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The Upper Triad



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Commentaries

The Upper Triad Association
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WEBSITE: www.uppertriad.org

EMAIL: bels@uppertriad.org

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

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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.

Seven Basic Principles

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

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

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

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

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

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

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

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No. 1271 - Drugs

Drugs are defined as biological and/or chemical substances, including food and drink, ingested in some way, and deliberately or indeliberately utilized for medicinal, incidental, and/or recreational purposes. In the broader sense, a drug is anything ingested or injected or otherwise brought into the body, for whatever purpose, including sustenance. Medicinal drugs are typically used to relieve uncomfortable symptoms or to treat infections or to stimulate healing. Incidental drugs are typically drugs that people generally don't think of as drugs per se, e.g., alcohol, caffeine, nicotine, flesh foods. Recreational drugs are typically used to stimulate the lower nature in some way, by inducing the illusion of enhancement of the senses.

Some drugs are quite natural, being produced naturally, either in the body or elsewhere in nature. Most vitamins occur naturally. Some drugs are artificial, being cultivated or designed for some specific purposes. Some drugs are inherently harmful or poisonous, even in small amounts, e.g., arsenic. Some drugs are inherently superficially helpful, e.g., some vitamins and minerals. Some drugs are habit-forming or addictive, either psychologically or chemically. Some drugs are relatively non-addictive. But all drugs have some effects and consequences, substantial or otherwise, intended or otherwise, consciously realized or not, on the body and in consciousness.

Part of the problem of drugs is that drugs work to some extent differently in different people or under different circumstances, and therefore the effects and consequences cannot necessarily be easily or completely anticipated or predicted. Part of the problem with drugs is that drugs work differently in different amounts or in different combinations, too much of anything can be harmful, and even a small amount of something may be quite harmful, depending on the circumstances, even if the effects are not generally or readily apparent. Drugs taken for medicinal purposes, in moderation, may or may not be substantially harmful. Likewise drugs taken incidentally. But drugs taken for recreational purposes, deliberately or otherwise, are almost necessarily harmful in some ways. And many drugs (food and drink) are harmful in the sense that they undermine the clarity of thinking and feeling in subtle ways.

But the biggest problem with drugs would seem to be the conditioning factor in consciousness. Such that drugs taken for apparently medicinal or incidental purposes have effects and consequences that weaken the clarity and stability of consciousness. Mood-altering drugs, even if the "taker" is unaware of the mood-alteration, undermine the ability of a person to see and feel and think clearly. Drugs tend (substantially) to strengthen the hold of the body on consciousness and weaken the ability of consciousness to guide the body effectively. Most drugs, even those taken incidentally and in small or occasional quantities, especially medicines and alcohol and flesh foods, tend to weaken the inner connections in consciousness and strengthen the presence of the personality (lower nature) (ego). Minimizing if not naturally avoiding all non-essential drugs is crucial to the gradual deepening of the spiritual student

The spiritual student is encouraged (a) wherever practicable, to rely primarily on methods in consciousness rather than reliance on medicinal drugs, (b) to minimize the utilization of medicines, minerals, and vitamins, (c) to abstain from any recreational drugs, including tobacco and alcohol, and (d) to (eventually) abstain from consuming any flesh foods (meat, fish, and fowl). The objective is to become and remain healthy physically, emotionally, and mentally, meaning to become and remain relatively free from any conditioning effects.

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No. 1272 - The Ten Pillars (2)

There are a number of reasons why embracing principles like the ten precepts of Buddhism are so effective. Embracing each (positive) precept strengthens (good) character, refining the mind, while embracing the converse weakens the (good) character, and coarsens the mind. Embracing the ten precepts collectively (comprehensively) (conscientiously) evokes considerable power for good, more so than ten times the value of the individual precepts, as there is a reinforcement (catalysis) through synergism. And by focusing on all three of the human "triad" (body, speech, and mind) there is balance.

Of course there is a difference of effectiveness in embracing the precepts for peoples of different initial conditions. Someone who is very coarse, who embraces the ten precepts, will if conscientious likely emerge substantially transformed. Someone relatively refined, who embraces the ten precepts to the same extent, will likely be only moderately transformed. But someone relatively refined, who goes deeper into the precepts, will likely be thereby substantially transformed. It is not simply a matter of embracing "some" precepts, but by embracing a sufficiently meaningful collection of precepts, that collectively enable multi-dimensional transformation, i.e., refining one's physical, emotional, mental, and spiritual nature. Some precepts or principles may be helpful or constructive in some way, e.g., the golden rule, but without sufficient depth and breadth (guidance, encouragement, understanding), progress would be limited. For example, many people simply don't realize how harmful words can be, yet through the ten precepts (and similarly meaningful collections) one begins to understand, through firsthand experience, the consequences of all of our actions (and inactions).

The ten pillars or precepts may be considered as rules, principles, guidelines, laws, depending on one's perspective and circumstances. But the import of this dharma is all of these things. These ten precepts (silas) (siksapadas) (kusala-karma-pathas) are fundamental truths not limited to a merely Buddhist context or tradition. They are as much about moral duty as they are karmic guidelines. Ethics of course can be rationalized in any way that one chooses, but these fundamental truths with ethical implications persist nonetheless. In some sense it is about embracing the expertise of the way. In understanding the spiritual context embracing the ten precepts comes more and more naturally.

It may begin with more personal motivation (artificial (superficial) rewards in consciousness (happiness, knowledge, freedom) but eventually it becomes simply a matter of what needs to be. There is great value in living an ethical life, but even greater value when one actually understands the context of living an ethical life. It is not really about avoiding (negative) karma, nor in producing (positive) karma. It is really about achieving balance. And how one treats the body and how one speaks and how one thinks has great effect on that balance. Especially in the sense of how one relates to other people and other loves (through behavior, speech, feeling, thinking).

As principles of ethics the ten precepts are not detailed rules to be followed, but general principles to be embraced which in turn (with conscience) evoke behavioral (feeling, thinking) details (i.e., rules are derived from principles and apply to specific circumstances). As one progresses, one's behavior improves according to the quality of consciousness achieved, which is a function of relative refinement, knowledge and understanding, and evoked wisdom (conscience).

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No. 1273 - The Ten Pillars (3)

The ten precepts may be effectively embraced either formally in the context of training with some teacher or educational process, and/or informally in the context of individual study, meditation, and practice. The ten precepts may be embraced loosely, in the sense of being without vows or commitment until such time as they are genuinely understood or accepted into practice, or more properly, in the sense of one making an actual commitment to embrace them to the best one's ability and understanding. Conventional religion tends to emphasize what are considered absolutes, and tends to emphasize formal commitments and religious rituals as a way of strengthening the embrace of the spiritual path and spiritual ways, but merely formal commitments are simply not sufficient, for merely religious ways tend toward ritualized without real (conscious) understanding. And while a formal teacher may be helpful, indeed necessary for some, a formal teacher is not necessary (and may not even be helpful) for others. It all depends on where the student is upon the path and what the student actually needs (obedience to imposed discipline and practices have less value in the long run than obedience to discipline and practices based upon understood principles).

In the context of the ten pillars, both commitment and lifestyle are important, indeed one follows naturally from the other. With a true commitment, one's lifestyle necessarily changes to suit the deepening spiritual temperament and principles and values. Then "one's lifestyle is an expression of one's observation of the ten precepts" just as observation of the ten precepts is an expression of one's commitment (understanding).

Genuine commitment is important because it energizes and focuses the whole personality nature. Without commitment, one is not likely to be conscientious in embracing the ten precepts (or any other spiritual discipline). Without conscientiousness (and consistency) there is no effectiveness. Indeed one who embraces what one thinks of as a spiritual lifestyle without any real commitment to understood underlying principles is simply dabbling and the consequences are not particularly fruitful or significant (except in the sense of eventually having to face the consequences of one's self-deception). One cannot pick and choose what is suitable in spiritual matters, or to embrace spiritual principles sometimes and not at other times, and expect to make any real progress, because the very act of picking and choosing is self-serving in the lower sense (of merely entertaining the personality).

The proper lifestyle is also important because it reinforces one's commitment and embracing of values. If one's lifestyle is inconsistent with one's principles then it will naturally undermine one's effectiveness and spiritual progress. And of course there is great sustained pressure from the world (and people of the world (worldly ways)) to draw the student from the spiritual path and back into the lower worlds of self-serving experience and expression.

The real message here is that the spiritual path requires a holistic approach. It (the student's placement on the spiritual path) properly embraces one's ethics, one's principles, one's values, one's commitment, one's precepts, one's lifestyle. Not in bits and pieces, but in the all of it. It doesn't mean that one is no longer human or able to express oneself in human terms, it simply means that the spiritual path is the most important factor in life and that everything else follows accordingly. One doesn't neglect one's family or worldly duties, one simply embraces them in a higher (spiritual) context.

No. 1274 - Ordinary Intelligence

Conventional definitions of (ordinary) intelligence are based on an ordinary, worldly and intellectual perspective, where “values” relate primarily to the world and to living in the world and “succeeding” in accordance with the expectations of the world (and given the presumption that living in the world (based on materialism and egoism) is an end in itself). It is based on the (necessary but transient) delusion of life in the material world and is therefore necessarily quite superficial (however useful it may be to living the world and solving worldly (and academic) problems).

Consequently, ordinary intelligence is instinctive and intellectual intelligence. Having mental capacity in ordinary (logical) (rational) (reasonable) “thinking” and having insight into and understanding of the ways of the world that allows a person to more effectively cope with the world. Cleverness, quick-wittedness, objectivity, etc. are all descriptive of ordinary (academic) (limited) (superficial) (ego-based) (personality-centered) (self-centered) (lower) intelligence. The problem is, that although ordinary intelligence is a necessary development in human intelligence, as it facilitates experience in the (lower) world, it is necessarily limited and limiting, because it does not facilitate or even allow deepening in the greater sense of true perception and higher awareness.

Ordinary intelligence is also fundamentally separative, as it is head-centered and individualistic. It is based in the delusion of separateness and fosters that delusion. It is fundamentally based on instinct for survival and worldly “progress” at the individual level. People at ordinary levels tend to view themselves as distinct entities, being relatively independent of others and involved to some extent in self-determination. People tend to value ordinary intelligence because that is consistent with their life-in-the-world perception, but if one is absorbed in the pursuit of worldly experience, knowledge, and understanding, then one is not able to be responsive to some higher calling. This is because the mind, in its separative role, tends to be self-absorbed and therefore unable to accept “information” that challenges its self-perception. Also because the mind tends to be attached to what is “known” and is not naturally open-minded or amenable to any depth or breadth of learning. Those who are of ordinary (intellectual) intelligence, but focused on learning, tend to be more intelligent and more open-minded, perhaps even more objective in thinking, but still largely limited by the capacity of the mind to function in comfortable patterns.

Ordinary intelligence involves the brain and the mind, the body and the intellect, rather than consciousness per se. Ordinary intelligence is thus rather material in its workings, mechanical in its nature, and subject to conditioning. If the brain is damaged or impaired, then the ability to function intellectually tends also to be impaired. Similarly if the brain is sound but the mind is damaged or impaired. Indeed, ordinary intelligence requires an effective link between mind and brain. Ordinary intelligence is also an outgrowth from animal instinct, being similar but on a higher level.

Intelligence is not consciousness. Consciousness is a higher quality that simply utilizes whatever intelligence there is. Primitive human beings rely primarily on the intelligence conveyed by their animal instinct. More developed human beings have developed the mind to the point where intelligence is primarily intellectual and not instinctive. But beyond (normal) (ordinary) (intellectual) intelligence, is intelligence based on the intuition.

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No. 1275 - Extraordinary Intelligence

Extraordinary intelligence is defined as intelligence substantially beyond the merely intellectual or mindful and not simply a larger measure of intellectual intelligence or "great" ordinary (intellectual) intelligence. In this context, extraordinary intelligence includes substantial lower (instinctive and intellectual) intelligence, tempered by higher consciousness, and enhanced through reliance upon intuition.

While ordinary intelligence is limited and limiting, and grows only in the academic and intellectual (and personal) dimension, extraordinary intelligence is multi-dimensional and holistic. It includes instinctive intelligence (the animal intelligence of the physical body), emotional intelligence (the animal intelligence or "lower intuition" of the astral body), intellectual intelligence (the "human" intelligence of the concrete mind or mental body), and intuitive intelligence (the superhuman intelligence of buddhi). But it is the intuitive dimension that makes extraordinary intelligence special (substantially extraordinary), because it is the intuition (buddhi) that provides true (unbiased) (clear) perceptiveness and awareness and insight in ways uncluttered by knowledge and beliefs and bias and prejudice and conditioning and habits. In ways uncluttered by the lower self, by personality-centeredness (ego) and self-centeredness.

So the key to developing, more properly the key to allowing to unfold, extraordinary intelligence, is the tempering of the ego (mind) (personality) and the cultivation of the (higher, buddhic) intuition, none of which can actually be accomplished until the mind is sufficiently developed, meaning that sufficient ordinary (intellectual) intelligence is a prerequisite, and that too much ordinary intelligence (complete reliance on intellect, a overarching sense of the separated self, undermines or precludes the emergence of intuition. Indeed, even where there is an intellectual appreciation of these truths, the mind will tend to fabricate what seems to be intuitive insight, where in fact it is most likely and generally merely subconscious (ego-based) intellect at work. But while ordinary intelligence is developed primarily through effort and assimilation of experience, extraordinary intelligence is not really developed but cultivated, allowed to emerge through the tempering of that which impedes the higher consciousness. The ego cannot do that. It can only be brought about through listening and becoming responsive to something higher (and deeper) than the ordinary consciousness.

By extraordinary, in this context, it is not meant abnormal or supernormal in the sense of being an extension of the normal, but simply remarkable and exceptional in the sense of it being so rare and requiring so much preparatory work, and being so misunderstood as to be not even recognized by most people. The truly perceptive, intuitively insightful person is almost invariably recognized (wrongly) as having (merely) an exceptionally keen intellect, when in fact the intellect has been tempered and qualified, held in quiescence, in order to allow the intuition to emerge, utilizing the intellect only as a vehicle of transmission and not as a vehicle of apprehension.

There is another real difference between ordinary and extraordinary intelligence, and that is that ordinary intelligence is based in the body, on material levels (the physical, emotional, and mental bodies) and utilized by consciousness, while extraordinary intelligence is based in consciousness and utilized by something higher than consciousness (the soul). Thus extraordinary intelligence only emerges during the relatively later stages of the path.

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No. 1276 - Fundamental Insecurity

One of the consequences of inherently inertial materialism, living in the world, (falsely) believing that one is living separately if not entirely independently from other lives, is that a person tends to be attached to what is comfortable. A person has beliefs and a perspective on the world, conscious and unconscious values. One then tends to “think” consistently with those beliefs, that perspective, those values. And anything that challenges those beliefs, perspective, values, evokes feelings of discomfort, even if one does not recognize or acknowledge (consciously or otherwise) those feelings. This seems to evoke or engender a fundamental insecurity within the (typical) human being.

The actual underlying source of this is the insecurity inherent in the body or personality. The body is simply a vehicle, used for a period of time and then discarded. The personality likewise. But over the course of many lives (evolution) the body has developed survival instincts. And so has the personality (ego) as an artificial entity. Thus both the body and the personality tend to grasp that which appears to sustain them, to attach to whatever habits and patterns maintain the status quo or comfort level. But underlying and pervading the body and the personality is a higher consciousness. And so, on some, largely unconscious level, the body and the personality “understand” their transience, and simultaneously accept and deny the truth of this.

Consequently there is a natural and simultaneously contradictory insecurity. This insecurity is then naturally reinforced by the world of appearances, as people are born and die there is realization of transience. Yet lower “consciousness” (body and personality) seeks to sustain itself as itself, and attaches to whatever it can to substantiate its existence and endurance. Unfortunately, much of this attachment and reinforcement (self-justification) occurs subconsciously and is relatively difficult to identify and work through, even if one were willing and interested in doing so.

Fundamental insecurity manifests itself in a number of ways, variously according to the individual and his or her conditioning and experience and abilities in consciousness (relative awareness). For many people there is need for comforting superficial solutions to various fundamental and psychological insecurities. In conventional religion, for example, assurances of life after death if one belongs to the right church or performs the right rituals or has the right birth circumstances. To a very large extent the ego arises as a means of salving the basic insecurities of life in this world. The ego tends to believe what it wants to believe, what it needs to believe in order to sustain itself. And most people are not able to discern the difference between themselves and their egos, and so unconsciously accept the underlying, largely subconscious dictations of ego as their own.

Somehow “accomplishments” in the lower world appear to satisfy the ego to some extent, strengthening the role of ego in its central place in ordinary human consciousness. When in fact the only accomplishments that really matter of accomplishments in consciousness, i.e., improvements in character and temperament and values, that can be assimilated and taken on to the next level or the next life. But eventually even the ego is forced to acknowledge its artificiality, its transience, and gradually the ego begins to support the person to some extent (and its inertial activities become more subtle and to some extent less impeding). As a person truly and effectively embraces the God within, so is there evoked into the waking consciousness genuine security.

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No. 1277 - Rules

Life is not a game, but there are rules. Some are artificially (but mostly purposively) imposed by various (artificial (worldly)) authorities. Some are more natural, underlying the evolutionary process and facilitating progress. The natural rules are tailored to consciousness in the sense that the rules differ according to consciousness.

For example it is not inherently harmful for a relatively crude human being to eat meat (fish) (fowl), because eating meat is consistent with the relatively coarse (animalistic) consciousness. Consequently, there are no real consequences (penalties). But for a more evolved person, who seeks to progress (evolve) spiritually, to refine the consciousness and achieve communion, eating meat is really quite harmful because it inhibits (indeed, effectively precludes) the process of refinement in consciousness. So the rules are different. And karma (the mechanism of action and consequence) functions differently in these two cases. The consequences for the spiritual student are substantially more severe than those for someone who is relatively crude or coarse. The spiritual path involves a narrowing of the rules and an intensification and quickening of consequences. When a relatively crude person commits murder the consequences may be relatively mild (even though murder is still "wrong," but when a refined person commits murder the consequences tend to be much more immediate and more intense.

All of the (natural) "rules" are induced by evolutionary qualification and are intended to encourage and facilitate evolution in consciousness. There is a great underlying and uncontrived wisdom in the rules of the way. But they are uncontrived in the sense that no one thinks them up and sets them into place. God (the Logos) simply qualifies evolution within the Logoc field of consciousness, and that qualification naturally induces various rules and laws associated with manifestation and evolution. The whole process is natural, albeit divinely inspired, but not manipulated (or manipulatable) in any sense. There is great, higher intention, but the details of manifestation and the rules that guide progress are left to be induced by the process. They (rules) are nonetheless meaningful and nonetheless serious.

Various "authorities" religious and secular provide "encouragement" in the form of "rules" ... most of which are sincerely intended for the greater good and based upon the (necessarily limited) consciousness (understanding, wisdom) of the authorities. But the problem of artificial rules is that they need to apply in the same ways to everyone, regardless of quality of consciousness. Consequently they may be helpful in some generalized way, but not necessarily and not generally in all the ways that one needs. They are geared to those for whom evolutionary is a very gradual process, and not to those who move more quickly (gently) (subtly) along the spiritual path.

One of the rules that is not so easy to understand is that the (natural) rules cannot actually be conveyed externally, but each person must gradually and progressively realize what the rules are (for oneself) (based on first-hand experience and growth in consciousness). In the early stages there are externally-imposed rules (e.g., the golden rule, the ten commandments, the ten pillars of Buddhism) such that those who embrace them are rewarded with progress in consciousness even if the underlying realization of the meaning, truth, and value (of the rules) is not there, but for the most part one must genuinely realize the meaning, truth, and value in order to effectively embrace them. And as one does so, greater insight (realization) is evoked.

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No. 1278 - Non-Correlative Expression (1)

For the vast majority and preponderance of people, the way a person thinks and feels and behaves is primarily a matter of conditioning, of the habits born of being absorbed in the world and worldly experience, of being entangled unconsciously in the ways of the world (personality-centered consciousness) (the delusion of materiality and delusion of ego). For the vast majority and preponderance of people, life in the world is really quite superficial in the sense that there is little if any realization of the world as it is, just a matter of seeing and thinking and feeling in accordance with the appearance of things. Unfortunately, while superficiality dominates life in the lower worlds, there is little or no actual realization of this fact. People who are shallow or superficial have no conscious realization that they are, indeed, shallow or superficial. Because (almost) everyone else is also shallow or superficial.

But while the vast majority and preponderance of people are simply where they need to be to enable the needed experience (afforded by absorption in the lower worlds), the spiritual student needs to gradually and progressively awaken from the habits of being so conditioned, from thinking and feeling and behaving mechanically, even while thinking and feeling that one is thinking and feeling acting independently and without being conditioned (i.e., one who is conditioned is generally unaware of the fact that one is conditioned). So the spiritual student needs to break free from these habits, and begin thinking and feeling and behaving in accordance with the inner, unconditioned senses (intuition). Much of the discipline and practices of the spiritual path are intended to assist or encourage the student in this awakening process.

But one of the most perverse factors (from a metaphysical perspective) is the tendency of the mind to correlate, i.e., to think and judge and analyze. Granted that most people don't think effectively and need to learn how to think properly (logically and objectively), the spiritual student who has already accomplished this (i.e., a well-developed but not overly-developed mind), needs rather to learn how to not think, which also means to learn not to unconsciously or automatically (mechanically) think correlatively, analytically, or even logically. It is of course okay to deliberately think correlatively, analytically, logically, and objectively, but not so indeliberately. The key is to be able to maintain awareness of higher, inner senses instead of being absorbed in the (mechanical) thinking process.

One of the aids to breaking these lesser habits is the cultivation of the habit of thinking non-correlatively, which is also to think non-superficially or to not-think in a creative (intuitive) manner, allowing the deeper understanding and wisdom to emerge rather than being unconsciously engulfed by the habits of superficiality. The undeveloped mind tends to respond or react passively to stimulation. The developed-but-untethered mind tends to respond or react to the superficial content of stimulation. To such a mind, words, behavior, other superficial indicators, all trigger conditioned and correlative responses or reactions. Most people engage in conditioned (mechanical) conversation. Words trigger correlative responses or reactions. But for one who embraces not-thinking, reversion to non-correlative expression is a wonderful and relatively unconditioning practice, a means of becoming less superficial, less mechanical.

It is not a matter of frivolity or unresponsiveness, it is a matter of being conscious. Allowing responses to emerge naturally, uncontrivedly. So when someone says "How are you?" perhaps a suitable response would be "Sheffield Wednesday" or "Serious Moonlight" ...

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No. 1279 - Non-Correlative Expression (2)

But in responding non-correlatively, i.e., where the response does not naturally correlate with the stimulus, one should not be flippant or unresponsive. One must also be careful not to allow the non-correlative process to become mechanical, i.e., to become correlative in its non-correlativeness. On the other hand, one should not think about it. And eventually even the habit of non-correlative expression becomes an impediment to something even deeper in consciousness.

Part of the problem (of mechanistic thinking) is that people generally live according to their expectations (delusions) and do not really listen to what other people are saying, and do not really see what is actually happening. And when they do listen, they tend to react to the words rather than the energy (quality) and underlying content. The mind tends to (intellectually and mechanically-reactively) "read into" things without any real (intuitive, insightful) appreciation for what is actually intended or conveyed. Even when confronted with the unusual, the mind will endeavor, successfully or otherwise, to fit the observations into something more familiar (comfortable) and comprehensible in terms of previous experience and conditioning. Thus most people are conditioned in their thinking and conditioned in their expressions (and this does to some (large) extent inhibit the realization of truth). Conventions (and conventional thinking) have some value, for most people, but intelligent non-conformity (where one lives according to some higher calling) is perhaps of much more value to some people.

The mind naturally tends to presumptively correlate observations (words, experience) with its previous experience, habits, beliefs, values, and expectations (often even if there is no real correlations). The challenge is to not allow one's previous experience or knowledge to bias how one responds to words, observed behavior, circumstances, etc. The fact that most people have certain characteristics does not mean that all people have the same characteristics. And people do not generally have all of the same values and conditioning. In some regards there are many similarities among people, in some regards there are few similarities. But in other regards there may be a great variety. It is about truth, about being able to see clearly, rather than according to our conditioning and our expectations. To relate to people as they are and not as we would preferentially perceive them to be.

But most people are not really comfortable with non-correlative thinking, because it stretches the mind, takes it out of its more comfortable (inertial) patterns. People tend to be comfortable with the knowledge and experience that they have acquired and do not want to be challenged by observations that do not fit into the comfortable patterns. The spiritual student may not be too outwardly eccentric or non-conforming, but in consciousness, in how the student thinks and feels, it is decidedly (constructively) unconventional. It is uncontrived leadership (by example and without intention).

The real objectives of non-correlative expression are open-mindedness, increased perceptiveness, and increased awareness, leading to deeper understanding and wisdom. Non-correlative expression is an expression of intelligent non-conformity. It is not a matter of separativeness, but a matter of becoming free from the conditioned conformity of life in the lower worlds. Indeed, graciously and sincerely embraced non-correlative expression contributes to increasing freedom from materialism and egoism, ultimately to true communion, with humanity as a lifewave, with all lives, and with God.

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No. 1280 - Non-Correlative Expression (3)

Correlative expression is a matter of expressing something through words or otherwise that correlates in some intellectually or comprehensibly meaningful way, meaning that there is, in principle, a comprehensible and well-defined (reproducible) relationship between the question and response or for whatever the interaction may be, even if there is miscommunication due to presumption or bias. But while most people function mechanically, and think mechanically, there is nonetheless an intelligent correlation in most (correlative) expression. But in non-correlative expression there is no less meaningfulness, indeed there is more. And freedom from much of the ordinary (conventional) conditioning.

In proper non-correlative expression, there is actually significant (meaningful in some higher sense) content conveyed. It just doesn't correlate at an intellectual level. If one asks "How are you?" and the response is, genuinely, "Looking for Lester" then that is an actual (sincere, valid) expression of how one feels and information (energy) (quality) is actually conveyed. If the non-correlative expression is genuinely uncontrived (i.e., spontaneous and intuitive) and if the recipient-observer is likewise genuinely-sincerely listening (intuitively), then there is mutual realization and real communication. Indeed much more meaningfully so than through ordinary (contrived) (correlative) (intellect-based) (personality-centered) (ego-based) communication.

But one can never genuinely (properly) say the same thing in response to the same question, even if one genuinely feels the same (though the mind will no doubt attempt (independently) to establish a correlative pattern). This is because while the energy (quality) content (feeling) (sense) may be the same as before, the non-correlative expression is decidedly different (i.e., it does not (cannot naturally) correlate with the previous non-correlation). It is simply a matter of there being a language of non-correlation that transcends the intellectual abilities and requires intuitive insight for comprehension. It transcends (normal) language. Zen koans are some (almost conventional) examples of non-correlativeness.

But the practical advantage of non-correlative expression is that it transcends the limitations of language. The mind tends to be attached to words and is comfortable with correlation ((and with anti-correlation) but not with non-correlation). But the mind also tends to interpret based upon words rather than energy or quality. The mind also tends to "read into" what is said by interpreting (properly or otherwise) (consciously or unconsciously) presumed-to-be-associated factors (such as body language) which may or may not be consistent with the intended content. Much of the "interpretation" occurs unconsciously and so constitutes a bias that the person is not generally aware of. And of course words mean different things to different people. Conventional language is, to a considerable extent, limited in its ability to convey any real depth. But in non-correlative expression, the mind is discouraged from making attachments and from making interpretations, which allows the intuition to emerge and provide genuine insight.

While non-correlative expression is much less likely to become mechanical than conventional expression, there is nonetheless a danger, of one becoming enamoured in the process of non-correlative expression. It is not a game. It is not in itself frivolous. It is light-hearted. It is gentle. It does convey something meaningful. But it is not an end in itself.

Lunar Table for 1999

The following table is provided for those who are involved in the monthly planetary work. For U.S. Central, Mountain, and Pacific Standard Time, subtract one hour, two hours, and three hours, respectively, from the time shown for Eastern Standard Time. For Daylight Savings Time add one hour to the appropriate Standard Time. Please refer to Topical Issue 2.71 for more general information.

Sun Sign	Lunar Event	Eastern Standard Time		Greenwich Mean Time	
		Date	New York	Date	London
Capricorn	Full Moon	1-Jan-99	9:51 PM	2-Jan-99	2:51 AM
	New Moon	17-Jan-99	10:47 AM	17-Jan-99	3:47 PM
Aquarius	Full Moon	31-Jan-99	11:08 AM	31-Jan-99	4:08 PM
	New Moon	16-Feb-99	1:40 AM	16-Feb-99	6:40 AM
Pisces	Full Moon	2-Mar-99	1:59 AM	2-Mar-99	6:59 AM
	New Moon	17-Mar-99	1:49 PM	17-Mar-99	6:49 PM
Aries	Full Moon	31-Mar-99	5:50 PM	31-Mar-99	10:50 PM
	New Moon	15-Apr-99	11:23 PM	16-Apr-99	4:23 AM
Taurus	Full Moon	30-Apr-99	9:56 AM	30-Apr-99	2:56 PM
	New Moon	15-May-99	7:06 AM	15-May-99	12:06 PM
Gemini	Full Moon	30-May-99	1:41 AM	30-May-99	6:41 AM
	New Moon	13-Jun-99	2:04 PM	13-Jun-99	7:04 PM
Cancer	Full Moon	28-Jun-99	4:38 PM	28-Jun-99	9:38 PM
	New Moon	12-Jul-99	9:25 PM	13-Jul-99	2:25 AM
Leo	Full Moon	28-Jul-99	6:26 AM	28-Jul-99	11:26 AM
	New Moon	11-Aug-99	6:10 AM	11-Aug-99	11:10 AM
Virgo	Full Moon	26-Aug-99	6:49 PM	26-Aug-99	11:49 PM
	New Moon	9-Sep-99	5:03 PM	9-Sep-99	10:03 PM
Libra	Full Moon	25-Sep-99	5:52 AM	25-Sep-99	10:52 AM
	New Moon	9-Oct-99	6:35 AM	9-Oct-99	11:35 AM
Scorpio	Full Moon	24-Oct-99	4:03 PM	24-Oct-99	9:03 PM
	New Moon	7-Nov-99	10:54 PM	8-Nov-99	3:54 AM
Sagittarius	Full Moon	23-Nov-99	2:05 AM	23-Nov-99	7:05 AM
	New Moon	7-Dec-99	5:33 PM	7-Dec-99	10:33 PM
Capricorn	Full Moon	22-Dec-99	12:32 PM	22-Dec-99	5:32 PM

Solar Table for 1999

The following table of major solar events is provided for those who are involved in the solar meditation work. Please refer to Topical Issue 2.71 for more general information.

Solar Event	Eastern Standard Time		Greenwich Mean Time	
	Date	New York	Date	London
Vernal Equinox	20-Mar-99	8:48 PM	21-Mar-99	1:48 AM
Summer Solstice	21-Jun-99	2:50 PM	21-Jun-99	7:50 PM
Autumnal Equinox	23-Sep-99	6:33 AM	23-Sep-99	11:33 AM
Winter Solstice	22-Dec-99	2:45 AM	22-Dec-99	7:45 AM

Three Major Festivals

The following table of the three major full moon festivals is provided for those who are involved in the monthly planetary meditation work. Please refer to Topical Issue 2.71 for more general information.

Lunar Event	Eastern Standard Time		Greenwich Mean Time	
	Date	New York	Date	London
Easter - Aries	31-Mar-99	5:50 PM	31-Mar-99	10:50 PM
Wesak - Taurus	30-Apr-99	9:56 AM	30-Apr-99	2:56 PM
Goodwill - Gemini	30-May-99	1:41 AM	30-May-99	6:41 AM

Each of the major solar events and each of the full moon festivals covers a period of five days, with the actual point of the solar event or full moon having central significance.



There is absolutely not a single unavoidable reason whereby somebody else's action or certain circumstances should produce negative emotion in me. It is only my weakness.

Think very seriously before you decide to work on yourself with the idea of changing yourself, i.e. to work with the definite aim of becoming conscious and of developing connection with higher centers. This work admits of no compromise and it requires a great amount of self-discipline and readiness to obey all of the rules.

Conscious effort is the effort based on understanding; understanding of its necessity first of all, and understanding of causes which make it necessary. The chief cause for conscious effort is your need for breaking the walls of mechanicalness, of self-will, and of lack of self-remembering which constitute your being at present.

Apart from our sensory perception of them, things exist independently of time and space; but we can never sense them outside of time and space, and the very fact of perceiving things and phenomena through the senses imposes on them the conditions of time and space, since this is our form of representation.

The representations of time and space arise in our mind on its contact with the external world through the sense-organs, and they do not exist in the external world apart from our contact with it.

The past and the future cannot be non-existent, for, if they do not exist, the present does not exist either. They must exist together somewhere, only we do not see them.

The present, as opposed to the past and the future, is the most unreal of all unrealities.

By time we mean the distance separating events in the order of their sequence and binding them into different wholes. This distance lies in a direction not contained in three-dimensional space. If we think of this direction as lying in space, it will be a new extension of space.

Eternity is not an infinite extension of time, but a line perpendicular to time.

A four-dimensional body may be regarded as the trace of the movement in space of a three-dimensional body in a direction not contained in it. The direction, not contained in three-dimensional space, in which every three-dimensional body moves, is the direction of time. By existing, every three-dimensional body moves in time, as it were, and leaves the trace of its motion in the form of a time-body, or a four-dimensional body. Because of the properties of our perceiving apparatus, we never see or sense this body; we only see its section, and this we call a three-dimensional body. Therefore, we are greatly mistaken in thinking that a three-dimensional body is something real. It is merely the projection of a four-dimensional body -- its drawing, its image on our plane.

The [two-dimensional] plane being will be incapable of understanding that phenomena may proceed from the past as well as from the future.

A really two-dimensional being will never become three-dimensional. In order to become three-dimensional, he must be three-dimensional. Then, in the end, he will be able to get free from the illusion of the two-dimensionality of the world and of himself, and feel the three-dimensional world.

The basic unit of our perception is a sensation. A sensation is an elementary change in the state of our inner life, produced, or so it appears to us, either by some change in the state of the outer world in relation to our inner life, or by a change in our inner life in relation to the outer world.

If space with its characteristics is a property of our consciousness and not a property of the external world, then the three-dimensionality of the world must in some way be dependent on the constitution of our mental apparatus.

As regards the external aspect and form of the world, our perception is extremely incorrect.

We never see the world as it really is, not only in the philosophical sense of this expression, but even in the most ordinary geometrical sense.

It is clear that the world does not exist in perspective.

For the animal an angle must be a time-phenomenon, instead of being a space-phenomenon as it is for us. Thus we see that the animal will perceive the properties of our third dimension as movements and will refer these properties to time, to the past or future, or to the present, i.e., to the moment of transition of the future into the past.

The three-dimensional extension of the world depends for us on the properties of our mental apparatus; or, that the world's three-dimensionality is not its own property, but merely the property of our perception of the world.

Our idea of time is essentially composite and actually contains two ideas -- the idea of a certain space and the idea of movement in that space. Or, to be more exact -- contact with a certain space, of which we are but dimly aware, provokes in us the sensation of movement in that space, and all taken together, i.e., the dim awareness of a certain space and the sensation of movement in that space, we call time.

Each thing lies for us in time and only a section of the thing lies in space. Transferring our consciousness from the section of a thing to those parts of it which lie in time, we have the illusion of the motion of the thing itself.

The sensation of motion is the consciousness of the transition from space to time, i.e. from a clear sense of space to an obscured one ... We perceive as sensations and project into the external world as phenomena the motionless angles and curves of the fourth dimension.

That which can be expressed cannot be real.

Any alchemical sentence may be read in a Kabalistic or astrological way, but the meaning will always be psychological and metaphysical.

We think of life and death as two opposites, antagonistic one to the other, but ... each depends on the other for existence and neither could come into existence separately.

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;">Wisdom</p> <div style="text-align: center;"> </div> <p>No. 685</p> <div style="display: flex; justify-content: space-between; margin-top: 20px;"> Understanding Spiritual Practice </div>	<p style="text-align: center;">Commitment</p> <div style="text-align: center;"> </div> <p>No. 686</p> <div style="display: flex; justify-content: space-between; margin-top: 20px;"> Spiritual Path Lifestyle </div>
<p style="text-align: center;">Intuition</p> <div style="text-align: center;"> </div> <p>No. 687</p> <div style="display: flex; justify-content: space-between; margin-top: 20px;"> Intellect Instinct </div>	<p style="text-align: center;">Awareness</p> <div style="text-align: center;"> </div> <p>No. 688</p> <div style="display: flex; justify-content: space-between; margin-top: 20px;"> Perception Intelligence </div>
<p style="text-align: center;">Realization</p> <div style="text-align: center;"> </div> <p>No. 689</p> <div style="display: flex; justify-content: space-between; margin-top: 20px;"> Cultivation Temperance </div>	<p style="text-align: center;">Expectation</p> <div style="text-align: center;"> </div> <p>No. 690</p> <div style="display: flex; justify-content: space-between; margin-top: 20px;"> Desire Delusion </div>

Mantrams - II

The Affirmation of the Disciple

I Am a point of Light within a greater Light.
I Am a strand of loving Energy within the stream of Love divine.
I Am a point of sacrificial Fire, focussed within the fiery Will of God.
And Thus I stand.
I Am a Way by which men may achieve.
I Am a Source of strength, enabling them to stand.
I Am a beam of Light, shining upon their Way.
And Thus I stand.
And standing Thus, revolve
And tread this Way the ways of men, and know the ways of God.
And Thus I stand.

The Flame of My Being

The Flame of my Being rises and reaches upward to my God.
Father, let my Light so shine, That I will be a beacon in the
Night of Time for any who are lost along the Way.
Glory to God in the highest, and glory to the God within me.

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