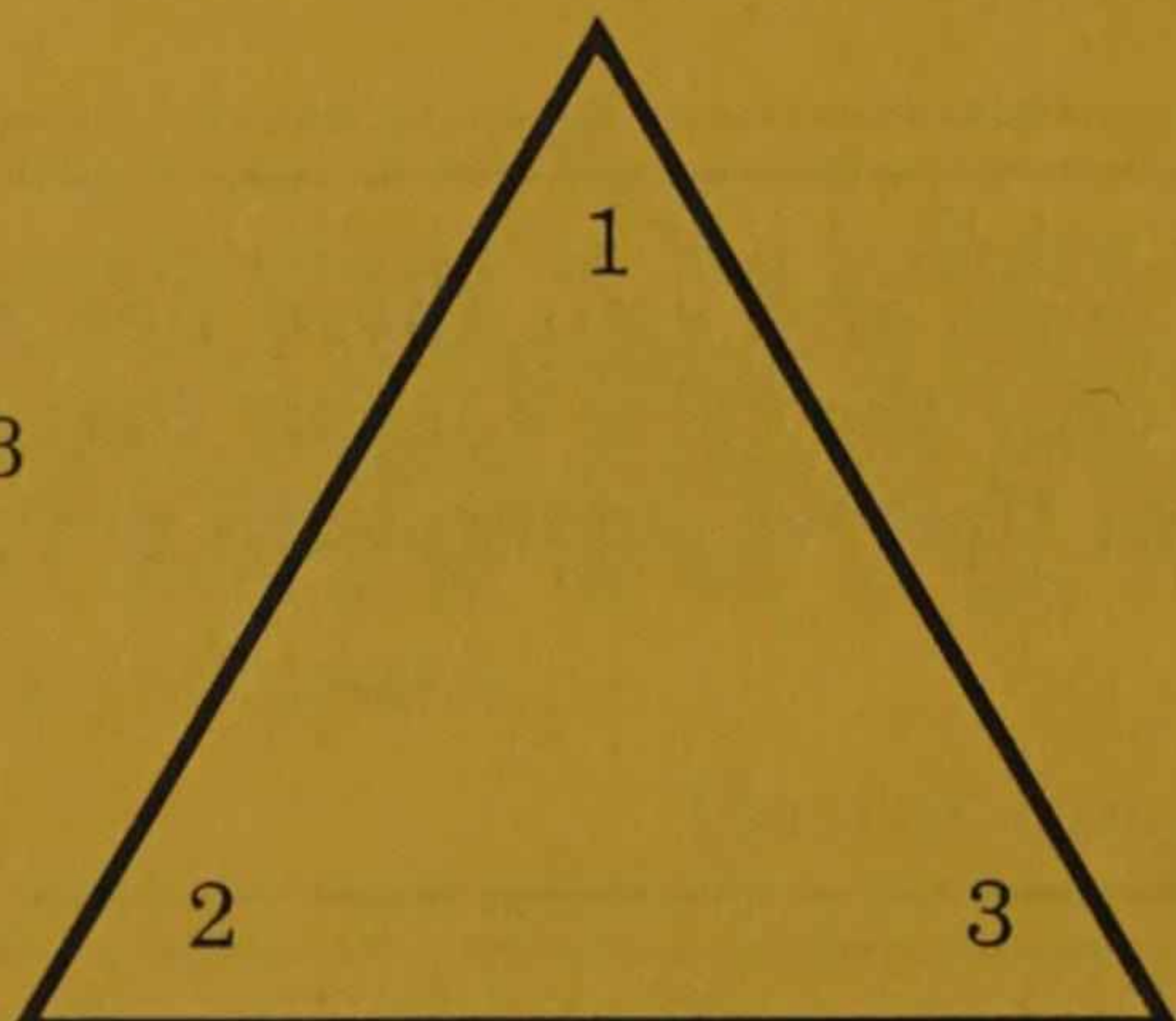
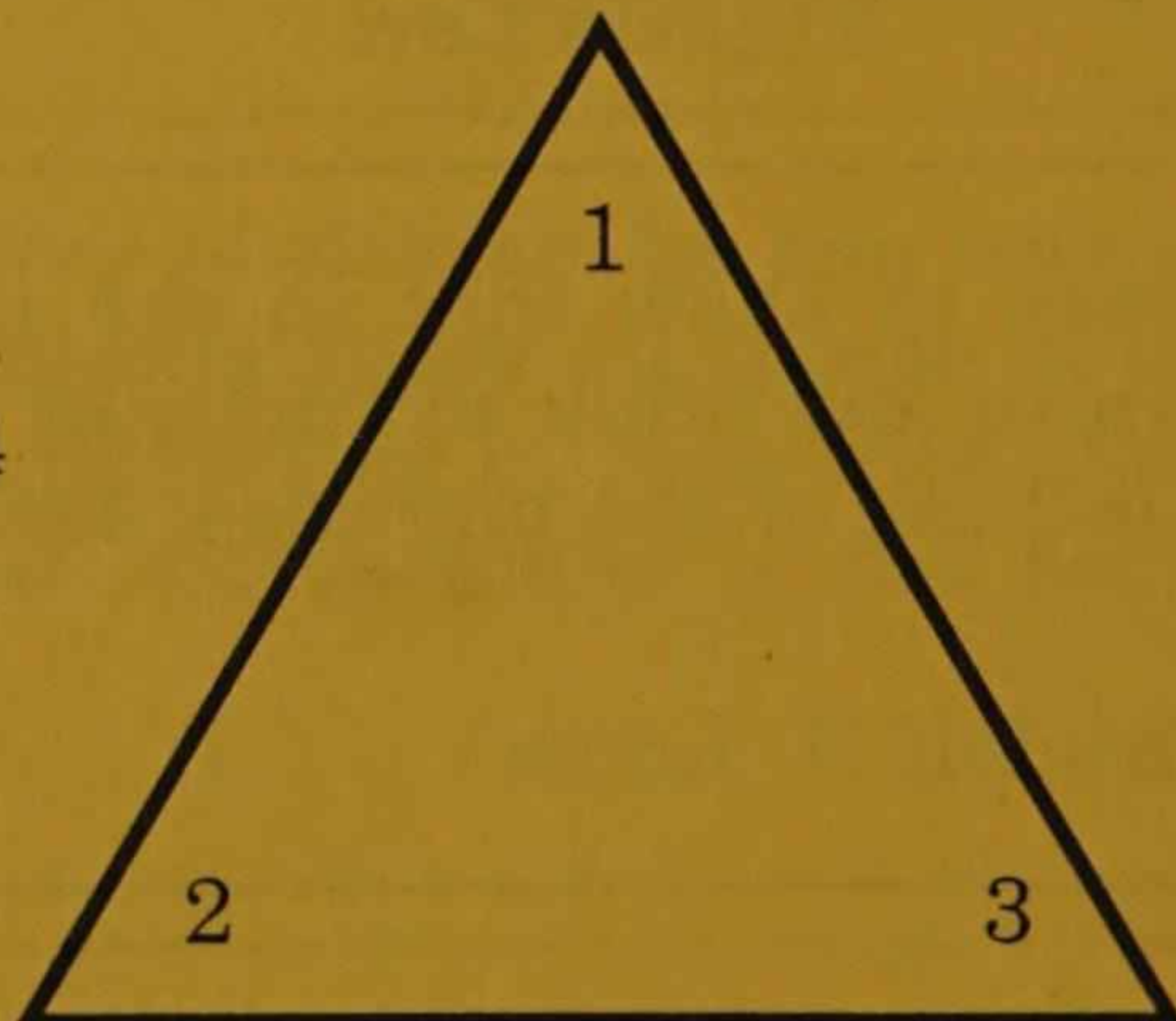
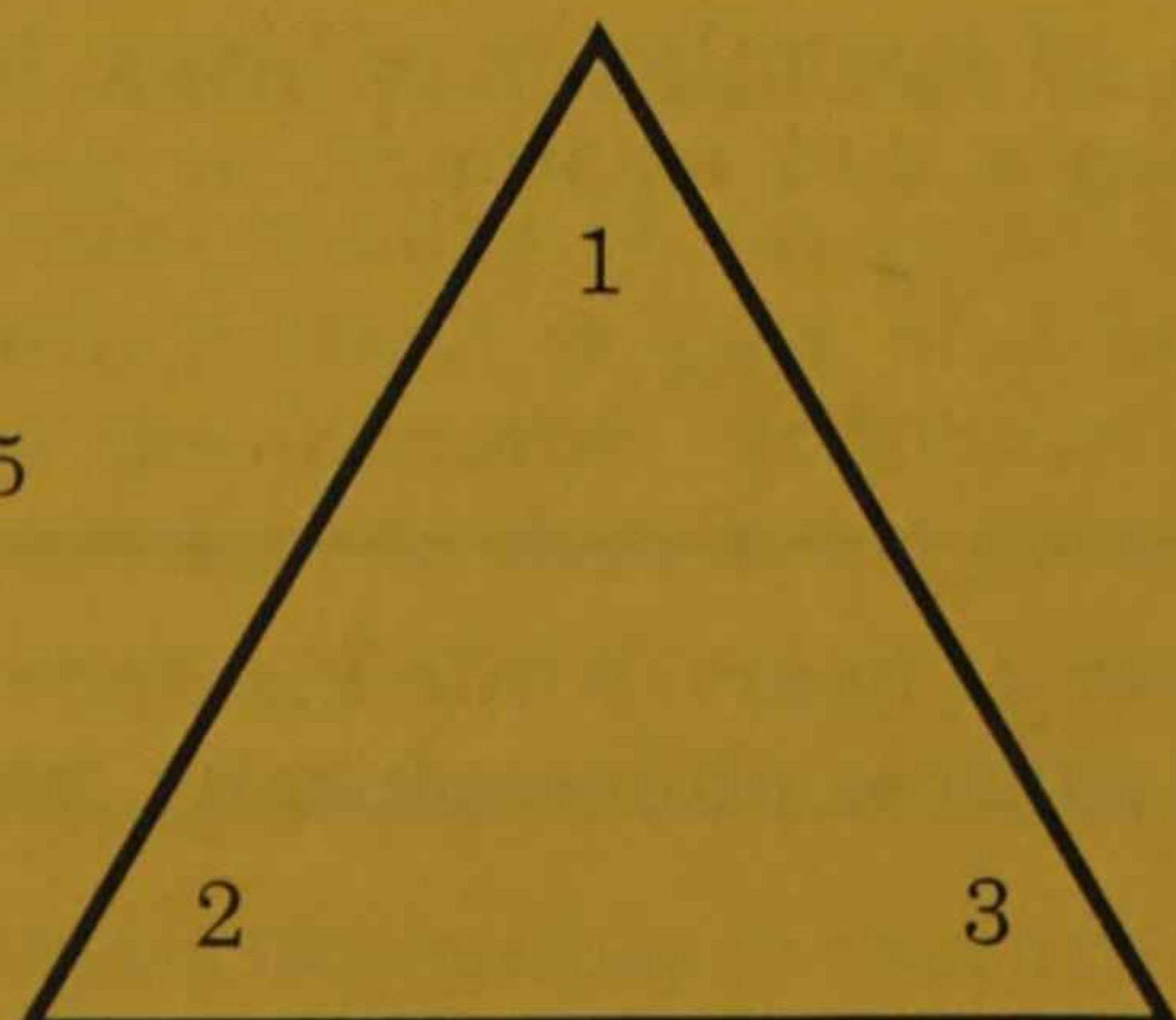
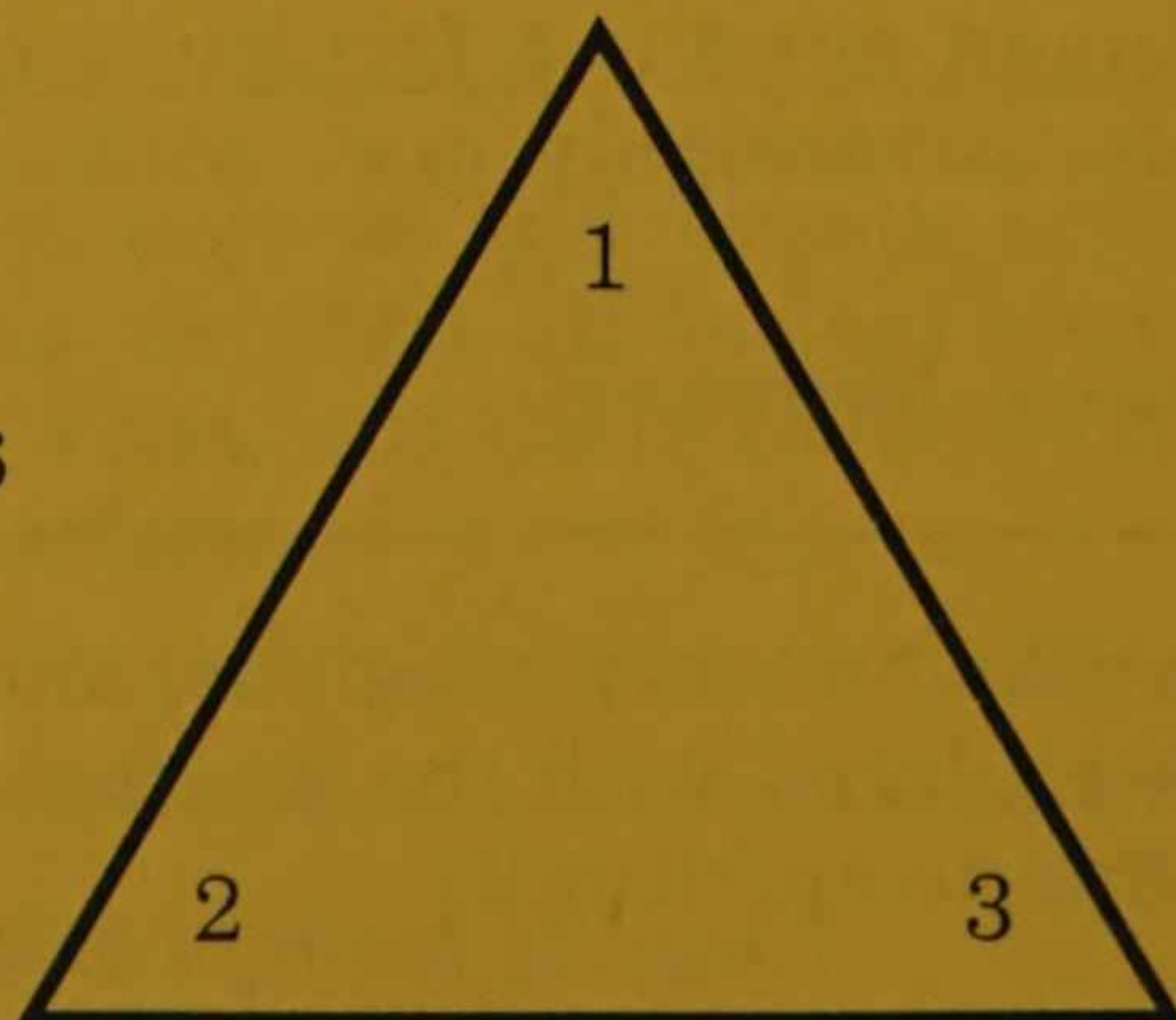
Joseph Marechal

A man may be truly religious, and essentially a believer at heart, while his understanding is sadly bewildered with the attempt to comprehend and express philosophically, what yet he feels and knows spiritually.

James Marsh

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).

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<p style="text-align: center;">Humility</p> <div style="display: flex; align-items: center; justify-content: center;"> <div style="margin-right: 20px;">No. 633</div>  </div> <div style="display: flex; justify-content: space-between; margin-top: 10px;"> Honesty Harmlessness </div>	<p style="text-align: center;">Holiness</p> <div style="display: flex; align-items: center; justify-content: center;"> <div style="margin-right: 20px;">No. 634</div>  </div> <div style="display: flex; justify-content: space-between; margin-top: 10px;"> Happiness Health </div>
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Mantrams - XI

Mantram of the Christ

In the center of all Love I stand.
From That center, I, the Soul, will outward move.
From That center, I, the One who serves, will work.
May the Love of the Divine Self be shed abroad
in my heart, through my Group,
and throughout the world.

The Gayatri

Oh Thou Who gives sustenance to the universe.
From Whom all things proceed, to Whom all things return.
Unveil to us the face of the true Spiritual Sun,
hidden by a disc of golden Light
That we may know the Truth, and do our whole duty,
As we journey to the Source.

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Announcements

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

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

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