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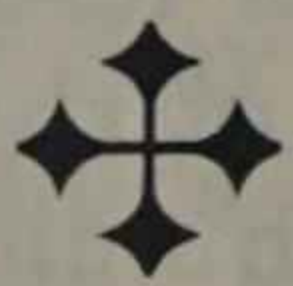
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# The Upper Triad



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## Commentaries

The Upper Triad Association

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

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

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## Seven Basic Principles

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

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

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

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

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

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

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

## The Upper Triad Commentaries

### Eugenics [ C-1291 ]

Eugenics is the "science" that deals with the presumed "improvement of hereditary qualities of a race or breed" and evokes a number of ethical and metaphysical considerations. Eugenics is based in principle with noble intent, but in practice it is based on a number of questionable assumptions, e.g., that human intervention can actually change something, that genetic factors are causes rather than consequences, and that the implied objectives of eugenics are actually noble and reasonable.

Action certainly evokes consequence, individually and collectively. There is free will. And there is karma. "Selective breeding" appears to have consequences. But there is a bigger picture, a panorama of individual and collective evolution in consciousness in which artificial interventions are simply (primarily or substantively) effects rather than causes. The notion of improving the opportunities for survival (or prosperity) (or intellectual advancement) and improving the quality of life through genetic manipulation may seem noble enough, but these things happen naturally, according to natural law, and according to need rather than willful intent or manipulation of the gene pool. Furthermore, there are many "souls" whose karma is consistent with the relatively limited "bodies" that are relatively commonplace. Genetic makeup, vulnerability to disease, etc., are all karmic consequences. And only those people whose karma allows advancement-in-form can actually "take advantage of" improved forms.

While there may be some (modest) value in eugenics, in principle, the real issue in eugenics is in the ethics of imposition and the "abuse" of eugenic principles and practices (e.g., ethnic cleansing). Although perhaps not as popular these days, eugenics has in the past been strongly linked to imposed sterilizations and other attempts to prevent "inferior" peoples from breeding. And even today eugenics is sometimes a (fallacious) basis for (necessarily unfounded) racial and ethnic discrimination. This includes rather callous assumptions (illusions)(self-serving rationalizations) that "inferior" people (i.e., people sufficiently "different" from those who are presumed to be "proper") do not enjoy a sufficient quality of life, that they do not contribute sufficiently to society, or that somehow the "superior" people and their offspring benefit from eugenics. But all of these assumptions are unfounded and unreasonable, being based on intellectualizations rather than genuine understanding.

First of all, there are no "inferior" or "superior" people. People simply exhibit various attributes and characteristics that are perceived as various strengths and weaknesses. But the person-in-manifestation is not the real person. The real "person" is the soul. And given karma, a person may chose to incarnate with various limitations in order to better embrace learning opportunities. And people who seem not to be living in the "normal" ways may indeed nonetheless be living valuable lives-in-consciousness. But eugenics leads sometimes to callous disregard for human rights and (necessarily unfounded) discrimination against peoples whose appearances are misleading (e.g., people with perceived physical limitations, people of perceived "limited" intelligence, etc.).

Eugenics only really makes sense in some hopelessly superficial (artificial) sense. If the broader perspective is realized, then the focus is necessarily on compassion and consideration for others rather than manipulation of superficial circumstances.

## The Upper Triad Commentaries

### Concision [ C-1292 ]

Throughout history there have been numerous attempts, some successful, some less so, to simplify religious and/or spiritual philosophy (theosophy) and practice into something relatively more concise and relatively easy (for most people) to apprehend. In most instances this process of concision is undertaken by one who does not fully comprehend the material (philosophy) (principles) (theosophy) sufficiently to avoid losing substance and focus in the process, and the result is relatively limited in its import to some cultural context. But in some cases there is inspiration and viable consequence (broader import).

Thus there have been a number of really quite successful concisions. Most are relatively concise on more than one level, i.e., a superficial concision for common practice and a more subtle (esoteric) (more symbolic) framework for those who have the proper keys (i.e., who are suitable prepared through previous experience (conscience) (education and training) and who have a well-developed intuitive sense) and can go deeper into the material (without being burdened by detail or by superfluous words). Some poignant examples are the ten commandments (Christian), the ten precepts (Buddhist), the entire Bhagavad Gita (Hindu), and the Yoga Sutras of Patanjali.

Clearly some of these efforts are more concise than others, and some are relatively more natural and relatively more "inspired" than others. But what matters is the quality of the content and the relative simplicity of the teaching. A spiritual teaching that embraces many procedures and rituals and rules is more likely to be relatively ineffective, and the student is relatively more likely to get lost in the relatively superficial details, e.g., performing a ritual without really appreciating the context and purpose and import, or focusing on some practice to the exclusion of other (needed and meaningful) practices. Similarly, the depth and breadth of detailed theosophical teachings, while potentially conveying great value and potentially evoking much insight, is vastly more than one generally and really needs. At the other extreme, if one were to suggest that focusing on (God's) love should suffice, as love is all-embracing, even though true, the ordinary student is not likely to see much beyond the superficial element of love to love in its higher, deeper sense. Thus focusing on love is necessary but not sufficient. And (comprehending) theosophy in its entirety is potentially sufficient but not necessary.

The golden rule, the ten commandments, and/or the ten precepts would seem to suffice for most people, while the Yoga Sutras (or something comparable) would seem to suffice for most deeper students. This is not to say that one concision necessarily works equally well for all students, but some are relatively more potent than others (for some people and circumstances), and some are relatively more generally potent than others. But anything (conciliation) that is relatively clear and concise is thereby relatively potent, and if the formula is both concise and comprehensive then so much the better.

There are of course both concisions (collections of precepts or aphorisms) and frameworks. Some frameworks are relatively natural than others, some are relatively compact, some are relatively comprehensive. Of the more natural, more concise, more comprehensive frameworks is that of the seven rays. There is a depth and breadth to the seven rays, but there is also a fundamental (and fundamentally concise) quality to the seven rays. And concisions naturally derived within the seven rays framework are relatively more potent than others, especially if there is correlation with the three primary rays rather than with the seven rays in their broader context.

## The Upper Triad Commentaries

### Three Gates [ C-1293 ]

One of the more potent concisions is based on the framework of three primary rays (i.e, in realization that there are three fundamental rays or energies in the universe and that all things belong to one or another of the three (seven) rays). The concision called "three gates" acknowledges and demonstrates what is ultimately necessary and sufficient to reach self-realization and communion (with the God-Christ (soul) within). Of course it is concise and simple only (and truly) in principle. In practice there is a lot of work (undertaking) to be realized within the three gates.

In a sense, all paths of evolution in consciousness lead ultimately to the same place, by various means and passages (methods and experiences), but generally embrace one or another of the three gates, for a while sufficient to achieve progress in that dimension, and ultimately through all three. Thus the three gates are in fact three dimensions or aspects, to be embraced sufficiently individually and (ultimately) collectively. It hardly matters in which order these are embraced or undertaken, as long as they are embraced and undertaken conscientiously and sufficiently. One must be earnest. Otherwise there will be only the appearance of progress and no real substance to the progress achieved. And while a student may resonate with one or another of the three rays (gates), the student must necessarily ultimately master all three.

The first gate is humility and refers to the conquering of the ego. This process (effort) takes many lifetimes and is not even undertaken until the ego and intellect have been developed sufficiently to become a hindrance to further development. So while it is the first gate it is generally the last practice to be mastered. It is relatively more subtle than the other two gates, and much more difficult in undertaking. Generally one must first have some considerable insight into the nature of ego and the courage (and ability) to be honest with oneself about one's own nature.

The second gate is honesty and refers to the commitment to truth that is necessary for self-realization. This too takes many lifetimes, and is complicated by the (self-interest of the) ego and the various deceptions and self-deceptions inherent in experience and expression in the lower worlds. It is not so easy for people to appreciate that being dishonest at any level is actually harmful, to oneself and to others. And that embracing honesty conscientiously is necessary in order to be able to comprehend the truth (in its deeper aspects). Not being honest places and sustains barriers to learning and comprehension of lessons. If a person is not wholly open and honest, then there are substantial limitations.

The third gate is harmlessness and refers to the fundamental behavioral dimension (precept) (ideal) of not harming anyone or any living creature. While it is the third gate it is generally the first practice to be undertaken and mastered, because it is the more readily straightforward to understand and embrace. Therefore most "religions" readily incorporate principles of harmlessness (e.g., the golden rule) and various associated ethics and morals. But the fundamental lesson (intended to be) conveyed is that hurting anyone else is hurting oneself. It is moderately helpful for one to embrace harmlessness. But it is especially helpful for one to embrace harmlessness with the depth and breadth of understanding that this dimension actually represents. Thus the process is developmental and the understanding is progressive. And many lives are required as one finally restores the balance (individually and collectively) (through fulfillment of karma).

## The Upper Triad Commentaries

### The Fourth Precept [ C-1294 ]

The fourth precept is the principle of abstention from false speech, or truthfulness. It is the first of four precepts nominally concerning speech. Speech is one of four modes or means of action (thinking, feeling, speaking, and doing) and each of these four precepts embraces all four modes to some extent. These precepts, in the context of each of the four modes of action, are all a matter of harmlessness. Doing something physically is most obviously an action with potential consequences. Speaking is also physical and evokes consequences on two levels, the import of the words in waking-consciousness, i.e., what they actually mean to oneself or to someone else, and the import of the words in some higher sense. Feeling and thinking are less physically obvious, but nonetheless convey (more subtle) energy that has import.

Truthfulness is important in at least two regards, namely in the sense that thinking, feeling, speaking, or doing other than truthfully and honestly is harmful to others, directly (in ways relatively obvious) and indirectly (in less obvious, more subtle ways), and in the sense that thinking, feeling, speaking, or doing other than truthfully is harmful to oneself, i.e., in undermining the ability to discern the truth. Conversely, speaking (thinking) (feeling) truthfully, honestly (and kindly) is not harmful. Being honest (sincerely embracing what is believed to be true) is essential to being truthful (actually embracing actual truth). Thoughts, feelings, spoken words all have potentially tangible effects in the world. Truthful expressions are inherently harmless or constructive (evolutionary). Untruthful expressions are inherently harmful or destructive (counter-evolutionary).

Much of speech (as much of action) is based on conditioning, on habits various and cultural constraints in the context of some perceptive framework. And one's relative truthfulness likewise. Thus one should endeavor to break whatever conditioning there is, whatever mechanicalness, so that one can proceed more consciously and responsibly, as honestly and as truthfully (and as kindly) as one can. The single biggest hindrance to progress in consciousness is the relative inability to discern and embrace the truth. The mind is so filled with conditioned thoughts, and speaking so filled with conditioned speech, that these inhibit the ability to see and hear and feel and sense any deeper, broader truth. So the student is first exhorted to be increasingly and more objectively self-observant, that one's tendencies in thinking and feeling and speaking can be recognized, and then in recognizing the habits there is encouragement (exhortation) to improve one's embrace of worldly experience and expression by more and more consciously engaging the truth as it is understood.

One of the hindrances to this process is the tendency for a person to unconsciously identify with what is thought, felt, or spoken, rather than to realize that much (if not all) of this emerges from the lower self, more or less independently of the (higher) consciousness. As long as the ego is primarily engaged in the process, then progress will be tempered. Embracing truthfulness allows the higher consciousness to (gradually) emerge into the waking-consciousness. Truthfulness encourages communication and understanding. Truthfulness means minimizing and eventually eliminating bias (exaggeration or discounting, exercising "favor" rather than being objective).

Being sincerely harmless is relatively easy (being actually harmless is much more difficult (because of the relative lack of awareness or realization of what is harmful). Speaking honestly (being honest) and speaking truthfully (being truthful) is relatively more difficult.

## The Upper Triad Commentaries

### The Fifth Precept [ C-1295 ]

The fifth precept is the principle of abstention from harsh speech, or embracing kindly speech. Keeping in mind that what is true for speech is also largely true for thinking and feeling and doing, speaking harshly (crudely) (profanely) (loudly) (unkindly) (critically) (judgmentally) literally poisons the atmosphere and so the import is not merely in how another person reacts to the words or the context of the words, but also to the atmosphere engendered by the words. And while speech, per se, may be brief, the atmosphere charged by harsh words is substantially more persisting. Conversely, an atmosphere charged by kindly words also persists and much more constructively encourages communication and understanding (and good (healthy) (constructive) human relationships).

But harsh speech is not merely that which is crude or profane. It is also anything that is unkindly, obviously (apparent to most senses) and not-so-obviously (what is not so apparent to the senses). Thus critical (thinking) (feeling) speech is unkindly and harmful. And non-critical (thinking) (feeling) speech is potentially kindly and helpful (if also true or at least honest). honest, kindly speech purifies, raises the quality and vibration of the atmosphere. Untruthful, not-so-kindly speech poisons the atmosphere and lowers the quality and vibration. And of course what is conveyed to others through (the energy of) thinking, feeling, speaking, and doing is also simultaneously conveyed to oneself. If one speaks unkindly of or to others, then that (unkind) energy enfolds the speaker as well.

Kindly speech includes being truthful and being gentle and being considerate and being courteous and being polite. Kindly speech comes in two forms, a lower form of that which is spoken kindly from the head or intellect (i.e., what is contrived) and a higher form of that which is spoken kindly from the heart (i.r., what is uncontrived and non-mechanical, what flows naturally from the heart). Thus the student who embraces kindly speech (should) also be embracing the unfolding of the heart and the tempering of the head-centered nature. For it is (only) the head-centered nature that can be harsh or critical or judging. And (only) the heart-centered nature that is uncontrivedly (naturally) kindly and gentle.

Kindly speech is an aspect of harmlessness and a refinement of truthfulness in speech. In effect, truth is kindly. If one speaks unkindly then one is not embracing the truth (and likewise, if one speaks untruthfully then one is not speaking kindly). Those who "embrace" truth in the (merely) head-centered sense are missing a great deal. Those who think, feel, speak, or behave separatively likewise. For truth and kindness and gentleness and courtesy promote rapport, while the lack of truth and/or the lack of kindness and/or the lack of gentleness and/or the lack of courtesy are inherently separative. Those who think and feel and speak and behave independently or without regard for the collective context are separating themselves from themselves. On the other hand one must also be free to think and feel and speak and behave according to conscience rather than mechanically according to the unconscious and conscious expectations of the masses. And realizing that withholding harsh speech is not sufficient, for harsh thinking and harsh feeling are also quite consequential, and care must be taken to examine that which is thought and felt but not spoken.

But speaking kindly (embracing kindness) is not merely a matter of relating to other human beings but also to other lives (e.g., animal, plant, mineral). All things and all lives (and all actions) are interrelated.

## The Upper Triad Commentaries

### Radical Consciousness (1) [ C-1296 ]

Radical means relating to a fundamental and considerable (extreme) departure from the usual or traditional. But there is “ordinary” radical and there is “radical” radical.

Ordinary radical consciousness is simply consciousness that exists on the outer fringe of “normal” consciousness and relates to people who seem to be substantially different from the mainstream of human consciousness (i.e., through thinking and feeling, and through observable behavior), especially with regard to people who are attempting to influence society (the mainstream). This includes people who simply don't fit into the mainstream values or who do not care to fit into the mainstream. This (lower) form of radical consciousness is ego-based, i.e., centered in the personality, and may or may not have some value with regard to influence.

But true radical consciousness (radical radical) is something else entirely. It is not generally observable with the ordinary, superficial senses. And it is so “radical” that it is incomprehensible to those who are not there in consciousness. But it does not matter that it is incomprehensible because it is not even really observable by non-radical people. Truly radical people appear to be relatively normal, but their thinking and their feeling and their basis for action are substantially, radically different from that of the mainstream. Anyone who thinks he or she is himself or herself “radical” is merely (maybe) radical in the ordinary sense and not in the true (higher) sense. Because truly radical consciousness does not involve thinking at all. The senses, the perception, the awareness, of a truly radical person are all so different, not in some substantially incremental sense, but in some revolutionary sense. Truly radical consciousness is not merely an extreme range of ordinary consciousness. It is radically different and simply not extensive at all.

Depending on the philosophical framework, ordinary human consciousness (and ordinary radical consciousness) is typically four-dimensional (although sometimes there are a few artificial dimensions (extensions) thrown into the mix). Things are perceived in terms of three spatial dimensions and temporally, i.e., through space-time. Thinking and feeling and behavior are all (normally) conditioned by this arguably four-dimensional focus and perspective. But truly radical consciousness is truly of a higher dimensionality, in which the four normal dimensions are simply not important in themselves. Compare ordinary human consciousness to the perceived (presumed) consciousness of an ant. The ant perceives the universe as a flat planar surface. There is distance (although there is questionably awareness of distance). There may even be a sense of time (but doubtfully so). There are simply conditioned instincts and there is extremely limited awareness of the surrounding “space” ...

Compared with the circumstances in consciousness of the typical ant, the ordinary human being has a vastly, fundamentally (radically) different perspective in consciousness. But the typical ant and the ordinary human being have similar consciousness compared to that of a truly radical human being. The perspective of the true radical is so substantially different it is as if he or she is living entirely in another realm altogether (not in the sense of being tuned out to the immediate (ordinary) world, but in the sense of perceiving the ordinary world in a substantively different manner altogether). Compared to the “world” of the true radical, the ordinary world is like a flat, colorless, piece of paper. And what transpires in that ordinary world is simply a very small piece of consciousness.

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### Radical Consciousness (2) [ C-1297 ]

This is not to say that the truly radical human being is superior to the ordinary human being, any more than the ordinary human being is superior to the ant. They are simply different. But the lessons here are that there are truly radical human beings and that they seem to live comfortably among ordinary human beings, although if one looks carefully one will notice some (relatively superficial) differences in how they express themselves in the world (less intensely, more subtly, substantially more refined in consciousness) (but these characteristics are very not sufficient to determine or define radical consciousness). In other words there are (some, few) people who are simply more refined, more subtle than most, and "some" of them (actually very, very few) are indeed radical in this higher sense.

For the true radical there is a paradox of being simultaneously en rapport with humanity in the higher sense (at the inner, higher level of the soul) and relatively isolated by the differences in consciousness (which are so radical that it is not really possible to consider the differences, because the differences are not even conceptualizable by ordinary consciousness). And yet despite the isolation in consciousness, despite the otherworldliness, despite the completely different (wholly non-rational) sense of things, there is some comfortableness in the world. It is as if ordinary people are one-dimensional and radical human beings are two dimensional. The thinking and feeling and basis for action are not extensive, these things are symbolically orthogonal, radically but immeasurably different.

The problem of the truly radical human being is that of apparent isolation. The presence of a truly radical human being is extremely rare. The coincidence of two such people is extremely extremely rare. So while there may be friends and acquaintances and relators and all (or much of) the trappings of ordinary life, there is more likely to be also a deeper sense of isolation and loneliness, even while these factors are a relatively small part of the consciousness. In order to function in this world, the radical human being must limit himself (herself) and adapt to some (modest) extent to this world. So there is potentially much of the ordinary dynamic range of ordinary human experience, albeit experienced in some radically different ways. In other words, while there is radical existence and radical consciousness, there is also ordinary (enhanced) consciousness. And one feeds the other, to some extent.

One might be tempted to say that a genius or prodigy is a radical human being, but virtually all geniuses and prodigies are simply on the fringe of ordinary consciousness. They may perceive things substantially differently, leaping forward (or backward) to some nominally measurable extent, but they are not (generally) true radicals. While the genius is not (necessarily or generally) a true radical, the true radical is (necessarily and generally) a genius, at least in some (higher) sense. But that genius is simply not generally apparent to others. Because it is not generally something (a talent) that is a generally applicable to the world or to living in the world. It is something applicable to living in some non-extensive undefinably transcendental state.

The real lesson here is simply that one must eventually open oneself to transcending this four-dimensional framework. This cannot be "accomplished" but it can be realized. Through removing all the barriers in consciousness, all the conditioning of ordinary existence, all the habits and illusions of life in the lower world. And transcending the tendency to think.

### Zoroastrianism (1) [ C-1298 ]

Zoroastrianism is a religion founded by the prophet Zarathushtra Spitama (Zoroaster). Zoroastrianism is the ancient religion of Persia, albeit with strong links to Judaism and Christianity, and not without some influence on and of Hinduism, Islam, and other noble faiths.

God (the one God) in Zoroastrian terms is known as Ahura Mazda, wise lord. Ahura Mazda is the creator and represents good (evolution) (progress), while the opposing force is called Angra Mainyu, destructive spirit, representing evil (ignorance) (forces that inhibit evolution). Zoroastrianism is also known as the Mazdayasnian religion (i.e., the worship of Mazda). Zoroastrianism is also the precursor to Mithraism (or vice versa). The central scripture of the Zoroastrian faith is the Avesta. Following are a few excerpted Zoroastrian concepts.

Adar or fire, representing the original light of God, holds a special place in Zoroastrianism, e.g., there are consecrated fires and prayer is often performed in front of a fire. Fire is not worshipped, but serves as symbolic focus. Asha is a key Zoroastrian concept, and embraces truth, righteousness, world-order, eternal law, and fitness (holiness). Ashavan refers to a righteous or noble person, one who embraces asha. Baj is ritual silence, or a ritual utterance or prayer which frames an action with the power of a manthra (mantram). Barashnom is a major ritual of purification. Hamistagan is purgatory, a neutral place between heaven and hell where souls go when their good deeds equal their evil deeds. Khwarrah is divine grace. Kriya is ritual action. Namaskar is a short prayer of homage. Paywand is a connection or ritual contact between persons serving as a shield against evil.

In Zoroastrian terms, God is the creator and architect who provides human beings with conscience, the inherent ability (potential ability) to discern between the ways of good (righteousness) (enlightenment) and the ways of evil (ignorance). The Zoroastrian creed is humata (good thoughts), hukhta (good words), and havarastra (good deeds). The Avesta teaches the immortality of the soul, and in some sense, Zoroastrianism has many more similarities with Christianity than with Hinduism, e.g., notions of heaven and hell, and of purgatory. And like modern Christianity, notions of reincarnation and karma have been deliberately erased or minimized even while the core teaching (mystical dimension) (of both religions) embraces a sense of progressive reincarnation. Similarly with Judaism, for the Zoroastrian, ethnic identity and religion are synonymous and marrying outside of the religion and conversion to the religion are oftentimes discouraged if not prohibited. And much like the case of fundamentalist Christianity and Islam, there are Zoroastrian fundamentalists who are inherently separative. But there are also more noble adherents (in each religion), who transcend this sense of separateness. There is of course a tendency in each religion to remain faithful to what is believed to be the original intent of the religion (i.e., resisting external influence), and also a tendency to relate more effectively to the rest of humanity without losing anything in the process.

Zoroastrianism also teaches the progress of sacred time, and the eventual end of time. The belief is that the collective good acts of humanity will slowly transform the imperfect material world into its heavenly ideal. This is known as the frasho-kereti, or making-fresh, that is, renewal. Like most religious "truths" this has a strong basis in the ancient wisdom (theosophy) and is derived from an understanding of the evolutionary framework.

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### Zoroastrianism (2) [ C-1299 ]

Other notions embraced by (some) Zoroastrians (Zarathushtri) ... "All religions are equal in stature. Converting from one religion to the next is assuming that one is greater than the other, and is a violation of this belief, i.e., the righteous of every noble religion go to heaven. We are born into the religion that we were meant or pre-destined for, i.e., meaning that before birth, our soul chooses the religion we are born into, the parents, the circumstances, etc. Each religion is like a prescription for spiritual enhancement. If the soul needs some particular kind of preparation to reach perfection (the ultimate goal for the Spirit), then it manifests itself as a human soul and is born into the required religion." Indeed, all noble (sincere, God-centered) religions are equal. And the soul chooses the parameters of each lifetime. But this does not (should not) preclude needed growth or adaptation. Sometimes the soul is born in one place and circumstances, and over the course of a lifetime is (intentionally) drawn elsewhere.

"All Zoroastrians must wear the sudreh-kusti: the sudreh is a white cotton shirt and the kusti is a woolen tube worn around the waist on top of the sudreh. Both are specifically designed for spiritual significance. The tying of the kusti is a part of the basic daily prayers of a Zoroastrian." These are of course cultural aspects of Zoroastrianism, and if sincerely embraced, i.e., with meaningful understanding and not merely superficially ritualistically, they have value.

"Zoroastrian prayers are best be recited in the sacred language of Avesta, whose words are mantric, in that they are thought or holy words of Ahura Mazda and have more meaning and power than their mundane, literal translation." Indeed, translation into other languages nullifies the mantric effect. Effective prayers are both mantric and consciously understood and embraced and not merely ritualistic. "The Zoroastrian book of daily prayers is the Khordeh Avesta. It is a collection of prayers selected from major Avestan works. God has given us an enlightened mind and we are free to choose our path, be it the path of good or evil, but must be willing to accept the consequences for our actions." This is karma.

Zoroastrianism is an inherently mystical religion, rooted in principles of seeking enlightenment and self-realization. Zoroaster was not satisfied with the conventional wisdom and sought higher and deeper truth through meditation. He was a mystic and truth-seeker who found himself (the soul) (God) within, through traditional (ancient, esoteric) mystical practices. In the lower sense of Zoroastrianism (much like the lower sense of Christianity), good and evil are entities, but in the higher sense (of both religions), good and evil are mentalities (one being progressive (spenta mainyu), the other being counter-progressive (angra mainyu)) (natural forces) to be resolved. Embracing goodness leads to wholeness (and immortality); embraced evil leads to darkness and dissolution.

"Moral rectitude, the good and the bad consequences of one's deeds follow every act one performs. Zarathushtra's divine message advocates that every person should choose to serve God, the society, and the living world. It advocates human progress through harmony with the beneficial nature. It accords perfect equality to men and women. There exists no racial superiority." In principle, Zoroastrianism (and every legitimate religion) promotes goodness and harmony and respect for others, and encourages individual and collective growth (evolution in consciousness).

## The Upper Triad Commentaries

### The Holy Order of Bels [ C-1300 ]

The Holy Order of Bels (the Order) is the (inner) group that sanctions the (outer) organization and work of the Upper Triad Association. The Order consists of approximately one hundred second ray souls who individualized together as a karmic (soul) group during the moon chain and who have in the meantime evolved to the point where virtually all karmic members are either on the path or approaching the path. Over the years a few of these souls have transferred to other orders, and a few from other orders have transferred to the Order, but the bulk of constituents consists of the original members. There are also several specialized deva orders closely associated with the Order.

The Holy Order of Bels does not exist or manifest itself in the objective world, i.e., on the dense physical, etheric, emotional (astral), or concrete mental planes. It only exists on the level(s) of the soul (atma-buddhi-manas), and, indirectly, through its members and representatives in the world. One cannot simply join the Order. Either a person (human being) is already part of the Order at the soul level, or the soul is magnetically drawn to the Order by virtue of its gradually changing character through magnetic attraction at the soul level. Thus membership in the Order is never a matter of seeking or striving but a matter of simply being.

The Order is a holy order in the sense that the group is devoted to the service of God (evolution) and in the sense that virtually the entire group (as souls) has largely transcended the need for worldly experience and expression. There are several categories of (informal, subjective) membership, namely (1) karmic members (who are karmically part of the group but who are not functioning at the level of the group (i.e., who remain bound by karma to reincarnate for further experience and expression (resolution))), (2) conscious initiates and disciples of the group who are actively sanctioned by the group and are able to incarnate as representatives of the group (i.e., representing and conveying the energy and qualification of the group), and (3) transcendents who are no longer able to incarnate. There are also a few people (souls) loosely associated or affiliated with the group in various ways, namely those who are approaching the group magnetically and those who have transcended the group altogether.

The Order is an esoteric group and a peripheral ashram affiliated with the Spiritual Hierarchy of the planet, but is not central to the current evolutionary work of the planet. The group is a second ray group but rather specialized by virtue of its nature and experience (history) and the group performs certain relatively long-term tasks and works in support of present and future humanity (and other lifewaves). The group also serves a bridging function at logoc levels. In contrast with most esoteric (soul) groups, the Order is also a monadic group, where all of its members at the soul level collectively constitute an expression of a monad of a particular nature (first ray). This means that the Order as a whole is much more coherent than most. It also means that the Order is somewhat less dynamic than most.

Historically the Order has rarely incarnated as a whole, but whenever the group has incarnated substantially it has formed an esoteric school and/or has played a (subjectively) qualifying role in some particular civilization or root race. Schools historically associated with the Order have been rather difficult, and challenging (not being appealing to the casual aspirant), almost inhospitable. Although there is some hierarchical flavor, the group operates predominantly collectively and cohesively, but at the soul level. Thus no personality presence can enter the group at its level.

## List of Topical Issues - 4

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 4.***

### **4.1 KARMA**

The Force of Equilibrium. Karma, Aspects of Karma, Freedom, and Justice. [ 38 pages ]

### **4.21 THE HUMAN BEING - 1**

The Monad and the Soul. The Human Being, the Monad, the Soul, Aspects of the Soul. [ 36 pages ]

### **4.22 THE HUMAN BEING - 2**

The Personality, Personality Nature, Personality Types, Psychological Typing. [ 30 pages ]

### **4.3 HUMAN NATURE**

The Exigency of the Human Being. Human Nature, Aspects of Human Nature, Human Limitations, Human Relationship, and Human Sexuality. [ 48 pages ]

### **4.4 EXPERIENCE**

The Opportunity for Growth in Consciousness. Experience, Aspects of Experience, Learning, Human Culture, and Aspects of Human Culture. [ 48 pages ]

### **4.5 HEALTH AND HEALING**

Balance. Health and Healing, Health, Food and Energy, Healing, and Centeredness. [ 44 pages ]

### **4.6 RIGHT HUMAN RELATIONS <> *Not Yet Available***

The Broader Context of the Fourth Ray. Right Human Relations, Problems of Humanity, Separativeness, and Inclusiveness.

### **4.7(a) SELECTED QUOTATIONS**

Human Nature and the Spiritual Path. Selected Quotations from the Upper Triad Material. [ 26 pages ]

### **4.7(b) SYNTHETIC TRIANGLES <> *Not Yet Available***

## List of Topical Issues - 5

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 5.*

### **5.1 KNOWLEDGE**

The Basis for Understanding. Knowledge, Aspects of Knowledge, Understanding, Interpretation, and Wisdom. [ 34 pages ]

### **5.2 SCIENCE**

The Quest for Objective Knowledge. Science, Matter and Energy, Matter, Energy, Energy Fields, Space and Time, and Chaos. [ 52 pages ]

### **5.3 MIND**

The Instrument and Processes. Mind, Aspects of Mind, Thinking, and Aspects of Thinking. [ 42 pages ]

### **5.4 PERCEPTION**

The Delusion of the Senses. Perception, Maya, Glamour, Illusion, and Detachment. [ 40 pages ]

### **5.5(a) PSYCHOLOGY - 1**

The Science of Personality. Psychology, Aspects of Personality, Acceptance, Normality, and Objectivity. [ 44 pages ]

### **5.5(b) PSYCHOLOGY - 2**

Perspective, the Long View, Sleep, Egoism, Aspects of Egoism, and Practical Psychology. [ 54 pages ]

### **5.6 EDUCATION <> Not Yet Available**

The Human Context. Education, Teaching, Formal Learning.

### **5.7(a) PSYCHOLOGY AND SUFISM - 1**

Meditation, Psychology, and Sufism. First series of articles by K.M.P. Mohamed Cassim. [ 48 pages ]

### **5.7(b) PSYCHOLOGY AND SUFISM - 2**

Meditation, Psychology, and Sufism. Second series of articles by K.M.P. Mohamed Cassim. [ 38 pages ]

## List of Topical Issues - 6

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 6.*

- 6.1 RELIGION <> Available July 1st**  
Progressive Revelation.
- 6.2(a) EASTERN RELIGION - 1 <> Available July 1st**  
Hinduism, Jainism, and Sikhism.
- 6.2(b) EASTERN RELIGION - 2 <> Available July 1st**  
Buddhism, Confucianism, Taoism, Shinto, and Zen.
- 6.2(c) WESTERN RELIGION <> Available July 1st in Preliminary Form**  
Judaism, Christianity, Islam, The Bahai Faith, Sufism, and Zoroastrianism
- 6.3 MYSTICISM**  
The Inner Experience. Mysticism, Aspects of Mysticism, and Mystical Experience.  
[ 32 pages ]
- 6.4 PERSONAL TRANSFORMATION**  
The Object of Religion. Personal Transformation, Personality Cultivation, Refinement, Integration and Alignment, and Personality Transcendence. [ 36 pages ]
- 6.5 QUALIFICATIONS**  
The Practical Means. Qualifications, Virtues. [ 42 pages ]
- 6.6 YOGA**  
The Means to Union. Yoga, Approaches to Yoga, Aspects of Yoga. [ 24 pages ]
- 6.7(a) THE BHAGAVAD GITA**  
19 commentaries on The Bhagavad Gita. [ 24 pages ]
- 6.7(b) THE YOGA SUTRAS**  
24 commentaries on The Yoga Sutras of Patanjali. [ 30 pages ]

## List of Topical Issues - 7

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 7.***

### **7.1 MANIFESTATION**

Reincarnation and Transition. Manifestation, the Field of Manifestation, Reincarnation, Birth, Death, and Transition. [ 52 pages ]

### **7.2 OCCULTISM**

The Science of the Seventh Ray. Occultism, Aspects of Occultism, Chakras, Creative Force, Qualification, and the Dark Side. [ 42 pages ]

### **7.3 PSYCHIC PHENOMENA**

Occult Phenomenology. Psychic Phenomena, Aspects of Psychic Phenomena, Dangers and Safeguards. [ 36 pages ]

### **7.4 MAGIC**

The Art of the Seventh Ray. Magic, Black Magic and White Magic, Ceremonial Magic, and Music. [ 24 pages ]

### **7.5 ASTROLOGY <> *Not Yet Available***

The Art and Science of External Influence.

### **7.6 THE TREE OF LIFE <> *Not Yet Available***

The Mystical Bridge. The Qabalah and the Tarot.

### **7.7(a) COSMIC FIRE - 1**

The Key to Manifestation. Commentaries on Alice A. Bailey's Treatise on Cosmic Fire. Part 1 of 2. [ 48 pages ]

### **7.7(b) COSMIC FIRE - 2**

The Key to Manifestation. Commentaries on Alice A. Bailey's Treatise on Cosmic Fire. Part 2 of 2. [ 50 pages ]

## Financial Retrospective

Over the course of the past twenty-five years, the Upper Triad Association has received approximately \$ 1.5 million, including about \$ 765,000 in contributions and about \$ 760,000 in other income.

One person has contributed ...	\$ 370,000.	24.3 %
Another five people have each contributed \$10,000 or more, collectively about ...	\$ 350,000.	23.0 %
Another seven people have each contributed \$1,000 or more, collectively about ...	\$ 15,000.	1.0 %
Another fifty-three people have each contributed \$100 or more, collectively about ...	\$ 10,000.	0.6 %
Many hundreds of readers-subscribers have contributed \$1 or more, collectively about ...	\$ 20,000.	1.3 %
Many thousands of readers-subscribers have not contributed financially.		
<b>Total Income in the form of Contributions, about ...</b>	<b>\$ 765,000.</b>	<b>50.2 %</b>

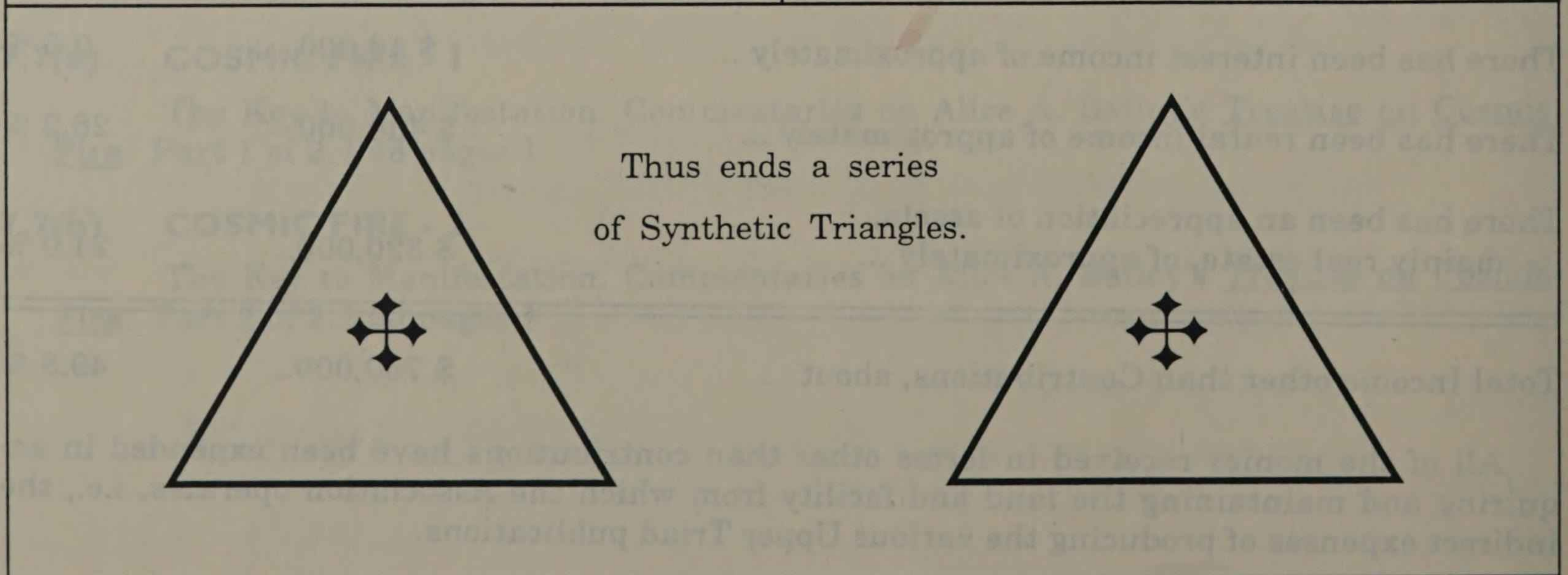
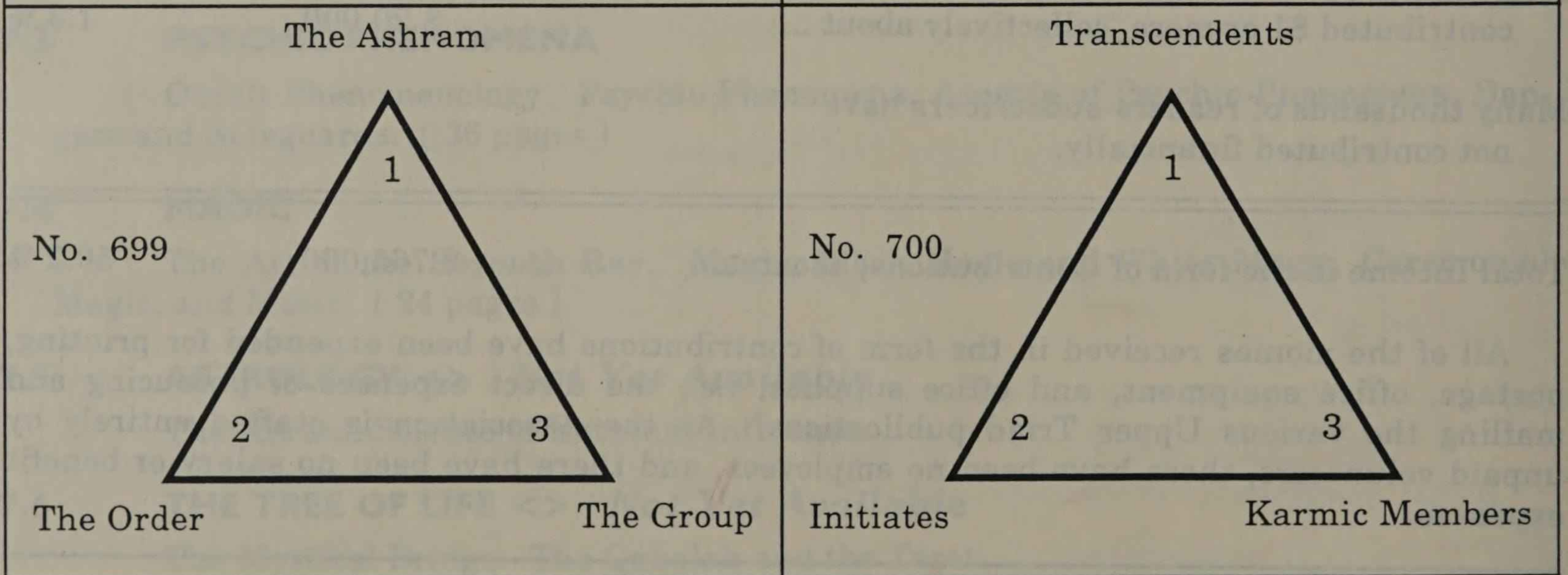
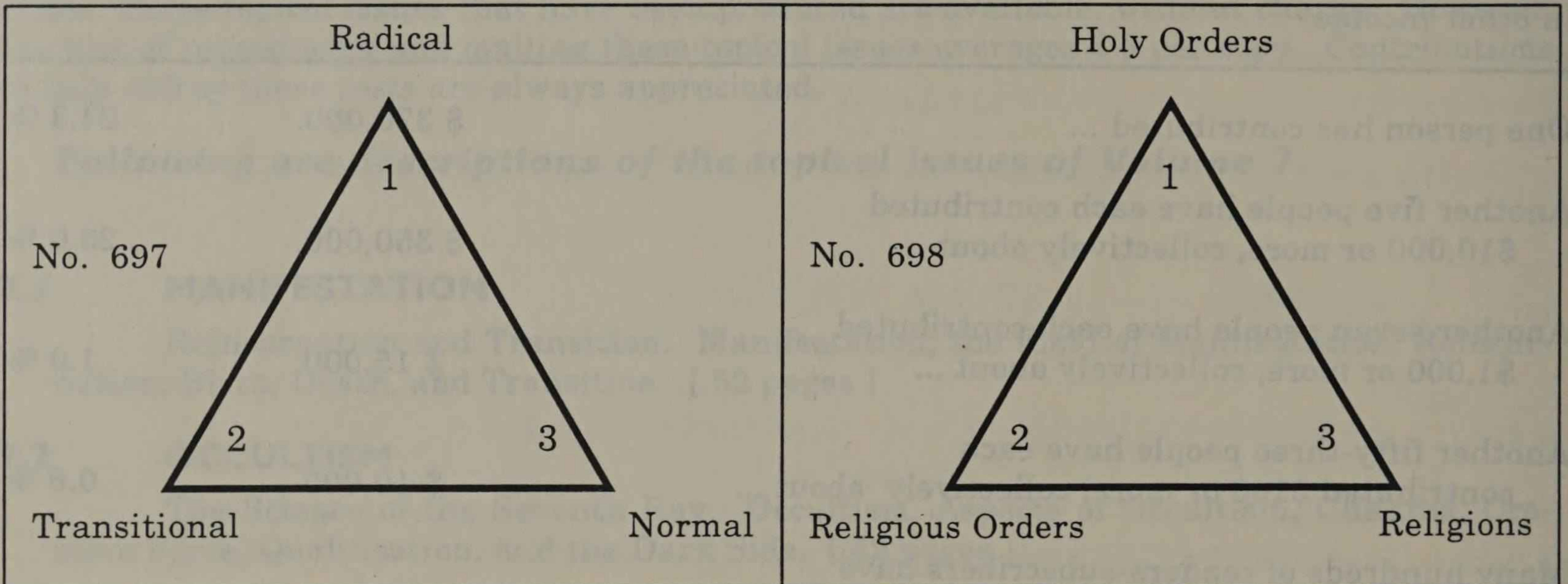
All of the monies received in the form of contributions have been expended for printing, postage, office equipment, and office supplies, i.e., the direct expenses of producing and mailing the various Upper Triad publications. As the Association is staffed entirely by unpaid volunteers, there have been no employees, and there have been no salary or benefit expenses.

There has been interest income of approximately ...	\$ 10,000.	0.6 %
There has been rental income of approximately ...	\$ 430,000.	28.2 %
There has been an appreciation of assets, mainly real estate, of approximately ...	\$ 320,000.	21.0 %
<b>Total Income other than Contributions, about ...</b>	<b>\$ 760,000.</b>	<b>49.8 %</b>

All of the monies received in forms other than contributions have been expended in acquiring and maintaining the land and facility from which the Association operates, i.e., the indirect expenses of producing the various Upper Triad publications.

# 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).



## Mantrams - IV

### The Invocation for Alignment

Let a man deliberately realize that he is  
A Son of God, returning to the Father;  
That he is God himself, seeking to find  
The God-consciousness which is his;  
That he is a creator seeking to create;  
That he is the lower aspect of Divinity  
Seeking alignment with the Higher.

### The Disciple's Obligation

I solemnly pledge myself: To play my part with stern resolve,  
With earnest aspiration. To look above, to help below;  
To dream not, nor to rest. To toil, to serve, to reap, to pray.  
To mount the cross, to tread the way.  
To tread upon the work I do. To mount upon my slain self.  
To kill desire and to strive, forgetting all reward.  
To forego peace; to forfeit rest and, in the stress of pain to lose myself  
And find my Self, thus entering into peace.  
To all this I solemnly pledge myself, invoking my Higher Self.

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

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## Announcements

Beginning with the May, 1999 issue, the Upper Triad Journal will be published monthly on the Upper Triad Website. New articles and commentaries will be placed in the various topical issues, and as the topical issues are revised and reprinted they will be mailed to registered subscribers, instead of the bi-monthly issues. Contributions are always appreciated to help defray the cost of printing and mailing the various topical issues. The approximate cost of printing and mailing the various topical issues, for domestic subscribers, is \$ 3 for each issue.

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

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

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

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[bels@uppertriad.org](mailto:bels@uppertriad.org)

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