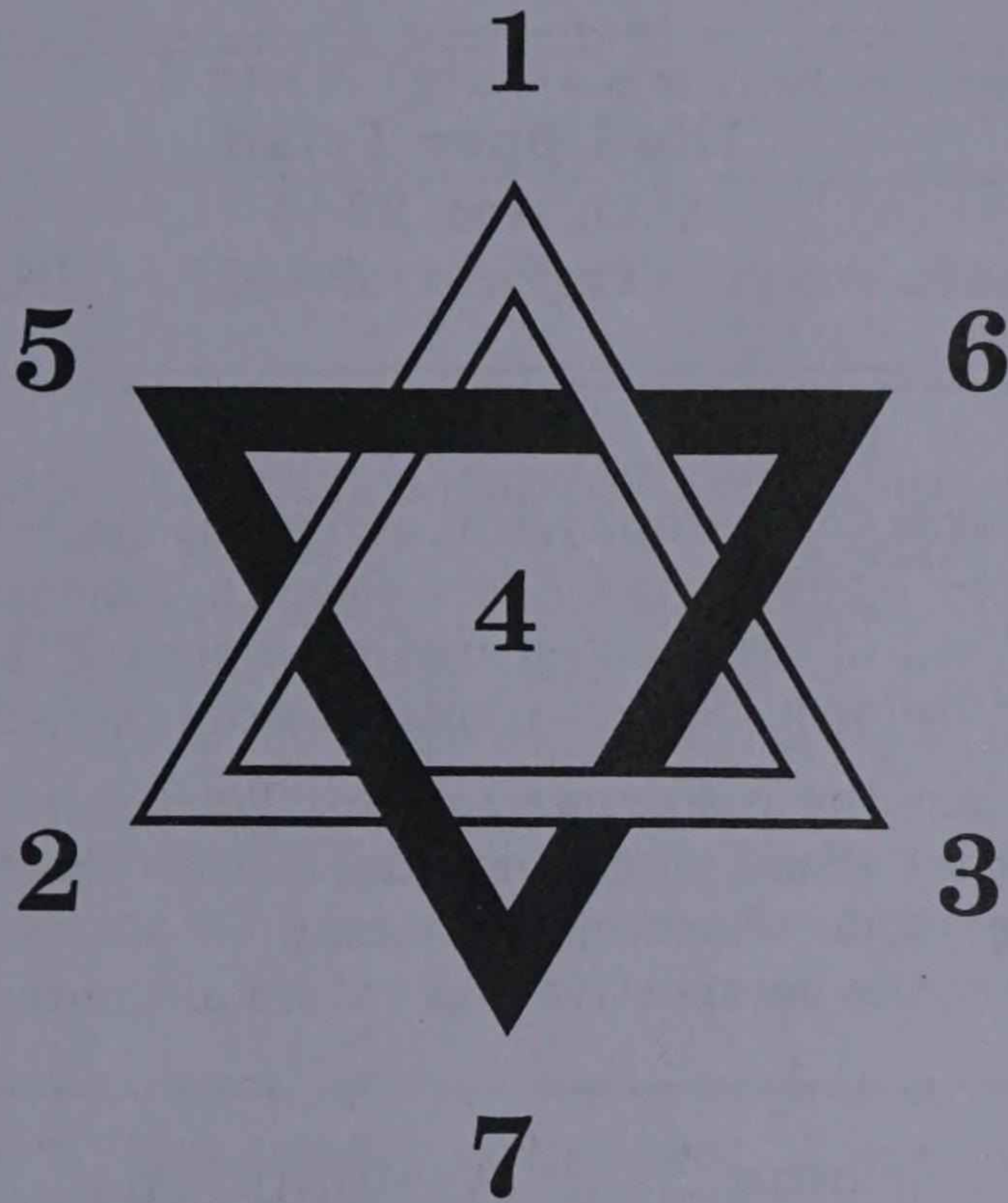


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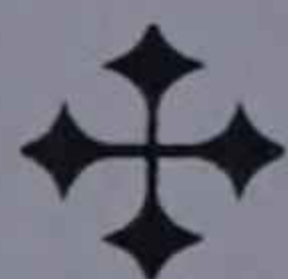
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# The Upper Triad



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.

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## Some Basic Assumptions

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

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

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

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

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

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

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

## The Upper Triad Commentaries

### Maya (1) [ C-1201 ]

The basis of maya is matter. Maya is a characteristic of material existence, of consciousness immersed in matter (form) at the physical and etheric levels. Since matter and consciousness (and spirit) are so interrelated, in one sense consciousness descends into matter, in another consciousness is induced within matter, in yet another consciousness emerges from matter. All are true. There is the consciousness of matter (material existence) (elemental life). And there is the consciousness of the form (physical body and etheric double or vital body). And there is the consciousness of the human being at the personality level, which necessarily works through the consciousness of the form and the consciousness of the elemental life (atoms of the body).

The consciousness of the elemental life is very, very primitive. It is material consciousness. It cannot be dissociated from material existence. It is so bound to matter that for all practical purposes it is synonymous with matter. At the elemental level there is no awareness, even unconscious, of anything external to the atom, even though there is interaction with other atoms. Interactions are entirely mechanical (vibrational). The relative quality of consciousness at the elemental level is very coarse and therefore very unresponsive to anything higher. It is analogous to a very, very deep sleep.

The consciousness of the form (body) is much more "advanced" over that of the elemental life, in the sense that the lifewave is much more advanced, in the sense that there has been much more experience and it (the form) (its consciousness) is much more complex than that at the elemental level. But the consciousness of the form is very primitive compared with that of human consciousness. And the consciousness of the form is very closely linked to the elemental level, as it is immersed wholly in the physical realm. It cannot "see" beyond its own existence as a body and is not even aware of its own existence as a body. Awareness at this level is primarily internal and to some extent an awareness of external forces that have been brought into the body (there not being awareness that they are external or that there is even an external existence). For all practical purposes, the consciousness of the form is wholly bound to that of the underlying elemental consciousness. It is simply more complex. But it suffers virtually the same limitations as the elemental. And yet it has its own (conditioned) purpose.

But there is also the consciousness of the human being at that level, the animal consciousness associated with the physical body and etheric double. This is very much more "advanced" than that of the form itself and it is the animal consciousness that animates and expresses through the form. But the animal consciousness is not self-conscious. The animal consciousness is very much immersed in matter. The animal consciousness cannot distinguish between itself and the form, any more than the form can distinguish between itself and the elemental consciousness. Because none of these lives (consciousness) have the ability to distinguish anything.

But the animal (body) consciousness has much more of an independent nature than that of the form or that of the elemental. The animal consciousness is related both to the consciousness of the form and elemental, and to the astral or desire nature at the next higher plane of consciousness. The animal consciousness is still immersed in matter, but it is subject much more to internal forces (desire) and external forces (astral sense impressions).

## The Upper Triad Commentaries

### Maya (2) [ C-1202 ]

The human being in incarnation experiences and expresses itself through the personality, and the personality is a composite of four vehicles in consciousness, a dense physical body, an etheric (energy) (vital) body (double), an astral or emotional body, and a concrete mind. Each of these vehicles in consciousness has a life and consciousness of its own. Each of these vehicles in consciousness is composed in turn of elemental substance. And the human (animal) personality is simply imposed upon the forms and immersed in their nature.

This is the real, underlying basis for maya, that the human being at the personality level is almost wholly immersed in form (vehicles of lower consciousness) which is (are) in turn immersed in elemental (material) substance. It is as if consciousness is imprisoned in matter to such an extent that there is no conscious awareness of being imprisoned or constrained. There is such a complete identification with lower consciousness (form) and such a complete immersion in material existence, that the waking-consciousness is almost completely and wholly conditioned and constrained by this (lower) experience. This is, of course, part of the plan. The "fall" of humanity into the material worlds does have purpose (evolution in consciousness) (from being wholly blind and unconscious to being self-aware and self-realized in some collective sense).

But humanity immersed in dense matter is involved (entangled) with other lives and not even aware that it is so. The various elemental lives (consciousness) have their own (unconscious) perspective, and the human being accepts and embraces that perspective, unconsciously. The form (lives) (consciousness) has its own (unconscious) perspective, and the human being accepts and embraces that perspective, unconsciously. And the human animal (personality as a whole, and in its several parts, integrated or otherwise) has its own (unconscious) perspective(s), and the human being accepts and embraces that (them), unconsciously. In other words, the human being so (unconsciously) identifies with the lower nature that it unconsciously embraces all of that existence, believing (unconsciously) that that is what it (the human being) really is.

What this means is that even the (ordinary) thinking and feeling human being is wholly immersed in material existence and identified with the material nature, being almost wholly blind to the broader, deeper reality of human existence. Maya, then, is the cloak of material existence on physical and etheric levels, that blinds the human consciousness, that "causes" the human being to perceive itself as a separate, individual, self-determined entity (none of which is actually true), that "causes" a person to identify with the lower nature. Thus the materialism (egoism) (illusion of separateness, illusion of individuality) (separativeness) of the human personality directly results from the condition (maya) of the world.

While maya refers primarily to the physical (etheric) component of immersion in matter, glamour is analogous to maya at the astral or emotional level, and illusion is analogous to maya (and glamour) at the concrete mental level. Maya is relatively easy to overcome and transcend intellectually (yet somewhat more difficult in practice). It just requires knowledge and understanding (and then training and application) (re-conditioning). But overcoming and transcending glamour and illusion is much more difficult, as they are much more subtle than maya.

## The Upper Triad Commentaries

### Illusion (1) [ C-1203 ]

Maya is perhaps the most deeply ingrained aspect of conditioning that a human being must necessarily overcome in order to ascend beyond these material levels of consciousness. But in understanding maya, and through self-observation, there is a relatively clear process for transcending this lowest expression of maya-glamour-illusion.

Glamour on its level (astral) is inherently more difficult to deal with; it is more complex. While a person tends to be wholly unconscious of maya, a person tends to semi-consciously involve himself (herself) in glamour, knowing to some extent that there is something there, but not realizing that one is actually entangled, not realizing that one is actually absorbed in something or conditioning (compromising) oneself in the process. Thus while maya is a matter of simply being asleep, glamour is a matter of actually deluding oneself. One's beliefs (perception) (perspective) (unconscious values) then compound the difficulty of overcoming this middle form of maya-glamour-illusion. But the process is still relatively clear, as it is mainly a matter of cultivating honesty (particularly self-honesty), becoming more and more objective (becoming less entangled in sense perception), observing one's own behavior, feelings, and thoughts, becoming less and less self-absorbed (personality-centered), perceiving more clearly, etc.

But overcoming maya is possible by virtue of the human being being able to function on concrete mental levels. Likewise for glamour, as a person becomes mentally-polarized and more objective, a person gradually realizes that there is glamour and that one is (has been) englamoured, a person then perceives the glammers for what they are. In awareness and understanding there is a process for resolution. This is possible because the problem is being dealt with at a higher level (concrete mental). But in dealing with illusion (maya-glamour-illusion on the concrete mental plane), most people (and most spiritual students) are unable to function properly (or at all) on intuitive levels (misunderstanding the intuition, identifying with astral impressions (emotional insight) rather than intuitive insight (buddhi), is a very substantial impediment). So while maya is most insipid, and while glamour is more insidious, illusion is much more subtle.

Glamour is compounded by desire (attachments on astral or emotional levels), but desires can eventually be recognized by an objective and observing mind. Illusion is compounded by beliefs (opinions) (attachments on concrete mental levels). And few people are willing and able to question their own beliefs or to recognize that their beliefs and opinions are substantial limitations and impediments to realization. Even if they are so willing and able, it is generally a process of replacing more limiting (less true) beliefs with less limiting (more true) beliefs. To go beyond having beliefs (without reverting to passivity in the lower sense) is very, very difficult (and requires substantial buddhi).

So. In a sense the incarnation of the human being, the descent into and through material existence, is a matter of experience through delusion, leading to a gradual awakening, followed by eventual and gradual ascension through the various higher levels of consciousness. The "work" of the ordinary human being is simply to experience, to develop the personality, and learn how to effectively express the personality "energy" in the lower worlds. In which case it does not really matter if the person is wholly engulfed by maya (glamour) (illusion).

## The Upper Triad Commentaries

### Illusion (2) [ C-1204 ]

But for the spiritual student it is very different. One becomes a spiritual student toward the end of the developmental (experiential) (expressive) phase, and the "work" of the spiritual student is to overcome maya, to overcome glamour, and to overcome illusion, because it is in overcoming these limitations that a person is able to contribute more toward the evolution of the (human) race as a whole and it is in transcending these limitations that a person is able to become self-realized.

The first step is to understand that there is maya (glamour) (illusion) and that a person is asleep by virtue of these things. The second step is to understand the nature of illusion (glamour) (maya) on the various levels and begin to objectively observe one's own behavior, feelings, and thinking in the context of entanglement in the senses (delusion). The third step is to actually wrestle with these conditioning factors (forces) (tendencies), eventually transcending them. Somewhere along the way the student realizes that the ego is simply an artificial entity produced through illusion. Then, eventually, the student realizes that he (she) has identified with that ego and must learn to distinguish the ego (not-self) from the (real) self. And, finally, the student transcends illusion (ego) and becomes self-realized.

In the meantime, however, there are many illusions. There is the illusion of the external (physical) (material) world and the illusion that people are individual, separate, entities living in that external world (instead of realizing that what appears in the world is just the shadow or reflection of what is real). There is the illusion of self-consciousness and self-determination (being self-absorbed is the normal condition for humanity entangled in the material-sensual world) (instead of realizing that the soul is something far greater, much more noble than what the person (personality) (ego) appears to be, and that that soul is the only aspect of the human being that is truly self-realized (and even then, not in the sense of ordinary self-consciousness)). There is the illusion of life in the lower worlds (the worlds merely apparent to the senses) being all that there is, and the illusion that death is the end of existence. There is the illusion of an afterlife that is not consistent with the cyclic panorama of cosmogenesis and anthropogenesis.

There are the many illusions of identification, with one's lower self (body, feelings, thought) (sense impressions), with one's family, race, religion, culture, country, etc., with one's job (work) (calling). There is the illusion of being somewhere in time and space. There is the illusion of being someone. There is the illusion of being someone special. There is the illusion of being different. There is the illusion of separateness and all of the implicate illusions thereof. There is the illusion of intellectually understanding something. There is the illusion of knowledge (understanding) (wisdom). There is the illusion of knowing oneself. There is the illusion of feeling, and the illusion of thinking.

Of course all of these things (beliefs) (perceptions) have some basis and therefore some relative truth (value), but much of it is inertial and limiting and fosters further entanglement. Illusions are very convenient, whether they are the widespread illusions inherent in human incarnation, or the self-created illusions of sense perception or the illusions born of ego and its defense. Illusions are quite natural, and arise from whatever need the artificial existence seeks to redress. People perceive according to their desire nature. People believe what they want to, because it is convenient.

## The Upper Triad Commentaries

### Illusion (3) [ C-1205 ]

One of the more subtle aspects of illusion is the illusion that one can actually ever (ever actually) know anything, that one can actually ever understand anything. Believing that one can know something (believing that one does know something) and believing that one can understand something (believing that one does understand something) are substantial illusions that undermine real progress.

The truth, relatively, is that all knowledge is necessarily partial and misleading, and that all perception of (and) understanding is likewise. Thus, for the spiritual student, the emphasis is upon becoming disentangled from the senses and the ego, embracing harmlessness and honesty and humility, all of which contribute to the student eventually facing up (out) (in) to the underlying reality, which is that everything is relative and there are no absolutes, that believing in something necessarily limits one's ability to recognize or appreciate some deeper, greater, more noble truth. Thus the spiritual student eventually cultivates tentativeness, of having beliefs (values) which help guide the student through the maze of life, but without being attached to those truths (beliefs) (values), so that the student is able to adapt to increasing and expanding light (depth). Such a student may yet have beliefs, but all the while knowing that they are merely (tentative) beliefs, and subject to change as the deepening progresses. Eventually, the greatest depths are achieved as the student transcends having beliefs altogether. One overcomes being deluded, ultimately, by transcending the existence of illusion.

Another dimension of human nature immersed in the (delusion of the) material world is the sense of what life is all about and what can be accomplished and what can be taken along through death (transition). Some who do not recognize the afterlife might say that they enjoyed life, or that they accomplished something (fame, fortune), but in fact one cannot take "enjoyment" beyond this life, and one cannot take either fame or fortune (or any other worldly achievement) beyond the veil. One cannot even take knowledge or understanding. But one can take character (conscience) (wisdom), for these are real accomplishments, which are assimilated by the soul and carried over to the next lifetime. Nothing else (save unresolved entanglements (karmas) that need to be worked through).

Another illusion is that of having a goal. This may be practical at the developmental (experiential) (expressive) level, but eventually the student transcends having goals. There are no ends. There is only process. Process is itself developmental, but it remains essentially a process. There is evolution in consciousness, and there is purpose implied in manifestation, but the spiritual student must ultimately focus on the process and become the process for evolution in consciousness, without regard for (attachment to) details (which are necessarily limiting). One's goal is to be. Or, more properly, to not be (or to be not). Tao.

The vast majority of humanity are entangled in the senses and the ego, in fact everyone is so entangled to some extent. They are immersed in the process of entanglement. But the spiritual student is one who becomes more focused on (in) the process of detachment (disentanglement) (liberation). Through progressive and intelligent (constructive) detachment, the student overcomes maya, overcomes glamour, becomes disentangled from the sense, becomes disentangled from the ego and the realm of illusion, and embraces buddhi (the essence of the soul or higher Self).

## The Upper Triad Commentaries

### The Value of Science [ C-1206 ]

Most people think that the principal value of science lies in its results, i.e., knowledge and understanding of the physical world and how it can be applied to the apparent benefit of humanity, life, the planet, etc. While this may be of value to some extent and in some cases, the real value of science lies in its process (means rather than ends). The study and practice of science contributes substantially to the training of the concrete mind, and in principle to increasing objectivity.

Material benefits (comforts) notwithstanding, it is how science contributes to the evolution of consciousness that really matters. The actual knowledge obtained through the study and practice of science is necessarily partial, since the focus of science does not yet properly acknowledge the underlying reality (seven planes of consciousness, cosmogenesis and anthropogenesis, etc.). Thus science is limited mainly to the physical and psychological realms, and limited very much by the assumptions implied (i.e., that the apparent physical world, that which is apparent to the senses or to physical plane scientific instruments, is all that exists). The two most substantial limitations of science are the inability to comprehend cause and effect relationships, by virtue of cause and effect being more than just physical or even psychological, and the consequences of implied assumptions about merely apparent cause and effect relationship.

Actual scientific knowledge is almost always simply an emergence into the conventional realm of knowledge and insight that is (and was) more readily obtained through psychic techniques. Those who have evolved before and beyond humanity already know and understand what science is now beginning to know and understand. In fact, virtually all that science embraces is an (incidentally) induced response to the knowledge and understanding that already exists on higher levels. Scientists are generally able to unconsciously tap into the sources of knowledge on the concrete mental plane, interpret them in the form of ideas and concepts, and then investigate them and develop them accordingly, all the while thinking that it is the scientist that discovers or invents rather than realizing the scientist is merely an instrument.

Scientific progress is also a consequence of overall consciousness. For example, the discovery of an effective medicine to treat a particular disease is primarily a matter of karma (timely discovery), and not generally a matter of true scientific insight. In this sense, scientific discoveries are consequences and not causes. In another sense they can also be causes, e.g., in being able to treat a particular disease, that consequence is also a catalyst for other diseases to emerge (in order to meet the need in consciousness). Thus without appreciating the underlying cause and effect relationships (psychological (karmic) causes for physical plane effects), science is relatively blind. And yet there remain considerable and helpful consequences. The (necessarily transient) alleviation of suffering and the improvement of the apparent quality of life remain noble motives.

But the real value of science is in its methods and processes. Much is developed and learned through the process that science undertakes. In learning to think objectively (or at least as objectively as is practicable), the student has accomplished something. In embracing the quest for knowledge (understanding) the student is eventually led to the quest for the underlying truth and reality (as physical plane understanding is recognized as insufficient and unsatisfying).

## The Upper Triad Commentaries

### Matter [ C-1207 ]

The whole of the universe, or universal manifestation (the whole of the universe in manifestation), consists, in its highest sense, of spirit or energy. At an intermediate level (perspective), the underlying spirit or energy is manifested as consciousness. And at the lowest level (perspective), the underlying consciousness (spirit or energy) is manifested as matter and through material forms.

Matter and energy are perspectives, as one can perceive the non-physical realms to some extent as material (although in the subtle sense), although even this fails above the concrete mental plane. One can more easily (properly) perceive matter as energy, for even at the lowest, densest levels, matter is simply an appearance to the senses. Forms are merely material aggregates, and matter is merely energy constrained (localized) in time and space. It is not that something is either matter or energy, or consciousness, or spirit, but that everything is energy (spirit) and most things are also consciousness, and some things are also matter.

Modern science (physics) has now demonstrated what was long realized in esoteric and exoteric (theosophical) circles, that material particles are simply resonances of energy. The material world is real, to some extent, in the sense that it has some value and implied purpose (facilitating experience and expression in the context of evolution in consciousness). But the material world is not really as it appears to be. Things (objects) (people) (forms) that appear to be distinct in the material perspective are not really so distinct. Forms exist in time and space, but all are distributed, and not merely isolated or distinct in either time or space, which are merely convenient ways to perceive things in the lower world.

The principal quality of matter or material substance is inertia. Each successively lower plane of consciousness is materially denser and the matter of each (lower) level exhibits more inertia. Each level of consciousness (energy) (matter) offers or affords opportunity for experience and expression, as the various lives (lifewaves) pass through the various kingdoms (levels and domains in consciousness). The densest levels simply offer the most inertial experience. Evolution proceeds through involution and then evolution proper. Involution is the descent of non-self-realized consciousness (life) into matter (ignorance) (evil), the blinding of consciousness to higher levels, while evolution (proper) is the subsequent ascent of eventually-self-realized consciousness (life) back to the source (God) (good). And in the process the human being gradually overcomes the inertia of matter, learns the lessons implied or afforded through material existence, and becomes essentially creative.

What this really means, in practical terms, for the human being in incarnation, is that he (she) is thrust into the lower worlds, immersed in matter, blinded to higher consciousness, very much subject to the inertial forces (mechanicalness), and struggling (unconsciously) to realize the true nature of things. As the human being gradually understands the nature of matter, and the nature of the human being in material form, as the human being gradually apprehends the nature of consciousness and the distinction between consciousness and matter (and how consciousness is absorbed in matter), then the human being is able to gradually overcome these limitations, more consciously learning the afforded lessons, and more intelligently contributing to the evolution of consciousness of the whole.

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### Energy [ C-1208 ]

While matter is inertial and represents limitation (to consciousness), energy is inherently flexible or adaptable and embraces momentum. Everything is energy in one form or another. As the human being evolves, he (she) becomes more and more a worker in the realm of energy, wielding energy (for qualification) and forces (applied energies) more and more intelligently (creatively) (constructively) (sensibly), eventually becoming immersed in the higher flow.

It is essential for the spiritual student to understand and appreciate the limitations of matter, and particularly the limitations conveyed by (through) the human form (and ego). But it is also essential for the spiritual student to understand and appreciate the nature and availability and various types of energy, so that he (she) is able to evoke energy and work with energy for the good of all. Much of the experience and training implied and conveyed through the spiritual path deals with preparing oneself for working safely and intelligently with energies, learning how to invoke and evoke energies, how to manage them constructively, etc. Indeed, much of life is already (unconsciously) a matter of dealing with energies on various levels (etheric, astral or emotional, and concrete mental).

With proper metaphysical and theosophical (occult) training, the student is simply more consciously able to work effectively with energies. But even without training, without understanding, people are continuously invoking and evoking energies, albeit unconsciously and without realization of the nature of energies and the consequences of their behavior (feelings) (thoughts). The difference then is conscious awareness. The spiritual student learns to be aware of the energy domain, learns the various rules regarding working with energy in its various forms, understands the various dangers, limitations, and safeguards, and is therefore able to work more effectively.

For all practical purposes there is an infinite, unlimited supply of energy. And energy can be readily manipulated or qualified in various ways for various purposes. Wherever there is a (real) need, there is energy of the right kind in the right form and available to responsive consciousness. The mere presence of a human being (any lifeform) attracts (repels) energy according to the character, temperament (dynamics), and values in consciousness. The human being (aura) is essentially magnetic and electric, in accordance with its nature. Much of energy dynamics is unconscious, but as the human being achieves integration and becomes more aware, then the energy dynamics become more conscious and more intelligently qualified. In the meantime, in accordance with the nature of energy, every thought, every feeling, every expression, of every person (lifeform) has an effect or influence on every other life, and particularly those with whom a person is affiliated or linked (e.g., family, friends, people in the immediate environment), but with everyone to some extent (there is no order of difficulty in miracles, meaning there is no essential limit to the range of energy and that everything is interrelated).

Most people are introduced to the energy domain indirectly, through prayer or ritual (or through wishful thinking, etc.). But in understanding the various levels of consciousness and the ways in which energy is manifested on each level (etheric, astral, concrete mental), the student is able to be more creative and more purposeful (constructive) in his (her) work. Instead of wasting energy through unconscious endeavors, the student more properly evokes energy consciously, economically, and purposefully.

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### Fields [ C-1209 ]

So. What is a field? Fields are relatively more easily defined in terms of some context. There are many different kinds of fields, some real (substantial) and some conceptual (but nonetheless meaningful). In one sense a field is a sphere or domain (area, space, timeframe, media) of operation (application) (existence) (manifestation) of one sort or another. In another sense, a field is "a complex of forces that serve as causative agents in human behavior." In yet another sense, a field is a region or space (domain) in which a given force operates.

More fundamentally, regarding substantive fields, there is a overall field of (universal) manifestation in which and through which all lives (consciousness) (forms) are developed and expressed. There are existent fields, fields associated with each unit of life (expression), and there are relationship fields, fields which relate two or more existent fields. There are energy fields and there are force fields (force in this sense is simply energy applied to some objective or goal or in accordance with some motive or intention). There is a field of spirit (life) and there is a field of consciousness. There are also fields of spirit (life) (energy) and fields of consciousness. There is scalar existence and there is vector existence, all in the context of some field or another (consequently there are scalar fields and there are vector fields). There are fields of behavior (expression) and there is behavior (characteristics) (dynamics) of fields.

There are internal fields and there are external fields. There are fields of activity (endeavor), fields of influence, fields of expression, fields of contemplation. A substantive field is a vibrational field (in matter and/or consciousness), having some associated energy. A non-substantive field (a conceptual field) merely induces a vibrational field. The overall field of manifestation began in response to the existence of a conceptual field, with that conceptual field inducing and qualifying the existent field (overall manifestation). A field is held in place through tension and an induced field inherently tends to apply force (radiates or otherwise conveys energy) or exhibits tension of its own. There are dynamic (active, expressive) fields and there are static (repressive, inertial) fields. Each sphere of consciousness is a field with a ring-pass-not. Some fields are closed systems, but most fields are open or interactive in some way. The field of manifestation is a closed system only from some transcendental perspective and otherwise it is an (internally) open system.

There is a field of manifestation. Is there a field of non-manifestation? Or is there a non-field of manifestation? Or is it a non-field of non-manifestation? Similarly there are fields of perception (non-perception) (awareness) (non-awareness) (probability) (chaos) (memory) (maya) (glamour) (illusion). But mostly there are fields of activity (endeavor) (expression) (influence) in consciousness, that afford opportunity for experience through interaction with other fields (lives).

Perhaps more than anything else, fields constitute a perspective, a way of viewing and considering the energy that is conveyed through and developed through manifestation. But fields are also the context for energy (life) (consciousness) and fields are very real. They have substance (form). They have characteristics (that need to be appreciated). There are also associated rules (what works, what does not work (what facilitates the evolutionary flow, what impedes or inhibits that flow)).

## The Upper Triad Commentaries

### Energy Fields [ C-1210 ]

Most fields are energy fields. In this sense, a field is a fabric (domain) (reservoir) (pattern) (structure) of (containing) energy. The field is comprised of energy and there is energy in the field (although in some instances there is energy no longer in the field). And most energy fields are also force fields, in the sense that they facilitate the expression or application or energy in the form of some qualifying force.

Without there being an energy field associated with manifestation there would be no means of conveying energy (life) (consciousness) (purpose). Without there being an energy field associated with a human being there would be no means of experience or expression. It is the existence of the field (context) that makes everything else possible. Existent fields allow life to emerge, develop, and express itself. Relational fields allow lives (consciousness) to interact, to change, to grow. Thus much of the panorama of universal manifestation (cosmogogenesis and anthropogenesis) can properly be viewed in terms of the field (manifestation) and the various composite (internal) existent and relational fields.

Each energy field has a range or extent. The energy field of the human being (nominally the aura on the lower levels and the causal body on the higher levels) extends into the immediate (spatial-temporal) environment, but selectively well beyond that environment. The extent of influence of a person (and the extent to which a person is influenced) in consciousness is simply not limited to the immediate space and time. Energy fields tend to be composite and multi-dimensional, relating in different ways on different levels, according to the quality of consciousness embraced by the energy (in manifestation, energy is invariably associated with consciousness (more properly vice versa), even though there is a distinction between them). There is a near-field associated with every dynamic field. And there is a far-field, likewise. The characteristics may vary from near-field to far-field, either in some linear or non-linear but continuous manner, or in some instances in a discontinuous manner, according to need and circumstances.

Once a field is established it can then contain (accommodate) energy that is consistent with its nature (qualification) (intent). Thus can energy enter and leave an energy field. But energy is also generally qualified by the field (and the field is, in turn, qualified by the energy). Since the overall field is teleological, there is purpose implied in and conveyed through every field. Every cycle of activity utilizes the various existent and relational fields, and energy ebbs and flows according to the dance. The field contains the plan and facilitates its working out (fulfillment) (resolution); in this sense, each of the various existent and relational fields is also a karmic field (and there is an overall karmic field). Thus fields are also superimposed, one upon another, each working on its own level(s) and in its own way(s), according to the plan. Each field is imprinted in some manner, according to function and purpose (and ways and means). Each energy field is a system, and each relates in some way or another to every other field (system).

Most energy fields are either electric or magnetic (or both) in some way or another (not necessarily in a physical sense). Some fields are radiative, conveying (sharing) energy readily with the environment. Some fields are more absorptive, attracting and containing energy. Where energy fields are radiative, there tends to be continuous replenishment, a flow of energy from higher (more purposive) levels to lower levels for expression and resolution.

## List of Topical Issues - 6

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 6.

- 6.11 EASTERN RELIGION - 1 <>**  
Hinduism, Jainism, and Sikhism.
- 6.12 EASTERN RELIGION - 2 <>**  
Buddhism, Confucianism, Taoism, Shinto, and Zen.
- 6.2 WESTERN RELIGION <>**  
Progressive Revelation. Judaism, Christianity, Islam, Sufism, Bahai Faith, and Zoroastrianism
- 6.3 MYSTICISM**  
The Inner Experience. Mysticism, Aspects of Mysticism, and Mystical Experience.  
[ 32 pages ]
- 6.4 PERSONAL TRANSFORMATION**  
The Object of Religion. Personal Transformation, Personality Cultivation, Refinement, Integration and Alignment, and Personality Transcendence. [ 36 pages ]
- 6.5 QUALIFICATIONS**  
The Practical Means. Qualifications, Virtues. [ 42 pages ]
- 6.6 YOGA**  
The Means to Union. Yoga, Approaches to Yoga, Aspects of Yoga. [ 24 pages ]
- 6.71 THE BHAGAVAD GITA**  
19 commentaries on The Bhagavad Gita. [ 24 pages ]
- 6.72 THE YOGA SUTRAS**  
24 commentaries on The Yoga Sutras of Patanjali. [ 30 pages ]



## Selected Quotations

You enter the Path because you have learned that on it alone can be found those things which are worth gaining. Men who do not know, work to gain wealth and power, but these are at most for one life only, and therefore unreal. There are greater things than these, things which are real and lasting; when you desire those others no more.

At the Feet of the Master

I am the Self, seated in the hearts of all beings; I am the beginning, the middle, and also the end of all beings.

Bhagavad Gita

By oneself evil is done; by oneself one suffers. By oneself evil is left undone; by oneself one is purified. Purity and impurity are personal concerns. No one can purify another.

Let no man neglect his duty for another's. Clearly seeing what is best for him, let a man attend to it.

Dhammapada

The government of complete people covers brilliance, obliterates ostentation, substitutes reality for intellectual knowledge, emerges from impartiality shared with all people, gets rid of seductive longings, eliminates habitual desire, and reduces anxious thoughts.

Huainanzi

The light is to be sought for its own sake, not with regard to your feet that shall tread it.

Light on the Path

He that can be perceived only by the spirit, that escapes the organs of sense, who is without visible parts, eternal, the soul of all beings, that none can comprehend, displayed His own splendor.

Manu (book i, slokas 6-7)

There is that which transmutes knowledge into wisdom within a flash of time. There is that which changes sensitivity into love within an area of space. There is that which alters sacrifice into bliss where neither time nor space exists.

The Old Commentary

For as he thinks in his heart, so is he.

Old Testament Proverbs (23:7)



## Selected Quotations

Occultism is the science of energy flow and energy relationships. Occult meditation is a means of consciously and purposefully directing energy from a recognized source to the creation of some specific effect. Effective occult meditation depends on the quality, the motive, the state of consciousness, the spiritual status, and the defined purpose of the meditator.

(Lucis Trust)

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The whole idea of compassion is based on a keen awareness of the interdependence of all these living beings, which are all part of one another and all involved with one another.

Thomas Merton

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A search for the deeper wisdom must go hand in hand with a wholesome, ethical life. This kind of understanding cannot be won only on an intellectual level. It must involve the whole person at all levels of his being.

Shirley Nicholson

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Higher heart feelings don't compare; neither do they blame or judge. When you are tuned to these heart feelings, you realize that each individual is doing the best they can. Higher heart frequencies are the door-way to higher intelligence and wider comprehension.

Sara Paddison

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Beyond the range of human reason there is neither space nor time; they are arbitrary conceptions of man, at which he has arrived by the comparison and arrangement of different impressions which he has received from the outside world.

Radenhausen

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The spiritual is not (merely) an extension of the ethical; it is a new dimension altogether, dealing with things eternal.

S. Radhakrishnan

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Very few beings really seek knowledge in this world. Mortal or immortal, few really ask. On the contrary, they try to wring from the unknown the answers they have already shaped in their own minds -- justifications, confirmations, forms of consolation without which they can't go on. To really ask is to open the door to the whirlwind. The answers may annihilate the questioner.

Anne Rice

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Energy follows thought.

(Unattributed)

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## Selected Quotations

Raja yoga uses the creative imagination, the art of visualization, and the use of seed thought to exercise and expand the mind into the world of meaning and significance. It is in becoming aware of life's meaning and significance that we train ourselves to function fully as souls in incarnation.

(Lucis Trust)

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Till the spiritual life is won, the law of morality appears to be an external command which man has to obey with effort and pain. But when the light is obtained, it becomes the internal life of the spirit, working itself out unconsciously and spontaneously.

S. Radhakrishnan

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There is not a thing that we do for which we are not absolutely and entirely responsible, because, even if it is done through a habit that devours all reasons that may be put up to oppose it, that habit arose out of a series of actions which were done consciously and deliberately.

Arthur Robson

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It is just this "cleansing of the doors of perception" that constitutes the main task of those who would enter the Work.

Robert S. de Ropp

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Knowledge is not everything. Indeed, unless the condition of the knower and the results it will inevitably bring to those to whom it is transmitted and for whom it is applied are taken into consideration, knowledge can be destructive, just as intellectual pride is in most instances. What is needed today more than ever is 'wisdom' and wisdom arises in the heart-mind of men and women who have become attuned through love to the great rhythms of life and of the universe.

Dane Rudhyar

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If you wish your misery to end, seek also to lose your wisdom -- the wisdom born of human illusion, that which lacks the light of God's overflowing grace. The wisdom of this world increases doubt; the wisdom of faith releases you ...

Mevlana Jelaluddin Rumi

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One of the most difficult things in the life of the occultist is to hold the balance evenly, and this power comes from real spiritual insight. The occultist has to live more an inner than an outer life. He feels, realizes, knows, more and more, but shows less and less. Even the sacrifices he has to make belong more to the inner world than to the outer.

(Unattributed)

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## Selected Quotations

Prayer and meditation are two distinct methods of approach to reality. Both are equally legitimate and useful. Prayer is based on the concept of God Transcendent, above and beyond the world of human affairs; meditation, however, appeals to those who recognize God Immanent, or within His creation. When we pray we speak to God when we meditate we listen to God, or let God speak to us.

(Lucis Trust)

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The animal propensities that we bring with us from our animal era become the virtues of the superman. And the human era is the period of transformation.

Arthur Robson

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But man lies to himself and his habit of self-deception has no survival value whatever. It cuts him off from the real world and causes him to inhabit a world of dreams.

Robert S. de Ropp

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Wisdom is intelligence raised to the level at which everything interpenetrates everything else: it is the faculty in the human mind which deals holistically with always new relationships between forever transformed existential wholes.

Dane Rudhyar

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Simplicity of intention gathers together in the unity of the spirit the scattered powers of the soul and joins the spirit itself to God. It is this same simplicity that refers all to God and that makes of our virtues an offering to Him. In every action of our lives we must hold to that simplicity, must practice and cultivate it above all else. It is this which leads man into the presence of God, which gives light and courage, freeing him today as in the Day of Judgement from all vain and unworthy fears. It is the single eye of which the Lord speaks as giving light to the whole body, the active life and delivering it from all evil ... It is this simplicity which will, at the last, give to God our whole vital activity, fashioning us from hour to hour to a more faithful resemblance.

John Ruysbroeck

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Every object that exists has extension.

N. Sri Ram

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It is simply impossible to over-estimate the efficacy of truth in all its phases and bearings in helping the onward evolution of the human soul. We must love truth, seek truth, and live truth.

(Unattributed)

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# Synthetic Triangles

Synthetic triangles are aids to meditation and philosophical study. The various keywords indicate relationships between the three points of the triangles, while the various numbers indicate relationships through correspondence with the seven rays. Further information is available in Special Issue No. 7 (Synthetic Triangles) and Topical Issue No. 1.5 (The Seven Rays).

<p style="text-align: center;">Field</p> <div style="text-align: center;"> </div> <p>No. 643</p> <p style="display: flex; justify-content: space-between;"><span>Relationship</span><span>Expression</span></p>	<p style="text-align: center;">Purpose</p> <div style="text-align: center;"> </div> <p>No. 644</p> <p style="display: flex; justify-content: space-between;"><span>Relationship</span><span>Field</span></p>
<p style="text-align: center;">God</p> <div style="text-align: center;"> </div> <p>No. 645</p> <p style="display: flex; justify-content: space-between;"><span>Relationship</span><span>Human Being</span></p>	<p style="text-align: center;">Awareness</p> <div style="text-align: center;"> </div> <p>No. 646</p> <p style="display: flex; justify-content: space-between;"><span>Consciousness</span><span>Depth</span></p>
<p style="text-align: center;">Meaning</p> <div style="text-align: center;"> </div> <p>No. 647</p> <p style="display: flex; justify-content: space-between;"><span>Values</span><span>Philosophy</span></p>	<p style="text-align: center;">Cosmogogenesis</p> <div style="text-align: center;"> </div> <p>No. 648</p> <p style="display: flex; justify-content: space-between;"><span>Manifestation</span><span>Anthropogenesis</span></p>

## Mantrams - XIII

### A Mantram for Goodness

I Am surrounded by the pure white Light of the Christ.  
Nothing but Good shall come to me.  
Nothing but Good shall go from me.

### The Lotus - Heart

I Am the Lotus - Heart.  
I Am That Heart, of Love - Wisdom.  
I Am That Soul.  
I Am That Flow, of Humility, Compassion, and Goodwill.

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