



THE UPPER TRIAD

SET NUMBER 3

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. 41 - THE VALUE OF SILENCE

The value of silence includes the value of meditation (interior silence), the value of quiet surroundings (exterior silence), the value of disciplined thinking, and the value of disciplined speech. The Voice of the Silence is required for true enlightenment and for the guidance of the soul. Meditation and the inner silence are essential daily functions in the life of the aspirant or disciple (and for spiritual students of all degrees).

The student needs frequent surroundings of peace and quiet if he is to properly collect his thoughts, avoid absorption in mundane affairs, and consciously learn from his daily experiences. Loud music, coarse music, and unpleasant atmospheres are quite detrimental to the process of awareness and alignment. Most of what is considered classical music can be of some benefit, provided that it is not too loud. Pure exterior silence or the silent (soft) sounds of nature are always quite conducive to interior alignment and awareness. Sounds which excite the emotional body should be avoided if at all possible.

Disciplined thinking implies wisdom in thought, through harmless, noncritical, constructive, unselfish thinking. The power of human thought to affect the thinker's atmosphere (aura) as well as that of others is considerable. Much damage can be done through careless thinking. Even greater can be the damage done through careless speaking. In most of the ancient mystery schools, the neophyte was forbidden to speak during the first two or three years of training. After such an experience, the neophyte would certainly speak only when and where words would be helpful. Careless or undisciplined words can be quite painful and can carry consequences far beyond the immediate time and place. Speaking is a release of energy. The energy of the aspirant or disciple is to be conserved, not wasted; it is to be used (released) wisely and constructively for the optimum good. It takes strength and forbearance to leave unkind or critical words unsaid. It takes an even greater discipline to leave critical or worthless thoughts unthought.

Such wisdom in thinking and in speaking is quite possible, and can be approached by anyone who treads the path. The serious disciple is marked by his inner calm and serenity and self-control, in spite of the pressures and noise of the world around him. Disciplined thinking and speaking can become a very natural and comfortable disposition, which will eventually fall below the threshold of the waking-consciousness (and therefore be spontaneous and automatic). The experience of silence encourages soul contact and consequently enhances awareness. Living a spiritual life in the objective world is difficult enough even with the guidance and intuitive wisdom of the soul. The lower world is filled with darkness (glamour, illusion, and the less subtle (coarse) vibrations). The encounter with silence helps the individual to see through the glammers and illusions of this world and helps the student to live a more worthwhile life of experience and expression.

The need for periods of inner and outer silence does not imply any real (sustained) withdrawal from the objective world. It is not the purpose of the aspirant to escape or to totally withdraw from this world (though sustained periods of withdrawal are sometimes called for). The student must learn to live and work in the lower worlds without becoming absorbed by the glammers and illusions, and without losing touch with the inner self (soul). The disciplines of silence offer a path to soul contact and subsequent spiritual renewal. The inner life of the disciple can be maintained without interfering with objective responsibilities. Though living in both worlds is difficult, the rewards are well worth the continuous effort expended.

A COMMENTARY ON THE ESOTERIC PHILOSOPHY

No. 42 - THE TWELVE FESTIVALS

Daily personal meditation performed seriously and consistently leads ultimately to soul contact and to group meditation work. The twelve group meditation periods of greatest significance are the twelve planetary festivals. Each of the twelve events is a planetary meditation involving great numbers of spiritual students of all religions, races, and nationalities. The festivals are held monthly (twelve per year) at the point of the full moon. Each festival lasts for several days: just before, during, and after the actual full moon. Each full moon period implies the approach of the Spiritual Hierarchy to humanity and to the spiritual students within humanity, wherever they may be. These are special (particular) approaches, in addition to the continuous flow of energy received from the Hierarchy.

Each festival is a planet-wide meditation at the time when the greatest flow of spiritual energy is available to the planet. Though the moon itself is not an influence, the period of the full moon is a period of unimpeded alignment between the planet and the source of energy (which is the sun) (the primary instrument of Logoc power). The lunar cycle is a major energy cycle of spiritual significance to humanity. The period from the new moon to the full moon is a period of intensification, absorption of energy, and accretion (growth). It is during this first half of the lunar cycle (from the new moon) that meditation is somewhat easier, especially where there is an awareness and observation of the lunar cycle. The second half of the lunar cycle (the period from the full moon to the new moon) is a period of assimilation and distribution of energy.

The time of the full moon is a time for meditation when special, unique spiritual energies are available. The solar sign of the full moon determines the esoteric quality of the energies available. The maturity of the human soul and personality determines the quality of response. The full moon periods are times of stimulation and opportunity for mature spiritual students who approach God and the Hierarchy with unselfish motives, for the good of humanity rather than for the good of the individual. The inflowing energies are channeled into the minds and hearts of men, strengthening the link between humanity and the kingdom of God. Many esoteric and exoteric groups meet in group formation for meditation in conjunction with the twelve hierarchial festivals.

The first three festivals of the solar year (which begins at the spring equinox) are the three major festivals. The full moon of Aries is the Easter Festival, the festival of the Christ, the expression of the love aspect of the Second Ray. It is the great western and Christian festival, acknowledged by the esoteric students of all faiths. The full moon of Taurus is the Wesak Festival, the festival of the Buddha, the expression of the wisdom aspect of the Second Ray. It is the great eastern festival, also acknowledged by esoteric students of all faiths (as are each of the twelve festivals). The full moon of Gemini is the Festival of Goodwill, the festival of humanity (World Invocation Day). These three festivals are the three major spiritual events of the year, and are expressions of the three divine aspects (the three major rays) to be established within humanity.

The remaining nine festivals are minor or lesser festivals, and are expressions of the four divine attributes (the four minor rays) to be established within humanity. Each of the twelve festivals is a high point in the esoteric life of the aspirant or disciple, and in the higher life of the planet. The observance and cooperation with the lunar cycle (the ebb and flow of potent spiritual energies) will further contribute to the spiritual progress of humanity.

A COMMENTARY ON THE ESOTERIC PHILOSOPHY

No. 43 - COSMIC LAW AND ORDER

One of the keynotes of cosmic manifestation is ordered purpose. Cosmic law is the result of purpose on a macrocosmic scale. The scheme of evolution is a vast, complicated, yet ordered mechanism of which human observations are but a small fraction of the larger reality. The various cosmic, solar, and planetary laws (and their ancillary laws) determine the course and quality of evolution. As humanity learns and understands more of these natural laws, so shall humanity be better able to cooperate with the laws of life (evolution) and contribute further to the ordered purpose of the Logos.

Cosmic law may be categorized in many ways, through a number of perspectives, both in an objective sense and in a subjective sense. Some elements of cosmic law are consciously imposed by the greater Logos; other elements are unconsciously imposed, being inherent qualities of the prevailing life or manifestation (presence) of cosmic life. That which is consciously manifested also generates ancillary laws. That which is consciously made manifest is analogous to the conscious human thought that qualifies or conditions the aura. That which is inherently manifested is analogous to the will or purpose of the indwelling human life which conditions the behavior of atoms or cells within the various elements of the human personality.

Certain elements of cosmic law are relatively uncompromising and inflexible (such as the observable laws of physics and chemistry). Other elements have various degrees of flexibility (as in the case of the law of karma which is especially qualified by wisdom and purpose). The laws of evolution (and the law of karma) encourage the evolving life to progress in a general direction according to a generalized purpose. If the evolving life goes contrary to the natural laws of evolution, then that life is guided and prodded back onto the desired (appropriate)(intended) path. The further the distance from the proper course, the greater will be the restoring force. The further along the path one goes, the less is one permitted to deviate from that which is best for the greater life. And yet, the further along the path one goes, the greater is the freedom, capacity, and opportunity for the individuality (soul), simply because the soul is then wiser and more potent.

The order and scope of the multidimensional universe is tremendous. From the highest conceivable macrocosmic Absolute Being to the lowest conceivable microscopic and intranuclear life, there is order and there is purpose. The objective universe is very highly organized at the present point in the cycle of manifestation. The exoteric (objective) universe begins and ends with chaos (unorganized primordial formlessness), but the esoteric universe maintains its ordered purpose throughout the various cosmic days and nights. The qualities developed during objective manifestation are abstracted in approximately the same way that the human soul abstracts the experience of each incarnation (according to evolutionary law). The cyclic manifestations of the various Logoi and the cyclic manifestations of the human atomic sphere are all interrelated. Thus, a study of cosmic law and order is also a study of man's relationship to the macrocosm.

If the student is to evolve consciously, he must deepen himself in the relative understanding of the laws of the universe (and evolution) which affect him (and humanity) and to which he is related. A great deal of encouragement comes with the deeper understanding of life. Cosmic law fulfils. Cosmic law and order bring to man a purpose which transcends the mundane life and personality, carrying every human life (soul)(monad) onward and upward toward relative perfection and release from personality-centered existence.

The Seventh Ray is called the ray of ceremonial order. The Seventh Ray is one of the four minor rays of attribute, and demonstrates as the physical plane of consciousness, the lowest plane of objective manifestation. The Seventh Ray is the reflection into matter of the First Ray of power, and is linked also to the Third Ray and the Fifth Ray (the odd-numbered rays are the occult rays). As the ray of objectivity for the ray of power, the Seventh Ray is power inherent in physical matter (crystallized energy).

Where the Third Ray is a ray of law and justice, the Seventh Ray is a ray of law and order. Where the First Ray is a ray of government and leadership, the Seventh Ray is a ray of bureaucracy and politics. Where the Fifth Ray is a ray of analytical order, the Seventh Ray is a ray of ceremonial order. Where the Fourth Ray is a ray of art (life), the Seventh Ray is a ray of art (form). Where the Sixth Ray is a ray of religion, the Seventh Ray is a ray of ritual. The Seventh Ray is also a ray of rhythm, magic, and organization.

The Seventh Ray type includes the priest, the ceremonialist or ritualist, the occult magician, the politician, the producer, and the businessman. As a ray of extreme (physical) objectivity, the Seventh Ray is somewhat absorbed (distorted) by materialism. The lessons of the Seventh Ray eventually lead to a liberation from the lower life based upon material things and phenomena, from the lower chaos (the unorganized) to ordered objectivity, and from ordered objectivity to the higher chaos (synthesized order or abstraction).

One of the problems of the Seventh Ray is that through ceremony, ritual, pagentry, and bureaucracy, the individual or the group can easily lose sight of purpose, meaning (significance), and reality. Another problem is that of magic based on material powers and guided by emotional or concrete mental force rather than the force of the soul. As a ray of magic, the ray of ceremonial order is a ray of phenomena (psychism and spiritualism) that must be uplifted into a ray of mature spirituality and reverence. Magic based on selfish motives and ignorance (black magic) must be transmuted and transformed into magic based upon unselfish motives and wisdom (white magic). The sensitivities of the Seventh Ray lend themselves to elementals and the lower psychic forces. These talents must ultimately be ordered to a higher purpose, that the forces of nature be used constructively and harmlessly. Through the ray of ceremonial order will come the etheric (higher physical) vision and a greater exoteric realization of the realm of natural (physical) forces.

As the incoming World Ray, the Seventh Ray is bringing first a display of its inherent weaknesses. Gradually will come the strengths to obliterate that which might be called unfortunate. The incoming ray brings a time of changes, a time of destroying (releasing) the old forms which imprison and hold back the desired progress. The incoming ray brings a time of new realizations. That which is old and no longer of value (having served its purpose) must be discarded. That which is old yet continues to serve and be of value must be kept and properly assimilated.

Through the incoming Seventh Ray, a growing (maturing) humanity will replace crime and lawlessness by peace, law, and order. The coming of law and order needs to be tempered by reasonableness; otherwise there is likely to be a reduction of personal freedom. Man is well known for his oscillation between the extremes. Moderation is a difficult accomplishment, for the individual and for the lifewave. May an expansive, constructive stability and reasonableness temper the reactions of human personalities to these new energies.

A COMMENTARY ON THE ESOTERIC PHILOSOPHY

No. 45 - THE HIDDEN WISDOM

For those who seek truth and enlightenment, there are two interdependent sources for the keys to wisdom. These keys are concealed from those who are unprepared and are revealed by degrees only to those who have prepared themselves with the prerequisite experience and consciousness. The primary source is within the human being. Hidden within man himself are the keys to the mysteries of life and the mysteries of the universe; for through the soul a man can reach levels of consciousness and sources of knowledge far above and beyond that which can be translated into four-dimensional thoughts or objective experience. The perfected man does not know everything, but he does know where he can find the answers to questions and he has developed the capacity to discern the answers (and the wisdom of appropriateness)(except that the spiritual student who has achieved perfection is beyond seeking).

The kingdom of God is hidden within, and in the course of evolution man must pass through that kingdom. Much of the ancient wisdom and esoteric philosophy deals directly with the steps that lead man to the inner experience and union with the true self (God). The greater the quality of a man's inner life, the greater will be the enlightenment received from within. But before the student of life can consciously find the inner experience, he must be guided in the preliminary steps. Various forms of religion and philosophy have guided man from the ancient of times, revealing the path to those who seek according to the degree of consciousness. Although religions and their scriptures are mostly designed for the masses, the scriptures must also assist individuals who are (relatively) the pioneers of contemporary consciousness.

Thus the secondary source of the keys to the wisdom is hidden within all true scriptures. The scriptures are written in a sacred symbolic language, within which are encoded the various keys to the spiritual path and self-enlightenment. The higher degrees or levels of symbolic hidden wisdom are revealed as the student begins to find the God within (as the aspirant qualified himself). Through the spiritual intuition, the higher keys are discerned and the deeper lessons of life are learned.

This symbolic scriptural revelation is derived primarily from the ancient wisdom teachings discerned by enlightened individuals who have found themselves and have been trained in the allegorical language. The basic symbolic language of all scriptures is the same, though specific perspectives and intentions (for which keys are also available) vary. Intuition remains the discerning factor, for a language of words implies limitation; and since times change, popular meanings of words change also. There is difficulty also in translating scripture from the original language, since few of the translators have received the esoteric training or can discern the original intentions.

Because the translation, reading, and interpretation of scripture (as well as truth discerned within) is so colored by the personal life (the imperfect personality)(the mind and the emotions)(experience and capacity), the meditative disposition is the safest in which to function. There are no sources of authoritative truth; for the experience, consciousness, and perspectives of the writer, the speaker, the reader, and the listener are different. Truth is not absolute; truth is relative. There are many perspectives and levels of truth, equally valid. One can only discern for oneself that which is presently true for oneself. The greatest value of both forms of (the keys to the) hidden wisdom is the capacity to conceal and to reveal according to the perspectives and experience and consciousness of each individual.

A COMMENTARY ON THE ESOTERIC PHILOSOPHY

No. 46 - THE ANCIENT MYSTERIES

Throughout history and prehistory there have been divinely inspired religions and philosophies, and each of these has had an exoteric and an esoteric side. Each has had three levels or degrees. The lower degree is the exoteric religion itself, the religion of the masses. The intermediate degree includes the lesser mysteries, the link between the esoteric and the exoteric. The higher degree includes the greater mysteries, the purely esoteric. Though the lower and intermediate degrees vary according to the perspective and purpose of the particular religion or philosophy, the higher degree is common to all esoteric religions and philosophies. The ancient mysteries are the ageless mysteries of the universe and the mysteries of life: the esoteric religion, the esoteric philosophy, and the esoteric science. In the esoteric domain, there exists little (if any) distinction between religion, philosophy, and science.

In the earliest days of humanity, mankind was ruled and guided by great (superhuman) teachers. As the pioneers among men evolved sufficiently, they were instructed in the mysteries and became the priest-kings who ruled during the golden era of Atlantis. As more and more of humanity evolved mentally, Atlantean mystery schools were established in order to train the more highly evolved of men in the lesser mysteries and the most highly evolved of men in the greater mysteries. With the decline and destruction of Atlantis, the mystery schools were reestablished (primarily) in Egypt. From Egypt (and elsewhere) mystery schools were established wherever there was human civilization. Initiated into the Egyptian mysteries, Orpheus, Pythagoras, and Plato each led Greece in a spiritual renewal. The Greek mysteries included those of Dionysus, Delphi, and Eleusis.

Abraham received the Chaldean mysteries; Moses received the Egyptian mysteries; and Jesus was an initiate of the Christian mysteries (through the Essenes). In ancient (historical) days there were many secret (mystery) schools, from the Druidic mysteries of Britain, to the Persian mysteries, to the mystery schools of the Orient. Not all of these schools remained in good public favor; in fact, all were eventually forced (by those who were refused admission) to either disband and dissolve or to go underground. The outer religions and the lesser mysteries were then degraded by the multitudes (who simply failed to understand them), and what remains historically is little more than myth.

The last outpost of the ancient mystery schools was in Alexandria (Egypt), where the Greek, Egyptian, Jewish, and Christian mysteries were blended. But even the Christian mysteries were ultimately forced underground by the unenlightened but popular leaders of the church. Today the ancient mysteries are still available to the seeker. Even the orthodox scriptures contain the lesser mysteries (symbolically), and the greater mysteries are available through soul contact. Much of the ageless wisdom is taught and published openly today, for that which was once quite esoteric has now become exoteric. With inner wisdom, the aspirant can properly evaluate the metaphysical, theosophical, and esoteric (common) teachings and determine which of the teachings are of value.

Though the outer forms of the mysteries (religions)(scriptures)(schools) vary widely, the inner formulae are always essentially the same (though the formulae are evolving also according to the consciousness of the aspirants of the world). Thus the ancient mysteries remain ageless. The ancient mysteries, in both the lesser and greater degrees, offer a pathway for the evolving human being to find true enlightenment and liberation. All esoteric paths finally become one path. And all esoteric students finally become that one path, being consciously one with God and one with the greater mysteries.

A COMMENTARY ON THE ESOTERIC PHILOSOPHY

No. 47 - CRITICISM AND OPINION

As a person (individuality) treads upon the path and proceeds to purify and develop the life and consciousness, there inevitably comes a time of crisis in mental development. When the emotions have been tamed and when the polarization of consciousness becomes predominantly mental, then the mind will tend to grow very strong. With that strength and the independence of mind will come the powers of discrimination (discernment) and observation. And along with this will come one of the greater stumbling blocks of mental evolution: the development of the critical mind.

The powers of observation and discernment are generally beneficial, for much can easily be learned through an awareness of the lives and worlds that surround each individual. But the power of the mind to criticize can be quite detrimental. In the highest sense, no criticism (verbal or mental) can lack a destructive quality. There are criticisms that are (relatively) obviously destructive and uncalled for. Then there are the subtle criticisms and the so-called constructive criticism. In the higher reality, even the most (apparently) constructive criticism has a damaging effect, in the subconscious sense and in the psychic sense. A critical attitude or disposition is highly detrimental to an individual (and to those around him) even though critical words may not be spoken.

In the case of the sensitive mind, to be criticized is to be attacked. The mind (perhaps unconsciously) may feel antagonized by even slight and gentle criticism, whether or not intended. Criticism in general negates or reduces cooperation between individuals and groups. Choosing words carefully (or intuitively), one can verbally transmit a helpful message or suggestion in a gentle, impersonal way (without criticism) that will encourage cooperation and consideration. Instead of telling someone (as it seems) he is wrong or that something is wrong, one might suggest that there seems to be a better way. It is not the role of the spiritual student to judge others or to correct what seem to be mistakes or weaknesses in others. It is so easy to put down a fellow human being, unconsciously or otherwise. But the critical disposition must ultimately be tamed, if the student is to perfect the relationship between the mind and the soul.

Another serious stumbling block for the mentally developed student is opinion. Opinions (along with illusion) enslave the majority of mentally polarized human beings. In the objective experience it is nearly impossible to have no opinions, but it is quite possible to minimize such distractions and attachments. To hold fast to opinions without consideration for new or expanded possibilities is the mark of the enslaved mind. Aspirants and disciples are expected to grow, through deepening their spiritual lives and experiences. Thus the student must be free to assimilate his experience, changing or modifying his opinions and values in the light of experience and in the light of the energies from within. The open-minded and discerning individual will often review his own opinions and philosophy and incorporate any worthy changes or additions. He is not pressured or intimidated, but changes only where there is value in doing so.

The spiritual student is not expected to assume all of the qualities of the perfected man in one lifetime. But the student on the path is expected to make some progress in each lifetime, without making any excuses for himself. The elimination of criticism is a (relatively) difficult task, but one that can be attempted and one that can show progress. To be free from inflexible opinions is also a real possibility. Ultimately the liberated soul must have no opinions, but that is as yet not a practical goal. It is however, a goal that should be kept in mind.

A COMMENTARY ON THE ESOTERIC PHILOSOPHY

No. 48 - OPPORTUNITY AND LIMITATION

One of the most potent and rewarding of energies for the evolving man is the karma of limitation and opportunity. The karma of limitation deals with physical, emotional, and mental impairment, defect, or limitation. The karma of opportunity deals with the availability of (or lack of) opportunities in the light of (or lack of) talents, abilities, and capacities. Limitation and opportunity are very much interrelated.

Limitations and opportunities are earned, as are talents and capacities. If through learning, service, and the application of consciousness, the individual earns opportunities for further learning or work or service, then that opportunity must be utilized constructively and wisely. If the opportunity is ignored or neglected or abused, then limitation is highly likely to follow, either presently or in the next lifetime. The nature of the limitation depends a great deal on the circumstances of the opportunity, the response, and the consciousness of the individual. Opportunity is a responsibility. Financial or material wealth, talents and experience, and the situations in which the personality is placed, are all opportunities (responsibilities) to be approached with wisdom. Otherwise, the consequences are stern lessons that encourage the individual in the optimum (proper) direction. The attitude toward an opportunity or experience plays a considerable role in addition to (or in spite of) the talent or wisdom held.

Mental or emotional insanity is often the result of premature psychic development and tampering, or the result of mental and emotional abuse. Physical limitation is sometimes the result of the direct application of the personality by the soul seeking to prod, manipulate, or develop the personality in a certain way, in order to accomplish a certain experience or achievement. A physical limitation often leads to increased development and capacity in other areas. The blind person will often develop an acute sense of hearing, smell, or touch. The deaf person may develop greater powers of visual observation. And the physically crippled individual may develop greater mental powers. Physical limitation with very little pain or suffering strongly suggests the will or need of the soul for such experience.

The keys to such a life are acceptance and determination, to accept the condition and to make the best (most) of the experience and wherever possible, determination to overcome the limitation by all (internal) means. The person experiencing limitation may otherwise waste a lifetime of unsuspected opportunity. Guardians and teachers of such persons should strive to encourage the concerned individuals toward self-confidence and determination to live a useful, constructive life. There need be no dwelling on false hopes which may negate or actually discourage self-development.

The understanding of the karma of limitation and opportunity leads to considerable encouragement to make the best of this life (spiritually), in spite of limitations, imperfections, or the lack of opportunities; and encouragement to recognize and utilize opportunities as constructively and as unselfishly as possible. There is a great deal of work that needs to be done that does not require well-defined opportunities for service. The spiritual student who fails to respond to an opportunity for service may well be denied another chance in the present lifetime. In the face of the karma of limitation and opportunity (as in all karma) one should seek understanding. The spiritual student should seek to improve his consciousness and to learn the lessons of life, that limitation might be ultimately removed (as the lessons are learned) and that freedom to serve humanity might be returned or improved.

The sacred symbolic language is the language of the scriptures. It is a language of symbols, parables, analogies, correspondences, inferences, comparisons, and allegories. The sacred language is a mechanism or instrument used by the inspired founders and disciples of most religions who have been schooled in the ancient mysteries and whose task it is to encode the hidden wisdom in the scriptures of their faith. The sacred language can be adapted to any human exoteric language, though each language and successive translation implies further limitation.

Scriptures are usually written intuitively; and scriptures should be read intuitively if the full meaning is to be determined. A number of keys to the symbolic language are publicly available. Further keys must come from within. With these special keys, much that offers little or no value in a literal interpretation will offer considerable meaning from a symbolic interpretation. One of the major (exoteric) keys implies that objective events described in the scriptures (which may or may not have occurred historically) occur subjectively, that outer events refer to happenings within the human being (in consciousness). Another key suggests that persons, races, or countries actually represent or personify human qualities and weaknesses. Most of the enemies referenced in scripture describe the enemies of the human soul and spirit, the weaknesses and limitations of the personality, weaknesses and limitations to be overcome.

Many of the scriptural stories describe phases or cycles of human evolution, as well as planetary and solar events. Included in the Old Testament is the (symbolic) story of millions of years of evolutionary cycles and human development. Included in the New Testament is the story of the gradual unfoldment of Christ-consciousness, an inevitable event for every human being. Included in the Bhagavad Gita is the story of man's great struggle between truth (reality) and glamour (illusion). The great value of these scriptures (and others) is the multiplicity of symbolic levels of meaning. Each story or each verse may describe several different allegorical and symbolic events or truths. Each word may further be encoded with several layers of symbolic meaning. Each letter in a word (in the original language) and each number may also have considerable significance. Some verses and some stories may even be blinds. And some may be written to support the literal continuity rather than the spiritual significance. Thus wisdom is required for proper discernment.

Another valuable complexity (simplicity) is that many of the symbolic stories describe events on the gradual path of human evolution as well as events on the hastened path of spiritual development. There are many levels of hidden wisdom contained in the various scriptures. It is a task of the evolving spiritual student to learn as much as he can of life in general and of the spiritual life in particular, and to put into practice that which is learned. The lessons of life and the lessons of the various scriptures must be learned if mankind is to achieve illumination and liberation.

The reading of scripture can be quite misleading if the student reads only in a literal sense. The reading can be as complex and as abstract as the mind chooses, or it can be quite simple and practical. With the guidance and understanding that comes with the spiritual intuition, the student should be able to discern the original intentions and overcome much that is lost through the translation and the manipulation of the scriptures. With the keys to the symbolic language in hand, a great deal of the hidden wisdom can be uncovered (revealed) to the mind and heart that have (obviously) been prepared.

A COMMENTARY ON THE ESOTERIC PHILOSOPHY

No. 50 - CRISIS AND CONSCIOUSNESS

One of the primary purposes of evolution is the development and expansion of consciousness. As a spark from a great fire, the human monad (spirit) and its reflection (the soul) must be fanned into stable and progressive existence. The inherent and latent powers of the Godhead are to be developed in each human life. The original unconsciousness must be developed and expanded through involution into self-consciousness; and that self-consciousness must be expanded and unfolded through evolution into superconsciousness. This development of consciousness may proceed in any one of a number of different ways, each adding its own qualities and epigenetic factors to the eventual product. One of the keynotes of the planetary evolution (that includes the positive human lifewave) is crisis.

Through a nearly infinite series of crises, the consciousness is impelled to grow, to develop, to expand, and to undergo epigenesis. Epigenesis is a development in new or original ways which were not latent in man, but are included in man's contribution to the developing God of which humanity is an integral part. The major crises in the life (not lifetime) of a human soul include the process of individualization (in which the soul individualizes and becomes self-conscious) and the successive transitions from one plane of consciousness to another. The man of Lemurian (physical) consciousness experiences a major crisis as his polarization of consciousness is transferred from the physical plane to the emotional (astral) plane. Likewise the man of Atlantean (emotional) consciousness undergoes a major crisis as he transfers his consciousness from the astral plane to the mental plane. The integration of the personality by the mind is a crisis, as is the process of alignment between the mind (personality) and the soul. The transference of consciousness from the Aryan (mental) to the buddhic (intuitional) plane (of Christ-consciousness) is also a major crisis. Each of these major crises may take many years to fulfil, and usually bridges between lifetimes.

Within the constant struggle of consciousness with objectivity are many intermediate and minor crises. Intermediate crises include the transference of consciousness from one sub-plane to another. Minor crises include the everyday tensions and pressures of experience and circumstance, each of which encourages the progressive development of consciousness. The lessons of life can be learned through observation and contemplation or through personal experience; they can be learned rapidly (in the case of the spiritual student who has taken conscious responsibility for his own evolution) or quite slowly; they can be learned easily (through awareness) or with considerable difficulty. Through tension (crisis) large or small, intense or gradual, does the impelling force of evolution work, onward and upward along the spiral circuit.

The role of the adversary (duality, objectivity, imperfection, limitation, materialism) is to force development (in its own way), even in the case of the gradually evolving and relatively uninspired life. At least this is true for this particular school of experience (there are other worlds and other lifewaves). Attitude toward crisis is a major determining factor for expedient success. With awareness and cooperation (realization) the lessons of each crisis can be learned without pain and without discomfort, learned easily and rapidly. With resistance (inertia) comes pain and difficulty, and a prolonging of the energies which produce crisis (karma). Crises and tensions are beneficial, for through these pressures come the development of consciousness (awareness), the destruction (transmutation) of glamour and illusion, the mastery of the soul over the limitations of objectivity, and the humble offerings and contributions of human development to the evolution of a greater life.

A COMMENTARY ON THE ESOTERIC PHILOSOPHY

No. 51 - ENCOURAGEMENT

Life upon the spiritual path is not an easy life. When the aspirant begins to take responsibility for his own progress and evolution, he sets forces into motion which bring new intensities (energies) into his life. These new energies are the challenges and responsibilities of the path, experiences and opportunities to be fulfilled. The intensity of karma to be worked out in each lifetime is increased considerably until all has been completed. The path becomes increasingly more narrow, and difficulties and pressures abound. It is easy for the spiritual student to be discouraged, for the path is somewhat lonely and the pressure of the illusion of separation is great. As sensitivity increases, the student can become even more discouraged by the imperfections of personality and the imperfections and glammers of the external world.

But the spiritual student can ill afford to dwell in a discouraging way, for fear and depression are enemies of the soul; they interfere and hinder. Rather, the aspirant needs to recognize and appreciate the good in the world and the good within himself. The human being (soul) is a noble creature, being a reflection and a differentiation of divinity. It is only the illusion of the lower world which obscures the spark of divine life from the objective vision. God is everywhere, immanent within all lives. If the student believes first in God (and especially in the God within), then confidence will come and the student shall not lack encouragement.

Seeking encouragement from external events leads to disappointment. Seeking encouragement from within can sometimes result in false hopes and subsequent disappointment, for the masquerading mind can fabricate false energies. Encouragement should not be sought. True encouragement can only follow the student's unselfish concern for others (humanity). As the aspirant forgets himself, then encouragement shall always be with him. He who depends entirely on the Christ (God) within finds strength and confidence equal to any task or crisis.

Many upon the path become disappointed with their own lack of (apparent) progress. But the progress of the soul is mostly subjective. Indications of progress in the objective life normally come long after progress has been made. The positive efforts of the aspirant and disciple are not in vain. For though the rewards may not come for years or even lifetimes, the rewards are significant and considerable, and well worth the effort expended. Seeking to see the effects of one's work and progress only hinders and has no place in the life of the disciple who is free from the glammers (and self-importance) of personality. The disciple seeks no recognition; he seeks no reward; and he makes no claims. Though the disciple recognizes that the rewards are real, he is preoccupied with living the spiritual life as best he can, doing the work that is before him to do. The disciple chooses to do right because it is right to do right, rather than because of the rewards (for humanity) that come.

The student whose values are moral, ethical, and spiritual needs no incentive to live a joyful, helpful life. Such a life is natural, spontaneous, and lasting. Encouragement comes through knowing oneself (the soul) and in knowing God. The student finds encouragement (without seeking) who lives in the eternal now, neither basing happiness on past events nor in future possibilities or expectations. Especially during these times of planetary tension, the encouragement received must be shared. In a sense, it is the dharma (responsibility) of the disciple to encourage mankind toward constructive evolution, that humanity will someday achieve a maturity comparable to that of the great ones who have already graduated from this human school of experience.

A COMMENTARY ON THE ESOTERIC PHILOSOPHY

No. 52 - TIME AND SPACE

The illusion of time and space is a necessary, yet temporary experience, an experience that is mostly limited to the objective (physical) world and the perception of the mind seeking to utilize physical plane consciousness. Space is an entity, and time is simply an extension of space into a fourth dimension. From a purely objective point of view, space is the three-dimensional dense physical world (realm)(solid, liquid, and gaseous)(having size and shape); and time is objectively (apparently) constant.

The perception of time is obviously not a constant, for subjective time varies considerably. But even objectively, time is in reality a variable. Objective time varies according to the polarity and degree of manifestation (as well as in relativistic phenomena). An hour of objective time today is not the same duration as an hour of objective time a hundred years ago. To speak of an event occurring a thousand years in the past is hardly accurate, since objective space-time is neither absolute nor constant.

Many mysteries are hidden within the concept of time and space (and in their equivalency). Modern science has discovered a number of clues, including Einstein's relativity theories and the doctrine of wave-matter duality. With a few minor corrections in interpretation, relativity theory becomes a specific case of a much more generalized law, a cosmic law that demonstrates dimensional continuity. Physicists call this the unified field theory. Modern science is investigating and discovering physical (and etheric) phenomena that are limitations (special cases) of this cosmic law.

The concept of wave-matter duality (equivalence) leads to the realization that time and space is an illusion (a matter of perspective). In classical physics the atom is composed of particles: protons, neutrons, and electrons. But in modern physics, it has been demonstrated that the particle appears to behave as a solid sphere (or point) of matter in one experiment (perspective) and as a wave of energy under another perspective (which relates its properties as a particle). Each elementary (and secondary) particle then, can be envisioned as an energy resonance that may appear as matter or as a wave, depending on how it is viewed. But it cannot appear to be both simultaneously (in any one perspective).

Matter is alive, being crystallized (by degrees) spirit. Matter is energy in a form of limitation. Matter is composed of holes stretched in a cosmic aether (absolute emptiness). Time and space are phenomena associated mostly with the densest of matter, that which is physical. If matter is considered to be a variance of resonant energy, then time and space are variances within the illusion of the physical world. From the lower perspective, the planet Earth appears to be a solid sphere existing at a point in space and at a point in time. But space is an infinity, and time is an eternity. And from the higher perspective the planet (and its life) is an energy resonance distributed through time and space, coexisting in several ways. The past exists as fact, though through an infinite number of perspectives. The future exists as archetypes and probabilities.

Time and space do not exist as realities beyond the physical plane. As the disciple begins to think in terms of consciousness which transcends the limitations and illusions of time and space, then shall higher realities begin to be known and understood. One can hardly learn of the higher dimensions with any real understanding or comprehension until one can look beyond the physical illusions. Space that is expanded to an infinity becomes nonexistent, and time that is expanded to an infinity becomes nonexistent; for eternity is space, and space is life, and life is a unity which transcends all limitation and existence.

A COMMENTARY ON THE ESOTERIC PHILOSOPHY

No. 53 - BETWEEN LIGHT AND DARK

The descent of the soul into a series of physical incarnations is a transition from a world of light (the world of the soul)(atma-buddhi-manas) into a world of darkness (the world of the personality)(physical, emotional, and lower mental). The path of descent is involution, from unconsciousness to self-consciousness. The path of ascent is evolution, from self-consciousness to group consciousness. The ascent of the soul from the lower worlds toward liberation (enlightenment and freedom) is the transition from darkness into the realm of light. The coarse lessons (experience and development) of the lower worlds are learned mostly in the darkness which is the illusion of separation from God, and all that constitutes maya, glamour, and illusion. The finer lessons of the lower worlds are learned as the individual struggles toward the light, seeking understanding and perfection (freedom)(completion).

The darkness (unenlightenment) of the mundane world is, at first, inevitable; for the soul (personality)(mind) in incarnation is blind to the world of light until eyes (symbolic) are developed through which the higher realms can be seen. Any sudden transition from light into darkness (or from darkness into the light) will result in temporary blindness. First the incarnating soul (personality) must learn to see in the dark (self-consciousness). Having learned to see and to function in the lower worlds and having learned the lessons of the three lower worlds, the soul must learn to see again in the light. A task of the aspirant or disciple is to be able to see, to experience, and to express himself in the world that is dark, while continuing his struggle to perfect the ability to walk (see) in the light.

Enlightenment does not come through the negation of darkness. Enlightenment comes as the student recognizes the value and relationship of the darkened world to the world of reality, as the physical, emotional, and mental worlds are conquered, and as the illusion of darkness is transmuted (internally) into a greater reality. As the student makes progress upon the path, the inner light will grow accordingly and begin to irradiate the world (emotional and mental atmosphere) around him. But throughout the incarnation, the spiritual student must live in two worlds (or more accurately, between two worlds, one of light and one of darkness).

As the spiritual student deepens himself further and begins to link up with others upon the path (functioning in group alignment), the combined illumination of the group and the effectiveness of the individual is considerably enhanced. The light radiated by the groups and by the individuals (as well as the networks between groups and links between individuals) does much to clear away (transmute) the atmosphere of glamour and illusion (darkness) that was created partially by an unenlightened humanity (and is somewhat inherent in the building blocks of the lower worlds).

Thus the aspirant and the disciple can not only achieve personal illumination, but can (will)(must) also contribute to the ascension of humanity. Much can be learned (and shared) by the student who is aware of living in two worlds and who recognizes that many degrees (shades) of darkness (perspectives) exist. There are many ways of looking through the fog (darkness). Darkness is ignorance (the unreal)(illusion). The light is wisdom (reality). From the darkness man is led toward the light. From the unreal man is led toward the real. From death (illusion) man is led toward immortality. From the state of separation man is led toward union with God. Between light and dark, humanity evolves through the ascension of consciousness.

A COMMENTARY ON THE ESOTERIC PHILOSOPHY

No. 54 - THE LIMITATION OF LANGUAGE

The ability to accurately and effectively communicate in the lower sense (through language) is a prerequisite for the training required in order to properly communicate in the higher sense (through mental and buddhic telepathy). The normal objective process of communicating between human minds involves the use of language in either verbal or written format. It is advantageous to this process of transmitting and receiving thoughts through the mechanism of words to realize the limitation of language and some of the ways by which communication can be enhanced.

First one can recognize that the objective world and objective mechanisms are all limitations when compared to the trans-mental realms and processes. The energy behind a thought has a higher information content than the thought itself. Normal thinking is a limitation of the concrete mind. The energy of the soul or of soul levels is quite superior to thought, for that energy is of a higher dimension than thought. Whenever an object (energy, thought, process) having a certain number of dimensions is expressed through a mechanism having fewer dimensions, then information is obviously lost. Similarly, the thought behind a word or sentence has a higher information content than the words themselves. Abstract thought is of a higher order (dimensionality) than concrete thought. Concrete thought is of greater dimensionality than objective language.

One can also recognize that the medium of expression is a further limitation. Thoughts transmitted in the form of words (and feeling) are distorted by the aura of the transmitter, the medium itself, and the aura of the receiver. Emotional energies do have an effect on the transmission of thoughts and words. Often the intended message is not equivalent to the received (and interpreted) message. One of the problems in this process is conditioning. The personal experience, environment, culture, heredity, attitudes, habits, and capacities of an individual affect or influence the communication of knowledge or information. Thus perception has a considerable impact on communication.

Furthermore, the language itself limits the thoughts and feelings that can be expressed. Higher thoughts (abstractions) can only be approximately represented in language. What a word or phrase means to one person may mean something different (slightly or entirely) to another. Each word can have many meanings, connotations, and implications. One can often interpret from a statement what one wants to hear rather than what is really said. The translation of words from one language to another often brings connotations or meanings that are not equivalent to the original. Another problem is the determination of the truth (validity) of any statement.

In spite of these inherent problems, one can overcome much of the limitation of language. On purely objective levels, one can study the various languages, expand and enhance one's vocabulary and depth of understanding of the meanings of words, and observe or study the environment and character in which or from which a statement is made. On a somewhat more subjective level the emotions can be calmed; the lower mind can be disciplined; bias and prejudice can be minimized or eliminated; and the intuition can be evoked and utilized to discern the validity and meanings of words (to recognize the thought behind the words, and perhaps even the energy behind the thought). Knowledge is not necessarily an indication of wisdom. Only knowledge accompanied by understanding (love) can yield wisdom. To transmit and receive information as accurately as possible, both verbally and mentally, is to enhance the capacity to experience and understand, and the capacity to transform that experience into wisdom.

A COMMENTARY ON THE ESOTERIC PHILOSOPHY

No. 55 - SYMBOLISM

Due to the inherent limitations of language, mind, and objective experience, the highest of teachings are transmitted through the use of symbolism. Symbolism is a mechanism for transmitting abstract, complex, and multiple truths in a convenient and compact form. It is a means of communicating truths that cannot (or cannot easily) be transmitted in concrete thought or language. Studied meditatively, symbols encourage the powers of concentration, visualization, and correlation. The study of symbols is an exercise in abstract thinking, a discipline that invokes the presence of the higher (abstract) mind and intuition (of the soul). Almost any form of concentrated abstract thinking is an experience that develops the capacity of the mind and soul to work cooperatively (as one) in discerning and grasping the higher truths and greater mysteries. Thus the study of theoretical (mathematical) physics, chemistry, astronomy, and similarly abstract subjects can have quite positive effects in the higher (subjective) life, even though such studies are not entirely practical. It is for this reason that the study of cosmogenesis and mathematical symbolism is encouraged.

The study of symbols is the study of relationships and correspondences, of analogies and correlations. The order of the universe is quite symbolic and progressive. There are esoteric and exoteric relationships between the higher order of cyclic manifestation and the lower order of cyclic evolution (as above, so below). Though the higher truths (having greater dimensionality) cannot be understood in objective terms, the higher truths can be studied through their correspondence and analogy to the objective experience. One might study the objective universe and deduce or infer knowledge about the greater (subjective) universe, but only through the understanding and application of the soul (invoked through symbolism) can the abstractions be realized. There exists no real literal relationships between the higher and lower worlds. God transcendent does not exist in any form comparable to the physical, emotional, or mental form of the human being. God transcendent does, however, exist in an analogous sense in terms of spirit, consciousness, and energy. To make literal comparisons is to make serious and misleading oversimplifications.

Through analogy and correspondence (symbolism) applied free of much prejudice (in thinking), the spiritual student can receive and interpret (perceive) (in a limited sense) energies, guidance, and understanding leading to inspiration and illumination. Most esoteric symbols hold (hide)(conceal)(reveal) several layers of meaning, including some trivial (obvious)(concrete)(practical) teachings. Symbols may be in the form of figures, numbers, letters, words, or combinations thereof. They may be quite simple in appearance or quite complex and intricate (veiling a greater simplicity). The higher degrees of complexity in the esoteric teachings are often applied through symbols of rather simple form. Complexity ultimately gives way to simplicity (unification). Some of the most profound teachings are transmitted in only a few potent words.

The effective study of symbols requires considerable versatility in objective experience, thinking, memory, and vocabulary. It also calls for consciousness, freedom from bias and attachment, and freedom from habit and anticipation. The spiritual student must learn as much as he can in the lower world so that the mind can draw upon that foundation as it seeks to respond to the higher symbols and teachings and translate the abstract into the concrete thought. Both simplicity and complexity in symbolic teaching, abstraction, and concretion yield knowledge and understanding that couple with (interior) experience to produce wisdom and final liberation (perfection).

In the analogy of the atomic sphere, a correspondence or relationship is implied between lesser and greater lives, a relationship that demonstrates unity, continuity, and purpose. An atom is a spheroidal force field, an atomic sphere of consciousness. Each human being (life), each plane of consciousness, each of the Seven Rays, each planet, and each system can be regarded or interpreted symbolically as a rotating (and evolving) atomic sphere of some polarization, orientation, and quality. Each atom can be characterized by certain elements of vibration, color, sound, and light. Each atomic life involves action and reaction (of positive and negative aspects (forces)), relationships and interactions, and a contribution to a greater life.

Each atomic sphere has a positive (male) nucleus or central life and a negative (female) spheroidal form. The limit of the force field is the ring-pass-not. Each atom can be differentiated. Each atom exhibits discrimination. Each is responsive to both internal and external stimulation. In the first stage of development, the atom is internally active (not on the path). In the second stage of development, it is interactive (on the path). In the third stage, the atomic sphere is radioactive (perfected)(on its level). Each atom has the ability to grow (increase vibration), to evolve (expand the ring-pass-not), and to achieve perfection (liberation) by becoming radioactive and transferring its essence to the greater life (radiating beyond the ring-pass-not).

The process of transmutation involves a succession of intrinsic reconfigurations in which the polarity of the atomic life reverses itself onto a higher level (which is still a matter of perspective)(the turning of focus, inside out). The atom (positive) becomes an electron (negative) to a greater atom (life). Each atomic sphere, whether it be microscopic, human, planetary, or macrocosmic, may be viewed as positive or negative (in polarity) depending on whether it is viewed up or down the spiral circuit (of evolution), and depending on the degree of development and relationship to each level of manifestation. The atomic sphere is highly dependent on polarity for its configuration.

As each atom finds its place within a group, its immediate purpose becomes apparent. The goal of each atomic life is its ultimate abstraction and synthesis. A man's atomic sphere is his causal body. As this vehicle of the soul is perfected (completed) through experience and expression, the human life becomes radioactive and the adept leaves (graduates from) the human (fourth) kingdom and enters the fifth kingdom. Similarly, at the end of a major solar cycle (or incarnation) the solar system (a cosmic atom) will radiate beyond its ring-pass-not and expend itself. This final process involves both the transmutation of one element to a higher level and the combination (absorption) of positive and negative lifewaves within the greater life.

Though the atomic processes on each level of manifestation vary in their details, they are all subject to the general rules of spherical development. Those rules include involution, karmic adjustment, evolution, integration, alignment, transmutation, and synthesis. The vertical unity of all life can be seen in the almost infinite succession of transformations. The continuity of all levels of life is seen in the one progressive path from the microcosm to the macrocosm (and on to the next microcosm). The purpose of each vertical element is seen in the interactions and relationships between levels. Within the conceptual atomic sphere (and its experience) is hidden the mystery of electrical and magnetic phenomena, the lines of force that bind together all aspects of differentiated cosmic life into a singular coherent whole (oneness).

The nature of the manifestation (the coming into being) of the universe is quite simple (perfect) in concept, but quite complex when regarded in its totality. The story of manifestation begins with the Absolute (or Absolute Being), the boundless and unmanifested entity of which the universe is only the reflection thereof. Within that boundless and unquestionable essence is the result of earlier manifestation. From the Absolute, at the very dawn of each great cycle of manifestation, proceeds the Supreme Being (a differentiated being), the architect of the universe, manifesting as a supreme trinity. Within that being is the essence of a host of lesser lives on many levels, the matrices of further manifestation based on earlier experience and development. Manifestation proceeds along two simultaneous lines of force, that of life and that of form (matter), together producing consciousness.

The universal root-substance is set into vibration (motion) and the various planes of consciousness come into existence (in a septenary fashion) as manifestation proceeds. Each major cycle (for form as well as for life) consists of differentiation (involution)(multiplicity), balance (karmic adjustment)(experience), synthesis (integration)(evolution)(unification), and obscuration (liberation)(abstraction)(perfection)(completion). At the fullest extent of manifestation, matter (spirit) exists in differentiated form on seven great cosmic planes of consciousness. Each plane of human consciousness (physical, emotional, and mental) is only one of seven sub-planes within the lowest cosmic plane. Each major level of differentiated matter is controlled (invoked)(created)(evoked) by the corresponding major level of differentiated life.

The differentiation of life proceeds from the Trinity (the three rays of aspect) to the septenate (the Seven Rays), each being further differentiated by threes and sevens. The Supreme Being exists first as a triplicity and then as a septenate of supreme logoi. A Supreme Logos expresses itself through a trinity and a septenate of universal logoi. A Universal Logos differentiates itself into a triplicity and seven cosmic logoi (seven great centers of being). Each of the cosmic logoi is a constellation of forces. Each Cosmic Logos lives through seven solar logoi, using seven solar systems as its vehicle. The Solar Logos lives through seven planetary logoi (the seven spirits before the throne), using seven planetary schemes as its vehicle. A Planetary Logos uses seven planetary chains as its vehicle. Similarly, a man (human monad) lives through seven principles and seven psychic centers.

The duration of the existence of a Solar Logos is three successive incarnations (solar systems). The duration for a Planetary Logos is one solar incarnation. Similarly, the duration of the human monad is one planetary scheme. Each solar incarnation is a Mahamanvantara (one-hundred years of Brahma). Each of the seven planetary schemes consists of seven chains (seven days of creation). During each chain, lifewaves within the planetary life unfold through seven rounds or revolutions about seven globes (planetary vehicles).

Each greater and lesser cycle of manifestation constitutes a day of activity and a night of rest and assimilation. There are universal days and nights, cosmic days and nights, solar days and nights, etc. The seven days of creation are the seven chains of the Earth planetary scheme (of which the present Earth chain is the fourth day of creation). Throughout the cosmos, the cycles within cycles go on and on, as the breath of life is alternately sent forth and recalled. The entire structure of manifestation (from logoi levels through the various schemes, chains, rounds, and globes)(for each monadic impulse) is a single thread of life.

A COMMENTARY ON THE ESOTERIC PHILOSOPHY

No. 58 - ATTITUDE AND PERSPECTIVE

Two of the keywords associated with the challenge of life and the challenge of the spiritual path are attitude and perspective. The attitude or disposition of the aspirant and disciple contributes to the measure of success (the quality and intensity of the lessons learned) in facing the tests, trials, pressures, and crises of life on the path. If the student seeks understanding in and through all events and circumstances, and if the student faces each situation with a positive disposition, then the student is much more likely to learn and to understand the lessons offered in the experience and to survive the challenge with strength, encouragement, and a minimum of discomfort. Thus the spiritual progression of the student will be more efficient.

A person is what he thinks. The quality of a person's thinking predominantly determines the spiritual quality of the objective life. If the student enters an experience with the expectation of pain, discomfort, or failure; then he is quite likely to evoke that which he expects simply by virtue of his thoughts or fears. If the student enters an experience with idealistic expectations, then he may very well be blind to the lessons available and intended for him. But if the student enters with a realistic and positive attitude, knowing well that the inner self is equal to the challenge and that the challenge offers individual growth, then the student is more likely to achieve success and further enlightenment. The reasonable expectation of learning from all things and from all events is one of the healthy attitudes looked for in the aspirant.

The relative success of each experience rests not only in the attitudes of the student, but also in the versatility and adaptability of the student's perspective. A proper disposition will encourage learning, but it is the perspective that often determines the quality and depth of that learning. Truth can be found in all things, but truth is not absolute. A single, well-defined and narrow perspective can only encourage partial understanding. Limited perception leads to wrong or incomplete conclusions. The spiritual student needs to be able to see things in many ways, with an open mind and an open heart uncluttered by bias, prejudice, or opinion. The student must remain flexible in his thinking and in his entire approach to life on the path.

An object or event or concept can be viewed objectively and subjectively; physically, emotionally, and mentally; with the mind (individually) and with the soul (collectively); through the scientific, religious, philosophical, artistic, social, and cultural perspectives; from the microcosm and from the macrocosm; from the cause and from the effect; with interest or with disinterest; from the middle or from either extreme; from a discrete perspective or from a continuum of perspectives; inclusively or exclusively; and from one perspective at a time or from a simultaneous superposition of perspectives. There is no real limit to the number of ways that truth may be perceived, for there are more ways than there are human beings, and many differentials within each dimension. The student of wisdom looks at all things as inclusively as possible, because he realizes the dangers and limitations of narrow-mindedness and exclusivity.

The mind and the soul (individually or collectively) invoke (evoke) the experience and circumstances to be faced in any lifetime. Those circumstances may be faced unconsciously (without real merit) or consciously (with merit and understanding). With healthy attitudes and broad visions, understanding replaces mystery and ignorance. The proper attitudes (disposition) and the broad perspectives of the spiritual student can meet the challenges of life and enable the soul (the thinker) to achieve the optimum experience and expression.

A COMMENTARY ON THE ESOTERIC PHILOSOPHY

No. 59 - HEREDITY AND ENVIRONMENT

There are two interrelated factors which the evolving spiritual student might well take into consideration during the study of self. These two factors are heredity and environment, two conditioning factors which are the sum-total of the forces evoked by the soul for utilization during the early years of any particular incarnation. Together these two factors set the stage (foundation) for the incarnation and provide the initial framework of the personality.

Hereditary factors include the qualities and potentialities genetically transmitted from parent to offspring (factors inherent in the physical, emotional, and mental atoms and molecules of the parents), as well as the individual's characteristics, conscience, experience, and qualities contained in the permanent atoms (which are not related to those of the parents). The permanent atoms of the soul are the matrices (energy patterns) from which the mind, the emotions, and the physical body are created (or recreated). Within the genetic factors (and the individual's permanent atoms) is contained the history of the human form (racial form) and the history of the consciousness of the individual. These histories include the lessons of experience and the positive qualities earned (and those that are unfinished), both of the race and of the reincarnating soul.

The soul chooses its physical plane parents according to karma, according to the quality of parents available (and the atoms thereof), the quality earned by the soul, and the opportunities available to fulfill various human relationships. The resultant personality (exclusive of external forces) will then inherit characteristics from the physical plane parents, modified by or superimposed with those of the individuality. Hereditary characteristics may come from the family and racial history of the form-life, as well as from the experience of the indwelling life, from past incarnations and consciousness that may or may not be related in some way to the present family or experience.

In addition to the inherited characteristics there are environmental factors to be considered. The soul not only (normally) chooses the parents, but it also chooses the time and circumstances of birth. The astrological and environmental forces present at the time of birth form a set of conditioning factors earned by the soul (which includes the karma to be worked out in the present lifetime). Environmental factors include the physical, emotional, mental, social, cultural, racial, and national atmosphere at birth and during the early years of the incarnation. These particular factors provide much of the opportunity of the soul.

These hereditary and environmental factors are considered by the soul and must (for the disciple) also be consciously considered by the brain-mind-soul (the soul working through a mind that has achieved brain-consciousness)(the mind is mental; the brain is purely a physical instrument). The evolving individual studies himself to determine where he is, where he came from, what he is, why he is what he is, and where he is going. In understanding one's inheritance and environment in both the positive and negative aspects (strengths and weaknesses), the mind-soul is better able to direct its forces to achieve the purposes of incarnation (experience and expression). The consciously enlightened mind-soul can then take greater responsibility for its actions and reactions in the objective and subjective worlds, transforming weaknesses into strengths and achieving freedom from the limitations of environment and external forces (astrological and otherwise), as well as to overcome inherited weaknesses. The soul then consciously controls its environment and activities in the optimum (constructive) mode and manner. To know oneself is to unlock many internal mysteries and to take a major step forward along the path of realization.

A COMMENTARY ON THE ESOTERIC PHILOSOPHY

No. 60 - THE DHARMA OF THE DISCIPLE

Dharma is a Sanskrit word that implies (but is not limited to) duty. The dharma of the disciple includes many interrelated tasks: identification, purification, alignment, responsibility, awareness, purpose, and service. For the disciple, identification is a conscious process of identifying oneself with the soul and with humanity. The average person identifies himself with the body or with the mind, with his individualistic lower self and with his race or country. The aspirant and the disciple must develop an identification with the higher self and with a higher unity than any objective element or group. The disciple can then know with greater reality what he is and where he is.

Purification is a continuous process for aspirant and disciple alike. Always there exists the need for further refinement of the lower self (the physical, emotional, and mental instruments) to be attained while on the path of ascent. The early probationary stages deal with the coarse, more obvious needs for the purification and transmutation of weaknesses and limitations. But throughout discipleship this process continues on successively higher levels as well as during each recapitulation of earlier development. Purification also implies discipline and the process of self-analysis.

Alignment is a process which follows the integration of the lower self (personality). When the personality has been integrated and is functioning as a coherent unity with the mind in control, then the mind (and personality) needs to be aligned with the soul, so that the higher self might fully guide and direct the activities and experiences of its incarnation. Alignment requires the regular daily, consistent practice of meditation. Meditation brings the cooperative lower self to respond to the rhythm of the soul and to the spiritual intuition, which consequently contribute further to the spiritual deepening.

Another aspect of dharma is a sense of responsibility, both exoterically and esoterically. In the exoteric world there are a number of responsibilities to be fulfilled (as applicable): to one's spouse, children, family, profession, and to other group relationships. In the esoteric realm there are even greater responsibilities: to the soul and its incarnation, to the esoteric groups on the plane of the soul, to humanity, and to the Hierarchy. Neither the mundane nor the spiritual responsibilities should be used as an excuse to neglect the other. The disciple should well be able to live both lives successfully and without neglect. Awareness is a utilization of consciousness, a responsibility of the student to be aware of both the external and internal worlds, to be aware of the mind and the soul, to be aware of the esoteric group, and to be aware of the plan that is to be worked out. Awareness is also a continual process, a process of observation, retrospection, study, practice, and realization. The disciple must continue these functions, ever expanding the awareness of reality (truth).

Purpose is an inherent quality of manifestation. With experience, knowledge, discipline, realization, and aspiration, the disciple becomes aware of his relationship to the purpose of humanity; he knows why he is here, what he is doing, and what he should be doing. And then he adjusts his life accordingly. Realization of purpose leads directly to service. Service is the life's work of the disciple, a natural response to the energy of the soul. The disciple must recognize his talents and his limitations and weaknesses. He must recognize talents to be developed (in response to needs and the work to be performed), the plan itself (or portion thereof), the immediate work or needs before him, and the opportunities for service. With intuitive analysis, the disciple can then contribute further to the welfare of mankind and to the progress of that greater group.