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The Upper Triad



A Journal of Metaphysics and Theosophy

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Commentaries

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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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Mysticism and Religion [C-1191]

The mystical dimension of all the world's various religions is essentially the same, the way of heart-unfoldment and evolution in consciousness toward conscious union with divinity (indwelling God-consciousness). The mystical path naturally complements the occult or head-centered path and eventually merges with the occult path to form the esoteric path. But without the mystical dimension, conscious (intelligent) union with God is simply not possible. Thus every spiritual student, of whatever religious or spiritual tradition, ultimately finds himself or herself in the context of inner experience. Thus each of the world's religions properly leads the adherent inwardly to the mystical path.

The role of religion is to provide a mechanism for progressive relationship between the lower self and the higher Self, between the human being and God. There is within that role both a necessary means (encouragement) for the bulk of humanity (the outer journey), a necessary means for the intellectually astute, and a necessary means (encouragement) for those who can take the inner journey (the mystics). Thus organized religion may provide considerable encouragement at the somewhat superficial level of mass consciousness, more meaningful encouragement at the intellectual level, and encouragement in the sense of facilitating the mystical experience (which necessarily transcends the intellect). The mystics who work (journey) within a particular religion, whether they are the outer leaders (priesthood) of the religion or not, nonetheless provide (embody) the subjective essence (quality) of the religion in its higher, deeper sense.

In other words, religion properly provides a framework for mysticism. Though mysticism does not require (organized) religion, religion does require a mystical dimension in order to be effective. Religions that preclude the mystical experience for the few who are able also preclude the broader sanction (proper qualification of the masses). The true mystic may or may not work within the framework of a religion, but most do. Those who do not, work within the framework of universal religion. In the final analysis, universal religion embraces the quality of all God-centered religions and it is the mystical dimension of each that is linked, not the outer details and differences in application (interpretation) (dogma).

Mystics provide a common bond, as they each participate in the same divine approach and embrace the same divine essence (quality), regardless of the particular religious and/or intellectual framework. Because the mystical dimension of each of the world's religions is essentially the same, it draws the various religions (and peoples) of the world together, even while outer differences may tend to or appear to draw peoples and religions apart. Religions are essentially cultural and accommodate the religious needs of the people in some cultural context. The mystical path (tradition) (inner dimension of religion) is non-cultural. Mystics of every faith share a common language (silence) (realization) (the heart) and a common faith based on that realization. Thus there is no separateness among mystics, no sense of separation and no separateness. The mystical approach precludes egoism. It precludes separateness. Because it is based on the heart and the truth from within (without intellectual endeavor).

The mystics in the world are not of the world. They may be misunderstood but their quality of consciousness is generally appreciated. They provide a meaningful bridge in consciousness without even trying.

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Beyond Mysticism [C-1192]

So. What lies beyond mysticism? Is mystical experience a means to an end (ascension), or is it a preparation for returning to the worldly world? In practice, it depends on the person, on his or her character and temperament and values (quality), and on his or her relative place upon the path.

For some, mystical experience is the final stage of the human journey, preparation for ascension, from which the mystic does not return. In these cases, the emphasis is upon embracing the path-that-follows. But for most, mystical experience is merely an interlude, a preparation for returning to the world with some inner, haunting qualification that precludes or at least discourages becoming reabsorbed in worldly affairs or personality-centered interests. Mystical experience is not something that can be dabbled with (which is not true for occult experience). It is something that is either a calling from within or the person is unable to embrace the path.

Most people experience and express themselves in the ordinary sense, through ordinary cycles (incarnations) without recourse to either occult or mystical experience. For those who embark upon the spiritual path, there is generally an alternation of lifetimes devoted to head-centered (occult) and heart-centered (mystical) experience, development, and expression. Eventually, the experience of the heart is broadened to include the head (and the whole person), and in this higher sense (mystical experience beyond the preliminary stages, wherein there is considerable quality and balance), one passes beyond mysticism. The problem is that there is no way of describing what that involves. The process by which one prepares for this is relatively clear, but it is a very private journey and the insight or realization is not generally communicable.

Mysticism is a path and a process of embracing the path. It involves very subtle adjustments in consciousness that facilitate letting go of all the emotional and intellectual baggage that has accumulated over the course of many lifetimes. But beyond mysticism there is another path, one or another of seven paths, each of which takes the soul (and monad (but not the personality)) onward and upward, beyond the wheel of life and death (beyond reincarnation). People who think in personality terms, who attempt to understand the soul in terms of personality experience and personality attributes, in terms of lower consciousness, who think of the higher as merely being more noble but essential an outgrowth of the lower, are thereby unable to apprehend the soul or the mystical experience or the experience that follows. The personality (mind) (ego) does not evolve into the soul. The personality is just a vehicle, a form for experience and expression. Identifying oneself with the personality (ego) (intellect) precludes mystical experience, and precludes understanding mystical experience and what follows.

It is the soul that evolves, not the personality. And the soul is something well beyond what most people perceive it to be, even most spiritual students (whose perception (framework) (imagination) is largely egoistic). To go beyond mysticism, one must pass properly through the mystical experience, which means transcending the lower self entirely, and then, only then, can one perceive of what lies beyond. And then, only dimly, subtly, subjectively. To perceive in conventional terms, through thinking, only creates and sustains the barriers that tend to exist between reality and the world in which people live (sleep). To perceive without (emotional) feeling, without thinking, allows realization of what is beyond the mystical experience. But even so, it cannot be communicated, cannot be rationally embraced.

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Self-Mastery [C-1193]

The evolution of consciousness involves preparatory work in cultivating the personality, building personality strength, developing self-esteem, integrating the personality, etc., but once a person has accomplished this, then either a person is absorbed at the personality level (through personality-centeredness (ego) (over-development of the intellect)) and/or the attention is naturally drawn to the spiritual path.

When one embarks upon the spiritual path a major focus is refinement of the personality, integration, and subsequent alignment of personality and soul, but the real work involves self-mastery, actually conquering the entirety of the lower, personality nature, and cultivating the personality as an effective and responsive instrument for higher consciousness. Without embarking on the process leading to self-mastery, the personality itself dominates and thereby precludes any serious spiritual work. When one embarks upon the way, there is a continual evoking of the lower nature, so that the darkness of that lower nature is progressively revealed (brought to the surface (conscious awareness)) and gradually conquered. Until such time as the spiritual student has conquered the desire (lower) (independent) nature (at physical, emotional, and mental levels), the student cannot be very effective or responsive to higher impression, because the "noise" of personality-centeredness (ego) precludes realization.

Development (personality cultivation) is the preliminary process and goal. Self-mastery is the intermediate process and the goal of spiritual development. And beyond self-mastery is transcendence. But many lives can be consumed and dedicated to the process of self-mastery. The personality (the form) (matter) (ego) is potentially very strong, and is inherently separative, independent, and defensive of its assumed central role. Even when the student understands intellectually that the personality must be conquered, the ego invariably deceives the waking-consciousness into thinking that it (ego) is the soul and consequently much of the process is wasted in ego-generated activity. But eventually there begins a sense of distinction between the personal energy (character) (flavor) (tone) of the personality (ego) and the impersonal (transpersonal) energy (character) (flavor) (tone) of the higher Self.

Virtually everything in metaphysics and theosophy and the esoteric philosophy is devoted or related in some way to the process of tempering the lower self and achieving self-mastery (and subsequently with yoga or union). Yet the vast preponderance of metaphysical students and spiritually-minded people, sincerely devoted to the path as they understand it, remain largely asleep and absorbed at the personality level (they are simply absorbed in a spiritually-minded way). Thus the process of self-mastery is fundamentally a matter of tempering the personality and awakening to the higher Self, in practice (actuality) and not merely intellectually. The role of the ego is to prevent this from happening, and it will accomplish its goals in whatever ways it can. The ego is very subtle. It will appear to be facilitating spiritual growth and progress all the while undermining any threat to its own (artificial) existence. It will maintain control of the waking-consciousness through any means it has, and is remarkably successful.

The struggle toward self-mastery, then, is the struggle toward tempering the personality and the transcending the ego. It is generally long and arduous. It is so hard to wake up. It is so easy to go back to sleep. The levels of deception are many and varied, but eventually there is appreciable progress and the ego and lower self are eventually mastered.

Personality Transcendence [C-1194]

Once the personality (lower self) (human nature) has been refined, on physical, emotional, and concrete mental levels, once the personality has been properly cultivated and properly integrated so that there is the possibility of alignment of personality and soul, then one must embrace the process of personality transcendence that leads through alignment to and beyond self-mastery.

The process of personality transcendence builds upon the preliminary and intermediate disciplines and focuses primarily on the student becoming truly (non-superficially) aware of the personality presence and passing beyond discipline (without losing it) to actually embracing the higher Self. If one is not fully aware of the personality nature and the subtleties of the ego, if one does not actually realize the distinctions between personality and soul, then one will continue to deceive oneself throughout the attempt to embrace this process. But as one becomes aware of all of the indications of personality (ego), and as the personality becomes further purified and refined in consciousness, one begins to sense the energy and quality of the soul itself (rather than deceiving oneself into thinking that the more noble part of the personality is the soul).

The process of personality transcendence does not destroy the personality, but it does destroy the personality as a limiting factor. As the personality is transcended, it no longer appreciably impedes the alignment of personality and soul. As the personality is transcended, it gradually ceases to be an independent factor. As the personality is transcended, there is no more reversion to rationalization or reasoning or reliance on feelings at the emotional level. The personality becomes a willing, responsive instrument of expression (service) (sharing of qualified energy), in fact (not merely intellectually) and substantially (not merely incidentally). The personality is then able to clearly reflect the higher feelings (insight) (intuition) of the (higher) Self (without distortion or personal bias).

Personality transcendence follows eventually from personality transformation. Transformation refers to the changes that take place in the personality at the material and process levels of consciousness. Transcendence refers to going beyond transformation to actually embracing that which is higher. Transformation is a necessary but not sufficient prerequisite for transcendence. Another implication of the process of personality transcendence is that the personality and ego are inherently material and empirical, while the soul is inherently spiritual and transcendental. Many people are spiritually-minded yet remain largely materially focussed on more subtle levels. Through personality transcendence, the (alchemically) transformed personality loses its material attachments and becomes amenable and responsive to higher energies and forces (applied energies).

There is actually another, more subtle dimension to this process. The soul is both immanent and transcendent. In cultivating and transforming and conquering and transcending the personality, the student not only transcends the personality as a personality but embraces the immanence of the underlying reality (the soul on its level). But the method is transcendence. If one merely embraces (apparent) immanence, then one will be absorbed at that level and never reach the underlying reality. But if one embraces transcendence, then one can also embrace immanence. The distinctions are necessary even as one transcends distinctions.

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Approaches to Yoga [C-1195]

All of the preliminary approaches to yoga involve schools and teachers of some kind or another, and are necessary, but as the student progresses through the various stages and levels of yoga practice, over the course of several (or many) lifetimes, the student must eventually and necessarily become more and more reliant on inner, higher guidance. The role of the various schools and teachers, is, properly, to facilitate preparation and to provide (proper) encouragement.

The intermediate and advanced stages of yoga practice rely on the preliminary work and are necessarily more difficult, and they are more a matter of the student learning the techniques based on inner experience rather than outer teachings. In the broader sense, yoga encompasses the physical disciplines that most people think of as yoga, the psychology of yoga which extends the practice from merely physical to a broader context, and finally a spiritual dimension that does not properly rely on (but does not preclude) any religious practice.

Yoga is very much more than it appears to be to most people, and there are many approaches, many traditions. A proper yoga school embraces all three dimensions. Its teachers take into consideration the character, temperament, and values of each student and adapt or tailor the process and techniques appropriately. The various racial forms are different in subtle ways as well as superficially, and so yoga techniques that are suitable for one racial form may not work as well for another. Much depends on the previous training and abilities of the student. For some, the physical discipline is very necessary as it lays a foundation for more serious work. But for others the physical discipline has already been achieved (in earlier stages) and the lessons incorporated so that less physical approaches are needed. The physical emphasis produces strength on emotional and concrete mental levels as well, facilitating refinement on those levels and leading to integration and allowing subsequent alignment. But once one is past a certain point, the physical focus must necessarily pass below the threshold of consciousness. One does not then neglect the physical, but one simply emphasizes the emotional and concrete mental aspects (work).

Most approaches to yoga utilize some physical discipline and meditation practice. Yoga is, ultimately, a matter of higher union and is common to both Eastern and Western traditions. Thus yoga practice involves various stages of preparation and leads to the techniques that enable one to go within without the encumbrances of worldly (ego) focus. Proper discipline without meditation is merely healthy but not necessarily progressively so. Meditation without discipline is likewise relatively ineffective. But discipline and meditation, properly balanced, with an understanding of the path (process) and goals, lead more effectively to the higher, deeper practices. In other words one can be involved in either or both discipline and meditation merely superficially, but real progress occurs where both are embraced, and neither are embraced superficially.

So. Depending on the framework, there may be a single approach (hatha yoga), three stages (physical, psychological, and spiritual), seven schools (raja, karma or buddhi, jnana, hatha, kundalini or laya, bhakti, and mantra yoga), or the three and eighteen (three times six) of the Bhagavad Gita. And there are, ultimately, the Yoga Sutras of Patanjali. In some sense these distinctions are helpful, in another they are entirely unnecessary.

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Imposition [C-1196]

Imposition is defined as the condition or process of imposing upon someone (or some other lifeform), of unnecessarily limiting or constraining someone, of unnecessarily violating the freedom or condition in consciousness of another human being, through imposition of values, atmosphere, force, or other constraints or limitations. Imposition is one of the two general categories of crimes (the other being dishonesty). Meeting parental or professional responsibilities is not necessarily a matter of imposition, but it should be a matter of considerateness.

Two of the determining factors are necessity and reasonableness. Sometimes one cannot avoid imposing upon others. Sometimes it is reasonable to do so. But one should ever be considerate of others, and if it is necessary to impose, then one should proceed with apology and consideration, to minimize the degree and extent of the imposition. There are some conventions which are reasonable impositions, e.g., establishment of rights-of-way in the interests of order and safety, the establishment of reasonable taxes in the common interests. But much

that is imposed through common or democratic convention constitutes unnecessary and/or unreasonable imposition. The democratic process (majority rule) is certainly (generally) preferable to most other alternatives (e.g., dictatorship), but the imposition of democratically established constraints is not necessarily necessary or reasonable.

Respecting individual rights is still relatively important. Appreciation for individual and group differences (in character, temperament, and values) should be part of the process. But the question is where is the fine line between one individual's (or group's) rights and those of another. If one person likes quiet and another prefers noise, then what constitutes imposition. As a general practice, relatively coarse people tend to impose their energy and forcefulness (values) upon others, while relatively refined people tend to accept the presence of relatively coarse people, without being averse (without even being tolerant (because tolerance implies judgment)). But in the final analysis, the spiritual student (evolving human being) must learn to respect the rights and interests and freedoms of others and not impose upon them, even while being imposed upon.

Any force unnecessarily applied to others (people) (humanity) (animals) (the earth) is a crime of imposition. Imposition includes many of the conventional crimes (murder, rape, assault, robbery, etc.) as well as the moral (ethical) crimes of intimidation, coercion, preemption, preclusion, deception, lying, etc. And there are (somewhat) lesser crimes of imposition, such as discourtesy and rudeness, violating the peace and quietude with unnecessary noise. In each instance, imposition is a matter of projecting energy through force upon the environment or psychic atmosphere in a way that is counter-evolutionary, or not in accordance with the principles of the evolutionary path. This may be conscious and deliberate or it may be unconscious and indeliberate, but imposition is a crime in either case. The extent of the crime is the extent of the imposition, the extent to which another's freedom, rights, being, etc., have been imposed upon, the extent of the harm thus engendered.

Some may rationalize that some action (e.g., noise) does no harm and is therefore of little or no consequence, yet in the higher order there is harm resulting from every instance of unnecessary and unreasonable imposition. The worldly world is a world of harmony through conflict, of people imposing their wills upon others, but gradually learning to temper the process and tendency.

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Myers-Briggs Typology [C-1197]

The Myers-Briggs Type Indicator is a test based “on the assumption that individuals differ in their preferences in perception and judgment.” It purports to measure “the four sets of traits postulated by C.G. Jung, namely extraversion-introversion, sensing-intuiting, thinking-feeling, and judgment-perception.” A person’s type “is designated by the letters of his or her predominant mode in each of the categories.” The sixteen “types” are ENFJ, ENFP, ENTJ, ENTP, ESFJ, ESFP, ESTJ, ESTP, INFJ, INFP, INTJ, INTP, ISFJ, ISFP, ISTJ, and ISTP.

The Myers-Briggs typology is an artificial system of character and temperament “types” based upon observation, rationalization, deduction, inference, and conclusion. Although artificial, it still has some (inferred) naturalness and therefore has some (modest) validity. The value of Myers-Briggs lies in the extent to which relationships between the various (artificial) types are understood. A “good” artificial system is one that has some underlying naturalness, even if the authors remain unaware of the underlying reality. Thus, as long as the student is aware of its limitations, the student can learn a fair amount about human nature, character, temperament, behavior, etc., through this system.

Individuals do differ in their preferences, conscious and otherwise, in perception and judgment. The four sets of traits considered by C.G. Jung, properly measured, to the extent that that is possible, are reasonable indications of preferences. The question is to what extent a person “is” one or another of these types. In a natural system, like the seven rays, once a person achieves personality integration the “type” is definite, and based on the personality matrix, i.e., predetermined. While each of the seven ray energies are present to some extent, one will dominate. This is not a matter of circumstances, but a matter of predetermination. As circumstances vary, the balance of seven ray energies being manifested will also vary, but the core personality ray will continue to qualify the overall personality.

In the Myers-Briggs system, as in all good-but-artificial systems, a person has varying degrees of “preference” in each of the four sets of traits. Indeed, in some cases there is balance between a set of traits, so that a person can be equally one and the other. As circumstances vary, so do one’s preferences, although there are some general tendencies and preferences that may tend to predominate. In application, Myers-Briggs typology can be useful in understanding these preferences and how various “types” tend to relate to one another, but the student should not become a victim of the system and act in accordance with the type. And the student should realize that each of the sets of traits are defined in a particular context, e.g., judgment and perception are defined particularly in the context of the author(s) of the system and may not “mean” what these words generally convey. Thus the student is urged to study the system and understand its various limitations and constraints before applying results.

One of the fundamental limitations of any artificial system is that it pertains to personality-level observables. As long as a person is living predominantly at the personality level, and as long as the system has some underlying merit, then the results may have some value. But a person who is living between the personality level and the soul level will not be properly categorized in an artificial system, nor even in a natural system like astrology, that is personality-centered.

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Vegetarian Diet [C-1198]

There are many reasons that various vegetarians may give for why they embrace their particular diet, but ultimately there is only one reason that works for the spiritual student. It simply feels right.

Some say that a (properly balanced) vegetarian diet is more healthy, and this is true. Some say that it is a matter of energetics. This may also be true. Some say it is wrong to kill (and eat) animals (animal flesh), and this is generally true (but it is also a matter of consciousness and conscience). But whenever one relies on beliefs and arguments (rationalization) there are naturally counter-beliefs and counter-arguments, some or all of which may be reasonable and therefore not inherently conclusive. Thus a choice of diet should be a matter of individual conscience and not imposed by others or even by convention.

Even so, there is a matter of consciousness. A vegetarian diet does not, in itself, convey higher consciousness. A vegetarian is not inherently any better (or worse) than a non-vegetarian, though the vegetarian tends to be, naturally, and in some ways, more healthy. But a vegetarian diet does allow something that a non-vegetarian diet precludes, and that is an adjustment in consciousness that facilitates depth, growth, and understanding, at some level. It is, for the spiritual student, a practical matter of what is necessary for progress, at whatever stage the student may have realized. At some stage, the student must be concerned about refinement and the relative coarseness of the (animal) body must be overcome. A vegetarian diet allows this. A non-vegetarian diet precludes this. But until the student reaches the point where the diet becomes a limiting factor, there is no compulsion for a vegetarian diet (unless there is also a matter of conscience (based on previous experience)). Considerable growth generally occurs before one becomes vegetarian, and considerable growth generally occurs thereafter. But there are limits to how far one can go without becoming vegetarian.

In the occult or metaphysical (psychic) perspective, the effects of a non-vegetarian diet are quite obvious to the properly trained observer. The animal (flesh) matter consumed sustains the relative coarseness of the body and induces and sustains effects (limitations) on etheric and astral (emotional) levels, but not directly on concrete mental levels. The animal magnetism encourages the human being to remain at the animal level and feeds or encourages the animalistic tendencies within the human nature. Much of this can be tempered without becoming vegetarian (i.e., there are many "nice" people who eat flesh foods), but there are necessarily limitations. And although becoming vegetarian facilitates further progress, unless the person has achieved some complementary work (e.g., through meditation), there is not likely to be any substantive difference in consciousness (i.e., there are some "not-so-nice" vegetarians). So ultimately it is a matter of there being work to do that includes becoming naturally vegetarian. Thus being (becoming) vegetarian is (ultimately) necessary, but not, in itself, sufficient.

There is no need to deny the existence of the human animal. The body is necessary to human experience at this level. But the body needs to be cultivated as a vehicle suited to the expression of higher consciousness, and that means tempering the animal nature to a considerable extent. It is a matter of resonance, of responsiveness to higher impression, a matter of being refined and able to wield (express) (share) safely the higher energies and forces. It is a matter of becoming and then being what one truly is.

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Healing and Karma [C-1199]

The healing process can never be effectively dissociated from the karmic process, since all consequences are a matter of cause and effect relationship (karma). Thus attempting to heal someone (oneself) without embracing the karmic factor (learning, growing, adjusting) is ultimately fruitless. One can treat the effects with (potentially) some (superficial) success, but real (enduring) solutions come only through addressing the role of consciousness. It is consciousness that creates effects. And it is consciousness that allows healing to take place as the experience is properly assimilated.

Any sort of disease or injury has its roots (causes) in consciousness, in attitudes, in behavior, in feeling, in thinking. Oftentimes the roots come from previous lifetimes and so the correlation of cause and effect is not so easy to discern. And consequences are rarely the result of single causes, and so the matter is generally complicated, particularly so if one tries to unravel the details. Fortunately, the details are not so important. What matters is understanding the intended lesson, as every consequence conveys opportunity for growth in consciousness. And every injury, disease, or suffering is a signal and opportunity to be more open to understanding.

The law of karma is the law of evolution, the means through which one learns the intended lessons and grows in consciousness. Every action on every level of human (personality) consciousness is a sending forth of creative energy that must ultimately return with consequences. Under law, those consequences are suited to both the original causes and the current condition in consciousness. In effect, action upsets the balance and through consequences the balance is restored. In the process are many lessons and much opportunity for growth through assimilation of experience. If one "acts" in accordance with the evolutionary flow then the consequences will simply (non-painfully) facilitate growth in the direction of that flow. If one "acts" not in accordance with the evolutionary flow, then there is disharmony resulting (potentially) in disease or injury that awakens the person at some level (often unconsciously) and encourages both assimilation of experience and suitable adjustment in consciousness. Through cause and effect relationships one (consciously or otherwise) learns how to work harmoniously with the evolutionary patterns.

But wherever disease or injury "happens" there is a condition that is not in harmony in some sense or context. The context may be individual or broader, involving the group or the race as a whole. But the intention is restoration of harmony, through learning (healing). Healing energy is always available. It is simply a matter of being properly responsive and receptive, which means being able to assimilate the experience. If the lesson is learned and the (intended) adjustment is made in consciousness, then one is healed (at that level) and one proceeds on to the next experience. If the lesson is not learned and the (intended) adjustment in consciousness is not made, then the condition (disease) continues or is compounded. If one merely treats the effects, and this appears to be successful, then either the lesson is really learned (on some level) or the underlying force will emerge in another way at another time, and, generally more dramatically.

This world is a world of harmony through conflict. People learn through experience and expression, through engaging the karma of life in this world. Disease, injury, suffering, etc., are only necessary to the extent that one is asleep and needs to awaken to some higher, deeper realization in consciousness. Thus one eventually approaches and embraces harmony.

Centeredness [C-1200]

There is also a matter of being properly centered, being poised in the sense of being responsive to inner guidance (conscience) (intuition), instead of being distracted by or involved (entangled) in personality-centeredness. One of the fundamental problems of centeredness is the inherently deceptive nature of the ego. One usually believes that one is properly centered, even when one is not, because the ego wants to retain its hold over the personality experience. But one eventually learns to discern the difference between the false centeredness of the ego and the higher, deeper centeredness.

Life in the ordinary world is fundamentally personality-centered, a matter of being engaged in the (material, egoistic) world and being relatively unresponsive to higher impression. This facilitates experience and expression at the personality level and all that that implies. This is necessary for developmental experience, over many lifetimes, but ultimately, as the student matures in consciousness, the hold of the world begins to loosen and the student needs to become centered or focused in a higher, deeper place. The challenge then becomes how to become so centered without losing the ability to function effectively on practical (worldly) levels, i.e., how to not go back to sleep in the mundane world. It is fundamentally a matter of learning to discriminate between the higher and the lower and of aligning oneself with the higher. It is also a matter of letting go of the lower.

Life for the spiritual student is therefore a continual struggle or challenge, for while the ordinary human being is wholly immersed in the mundane world of the senses (personality, ego), the spiritual student must live in two worlds, simultaneously, and effectively so. The spiritual student must become centered in that higher, deeper place, and then learn how to serve effectively in the outer world without being compromised. This generally means remaining somewhat otherworldly, so that one does not lose the inner focus. It is inherently easier to deal with the outer world from the higher centeredness than it is to deal with the higher center from the lower worldly place (in fact, it simply cannot be done). The student must choose the higher, deeper place. And from that center, relate effectively to the lower world (humanity in manifestation). The real connection with humanity is in the higher place, not in the outer (superficial) world.

Meditation is crucial to this process but not sufficient. There must also be determination and persistence, for meditation alone can become relatively superficial and the student can go back to sleep (without realizing that that has happened). The student must find the inner place (center) and allow that place (its character and nature) to dominate the waking consciousness. Otherwise the student will simply go back to sleep. Which is inertia. Which is comfortable at the personality (ego) level. And the lower cycle will repeat itself. But eventually, when the student is properly centered, the cycle will be fulfilled and a new, higher cycle will begin.

As one becomes properly centered (in the higher, deeper sense), then one naturally embraces and expresses the higher energy (quality) and one is naturally and substantially misunderstood, however unconsciously, by those who cannot relate to that inner experience. The student does not separate himself (herself) from humanity. To the contrary, through the center there is a much stronger connection with humanity, but it is a connection at the higher, deeper level. But it does mean that the student no longer conforms blindly (unconsciously) to worldly expectations.

List of Topical Issues - 5

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 5.

5.1 KNOWLEDGE

The Basis for Understanding. Knowledge, Aspects of Knowledge, Understanding, Interpretation, and Wisdom. [34 pages]

5.2 SCIENCE

The Quest for Objective Knowledge. Science, Matter and Energy, Matter, Energy, Energy Fields, Space and Time, and Chaos. [52 pages]

5.3 MIND

The Instrument and Processes. Mind, Aspects of Mind, Thinking, and Aspects of Thinking. [42 pages]

5.4 PERCEPTION

The Delusion of the Senses. Perception, Maya, Glamour, Illusion, and Detachment. [40 pages]

5.51 PSYCHOLOGY - 1

The Science of Personality. Psychology, Aspects of Personality, Acceptance, Normality, and Objectivity. [44 pages]

5.52 PSYCHOLOGY - 2

Perspective, the Long View, Sleep, Egoism, Aspects of Egoism, and Practical Psychology. [54 pages]

5.6 EDUCATION <>

The Human Context. Education, Teaching, Formal Learning.

5.71 PSYCHOLOGY AND SUFISM - 1

Meditation, Psychology, and Sufism. First series of articles by K.M.P. Mohamed Cassim. [48 pages]

5.72 PSYCHOLOGY AND SUFISM - 2

Meditation, Psychology, and Sufism. Second series of articles by K.M.P. Mohamed Cassim. [38 pages]



Selected Quotations

Be patient, and the answer will be revealed.

(Chinese Proverb)

Everything is as it should be at each moment.

The Mother (Sri Aurobindo Ashram)

We should start our prayer by a meditation upon the divine law which rules the universe. We should offer our unreserved and willing obedience to this law. The, and then only, should we invoke the power of God, and our first request should be for understanding.

(Society of the Inner Light)

If the wrong man uses the right means, the right means work in the wrong way.

(Unattributed)

To glimpse the long view and keep a sense of proportion enable us to rise above the immediate difficulties and maintain a measure of detachment, as does the recognition that only through suffering is inner strength developed.

Nancy Magor

To take even one facet of truth each day and dwell upon it, and strive to live by it, has a miraculously transforming effect on one's inner and outer life. Never begin a day without first anchoring the mind to some guiding principle of truth.

Daya Mata

In nourishing the heart, there is nothing better than the lessening of desires.

Mencius

If we have learned how to live properly and calmly, we will know how to die in the same manner.

Michel Montaigne

What truly and really exists is Brahman, the one absolute being; the world is false, or rather is not what it seems to be; that is, everything that is presented to us by the senses is phenomenal and relative, and can be nothing else. The soul again, or rather every man's soul ... is in reality nothing but Brahman.

F. Max Muller



Selected Quotations

Reality negates all laws; it can be comprehended in the awareness of the exception.

Agama Sutras

The first of these qualifications is discrimination; and this is usually taken as the discrimination between the real and the unreal which leads men to enter the Path. It is this, but it is also much more; and it is to be practiced, not only at the beginning of the Path, but at every step of it every day until the end.

At the Feet of the Master

Without attachment, constantly perform action which is duty.

Bhagavad Gita

Watchfulness is the path to immortality, and thoughtlessness the path to death. The watchful do not die, but the thoughtless are already like the dead.

Dhammapada

Perfection in Yoga is not achieved by wearing the apparel of a yogin, or by talking about it. Practice alone is the means to success.

Hathayoga-Pradipika (I,66)

We shall strike vanity with Truth and bring it to naught.

Koran

It is divine philosophy alone, the spiritual and psychic blending of man with nature, which, by revealing the fundamental truths that lie hidden under the objects of sense and perception, can promote a spirit of unity and harmony in spite of the great diversities of conflicting creeds. Theosophy, therefore, expects and demands from the Fellows of the Society a great mutual toleration and charity for each other's shortcomings, ungrudging mutual help in the search for truths in every department of nature -- moral and physical. And this ethical standard must be unflinchingly applied to daily life.

Lucifer (TS)

Let the Brahmin, after he has examined all these worlds that are gained by works, acquire freedom from all desire. Nothing that is eternal can be gained by what is not eternal.

Mundakopanishad



Selected Quotations

At our present stage all but a handful of us are caught, to varying degrees, in these cross currents both within our own nature and in the world. Life weaves an ever-changing, on-ward-moving pattern which implacably forces all things upwards out of the density of matter, and seemingly strange means come into play to bring about the necessary ends.

Nancy Magor

The more you are able to work in a spirit of detachment, the closer you come to working for God rather than for yourself, the less strain there is on your nerves. You do not worry about things so much, and therefore you do not get too confused, so mixed up, so tired.

Thomas Merton

Humility is the foremost act of worship.

Muhammad

What is great in man is that he is a bridge and not a goal.

Nietzsche

Either flee from people, or laugh at the world and the people in it, and make a fool of yourself in many things.

Abba Or

Discipline cannot be effective until a certain spontaneous orientation has occurred.

Arthur W. Osborn

Education is undergoing important transformations. From a relatively external process of pouring in facts, it is increasingly becoming a process of evoking the deeper, generative possibilities that lie within the individual.

H.A. Overstreet

The inner man is the substantial reality; while the other one is only an apparition.

Paracelsus

This flight consists in becoming like God, and this assimilation is the becoming just and holy with wisdom.

Plato



Selected Quotations

The great ones live in the world of being; man lives in a world of limitation and confusion. Being is simple; becoming -- that hope-giving process in which we are all engaged -- is complex and imprisoning. But we can begin to hasten our steps out of the complexities ensnaring us by bringing a greater simplicity into the small everyday things of life -- letting go the lesser, so that more worthwhile things are given room, and by reaching up ... towards the great and simple principles which are real and lasting.

Nancy Magor

There is a pervasive form of contemporary violence ... and that is activism and overwork. The rush and pressure of modern life are a form, if not the most common form, of its innate violence.

To allow oneself to be carried away by a multitude of conflicting concerns, to surrender to too many demands, to commit oneself to too many projects, to want to help everyone in everything, is to succumb to violence.

The frenzy of our activism neutralizes our work for peace. It destroys our own inner capacity for peace. It destroys the fruitfulness of our own work, because it kills the root of inner wisdom which makes work fruitful.

Thomas Merton

Convictions are more dangerous enemies of truth than lies.

Nietzsche

All our enduring quest then gets its explanation and its significance. It is the God operative within ourselves. As, then, we discover the more enduring values, or as we create them, we enact God in our own lives.

H.A. Overstreet

Men may tire themselves in a labyrinth of search, and talk of God. But if we would know Him indeed, it must be from the impressions we receive of Him; and the softer our hearts are, the deeper and livelier those impressions will be upon us.

William Penn

To open the individual path inward is the most exalted of human endeavors, one that crowns every age of mental freedom and enterprise.

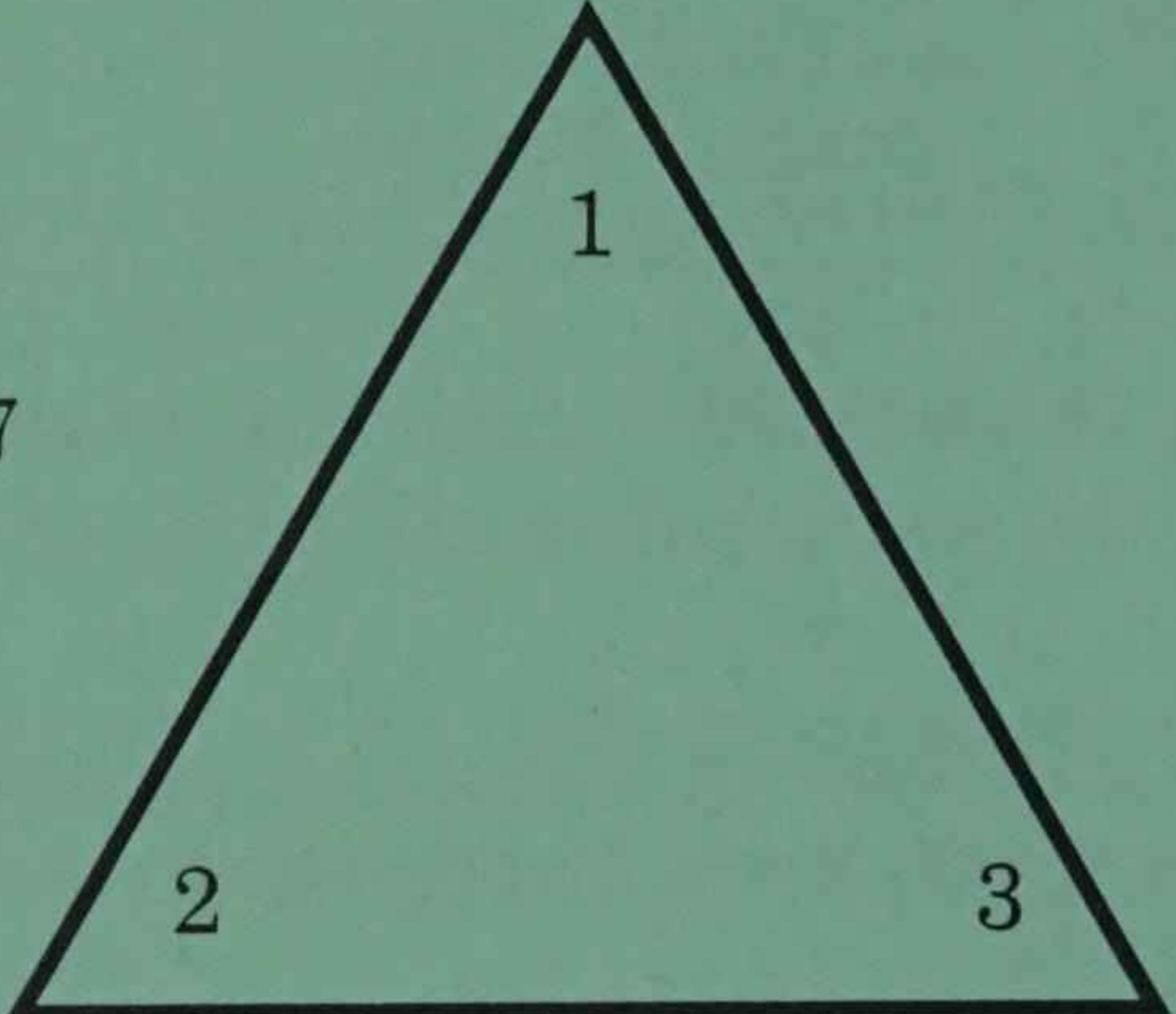
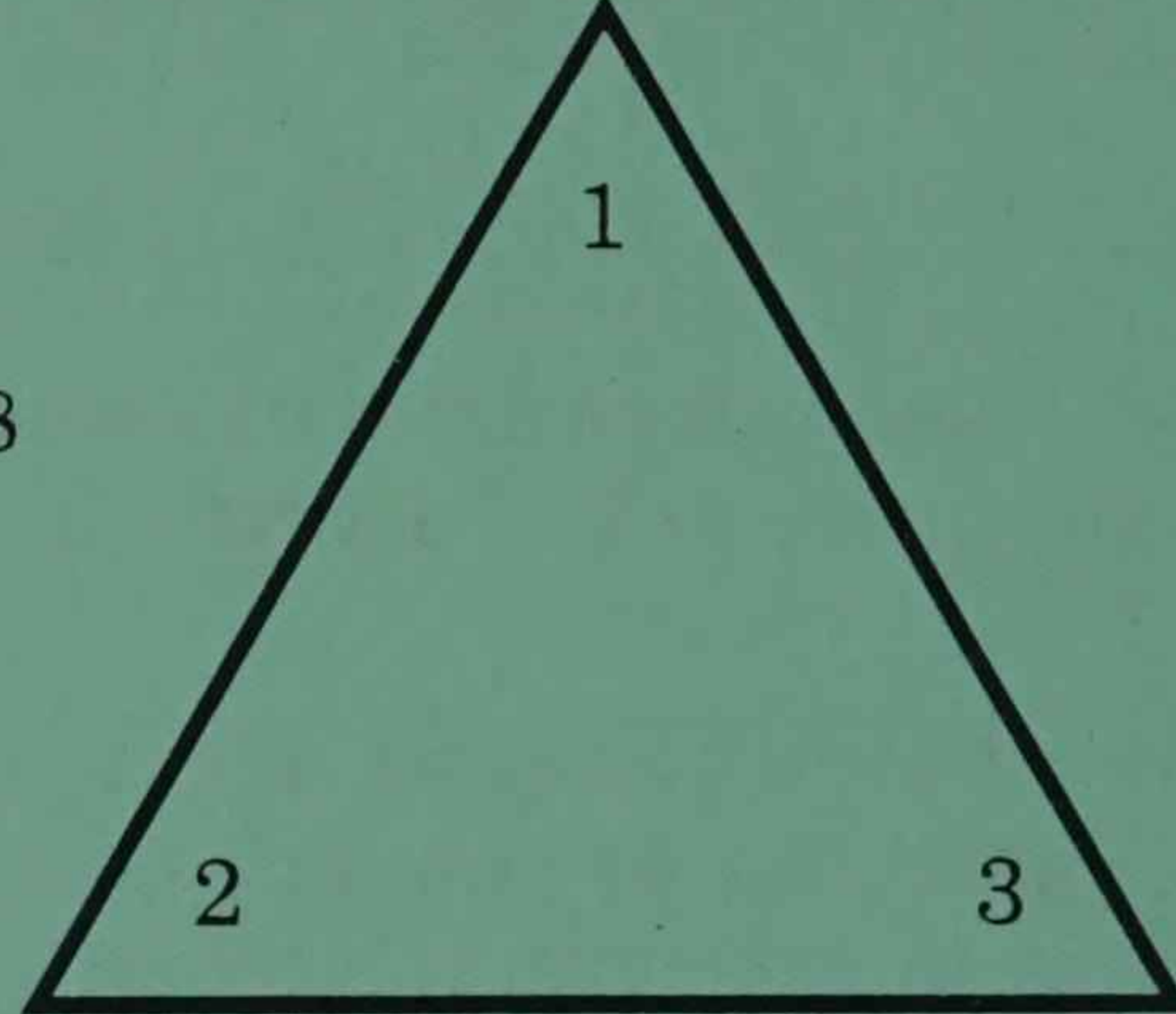
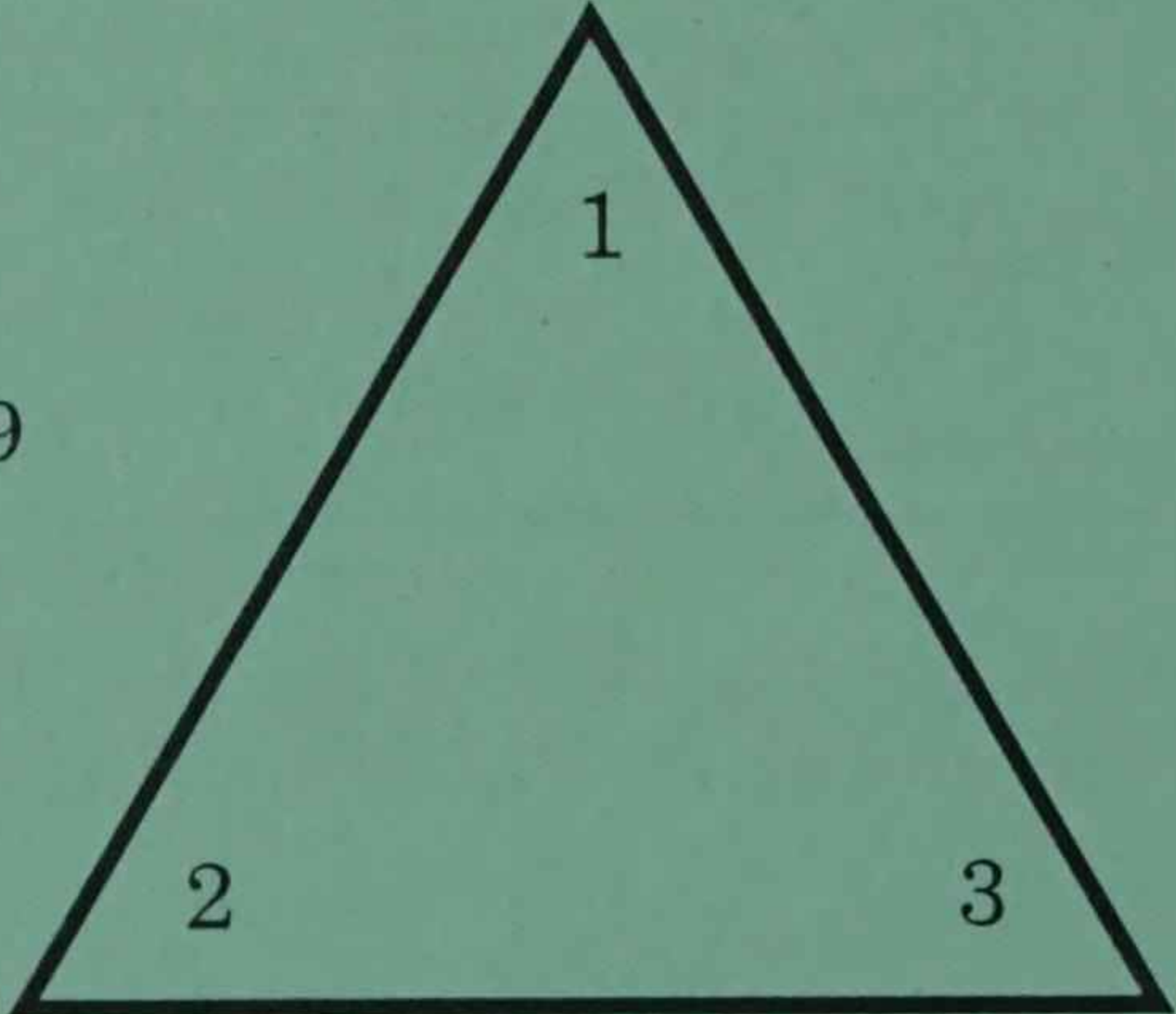
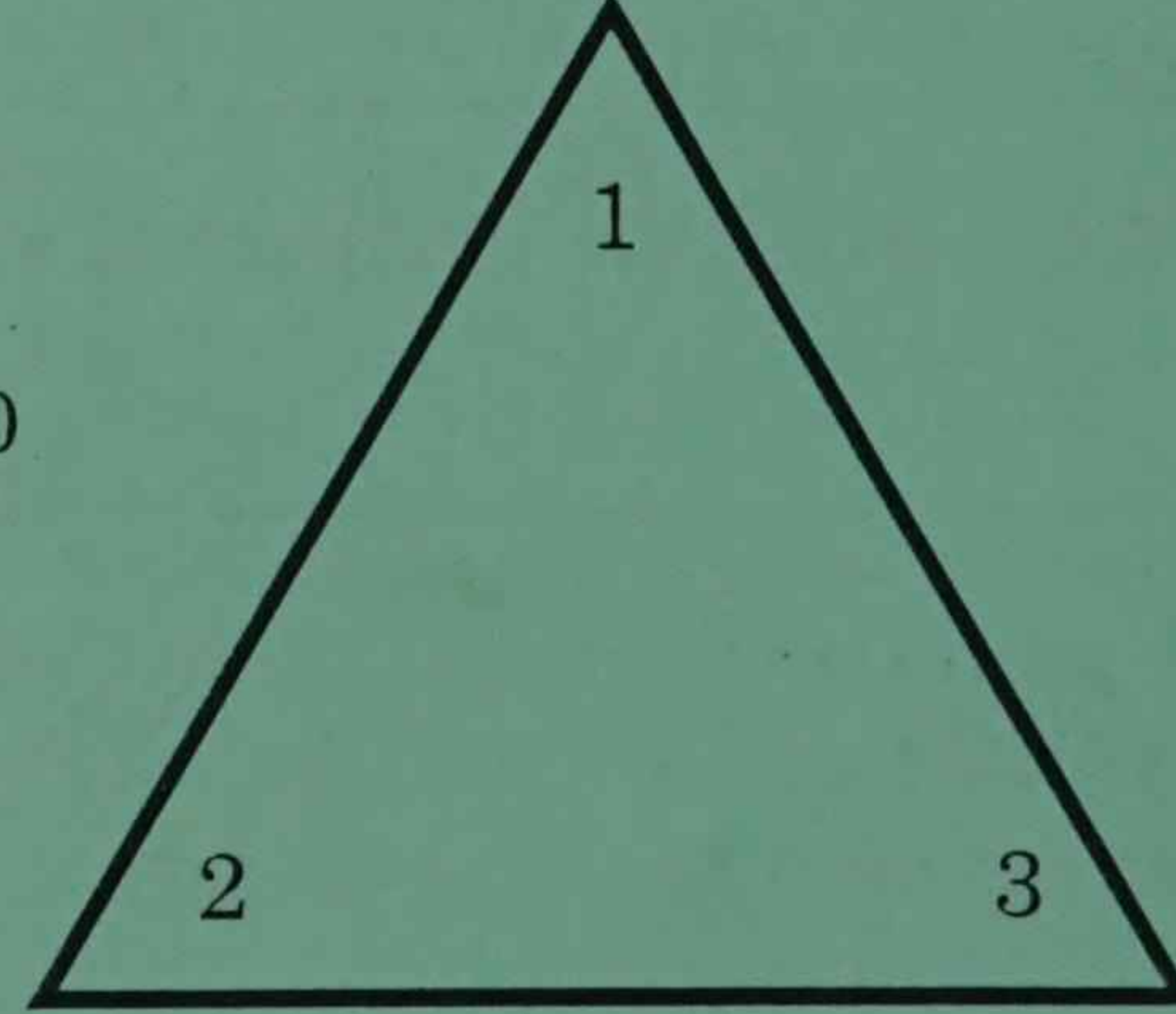
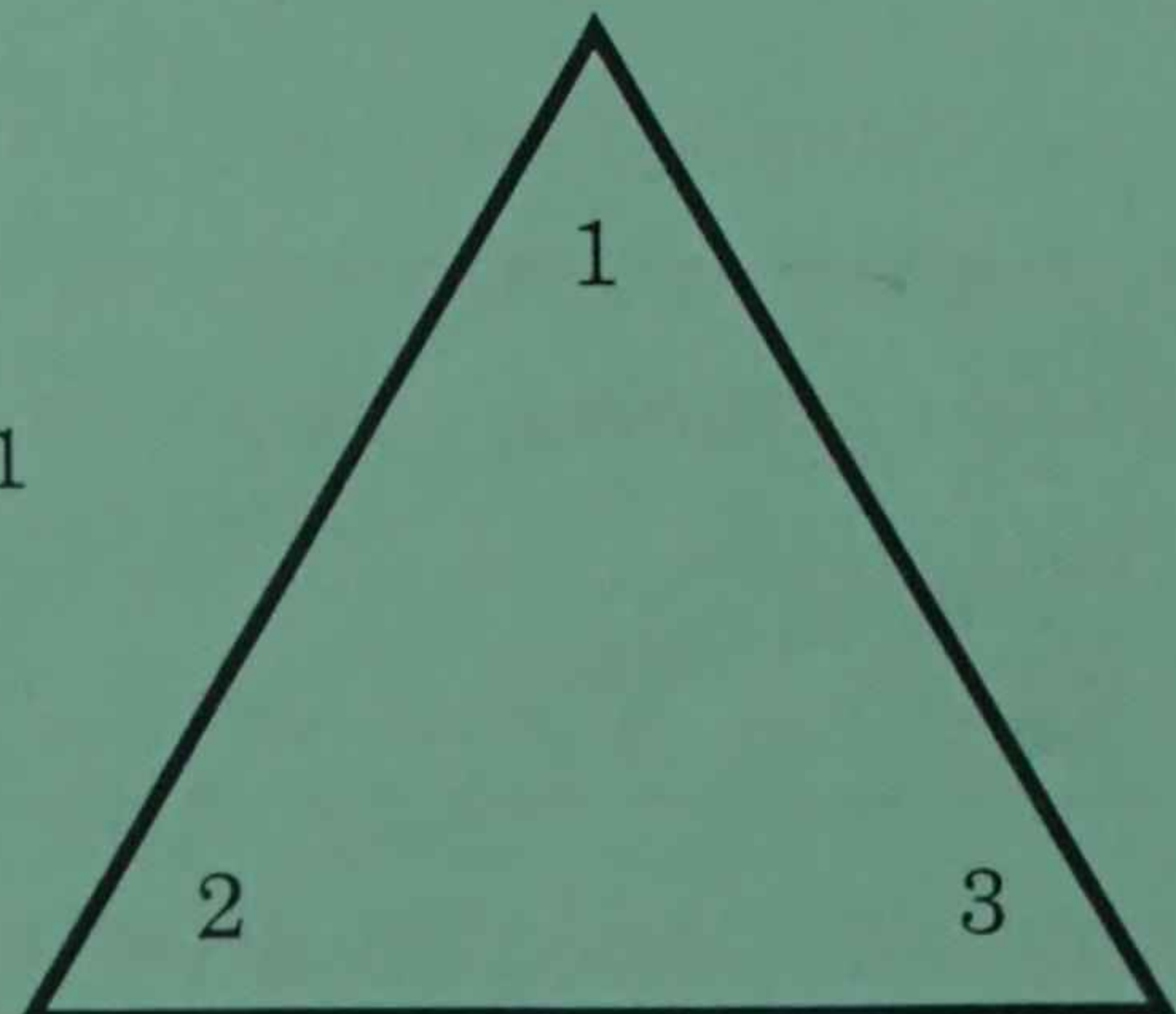
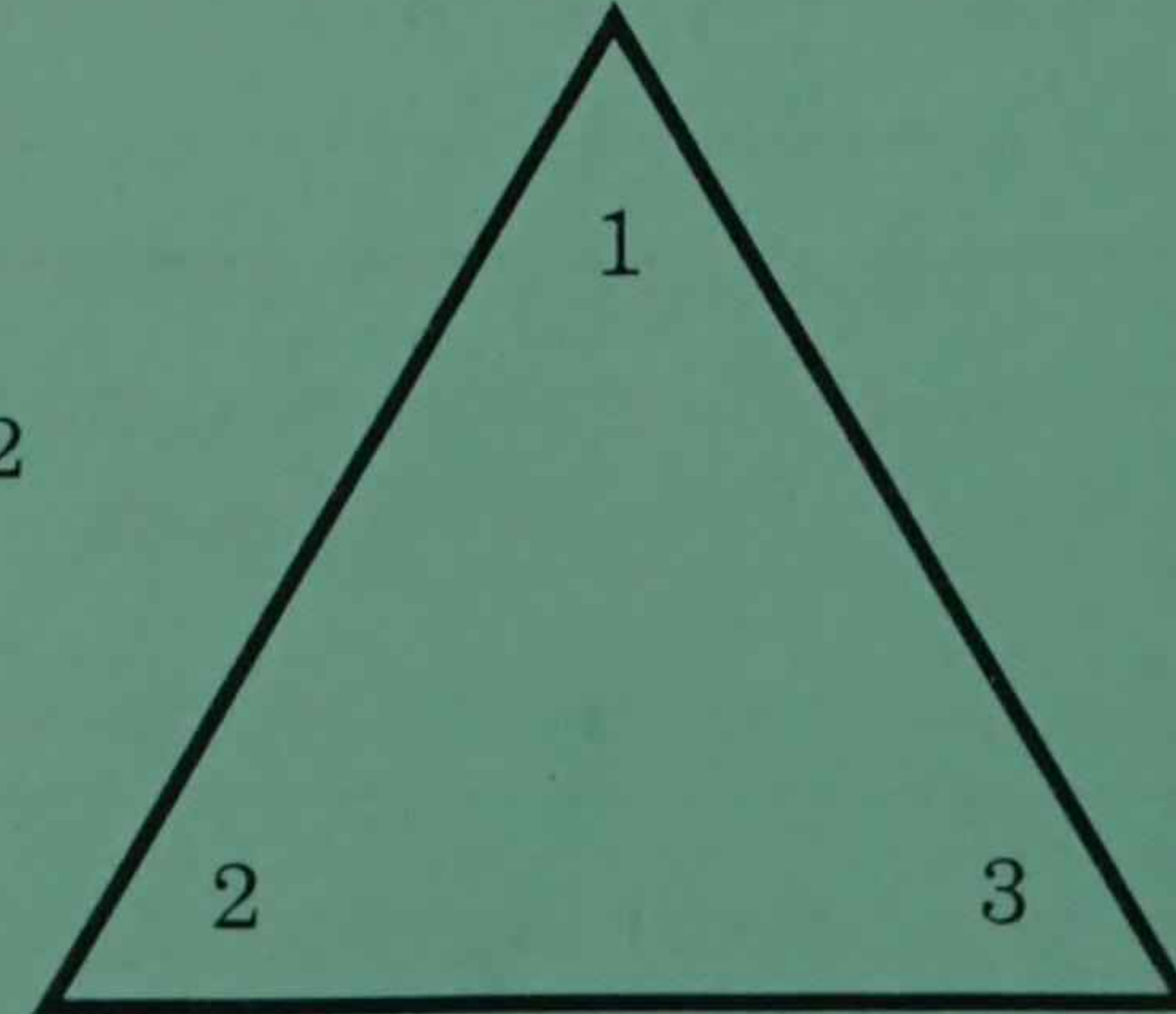
James S. Perkins

An idea is a being incorporeal, which has no subsistence by itself, but gives figure and form unto shapeless matter, and becomes the cause of the manifestation.

Plutarch

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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Mantrams - XII

Oh Hidden Life

Oh hidden Life, vibrant in every atom.
Oh hidden Love, embracing all in Oneness.
Oh hidden Light, shining in every creature.
May each who feels himself as one with Thee.
Know he is therefore, one with every other.

Let Us Be

Let us be, what we truly are, giving ourselves without reserve, seeking nothing,
Asking nothing, hoping nothing for the separated self.
Let us be, content to be, in the light or in the dark; to be active or quiescent,
To work or to wait, to speak or to be silent, to take praise or reproach,
To feel neither sorrow nor joy, just to be.
Let us be, whatever is needed for us to be, in the great work of evolution,
And in fulfillment of the divine plan, in service of God and humanity,
And all of life on Earth.

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Announcements

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

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

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

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