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The Upper Triad



A Journal of Metaphysics and Theosophy

Issue No. 213: January - February 1998

Commentaries

The Upper Triad Association
P.O. Box 2248
Leesburg, Virginia 20177

The Upper Triad Journal
is published bi-monthly and
distributed free of charge.

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The Upper Triad is a journal of metaphysical and theosophical philosophy. The journal is published periodically by the Upper Triad Association, a tax-exempt, non-profit, philosophical society. The Upper Triad is distributed free of charge. This work is financed almost entirely by voluntary contributions. All contributions are tax-deductible.

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.

Seven Basic Principles

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

2. **CONSCIOUSNESS.** 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. 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.** 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. Truth is relative and can be perceived in many ways and on many levels, according to consciousness.

4. **KARMA.** Human evolution proceeds through many progressive incarnations according to a cosmic law of periodicity, ever onward and upward. 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.** The real problem of life in the lower worlds is the elimination of glamour and illusion. 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.** There exists one God, both immanent and transcendent, within which are differentiated all lives and all forms. There are many paths to God, embracing all religions and spiritual philosophy.

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

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Conscience [C-1221]

Conscience is defined conventionally as “the sense or consciousness of the moral goodness of one’s own conduct, intentions, or character together with a feeling of obligation to do right or be good” and as “a faculty, power, or principle enjoining good acts.” The conventional definition arises from psychology and also serves metaphysically and spiritually, although metaphysics deepens and extends the definition through the provision of understanding where conscience actually comes from and how it is actually manifested.

Conscience is, properly, not really a matter of experience or of knowledge. Simply knowing what is considered proper or good does not convey conscience. Behavior based on experience or knowledge, especially regarding consequences of behavior, is not a matter of conscience, although such experience or knowledge may provide incentive or motivation for behavior. Conscience is also, properly, not really a matter of understanding. Merely understanding what is considered proper or good does not convey conscience. Behavior based on understanding, especially regarding consequences of behavior, is not a matter of conscience, although such understanding (also) may provide incentive or motivation for behavior.

Conscience is, properly, a function of wisdom, of being able to respond to the character and quality of the soul (causal self). It is the expression of inherent wisdom gleaned through assimilation of understanding (gleaned through assimilation of knowledge (gleaned through the assimilation of experience)). It does not have to include conscious awareness, but if there is moral (ethical) (higher behavioral) influence, heeded or otherwise, then there is conscience. And conscience indicates (higher) consciousness. Conscience does not necessarily require broad development of the personality, i.e., a person may be relatively undeveloped in many ways and yet be able to evoke conscience in some ways. And even broad development of the personality does not necessarily mean that there is (much) conscience. In fact, sometimes in personality (over) development, there is preclusion of manifestation of conscience. The ego serves as an effective barrier to conscience, even while pretending to be the conscience. So while a person may have developed a considerable conscience, through assimilation of understanding, it may or may not be present, depending on the character and extent of responsiveness (qualification) of the personality.

Most people seem to behave, unconsciously (mechanically), according to self-interest or superficial understanding of apparent (anticipated) consequences of behavior, including social and cultural conditioning (expectations). Some people seem to behave more nobly, based more on altruism, which is also a matter of self-interest, but on a more subtle (less conscious (collective)) level. The motives for behavior are really quite significant, as they play a substantive role in karmic determination. There is doing the right thing for the right reasons. There is doing the right thing for the wrong reasons. There is doing the wrong thing for the right reasons. And there is doing the wrong thing for the wrong reasons. All of which affects karma. And of course, what is “right” is a matter both of what a person thinks is right, but also (more properly) a matter of conscience (sense of appropriateness based on inner, higher sense).

In some sense, behavior based on “reasons” is better than behavior based on unconscious conditioning. But on the other hand, behavior in accordance with conscience, based in wisdom, without recourse to reasons, without recourse to judging, is even better.

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Catharsis [C-1222]

Catharsis is a process, of purification or purgation, that brings about spiritual renewal or release from tension. While much of the process of purification is gradual and almost incidental to life in the lower worlds, the spiritual student who invokes catharsis accelerates that process. Once a person is genuinely committed to the (spiritual) path, then acceleration of the process (growth in consciousness) is inevitable.

In one sense, catharsis is the process in which a demon (weakness) (limitation), that is otherwise masked by the personality life, is evoked or brought to the surface of conscious awareness so that it can be recognized and resolved, either by release (letting go) or tempering (qualification) or transformation (into its more suitable counterpart). In another, broader sense, catharsis involves self-obstruction in the sense of a person (spiritual student) consciously or unconsciously evoking a phase of experience and expression in which the person is enveloped (psychically) in an etheric-astral cocoon that is substantially inhibiting, yet which eventually produces considerable freedom from limitations as the cocoon is dissolved and the (spiritually-renewed) person passes on the next phase. That process (catharsis) can be rather lengthy, particularly if the person is more-or-less passive to the opportunity. But where a person actively engages the process (self-transformation), it is more intense and relatively brief.

The whole purpose of catharsis is to bring about self-transformation, either through specific catalytic processes or through some more general, broader catalysis. There are many and various limitations to human experience and expression. The spiritual path involves growth in consciousness, a deepening of realization and broadening of awareness, through overcoming or transcending the many and various weaknesses or limitations. To accomplish this (freedom from substantial limitation) is very difficult and generally takes many lifetimes, but through genuine commitment to the spiritual path it is possible to accomplish a great deal in each lifetime. Once invoked, the spiritual path (dharma-karma) will periodically bring about the needed crises that enable catharsis. Then catharsis affords the breakdown of (some) conditioning, the facing and resolving of (some of) one's own limitations, and consequent advancement (spiritual maturity).

Catharsis may relate to the relatively obvious human limitations (human nature at materialistic and egoistic levels) (e.g., self-centeredness), or to more subtle limitations (e.g., specific beliefs, opinions, attachments, that limit further realization). Catharsis is both a profoundly metaphysical process and a substantially psychological one. It is a matter of facilitation of change, of substantial growth, of adaptation to inner needs. It is a facing of the darkness within, bringing it to the surface, dealing with it, and in so doing, finding the light and love within, that displaces the darkness and transforms human (personality) limitations into spiritual strengths.

Catharsis is often a substantially painful process, leading eventually to joyful renewal and release of tension. If it is painful, it is so because of natural (personality) (ego) resistance to spiritual growth, resistance to discovery (of self-truth). Indeed, it is generally that resistance that obstructs growth in the first place. It is the resistance (inertia) of the lower self (ego) (intellect) (personality-centeredness) (self-absorption) that must be overcome. Catharsis is, in this sense, merely one of a number of processes of self-transformation.

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Empathy and Sympathy [C-1223]

Empathy is defined in two ways, namely “(1) the imaginative projection of a subjective state into an object so that the object appears to be infused with it and (2) the capacity for participating in another’s feelings or ideas.” In more metaphysical terms there are (at least) three degrees of empathy, namely (a) imagining how someone feels, (b) feeling what someone actually feels, passively or involuntarily, and (c) feeling what someone actually feels, non-passively but without losing one’s own perspective. The first is head-centered and necessarily superficial (and not generally or necessarily real); the second is real, empathy with entanglement; and the third is more real, empathy with non-entanglement.

Head-centered (superficial) empathy is not real. It is simply what a person thinks or imagines how another person feels based upon some observation, conversation, and/or (limited) understanding. A head-centered person doesn’t really feel anything, but imagines that he or she does. In the case of empathy with entanglement, there is generally an emotional polarization and passive (involuntary) capacity for empathy. It is real, but it is distorted by one’s own feelings, associatively or otherwise. In the case of empathy without entanglement, there is generally heart-centeredness and mental-polarization, and what such a person feels is both real and (not significantly) distorted by his or her own feelings. Such empathy is much more than simply being aware of another’s feelings. It is an actual participation and realization.

Sympathy is somewhat different from empathy, and is defined (simultaneously) in a number of ways, as “(1) an affinity, association, or relationship between persons or things wherein whatever affects one similarly affects the other, i.e., mutual or parallel susceptibility, (2) inclination to think or feel alike, i.e., emotional or intellectual accord, (3) the act or capacity of entering into or sharing the feelings or interests of another, and (4) the correlation existing between bodies capable of communicating their vibrational energy to one another through some medium.”

In more metaphysical terms, there is (a) superficial sympathy, where through observation or communication there is like or similar thinking or feeling, (b) real but unidirectional sympathy, i.e., where one person is affected (directly or indirectly) by the other’s thoughts and/or feelings (but where the other is not), and (c) more real (genuine) sympathy in which two or more people are linked energetically and collectively, i.e., etherically, astrally (emotionally), and/or mentally (intellectually), such that there is both a sharing of energy and necessarily sympathetic response.

Empathetic relationship is more a matter of participating in another’s energy field, while sympathetic relationship is more a matter of resonance. The spiritual student who is reasonably developed along heart-centered lines is naturally both empathetic and sympathetic, empathetic in relationship to everyone according to (uncontrived realization of) need, and sympathetic in relationship to whomever one is properly (psychically) associated with. While a head-centered person (occultist) might think of empathy and sympathy in separative (intellectual) terms (e.g., in terms of vulnerability and weakness), a heart-centered person is more likely to feel empathy and sympathy in terms of inclusiveness and genuine relationship. While a head-centered person tends to separate himself (herself) by virtue of judging, thinking, etc., a heart-centered person tends to embrace others psychically and inclusively, without judging, without imposing, through real empathy.

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Empathy [C-1224]

The passive empath, like any passive (untrained) psychic, tends to be involuntarily drawn into relationship with another's emotional field (aura), feeling what the other person feels, but not necessarily or generally understanding the process or the context.

The trained (active) empath, on the other hand, is not passive but remains quite poised energetically (etherically, astrally (emotionally), and mentally), but nonetheless feeling through the relationship. The trained empath is stable and has complete control of his (her) faculties. The empath-in-training is generally mentally-polarized with growing heart-centeredness, and proceeds with training and consequential development by exercising self-control, i.e., whether or not to engage empathetically and the extent to which he (she) is engaged empathetically. In this way the person is able to not become entangled in the senses, but to act sensibly-yet-responsively. However, the properly and fully trained empath does not exercise any (direct) control. The proper empath is able to function intuitively and naturally, without thinking and without exercising any conscious discretion. The proper empath naturally engages empathetically wherever there is need, and whether or not there is conscious realization of that need.

The properly trained empath is substantially qualified, i.e., tempered at the personality level and able to function empathetically without personal motive and without having any expectations. The proper empath engages people empathetically as a means of service (healing), taking care not to impose any energy or force, but remaining responsive, providing and sharing (healing) energy through the empathetic relationship, impersonally, to whatever extent the client is responsive. In a sense, it is a sharing of spiritual strength, an encouragement at the heart level, in a way that the client can respond to sensibly (consciously or otherwise). It is not a matter of taking on someone's karma, but a matter of participation in that karma. It is not (properly) a matter of personal relationship or entanglement, but a matter of heart-centered (yet impersonal) relationship and non-entanglement. It is a matter of sharing through love, unconditionally.

The most effective empaths would seem to be those who become head-centered and mentally-polarized, and then allow the heart to unfold. Provided they are able to temper the head-centered nature, such empaths tend to convey (evoke) considerable strength and poise, even while under apparent duress. The keys are mental polarization and heart-centeredness. Being emotionally-polarized effectively precludes the needed training. Being or remaining head-centered, likewise. The head-centered approach (to empathy) fails necessarily, because head-centeredness is a barrier, thinking is a barrier, judging is a barrier, any sense of superiority or ego is a barrier. Proper empathetic relationship can only occur where the trained empath is actually participating in the energy field of the client, where the empath is actually embracing the inner connection, the divinity that is the same within all lives, rather than differences, where the distinction between empath and client is exceedingly subtle.

Proper empathy is an inherently second ray expression, based upon (in) love-wisdom and its derivative (compassion) (and in semi-conscious collaboration with the deva kingdom). The proper empath is drawn naturally into the empathetic field, intuitively but not passively (yet not actively), through the open heart center and the magnetic expression of that heart.

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Sympathy [C-1225]

Sympathetic extent depends on actual participation and the actual sharing of energy. Head-centered sympathy is at best superficial, based on judgment rather than feeling. In heart-centered sympathy there is an actual exchange of energy, a rapport on some level of consciousness.

There are a number of dimensions or aspects to sympathy, including feeling, friendship (respect and appreciation), love, and understanding. Real sympathy requires all of these dimensions or aspects. Without feeling there is no capacity for sympathy. Without friendship there is no real relationship (and friendship in the broader sense is all-inclusive as is relationship). Without love there is no real understanding. Without understanding there is no real sympathy. In short, sympathy is a heart-centered relationship, and, properly, necessarily mutual. False (superficial) sympathy is a head-centered relationship, and may involve pity or feeling sorry for someone (which is necessarily judging and separative), whereas real sympathy is based on inclusiveness.

The real (metaphysical) distinction between empathy and sympathy is that empathy is one-dimensional and sympathy is two-dimensional (mutual). The trained sympathist is first a trained empath. The proper spiritual student never imposes, therefore sympathy must rely on responsiveness and cannot be forced. Where there is a sympathetic basis, sympathetic relationship can be evoked, gently, without imposing, on some level. The esoteric student works meditatively and subjectively, at the level of the soul, where all lives experience sympathetic relationship. Then as the student makes contact at the personality level it is a matter of extent of responsiveness. Even where a person is self-absorbed (personality-centered) (egoistic) and therefore unresponsive to the soul (energy) (quality) there remains an inner, deeper, sympathetic relationship. But where a person is responsive at the personality level, there is an exchange of (subtle) energy at that level as well.

There are no inherent barriers to the properly trained empath, for the properly trained empath can participate without imposing and without requiring responsiveness, but there are many potential barriers to sympathetic relationship. All (barriers) are a matter of ego (personality-centeredness) and unresponsiveness. Unqualified (unrefined) emotional polarization is a barrier that breeds separateness through defensiveness and reactivity. Head-centeredness is a barrier that separates through judgment. Any form of self-centeredness (selfishness, self-absorption) is a barrier that effectively separates one from another. And any form of attachment, likewise (e.g., having opinions, being materialistic).

Sympathy begins with an affinity or similarity in energy (consciousness) (vibration) at some level, based on commonality (e.g., ray nature, quality, culture, etc.), but deepens through actual rapport (which brings complementary aspects). In a sense, sympathy (affinity) (sympathetic relationship) is a basis for rapport. Sympathetic relationship, eventually broadened to all of life, is an essential stepping-stone to higher consciousness, because all lives exist in rapport at the soul level, and the real goal in consciousness at the human level is to be able to reach that soul level in conscious awareness. It is only as a person (spiritual student) can begin to embrace (evoke) the quality of the soul at the personality level that the path is actually engaged. Thus the spiritual student eventually becomes a trained empath, and the properly trained empath eventually becomes an effective sympathist.

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Pedestals [C-1226]

Is it fair and reasonable to place anyone upon a pedestal? Is it realistic or fair to have any expectations of another person? Is it fair and reasonable to hold another person to a standard beyond that to which a person may hold himself (herself)? Is it fair and reasonable to hold anyone else to any standard at all?

It is perhaps only human nature to admire certain people, for whatever reasons (are apparent) or for whatever sense of the person may appear. It is perhaps only human nature to appreciate others on the basis of apparent (superficial) accomplishments and appearances rather than inherence (the divinity that lives within every human being). And it is perhaps only human nature to be disappointed and/or dismayed when these people fail to live in accordance with those (necessarily unreasonable and unrealistic) expectations. People tend to admire people (and sometimes to envy people) based upon apparent conformity to one's values. This is as true for material and egoistic (worldly) value systems as it is for spiritual value systems. But unless "admiration" is really just appreciation, unless "admiration" is reasonable and without accompanying (non-realistic) expectations, then admiration may lead to envy and ultimately to disappointment (dismay) (resentment) (separative judgment (as all judgment is separative)).

In this sense, spiritual students and spiritually-minded people of all faiths are not significantly different than anyone else (not that they are significantly different in any regard, but may appear so). Spiritual students and spiritually-minded people remain perforce human (until such time as they are able to transcend this world altogether, not ever to return). Although they may excel in some areas, or appear to excel in some areas, they cannot reasonably be expected to excel in all areas, or to appear to excel in all areas, or to excel in some areas all of the time. Having expectations of anyone, placing anyone on a pedestal, is inherently unreasonable and unfair. And judging anyone, likewise. For judging is necessarily separative. Having expectations is necessarily separative. Placing anyone on a pedestal is a necessarily blinding process (the one who places accomplishes self-blinding) (and the one who is placed is doomed to disappointment).

Standards are all well and good, provided they are only applied to oneself, and provided they are fair and reasonable (and not taken too seriously). Standards are in this sense merely facilitators of intermediate goals. But standards applied to others are inherently counter-productive (inconsistent with reality). This is true whether the purported (presumed) standards are positive or negative, e.g., expecting someone to be honest is just as counter-productive as expecting someone to be dishonest.

Is it not better to see the good in everyone, however masked it may be by external (superficial) appearances? Is it not better to appreciate people for who they are (human beings, inherently divine)? Is it not better not to judge anyone at all, recognizing (collectively and generally) that each person has both strengths and weaknesses, and that each person passes through cycles of expression that may evoke either the higher nature or the lower, depending on circumstances? Is it not better to not compare oneself with anyone else, for appearances may be quite misleading, and the reality of a person may be something else altogether? Is it not better to allow people to be themselves? Is it not better to accept people as they are, and not as they may appear to be? Is it not better to be, rather than to judge?

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The Divinity Within [C-1227]

Divinity is defined as the state or quality proceeding directly from God. Every human being, indeed every lifeform, is divine. At the highest level, the human monad is that aspect of the human being that remains with God, that does not descend or reflect itself into the lower worlds of endeavor. At the lowest level, that of the human personality, the human being is a reflection of that divine monad. Whether or not a person actively embraces or engages the divinity within, the divinity remains (within).

The divinity within is the basis for human equality (the essential equality of all human beings (a coarse, self-absorbed human being is no less divine than a highly refined spiritual student)) and is the basis for the equality of all lives (an animal is no less divine than a human being). The divinity within is the source of all (energy, life, purpose, consciousness). The divinity within is the reality of the human being, while what merely appears to be human is not so real. The divinity within is the only persistent part of the human being. But, that divinity within can be embraced or engaged in a variety of ways and through various means.

In the lower sense, the human being is a divine expression, and every aspect of lower existence is similarly divine, in some (inner) sense. The personality is a divine instrument. The body, the emotions, and the concrete mind all have an underlying divine nature. Based on this lower sense, many people "embrace the divine" by embracing the lower nature as divine. But without realizing the distinction between the real and the unreal, embracing the divine in this (lower) sense is rather self-deceiving (and self-serving). For while the body (personality) is a divine expression, it is merely an instrument. It is not the substance of divinity. And so to identify with the lower nature under the guise of embracing the divinity within is largely a matter of illusion. Such illusion is often used as an excuse to indulge the senses, effectively blocking out any real insight. The ego (and lower nature) fosters this experience as a way to maintain control and to prevent self-realization. The ego (and lower nature) fosters self-absorption and self-indulgence (if it feels good it must be divine).

But while the lower nature remains a divine expression, and while the human being is a (divine) whole, the only effective way to embrace and engage the divinity within is through realizing the distinction between the true (real) (Self) and the false (not-real) (not-self). One cannot identify with the higher nature unless the lower nature is recognized for what it is, divine but merely instrumental. As long as one is identified with the lower nature or some aspect of the lower nature (body, feeling, thinking) one cannot properly or effectively embrace the higher nature, because such a person (identified with the lower) (necessarily) cannot recognize the higher nature. People can talk about the soul all they want to, and people can deceive themselves into thinking they are participating in the soul energy, but until a person transcends the lower nature and identifies with the higher, in actuality, then the soul (and higher nature) is not engaged.

In engaging the higher nature, one does not reject the lower, but one simply places the lower nature into proper context. The lower nature is a valuable instrument for experience and expression, but it is not an end in itself. Being absorbed in the lower nature, being entangled in the senses, living at the ego (personality-centered) level, has some value, but ultimately must be transcended, as the higher (divine) nature is embraced and engaged.

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Gkosw [C-1228]

Gkosw is an artificial or contrived word, an acronym representing a particular combination of heart-centered keywords and associated qualifying energies, namely gentleness, kindness, openness, softness, warmth, and wonderfulness.

Gkosw is also a formula for mantric utilization of these keywords, such as “I am gentle, I am kind, I am open, I am soft, I am warm, I am wonderful” where “I am” is synonymous with the personality consciousness and the association with each keyword evokes envelopment of the personality nature with the energy or qualification associated with the keyword. In this way, for example, the personality nature can be bathed in the energy of gentleness, which in turn encourages a sympathetic response and incorporation of the energy in the personality nature, particularly where the process (formula) is invoked sincerely and with determination. Variations include “I embrace gentleness ...” and “I am gentleness ...” Each variation conveys value.

Gkosw is a particular formula that facilitates the transition between head-centeredness and heart-centeredness. Gentleness is inherently first ray. Although the first ray is properly head-centered, it nonetheless masks several heart-centered qualities, e.g., gentleness and humility, that can be evoked through the first ray, effectively tempering other (more head-centered) aspects of the first ray nature. Kindness is inherently second ray. Although the second ray is more typically engaged (represented) with love and wisdom, kindness (and compassion) is (are) more active, more directly transforming energies that rely on the underlying basis and nature of love. Embracing kindness is, for a head-centered person, substantially transforming. Similarly, openness (and implied acceptance of others) is inherently third ray and tends to temper the fifth ray (critical, judging) nature.

Thus the gko portion of gkosw correlates directly with the three major ray energies and evokes considerable transforming potential (one still needs to be responsive in order for this to actually work (and the head-centered nature is typically substantially unresponsive)). The remainder of the mantram (sw) simply reinforces the evoked qualification, through softness, warmth, and wonderfulness. The head-centered nature is often hard and inherently separative, and therefore needs to become soft and warm. Wonderfulness is an extension of warmth (in this metaphysical context) and is simply a more embracing energy. The potency of gkosw lies in its combinative formulation. Utilization of one or another of these energies has some value, but utilization of each of these particular energies, in this particular sequence, has considerably more value. Thus gkosw is a second-order (representative) mantram or formula of power.

An intellectual appreciation for these energies is neither necessary nor sufficient. What is needed is openness and responsiveness, a commitment to loosening the head-centered nature sufficiently to afford the balance of head and heart, with the heart-centered nature eventually emerging as a somewhat dominant flavor. The (typical) head-centered nature (first ray, third ray, fifth ray, seventh ray) is not really gentle (or humble), or kind, or open, or soft, or warm, or wonderful (in spiritual context). But a head-centered person who becomes heart-centered in this way (embracing gentleness, kindness, and openness) can transcend many of the barriers that the head-centered nature has created in the course of its development (focus). While “love” is inherently more potent, “gkosw” is inherently more practical, in evoking love (heart).

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Acting [C-1229]

Acting is the art or practice of representing a character in some performance either for purposes of education or entertainment and/or through subterfuge. Acting or playing a role is in some ways honest, and in some ways dishonest.

Acting is honest in the sense and to the extent that the actor actually evokes the character from within his or her own experience (ability) (consciousness). Really good (effective) actors draw upon their own nature, consciously or otherwise, including that which has been experienced in previous lives. A person who "plays" an evil character effectively is one who can evoke the evil from within his or her own nature. A person who "plays" a noble character effectively is one who can evoke that nobility from within. A bad actor, one who is not convincing or effective in a role, is one who simply does not have or cannot evoke the needed character from within. In this sense, the actor is the character portrayed, to the extent evoked, but the actor is not merely the character portrayed, for there are many lives and many personalities in each person's past.

Who (what) a person is now is generally cumulative in the sense of incorporating the good (learned) from earlier experience. Most people are therefore merely evoking who (what) they are now. But (good) actors tend to go back in time, albeit unconsciously, and evoke much of what they have been before, bringing it to the surface, for a while, and strengthening whatever that character (characterization) may be. Thus, playing an "evil" person is inherently counter-evolutionary in the sense that that aspect is strengthened (although it may be evolutionary in the sense of finally dealing with it). But in any event, acting is potentially dangerous (counter-evolutionary) and often substantially complicates the (current) personality nature, breeding or encouraging instability and incoherence (inconsistency) at the personality level and effectively preventing integration. There is also a matter of egoism, but that is not exclusive to acting.

Acting is also inherently dishonest and deceiving. While a person (actor) is in some sense the character portrayed, the actor is not generally really that character, and so the process (acting) is inherently dishonest in this sense. It is compounded by the audience (witnesses) (participants) unconsciously accepting the delusion, even for entertainment purposes. It is still deception and merely fosters the various delusions of the mundane world and encourages further dishonesty. This is not to say there is anything "wrong" with actors or acting, but it is to say that there are aspects of acting that are counter-evolutionary (as there are aspects of much of everything else that transpires in the mundane world).

Acting is not exclusively a matter of professional endeavor, as many people play roles, continually or intermittently, consciously and deliberately for some intended purpose, or unconsciously and incidentally due to conditioning or passivity (meeting others expectations). Some people resort to subterfuge (which is necessarily substantially dishonest). Some people are consciously deceptive, (falsely) believing that the end justifies the means. But anything, any behavior, that encourages delusion or evokes deception, is counter-evolutionary (fostering absorption in the mundane world). The spiritual student is encouraged to be honest in all regards, to avoid playing roles (which are necessarily both deceptive and self-deceptive), to avoid identification with roles or worldly factors.

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Affirmations [C-1230]

Affirmations are verbal (mental or spoken) assertions having some creative or mantric value. Generally, people use affirmations to bring about some (positive) change or to provide some protection from external (internal) forces, but they can also be used negatively.

Affirmations are essentially creative, evoking energy or force corresponding to the conscious or unconscious intent of the affirmation. Through evocation, these creative energies (forces) encourage the actuality of whatever is affirmed. Mental affirmations are creative, but affirmations actually spoken are more so. Affirmation accompanied by suitable (compatible) visualization, i.e., visualization that is consistent with and in support of the affirmation, are even more effective. Affirmations accompanied by proper breathing tend to be more effective, because they tend to be more effectively registered at the unconscious (subconscious) level (where much of the creative process takes place).

Affirmations that are already true (realized in truth) are more potent than affirmations that are intended to bring about changes that are not already realized in truth, e.g., a person who recognizes and affirms his (her) own (inner) divinity strengthens the expression or manifestation of that divinity, while a person who does not consciously realize that divinity, who merely verbalizes the affirmation, accomplishes very little. Even where an affirmation is not (yet) true, there is evocative power, particularly if the affirmer is projecting himself (herself) to the time and circumstances in which the affirmation is true. Yet there are many potentially powerful affirmations that are rendered ineffective through inconsistency or incoherence, through casual or half-hearted (ritual, mechanical) application. But where affirmation is based in truth, where affirmation is based on self-realized truth, affirmation is much more effective.

Affirmations are thus effective to the extent that a person is serious about bringing about the intended change, e.g., a head-centered person affirming heart-centeredness is effective only to the extent that the person is actually serious about becoming heart-centered and is actually responsive to the process (transformation). An occasional affirmation is relatively impotent. To really work, affirmations need to be repeated many times, over a period of time, with evocative determination. As a pattern is established, the affirmation gains strength, provided the practitioner is consciously focused on the content (intent) of the affirmation. If the affirmation is repeated many times but only mechanically, it ceases to be very effective. Many prayers and affirmations in religious ritual have lost their potency simply because the conscious connection between the affirmation and the intent has been lost.

Words (and thoughts (and feelings)) have power. Words conveyed by others have the power of suggestion. The relatively unconscious person (asleep through absorption at the personality level) is at least somewhat passive and substantially affected by atmospheric conditioning (thoughts and feelings), a more conscious person less so, because a more conscious person is more aware of the internal and external factors (forces) and more intelligently dealing with them, i.e., non-passively. Affirmations that are projective (not based on practical truth) require more effort (evocative determination) in order to bring about the intended results. Thus, the non-passive affirmer can evoke considerable changes within the personality nature, through conscious and effective affirmation.

Progress Report

✦ Activities.

Six regular bi-monthly issues were produced and distributed in 1997.

No new topical issues were produced in 1997; however, with the addition of commentaries to be published in 1998 we expect to produce the remaining nine topical issues in 1998. Topical Issue No. 0.6 [Keyword Index] is no longer intended. A modest renumbering of chapters and sections is underway.

A website has been established at <http://www.uppertriad.org> and all fifty-six available topical issues are now available on-line. New material, i.e., articles and commentaries, will be available first through the website and then included in regular bi-monthly issues and subsequently incorporated in the various topical issues.

In conjunction with the website, an electronic mailing list has been established and is used to inform readers and subscribers of the availability of new material. If you wish to be included, then please send an e-mail containing your e-mail address, to [list@uppertriad.org]

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

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

✦ Financial Status.

The Upper Triad Group is pleased to report that the financial condition of the Association has not worsened substantially over the past year. Contributions received have covered all of the printing and mailing expenses incurred; however, approximately 60% of the amount contributed to the Association comes from staff members, board members, and former board members.

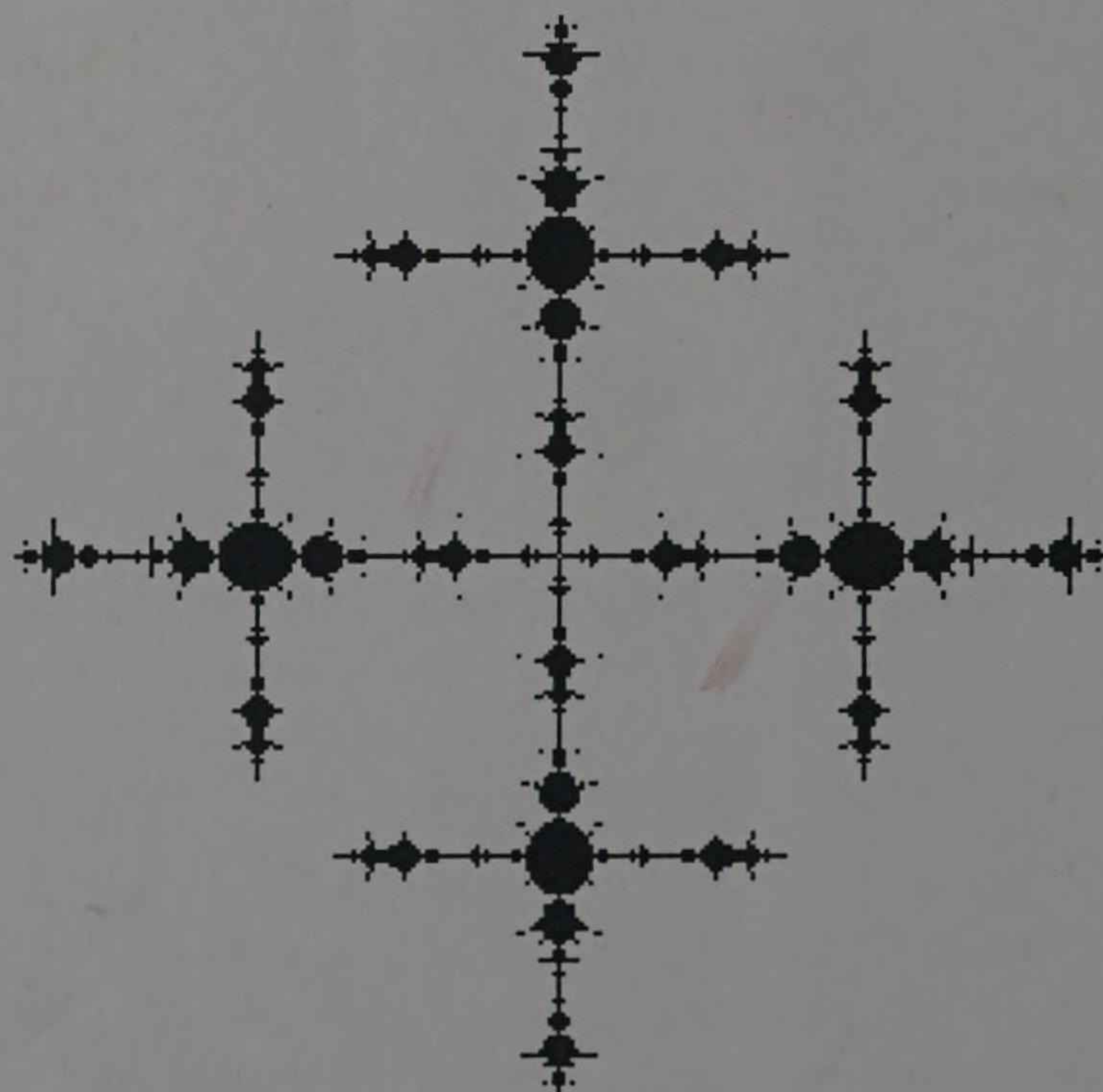
The Association has borrowed funds to enable the completion of the Upper Triad Headquarters. It may be several years before this debt can be retired.

✦ Staffing.

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

✦ Visitors.

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



List of Topical Issues - 0

A series of eight volumes of topical issues cover the entire depth and breadth of the Upper Triad Material. These topical issues include all of the previously published articles and commentaries. Some topics are preliminary and will be expanded in subsequent editions. 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 0.

0.1 INTRODUCTION

Contains an introduction to the Upper Triad Group and a basic outline of the Upper Triad Material. [22 pages]

0.2 OVERVIEW

Contains a synopsis of the Upper Triad Material and seven overview articles corresponding to the seven volumes of the Upper Triad Material. [42 pages]

0.3 ARTICLES - 1

Contains ten introductory articles on the purpose of life. [36 pages]

0.4 ARTICLES - 2

Contains seven introductory articles on the spiritual path. [24 pages]

0.5 ARTICLES - 3

Contains three short articles on theosophy and text of two theosophical classics, At the Feet of the Master and Light on the Path. [28 pages]

0.6 GLOSSARY

Contains brief definitions for approximately 270 significant words encountered in the various Upper Triad commentaries. [34 pages]

0.7 INDEX

Contains a subject (topical) index for the Upper Triad Material as well as an alphabetical title index of all articles and commentaries published to date. [44 pages]

Most of the Upper Triad Material is now available on-line

at <http://www.uppertriad.org>



Selected Quotations

What enables a nation to survive is benevolence and justice; what enables people to live is practical virtue. A nation without justice will perish even if it is large; people without goodwill will be wounded even if they are brave.

Huainanzi

The universe appears different to every individual on account of differences in the corresponding subjects and objects.

Pratyabhijna Hridayam (3)

And by the practice of right discrimination attained by the path of yoga he rescues the soul -- the soul drowned in the sea of conditioned existence.

Sri Samkaracarya Viveka-Cudamani (9)

The word "spiritual" relates to attitudes, to relationships, to the moving forward from one level of consciousness to the next. It is related to the power to see a new vision and new and better possibilities. It refers to every effect of the evolutionary process as it drives man forward from one range of sensitivity to another; it relates to expansions of consciousness, to all activity which leads toward some form of further development.

(Lucis Trust)

As you learn to live from the truth in your heart, your feelings of security increase and your judgments decrease. Self-security replaces judgments with compassion. Compassion and understanding facilitate, while judgments debilitate and create stress.

Doc Lew Childre

He who thinks himself holier than another, he who has any pride in his own exemption from vice or folly, he who believes himself wise, or in any other way superior to his fellow-men, is incapable of discipleship.

Mabel Collins

What is meant by service in the new age? To give and not to count the cost; to work without thought of regard or result or acknowledgement. Service is the immediate response of the personality to soul contact; the outflow of a loving heart and an intelligent mind.

Ina Crawford



For those who can effectively sense the aura (in contrast with those who see poorly or through their own auras), three most remarkable observations are achieved. One naturally notices the darkness and depression in (real) vitality of those who are involved with drugs, alcohol, tobacco, flesh foods, and other coarseness. And one naturally notices that virtually everyone is asleep in their waking-consciousness. But occasionally, one will also notice that someone is awake and fully vibrant in their whole lower self, and in such a case the aura shines steadily and brightly, constructively interacting (without imposition) with every other life that it comes in contact with.

Most people see others as those others perceive themselves to be, and not as they really are, for one's mental self-image and associated feelings are projected albeit unconsciously and that projection generally and substantially influences how others perceive them to be. The spiritual student, however, who is more dedicated to the value of truth, tends to see things, internally and externally, more clearly, and is not so much influenced by his or her own or others' self-illusion.

The personality, or persona, is, literally, a mask. Until we can recognize the personality and ego for what they are, really, we cannot rise above them to the individuality or soul from which they are so dimly derived.

It is never enough merely to believe or to know. One must actually strive to live in accordance with one's beliefs, knowledge, understanding, and realization. To do otherwise is hypocrisy and hypocrisy breeds conflict.

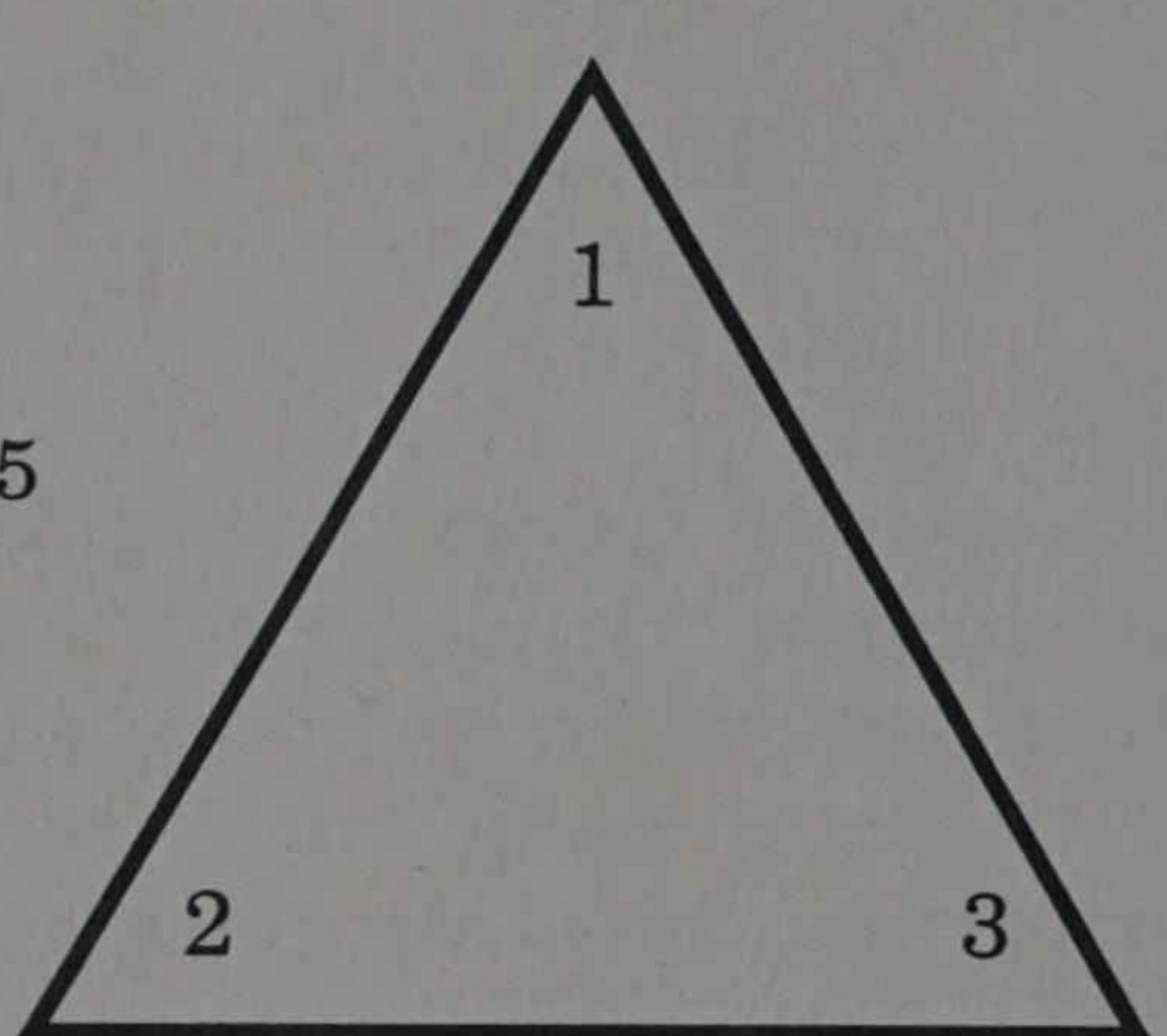
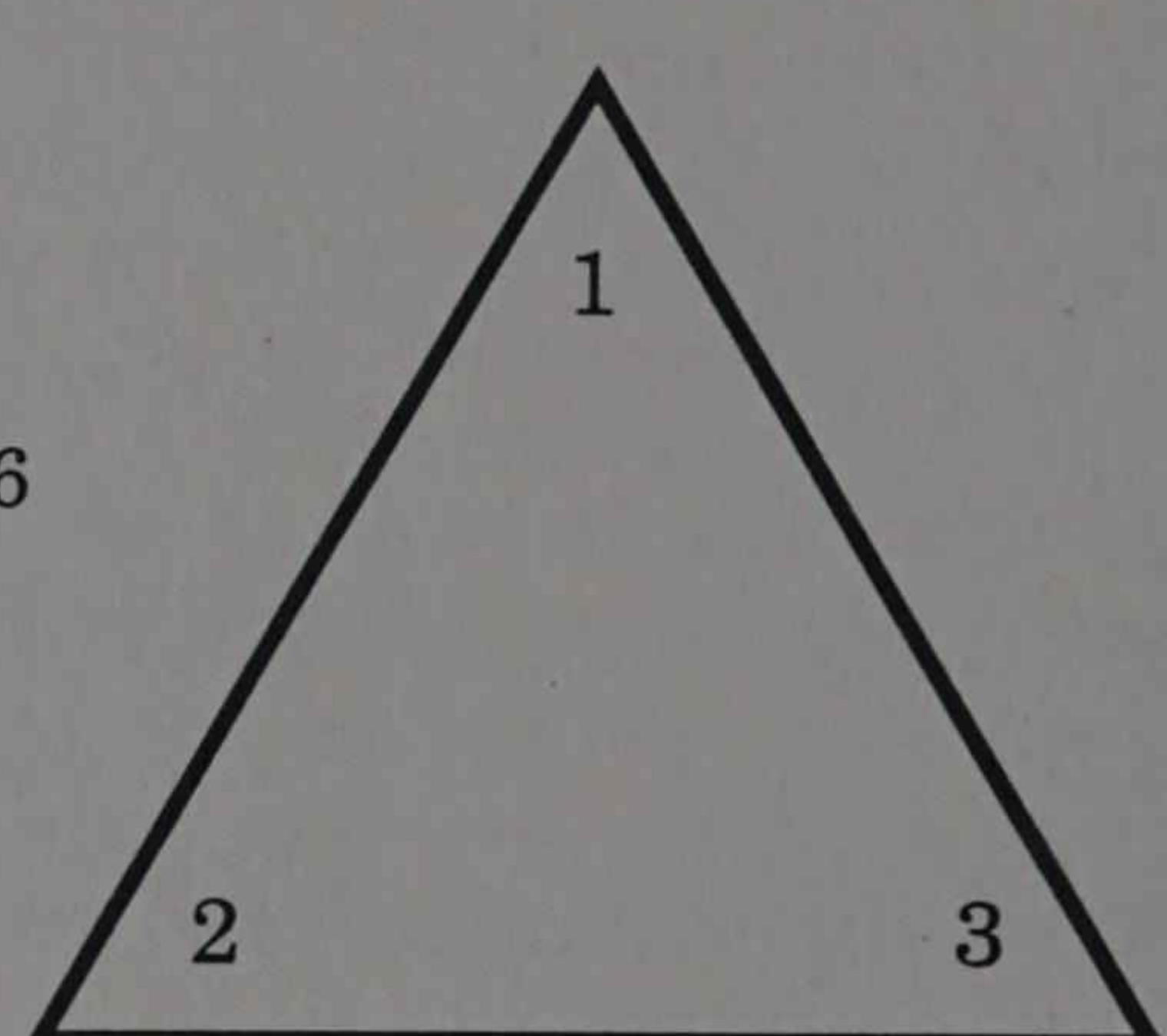
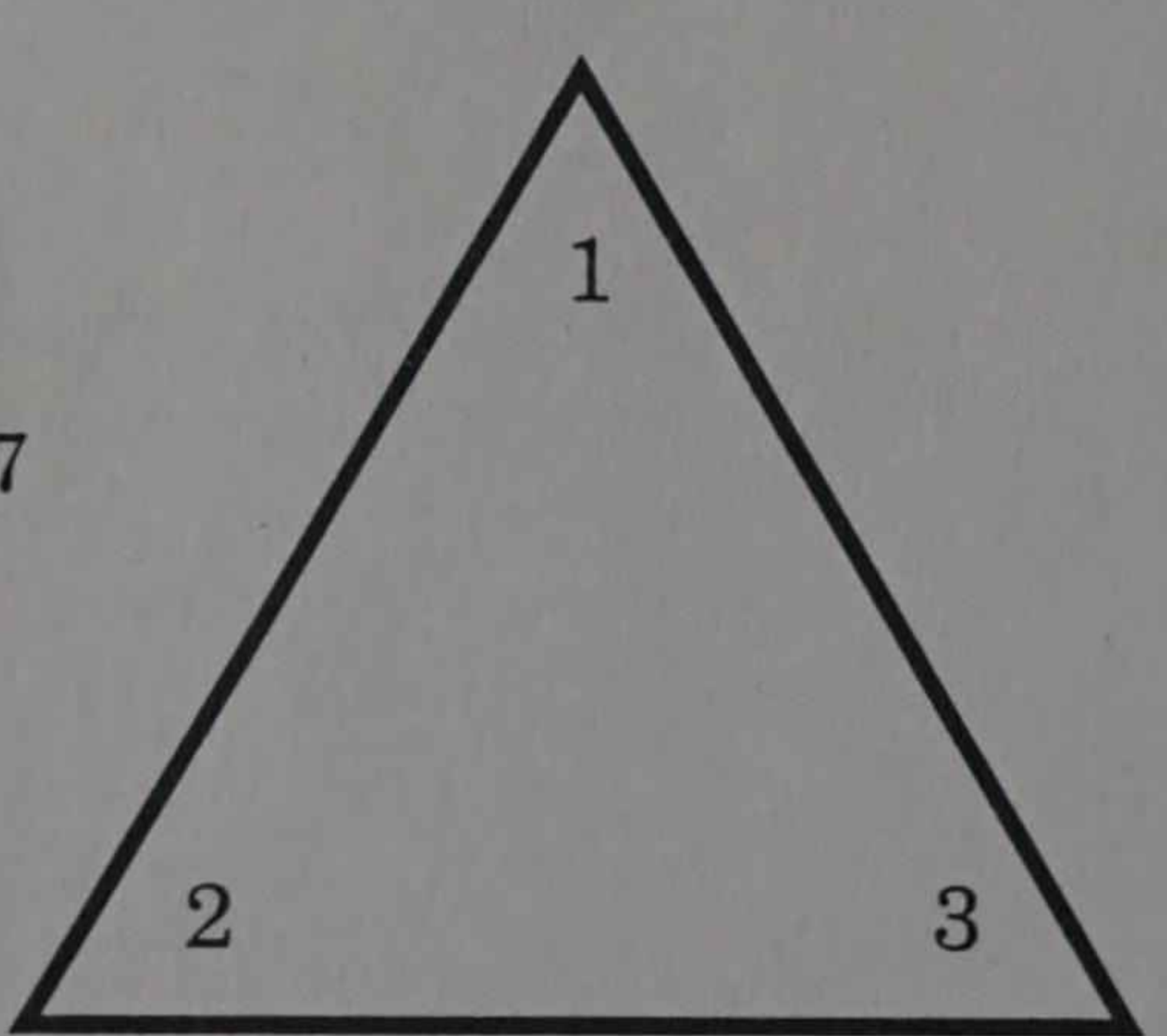
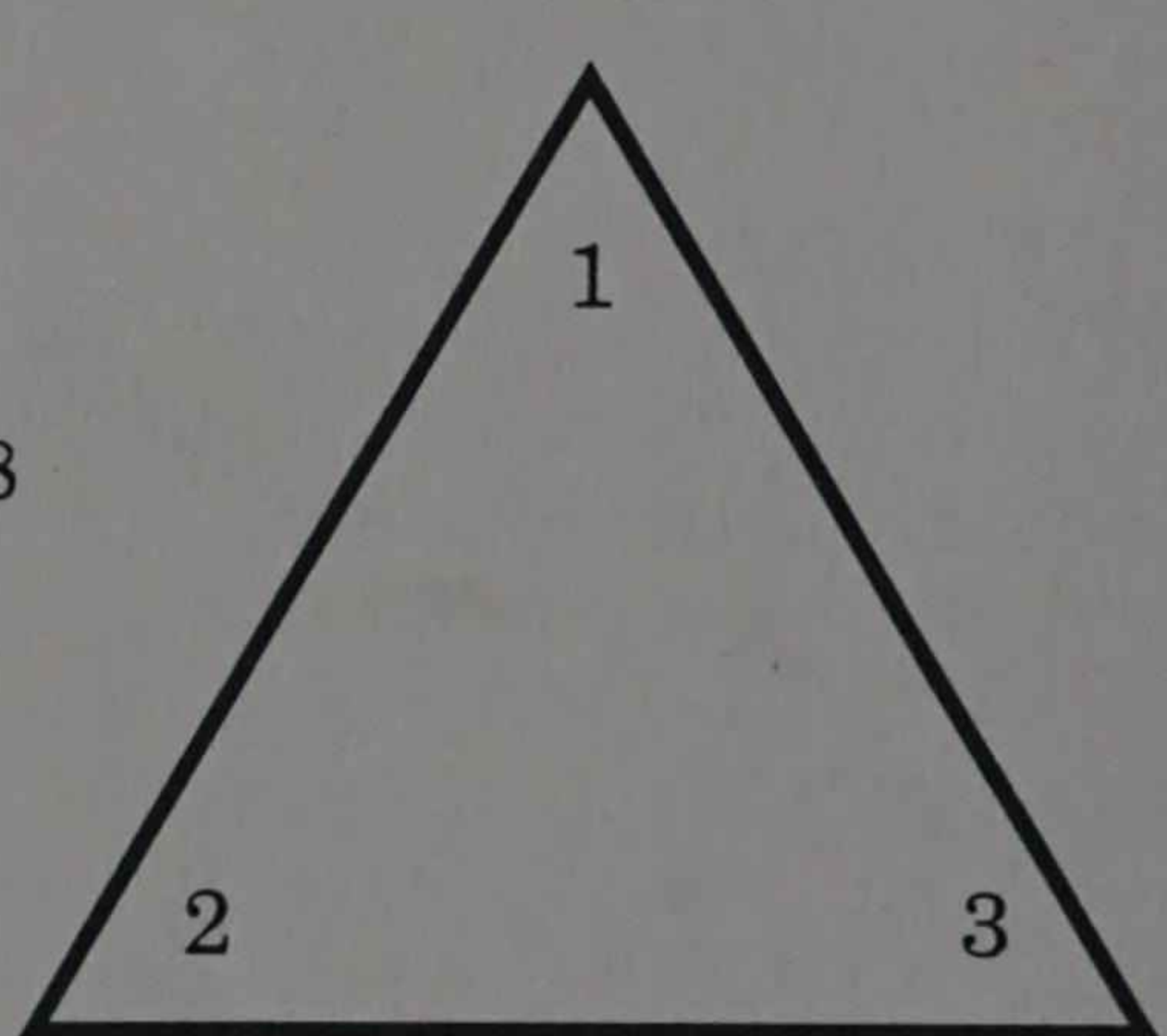
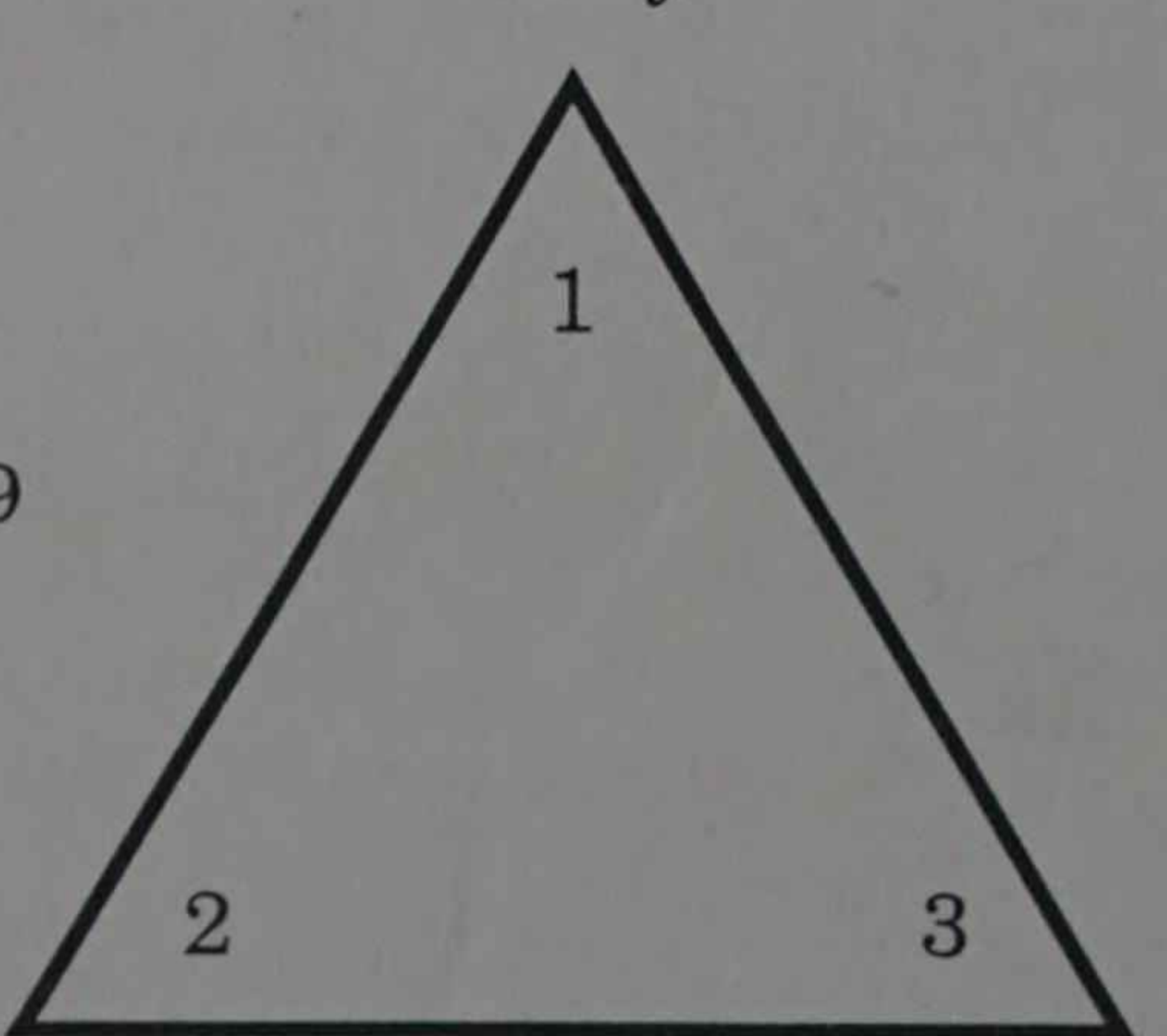
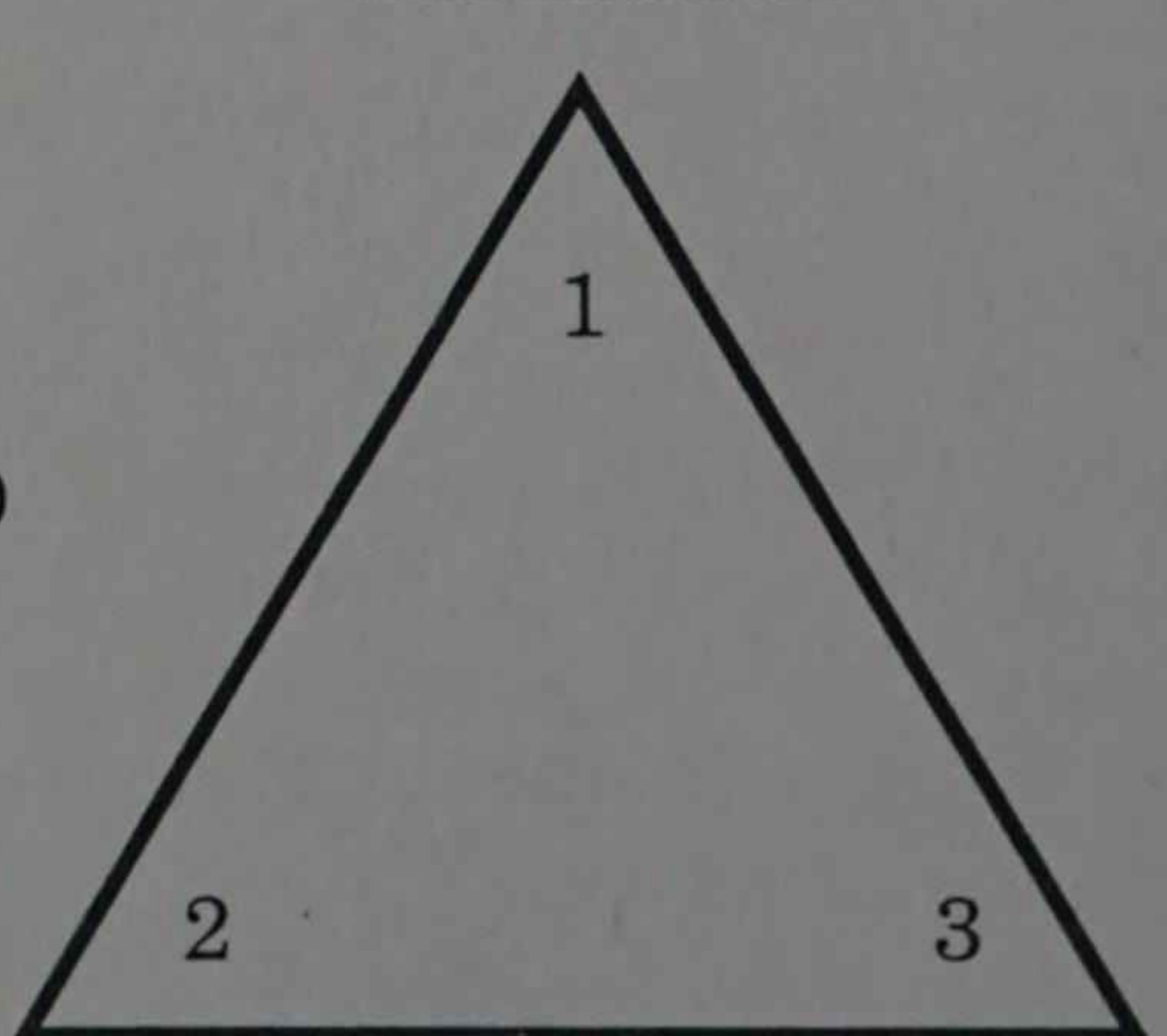
Ethics and occult science ever go hand in hand.

Remember that words mean different things to different people. The word "soul" is utilized in so many different, inconsistent ways, by so many people. Some use it to refer to the etheric or vital body. Some use it to refer to the astral or emotional body, to the "inner" desires and feelings. Some use it to refer to the "deeper" part of the personality or ego. While yet others use it (as we do) to refer to the higher self, beyond (deeper than) the personality, to the (spiritual) individuality and causal self that continues from one lifetime to another.

For the self-realized there are no rules. If a person is self-realized, he or she behaves in certain ways, naturally and without deliberation, in accordance with law. For the non-self-realized, rules are necessary as they lead to self-realization, as the student behaves, in a sense, as if he or she were self-realized. Consequently, when one passes beyond these rules one still adheres to them.

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;">Gentleness</p> <p style="text-align: center;">1</p> <p>No. 655</p>  <p style="display: flex; justify-content: space-between;"> Kindness Openness </p>	<p style="text-align: center;">Gentleness</p> <p style="text-align: center;">1</p> <p>No. 656</p>  <p style="display: flex; justify-content: space-between;"> Softness Warmth </p>
<p style="text-align: center;">Ethics</p> <p style="text-align: center;">1</p> <p>No. 657</p>  <p style="display: flex; justify-content: space-between;"> Conscience Morality </p>	<p style="text-align: center;">Principles</p> <p style="text-align: center;">1</p> <p>No. 658</p>  <p style="display: flex; justify-content: space-between;"> Conscience Behavior </p>
<p style="text-align: center;">Unity</p> <p style="text-align: center;">1</p> <p>No. 659</p>  <p style="display: flex; justify-content: space-between;"> Empathy Sympathy </p>	<p style="text-align: center;">Affirmation</p> <p style="text-align: center;">1</p> <p>No. 660</p>  <p style="display: flex; justify-content: space-between;"> Prayer Mantram </p>

Mantrams - XV

Within the Silence

Within the Silence, we Love.
Within the Stillness, we Heal.
Within the Impersonal, we Serve.

Within the Circle

Within the circle of the will of God, I stand.
Without the radius of the world of glamour, I take my place,
And there I stand.
Before the open door that just reveals a different lighted Way,
I take my stand.
Before the Presence I will take my place and there will firmly stand.

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

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

Announcements

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

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

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

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

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

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

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

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

Readers are welcome to submit comments, questions, referrals, renewals, requests, etc. via electronic mail to the following internet address --- bels@uppertriad.org

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