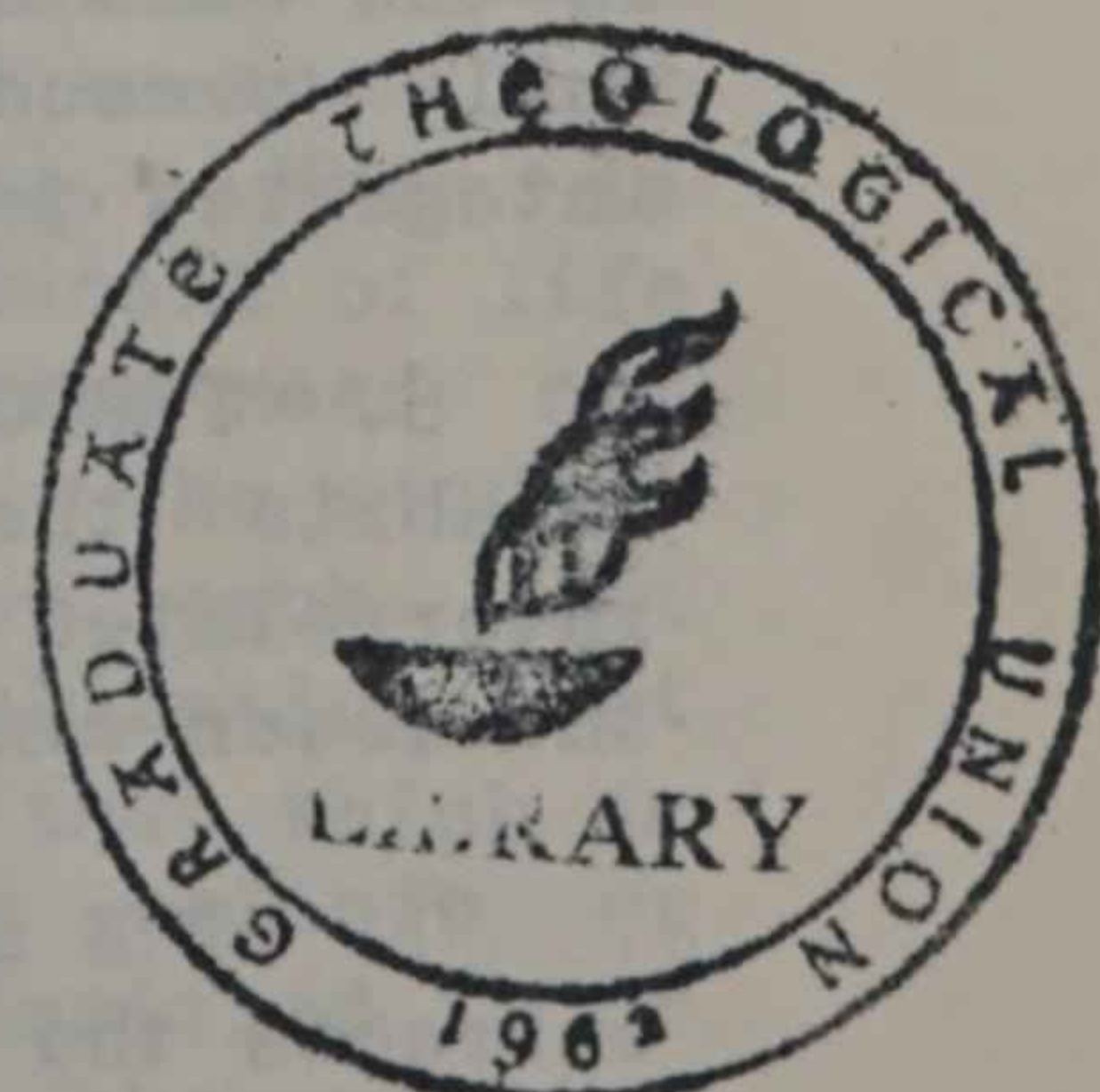


# THE UPPER TRIAD

SET NUMBER 1

## Commentaries on the Esoteric Philosophy

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## THE UPPER TRIAD

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Commentaries and quotations printed in the journal are intended to stimulate constructive thinking and further study along spiritual lines. Each thought may be accepted, deferred, or rejected, in whole or in part, according to the perspective of the reader.

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### SOME BASIC ASSUMPTIONS

1. THE UNITY OF ALL LIFE. That there exists one God, both immanent and transcendent, within which are differentiated all lives and all forms.

2. THE PURPOSE OF LIFE. That the purpose of life is the evolution of consciousness through experience and expression. That all life is conditioned by purpose within a grand scheme of progressive cyclic evolution.

3. REINCARNATION AND KARMA. That human evolution proceeds through many progressive incarnations according to a cosmic law of periodicity, ever onward and upward. That life is conditioned by the Great Teacher, the Law of Karma, which yields learning experiences and encourages evolution as a consequence of free will, through every thought, feeling, and action.

4. THE NATURE OF TRUTH. That 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. That there are many paths to God, embracing all religions and spiritual philosophy. That truth is relative and can be perceived in many ways and on many levels, according to consciousness.

5. THE PROBLEM OF LIFE. That the real problem of life in the lower worlds is the elimination of glamour and illusion. That 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. PERSONALITY AND SOUL. That the true individuality is the soul which inhabits the personality. That the personality is composed of three interrelated instruments: the physical body, the emotional or astral body, and the lower mind. That the soul is the essence of the divinity within.

7. THE SPIRITUAL PATH. That the spiritual path in its many aspects embraces the higher stages of human evolution, as the human soul takes its stand and commits itself to conscious and selfless development. That this process encompasses the development of the inner, latent spirituality and the application of one's faculties in service to God and to humanity.

## A COMMENTARY ON THE ESOTERIC PHILOSOPHY

### No. 1 - THE NATURE OF TRUTH

Truth is an indication of reality, via perception, interpretation, and the capacity for understanding. The source of truth (in its unlimited or absolute form) is reality (God) itself, which is found in the realms beyond the illusionary world of personality, beyond the form-worlds of the physical, emotional, and mental planes. As reality existent in the mind of God, truth is untouchable by ordinary consciousness. But truth can be touched in part on various levels short of the constancy of God. Truth perceived on the various levels of consciousness (and through the multifarious perspectives) is truth constrained or limited to that level or perspective. Generally, the higher (deeper)(broader) the degree of perception, the more pure (and greater) is the essence of truth perceived. At the source, truth is a unified and coherent (singular) energy; on human levels, truth is (through dispersion and limitation) fragmented and colored (distorted) by human consciousness.

A particular truth (fragment) can be perceived, interpreted, and understood in a myriad of ways, depending very much upon the quality of mind and the plane or level (and method) of consciousness within which the truth is recognized. The comprehension of truth depends on the spiritual maturity of the student, the degree to which experience has been assimilated and transformed into quality (wisdom). The understanding and interpretation of truth depends also on the type and quality of the soul and personality rays. The highest contact with truth is a direct realization (on soul levels), uncolored by mind or emotion.

But the spiritual student is expected to recognize truth with every experience in life as well as to achieve such recognition on the highest possible plane. Truth can be perceived (by degrees) in response to external observations (sense impressions) though such must be abstracted from the illusion of the lower reality and sense-world. The voice of the silence (the spiritual intuition and the realization (awareness) of the contemplative self) is the internal means of truth perception, through the higher self (soul).

Truth can be found in all things and on all levels and through all perspectives. The aspirant must cultivate the discernment of truth uncolored by reaction to the personality means. There is no authority for truth. Truth belongs to no one and to no group, but to all. The various personalities and groups are merely instruments and (lower) mechanisms. No truth is exclusive or confined to a single channel. Truth must (properly) be perceived without attachment to the person or organization through which a truth is (superficially) reached.

The truth discerned (and interpreted) by others should be respected. Each person perceives truth in a unique way; such perception varies so much that comparisons and judgements can only be biased (and relative at best). What is truth to one person may mean very little to another. But the student of life can learn from the experience of other persons. The beliefs of others need not be accepted, but those beliefs can be considered and respected. The student should feel no need to impress his or her views upon another, for each must discern truth for himself. Beliefs may be shared, but with the realization that each can only know that truth which is right for himself, and not that which is right for someone else. One should not cling to or be attached to beliefs or opinions; for in spiritual growth, beliefs should become clarified in or replaced by higher truths. An open mind should be encouraged that the student may remain adaptable (but not passive). As the conscious mind is improved, spiritual truths are further recognized and assimilated.

## A COMMENTARY ON THE ESOTERIC PHILOSOPHY

### No. 2 - THE CULTIVATION OF PERSONALITY

The personality is the mechanism through which the human soul expresses itself on the physical, emotional, and mental planes of consciousness, the form or instrument that the soul inhabits and utilizes during a lifetime or incarnation of experience and expression. Experience is the means by which the life within the form evolves. Evolution proceeds as the soul gathers knowledge and experience. Through assimilation, that knowledge and experience is transformed into wisdom. Wisdom then manifests as talent, virtue, conscience, and consciousness. Gradually the human life evolves from unconsciousness through self-consciousness to superconsciousness. This evolution advances as the law of action and consequence (karma) provides the experiences and opportunities necessary for further growth, experiences earned through physical, emotional, and mental activity. The greater the understanding of spiritual laws such as the law of karma, the easier it is for the spiritual student to consciously direct the personality actions in harmony with these laws and evolve more readily, smoothly, and usefully.

In order to make the best use of the opportunity for experience (incarnation), the personality must be properly cultivated. If the personality is finely tuned to the wisdom, intuition, and guidance of the soul, then the personality becomes a more perfect instrument for soul expression. The personality should not be suppressed or denied, but should be purified and uplifted to a greater usefulness. The personality should be used intelligently and be well taken care of. The instrument serves best when in full mental, emotional, and physical health. The fine-tuning or cultivation of the personality is a continuous process of purification, discipline, and upliftment. As the personality becomes purified it lends itself more and more to the spiritual discipline of the higher self. The instrument must be encouraged to cooperate with the soul, and will eventually become so aligned with the soul, that the soul energies will flow through the lower self (personality) unimpeded.

The purification process begins with right thought, right feeling, and right action. As thoughts and feelings and behavior are disciplined and intelligently directed, the entire personality is brought into a single integrated and purified vibration (quality). This process of integration and refinement is a prerequisite for alignment with the overshadowing soul. The virtues and the qualities of the spiritual life (as well as can be recognized) must be unfolded within the personality expression. This is not an instantaneous or rigid process. It is a gradual cultivation and upliftment performed wisely and naturally (albeit requiring significant effort and determination). Observation and self-analysis are keys to the cultivation; for limitations, vices, and weaknesses must be recognized in order for them to be transformed into freedoms, virtues, and spiritual strength. Compensation should be made for misplaced energies, and adjustments made to correct inappropriate action, as each human being is responsible for his own behavior as well as the circumstances. And through the recognition of right action, that behavior should be strengthened.

The fine-tuning process is a rather personal one, directed, inspired, and assisted (subjectively) by the God-self within. Each person lives in a different perspective, learning from different experiences, though each (spiritual student) should strive to broaden his perspective within the Self and live the life in harmony with the spiritual laws as he understands them. With consistency, the aspirant develops a refined vehicle for experience and service according to earned talents, qualities, and opportunities.

## A COMMENTARY ON THE ESOTERIC PHILOSOPHY

### No. 3 - THE NIGHT OF TIME

According to the demands of evolution, the soul periodically descends into the world of matter, reflecting itself into the lower, objective world. That incarnation of the soul into the physical, emotional, and mental realms is sometimes referred to as the night of time. During the night of time, the personality consciousness is normally quite limited or constrained to the relative illusion (darkness) of separated existence in time and space.

The soul as the unit of human evolution gradually evolves from emptiness (unconsciousness) to completion. It is only during the later stages of the path that the soul has unfolded sufficiently and the personality is sufficiently responsive to the soul, that soul-consciousness can be achieved. Normally there is no recollection of previous lifetimes (nor is such recollection necessarily an indication of soul-consciousness), but the conscience that is the storehouse of experience, and the virtues and talents that have been earned are usually present, at least unconsciously. For most, it would be a hindrance and a distraction to have conscious knowledge either of past lives or of the probable future. Besides, it is the essence of that previous experience that matters, and that essence exists in the soul as quality and character. The spiritual student must learn to live quietly and peacefully in the eternal present, without clinging to the past or basing happiness on what the future may bring. True happiness is a quality of the timeless self (the soul), an expression of the God within, and an attitude of mind. Only when the timeless life has been achieved can there be true freedom and happiness. The purpose of life is not to escape from the world, but to evolve beyond the limitations of the world while retaining the ability to live and work in the world with true freedom (wisdom).

The truly free soul works unhindered through a purified personality nature. Circumstances of time and situation should be taken in stride, without distraction. The student need not be discouraged by world conditions or the particular situations and circumstances to be faced. As the spiritual student progresses, the hold of the various illusions (time and space, duality) lessens and the student is gradually led out of the darkness into the light of greater existence, onward and upward toward higher consciousness and unity of life. The esoteric darkness (the limited awareness of the personality in the lower worlds) is overcome and the soul is then able to function more effectively in both worlds (objective and subjective). Having completed the evolution (relative perfection) in the physical, emotional, and mental planes, the soul then moves on into a higher spiral of evolution. But in order for the student of life to reach that state of relative perfection, the student must assimilate the experience and knowledge gained in the lower worlds and enter into the timeless (eternal) perspective (which is immortality).

The night of time for an individual may be measured in years, but the night of time for humanity is measured (in time) by millenia. The night of time for humanity becomes increasingly important as the spiritual student deepens and as the unity of humanity as one life is gradually realized. There is then increasing concern for humanity (and the greater incarnation). The soul is a unified onlooker who views the unfolding events and experience in time and space as an essential part of the timeless plan for the evolution of human consciousness. And it is as that soul that the individual truly contributes to the consciousness of humanity. As life and all events are seen in terms of consciousness (rather than in terms of individuals in time and space), then the night of time shall become a dawn of continued awakening for all of humanity.

No. 4 - STABILITY

The aspirant and the disciple are often tested through challenging circumstances and situations that (if the events are handled wisely) will result in greater stability, serenity, strength, and the capacity for effective service. The disciple can hardly afford to be disturbed in the emotional or mental bodies, for there is a great deal of work to be done that requires stability (clarity) of mind and emotion. The spiritual student should recognize the need for stability, that it might be properly incorporated into the daily life. The disciple must remain calm in the face of the most difficult circumstances, maintaining strength and spiritual purpose, not allowing any impairment of usefulness and effectiveness by being out-of-touch with the higher self. The disciple is then one who is dependable in the service of the Hierarchy and of humanity.

Crises and points of tension are often the stepping-stones to greater spiritual strength and usefulness, for many weaknesses come to the surface that might otherwise remain unrecognized. And in the points of tension (in the spiritual sense) are to be found the spiritual energies with which the student can overcome and uplift those weaknesses or limitations. The crises that are faced by individuals and by groups are mostly tests and opportunities for spiritual growth through change. The value of each trial depends a great deal upon the frame of mind and the way in which the events of the life are approached.

The stability of the disciple implies the state of being firmly established upon the spiritual path and in rapport with the soul. The serious aspirant cannot afford to have a wildly fluctuating emotional (astral) body; such a state must be properly dealt with (brought under control) if the student is to attain discipleship. Instability feeds glamour and illusion, both potent enemies of the student upon the path. There are also psychic instabilities that are often the result of premature psychic development; that is, the development of certain faculties without requisite spiritual maturity. This often leads to serious instabilities, vulnerabilities, a lack of control, and a lack of understanding of the resulting phenomena. The serious spiritual student does not tamper, nor is he concerned with phenomena; he cultivates stability, serenity, strength, and the capacity to serve effectively.

Stability is also a valuable keyword in the life of humanity, for mankind also faces crises that must be dealt with wisely in order for the race to evolve in accordance with the divine plan. Humanity lives in an age of changes, changes that should bring freedom from the crystallizing forms and glammers that are limitations. But in changes there are also dangers, for man has a tendency to over-react, and there can be no real virtue in any extreme. Stability goes hand in hand with moderation. The aspirants and disciples of the world are expected to continue to play a significant and moderating role in the days to come. In spiritual strength and stability will the light of encouragement shine for those who become emotionally or intellectually unsettled by events, for those who are not yet secure in the sanctity of the higher self. Man is today creating the crises of tomorrow, both in the individual sense, and in the life of humanity. So it is important for all to behave, feel, and think positively and constructively, for in action today is generated the vast sea of karmic energies that will subsequently visit humanity. May deeds and thoughts of love encourage this day (age) of changes to manifest constructively, that all may be free to grow together, as one humanity.

A COMMENTARY ON THE ESOTERIC PHILOSOPHY

No. 5 - RETROSPECTION

The simple (profound) spiritual discipline (exercise) of retrospection is attributed (exoterically) to Pythagoras. The object of the exercise is to live day by day the purgatory and first heaven experiences that normally occur upon the death of the physical body. By consciously living these events daily the student not only passes more rapidly into the second heaven, but the capacity to experience and to assimilate experience during the present life is expanded, thereby enhancing the usefulness and effectiveness of the incarnation.

Hell and purgatory are regions of consciousness in the astral plane where, upon death, the individual experiences a panorama of the past life with a feeling that purges the baser desires and encourages the correction of the weaknesses and vices which hinder progress. This feeling is wisely adapted to that purpose. The first heaven is a higher region of consciousness in the astral plane where, similarly, another panorama of the past life is experienced with the purpose of strengthening the good that was manifested and assimilating the virtues and talents that were developed. The talents and virtues and conscience are the qualities that are incorporated into the higher self (soul), to be available appropriately in the next incarnation. After the experiences of purgatory and the first heaven, the explicit memories of the incarnation are left behind and only the conscience (and quality) is taken forward.

The exercise of retrospection is usually performed daily in the evening just before passing into sleep. The events of the day are recalled and visualized in reverse order, beginning with the most recent experience and working backwards in time toward the morning's awakening. Each event is analyzed for the quality of behavior, words spoken, feelings, and thoughts, and especially for the quality of motives. Those events or motives that were unfortunate or improper should be noted, and repentance, reform, and correction enacted or planned wherever and however it may be appropriate. These are potent factors in the fulfillment of karma. Wherever the student has been wronged there should be forgiveness, and wherever injury has been caused there should be compensation made. Weaknesses should be uplifted into virtues, by implementing corrective action. Those events that were of a positive nature should also be noted, that qualities might be strengthened. Thus is the student judged (by himself) on all points, accepting both blame and praise wherever it is due, without punishment and without inflating the ego. The actions of other persons should not be judged; retrospection is a self-centered (but necessary) exercise.

The discipline of retrospection can also be extended in two directions. Over a period of time, the student can systematically review the events and experiences of the lifetime (in reverse order), beginning with the day before the exercise was implemented daily and ending with the earliest childhood memory. As much detail as possible should be recalled, as in fact, retrospection is also a training of the mind (through observation and discernment). When the student becomes quite proficient in this exercise, it can also be extended to a minute-by-minute self-evaluation, instead of (or in addition to) a daily routine. The student can then be continuously and consciously aware of his behavior, feelings, thoughts, and motives, while responding with evaluation and adjustment at that time. Through this simple exercise, the energies of the soul are brought to bear upon the personality, as the concrete mind is trained and the abstract mind is exercised. Through observation, recognition, awareness, and adjustment, considerable progress can be made upon the spiritual path.

## A COMMENTARY ON THE ESOTERIC PHILOSOPHY

### No. 6 - THE MONAD AND ITS REFLECTIONS

The monad is the highest aspect of the human being, one of three major levels. The other two levels are the soul and the personality. The monad is the divine spark of God whose presence cannot even be glimpsed until the student has attained lasting soul-consciousness. The monad is the Father or Shiva aspect which expresses itself through the upper triad of atma-buddhi-manas. Atma is the spiritual will; buddhi is the spiritual intuition; and manas is the abstract or higher mind. The reflection (manifestation) of the monad on those three levels of consciousness is the soul or higher self. The monad is constantly en rapport with the Godhead, while the soul is the descent (reflection) of the monad into matter (consciousness).

The soul is that immortal essence that chooses to incarnate under the law of karma, time and time again, through the various personality rays, for the purpose of gaining experience and thereby evolving. Due to the interrelatedness of all life, the evolution of the soul contributes also to the evolution of the greater life. The soul is that essence which transcends the earthly worlds of consciousness and is the totality of individual experience, talent, virtue, and conscience. The soul is the individuality, and it functions through several vehicles or bodies. Each vehicle is attuned to a different rate of vibration of matter. These vehicles are the reflection of the soul into matter (which is the second reflection of the monad) and comprise the lower triad. With the dense physical body, the lower triad becomes a quaternary. The three aspects of the lower self or personality are the concrete mind, the astral or emotional body, and the energy body (the etheric or vital body). These are the instruments for the expression of the three lower human principles: mental, emotional, and physical. The physical body is simply an outer covering for the etheric body.

The personality (lower self) is the three-fold vehicle for experience during a physical incarnation. It is the creation (reflection) in matter by the soul. Upon the death of the dense physical body, there is normally a withdrawal of consciousness from the physical onto successively higher levels. The personality vehicles (etheric, emotional, and mental) are successively discarded and disintegrated. The individuality (the soul) then stands free of those earthly limitations and rests. After the proper assimilation of the experience of the past life, and after due preparation, the soul seeks another birth for further experience and expression. A new personality is built or created by the soul that incorporates improvements in the physical, emotional, and mental characteristics (as earned or developed). These improvements are based on the past experience and karma of the soul, and the resultant personality is (of course) subject to the karma that has been evoked for the individual and for the environment of the incarnation. But the form should be distinguished from the life within the form. The form is matter, and the life within the form is (a much higher) consciousness.

The personality is energized or organized matter with a rather primitive consciousness. The soul is the higher consciousness and individuality, while the monad is pure spirit. The monad and the soul are both sexless; it is only the personality that manifests as male or female. Each aspect (sex) contributes experiences to benefit the evolving soul. Often the soul will incarnate alternately male and female, or at least according to some pattern. The soul will normally incarnate a number of times in each sub-race of each of the great root-races, and through various national environments, each with its own special contribution of experience.

## A COMMENTARY ON THE ESOTERIC PHILOSOPHY

### No. 7 - MEDITATION

There are many varieties and stages of meditation. Some forms of meditation involve the personality; others may involve both the personality and the soul. As an exercise, meditation may include prayer (invocation), visualization, concentration, and/or contemplation. As a spiritual exercise, meditation is a conscious act of participation in being. As a way of life, the meditative disposition is the manifestation of the soul through the conscious personality.

The (spiritual) meditation exercise is normally centered in either the heart (mystical, aspirational, or devotional) or in the head (mental). The higher form of meditation is balanced between the head and the heart and involves the intuitive realization of the soul or higher self. Meditation in the heart is preferable until the strong (stable)(mature) devotional nature has been developed. Such a nature is characterized by humility, love, and goodwill; and is accompanied by a serious and sincere spiritual purpose (motive).

Meditation is the means by which the personality is made receptive and responsive to the soul. As a result of proper meditation (and discipline), the abstract ideas and intuition of the higher self are brought into the lower mind (and brain). One of the objects of meditation is the integration of the lower self and the alignment of personality and soul, resulting in stability, serenity, spiritual strength, and service (spiritual purpose). Once the rapport of mind and soul has been established, meditation becomes a process of renewal (soul contact) and manifestation (of soul energies).

Meditation requires a measure of self-control of the physical, emotional, and mental natures, and should encourage such control. Meditation can be dangerous without spiritual motive, as the resulting stimulation requires adjustment and progress in the spiritual life. Meditation should be prompted by the need to find the Self and to become that Self. The approach to meditation should be well-grounded in common-sense. Meditation should be a comfortable, yet disciplined process, without extreme or excess. Having attained some alignment of soul and personality, the spiritual student utilizes daily meditation to strengthen the spiritual life. The object is to live in the higher consciousness consistently and continually, while simultaneously working through the lower instrument (mind and body). The meditative life does not imply isolation or withdrawal from the outer life; it simply means living a life of wisdom (spiritual quality) without being absorbed in the lower world.

There are many formal and informal methods of meditation, both heart-centered and head-centered. Care should be taken to determine the method and application best suited for the individual. Meditation is both personal (individual) and impersonal (beyond the personal); there is no one method that is right for everyone. Meditation normally requires quiet and comfortable surroundings. A candle may be lighted during the meditation, as it has a stabilizing effect and symbolizes the willingness of the lower self to cooperate with the soul. The back should be aligned vertically, and the physical body, the emotions and the mind (in turn) should be stilled. No meditation should be a passive experience; while maintaining control of the lower self, the mind can participate in the higher consciousness. The meditation period should not be too long or too short. A short daily meditation is far better than a longer occasional meditation. Consistency of time and place is definitely helpful. A daily rhythm of soul-contact is needed in order to be spiritually effective. The experienced (spiritual) meditator learns to carry forth the meditation energy (light of the soul) into the daily life.

No. 8 - THE SEVEN PLANES

The world of human existence encompasses seven major levels or planes of consciousness. The first (highest) plane is the source of human existence; the second is the plane of the (human) monad; and the lower five planes form the present domain of human evolution and range of human consciousness. Most of humanity express themselves only on the lowest three levels, and have awareness on only the lowest (physical) plane. Each of the seven planes has seven subdivisions (sub-planes). Each of the forty-nine sub-planes is formed of matter of a particular density and polarization. Each succeeding higher sub-plane is formed of finer or more subtle matter. Each plane is a world or dimension in itself, having a distinct polarization, yet interpenetrating the other planes. There are no 'higher' or 'lower' realms, simply many coexistent dimensions. The terms 'higher' and 'lower' are used to refer to the relative quality (consciousness) of the matter.

The lowest world (the seventh or physical plane) has two major divisions. The lowest three sub-planes comprise the dense physical or chemical region that is characterized by the physical matter known to modern science. The upper four sub-planes comprise the etheric region. The matter of the four ethers is quite physical, but it is of a much finer nature. The etheric region is a world of physical plane forces and energies. Much of the phenomena in the physical world finds its force or intermediate cause in the etheric region. In fact, most of the physical life support processes are etheric functions.

The next higher plane (the sixth) is called the astral or emotional plane (the desire world). It is characterized as a sea of emotional energies; it also has seven subdivisions of matter. The lower sub-planes are of the coarse matter of the unpleasant (selfish) emotions. The higher sub-planes are of finer matter of the more mature emotions. This sea of emotional energies is interpreted through color by those who have astral vision. Each hue or tone indicates a quality of emotion. But the clairvoyant vision is quite colored by the individual's own emotional nature and perspective. The astral plane, like the etheric region of the physical plane, can be considered as an energy field. The astral world is governed to a high degree by magnetic attraction and repulsion; similar emotions are attractive and dissimilar feelings are repulsive.

The world beyond the astral is the mental or manasic plane (the fifth). It has two major divisions: the lower region is that of concrete thought and the higher region is that of abstract (formless) thought. The loftier thoughts find themselves in the higher sub-planes. The fourth world is the plane of buddhi or intuition. Above (beyond) the buddhic plane is the plane of atma (spiritual will) or nirvana (the third plane). The second plane is the home world of the human spirit, the monadic plane. And finally, the highest plane of the seven is the World of God, the relative source of all lesser manifestation.

The physical plane is characterized by time and space. In the astral world there is only a slight, rather vague correspondence to time and space. Beyond the astral, time and space have little significance, if any. The essence of each plane is energy; spirit and matter are the two relative poles of energy. Spirit is the highest aspect of matter, and matter is the lowest aspect of spirit, by degrees. Matter is a momentary expression, while spirit is eternal. The highest worlds are created first, the lowest worlds last. The lowest planes are the first to disintegrate and pass into obscurity, while the highest planes are the last. The septenary manifestation of matter comes and goes with the breath of Brahma, but God, the Absolute, persists.

## A COMMENTARY ON THE ESOTERIC PHILOSOPHY

### No. 9 - THE ETHERIC BODY AND HEALING

The etheric (vital)(energy) body of man is a vehicle of consciousness that interpenetrates and sustains the dense physical body. The etheric body is often called the etheric double, for it is the same shape and slightly larger than its dense physical counterpart. The etheric body is like a sea of sparkling points, a web of dynamic energy. Each spark or point of light is a focus for vital, sustaining forces to flow into the dense physical body.

The etheric or energy body has four levels, corresponding to the four etheric sub-planes of the physical world. The forces of the etheric body on the first or reflecting ether provide a vital function in relation to memory, for the reflecting ether is a realm of impressions in the form of etheric energies. The second or light ether is the realm of sense perception. The forces along the negative pole of the light ether permit the functions of sight, hearing, feeling, tasting, and smelling. The second ether forces of the etheric body also generate the blood heat by flowing along the positive pole. The forces of the etheric body in the third or life ether are the forces of propagation. The forces of the fourth or chemical ether provide for the growth and maintenance of the dense physical body. Without the etheric double there could be no growth, no motion, and no vitalization of the physical body; the cells of the physical body would simply die without replacement.

The work of the energy body is continuous; however, during the active waking state, the energy of the physical body is expended faster than the vital forces can keep up (usually). Thus the individual becomes tired and must sleep. During sleep, the vital forces of the etheric body can work unimpeded by physical, emotional, and mental activity (which expends energy), and the physical body can be restored to its normal strength for a new day of experience. This action of the etheric body is very much related to the health of the physical body. The vital body is actually the body of causes as far as the dense physical is concerned, for the health of the etheric double determines (controls) the health of the dense physical. Karmic patterns appear in the etheric prior to manifestation in the dense physical instrument. Medical science will be greatly enhanced when treatment is performed on etheric levels (and on other levels of causes) rather than on dense physical levels (which are levels of effects), and especially when medical science has an appreciation for the law of karma.

Psychic or spiritual healing is generally performed on etheric or astral levels, for a dense physical healing requires etheric adjustment, and an etheric healing requires an astral adjustment. Similarly, an emotional healing requires an adjustment on the next higher level (which is mental). The causes of disease in a body, whether directly or indirectly karmic, will be found on the next higher level of consciousness. Thus, mental or emotional problems can cause a chain reaction of disease on lower levels. The effects may be displaced in time, but nevertheless remain related. The spiritual student is gradually trained to look for and recognize the causes (on various levels), rather than to look only at the effects. Any form of disease can be traced back to some fundamental (general or specific) cause. The quality of thoughts and feelings usually has a rather direct effect upon health. Though the individual cannot interfere with karma, he can consciously adjust his mental, emotional, and physical behavior for the better, which should certainly improve his health and simultaneously enhance his ability to fulfill karma and to respond to dharma in a more enlightened manner.

## A COMMENTARY ON THE ESOTERIC PHILOSOPHY

### No. 10 - THE TRINITY

Before each great day of manifestation, God exists as the undifferentiated or absolute universe. As the manifestation of the cosmos proceeds, God experiences on cosmic levels the first differentiation into the three persons or aspects of the Trinity. The first aspect or person is called (variously) the First Logos, the First Ray, the Father, or Shiva. The second aspect is called the Second Logos, the Second Ray, the Son (the Cosmic Christ), or Vishnu. The third aspect is called the Third Logos, the Third Ray, the Holy Ghost (the Holy Spirit), or Brahma.

From these three aspects proceed further differentiation until the universe has achieved manifestation in the broadest sense. The Trinity constitutes the highest level of manifestation, and corresponds directly to the three major rays (streams of energy) of aspect. Everything on any differentiated level of manifestation or experience can be related through correspondence to one or another of the three rays of aspect.

The First Ray is characterized as the will of God or the plan of God, on the highest level. This first aspect is pure spirit and does not descend into the lesser worlds. It is the Father or power aspect that overshadows the manifested universe. The Father (Shiva) aspect is the transcendent God that remains in the highest heaven world, just short of manifestation. The Second Ray is characterized as love-wisdom on the highest level. This second aspect is consciousness in all of its variations and is the product of the interaction of the Father (spirit) and the Mother (matter). Thus the Son is born and consciousness evolves through manifestation, eventually to be absorbed into the realm of pure spirit. The Cosmic Christ (the Second Ray) descends into the lesser worlds carrying with it all the sparks of divine life (consciousness) that constitute the spiritual essence of all lives. The Second Ray is the Cosmic Christ (Vishnu) whose consciousness pervades all life throughout the worlds of manifestation, the God immanent in all of life and consciousness. The Third Ray is characterized as intelligent activity, as manifestation itself (matter or form in all worlds or levels). The Third Ray is the great breath of God that is God immanent in matter. All things (spirit, consciousness, or form) are merely a part of God in manifestation.

Analogously many lesser lives within God also express themselves as trinities as the higher Trinity is reflected into them (as above, so below). Man, for example, exists on three levels: the Father aspect is the human monad. The Christ aspect is the human soul (the seat of human spiritual consciousness), the incarnation of the monad on causal levels. The third aspect is the human personality that is the incarnation of the soul into mental, emotional, and physical matter. As a person evolves, he purifies the personality-instrument, reaches up, and finally touches the soul and slowly becomes that soul, the Christ-aspect or God within. Later still, that soul finds union with the transcendent aspect, the monad on its own level.

As the lesser aspects of manifestation are gradually perfected, the fruits of experience are absorbed by the higher aspects. Experience (knowledge) is transmuted into love (wisdom). Thus the higher life, containing the myriad of lesser lives, evolves also. As the great day of manifestation approaches its conclusion, the myriad of differentiated lives and forms are gradually reabsorbed into the Trinity on that level, and the three logoi are reabsorbed into the Absolute or unmanifest, to await another great day of experience and evolution through manifestation.

## A COMMENTARY ON THE ESOTERIC PHILOSOPHY

### No. 11 - THE ASTRAL PLANE

The astral plane is the region of consciousness that exists between the physical plane and the mental plane. The astral (emotional) world is coexistent with the other planes through interpenetration. Atoms of astral matter are similar to physical atoms except that they are much finer in texture, vibrate at a different (higher) level (octave), and are polarized quite differently. The astral realm (the desire world) is a sea of fluctuating emotional energies (feelings). The lower sub-planes of the astral world are vibrations of rather coarse, unrefined, selfish, materialistic, or unpleasant emotions (relating closely to the physical world). The higher sub-planes are vibrations of the more pleasant emotions and of aspiration and devotion.

The astral world is also the world of dreams; for when a person sleeps the desire body (astral body) is utilized to reflect the sights and sounds of the astral plane, though in a rather illusionary manner. Astral vision differs markedly from the physical vision, and considerable training, discipline, and experience is required before any meaningful information can be brought back from the astral plane. Psychics with the astral vision (clairvoyance) or hearing (clairaudience) are usually untrained and their perceptions are normally quite colored (distorted) by their own personality thought-forms and feelings. The desire world is filled with glamour (illusion on astral levels) and therefore most astral impressions are quite misleading and extremely unreliable. Only where the emotions are purified and the thinking is refined (clear)(without any bias) can the individual be properly trained to function effectively and consciously on the astral plane. The serious spiritual student is hardly interested in astral phenomena, unless he has been properly trained to work constructively in the astral body. The serious student is not really interested in phenomena at all.

There are three kinds of entities which function (consciously or unconsciously) on the astral plane: human, non-human, and artificial. Each kind has a variety of types and levels. Humans may function on the astral plane during sleep or after death, or unconsciously (or consciously) with the generation of feelings, desires, and emotions. There are many non-human types who live and work on astral levels; some are rather unevolved (such as the astral elementals), and some are quite intelligent (such as the higher order of devas (angels) who do much constructive work). Artificial astral entities are created quite easily by human emotion and feeling, which vitalizes astral matter. As emotions are generated (good or bad)(consciously or otherwise), so are astral matter and entities of similar quality attracted.

Astral phenomena (forms and energies) are rather transparent and colorful (either dull or bright, depending on quality). Each emotion or feeling has a characteristic vibration that can be interpreted in terms of color. The translation of that color to physical brain consciousness, however, may be misleading. The colors within the aura (astral body) are indicative of the condition (and quality) of the emotional nature. The lower (higher) emotions and desires are represented by relatively coarse (refined) colors. In contrast to the etheric (vital) body which is the same shape as the dense physical body (but a few inches larger), the astral body is an ovoid which completely envelops the lower bodies. The astral body (the aura) is the seat of the emotional and aspirational life; and in the relatively evolved humans, it is a rather well organized and stable vehicle, radiant with the higher emotion, a controlled instrument for experience and expression.

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No. 12 - APPLIED MEDITATION

Meditation is the process in which the emotions and the mind are quieted and brought into the harmony of the true (higher) self. Meditation plays a major role in the search (by the waking-consciousness) for the Self and in the process of becoming that Self. When the student has become the higher consciousness, then meditation is the means by which that Self (beingness) is expressed. But then meditation can also be an applied process of specific focus and purpose. One such purpose is the creation (restoration)(maintenance) of peace and harmony in the lower life. With stability and harmony in the personality, it becomes much easier for the soul to maintain a measure of control and guidance of the mental and emotional character. Success in this endeavor depends on the willingness, purity, and availability of the personality. Meditation needs to be a daily experience so that the soul can more easily influence the lower life.

Meditation encourages the manifestation of the light and love of the higher self, through the personality and into the activities of the daily life. Though the alignment (union) of personality and soul is the generalized goal, there is much constructive work that may be performed during (and beyond) that process of cultivation and upliftment. Meditation can be applied to any reasonable purpose for which prayer might be used; in fact, prayer becomes more meaningful when followed by meditation. In prayer, the emotions and the mind are often barriers to enlightenment and fulfillment, and the understanding must wait until the lower self is quiet (and responsive). Meditation is generally (relatively) more free from the desires (distractions) of the personality life than is prayer. Prayer is often very personal (selfish), while meditation is more likely to be unselfish. Meditation is the interior experience of listening to God (the Voice of the Silence); and it is a process that cultivates the true spiritual intuition (the conscience)(wisdom)(understanding)(guidance) of the higher self.

Meditation may be applied to the search for self-understanding; it can be the means through which truth can be discerned. Whenever the unsettling and misleading emotions (and mind) are stilled, the understanding that is appropriate can be found. Meditation can also be applied to healing processes. Through invocation and visualization, healing energy can be made available. The object is to encourage healing (consistent with karma) without interference, and for the good of all. Meditation can be applied directly to the self-purification process and toward the establishment of right human relations. Through self-analysis, the student can learn where and how to make adjustments in the personality life; and those adjustments can be made through meditation (mental and emotional control)(self-programming). Where human relationships need improvement (or healing), meditation can be used to adjust attitudes and feelings so that cooperation and mature relationships can be established. This work can be performed for individual relationships as well as for human relations in general.

One of the more potent meditation exercises is the visualization of a person or group (or humanity) as being enveloped in pure white light; this has considerable power to encourage healing and harmony. The planetary network of light and love can similarly be strengthened through visualization and invocation. Meditation should be qualified for constructive results, but without any expectancy of immediate or specific results, for such may undermine the usefulness of the effort (by compounding karma). The student should concern himself with listening to the guidance from within, doing whatever constructive work that is appropriate, and living in harmony with the divine plan.

A COMMENTARY ON THE ESOTERIC PHILOSOPHY

No. 13 - GOD

Throughout the history (and pre-history) of humanity, man has perceived and defined his God according to his consciousness. In Lemurian days when most of mankind first achieved self-consciousness, man could perceive the superphysical realms, though without any conscious control. Man was aware of the host of great angelic beings who were the messengers of God and the teachers and guides of men. Man was aware of the angelic nature spirits and forces that are manifestations of God (as all things are). Quite naturally, early man developed a pantheistic appreciation of a God who lived through a host of beings, many of which were more highly evolved than man, and therefore (to him) were gods.

One of the early leaders of man was Jehovah, the God of the Old Testament religion. Jehovah was a great angelic being who served as the tribal or racial god or spirit of the Jewish people. Jehovah was originally a very visible and credible god (to his people). In later days, and especially toward the end of the Atlantean era, man began to lose the inner vision as humanity descended further into materialism, and as the realities of ancient days became legends and myths. As the inner vision began to be dimmed by the necessary pilgrimage into matter, man was forced to respect a God whom he could not see, as first-hand knowledge was replaced by faith.

As man evolves there is always a progressive revelation, exoterically and esoterically, according to his needs and capacity to understand. The New Testament teaching was, in part, designed to release man from his tribal and racial consciousness and to bring in an era of identification with humanity. The God of the New Testament religion is the Planetary Logos, the being who ensouls the planet and sustains and vitalizes all lives and forms within that domain. Even today, the transcendent God of religious students corresponds to the Planetary Logos. The God of the esoteric teachings is a still greater being, the Solar Logos which is the ensouling life of the solar system. This being is the greatest life for which the most advanced of humanity can glimpse any real understanding. There will always be greater lives that come before the ken of the evolving human adept (there is a Cosmic Logos and even an Absolute Being), but even the most advanced of humanity have difficulty in even beginning to understand the manifestation of those greater lives.

Of course the term 'God' means different things to different people, for God manifests on many levels and in many different ways, objectively and subjectively. There will always be a personal God, the immanent God within, the divine and noble essence or spirit within every human life. And there will always be an impersonal God, the transcendent God that is the cause behind manifestation. On the highest conceivable level, God is the totality of the objective and subjective universe. But neither God immanent nor God transcendent are in any way anthropomorphic. But man is still a reflection (image) of divinity in the sense of life force and potentiality.

The monotheistic and pantheistic doctrines are merely two perspectives on the one reality, just as the Trinity is an essential unity with three aspects. God works through and is simultaneously countless greater and lesser beings. There is a unity of all life and yet there is also a multiplicity and a diversity of lives within that one life. Students of the ancient and ageless wisdom often used the physical sun as a life-giving symbol of that inherent unity of all life. The further a student proceeds along the spiral of evolution, the greater is the realization and appreciation of that oneness that is God. There remains one God, regardless of differentiation.

A COMMENTARY ON THE ESOTERIC PHILOSOPHY

No. 16 - GLAMOUR AND ILLUSION

The subject of glamour and illusion is a rather vital one for mankind as well as for the spiritual student, for both glamour and illusion must be conquered and overcome by humanity before man can attain enlightenment and liberation. The physical, emotional, and mental worlds of human experience and evolution are the realms of glamour and illusion that cloud human vision and impair the realization of truth. The evolving man must gradually and successively discern greater truths from the glammers and illusions of the lower life. Glamour implies illusion on astral or emotional levels, while illusion is essentially mental in nature. Glamour is illusion intensified by desire.

Each glamour (illusion) has its counterpart on the mental (astral) plane. Since truth is relative, so are the various illusions that must be faced in the lower worlds. The spiritual path is one of piercing the lower glammers and illusions and putting into practice the higher and greater truths as they are realized. The overcoming of glamour (and illusion) implies bringing the enlightenment of the soul into the lower life, resulting in greater awareness. Then matters can be seen in a broader perspective. The sense of values should be modified by the light of the soul, as the student begins to recognize broad and general causes instead of focusing on limited lower world effects or events.

Both glamour and illusion are individual and group problems. The spiritual student must deal with the glammers that affect him (that can be recognized) and mankind must deal (slowly) with the mass of glamour and illusion in the lower worlds. Glamour and illusion can be considered to be the (almost) inevitable result of limitation of consciousness and language, misunderstanding and misinterpretation (of life and the world in which humanity lives). Therefore the problem of glamour and illusion is quite formidable.

There are many glammers and illusions that must inevitably be faced and overcome, including the glammers (and illusions) of materialism, power, destiny, ambition, self-importance, separation from God, good and evil (and all of the pairs of opposites), etc. There are also a number of special glammers that the spiritual student must face, including the glamour of the spiritual path itself, the illusion of the guru or teacher, and the glammers of superiority, authority, and idealism. Three attitudes are said to be breeders of glamour: criticism, separateness, and pride.

Mental and emotional reactions and responses to the environment are based on a limited and distorted perception that is further impaired by kama-manas (desire-mind) and ego. Some of the glammers are environmentally conditioned; some are inherited; and some are self-induced. Wherever the student sees only part of the truth (which is practically all of the time), he must necessarily draw wrong (incomplete) conclusions. In broadening perspectives and in being able to expand or modify values and conclusions (through the open and illumined mind), the student encourages the dissipation of glamour (through illumination) and the dispelling of illusion (through intuition).

Since glamour and illusion are primarily based on the sense of duality, the process of release is called unity. As lives are broadened and as the spiritual student thinks more and more in terms of humanity (and greater lives), a greater contribution is made to the release of mankind from the world (mass) glamour and illusion. On one level, the Bhagavad Gita is a treatise that describes the combat of the individual (and the world) disciple (Arjuna) with glamour. As mankind enters the struggle and begins to grow spiritually, there is a transmutation of glamour, illusion, and ignorance into love and wisdom.

A COMMENTARY ON THE ESOTERIC PHILOSOPHY

No. 17 - REINCARNATION AND KARMA

The laws of reincarnation and karma are two of the most fundamental laws concerning human life. Both are subsidiary laws to the law of evolution. The law of reincarnation implies that an evolving human life (soul) must be reborn on this earth time and time again until that soul has reached relative perfection as far as human evolution is concerned (in the physical, emotional, and mental worlds). Reincarnation supports evolution, and not retrogression or transmigration. A human soul cannot inhabit a subhuman body; that would be contrary to the laws of evolution, which require continual (though gradual) progress, onward and upward along the spiral circuit.

An individual human soul is created (appropriated by the monad) at the moment of individualization (the attainment of self-consciousness). From that moment on until the soul transcends the lower worlds, it seeks (under law) to experience and to evolve through a long succession of lives in this world. The soul is the individuality that incarnates. The soul creates a new personality (based on experience and karma) for each life, and that personality is subject to the law of karma (consequence).

The law of karma provides the basic urge toward evolution and enlightenment. It is the law of cause and effect, the great teacher which wisely yields the experiences and opportunities needed (and earned) because of causal energies. In each lifetime, every action, behavior, feeling, thought, and motive sets karmic forces (causes) into motion. Through ignorance much karma is created in the early lives. Karma teaches man to live in harmony with spiritual law, and through the results (effects) received, the needed lessons are learned (consciously or otherwise). The more closely the student lives in harmony with cosmic law, the greater will be the progress toward the higher consciousness. As a man evolves he begins to consciously set forces into motion that will bring the talents and opportunities that are needed. Each seed (cause or action) bears an appropriate fruit (result or effect). Thoughts and feelings result in tendencies and capacities. Experience becomes wisdom and conscience. Injuries (physical, emotional, or mental) inflicted upon others (or self) and rebellion against law (conscious or unconscious) result in physical, emotional, and mental diseases and limitations. Man is responsible for all that he is, all that he has, and all that he does, on all levels.

The reincarnating soul brings with it the accumulation of karma, though normally only a portion of that karma is to be fulfilled in any one lifetime. Perfect justice (in the broadest sense) rules over all of humanity. The physical body, the emotional nature, and the mental capacity of the incarnating soul are only as good as karma determines. Likewise the friendships, experiences, and opportunities are also earned. The law of karma cannot be interfered with. However, changes in behavior and thinking will lead to changes in the results. Karma is the sum total of all forces generated that are as yet unfulfilled. Through free-will a person can add new positive causes which will modify the final outcome (which is a function of time). Man creates karma through free-will; destiny is simply the consequence.

The results of actions in the present life may appear partially or fully within the present lifetime, or they may appear later. Karma is neither good nor bad; karma is not retribution or punishment; karma is the divine force that teaches, and it leads the evolving life into knowledge, wisdom, and relative perfection. Through the working out of karma, sins are forgiven. By living in harmony with law, limitation is overcome and self-mastery is achieved.

## A COMMENTARY ON THE ESOTERIC PHILOSOPHY

### No. 18 - THE SPIRITUAL PATH

The spiritual path is the path of conscious evolution. Though the bulk of humanity evolve gradually toward soul-consciousness, some souls choose to accomplish in relatively few lifetimes (incarnations) what would normally take many lives. The decision to tread the spiritual path is made by the soul, which then seeks to enlist the cooperation of the mind (and the entire personality). The soul must reestablish that cooperation and realization in each lifetime.

At first, the path is a most difficult undertaking. Each soul has an accumulation of karma to be fulfilled. The earlier lives generate much more karma than can reasonably be worked out in just a few lives. Normally karma is fulfilled through a relatively slow process. Those who are on the path invoke the rapid working out of karma and minimize the production of nonessential karma. The spiritual student must overcome the limitations of living in the outer world, learn the required lessons for graduation, and become free and qualified to serve mankind in a much more potent capacity. For the disciple, new karma is fulfilled almost instantly, for the (spiritual) path is rather narrow (and a slight deviation evokes an almost instantaneous response). The soul that is not committed to the path is free to wander to some extent.

Though there is but one path, there exist countless differentiations within that one path. The path of enlightenment is different for every individual. There are certain general requirements (in consciousness and experience) before the student can attain liberation, however, and each lesser path within the one path yields a measure of development or experience in a particular field. A soul majors in the path that is the soul ray, and minors in each of the other six paths (rays). Some paths are mystical (devotional) and some paths are more occult. Liberation implies considerable balance between head and heart.

The one path is also divided into three major stages or paths that each soul on the path must pass through. The first stage is called the probationary path, the path of purification, aspiration, and preparation (where the student is concerned primarily with physical, emotional, and mental discipline and purification). This stage once required a teacher for direction, but today there is a wealth of information available and the student is generally on his own. The probationary path may require a number of lifetimes for its completion, but when the student is sufficiently prepared, he can then pass on to the second stage (discipleship).

In the second stage, the student is primarily occupied with serving humanity according to whatever talents and opportunities have been earned. The disciple must be stable, strong, unselfish, and self-reliant. The student must depend upon the true teacher, the Christ-self or God within (the soul). The disciple is one who has aligned the personality and the soul, and who proceeds to do the work (service) that is before him. In the third stage, the disciple becomes an adept, a master of wisdom.

There are numerous (optional) schools and organizations (secret and otherwise) to help the evolving student. Each school is but a stepping-stone on the lower stages of the path. No school can provide assistance on the later stages without soul alignment. In the lower stages, affiliations are not necessary, for the needed teachings are always available to the seeker. From probation to mastery, the spiritual path requires considerable determination and sacrifice. But the rewards are also considerable: the joy of giving, the joy of consciously serving God (and therefore humanity and all of life), and the joy of living in accordance with cosmic law.

One of the qualities or virtues to be cultivated by the spiritual student is (dynamic) harmlessness. Harmlessness is an attitude (state of mind) which discourages the student from inflicting any injury (physical, emotional, or mental) upon any life-form. Motives and circumstances should be carefully considered and evaluated before any interference in any life is contemplated. Actually, every action could well be evaluated, and action taken only where there is proper motive, need, kindness, and the intention of harmlessness.

The roles of the various kingdoms in nature can be considered in terms of karma and the need for harmlessness. The plant kingdom has certain responsibilities to perform, including that of providing food and oxygen for the animal and human kingdoms. The animal kingdom also has certain responsibilities, but providing humanity with flesh foods is not one of them. All of the kingdoms in nature are highly interrelated, and even humanity has certain responsibilities to the various kingdoms. These responsibilities and relationships are both karmic and evolutionary, and in themselves are sufficient cause for the conscientious application of harmlessness.

Harmlessness may arise from purely intellectual and rational causes, but it is the genuine harmlessness that is the expression of love that the student should cultivate. Harmlessness needs to be a way of life, an automatic process, a natural response to the circumstances to be faced in the external world. Through the discipline and practice of harmlessness, this virtue can easily be made a part of the daily life. There need be no worry or distraction involved, simply a healthy, positive, loving, and automatic (comfortable) expression in the outer life of the love-nature of the soul.

The expression of harmlessness does not imply a passive way of life; it does suggest a positive attitude and an awareness of the goodness within every life-form. Harmlessness includes looking at the good qualities in other persons, and not dwelling on the bad. If the good is looked for, it will be found, for everyone is an expression of a soul whose nature is love (goodness). The student should recognize the soul or God within every human life as the same God that exists within himself, regardless of whether or not the outer person is aligned with the inner soul. Looking for the good as an expression of harmlessness should overshadow all thoughts, feelings, and actions.

Positive harmlessness implies strength and discipline, not weakness or inability. It takes strength to remain silent where words might not be helpful and constructive. It takes strength to avoid gossip (in thought and speech); it takes strength to eliminate all criticism. Harmlessness is the opposite of selfishness. Harmlessness leads to greater awareness and understanding, and to the capacity for love on much higher levels than the physical and emotional. Harmlessness leads to usefulness, for the selfish person cannot be effectively utilized for constructive (spiritual) work. Harmlessness minimizes limitation. It is also a breeder of virtues, for harmlessness leads to kindness and other heart-centered qualities.

Harmlessness leads to an increased inner awareness that assists in the adjustment of inner teachings to the outward manifestations of life. Though harmlessness is quite a simple virtue, the effects are rather potent and far-reaching. By living the spiritual life in the external world, the positive growth of humanity is encouraged (as harmlessness is considered an integral part of the spiritual life). And when mankind has learned the meaning of harmlessness, then truly can the world disciple emerge as an obvious reality.

## A COMMENTARY ON THE ESOTERIC PHILOSOPHY

### No. 20 - THE FIRST RAY

The First Ray is called the ray of power and will. On the highest level the First Ray is the first aspect of the trinity which is the Father (Shiva)(first logos) (first cause) (will of God) (plan of God). On the level of the triplicity, the First Ray is the precursor of manifestation and consciousness, and the final synthetic ray that will absorb the fruits of manifestation and the resulting consciousness. On the level of the septenate, the First Ray is the ray of power governing (manifesting as) the first systemic plane of consciousness (God-consciousness) and reflecting itself into the physical world and the mineral kingdom. On human levels it is the ray of leadership, government, action, and adventure. It is also the ray of destruction (for the destruction of form, setting the imprisoned life or essence free). It is also the ray that governs the beginning and ending of cycles of activity.

The First Ray is not presently in exoteric manifestation, and therefore there are very few (if any) First Ray souls in incarnation; thus, First Ray personalities and those on other rays who are able to work effectively with First Ray energies are relied upon for leadership. This power ray is a difficult personality ray to tame, for the will and power suggests a strength that discourages alignment with the soul. But where such an alignment has been effected, there results considerable strength (of alignment) and the will and power qualities can be wisely used for constructive work. The First Ray type is characterized as the independent, self-reliant leader who strives to excel in whatever field of endeavor is chosen. This ray is a ray of planning and of using whatever means are available to achieve the desired end. Without love and wisdom the First Ray type may be forceful, arrogant, demanding, and destructive. With love and wisdom, the First Ray type demonstrates mature leadership, as the personal will is aligned with the greater will.

Self-reliance is one of the many lessons to be learned either on the First Ray or through the application of First Ray energy. The spiritual student must learn to rely on the God within as the only authority. Self-reliance coupled with the alignment of the desire aspect to the will aspect of the soul results in a most potent and useful application of energy. When a soul upon any of the seven rays has mastered the lessons of the First Ray energy, then that particular wisdom and talent is available as needed in succeeding incarnations (even on other rays).

The First Ray is also the ray of racial development. Each root-race has an appointed (esoteric) official, a great adept (called a Manu), who is responsible for guiding the development of racial forms and characteristics, and at the end of a root-race, for absorbing (within his aura) the positive characteristics and qualities developed. The absorbed (synthesized) qualities are then available for use in later root-races and by humanity as a whole. Presently there are two Manus, one for the fourth root-race (the Atlantean) and one for the fifth root-race (the Aryan).

The First Ray aspect in man is the human monad. It is the monad that is the creation (differentiation) in the image or likeness of God. The monad is the real spirit of a person (soul), of the same essence as the Father, as a spark from a flame or fire. The First Ray in the external world is leadership, government, statesmanship, and politics. As humanity evolves (and simultaneously as First Ray souls evolve), so will the various governments evolve. And so will politics (a degeneration) be transmuted into statesmanship, and human government be transmuted into divine government.