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# The Upper Triad



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## Commentaries

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

- No. 1251 - Progressive Revelation
- No. 1252 - Holy Orders
- No. 1253 - Ordination
- No. 1254 - Shinto (1)
- No. 1255 - Shinto (2)
- No. 1256 - Religious Tolerance
- No. 1257 - Shrines
- No. 1258 - Education
- No. 1259 - Education and Intelligence
- No. 1260 - Egobase

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**The Upper Triad**  
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Commentaries and other materials printed in this journal are intended to stimulate constructive thinking and further study along spiritual lines. The Upper Triad material is not prescriptive, but it is suggestive. Each thought may be accepted, deferred, or rejected, in whole or in part, according to the perspective and values of the reader.

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## 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

### Progressive Revelation [ C-1251 ]

One of the many dimensions of religion is that of progressive revelation, (1) in the sense of the process through which the bulk of humanity are exposed to deeper and broader truths and (2) in the sense of the process through which individual seekers realize deeper and broader truths.

Progressive revelation is essentially a matter of progressive self-realization, as the student (seeker) searches for truth and finds the truth that he or she is able to realize and embrace. For most people, truth is a matter of what is taught rather than what is realized. For some people it is a matter of experience and reasoning. And for some (rather few) it is a matter of intuitive insight (mystical experience) (true revelation). As the student grows in the capacity for realization, so does the understanding grow. But this process is limited substantially by conditioning, by what the student has been taught, i.e., by whatever the conventional beliefs and cultural-religious conditioning may be. In addition to conditioning, the process of revelation is limited by the illusions of material existence and the various unconscious assumptions that are made with regard to life in the lower worlds.

Progressive revelation in the sense of the bulk of humanity generally follows far behind that which is realized and embraced by the spiritual students of the world. Most people are comfortable in their materialism and egoism and therefore are not really responsive to insight that is not consistent with what they want to believe. So the masses move slowly in consciousness as the various revelatory thought-forms grow, from individual insights, to broader and broader acceptance by the masses. In the early stages of religion there are religious leaders who "authoritatively" proclaim the truth and impose that truth upon any (most) who are susceptible. This is not bad, for it is what most people generally need and what most people can generally comprehend. But as the race as a whole evolves in consciousness, as people are able to think more clearly for themselves, it becomes more a matter of individual thinking conditioned by mass consciousness rather than being merely externalized imposed upon. But eventually one breaks free from the mass thought-form and begins to listen to the inner voice rather than relying on the mind (reasoning). And it is this inner voice that actually provides revelation, however effectively it may be sensed and interpreted (or misinterpreted).

But people tend to evolve in consciousness in different ways and at different rates. Consequently, there is a relative diversity of religious teaching, according to the needs of the people and their capacities for understanding. Thus religion (and progressive revelation) tends to have a richness in diversity, and each contributes ultimately to the progress of the race as a whole. And the contrast between various religious expressions, e.g., between various conservative (narrow) (unbalanced), fundamental (narrow) (reactive), moderate (balanced), and liberal (unfocused) (unbalanced) expressions, between external (artificial) and internal (real) authorities, and between eastern and western notions of religion (equally valid, but contributing in substantially different ways), provides depth and breadth to the process.

There is also an ebb and flow of progressive revelation in the sense that there are cycles, times in which people are more receptive and responsive to insight and times in which people are relatively more absorbed in materialism (egoism) and therefore less receptive and responsive. The seven rays cycle through the world, conditioning according to their respective natures, with the sixth ray (religion, idealism) ebbing and flowing in various ways.

## The Upper Triad Commentaries

### Holy Orders [ C-1252 ]

In principle, each particular religion contains a meaningful spectrum of expression of religious and spiritual insight and practice, with various religious-spiritual (holy) orders (some in the form of metaphysical-occult schools) emerging within each religion to serve various needs (e.g., the advanced training of spiritual students within the context of particular religion, and with some particular emphasis or focus). Holy orders in turn provide subjective leadership within their respective religions, encouraging the deepening in consciousness and progressive realization of adherents and in some broader sense of non-members (depending on the place of the holy order within the religion). In this sense, a holy order is an order of religious-spiritual adherents, typically ordained in some formal manner, devoted to service to God (and humanity).

Holy orders within a religion tend to work relatively more openly, teaching and encouraging objectively (through activities (service)) as well as subjectively (through prayer and meditation). Holy orders in this sense (of being sanctioned within some religion) are limited only to the extent of the religious context (boundaries of the respective religion) and to the extent of the wisdom (quality (consciousness) (integrity)) of the leaders of the order). Members of holy orders tend to be more properly connected to the source of energy and inspiration, although individual self-realization is not precluded (indeed, the whole (human race) is moving more toward individual self-realization (which of course is not really individual but in some higher group context rather than in some outer group context).

Holy orders are "holy" in the sense that their leaders are ordained (sanctioned) in some higher sense, not holy in any sense of perfection or Godliness. Thus in this sense, holy means sincerely and devotedly religious and spiritual, with consideration for the various limitations of being human. The religious adherent strives toward holiness (religious and/or spiritual perfection) as it is understood, but generally never actually becomes holy. The value (growth, deepening, realization) is in the process rather than in achievement (one is never actually really finished with evolution).

Holy orders generally emphasize the religious-spiritual dimension (context), but there are analogous "orders" in other areas of human endeavor, e.g., theosophical orders which are not religious (sixth ray) per se but are nonetheless spiritual (inspired and subjectively inspiring) (in principle). Thus "religion" in the higher sense is very much broader than its formal (worldly) boundaries, and simply devoted to God, truth, self-realization, and service to God and humanity.

There are also various more subtle, non-denominational (holy) orders, schools of spiritual students where some (many) (most) (all) religions are represented, where the common mystical core of truth is realized and embraced by all adherents, to the extent to which they are capable. While most religious orders are specific to some particular religion and are manifested objectively as well as subjectively, the various (relatively few) non-denominational orders tend to be manifested predominantly subjectively, linking effectively between the various races and nations and religions and cultures, in consciousness, rather than openly. In other words, the objective orders (tend to) function at the personality level, with some measure of devotion and inspiration, while the subjective orders (tend to) function at the soul level, with some quite substantial measure of devotion and inspiration.

## The Upper Triad Commentaries

### Ordination [ C-1253 ]

Ordination (ordainment) is defined as the process of being ordained, or invested with ministerial or priestly or sacerdotal or spiritual authority. In principle, one can only be ordained by one who is ordained, and consequently (in principle) there is a continuity (of authoritative presence) from the ancient of times to the present. Many religious traditions, both eastern and western, embrace and to some extent rely upon ordination. But there is also a matter of natural ordination.

In principle ordination conveys spiritual authority in some religious or spiritual context. The basis of ordination rests with the overshadowing (indwelling) divine presence that is contacted (in principle) during the (ceremonial (and inner)) process of ordination, and which then remains to qualify or sanction the activities (rites) conducted by one who is (so) ordained. Thus one who is (properly) ordained can consciously (and even unconsciously) draw upon that overshadowing (indwelling) energy to qualify whatever noble activities (ceremonies) (sanctions) are undertaken. If one who is ordained is actually conscious of the process, and is actually consciously embracing that (higher) energy, then considerable (noble) energies can be evoked. But even if one is not fully conscious, and even if one is not consciously embracing the higher energy, if one is ordained, then there will still be some evocation of higher energy. Being conscious, being enlightened, simply makes the process much more effective.

But the formal process of ordination, under (within) some auspices, should only be conducted where the candidate is indeed well-qualified, meaning somewhat (substantially) refined, somewhat more-fully conscious, sincerely motivated, properly trained, etc. A religion that allows unqualified ordination risks considerable reduction in the potency and effectiveness of the (ordained) priesthood. In short, it leads to promulgation of lack of qualification. It leads to higher power and truth being replaced by personal (ego-based) power and lack of truth. But where ordination is fully qualified, there remains a core of enlightened leadership and expression.

But formal ordination is not actually required for the spiritual student or lay mystic. In seeking (and in finding) the mystical core within himself (herself) the spiritual student is able to achieve effective self-ordination. In touching the soul and evoking the energy of the soul, one is engulfed in higher energy and that naturally qualifies all of the activities of the student. But this cannot occur if the student is not properly qualified and trained, if the consciousness is not sufficiently refined, if the personality (ego) (intellect) is not sufficiently tempered and transcended. Thus self-ordination (natural ordination) is necessarily qualified, while formal ordination may or may not be qualified.

Self-ordination is actually not a matter of the student seeking ordination, for it is not the lower self (personality) that evokes natural ordination, but it is rather the soul itself that determines (finds) the quality of the lower self to be sufficiently refined and receptive. The same is true for commitment to the spiritual path; it is not a matter of the student seeking, but rather a matter of the soul evoking a response on the part of the (qualified) student. Self-ordination generally follows that commitment, as the student matures and progresses toward self-realization. The more refined the student, the more qualified the student, the more power (energy) (spiritual force) is naturally evoked and expressed (shared).

### Shinto (1) [ C-1254 ]

Shinto is the ancient native religion and indigenous tradition of Japan, the way of the gods, and the poetic reality of the senses. As a religion, Shinto is relatively diverse and means various things to various peoples at various times. Historically, Shinto would seem to be strongly related to Buddhism, with substantial influences from Taoism and Confucianism. There are also elements of yin-yang, folk religion, and naturalism. And for a while Shinto was also the official (national) religion of Japan.

There are a number of Shinto scriptures, none of which are considered “revealed” scripture but have considerable value nonetheless, e.g., Kokiji (Record of Ancient Things), Nikong (Chronicles of Japan), Yengishiki (Institutes of the Period of Yengi), and Collections of Ten Thousand Leaves. There are approximately 30,000,000 Shinto adherents, mostly in Japan. Many adherents are also Buddhists. Japan (nippon) is the “land of the rising sun” and of course objectively the sun is the source of energy for the whole world and subjectively the inner source as well. There is some emphasis on the sun, e.g., himachi (awaiting for the sun, a tradition of remaining awake all night on certain nights, in ritual devotion).

As a word, Shinto means “gods” or “spirits” in the sense of the way (conduct) (power) of the kami. Kami refers to the underlying energy of something, the sacred, spiritual, living quality of beings and places and things. This underlying sense predates Buddhism and has survived the Buddhist influence, indeed has contributed to Buddhism. Shinto is also sometimes perceived as shen-tao and relates to the way in the same sense of Tao. But more objectively Shinto embraces the concept of kami. In the tradition of Shinto, kami is all and all is kami. Kami is God; kami is the underlying power of creation and sustenance. Kami is life, cause and effect, and oneness. “Space and time, spacelessness and timelessness, all is kami.”

Some people think that Shinto is pantheistic, as adherents tend to perceive “gods” almost everywhere, in people, animals, plants, even places. But it is probably more correct to say that Shinto is not pantheistic, and that “kami” is simply the sacredness of all lives and all things. But Shinto does tend to be ritualistic, involving many and various rites, festivals, and shrines. And yet there is little in the way of religious doctrine, theology, or congregational worship. It is a religion of personal practice and practical significance. Some people think that Shinto involves the worship of particular trees, rocks, mountains, and other objects, but it is probably more correct to say that Shinto involves the worship of the (one) sacredness that connects all things and is perceived (particularly) in particular places and things. There is no need for reason, there is simply a flow of kami.

Like most religions, there is a “higher” Shinto and a “lower” Shinto, though most “adherents” would not perceive it in these terms. In the lower sense, there is some emphasis on amulets and ritual celebrations and personal evocations, e.g., for safety and good fortune. In the higher sense, there is simply an embrace (acknowledgement) of the “kami” (the sacredness of God-in-all). While “nature” is important in Shinto, along with purity, sincerity, and tranquillity, it is really the underlying sacredness that matters. The real value of Shinto festivals and rituals is the assimilation of the gods, i.e., the embracing of sacredness in daily life. Shrines are (perceived as) gateways that facilitate that assimilation (embrace). The central role of the sun (God) is to unify all of the manifestations of kami.

## The Upper Triad Commentaries

### Shinto (2) [ C-1255 ]

Shinto has three main divisions, (1) state Shinto and (2) domestic Shinto, and (3) sect Shinto, but these are not in any real sense mutually-exclusive. State Shinto simply celebrates or embraces kami in a more nationalistic sense and at times has received funding from the Japanese government. Domestic Shinto simply emphasizes kami in its more personal, private sense, and usually involves a shrine and rituals within one's home.

In sect Shinto there are numerous sects including thirteen ancient sects, each with its own founder, which have obtained relatively more official status. According to The World's Living Religions, there are five groups of Shinto sects, (1) three pure Shinto sects, (2) two Confucian sects, (3) three mountain sects, (4) two purification sects, and (5) three faith-healing sects. Each contributes substantially to Shinto as a whole. The pure Shinto sects are Shinto Kyo (Shinto Sect), Shinri Kyo (Divine Reason Sect), and Taishu Kyo (Great Shrine Sect). The Confucian sects are Shusei Ha (Improving and Consolidating Branch) and Taisei Kyo (Great Achievement Sect). The mountain sects are Jikko Kyo (Practical Conduct Sect), Fuso Kyo (Sacred Guardian Sect), and Ontake Kyo (Great Mountain Sect). The purification sects are Shinshu Kyo (Divine Learning Sect) and Misogi Kyo (Purification Sect). The faith-healing sects are Kurozumi Kyo, Konko Kyo (Glorious Unity Sect), and Tenri Kyo.

In the higher sense, Shinto is a very mystical religion, with emphasis on the sacredness of the universe and the process (facilitation) of the adherent's attunement to that sacredness, embracing the presence of the gods (God) and the flow of (sacred) (natural) energy. The process of attunement (communion) involves truthfulness and purification (refinement) such that a person's material nature can be overcome or transcended and the inherent divine nature revealed. Thus much of the ritual of Shinto involves honoring the presence of God. And because (where) Shinto is also embraced in the practical sense, the more common divisions of worldly and spiritual are not so much in evidence.

There are many and various Shinto concepts and notions with broader spiritual (not merely religious) value (see A Popular Dictionary of Shinto). Akaki suggests purity and cheerfulness of heart. Junrei suggests religious pilgrimage. Kakuriyo suggests the hidden world of kami and spirits. Kami-gakari suggests the descent of the kami, or the inspiration-revelation of inner spirit. Kami-mukae suggests the evocation of the kami. Kigan suggests prayer or supplication. Kotodama suggests "spirits residing in words" or words having mantric value (words embodying spiritual power). Majinai suggests magic. Makoto suggests true-heartedness (sincerity) (wholeheartedness) (conscientiousness) (loyalty). Misogi-harai suggests the process of purification and spiritual discipline.

O-kiyome suggests spiritual healing and more abstract purification. Sankei suggests pilgrimage (visiting a shrine). Seimei suggests purity and brightness (cheerfulness of heart). Sengu suggests the transference of kami from one shrine to another (i.e., qualification). Shinbatsu suggests (bad) karma (i.e., perceived (improperly) as divine retribution). Shin'en suggests a sacred garden or precincts of a shrine. Shingaku suggests heart-learning. Shinmei suggests sacred brightness (kami). Shintoku suggests divine virtue or the influence (benefits) of kami. Shojiki suggests honesty (uprightness) (veracity) (frankness). Shojin suggests diligence (devotion) (making spiritual progress). Shusin suggests ethics. Tsumi suggests pollution (sin) (destructive action). And tsutsushimi suggests attitude of propriety.

## The Upper Triad Commentaries

### Religious Tolerance [ C-1256 ]

One of the common characteristics of a relatively primitive (ego-based) (personality-centered) (exclusive) (separative) religion is intolerance of other religions or belief systems or practices by other people that are inconsistent with that (primitive) religion. And, conversely, one of the characteristics of an "advanced" religion is its encouragement of expression of respect and appreciation (more than tolerance) for other religions.

Religious intolerance (and intolerance in general) is often based in fear and insecurity. Some people feel threatened by beliefs and practices that they do not understand, and/or which appear to be in conflict with their own, and/or which cause them to wonder about the validity of their own beliefs. Intolerance is a form of closed-mindedness to truth. It does not mean necessarily that others' beliefs are more true or valid, just that with open-mindedness there is consideration for the possibility of learning from others, of growing or deepening in one's own beliefs and understanding. Some people (unconsciously) believe that their beliefs are validated by numbers of people who share those beliefs. But truth is not a democratic principle. Something is not true because a majority of people believe it. Or false because only a few believe it. But with maturity (growth in consciousness) people become more reasonable, less insecure in their beliefs (without being self-righteous), and more open to learning from others.

Religious intolerance is also sometimes based in personality-centeredness (personal power (personal insecurity)) (national or ethnic pride (national or ethnic insecurity)). Sometimes a religious context is used (deliberately or otherwise) to express personal power. It is usually ego-based and the (egoistic) person lacks awareness of that. Thus personal power, egoism, and religious intolerance often go together along with sincerity. Also there is sometimes historical conditioning, e.g., unconscious memory of (past) religious oppression leading to (present) over-eager demonstration of one's religious freedom (e.g., attempting to impose one's beliefs on others)).

Religious tolerance usually comes with personal maturity and that leads to being more open-minded and therefore being more amenable to learning. With experience, one begins to understand that each religion (each perspective, each point of view, each belief system) contributes something worthwhile to the whole. Some (usually considerable) truth can be found in each religion and in each sect or denomination. There is a common core of truth, and a diversity of ways of embracing and expressing that truth. What appears to be in conflict, what appears contradictory, is either not really important or simply a matter of not seeing the whole (context) in which there is consistency. Often the conflicts arise in adapting to some cultural context, in details that are imposed for some particular purpose, which are not generally applicable. Arguing over such details is futile. Focusing on differences likewise.

But where one focuses on similarities, e.g., higher principles and values, then one begins to touch the inner core and one then begins to more fully appreciate that even the (apparent) differences contribute to the whole. In the higher sense, being a religious student is not a matter of belonging to one religion or another. It is a matter of becoming attuned to God's presence in whatever ways one is able. In the higher sense, one can "belong" to more than one religion. And one can be eclectic, drawing whatever truth and comfort one can from one or more religions. As more people mature, then "religions" tend to respect one another and work together constructively for the common good.

## The Upper Triad Commentaries

### Shrines [ C-1257 ]

A shrine is defined as “a place in which devotion is paid to a saint or deity” and a “place or object hallowed by its associations.” Most of the world’s major religions allow or encourage the establishment and utilization of shrines, of some form or another, either formally or informally or in both regards. In the broadest sense, any room or building used for religious prayer or meditation is a shrine. Thus churches, synagogues, and temples are all shrines in this sense. In most religions these buildings for worship and devotion (prayer, meditation) play a fairly central role. In some religions, each adherent is (also) encouraged to establish a shrine in his or her home, to facilitate daily (frequent) devotional and spiritual practices.

There are two keys to the effective establishment and utilization of a shrine. The first is that the shrine must be qualified or consecrated in some manner, or in other words, imbued with (energy) association. The second is that adherents must continue to qualify the sanctity or effectiveness of the shrine (church) (temple) through frequent if not ritualized devotions. Consecration can take place either through some process of investiture, in which the priest or minister (or qualified lay person) transfers some essence from a shrine already established to a new one (without in any way diminishing the qualification of the source). Or it can take place simply by devotional association with some qualified source.

The whole actual purpose of a shrine is to facilitate the inner connection between God and the adherent (spiritual student). In this sense, a shrine is not absolutely necessary, but it is both convenient and potentially much more effective than not utilizing a shrine. Wherever there is a properly consecrated shrine, and wherever there is a pattern of meaningful prayer, meditation, and/or devotion, then that inner connection is enriched and expanded in quality and energy. The benefit is that the student (adherent) becomes increasingly more responsive to the inner quality (energy). It is simply easier (less resistive) to pray and meditate in a sanctuary or shrine than it is in any worldly-encumbered place.

Of course the student must be both sincere and conscientious, or the benefits and contributions will be substantially limited. If the ritual or spiritual practice is allowed to become superficial, i.e., simply going through the motions without one actually being consciously devout, then there is little benefit or contribution. The most effective practice would seem to be where there is a combination of daily, personal devotion (prayer) (meditation), reinforced by frequent, periodic services or practices in the context of some religious (and hopefully spiritual) community (e.g., weekly church services, group meditation). And the least effective practice would seem to be where the focus of one’s devotions is upon (presumed, desired) personal benefit rather than strengthening and deepening one’s inner (divine) connection.

In addition to the symbolic associative value of a shrine (and objects within a shrine), there is additional value by virtue of objective magnetization, e.g., of some statue or artistic-symbolic object having substantial mineral content. Certain mineral objects can store and reveal very substantial power for encouragement, spiritual stimulation, and/or self-transformation. Thus, in a very real sense, even (many) modern religious institutions engage in the work of magic, either deliberately-consciously or otherwise, simply by virtue of the various ceremonial and consecrative activities.

## The Upper Triad Commentaries

### Education [ C-1258 ]

Education is the human context of the fifth ray and is involved in the three purposes of incarnation or experience and expression in the lower worlds, namely (1) evolution, in the fundamental sense of learning and growing in consciousness, (2) equity, in the sense of restoring (more properly maintaining) the balance (i.e., the fulfillment of karma), and (3) service, in the sense of noble expression, expressing oneself in various and meaningful ways in support of the whole (collective consciousness).

Education is defined conventionally as “the field of study that deals mainly with methods of teaching and learning in schools” and the actions and processes of actual teaching and learning. Education in the formal sense involves course work and schools, students and teachers. Education in the broader sense involves all of the experience and expression of life in the objective world and how to assimilate experience such that one grows in consciousness and contributes more effectively to the overall growth in consciousness of the whole. In the formal sense there are students and there are teachers. In the informal sense all people are both students and teachers. In the formal sense education is intended (conventionally) to prepare the student for a life and career in the world, while in the broader (non-conventional or relatively more metaphysical) sense, education is simply intended to expand the student’s capacity for learning and growing and serving.

While conventional education emphasizes knowledge and the development of needed skills, there is also a need for understanding and comprehension as a basis for cultivation of wisdom. While conventional education presumes a world that is superficial (materialistic and egoistic), the world is actually multi-dimensional and much more than merely physical; thus education in the broader sense needs to also embrace cause and effect relationships among the various levels and dimensions. So while conventional education supports the needs of the majority (those who are more or less asleep in materialism and egoism (self-centeredness, personality-centeredness), who simply accept the world at face (superficial) value), the minority (those who are more aware of the underlying nature of reality and the purpose of life) need to be more deliberate in opening themselves to learning on more levels and in a broader sense.

Conventional education more or less satisfies the needs of most people, in preparing them for conventional (worldly) lives. And those (conventional) people who are more effective in their (worldly) lives are those who more actively learn from their experiences and adapt to their circumstances. But spiritual students tend to be more focused on understanding than learning knowledge, and increasingly focused on principles (wisdom) than understanding.

The educational process very much involves karma. The student’s capacity for learning (and the student’s relative intelligence) is a consequence of karma (previous experience) (quality of consciousness). But the experience of life is inherently karmic, as the student attracts the lessons and opportunities (for karmic fulfillment) that the student needs. The student’s attitude toward learning, the student’s genuineness, the student’s openness, all make a big difference. The student needs to be open to assimilation of experience in order to more effectively grow (learn), to more effectively maintain the balance, and to more effectively serve humanity (the common cause). Which ultimately means transcending materialism and egoism (separateness and separativeness), which tend to serve as barriers.

## The Upper Triad Commentaries

### Education and Intelligence [ C-1259 ]

In conventional thinking there would seem to be a relatively high correlation between higher education and intelligence. If a person is highly educated, then that person is (sometimes wrongly) presumed to be relatively intelligent, and if a person is not so highly educated, then that person is (sometimes wrongly) presumed to be not so relatively intelligent. But in fact there is no real (absolute) correlation between (formal) education and actual intelligence. Some intelligence is required in order for one to succeed in higher education, but lack of formal education does not imply a lack of intelligence. While most well-educated people are nominally (relatively) intelligent, and while some highly educated people are very intelligent, some poorly educated people are also very intelligent.

The problem, in part, is in the conventional understanding of intelligence. Intelligence is defined conventionally in academic terms, in terms of reasoning abilities, in terms of knowledge and the ability to apply knowledge in conventional ways, with a strong presumption that formal education and knowledge are important ingredients. But while formal education has considerable (potential) relative value and provides credentials and opportunities that might not otherwise be realized, real intelligence is not so much a matter of knowledge or training, or even of understanding and comprehension, as it is a matter of awareness and perception and wisdom, i.e., quality of consciousness and the capacity for learning and applying that understanding wisely. Thus a relatively uneducated person may sense things that a highly educated (and more nominally intelligent) person might not perceive or understand.

In a sense, formal education provides tools, much like the intellect and its training are tools, but in many ways education also limits the perceptive process, through conditioning and the introduction of presumptions and biases. Since intelligence is really the capacity for learning, many intelligent people are largely self-educated. And truly intelligent people continue to learn substantially throughout the lifetime and well beyond the boundaries of their formal education. And the very truly intelligent people simply very effectively apply whatever understanding and wisdom is realized. The key is to learn without being encumbered by knowledge. To think of knowledge as relative rather than absolute. To see things in a broader, deeper context than most formal educational institutions can provide.

Another dimension of intelligence is conscience and discretion (intuitive insight). A self-absorbed person is simply limited by personal focus, and unable to perceive things (very) clearly, being largely unable to discern the more subtle (and more meaningful) aspects of truth and reality. A person of conscience, i.e., who senses the inner wisdom and lives in accord with it, tends to be relatively more insightful and therefore relatively more effective in dealing with the challenges of life in the lower worlds.

And of course the final factor in intelligently embracing experience and expression is the (lack of) ego. The ego is substantially preclusive. It tends to filter out what is inconsistent with its own interests. The truly wise person does not allow the ego or intellect to be (so) preclusive. The truly wise person transcends the limitations of ego and intellect and allows the conscience (higher consciousness) (intuition and insight) to manifest naturally. In the final analysis, it is not education and training and knowledge that matters, though these all have some value. What really matters is awareness and perception and conscience.

## The Upper Triad Commentaries

### Egobase [ C-1260 ]

A person's egobase (ego base) is the extent to which the ego dominates the (outer) life and waking-consciousness. Most people are almost (if not) completely unaware of their own identification with the ego, or that that ego is an artificial entity, i.e., that they are identifying themselves with something artificial and superficial. Most people are also almost (if not) completely unaware that the "normal" human being is egobased, i.e., that what they take for granted as themselves and other people is in fact based in ego rather than something more substantial.

The great awakening of the spiritual student, however, is the realization of this egobase, its existence, its nature, and the manner of its transcendence. But this awakening must be true, and not merely an intellectual understanding compromised by noble self-deception. Some (many) talk about the ego and humility and the noble (higher) Self yet continue to identify in practice (actuality) almost completely with the ego (i.e., where the ego is simply masquerading as something more noble). The (egobased) student tends to want to believe this and so does.

But until the student realizes the distinction between Self and not-self, it is impossible to transcend the ego. Those who say we must integrate the self, i.e., the whole self, higher and lower, are really just rationalizing their continuance as egobased human beings, even while it is true that ultimately there needs to be an integration. But it is only the higher (true) Self that can integrate the lower. The lower simply cannot integrate anything higher than itself. And since the ego is artificial and superficial, however it may seem to be, it is simply not an integrating force except (in principle) for the lower nature (physical, emotional, and concrete mental).

The ego base is natural in the sense that it is evoked through experience in the lower worlds and it serves a purpose. In these senses there is no need for most people to even attempt transcendence. There is for most people simply a need to temper the ego sufficiently to preclude self-absorption. But for the spiritual student, who needs to embrace a higher order and higher energies, there is great need to temper the ego, to weaken its hold on the lower self (intellect) (personality), to bring the ego to the point where it serves the higher Self rather than continuing to promote its own (artificial) existence. The ego is by nature (naturally) relatively insecure. It tends to defend and promote itself by all means available. The spiritual student must become the astute observer of the (lower) self, to witness the thinking and feeling and behavior and tendencies of the lower nature, without identifying with them. And in that realization of the "nature" of the lower nature, begin the process of reorientation in consciousness that results in transcending the lower nature.

But this overcoming the egobase is a tremendously difficult undertaking, because the egobase tends to be strong (at least by the time one even begins to realize the need for the undertaking), because virtually everything in the outer world supports the grand illusion of material existence (and ego existence (human being as ego)) as an end in itself and therefore all of the outer (external) forces impel the student toward strengthening the ego rather than tempering it. Thus almost all of the worldly and psychological forces are counter-evolutionary in this context (ego transcendence) (while being evolutionary in the sense of promoting experience and expression in the lower worlds). Yet somehow the inner forces gradually and eventually emerge into the waking-consciousness. And the egobase is properly subordinated.

## 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 - 3

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 3.*

### **3.1 TRUTH AND REALITY**

The Quest for Realization. Truth and Reality, Truth, Aspects of Truth, and Reality. [ 38 pages ]

### **3.2 MEANING**

Prelude to Understanding. Meaning, Language, and Symbolism. [ 34 pages ]

### **3.3 VALUES**

Personal Truth. Values, Value Systems, Importance, Personal Values, and Ethics. [ 44 pages ]

### **3.4 PHILOSOPHY**

The Study of Truth and Reality. Philosophy, Classical Philosophy, and Modern Philosophy. [ 34 pages ]

### **3.5 METAPHYSICS**

Beyond Objective Experience. Metaphysics, the New Age, and New Age Notions. [ 28 pages ]

### **3.6 THEOSOPHY**

The Ancient Wisdom. Selected commentaries from each of the seven volumes that illustrate the theosophical perspective. [ 58 pages ]

### **3.71 THE ENNEADS**

54 commentaries on The Enneads of Plotinus. [ 60 pages ]

### **3.72 THE FOURTH WAY**

10 commentaries on The Fourth Way of P.D. Ouspensky. [ 16 pages ]



## Selected Quotations

Skandhas are those deeply impressed formations, in any plane, made by human consciousness and held more or less intact by the elemental life of the same plane over the interval between lives. They tend to attach themselves again to their human creator when next he appears at the same level, as they are naturally in tune with him, and possibly with him alone. The skandha is thus an artificial form held intact for a more or less lengthy period and may function as a mere tendency and influence or act as a veritable "dweller on the threshold."

Edward L. Gardner

Begin your spiritual life with the understanding that all conflicts must be settled within your consciousness.

Joel S. Goldsmith

Intuitions come out of the silent mind; imagination is conceptual. There's a vast difference. That's why the development of insight does not come from thinking about things, it comes from the development of a silence of mind in which a clear vision, a clear seeing, can happen.

Joseph Goldstein

Consideration cannot overpower the course of events; action cannot overpower virtue; striving cannot overpower the Way. There is that which striving cannot accomplish; there is that which seeking cannot gain. People may reach an impasse, but the Way goes through all. Contend with the Way, and you will have bad luck.

Huainanzi

The lower self, having only illusory knowledge, is nothing but this citta, or in other words, is this mind in its essential nature.

Pratyabhijna Hridayam (6)

He, only, is considered worthy to enquire into spirit who is without attachment, without desire, having sama and the other qualifications and who is desirous of obtaining emancipation.

Sri Samkaracarya Viveka-Cudamani (17)

Meditation establishes relationship between soul and personality. It is a cooperative relationship, leading ultimately to soul-personality fusion. The work is based on the simple premise that energy follows and conforms itself to thought.

(Lucis Trust)



The kensei's ability to act totally is not the result of commitment to either cause or goal. Rather it emerges from his prior commitment to the emptiness of the vital unknown.

Attachments to outcomes and appearances erodes the kensei's power. Instead he purifies the outcomes by living and acting from out of the realm of Pure Intent. Pure Intent cannot be taught but must be discovered within oneself. Likewise, it will not become intimate knowledge without continual forays, to and from the emptiness of the vital unknown.

The kensei knows that a life must be challenged to move beyond itself. Through the total action emerging from inner stillness, the kensei's life overflows and expands beyond previously established borders.

The kensei's primary mission in life is simply to Be through the purity of total action. To become committed in this way to Being is the secret of Pure Intent, the rare and mysterious ability to direct one's will without opposing the Flow.

The kensei shakes off the superfluous and returns again and again to Nothing-Extra. He studies all things by observing the contrast between Nothing-extra and the stream of compulsion within the world of appearance.

For it is the continual unreeling of the activities of the present back into the void which nourishes the kensei's "immediacy" and provides him with the sudden power to "pierce through" the thin shell of the conditioned world and roam freely and widely in the Everflowing.

This absolute reliance on the dynamic stillness of No-Past rather than on things, ideas, or even self-esteem, is the non-action that sets the kensei apart, and it is that primal ideal from which his true strength arises.

Few but the kensei know how to act while yet hearing the stillness within. Though he may seem oblivious to his surroundings, he can do no better than this for, paradoxically, he then moves while seated on the very throne of perception. His motion arises from real stillness and it is from there alone that the kensei's real power arises.

The kensei's ability to act skillfully stems from a certain, gradually developed, equilibrium. Finding this equilibrium is an individual matter, for it is composed of myriad factors within the changing collage of forces and circumstances.



Some think of the present as embodying some great crisis or some special or wonderful opportunity. However, in the long view, there are always crises and there are always great opportunities. All of these times are great and special and wonderful. None are particularly so. And nothing is ever really lost.

There is an underlying continuity of life that provides a framework for the evolution of consciousness. But there are superficial discontinuities in that framework, which imply and convey creative individuality, yet ever within the context of the underlying continuity.

There is movement in consciousness, but that does not convey reality to any temporal existence. The flow of time is, like space and regardless of its appearance, merely a narrow-minded and partial perception.

We learn by virtue of our apprehension of the karmic consequences of our actions -- behavior, feelings, and thoughts. The wise do not seek to avoid the operation of karmic law. Indeed, the wise are those who collaborate with karmic law (by learning and by reformation) and who effectively avoid any binding consequences by virtue of the freedom that results from acceptance and non-attachment. The wise thereby act effectively, yet without binding consequences.

That which appears to be a continuity from the lower perspective may very well be a discontinuity from the higher. And that which appears discontinuous from the lower perspective may very well be continuous from the higher. It is only when the higher perspective is achieved and embraced that these distinctions can be realized within the perspective of the whole.

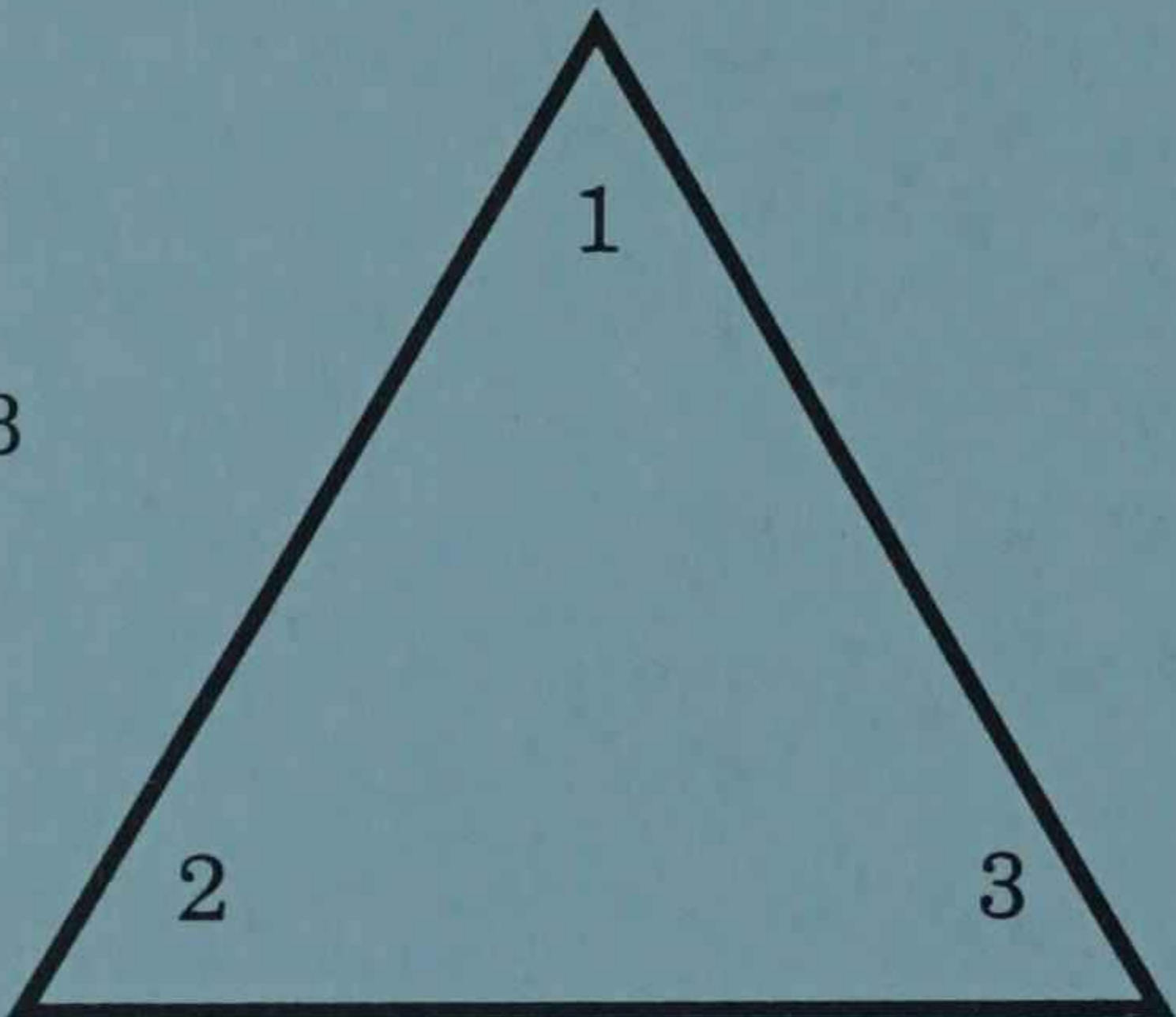
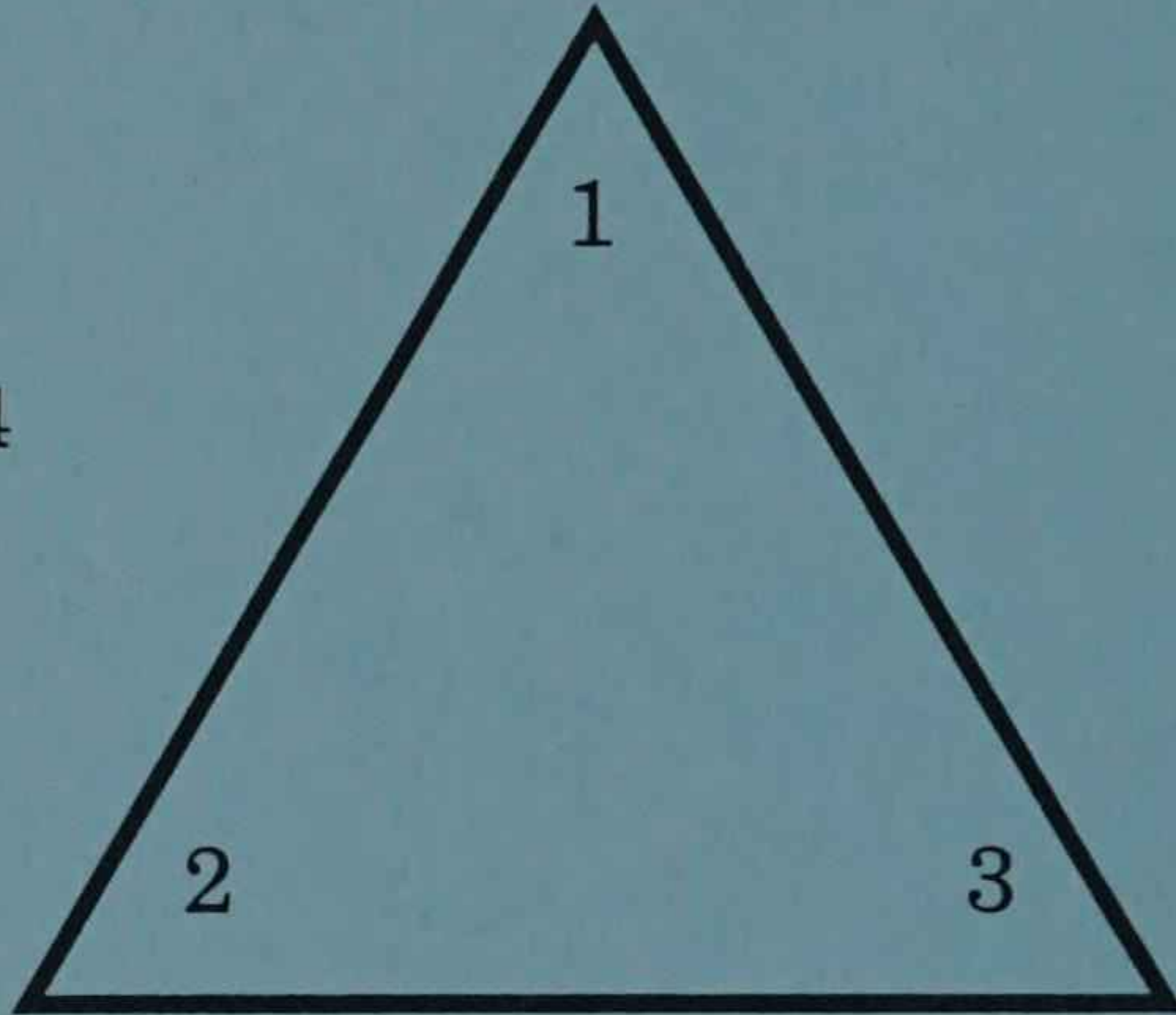
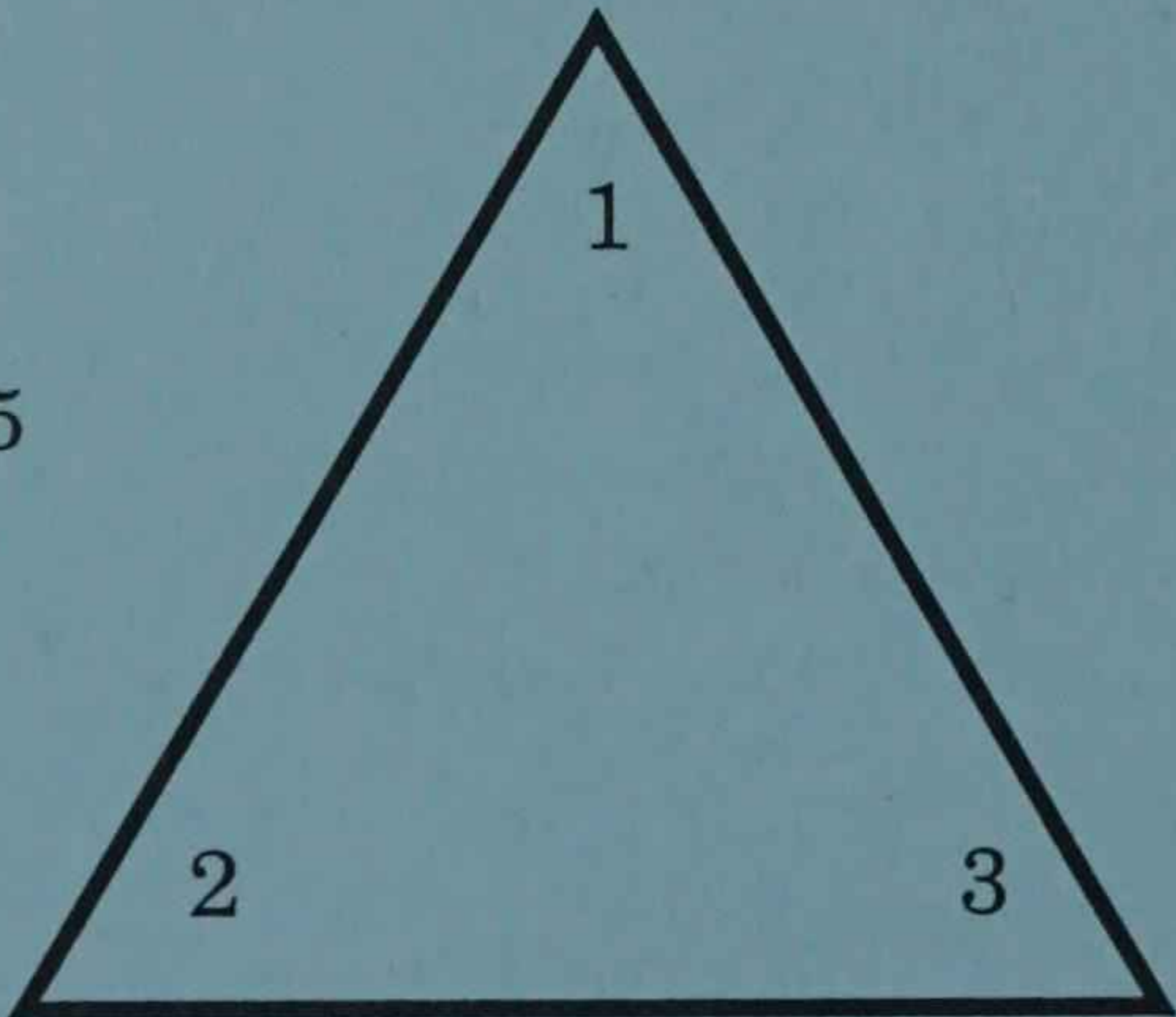
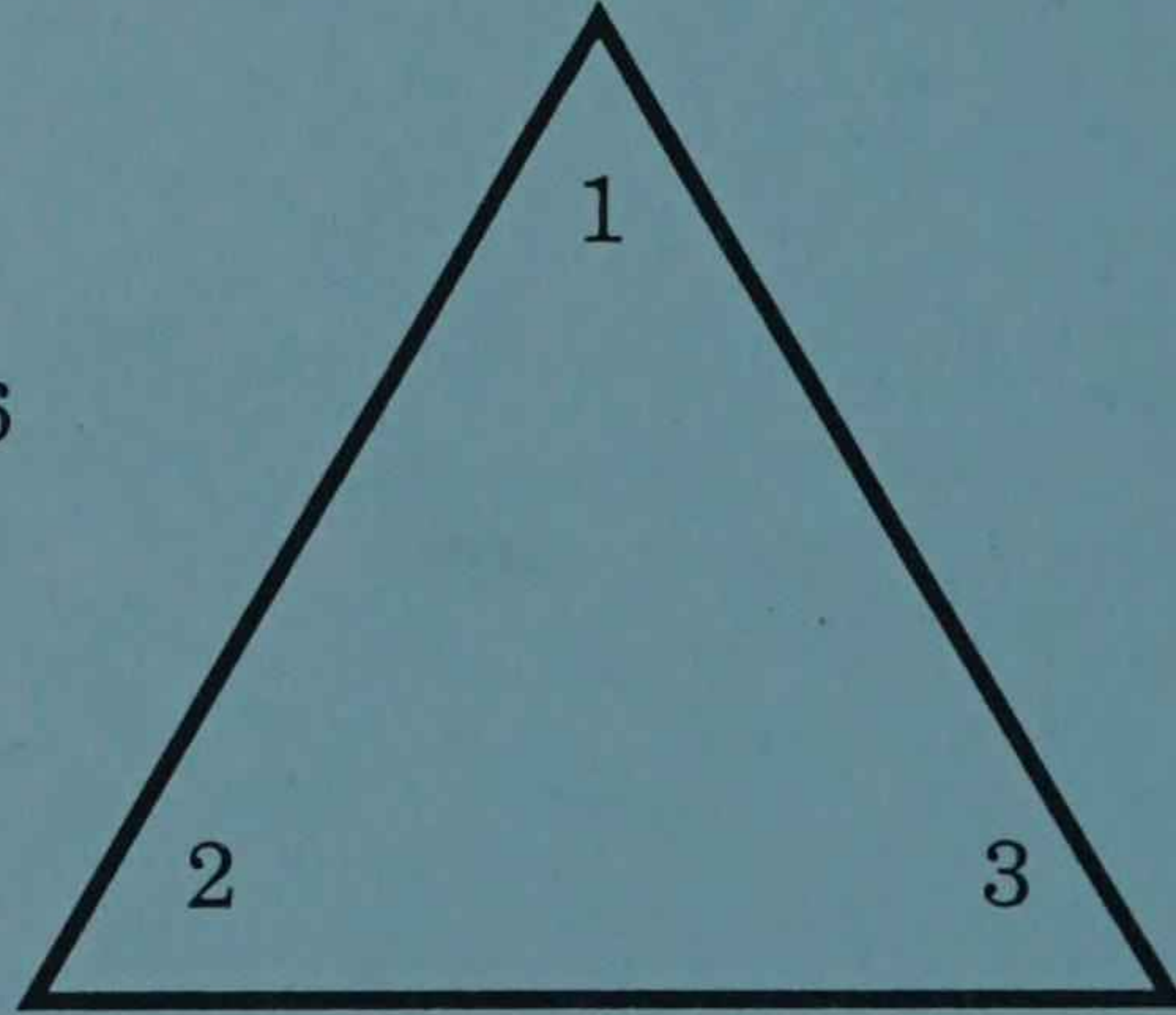
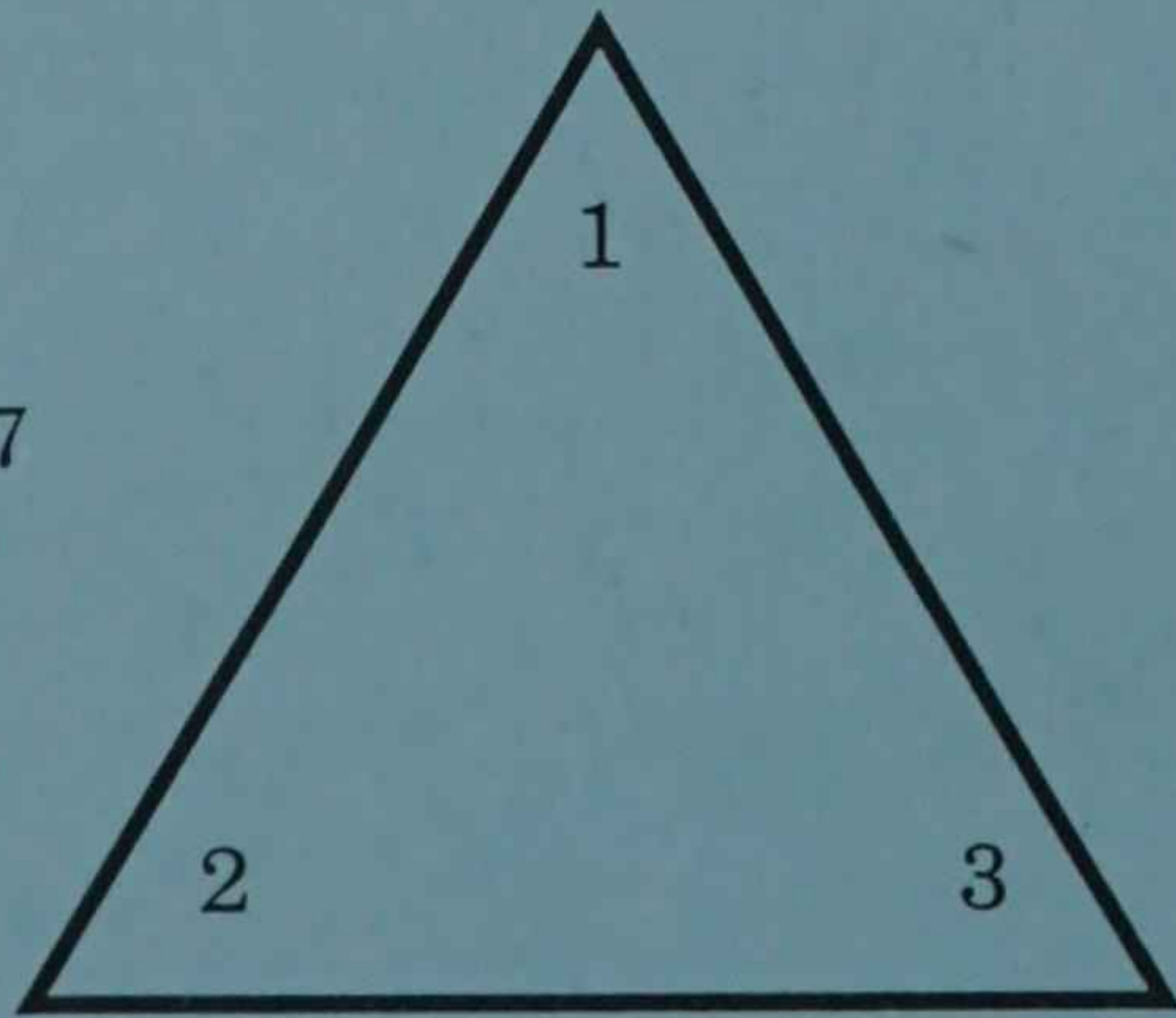
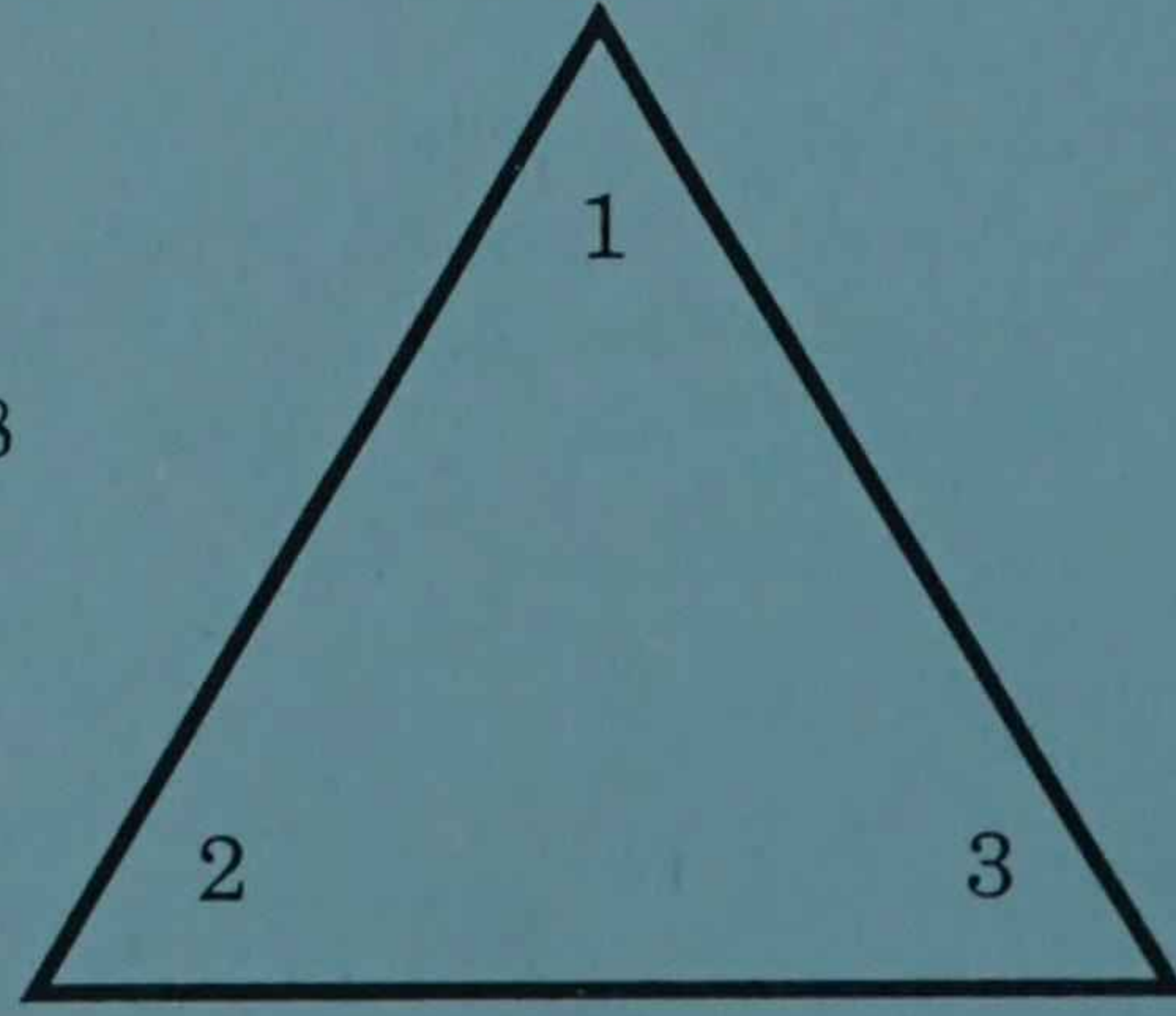
Each of the various great world-religions is based upon the same underlying truth-wisdom, yet each contributes a different keynote to the whole, suitable to the time and circumstances and culture within which it is emerged, yet nonetheless remaining an aspect of the universal religion.

Within the general concept of time exist many dimensions. As each of these dimensions are realized, in turn, they each become "spatial" to our perception and consciousness. Ultimately, that which we call "space" will be realized as something vastly different from what it now appears to be.

The Way is the condition of adherence to the spiritual path, of responsiveness to the soul, of the unobtrusiveness of the personality and ego.

# 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;">Promotion</p> <p style="text-align: center;">1</p> <p>No. 673</p>  <p style="display: flex; justify-content: space-between;"> <span>Enchantment</span> <span>Manipulation</span> </p>	<p style="text-align: center;">Sanction</p> <p style="text-align: center;">1</p> <p>No. 674</p>  <p style="display: flex; justify-content: space-between;"> <span>Self-Ordination</span> <span>Ordination</span> </p>
<p style="text-align: center;">Taoism</p> <p style="text-align: center;">1</p> <p>No. 675</p>  <p style="display: flex; justify-content: space-between;"> <span>Buddhism</span> <span>Shinto</span> </p>	<p style="text-align: center;">Taoism</p> <p style="text-align: center;">1</p> <p>No. 676</p>  <p style="display: flex; justify-content: space-between;"> <span>Buddhism</span> <span>Confucianism</span> </p>
<p style="text-align: center;">Evolution</p> <p style="text-align: center;">1</p> <p>No. 677</p>  <p style="display: flex; justify-content: space-between;"> <span>Equity</span> <span>Service</span> </p>	<p style="text-align: center;">God</p> <p style="text-align: center;">1</p> <p>No. 678</p>  <p style="display: flex; justify-content: space-between;"> <span>Devotion</span> <span>Shrine</span> </p>

## Mantrams - XVIII

### The Path of Love

I pledge myself to the Path of Love.

I, the Spirit in form, shall act as a channel for compassion

And an instrument for love, until I know myself to be Love itself.

I am that Love. With pure intent I serve.

### Invocation of Light

He who faces the light and stands within its radiance is blinded to the issues of the world of men; he passes on the Lighted Way to the great Center of Absorption. But he who feels the urge to pass that way, yet loves his brother on the darkened path, revolves upon the pedestal of light and turns the other way.

He faces toward the dark, and then the seven points of light within himself transmit the outward streaming light, and lo! the face of those upon the darkened way receives that light. For them the way is not so dark. Behind the warriors, twixt the light and dark, blazes the light of the Hierarchy.

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