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# The Upper Triad



A Journal of Metaphysics and Theosophy

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## Commentaries

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

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**The Upper Triad**  
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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.

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### The Occult Basis of Beliefs (1) [ C-1241 ]

One might wonder how various “fringe” (minority) (non-mainstream) (unconventional) beliefs become so convincing for those who embrace them. A person generally believes something that is self-evident or reinforced through culture, that is, substantiated by the senses, through experience, observation, education, conditioning, etc. Beyond that, a person generally believes something that is either appealing or reasonable or both, through wanting something to be true or by rationalizing its truth, particularly if there are (respected) others who embrace that belief. Beyond that, even, a person believes something because it can be discerned as true, or relatively true, through (enlightened) intuition.

But there is also a psychic or occult basis for beliefs. When a person believes something, that “belief” is actually created on non-physical levels, i.e., in substance on the astral (emotional) and concrete mental planes. If it is a strong belief, with emotional attachment or strong rationalization, then it tends to persist, otherwise it will gradually decay and eventually dissolve. If others believe the same thing or similarly, then that “belief” is reinforced in its psychic basis. Any such “belief” is then available to someone who is susceptible (either non-thinking or thinking along similar lines). In other words, there is a resonance.

This is also the way that paranoia works. Fear strengthens itself through attraction of resonant substance from (mainly) astral and (to some (lesser) extent) concrete mental levels. Whenever a thought-form (belief) is vitalized by emotion (e.g., fear) and/or reinforced through some collective embrace (larger numbers of people), then people who are susceptible to that “energy” are naturally attracted to that belief and its associated peoples (cult). People who are well within the mainstream tend not to be susceptible, which also means that the learning experience (open-mindedness) is generally somewhat inhibited (in the mainstream). But people who are alienated in some way, through pain or suffering, through oppression, through emotional or mental illness, etc., from the mainstream, tend to be more amenable to unconventional beliefs because their psychic basis is different, they are more open to external impression, less conditioned by conventional thinking. This (being asleep on some fringe) is not necessarily any more (or less) healthy than being asleep in the mainstream.

Of course the main problems of beliefs are attachment (wanting to believe something) (feeling secure in “popular” beliefs) and lack of objectivity (lack of ability to discern the truth). So it is hard, even for the trained occultist, to discern the underlying truth from within the framework of his or her own conditioning and psychic environment. And there are so many vitalized (emotionalized or rationalized) thought-forms of various “feelings” and “ideas” that prey on the human personality consciousness. And some are actually quite valuable, e.g., the ideas of sexual equality and racial equality have always been “true” but were not widely embraced until their respective thought-forms became sufficiently vitalized so that sufficient numbers of people could “embrace” them comfortably.

But many of the “ideas” floating about the astral plane have no substantive basis, although each has a genesis. For example, there are many cataclysmic thought-forms that susceptible people can inadvertently embrace, that are based on historical events or imaginary events rather than the intended future. The wave of belief in alien contact, etc., similarly, has a basis in fictional (imaginary) accounts mixed up with the reality of deva lives.

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### The Occult Basis of Beliefs (2) [ C-1242 ]

Fictional accounts are actually “real” in the sense that they are created substantially and therefore “exist” on the astral and concrete mental planes, and as people read these accounts, or hear the story or watch the film, the astral-psychic basis is reinforced. In other words, there are aliens on the astral plane, but they are artificial creatures, created and vitalized through (human) thought-forms. And devas are real. But most people cannot discern the difference (and people who happen to believe something that is true are not therefore necessarily intelligent, mature, or insightful, and conversely, people who believe in something false are not therefore necessarily unintelligent, immature, or lacking insight) (the new age movement is almost filled with people who are generally (but not necessarily) gullible, inconsistently insightful, and relatively immature).

The problem is compounded by the fact that if someone believes something, even tentatively, then from that point onward there is a tendency to semi-consciously or unconsciously interpret experience and observation in a way that reinforces the belief. Coincidences tend to be over-interpreted, etc. Observations are distorted. That which does not support the belief is conveniently (unconsciously) discounted or ignored. This “halo” effect (and its opposite) or bias is really quite widespread. For example, people who are generally predisposed to see other people as fundamentally “good” will have their beliefs reinforced through experience, and are more likely to be not disappointed in others, while people who are predisposed to be pessimistic will similarly have much of their expectations fulfilled. Bias is inherently and creatively self-fulfilling.

Another problem is that of promotional ideas (e.g., advertizing, preaching). Sometimes a company may create a market for its product through advertizing, or manipulating the mass thought-form such that people perceive the need or desire for something that they would otherwise not have needed or desired. The promotion (promulgation) of religious or political beliefs (values) can follow the same pattern. Most people are emotionally-polarized and simply do not (much) think for themselves (even while believing that they are thinking for themselves), and so can relatively easily be manipulated into believing something or buying something or embracing some practice or behavior.

This is fundamentally a problem of ethics, and the proper occultist is very averse to engaging in any form of advertizing or promotion and (somewhat) averse even to the atmosphere created by advertizing or promotion. The proper occultist (spiritual student with sufficient and proper training) is mentally or intuitively polarized, has learned to transcend much of his or her conditioning, and is simply not (very) susceptible to external (artificial) forces (thought-forms).

The solution of course is the cultivation of discernment and objectivity through non-attachment. If one is committed to discerning the truth, and refuses to have opinions, then it becomes progressively easier to see what is real and what is not real. But becoming free from the conditioning of mainstream or conventional “thinking” is not an easy undertaking. There is tremendous inertia in the form of mass (collective) thought-forms. And “waking-up” also constitutes a form of separation from the collective (lower) consciousness, and conveys difficulties in its own right. But there is a thought-form of “waking-up” that conveys a gentle encouragement to those who are susceptible, and it is necessarily growing.

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### Neo-Christianity [ C-1243 ]

The scope of the Christian faith is considerable, from the traditional mystical dimension to the conventional scope of liberal-moderate-conservative Christianity, to neo-Christianity. Neo-Christianity is actually much closer in scope and content to the traditional mystical dimension (which conventional Christianity seems necessarily to neglect, as conventional religion tends to be focused on cultural needs rather than real union), which means that it is also much closer in scope to the mystical dimension of all the world's great religions.

In a sense, then, neo-Christianity is the mystical tradition, that underlying (more real) Christianity that embraces the inner essence of all those religions, where differences between religions are realized to be merely and actually quite superficial. Neo-Christianity is free from dogma, and free from doctrine. There is nothing to prove. Nothing to impose. There is simply an appreciation for the spiritual path in its pragmatic mystical sense, i.e., the ways and means of achieving communion with God-Christ. As Christ is appreciated as the universal aspect of consciousness, then neo-Christianity is equivalent to neo-Hinduism, neo-Buddhism, etc. In fact, the word "Christ" is not at all essential. What is essential is the realization of that universal aspect of consciousness, the existence of the God-within, by whatever name it is apprehended.

The neo-Christian sees "Christ" as living within all human beings, regardless of their various cultural and racial and religious diversities. The neo-Christian sees "Christ" as living within all lives, human and otherwise. The neo-Christian sees "Christ" in all things, whether alive in the conventional sense or otherwise. For Christ is the essence through which all lives and all things are ultimately and irrevocably linked. Christ is the bridge between matter and spirit. Thus the spiritual path in all religious traditions requires the student to seek union with that God-Christ-soul within, for it is only in embracing that inner God-Self that one can achieve union (communion) and transcend this earthly (worldly) (personality-centered) existence (illusion) (delusion of the senses) (delusion of self-centeredness).

While the outer characteristics of the various religions may be different, while the cultural adaptations and superstitions may differ, the core of each of the world's religions is the same. The God-Self. Even the (essential) process, the methodology of transcendence, of the Buddhist, the Christian, the Hindu, the Muslim, the Taoist, etc., is ultimately the same, regardless of nomenclature or framework. Purifying the outer self. Embracing honesty and harmlessness. Turning within. Embracing the silence. Evoking the higher Self. Allowing the Heart to unfold.

In this sense, the conventional Christian churches may be closer to the mark than the various metaphysical (new age) (more open-minded) churches, where the emphasis tends to be on self-development (personality-centeredness) (self-centeredness) (self-indulgence) (self-esteem) rather than the qualities needed for transcendence (e.g., humility). Clearly they all encourage the development and expression of many needed values, but more so in the outer, cultural sense, than in the more essential, inner sense. Thus the mystical path, the path of neo-Christianity, depends not on the church, or even the fellowship of the church, though these can serve as encouragement (or distraction). Yet the church (conventional or more metaphysical) can serve nonetheless as a meaningful context for inner work.

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### Evolutionary Tendencies [ C-1244 ]

The field of human endeavor, of human experience and expression, is a dynamic confluence of evolutionary and counter-evolutionary energies and forces, evoking a wide range of influences, opportunities, limitations, and tendencies (karma). The balance of forces serves to encourage (ensure) evolution in consciousness, but the contrast and diversity of evolutionary and counter-evolutionary forces allows individual and collective opportunities according to individual and collective needs (karma).

Given the diversity (dynamic range) of human consciousness, a particular energy (force) (influence) (opportunity) (tendency) may be evolutionary for one person yet counter-evolutionary for another (all are ultimately evolutionary). For example, focus (reliance) upon intellectual endeavor (development and expression) may be (is) evolutionary for most people (who are in the process of transcending immersion in the outer senses), yet counter-evolutionary (regressive) for those who have completed the phase of intellectual development and need to transcend the tendency to rely on the mind (intellect) (reasoning) (needing to learn to rely on the (higher) intuition (in the inner, higher, deeper sense). For each there is a place on the path, and each place evokes some peculiar needs.

Implied in this field of human endeavor is the dharma of the spiritual student, which includes commitment to conscious evolution, to embracing evolutionary forces, to not being aligned with or entangled in counter-evolutionary forces. Thus the spiritual student embraces a spiritual discipline (principles) (values) that is (are) evolutionary and not counter-evolutionary, according to the ability of the student to discern between evolutionary and counter-evolutionary forces (habits) (tendencies). As a student is exposed to that which facilitates evolution in consciousness, to the extent that that student understands that, he (she) is expected to embrace that which facilitates, and not embrace that which is non-facilitative. It is ever a matter of choosing (more properly, in not needing to choose, but simply to discern what is needed).

But most people are entangled in personal and worldly forces, in personal and worldly experience, personality development, ego, etc., which is "evolutionary" only in the sense of gradual evolution in consciousness, where real progress occurs during purgatory (not in real or near-real time), as the experience of a lifetime is retrospectively assimilated. However, conscious (deliberate) evolution requires that the student become less and less entangled in personal and worldly experience and less concerned with personal (personality) development. It also requires that "experience" be assimilated primarily in real time or near-real time rather than primarily retrospectively. Thus anything that distracts the focus of consciousness from inner realization is (for the spiritual student) counter-evolutionary. Yet it is that contrast (with counter-evolutionary forces) that affords the opportunity to discern the way onward and upward.

This does not mean that a student neglects worldly obligations and responsibilities, but it does mean that while those worldly obligations and responsibilities are met, they are met in such a way that the student remains awake (unentangled) to as large an extent as possible. The result is a balance or equilibrium in various forces, with a fundamental focus in consciousness (being) rather than in having or doing, i.e., rather than being entangled in personal and worldly (materialistic, egoistic) endeavor.

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### Sexual Relations [ C-1245 ]

For human beings in incarnation, sexual relations cover a fairly wide range of sensual and sexual experience and expression, with various import, from the level of the primitive (human) animal to the basic (ordinary) human, to beyond the ordinary (human) levels.

At the level of the human animal there are instinctive (almost involuntary) sexual urges based on the underlying animal qualification (procreation). At the basic human level there is a range from sexual experience and expression based on self-centered pleasure (sensual (sexual) gratification) and/or conscious procreation to an expression of love through pleasure and mutual sexual fulfilment. Beyond these relatively superficial (sensual) levels there is also the possibility of real intimacy and partnership (bonding), with or without physical intercourse, based on the underlying metaphysical reality (real relationship).

It is inherently a matter of consciousness. Sexual relations (propensities) are generally a reflection of consciousness. Those who are physically-polarized are operating predominantly at the level of the (primitive) human animal. For the emotionally-polarized, there is both an animal and a human dimension, and a range of quality of consciousness, from being self-centered and self-absorbed to being relatively selfless (albeit with emotional propensity). For the mentally-polarized there is the possibility of detachment and sexual relations are generally a matter of balance. A head-centered approach is more detached, less intimate. A heart-centered approach is much more effective, with the possibility of real connection. Those who are intuitively-polarized are naturally heart-centered (without losing any emotional or mental abilities). The proper sexual relationship (for the spiritual student) would seem to be wholly uncontrived and a matter of committed partnership.

There is also a not inconsiderable dilemma for some spiritual students, as most people are not naturally celibate, and sexual relations become much more profound at the (higher) spiritual levels (not with regard to sensual experience and expression, but with regard to real (multi-dimensional) (etheric, emotional, mental, spiritual, and telepathic) intimacy). For the spiritual student there are considerable advantages to being celibate, provided it is a natural consequence and not merely self-imposed. Yet there are also considerable advantages to being not celibate, provided there is a committed partnership and provided that partnership is in the context of the spiritual path (spiritual growth and spiritual service) and not merely a matter of sensual experience and expression. There is nothing inherently wrong with sensual (sexual) experience and expression, but the spiritual student needs to be, at some level, relatively free from entanglement in the senses.

In the highest sense, a man and a woman who are properly partnered in the context of the path, i.e., who form a properly qualified and coherent marriage aura, also form (evoke) a creative (gentle) magnetic vortex that facilitates spiritual growth and spiritual service. In such a context, sexual relations are much more subtle and much more meaningful. There is a balancing of energy. There is coherence. There is a sharing of energy that extends beyond the marriage aura. One can achieve some of this without a proper partnership, but there is some consolation (broader safety) in proper partnership. Ultimately, there is meaningful (subtle) sexual relationship even without physical contact, once the connection (partnership) is achieved and once that connection is properly qualified.

### The Guild Concept (1) [ C-1246 ]

A guild is defined conventionally as “an association of people with kindred pursuits or common interests or aims” and especially as “a medieval association of merchants or craftsmen.” Traditionally guilds arise according to needs and tend to serve the common interests not only of the guild members but also of the community.

Modern-era labor unions are very distantly related to medieval guilds, where in unions the emphasis is upon the common interests of union members, generally at the expense of others. The fundamental problem of labor unions is the lack of broader context, the pursuit of self-interest without fully appreciating the needs of the community (locally, regionally, nationally, and globally). Labor unions emerged in the first place as a means to address real problems (e.g., abuse of employees), but in many ways have outlived their usefulness and have become and remain more separative and less broadly inclusive than effective. Guilds, properly inspired and properly administered, with full appreciation for the broader context, transcend these limitations and have the potential for leading humanity into an entirely different way of doing business in the world, based on collaboration and a broad sense of what is good for the whole without allowing self-interest or relatively narrow interests to prevail.

In the guild concept, all employment is a matter of guild membership and guild management. Every proper vocation is administered through an associated guild. Each person receives a basic education. Each person then joins a guild based on personal interests and qualifications. The guild provides additional training and specialization (development of skills and refinement of talent) according to the member's needs (interests) and perceived demand for those skills and talent. The member is paid by the guild. The guild contracts with employers to provide qualified workers. The guild administers performance evaluation and manages the careers of its members. The whole system is based primarily upon merit, secondarily upon needs of members and demands for services. Where individual needs change, requests are made of the guild and the process of change is managed collaboratively between the individual and the guild. Where employer needs change, then reassignment and/or retraining is also a guild function in collaboration with the affected members and employer(s).

In the guild concept, guilds necessarily collaborate with each other. Instead of defending their own (merely apparent) guild interests, guild leaders (senior, experienced, more qualified representatives) work together to anticipate changing needs and balance the workforce in terms of skills and placement. Thus new guilds emerge according to needs. And (some) old guilds are dissolved or transformed due to changing needs. To facilitate changes, members are allowed to qualify for and belong to more than one guild, although administratively there is a primary and (potentially) one or more secondary memberships.

In every instance the guild (or association of guilds) manages the balancing of individual needs and interests, guild needs and interests, and employer needs and interests. Of course in this guild concept (context), companies and organizations (and even government units) are all “owned” by guilds or associations of guilds (i.e., this is a guild-centered framework). Governments and companies and other organizations contract with guilds for (guild) employees to provide services, but the government (company) (organization) officials (representatives) who contract with guilds are themselves guild members, employed in their respective capacities.

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### The Guild Concept (2) [ C-1247 ]

In other words (in the guild concept), there are senior management guilds where the qualifications include both management and whatever particular application skills are needed (e.g., a hospital administrator would have both senior management training and skills (and experience) as well as expertise in the specific field of hospital administration). To be placed in such a position, he or she would have to qualify in both guild arenas. The whole process of individual training, qualification, assignment, performance (service), advancement, career broadening, occasional reassignment, and retirement would be managed within the system.

In the guild concept, essentially all vocations and all services are within the guild system. Including health care, education, government, recreation, religion, retirement, and vocation) (government is seen as in effect a guild of guilds (guilds being inherently functionally hierarchical as well as adaptive)). Because the guild system is in the highest sense a collective of interdependent guilds relating to each other through respect and consideration for the common good. The guild system tends to promote merit-based outcomes and temper (and eventually eliminate) abuses of capital (e.g., greed (unnecessary accumulation of wealth), wide disparities in income, profit motives). In principle, it also promotes egalitarian values.

But all this requires eventual close coupling of the various dimensions of human society, while simultaneously preserving considerable individual freedom for growth and expression. Indeed, cultural and other diversities can be protected, even nurtured, without diversity being separative. Each individual is seen to contribute directly and indirectly to the whole. And the whole is seen to contribute directly and indirectly the individual. The guild system tends to reduce and eventually eliminate various artificial boundaries, e.g., nation-states. And the guild system tends to eliminate artificial (self-serving) competition. Challenges would remain, but the process of meeting challenges would be managed inherently constructively.

The guild concept is a substantial advance beyond some combination of democratic principles and socialism. Properly administered, guilds evoke a proper balance between individual needs and interests and the needs and interests of the whole. But of course the implementation and effectiveness of a guild system is only as good as the quality of consciousness embraced by those who lead such an effort (and the quality of consciousness of the whole). Thus while the guild system might seem to be unreasonably idealistic, on the whole, with consideration for the resolution of details, holistic "thinking" can (and will eventually) evoke (produce) a pragmatic, effective, and worthwhile system.

The time for guilds in this higher (non-traditional) sense has not yet arrived, for humanity has not matured enough to embrace the guild concept without evoking and involving the ego. And guilds cannot serve the intended purpose unless the people who lead and manage them truly serve the higher purposes, relatively altruistically and non-egoistically (this human limitation is the fundamental limitation of past and current human "systems"). Thus the guild system requires a substantive advance in overall consciousness. But the guild system is an aspect of the Bermuda Protocol, and the various bridges in consciousness that are needed will eventually emerge. Details (and detailed understanding) are (is) not important; indeed, would be preclusive, as evolution (individual and collective) is not contrived. It is merely sensed. And those who sense merely facilitate.

### Diversity and Human Value [ C-1248 ]

The human race has very considerable diversity (dynamic range). There is a tremendous range and diversity in consciousness, experience, opportunities, etc. Some (relatively few) people are physically-polarized, some (most) are emotionally-polarized, some (few) are mentally-polarized, and some (very few) are intuitively-polarized. People tend to evolve at different rates and in different ways, so people are experienced and able to express themselves in different measures and in very different ways. And there is a tremendous range in cultural, individual, national, racial, and religious depth (character) and diversity as well. Although all is determined by (individual and collective) karma, that karmic embrace also has considerable dynamic range. The karmic field is relatively complex.

Thus there are many dimensions to this diversity. And yet, fundamentally, each human being has the same value. Each person is an individual within a group (collective) context and each contributes according to his or her (relative illusion of) individualness (individuality). Each human being contributes to the whole. The problem is that people contribute in different ways according to their consciousness, experience, opportunities, etc., and much of that contribution is more subjective (less apparent to the worldly senses) than objectively realized and appreciated. If one looks at this superficially then there are many inequities and some people (seem to) contribute in (perceived to be) relatively more important ways than others. But if one looks at this in the deeper sense, then the subjective and less obvious contributions are no less important, no less significant (and the whole effort of valuation is transcended in realization of collectiveness).

The problem is that people perceive things and value things according to their own consciousness (without generally realizing that they are doing so (and therefore without realizing that they are biasing their perception)). And the prevailing consciousness is predominantly based on material, sensational, and ego (superficial) values. Money (wealth) (power) (fame and fortune) is (are) inherently artificial as indicative of value (accomplishment). These are artificial measures but very much part of the (conventional) worldly system. But as consciousness grows and matures, so do the values through which people perceive themselves and their surroundings (societal context). And the various financial (and other) inequities are recognized as artificial (artifacts of materialism and egoism).

Eventually these barriers are gradually removed and the "system" of incentives (based on material and ego values) is replaced by one of more collective value, of people more consciously contributing to society (culture) (human welfare), without regard for measuring that contribution in material or ego terms. If the artificial barriers are removed, if the sense of value is broadened and deepened to embrace the more subjective factors (metaphysical import), then the resulting "system" is necessarily more equitable.

This is not to say that the current system is without value, just that it corresponds to a "phase" of evolutionary experience and expression that must eventually be transcended and replaced with something more conducive to the consciousness (and values) of the next (less materialistic, less egoistic, more spiritual) phase. The current emerging awareness of the value of diversity, provided that individuality is not seen as an end in itself, and provided that diversity is not seen as an end in itself, is really quite constructive (evolutionary).

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### The Quest for Truth [ C-1249 ]

The quest for truth has exemplified the evolution of human consciousness from the very beginning, from the point where a person ceases to be (merely) an animal (merely inhabiting an animal body but wholly immersed in animal consciousness) and becomes (nominally) self-conscious (and therefore human) (still inhabiting an animal body, and even identifying with it, but with growing awareness of humanness).

The quest is underlying and overshadowing. All of the field of consciousness (and all of the field of human endeavor (experience and expression)), at material levels and above, is conditioned by evolutionary forces (purpose). As one evolves casually (gradually) (not consciously or deliberately) one eventually becomes aware of the inherent need to learn, the need to understand, to place life (experience) in some context, and eventually to glean (realize) the meaning of life. There are many guideposts along the way, much in the way of encouragement, and much in the way of challenges in consciousness.

The quest is an adventure, at first where a person more or less unconsciously embraces experience and learns from practical necessity, subsequently (gradually more and more) a matter of more conscious pursuit of knowledge (outer truth) (and the perceived benefits of knowledge), and eventually a matter of self-realization (embracing the truth within) (passing beyond seeking) (embracing true self-consciousness). The quest is a process of experience, assimilation, expression, and unfolding. At first there are unconscious and unrecognized motives, then more conscious, deliberate (self-serving) motives, and finally simply an embracing of the process as an end in itself.

But there are many barriers, distractions, entanglements, hindrances, pitfalls, and stumbling-blocks along the way, not the least of which is the grand illusion (of the substantiality (perceived reality) of the human being as an individual and the substantiality (perceived reality) of the (external) material world). The conditioning effect of the grand illusion, of one being so immersed in material and egoistic existence that one cannot see the underlying reality, is a quite formidable barrier. A person (the mind) tends to be attached to the (apparent) reality of things that one (it) can see and feel in the outer world, and so realization tends to dawn (emerge) rather gradually. Learning to see beyond the senses, to discern the underlying reality (even to recognize the possibility of an underlying but non-outer-sensual reality) is very difficult. The mind is a great tool, but also a great dynamic-yet-inertial impediment. But somehow there is learning, and growth, and gradual realization of deeper things.

After one passes beyond the obvious, beyond what is merely apparent to the senses, to what is not so apparent, it is like peeling an onion. There are layers and layers of relative truth. Each layer embraced offers new insights as well as new perplexes. The student learns to not be attached to (necessarily relative) truth as it is known or understood, but to remain open to deeper, more inclusive truths for which the preliminaries are merely (ever) superficial. If one holds on to some (perceived) truth, then that holding on is preclusive. But as one learns to navigate along the way, to embrace the journey without attachments, then indeed is more obvious progress achieved. At least until one passes into that realm of non-progress, where one progresses through not-striving and not-seeking.

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### Quiescence [ C-1250 ]

Quiescence is defined as the quality or state of being quiet, at rest, and refers (metaphysically) primarily to the mind. Quiescence in this sense is not a passive state, nor is it an active state, but is a non-active state. The intent of quiescence is progressive disentanglement and awakening leading to self-realization.

Almost everyone in the world is entangled in the world, entangled in sense perceptions, entangled to some extent in materialism and egoism, and/or entangled in thinking, such that there is no (real) awareness of greater truth. People identify with their bodies, with their emotions, with their thinking, such that the reality of who they are is simply not apparent to them. Being entangled in the world is a necessary phase of experience and expression, and leads gradually to assimilation of that experience and growth in consciousness, but ultimately, being entangled in the world precludes growing beyond the worldly experience. The spiritual student begins to realize this and embarks upon the journey of self-mastery leading to liberation and service, by gradually becoming disentangled.

The body, the emotions, and the mind are instruments of attachment and entanglement (immersion in worldly (predominantly self-centered) experience). These instruments are necessary to intended experience and expression in the lower worlds, and necessary to evolution in consciousness at this level, and should therefore be properly cultivated and cared for. But as the student progresses, these instruments must be tempered and brought under control and not allowed to function independently. They should be respected as instruments and tempered (refined) for greater usefulness, but the student should not identify with them.

Most people are emotionally-polarized and entangled in their senses. The mind can be utilized to temper the emotions, through meditation, so that a person eventually becomes mentally-polarized, but the mind cannot be utilized to temper itself. And so bringing the mind to quiescence is necessary in order to go beyond the mind. But the mind has two natural states, and most people (unconsciously) engage the mind in the lower sense (lower natural state) (monkey mind). The (monkey) mind naturally forms attachments and naturally (actively) embraces experience in consciousness. But the human being is not the mind. And while the experience at the personality level is useful for most people, and while the mind is an important part of that experience, (conscious or unconscious) identification with the mind and with thinking is (ultimately) a great hindrance.

Bringing the mind to quiescence is a very considerable challenge. There are many prerequisites (self-discipline in various levels), without which the effort is daunting and ultimately not possible. But where the (preliminary) work is accomplished, and where the will and determination to achieve quiescence is sufficient, then it becomes a matter of allowing the mind to rest in its (higher) natural state. The mind cannot do this work. The student must "operate" from a higher place, through meditation, so that the mind is not engaged in any conventional sense. In quiescence (proper) the mind simply reflects (clearly) whatever is evoked from higher levels, without filtering or interpreting or biasing the process. In quiescence the mind is simply there, at a point of tension, neither active nor passive. In quiescence, the connection between lower self (personality) and higher self (soul) is unimpeded, and the higher senses (intuition) flow(s) naturally.

## 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

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## List of Topical Issues - 2

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*Following are descriptions of the topical issues of Volume 2.*

### **2.1 CONSCIOUSNESS**

The Context of the Spiritual Path. Consciousness, Aspects of Consciousness, Types of Consciousness, Polarization, Awareness, Intelligence, and Realization. [ 50 pages ]

### **2.2 THE SPIRITUAL PATH**

The Mechanism of Higher Evolution. The Spiritual Path, Approaching the Path, Probation, Discipleship, and Initiation. [ 34 pages ]

### **2.3 THE SPIRITUAL GROUP**

Spiritual Relationship. The Spiritual Group, Brotherhood, Community, and the Teacher. [ 36 pages ]

### **2.4 THE SPIRITUAL STUDENT**

The Middle Ground. The Spiritual Student, Dharma, Commitment, Adherence, and Transformation. [ 42 pages ]

### **2.5 SPIRITUAL PRACTICE**

The Application of Spiritual Principles. Spiritual Practice, Advancement, and Self-Assessment. [ 38 pages ]

### **2.6 SPIRITUAL WORK**

The Dharma of the Path. Spiritual Work, Development, Service, and the Greater Work. [ 30 pages ]

### **2.71 MEDITATION - I**

The Means of Development and Service. Meditation, Applied Meditation, Meditation Cycles, and Meditation Dynamics. [ 38 pages ]

### **2.72 MEDITATION - 2**

Meditation Forms and Mantrams. [ 44 pages ]



## Selected Quotations

The spiritual path, being an approach to greater perfection, is understandably a challenging one. We proceed by constant trial and error and the many problems and difficulties met with constitute a continual testing ground where the necessary refining processes are undergone. We are naturally self-centered, looking out from our own individuality, but a more inclusive consciousness has to be arrived at. We are inevitably influenced by personal desire, but the higher reaches of the path demand that we forget the self.

Michal J. Eastcott

If one pursues these studies and investigations with sufficient honesty and depth, one will come to realize, in one's own way, the oneness of the universe, the inner significance of consciousness ... These are truths that one must learn for oneself and are never rightly appropriated simply as dogmas. One who takes them merely on the authority of others, or of an institution, does not really begin to comprehend them ...

Robert Ellwood

The personal contact with an initiated adept, though the turning-point of each career, is no more than a clue to be unravelled.

Dion Fortune

In human nature, nothing is more valuable than benevolence; nothing is more urgent than wisdom. Benevolence is the sustenance; wisdom is the means to put it into practice.

Huainanzi

It is nothing but the ultimate reality which, descending from the stage of pure consciousness, becomes the individual mind, by becoming contracted to and assimilated with the images of objects present in the field of consciousness.

Pratyabhijna Hridayam (5)

Actions are for the purification of the heart, not for the attainment of the real substance. The substance can be attained by right discrimination, but not by any amount of karma.

Sri Samkaracarya Viveka-Cudamani (11)

Work in meditation is required to harmonize the thinking and feeling faculties, to coordinate and integrate the mental and emotional bodies into a coherent whole, evoking the flow of energy from the soul. With the mind, the emotional and physical bodies under the guidance of spiritual purpose, inner conflicts are resolved and the integrated personality becomes a pure vehicle of soul expression, a means of releasing greater light and love into the world of human affairs.

(Lucis Trust)



He who has realized the inner greatness of the self never pronounces judgement upon another, knows that other has himself, and he himself as that other, that is unity. We talk brotherhood, but how many of us really practice it?

Man is that being in whom highest spirit and lowest matter are linked together by intelligence.

Theosophy asks you to live your religion, not to leave it.

No circumstances can ever make or mar the unfolding of the spiritual life. Spirituality does not depend upon the environment; it depends upon one's attitude towards life.

Nature is too slow for us, and we forget that what we gain in speed we lose in depth.

The cause of sorrow is the thirst for the separated life in which individuality begins.

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Then [emerging from spiritual darkness] disciples rest briefly in the calm stillness before coming forth into a new and larger life, with deeper wisdom, firmer faith, stronger love, greater power to serve humanity, strength to endure still heavier strain. Above all they have learned something of the power of illusion and caught a glimpse of the nature of maya, and that will help in future darkness. They realize that it cannot wreck them unless they yield to its delusive force. Such is the priceless fruit of spiritual darkness, and by such strain and struggle the human evolves the God.

Theosophy divides the human constitution in a definite way, both as regards consciousness and the vehicles through which it manifests. The word "spirit" is restricted to that divinity in us that manifests on the highest planes ... and is distinguished by its consciousness of unity. Unity is the keynote of spirit, for below the spiritual realm all is division. When we pass from the spiritual into the intellectual, we at once find ourselves in the midst of separation.



A person's destiny is, first and foremost, what that person is, i.e., character, his or her predisposition to think, feel, and act as he or she does. What actually "happens" is secondary and incidental, to what a person is.

One might wonder if the monad (soul) on its level is "real" in the sense of being the principal essence or entity, or is it merely an archetype or pattern to be fulfilled? In which case what descends or is reflected into matter is the principal essence or entity! But even so, the monad (soul) on its own level is "more" real, and remains the source and the goal of human evolution.

The achievement of a deeply ingrained habit (qualification) of honesty and truthfulness in all aspects of life is absolutely essential, if the student is to rise above and beyond the maya, glamour, and illusion of the human personality existence (the external world), if the student is to become consciously aware of what is real.

What a person appears to be is simply a play of forces through the conditioned and superficial artifact which is his or her mask or shell (personality). A person is not what he or she appears to be. The true person lies deeply within, eternally beautiful, and waits patiently for its opportunity to emerge into enlightened activity in the lower, outer worlds. The spiritual path simply facilitates that emergence sooner than would otherwise be the case, according to the will of that true inner self or soul.

The quest is really two-fold: to see things as they really are, and to be therefore what one truly is.

Man must eventually realize that his or her own personality and form are part of the external world and not even part of his or her own reality. Then it is possible to realize that the external world (the universe) lies within the human form, and not without as it appears to be, but behind all the veils of form and consciousness within.

Reality is that portion that remains unreflected, which descends not, which simply persists in the background, beyond activity.

The subjective distance or difference between the fundamental truths of any particular (typical) religion and the typical means of religious expression (adherence) (embracement) is almost incredibly large or substantial. If only the religious adherents (professors) of the world's great religions could only live in accordance with their own fundamental principles, instead of blindly following the superficial aspects, sincerely or otherwise. Then each great religion would become a major force for constructive (non-impositional) change, and the great underlying universal truths would become widely recognized and subsequently realized. We need not leave our religions, but perforce we need to live 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;">Belief</p> <div style="text-align: center;"> </div> <p>No. 667</p> <p>Attachment <span style="float: right;">Opinion</span></p>	<p style="text-align: center;">Belief</p> <div style="text-align: center;"> </div> <p>No. 668</p> <p>Non-Attachment <span style="float: right;">Realization</span></p>
<p style="text-align: center;">Silence</p> <div style="text-align: center;"> </div> <p>No. 669</p> <p>Heart <span style="float: right;">Within</span></p>	<p style="text-align: center;">Evolution</p> <div style="text-align: center;"> </div> <p>No. 670</p> <p>Contrast <span style="float: right;">Diversity</span></p>
<p style="text-align: center;">Dharma</p> <div style="text-align: center;"> </div> <p>No. 671</p> <p>Commitment <span style="float: right;">Evolution</span></p>	<p style="text-align: center;">Reality</p> <div style="text-align: center;"> </div> <p>No. 672</p> <p>Perception <span style="float: right;">Valuation</span></p>

## Mantrams - XVII

### Ancient Mantram

From Darkness to Light.  
From the Unreal to the Real.  
From Death to Immortality.

### Invocation of Light

Radiance we are and power.  
We stand forever with our hands stretched out,  
Linking the heavens and the earth,  
The inner world of meaning and the subtle world of glamour.  
We reach into the Light and bring it down to meet the need.  
We reach into the silent place and bring from thence the gift of understanding.  
Thus with the Light we work and turn the darkness into day.

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## Announcements

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

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