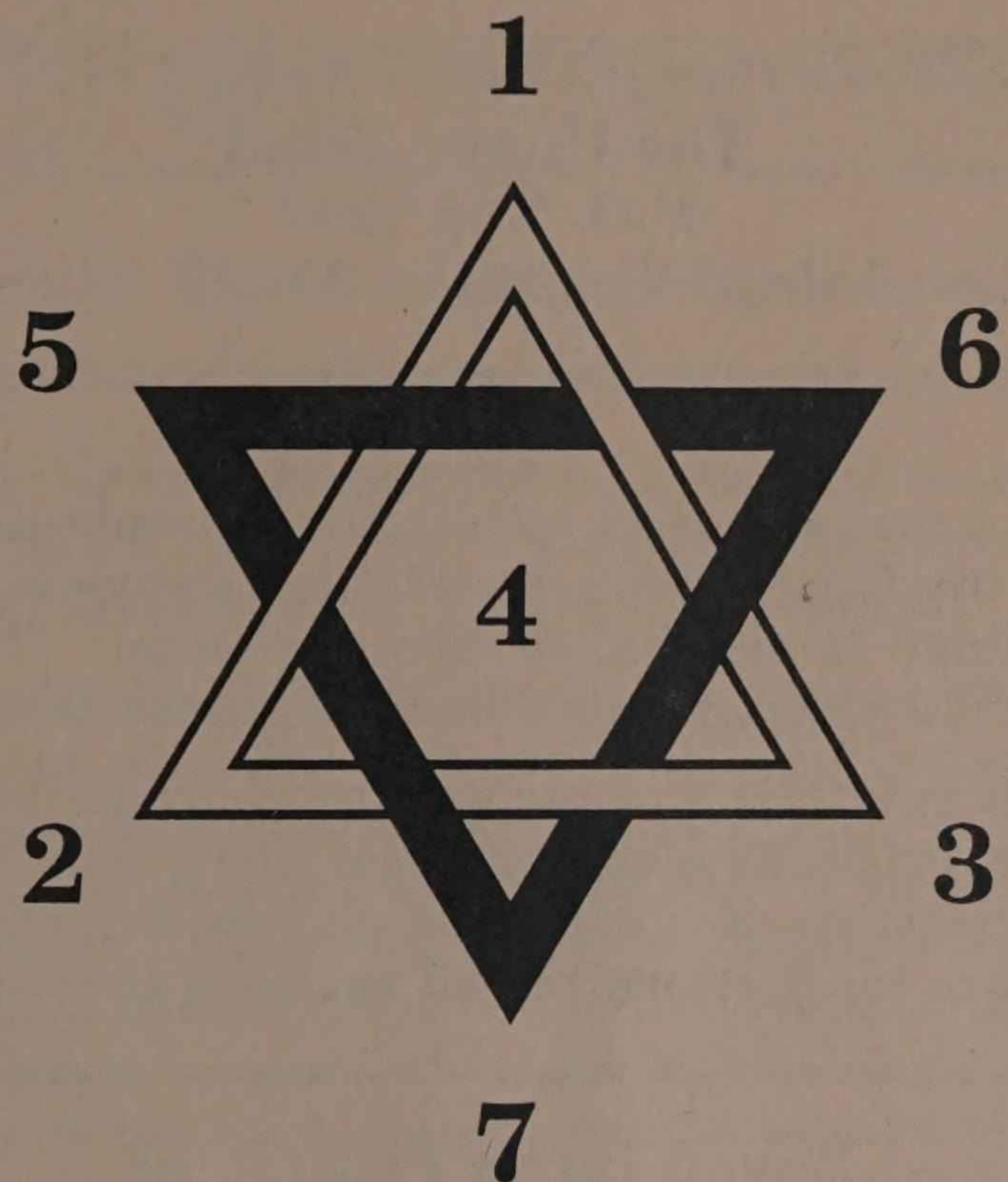


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# The Upper Triad



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## Commentaries

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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.

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## Seven Basic Principles

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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.

## The Upper Triad Commentaries

### Proselytism [ C-1231 ]

Proselytism is the act or process of proselyting, of encouraging the conversion of encountered people, selected (discriminated) or otherwise (non-discriminated), from whatever their beliefs may be to one's own. Proselytism is a form of imposition.

The basic, lowest level of proselytism is simply sharing one's beliefs (knowledge) (insight) (understanding) with those who may (or may not) be interested. A second level of proselytism involves "making other people walk in the ways of righteousness and truth by means of gentle persuasion" while a third, highest level of proselytism involves more direct use of force or coercion. Perhaps the rationale for proselytism is that "one is right" and that "encouraging or forcing others to embrace one's belief system is for their own good." Perhaps the truth is nearer to one being insecure, that one feels more secure in one's belief system if others share it. "If a majority of people believe something, surely it must be true." Unfortunately for those who believe that, truth is not a democratic process. Was the world indeed flat, until the majority of people decided that it was not so?

No doubt most people who proselytize are sincere in their beliefs that they are right and that proselytizing is also right. One problem with proselytism is that a person may not be "right" about the beliefs being promoted. Another problem with proselytism is that one cannot effectively impose beliefs on other people. For a person to effectively (actually) embrace a belief system (or truth realized), a person must necessarily come to the place in consciousness where he or she actually recognizes, realizes, and understands the truth being "embraced." Unless a truth is self-realized, it is at best only temporarily and partially (ineffectively) embraced. Anyone who "accepts" truth based on others' testimony or authority (or imposition) is not self-realizing that truth. A third problem with proselyting is a matter of ethics (of course those who proselytize believe it is ethical to do so, while those who understand underlying cause and effect relationships (karma) realize that it is generally unethical to impose beliefs or practices (though there are some pragmatic exceptions, e.g., the convention of driving on one (particular) side of the road). The issue (ethics) is a matter of what is harmful (in the context of evolution in consciousness). And it is generally harmful to impose beliefs or practices on others.

While some religious and spiritual teachers (leaders) encourage proselytism, a more mature (and more effective) approach is simply to encourage people to self-realize the truth. This is accomplished through sharing of "insight" (knowledge, experience, understanding) without imposition, without being persuasive, without proselyting, without offering incentives. Which means sharing only with those who are actually interested, and only to the extent that that interest is demonstrated, and only in the ways that a person is amenable to. Without any claim of authority. Without any claim of rightness. There is, perhaps, a fine line between sharing-encouraging and promoting-proselyting.

Growth occurs through changes in consciousness. And growth occurs most effectively where a person realizes the truth for himself (herself). There is no crisis. There is no urgency. This is a world (school) of experience, a training ground in consciousness. All crises and all urgencies are a matter of limited perception. The (true) spiritual student (teacher) (leader) teaches through consciousness, through living in accordance with spiritual principles, not through promoting one's ideas or imposing on others.

## The Upper Triad Commentaries

### Worldliness [ C-1232 ]

There is no problem with worldliness. Worldliness is the condition in consciousness in which people are devoted (largely unconsciously and mechanically) to the ways of the world rather than to religious or spiritual pursuits. It is a natural condition. It is where (how) most people need to be, a place in consciousness that affords (worldly) experience and expression. Worldliness (blindness) is only a problem for those who seek liberation (self-realization) (God). Worldliness is only a problem in contrast.

Most people identify with their bodies and the ways of the world. They are naturally entangled in their (external) senses and cannot see much beyond the maya (condition) (glamour) (illusion) of the world, i.e., the materialism and egoism of worldly experience. Even most religious and spiritually-minded people are predominantly worldly (i.e., engaged to some extent in spiritual materialism or spiritual egoism). But gradually, as a person (student) embraces spiritual practice and deepens in consciousness, the student begins to discern the subtle distinctions between the worldly and the real, between the ego (personality) and the soul, between worldliness and holiness.

Then it is a matter of more and more fully embracing the real, and allowing that which is not so real (the worldly) to fall away from one's consciousness. The student is then progressively less entangled in the ways of the world, less entangled in materialism and egoism, less entangled in the senses. The voice (sound) (quality) (character) of the soul (higher Self) (God-within) begins to be heard (sensed) and the person naturally becomes more subjective, more other-worldly. And yet without losing one's place in the world. Such a student remains in the world, and remains able to work in the world, yet without being entangled, without being overly conditioned by the world, without compromising one's higher principles. Thus worldliness is transcended, gradually and painfully, through experience, through spiritual practice, through struggling to go beyond the ways of the world. And eventually, through not-struggling (for struggling is ultimately an artifact of the ways of the world).

One of the challenges of the sincere spiritual student in becoming less worldly is in the domain of action. As the heart unfolds, as the light is embraced more so, the student is naturally drawn more and more to humanitarian and (eventually to) spiritual service. Of course one learns and progresses even more readily through service, but service can also be a path to re-absorption in the ways of the world, if the student is not sufficiently wary. Thus one needs to serve without proselyting, without being so caught up in the (ego-judgment) "worthiness" of what one is "doing" that one loses the inner context. The most effective servant is one who remains spiritually poised.

Another challenge in the arena of worldliness is characterization. A person, even a spiritual student, naturally identifies with the body (personality) (ego) rather than the soul, usually mistaking the semblance of spiritual "impression" for the real thing, often proceeding according to (subtle) ego-motivation rather than remaining in harmony (character) with the God within. Thus "work" (action) may seem justified and worthy (and indeed it may be so), while being largely ego-based. The cure comes from striving (and eventually from not-striving) to embrace the character and quality of the soul, bringing that character and quality as best as one can to the personality levels. Thus, a (truly) spiritually-poised (non-worldly) person cannot be loud, or coarse, or personality-centered. Of course all spiritual students are, to some extent, but there is momentum.

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### The Old and the New [ C-1233 ]

The underlying force of evolution in consciousness is quite progressive. It urges growth and deepening through experience and expression, ever onward and upward. But growth is based on assimilation, and how a person approaches assimilation, how a person believes, what a person wants, determines the effectiveness of that assimilation and therefore the effectiveness of growth.

In this process there is a natural struggle between old beliefs and values and new beliefs and values. As one grows, old beliefs and values get challenged by new, broader experience, and new beliefs and values enter the picture. But this does not mean that all old beliefs and values are wrong, or that all new beliefs and values are right. There also needs to be some discrimination, some process of valuation in which the value of a belief or value, and the context of a belief or value, is placed into perspective. More properly, (genuine) new beliefs are more inclusive and allow for the context of old beliefs (and allow those old beliefs that continue to be relevant to continue as part of the belief system).

Much of what is progressive thinking is just a refinement of previously poorly-understood principles. For example, in theosophy there is a basis of knowledge pertaining to root races that has been misunderstood by many to infer racial superiority for the so-called "advanced" races or "advanced" natures. As the issue is more properly understood, there is not (properly) a rejection of the principle of root races, but a refinement of understanding and placing the role and contribution of each race into some broader perspective. Other teachings (and values) depend very much on the place of consciousness of the student, e.g., some students need teachers, others are better able to learn and grow without relying on external authorities. Some students are in the ego-building stage and others are in the ego-transcending stage.

But there is also an inherent struggle of ego and how that desire affects the belief system and determines how a person relates to experience and opportunities. Thus many people who are otherwise metaphysically-minded and/or spiritually-oriented believe things because those beliefs support what they want to believe rather than what they need to believe in order to go beyond their current stage. Sometimes people will reject "old" teachings because the old teachings do not allow them to fully rationalize or justify what they want (e.g., the ego will naturally rationalize and justify anything that it needs to maintain control, and feeling threatened by spiritual practice (discipline) will naturally invent "new" values that allow a person to sustain the desired self-indulgence).

Teachings (knowledge) (principles) (understanding) (values) serve a purpose. Some teachings endure for the entire period of human evolution (e.g., the role and value of "love") while other teachings serve for a while and are then overtaken in significance as a person can understand a broader context (e.g., authoritarian religion is replaced by non-authoritarian (self-centered) "religion" which is subsequently replaced by genuine inner experience). There are no really "new" teachings, but only some that seem new. New teachings may be genuine (progressive) (encouraging evolution in consciousness) or they may be simply whatever is needed to rationalize and justify one's desires (which is counter-evolutionary and inertial even while appearing to be "progressive"). Ignoring claims of external authority, the truly progressive student learns to discern truth for himself (herself), and beliefs and values are embraced according to their actual value in consciousness and context.

### Alternative Medicine [ C-1234 ]

Medicine is generally defined as the science and art of preventing, alleviating, or curing disease and injury. It is that practice and process that is concerned about the health of the human being. There is a widespread and long-standing practice of conventional medicine, and a growing practice of so-called "alternative" medicine.

Three fundamental problems of conventional or traditional medicine are (1) the (wrong) belief (premise) that every physical condition is based exclusively in physical reality, i.e., without proper regard for emotional and mental processes (as non-physical), (2) the failure to appreciate the actual cause and effect relationships, i.e., the karmic context, and (3) the inherent inertia of traditional medical practice. Alternative medicine incorporates both progressive medical practices as well as more traditional practices that conventional medicine has apparently ignored. The reason (need) for alternative medicine is simple. Conventional medicine does not always work effectively, and in some instances does not work at all. But the same is also true for alternative medicine. Conventional medicine works in some instances and to some extent. Alternative medicine likewise.

Conventional medical practitioners tend to focus on alleviating the effects rather than dealing with the causes of disease and injury. Much of conventional medicine purports (quite sincerely) to deal with causes, but because causes are seen in terms of limited (physical) reality, what are perceived as causes are really just intermediate effects. And the same is true, to a large extent, for alternative medicine. Alternative medical practitioners tend to be more progressive and more open-minded, but many are simply not well-qualified, i.e., do not really understand the practice that they are attempting to embrace. Where there is an appreciation for the limitations of any medical practice, e.g., the general inability to correctly apprehend cause and effect relationships, then there is more likely to be insight.

In principle, psychology offers a substantial additional dimension to health and healing, through consideration of human consciousness and the effect of consciousness on physical health. But psychology (and psychologists) also has (have) fundamental limitations, and tend(s) to deal with human consciousness superficially. In principle, metaphysics offers even more. But metaphysics is plagued with limitations also, mainly in the form of the human being who embraces metaphysics without real understanding (i.e., with ego) or without training, and the reluctance of people to accept "truths" that are not self-evident (which is good, because many "truths" are unfounded) (yet even that which is self-evident may not necessarily be true).

But there is hope. Mainly in the form of (alternative) holistic medicine, which treats the whole of a person, in context. Not in the form of what is merely called holistic medicine, but that which actually embraces the human consciousness in the context of psychological and metaphysical reality, e.g., evolution in consciousness, karma, dharma, etc. Without appreciation for cause and effect relationship, without appreciation for current consequences (effects) arising from past, present, and future action (feeling) (thinking), any medical practice will remain substantially limited. Pain and suffering are considerable and valuable signals. Alleviation of pain and suffering can only truly occur where the intended lessons are openly and honestly embraced. While the effects (physical, emotional, mental pain) may need to be treated, one must also deal with the causes, else effects (pain) will recur in other ways.

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### Fear (2) [ C-1235 ]

Fear is defined as an unpleasant and often strong emotion evoked by anticipation or awareness or perception of danger on some level of consciousness. There are a number of natural and artificial processes that can evoke fear, and whether real (well-founded) or not, most are inherently self-protective.

The most fundamental fear is the elemental or instinctive fear evoked at the animal (body and emotions) level. This fear is based on the experience of the matter of the body and the collective consciousness of the body, resulting in conditioned (basic) awareness and conditioned response to perceived threats. In other words, the body is conditioned to avoid danger to itself, to avoid harm, to defend and heal itself (e.g., responding to infection). This fundamental fear is quite natural and unless compounded by higher-order fears, it is generally soundly protective.

At the next level there are fears on emotional and/or mental levels, fear based on insecurities, and fear evoked by (vulnerability to) external influences. These are also natural fears, based on experience and the condition of consciousness. But unlike more fundamental (elemental) (instinctive) fear, fear on emotional and mental levels is prone to compounding, as fear feeds upon itself and evokes secondary reactions, potentially substantially complicating the process. The astral plane is filled with expressed emotions and feelings that are created through fear, that vulnerable people can (unconsciously) embrace and react to. Sometimes these fears coalesce and take on artificial "lives" of their own. At this level there may also be some elemental fear, of the emotional body naturally seeking stimulation (regardless of consequences for the personality as a whole). There may be a significant basis (insecurity) (vulnerability) that needs to be dealt with, but resolving fear at this level is generally a matter of achieving coherence as an integrated personality, where none of the separate elements (physical, etheric, emotional, mental) are allowed to dominate in consciousness. This naturally tempers or moderates the influence of each element and allows the personality consciousness to proceed (respond) more sensibly.

At the next level there is ego-based fear, which is wholly artificial. This fear is based on manipulation of thinking and/or feeling by the ego for its own purposes (self-sustaining) (maintaining (artificial) control). Many times a person's fears are engendered by (ego-based) (conscious or unconscious) rationalization. Where there are more fundamental or more natural fears or insecurities present, it is easy for the ego to build upon those weaknesses and make things even more complicated. Fear naturally (and unnaturally) grows unless moderated in consciousness.

In a sense, all fear is artificial, because all fear arises from the illusion of separateness (if a person is truly one with all lives how can there be any fear of oneself). All fear functions only at the personality level; the soul does not experience or exhibit fear on any level or in any way. The soul is above and beyond fear. With reliance on intuition (and with the ability to discern the difference between true intuition and merely astral impressions or subtle, ego-based fabrications), real "threats" are perceived and dealt with sensibly (knowing that there are no "real" threats). Fear is, ultimately, simply the allowance of fear, the allowance of fear taking hold and having influence on some level. Rather than embracing (arrogant, egoistic) fearlessness, the student is encouraged to transcend fear.

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### Genetics (1) [ C-1236 ]

Genetics is “a branch of biology that deals with the heredity and variation of organisms and with the mechanisms by which these are effected.” Genetics also refers to “the genetic makeup and phenomena of an organism.” The word “genetics” is related to genesis, and implies a sense that while the genetic makeup of an organism is presumed to be the consequence or effect of some evolutionary process, that genetic makeup is the cause of much of whatever physical and psychological attributes may be evoked.

The problem with this sense is that it is based on the underlying (but wrong) assumption that the physical world, the apparent world, is all there is, and the (equally wrong) assumption that attributes and characteristics are largely consequents of genetic makeup, moderated perhaps somewhat by environment and experience. These (wrong) beliefs are quite reasonable, and based upon (limited, unenlightened) experience. There are apparent and obvious causal relationships between genetic makeup and tendencies or propensities manifested through attributes and characteristics, physically and psychologically. However, the actual causal chain is a bit more complicated and not so obvious to the (necessarily superficial) physical scientist. In fact, the genetic makeup of an organism is indeed the product of evolutionary process, but the specific genetic makeup is a consequence of conditions in consciousness, at a level that is more real and therefore less apparent. In other words, a person’s cumulative consciousness, tempered by karma, evokes a particular genetic makeup, so there is some consistency between genetic makeup and nominally observable attributes, characteristics, and tendencies.

There is evolution in consciousness, and as consciousness evolves, it evokes corresponding developments (secondary evolution) in the various forms that are inhabited by consciousness. Thus the human body has evolved, genetically, but the underlying driving force for this evolution has been consciousness, and not vice versa. Most physical scientists perceive consciousness as a consequence of form, i.e., that the form is alive and has through the evolutionary process therefore developed consciousness. But in fact, it is consciousness that “lives” and evolves and the body or form is therefore animated (enlivened) by virtue of that higher presence (consciousness).

Similarly, most physical scientists and worldly psychologists fail to discern the distinction between the brain and the mind, where the brain refers to the physical organ and the mind to a higher organ of consciousness that may express itself through the brain. The human being is not the body or the brain. The human being is not even the mind or ego. The human being is a soul that merely lives through the induced (artificial) personality that in turn lives through and expresses itself through the body. But most people identify with their bodies and unconsciously perceive their emotions and thoughts as extensions of the body. Others, with more experience and insight, tend to identify more with the emotions and/or thoughts and not with the body. But the truly enlightened have no such identifications.

Understanding genetics in the conventional, albeit superficial, sense has some value. But understanding genetics in this deeper, more real sense has even more value. Because it conveys the understanding that people are not really limited by their genetic makeup, that their genetic limitations are temporary, and that through evolution in consciousness, the genetic equation can be changed, if not so much in the current lifetime or incarnation, then at least in preparation for the next.

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### Genetics (2) [ C-1237 ]

The real lesson of genetics is that genetic evolution is a consequence of consciousness. If a particular gene or genetic trait (tendency) exists, it exists because the ensouling consciousness has karmically created the circumstances that necessarily result in (demand) that gene being present (there are of course other, more external factors, that provide a broader or collective context for genetic manifestation). For example, if there is a gene or genetic trait associated with heart disease, if a person is prone to heart disease, it is not because of that genetic trait. The genetic trait associated with heart disease, if it exists, exists because the person is prone to heart disease. The various (discerned) laws or principles of genetics exist not as causes but as consequences.

A person who incarnates does so to experience and express consciousness. The soul chooses its circumstances, its genetic makeup, the astrological circumstances, etc. Given the consciousness and the associated karma, a person will be drawn to consistent (karmically allowed) genetic-hereditary circumstances. As the person evolves in consciousness, the circumstances tend to change. Healing can occur on various levels (where the effects of healing are generally expressed on the next lower level, i.e., mental healing evokes effects at the emotional level, emotional healing evokes effects at the etheric or physical level). The genetic framework is simply part of the hereditary conditioning that a person (at the soul level, prior to incarnation) chooses.

Genetic framework does not generally convey absolute limits, but rather the genetic makeup serves as a framework within which, over some range of possibilities (tendencies) (propensities), effects are evoked. Thus as changes occur in consciousness, for apparent good or apparent ill, those changes tend to be within that genetic framework. Although in some (rare) cases, the actual genetic makeup can be changed en route (during incarnation), at least partially, through consciousness. But for the most part, the genetic makeup is created (chosen from available opportunities) prior to incarnation and indicates tendencies and propensities rather than inevitabilities, and it is consciousness (more correctly the quality of consciousness in the karmic context) that determines whether or not some tendency or propensity will actually manifest itself. Thus, for example, a person with an apparent (genetic) propensity for cancer may or may not evoke cancerous circumstances.

Through genetics, "man" is not playing God, even if "he" thinks he is, any more than medical people save lives. People are merely instruments of consciousness and each person is also an expression of collective (racial, human) consciousness. Genetic research (and medical research in general) may be sincerely motivated (to improve the human "condition") but it suffers very considerable limitations due to lack of appreciation of the underlying context (consciousness, karma). "Success" comes only where the results are consistent with some collective karma, and to some extent, "success" in medical research breeds new opportunities for "new" diseases and conditions, for where "success" appears to eliminate needed consequences (e.g., a needed disease), then another disease will emerge or reemerge to provide those needed consequences.

Genetic advances ("miracles") like medical "advances" do not actually solve the problems facing humanity. They (doctors, scientists, engineers) are merely addressing or treating the effects rather than the causes, and are therefore substantially limited. But eventually all of this (research) (medical practice) will pass beyond appearances, and be guided more from higher consciousness.

## The Upper Triad Commentaries

### Genetic Cloning [ C-1238 ]

Cloning is a process and phenomenon in which understanding of genetics is applied to the deliberate "creation" of forms that are identical to or similar to those from which they are genetically derived. Some people are opposed to cloning because they perceive cloning to be rightfully beyond the human province, or because they fear the consequences, or because of ethical and/or moral considerations. But there is a fundamental misunderstanding of what cloning is. With an understanding of what cloning really is, although the ethical and moral issues remain, cloning can be placed into a far more meaningful perspective.

The real issue involves the distinction between life and consciousness and the distinction between consciousness and form. The cloning process is merely a matter of bringing forth, albeit with manipulation, a form that would not necessarily otherwise have been "created." But this is not really creation. It is more properly perceived as manipulation of matter and form, which is, to a large extent and subject to ethical and moral considerations, the province of humanity. Modern genetic science and engineering allows for considerable insight into genetic makeup and influence upon subsequent genetic forms. This does not necessarily constitute an interference with the natural order, and is, oftentimes, quite consistent with what needs to be.

Some might suggest that genetic experimentation and genetic engineering, e.g., cloning, interferes with the ability of the soul to incarnate and to express itself properly, or that it somehow circumvents karma. But this is not so. A genetically engineered lifeform, whether identical, similar, "improved" or progressive, or even radical with regard to previous forms, cannot be utilized by any consciousness that is not karmically consistent with the opportunities afforded by that form. In other words, a karmically inconsistent form will fail to "attract" an ensouling entity. As forms "evolve" they attract lives (consciousness) that can effectively utilize them. As forms serve their intended purpose and are abandoned by "higher" lives, they are naturally appropriated by "lower" lives and eventually disappear (usually through the mechanism of infertility, induced by the overshadowing collective consciousness).

Thus a cloned animal form will generally and naturally attract the same animal life (consciousness) that expressed itself through the form from which it was derived. If the form is a sufficiently radical departure, the experiment (process) will naturally fail, or will attract a very different lifeform. Similarly, in terms of human incarnation, a cloned human form offers no more threat to humanity than (unfortunate) practices of indiscriminate procreation.

A human soul chooses to incarnate based on available opportunities that are consistent with its karma and intended karmic expression. Thus a cloned form, much like forms evoked through artificial insemination or other practices, is not necessarily significantly different from an otherwise naturally evoked form. So, unless it is a radical departure from the natural order, there is no trauma associated with cloning (there is, however, considerable trauma associated with abortion, where a soul commits to incarnation through a particular form and then "suffers" the destruction of that opportunity prior to birth, even though that is necessarily consistent with that soul's karma). Thus one should consider abortion of a cloned form in the same moral framework as a natural one. If conception has occurred, naturally or artificially, then a commitment has been made.

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### Mainstream Thinking [ C-1239 ]

In every human culture there is a mainstream of thinking and values that constitutes the prevailing sentiment of the majority of the people. In some cultures mainstream thinking also embraces diversity and some measure of tolerance, while in other cultures mainstream thinking is relatively non-dynamic (static) and intolerant of other perspectives or values.

Mainstream thinking is simply what most people think or believe, and mainstream values are simply those values that most people embrace, consciously or unconsciously. The mainstream is a reflection or indication of the relative (collective) consciousness, and what is considered mainstream (hopefully) grows (rather gradually) as the majority of people progress through experience and expression. A healthy mainstream allows for harmonious (respectful) diversity in thinking and values, for beliefs and practices and values to be (hopefully gently) questioned, so that progress can be attained more readily. But in most cases that progress occurs very slowly and largely unconsciously. But collective thinking does change (progress) and collective (common) values likewise.

For example, there was a time in modern western culture when mainstream thinking fully embraced smoking and uninhibited drinking (alcohol) and eating of flesh foods (meat-fish-fowl). Gradually the mainstream has developed to the point where smoking is discouraged and drinking is somewhat tempered. Vegetarians were in the progressive fringe but are now closer to the mainstream, being perceived by the majority more tolerantly. Eventually the mainstream will include non-smoking, non-drinking, vegetarian values. These changes occur as more and more people realize for themselves the respective dangers and values. But it is necessarily a gradual process and one that cannot be (effectively) imposed.

Thus within or about the mainstream there are inevitably (and necessarily) two fringes, a progressive fringe and a regressive fringe. The regressive fringe represents attachment to (older mainstream) beliefs and values such that there is some (considerable) inertia, some not inconsiderable resistance to change. The value of the regressive fringe is twofold: it allows people who need to the time they need to assimilate the lessons of those (older mainstream) beliefs and values, and it balances the otherwise unrestrained progressive fringe and tends to prevent that fringe element from going too far too fast. Of course a mature (reasonable) (balanced) mainstream also serves that purpose. Thus progress tends to be evolutionary rather than revolutionary.

But mainstream thinking is not necessarily an improvement in beliefs and values, and so the regressive fringe may also represent some very meaningful beliefs and values that the majority will eventually return to, as appropriate. And, similarly, the progressive fringe does not generally or necessarily represent the intended evolutionary frontier. In general, the progressive fringe represents a stimulation in "new" thinking without the requisite maturity to assimilate what it really means in some broader context. Thus the real pioneers are not so much in the progressive fringe as they are in the moderate realm between the mainstream and that progressive fringe. While real pioneers are somewhat non-conforming, the real pioneers are not those who are emotionally embracing changes that they do not really understand, promoting their newfound causes and glammers, but those who encourage progress in more subtle ways, without causing fundamental (external) conflicts between value systems, but through gradual changes.

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### Cults [ C-1240 ]

Fringe thinking is very much a matter of perspective. Some "fringe" thinking is actually quite healthy, while some is decidedly not so. People on the fringe may not perceive themselves as being on the fringe. People who join "cults" generally believe that they are doing the right thing and that the majority of people (i.e., those in the mainstream) are misguided. Sometimes those in the mainstream are indeed misguided; more often, those on the fringes of society are. But some on the fringes are actually very insightful. And some so-called cults can be quite constructive.

The problem is that "cults" covers such a broad spectrum of unconventional thinking, that it is not really fair to use the term prejudicially. Some "cults" are simply minor (incremental) progressions beyond the conventional and mainstream, while others are extreme and dangerous in their thinking and practices. Of course what is perceived to be "dangerous" and "extreme" is also a matter of perspective. People in the mainstream tend to be (feel) threatened by anyone who is unconventional, who embraces "fringe" values. But many of these "fringe" groups have some value, in encouraging progress. And yet many are regressive and many are progressive, in unhealthy ways.

What really matters are the ethics of the various "cult" practices. Those groups who aggressively promote themselves, who aggressively recruit, who intimidate or brainwash or impose ideas, who substantively (non-harmoniously, non-progressively) separate themselves from the mainstream, and/or who wield fear or emotion as weapons, are generally unhealthy and potentially dangerous. And yet those who are victimized by these groups (cults) are sufficiently immature in their thinking, sufficiently vulnerable (not integrated as personalities), that they are naturally attracted to the fringe elements. But other cults, who do not embrace these (unethical, unhealthy) practices, are generally harmless (indeed, may actually be progressive in some sense). But many people in the mainstream are unable to discern the substantive differences between such (fringe) groups, and may label anything unconventional as dangerous. This is a regressive practice but contributes nonetheless to the overall dynamic.

The really valuable "fringe" groups are simply those who encourage honesty in thinking and practice, who allow, indeed encourage, people to question the mainstream values and determine for themselves what is to be valued, without any form of imposition, without coercion or promotion. Healthy "cults" are based on freedom, and allow people to come and go, allow people to believe what they wish, and allow people to progress in their own time and in their own way. Healthy "cults" do not present or impose the "truth" but simply encourage self-discovery. Healthy thinking and healthy practice is based on honesty and harmlessness, with oneself and with others.

One of the keys to resolution (progress) (understanding) is open-mindedness. Open-mindedness allows for the possibility that some "fringe" beliefs and practices may be true and may have value. Reasonableness implies that if a person has one "fantastic" belief, that does not mean that all that person's unconventional beliefs are fantastic, that some fringe beliefs are indeed without basis in truth, while others are, to some large or small extent, relatively true. Evolution in collective consciousness implies that "new" ideas should be presented in non-threatening ways, allowing people to consider the merits (consciously or unconsciously), allowing people to adapt to the new insights, gradually and comfortably.

## 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>

## List of Topical Issues - I

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 1.*

### **1.1 PURPOSE**

The Source of Manifestation. Purpose, God, Life, Power, the Nature of Manifestation, and the Process of Manifestation. [ 40 pages ]

### **1.2 EVOLUTION**

The Work of Manifestation. Evolution, Cosmic Law, Evolutionary Impulse, Conveyance, and the Flow. [ 38 pages ]

### **1.3 COSMOGENESIS**

The Process of Manifestation. Cosmogenesis, the Seven Planes, the Planetary Scheme, Kingdoms and Lifewaves. [ 28 pages ]

### **1.4 ANTHROPOGENESIS**

The Role of Humanity. Anthropogenesis, Root-Races, and Human Evolution. [ 30 pages ]

### **1.5 THE SEVEN RAYS**

The Means of Manifestation. The Seven Rays, Descriptions of the Seven Rays, Keywords for each of the Seven Rays, the Nature of the Seven Rays, Ray Relationships, and the Seven Ray Methods. [ 52 pages ]

### **1.6 GOVERNMENT**

The Cultural Context of the First Ray. Government, Inner Government, Ashrams, Outer Government, and Leadership. [ 36 pages ]

### **1.71 THE BERMUDA PROTOCOL <> *Not Yet Available***



## Selected Quotations

Man knows that he has freedom to choose. But rarely does he raise the basic question as to what this freedom means and implies, despite the fact that his identification with the results of his choices leads him repeatedly and inevitably into tensions, conflicts, and misery. But anyone who cares to challenge this situation will be forced to raise the question: what after all is freedom? Is it restricted to choosing and then making man a victim of the relentless and vicious logic of choice-making? Or is there something more implied in the very nature of freedom? Does freedom to choose also imply freedom not to choose?

P.Y. Deshpande

So the meaning is far more important than the words, but the words could lead to the meaning. But the essential thing is not to cling to words, and not to acquire fixed ideas about their meanings and definitions. We have to approach each word anew, with a fresh mind, a mind free from beliefs and biases which would otherwise block our seeing. If we are open enough, we will be able to see and understand the new, and something within us will tell us what is true.

V.R. Dhiravamsa

The perceptions of eye and ear are not sufficient to distinguish the inner designs of things; intellectual discourse is not sufficient to determine right and wrong. Those who use their wits to govern have a hard time maintaining a nation; only those who realize universal harmony and keep to spontaneous response can do it.

Huainanzi

The Atma or the individual Monad is merely a contracted or centralized form of universal consciousness. Even though it is nothing but pure consciousness, this is obscured by the mental world of the individual which fills it.

Pratyabhijna Hridayam (4)

After giving up all karma for the purpose of removing the bonds of conditioned existence, those wise men with resolute minds should endeavor to gain a knowledge of their own Atman.

Sri Samkaracarya Viveka-Cudamani (10)

Recognizing one's own spiritual nature allows the individual to recognize divinity in others and in all forms of life. Learning to think of each other as souls, we begin to act accordingly. As each takes his own next step forward into a more inclusive and compassionate understanding, he helps to lift the human family nearer to its spiritual destiny.

(Lucis Trust)



The method of evolution for every atom is due to two causes: the internal life of the atom itself, and its interaction or intercourse with other atoms. The two stages are (also) apparent in the evolution of the human atom.

None of us will be complete until all other units have achieved their fullest and most complete development.

Many atoms have not only an internal life of their own, but also radiate, and as radioactivity is gradually understood, so the study of man as a center of active radiation will also come into being.

All has proceeded under law, and the same basic laws govern the evolution of the atom as the evolution of a solar system. The macrocosm repeats itself in man, the microcosm, and the microcosm is again reflected in all lesser atoms.

Absolute consciousness to the atom might be considered as the consciousness of the thinking man who is energizing the body. That would be to the atom something so remote from its own inner internal life as to be practically inconceivable and unknown, yet is nevertheless sweeps into the line of its will the form and the atom within the form, and all that concerns them.

From being something imposed from without, the new educational process wells up from within, and becomes that self-imposed mental discipline, which we cover by those much misunderstood words -- concentration, meditation, and contemplation ... leading eventually to an inner awareness of a new state of being.

If meditation is rightly followed, and if perseverance is the keynote of the life, then increasingly soul-contact is established. The results of that contact work out in self-discipline, in purification, and in the life of aspiration and of service.

Meditation differs from prayer in that it is primarily an orientation of the mind, which orientation brings about realizations and recognitions which become formulated knowledge.

Every initiation leads to expanded service. Practical spiritual living must follow the moments on the mountain top. Self and its attainment must be forgotten in service to others.

The line of demarcation must be preserved between the inspired utterances of a soul in touch with reality, and with other souls, and the platitudes of a nice and cultured mentality.



While words mean different things to different people, there is ever a consistency in what is revealed by the context. So no matter what the language or semantics utilized, people of comparable intelligence and training in the esoteric philosophy can discern what is meant. The key is to avoid making assumptions, and look to the context and the “energy” behind the words.

Even though an author or speaker may seem poorly informed or lacking in understanding in one or several or many ways, there may yet be some value in what is said or written, or at least in some of what is said or written. So learn to discern the truth, look for the spark, however dimly it may appear. Do not reject something just because it does not conform to what we already (think we) know, but let us defer that which does not seem consistent and reconsider what we think we know, with an intelligent openness. Eventually we shall learn discernment and ways of testing for truth, however relative it may be.

Let us distinguish between the principle of consciousness, wherein consciousness is changeless, unconditioned, without attributes, etc., and the “involvement” of consciousness in which various lifeforms embrace consciousness and appear to progress through various states of consciousness. In that sense, only, consciousness is changeable, conditioned, and has attributes, etc.

Energy flows through vector space, entirely and only through the connections of the grid (etheric web), and as a triple force current, with each point in the grid serving as a spiral node.

The mechanistic view of the etheric web, while nonetheless helpful in practical realization of the underlying framework and for apprehension of connectedness, is yet misleading, for it belongs to the short view and is therefore a somewhat constrained perspective.

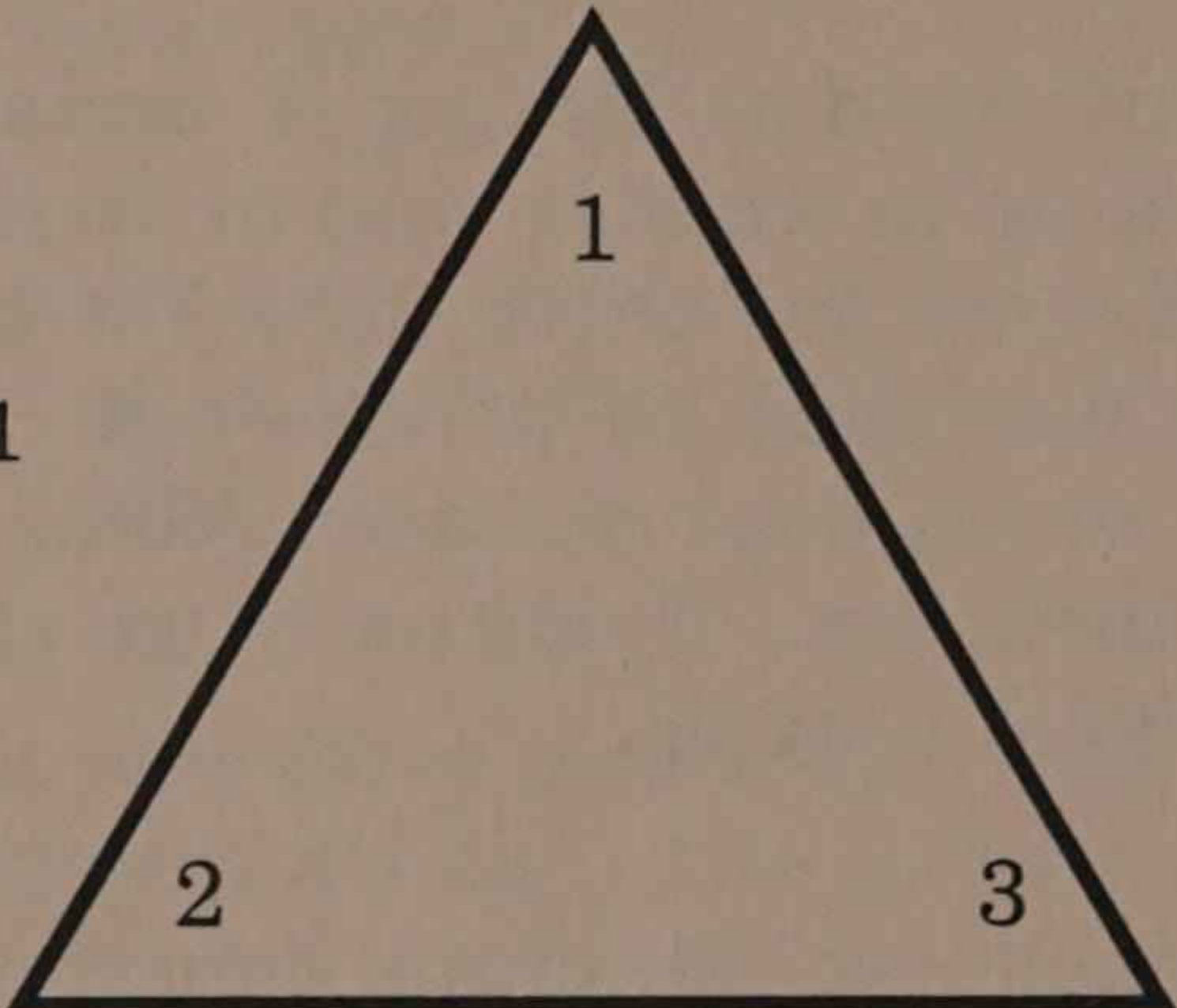
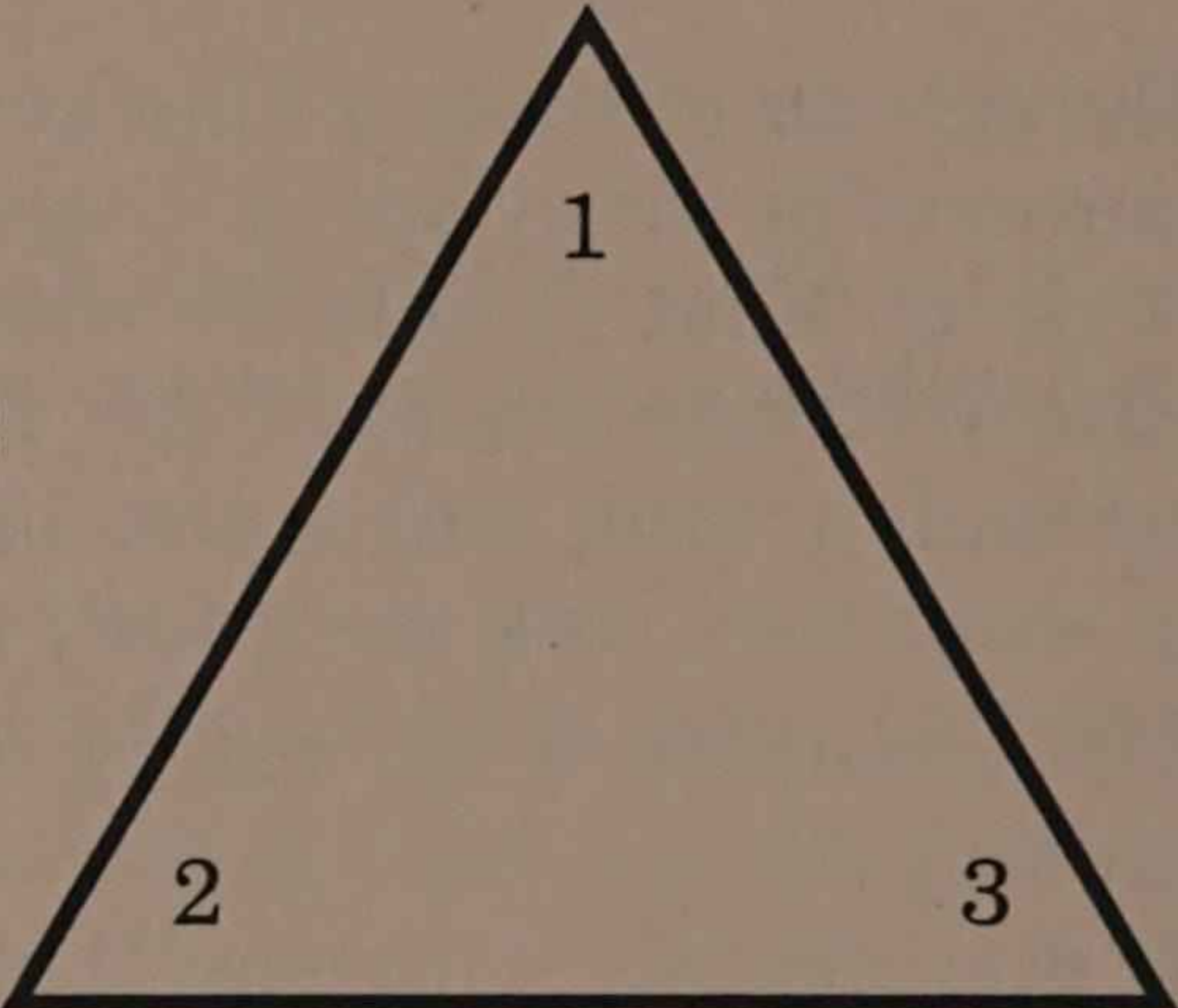
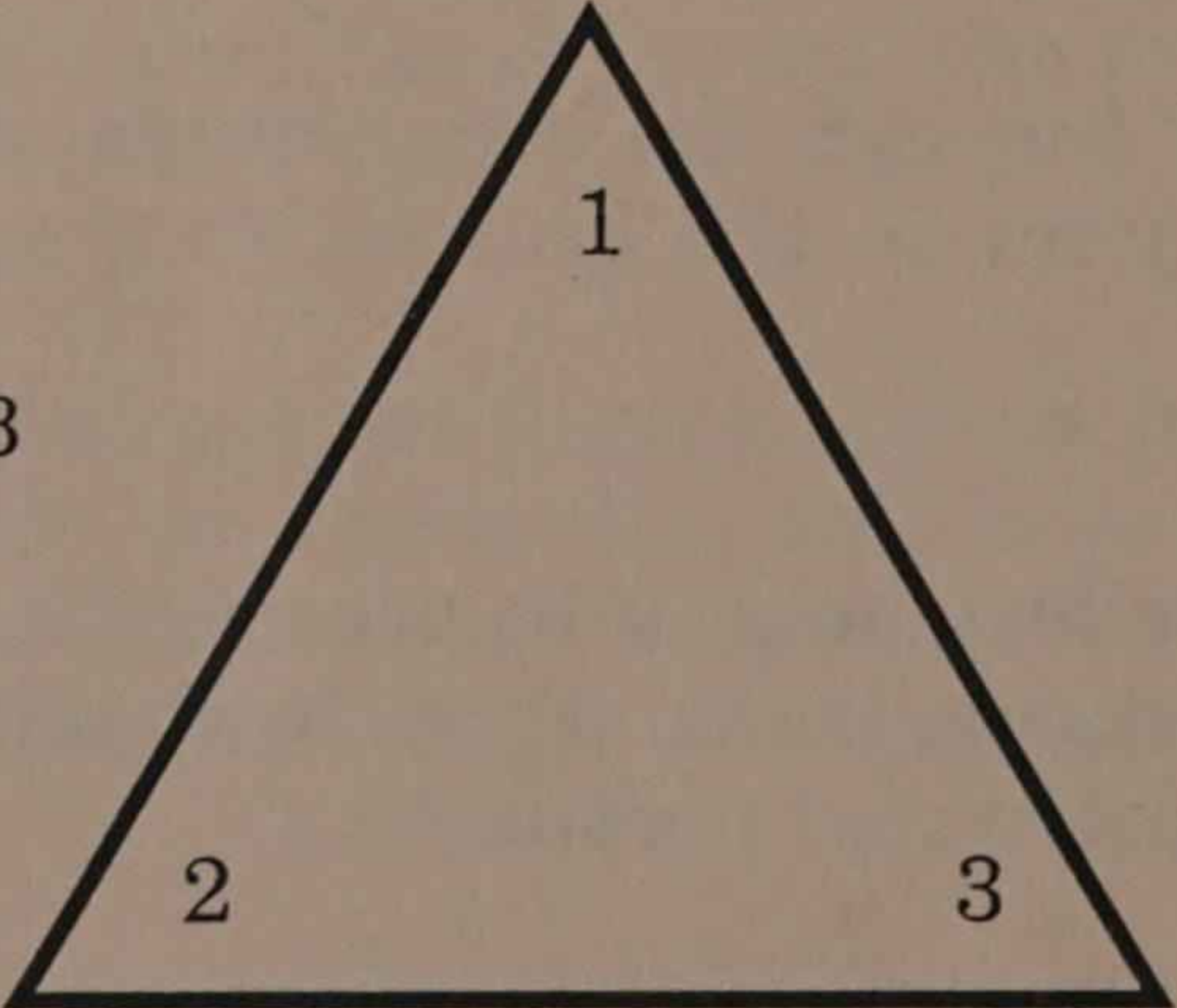
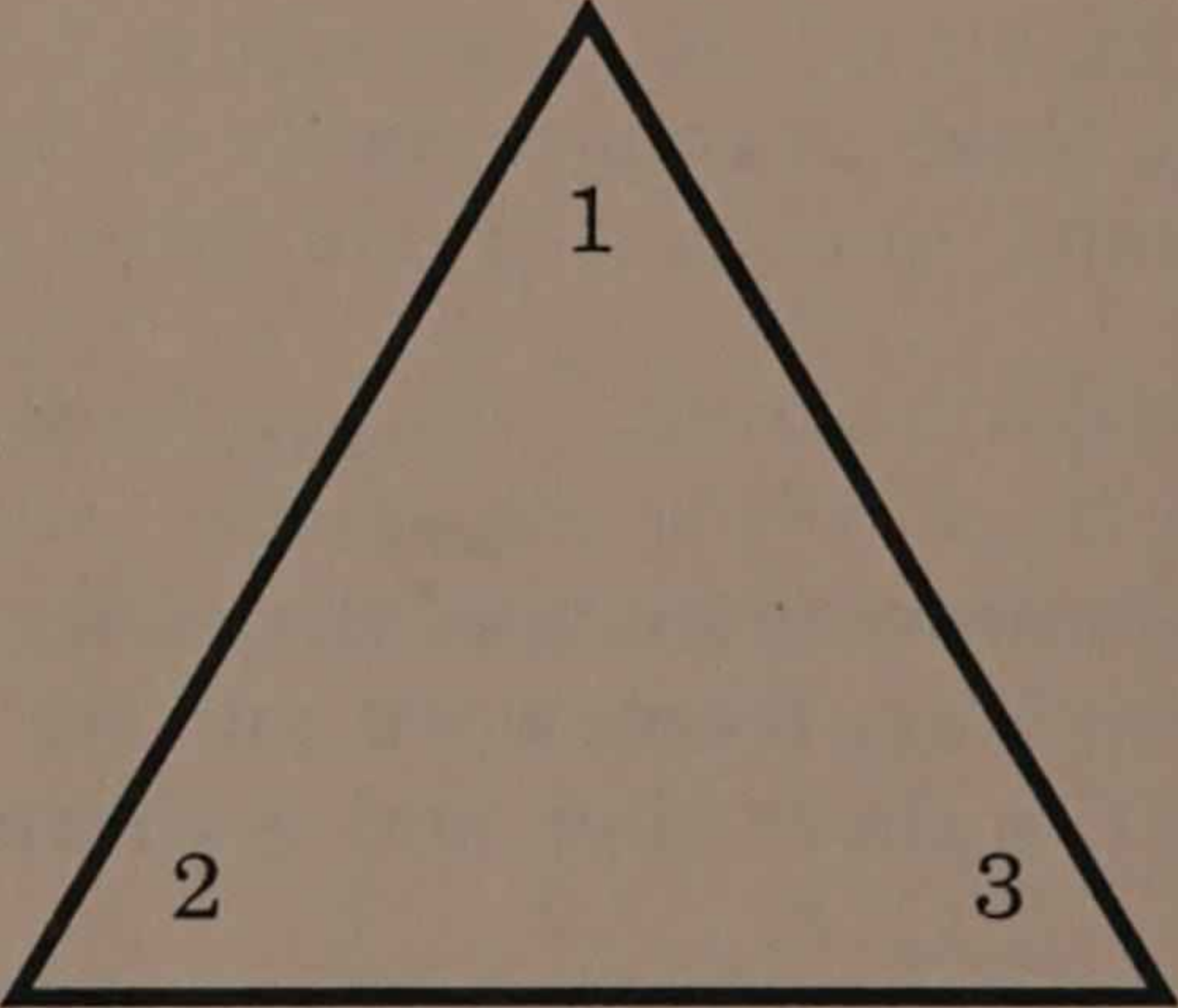
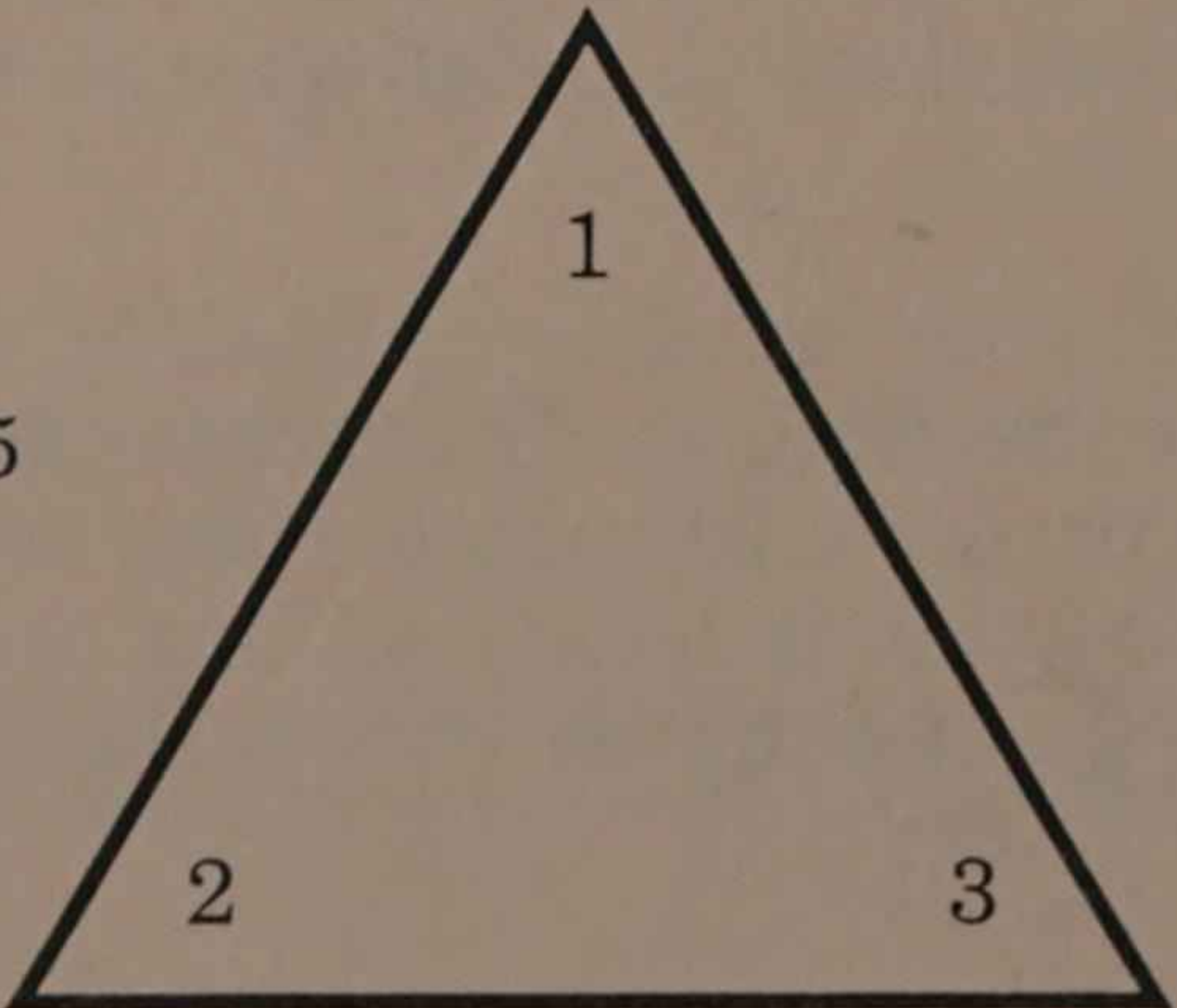
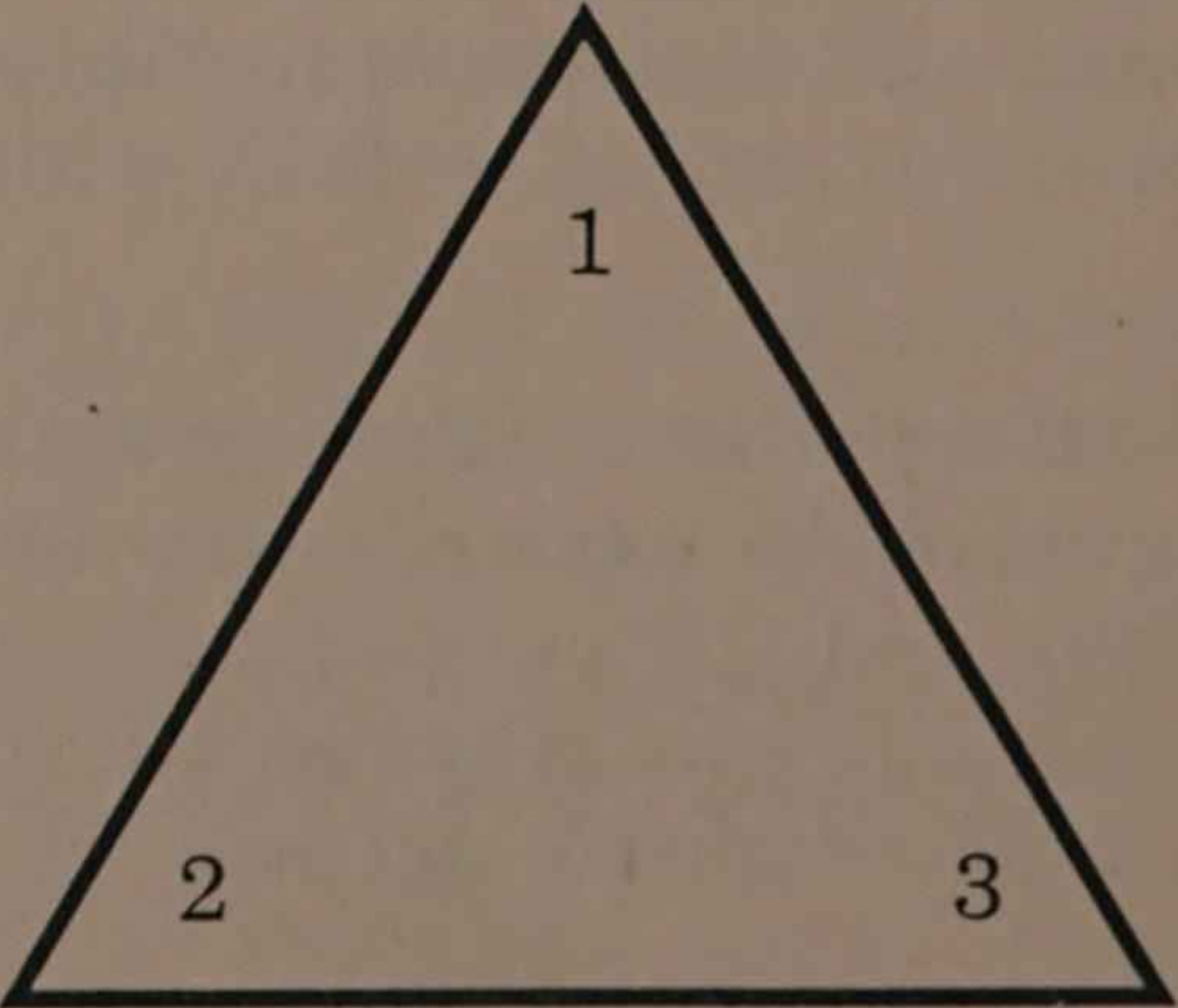
A person does not move through the etheric web as much as he or she flows, in the sense of his shape (form) and content (quality of consciousness) moving through the changing (inductively responding) material of the web.

Truth cannot be perceived effectively (properly) (correctly) until or unless one has effectively (properly) (correctly) dealt with all of one’s conditioning.

It is a mistake to anthropomorphize the higher order activities. The great (subjective) agents of karma, for example, are not even super-human in any anthropomorphic sense; they are conscious and they consciously perform karmic adjustment (allocation), but they do not “think” about it in any sense at all; they simply sense the great equation and recognize where and how adjustments are needed.

# 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;">Imposition</p> <p style="text-align: center;">1</p> <p>No. 661</p>  <p style="display: flex; justify-content: space-between; width: 100%;"> <span>2</span> <span>3</span> </p> <p>Proselytism <span style="float: right;">Bondage</span></p>	<p style="text-align: center;">Stimulation</p> <p style="text-align: center;">1</p> <p>No. 662</p>  <p style="display: flex; justify-content: space-between; width: 100%;"> <span>2</span> <span>3</span> </p> <p>Encouragement <span style="float: right;">Sharing</span></p>
<p style="text-align: center;">Worldliness</p> <p style="text-align: center;">1</p> <p>No. 663</p>  <p style="display: flex; justify-content: space-between; width: 100%;"> <span>2</span> <span>3</span> </p> <p>Identification <span style="float: right;">Materialism</span></p>	<p style="text-align: center;">Worldliness</p> <p style="text-align: center;">1</p> <p>No. 664</p>  <p style="display: flex; justify-content: space-between; width: 100%;"> <span>2</span> <span>3</span> </p> <p>Identification <span style="float: right;">Egoism</span></p>
<p style="text-align: center;">Deepening</p> <p style="text-align: center;">1</p> <p>No. 665</p>  <p style="display: flex; justify-content: space-between; width: 100%;"> <span>2</span> <span>3</span> </p> <p>Growth <span style="float: right;">Progress</span></p>	<p style="text-align: center;">Progression</p> <p style="text-align: center;">1</p> <p>No. 666</p>  <p style="display: flex; justify-content: space-between; width: 100%;"> <span>2</span> <span>3</span> </p> <p>Balance <span style="float: right;">Regression</span></p>

## Mantrams - XVI

### The Golden Light of Love

The golden light of love irradiates my Path.  
I am that Path.  
As a beacon light in a dark place, I radiate the light.  
I stand in spiritual being.

### The Actions of the Soul

Let the actions of the soul be the motives of my daily life.  
I am that soul and unto that I dedicate myself.  
That soul is one in all my fellowmen,  
And I am one with them.  
The keynote of the action of the soul is Sacrifice.

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