



# THE UPPER TRIAD

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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. 61 - DETACHMENT

The only orthodox definition of detachment that seems appropriate for the spiritual student is freedom from bias or prejudice. Certainly detachment in the spiritual aspirant or disciple should not suggest indifference or separation from worldly concerns; but rather, it should imply freedom from the limitations of physical, emotional, and mental attachments. Thus, detachment is actually the art of constructive freedom.

For many in this world, attachment to physical things and emotional pleasures is a serious limitation in consciousness. To enjoy things and experiences is one thing; to be attached to them is quite another and more serious matter. The aspirant need not deny himself worldly possessions, provided that he is not enslaved by them and provided that they are reasonable. To live in luxury and to live in the world of emotional phenomena are indications of enslavement by that which is physical or emotional. Money, materials, and other things (energies) may pass through the hands of the disciple, but the disciple does not possess that which he is given custody of or responsibility for. He simply utilizes his resources as usefully and as effectively as he can.

The process of denial is normally a process of overcoming the superficial needs and dependence upon illusionary or glamorous things. When these limitations are conquered, the student stands ready to apply his resources for constructive spiritual purposes, with reasonableness, moderation, and detachment. There is no excuse for the serious spiritual student to live in luxury or to appear to. Moderation implies a measure of detachment and selflessness, a concern for others rather than a concern for self-interests.

Detachment is a measure of freedom, but it is also an indication of strength and stability. The student who has properly developed the art of constructive detachment is the student who is relatively strong and stable, a student who can be depended upon to contribute unselfishly to the work that is before him to do. A student who is attached to earthly things and phenomena is a student who simply cannot be trusted with the work of discipleship. The student who has cultivated the proper quality of detachment is neither indifferent to the concerns of men nor is he cold toward others; he is interested in and concerned about the welfare of humanity; he is warm and friendly, yet mature (unmoved by emotional or intellectual appeals). His actions and decisions are based on a set of spiritual values. He is strong and he is free to do that which is right, not necessarily that which the illusionary world expects.

The reasonably detached student remains steady through the struggles and the conflicts of life; he is not deterred by circumstances or overwhelmed by worldly events. Being relatively free from attachment (glamour and illusion), he can see somewhat clearly through the tides of life, through the misleading clouds of worldly existence. The truly detached aspirant or disciple is indeed free from bias and prejudice, in thinking and feeling and action. Such a spiritual student is not enslaved by opinions; he has achieved a freedom equivalent to usefulness. And yet, simultaneously, he is ever true to his exoteric (earthly) responsibilities as well as he is true to the soul that he is.

The art of detachment is a progressive art based upon self-analysis and awareness. The aspirant must progressively determine his attachments and free himself from them. He must find the proper balance between the personal and the impersonal. He must continue to improve the values by which he lives in this lower world. And as the aspirant grows and deepens himself, he becomes the disciple, detached and dependable and free to serve.

## A COMMENTARY ON THE ESOTERIC PHILOSOPHY

### No. 62 - INCLUSIVENESS

Much has been said and written concerning the essential unity of all life and all things, and the overshadowing oneness of God. Knowing or believing in such unity may be sufficient for the aspirant, but the disciple is expected to embody that unity and to apply it constructively in his thinking and feeling. The disciple is even expected to project himself in an inclusive manner, in all situations and circumstances that may be faced.

The unity of all life within one God is very real and quite obvious to anyone who is functioning on the higher levels of human consciousness. On the lower levels, the underlying unity is not so apparent. It is quite easy for the human mind (complicated and distracted by existence in a physical-emotional body) to perceive separateness from God and separateness from other human beings. In fact, it is the lower (concrete) mind that is the seat of human personality and exclusiveness. The higher mind is linked to the real individuality (the soul) which recognizes its own self as an extension of the one life (inclusively), and it is the higher mind that realizes the inherent illusion of separated existence.

It is separateness that is the great sin and heresy of human experience, not individuality. Most human beings in incarnation unconsciously demonstrate their separation from others due to their attachment to physical (material) and emotional (phenomenal) things. Even the aspirant generally separates himself from the masses. The sin (glamour) of exclusiveness can even be found well along the spiritual path; but ultimately, as the aspirant nears discipleship, the superficial (exclusive) love of humanity is transmuted into the greater (inclusive) love of humanity and of all life.

Though the disciple must live within the masses, he should not (must not) become attached or vulnerable to the glammers and illusions of the masses. Remaining detached, and projecting himself as one with God and humanity, the disciple should feel and think inclusively, yet function simultaneously and constructively as an individual within the sea of humanity. The leaders and spiritual pioneers of the human lifewave are ever en rapport with the masses, identifying themselves with the one life that pervades all. The classification or separation of humanity into distinct individuals and groups of individuals may be a useful instrument of learning and clarification, as long as it remains academic. In the practical (operational) sense, however, such a separation is usually a serious limitation.

The greater consciousness is increasingly more inclusive than the lesser human consciousness. A difficulty of the aspirant with respect to higher consciousness is for the aspirant to think and feel the inclusiveness of the soul within the greater soul which is the human evolutionary lifewave. The critical mind (which may be as often a hindrance as a helpful instrument) must be purged of its separative tendencies and disciplined to constantly consider the continuity of life throughout the human kingdom and the ascending evolutionary spiral.

Overshadowing subjective similarities must displace the superficial objective differences that are so often the rule of thinking and unconscious awareness. That which appears so different, foreign, or alien must be recognized in a more inclusive (greater) light. Bias and prejudice are only extreme forms of exclusiveness and separateness. To think and to feel inclusively toward all peoples and all lifeforms is to embody the universal harmony and continuity (oneness) of all life. The disciple who projects himself (and his group) inclusively is the disciple who has the greater impact upon the evolving humanity. A life of example is then enhanced through the power of inclusiveness.

The Hindu scriptural trinity consists of the Upanishads, the Brahma Sutras, and the Bhagavad Gita. The Upanishads are considered to be the cream of the Vedas, as the Vedas are the source of Hindu scripture. The Brahma Sutras are an elucidation of the Vedanta philosophy through maxims, while the Bhagavad Gita contains the essence of the Upanishads and is contained within the Mahabharata. The Mahabharata is a great epic of eighteen books and might be considered as a fifth Veda, while the Bhagavad Gita may be considered as the condensation of the Mahabharata into understandable philosophy.

As one of the eighteen books of the Mahabharata, the Bhagavad Gita consists of eighteen chapters, each of which constitutes a system of yoga. The eighteen perspectives are interrelated and divided into three major groups. The first six chapters deal with life (power), existence (sat), karma yoga (the path of right activity), the soul and its potential, limitations, and perfection. The second six chapters deal with love (consciousness), spiritual happiness (ananda), bhakti yoga (the path of devotion), God, and reality. The final six chapters deal with light, knowledge (cit), understanding, jnana yoga (the path of philosophical discrimination), and the relationship between God and man.

The Bhagavad Gita is santana dharma, spiritual laws applied to life and a clarification of principles utilizing a variety of methods. It is the story of yoga and the nature of the soul. It is an allegorical, symbolic treatise dealing with the becoming and being, with the theory and practice of Vedanta. The Bhagavad Gita is an orthodox Hindu scripture as well as a metaphysical discourse. It was written in metaphysical Sanskrit and has been translated into poetic English, ordinary English, and transliterated English. Though the full English translation is helpful, a translation which mixes English and Sanskrit (with English implications) seems most helpful to the Western student. The power of Sanskrit words to enlighten and to penetrate the depths of consciousness is diminished by the use of English partial-equivalents.

The Song Celestial (Bhagavad Gita) is, in the literal reading, a profound dialogue between the prince Arjuna and his charioteer Krishna, about to enter the battlefield. A literal reading can be greatly misunderstood, for the essence of the treatise has naught to do with physical human warfare or bloodshed; but rather, has to do with the spiritual struggle of the human soul. The allegorical warfare implies the struggle between right and wrong, between wisdom and ignorance, between the self (soul) and the not-self (personality); the symbolic, inner struggle in consciousness and self-discipline; and the struggle between truth (reality) and the glammers (illusions) of objectivity which must be overcome in the battle for eternal life.

The dialogue of Arjuna and Krishna symbolizes a communion of man (Arjuna) and the God-Christ within man (Krishna). Arjuna is the aspirant seeking to become the disciple. Arjuna represents both the individual and humanity standing at the threshold of the spiritual path. The result of this communion is guidance in dharma (duty), the truth within. The wheels of the chariot are right effort; the driver is truth; and the destination is perfection. The experience urges man to wake up, to achieve awareness, to establish himself in the soul, to recognize the nobility of the soul, and to find the unity and coherence of man and God. The charioteer Krishna is an incarnation of God, and lives in the heart (soul) of man. Through the experience is achieved self-realization and equilibrium. Pleasure is superceded by that which is good. And Arjuna the aspirant becomes the world disciple.

## A COMMENTARY ON THE ESOTERIC PHILOSOPHY

### No. 64 - SPIRITUAL MASTERS (1)

A spiritual master is one who has successfully completed the human evolutionary experience and who has passed beyond the need to reincarnate for further human experience. Having completed their human evolution, most of the spiritual masters do not return to physical incarnation, nor even to work with humanity on astral or mental levels, but pass on into a higher (non-human) evolutionary pattern. But some of the masters are permitted to remain within touch of the human experience in order to properly guide and encourage humanity onward and upward, or in order to work with the various lifewaves or energy patterns pertinent to this planetary scheme.

Each of the masters began his ascent from the midst of humanity, having consciously chosen the difficult (spiritual) path of accelerated evolution. Having attained the heights of human evolution, he is devoid of the weaknesses of the ordinary person. Human limitations are no longer present. He is free from self-centered reactions, and from all of the unbecoming human emotions and mental patterns. Personal pain and suffering do not enter into his consciousness, for he has achieved the quality and consciousness of compassionate (impersonal) existence. People mistakenly ascribe to the masters all of their own earthly qualities, but the masters have evolved beyond such mundane consideration.

The enlightened mind of the great soul (spiritual master) penetrates behind the veils which hide the basic truth and underlying mystery. The master lives in a state of revelation, but even so, his state of perfection is not a static condition, for there are a number of subsequent evolutionary paths that can be taken. The spiritual master has synthesized within himself all of the noble (spiritual) attainments to which humanity aspires, and has evolved far beyond the consciousness of ordinary man, almost as the human soul is evolved beyond the animal. In the spiritual master, love and intelligence are perfectly developed. The master lives in a state of superconsciousness, of unconditioned bliss and wisdom; a state virtually impossible to describe.

The spiritual master possesses knowledge of nature and its laws not yet disclosed to humanity. Consequently, the master is able to control natural forces in what would appear to be a miraculous manner. Yet the powers of the spiritual master are wielded only for the benefit of evolving lives. The masters do not perform demonstrations of their powers, nor do they reveal themselves to the uninitiated. The masters work through their disciples, drawing attention away from themselves. Not all masters possess physical bodies, and not all work in relation to humanity. Their object is the working out of divine purpose, as they are distributing agents of spiritual energy. They further the planetary evolution by energizing every field of constructive human endeavor. From behind the scenes they inspire, guide, and direct the entire evolution of humanity, yet not in such a way as to violate free will.

Much of the work of the spiritual masters in connection with their disciples is done through the science of telepathic impression. The theme of such impression is ever impersonal, concerning the hierarchial plan, group work, and relationships. This bringing together of the master's consciousness with that of the disciple is the way of approach, and for this it is completely unnecessary to have physical plane contact. The seeking of the masters lies within the realm of illusion and personal vanity. The spiritual student must first seek the master within (the soul) and achieve self-mastery; then the student can be admitted into the fellowship of the masters without any of the glamour and illusion that is so prevalent on personality levels.

## A COMMENTARY ON THE ESOTERIC PHILOSOPHY

### No. 65 - MATHEMATICAL SYMBOLISM

The purpose of mathematical symbolism is, in part, to encode (obscure)(safe-guard) knowledge and to recover such encoded knowledge, both of human and cosmic sources; to infer cosmic and transcendental knowledge from the unfolding science of mathematics itself; and to train the higher (abstract) and lower (concrete) minds to work cooperatively, bringing the soul energies (intuition) down to the brain-conscious levels. The scope of the subject of mathematical symbolism is vast, from the simplicities of integer arithmetic, caballistic reduction, and letter-number correspondences to the complexities of number systems, theorems, operations, dimensions, cumulative systems, and the higher mathematics.

One of the more common methods used to encode and recover knowledge is through letter-number correspondences and reduction operations. Some human languages were designed and based upon various mathematical systems. For other languages, mathematical systems were invented or adapted for symbolic use. Each alphabet of each language has one or more systems of assigning a number to each letter. Words and sentences are then constructed encoding the desired information in the values of the various letters and combinations. Much of the Old Testament has been encoded in this fashion using Hebrew symbolism, and much of the New Testament has likewise been encoded using Greek symbolism. In order to decode or recover the encoded information, one must somehow determine the proper alphabet and system of assigned numbers to letters, the base of the number system, the required mathematical operations or reduction techniques, and the significance of the recovered information.

The simplest of letter-number systems is the assignment of simple integers, in order, to the letters of the particular alphabet; or the assignment of the integers 1 through 10 (in a decimal system), then by tens through 100, and by hundreds through 1000. Complexities arise from more obscure systems of assigning correspondences and by esoteric letters missing from the orthodox alphabet. And to be properly valid, the mathematics must be performed on the original language. Though the decimal system prevails in the mundane world, other number systems (bases) are more significant esoterically. The simplest of reduction methods is the ordinary caballistic reduction, in which the values of letters are summed in a word, and the resultant digits summed and reduced progressively to the simplest integer. At each stage in this process, information may be encoded. Simple reduction methods also include multiplication and summation, exponentiation and summation, and other operations and combinations.

Each number and its factors contain symbolic information according to various methods and systems. Cosmically, the integer value of each major and minor cycle implies various qualities associated with the forces or energies of the cycles. Each lifewave has assigned numbers and cyclic correspondences relating to the trinity, the seven rays, and the twelve signs of the ecliptic (zodiac). The mathematical symbolism of the seven rays and the diversities of cosmogenesis is quite an involved system in itself. Much information can be discerned from the numerological correspondences of the evolutionary scheme.

In deducing information from the mathematical correspondences, one must first ascertain whether the derived number is arbitrary or significant. A derived number is only significant and of value if the number was first encoded with information. Without some prior knowledge and preparation, much time can be expended without drawing meaningful conclusions by working with arbitrary consequences. The experience and exercise of mathematical symbolism is (in reasonableness) at least an abstract exercise of some value.

## A COMMENTARY ON THE ESOTERIC PHILOSOPHY

### No. 66 - THE GLAMOUR OF THE PATH

One of the more difficult problems of the spiritual path is the glamour of the path itself. Many students on the path (with some level of commitment) are afflicted with the glamour of the path who would otherwise be dependable and useful. Though a great many more aspirants are limited by earthly and phenomenal (psychic) glammers, there are those who are aware of the path but are quite absorbed by the glamour of the path.

The glamour of the path consists of the astral (emotional) and mental residual energies of personality-attachment to various aspects of the path. These include the glamour of the masters (of human evolution) and the Hierarchy, and of 'personal' contact with the masters; the glamour of the special or chosen group or individual; the glamour of service; and the glamour of the various personalities.

But these glammers are essentially ego-centered and distract the student from achieving illumination, soul-contact, and useful expression. The masters have no glamour and no personal attachments. Actual contact with the masters comes only through consistent soul-consciousness, and is quite impersonal and normally subjective and generalized. This subjective relationship comes when the student has proven himself to be relatively selfless, stable, dependable, and useful. Such a student has practically mastered his mind and emotions and is relatively immune from the ordinary glammers and the glamour of the path.

The chosen group does not exist. Likewise there is no one special path to enlightenment. No group or individual in incarnation is especially important, for all mature spiritual organizations, groups, and individuals are utilized impersonally according to their talents and capabilities for good. Each intelligent aspirant and disciple contributes in the one work. All paths to God and enlightenment are aspects of the one path. Those who feel themselves or their work (or their group) to be especially important are separating themselves from the (real) spiritual work to be performed. Such glamour breeds vanity and self-deception. Those students who have touched their own souls through the meditative life are those who can begin to lose themselves (lower selves) in the one soul and begin to see through the dark clouds of glamour. Every soul is important; yet no particular soul is especially important. The souls of men are one, and in that greater unity is so much greater relevance.

It is helpful to know of the existence of the masters and of the existence of a greater plan for human evolution, as this offers encouragement for the aspirant to deepen himself spiritually and to cooperate with intelligent purpose. The useful worker is more concerned with the work to be done (living the spiritual life) and how to best do it than with useless personality reactions to the various glammers. The work comes first; personal aspects are subordinated and are ultimately eliminated. Service to humanity is performed naturally and consequently as a result of self-deepening. There are no rewards or recognitions sought by the disciple. The quiet joy that comes with doing that which is right to do is a sufficient reward for the discipline and dedication required.

It is not that particular and various glammers are dangerous in themselves (as stumbling blocks or impediments); it is, rather, that these glammers create and sustain an atmosphere that distracts and burdens the spiritual student (as inertia). The real problem of glamour is this absorbing atmosphere that can render the aspirant relatively (spiritually) impotent. The student on the path must free himself from these limitations, ever concerning himself with the living of the spiritual path.

## A COMMENTARY ON THE ESOTERIC PHILOSOPHY

### No. 67 - THE OLD TESTAMENT

The Old Testament is a collection of symbolic scriptures canonized into three parts. The first part is called the Torah (the Law)(the Pentateuch), and contains the five books of Moses: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. The second part is called the Nebim (the Prophets), and contains the books of the former prophets: Joshua, Judges, Samuel, and Kings; and the books of the latter prophets: Isaiah, Jeremiah, Ezekiel, and the Twelve (minor prophets). The third part is called the Kethubim (the Writings), and contains the poetical books: Psalms, Proverbs, and Job; the five scrolls: Ruth, the Song of Solomon, Ecclesiastes, Lamentations, and Esther; a prophecy, Daniel; and a history in three sections: Ezra, Nehemiah, and Chronicles.

The books of the Old Testament were written in various dialects of the Hebrew and Aramaic languages by a number of different authors and at various times spanning at least a millennium. This inhomogeneous mixture of authors, times, and variations in language contains fragments of the original literature which range from pure fictional writings to semi-historical legends. Many of the original manuscripts (now lost to exoteric investigation) were written without vowels and some were even written without separating the letters into words.

Considerable variations in meaning can arise depending upon where and how the vowels are inserted and how the words are separated. In evolving a standardized Hebrew text, scribes have unconsciously (and some deliberately) altered manuscripts, so that not all words or phrases may contain the original symbolic undertones. Many Hebrew words are ambiguous and may be alternately translated into a number of different English words, each having a distinct but different meaning. Another complication in translation is that persons of earlier centuries did not think or speak as persons do today. Even the contemporary view of history can be quite wrong and misleading due to substantial changes in mental and cultural patterns.

The authors of the Old Testament writings include disciples who were well-trained and well-versed in the sacred symbolic language and the ancient mysteries, as well as those who were not. Some of the scribes who have assisted in the work of translation and standardization were also well-trained, but most were not. Thus the resultant Hebrew text today contains both inspired and uninspired works, symbolic teachings mixed with those which are not symbolic, and relatively complete works as well as fragmentary and rewritten works. In spite of these problems, the Hebrew Old Testament (and to a certain extent, the English translations) still contain a great deal of symbolic teaching on several levels. With the keys to the Hebrew language, and with the keys to the sacred symbolic language of allegory and correspondence, much that is otherwise hidden can be found. The literal and supposedly historical reading should be taken lightly, for the passages of literal value are relatively few. The symbolic and intuitive reading will reveal the places and degrees of symbolic wisdom to be found.

Like the words of all scriptures, the words of the Old Testament are the vestments of wisdom and should not be confused with the wisdom which is contained within them. Much that is contained within the scriptures is the message of enlightened authors to others of comparable illumination. Very little of the teaching was actually intended for the unenlightened, yet persons of various degrees of consciousness can find some teaching of value in the Old Testament. The grand scheme of cyclic evolution and purpose is outlined and the steps leading to the path of spiritual values and expanded consciousness are given for those who would apply the right effort and the right motive.

A COMMENTARY ON THE ESOTERIC PHILOSOPHY

No. 68 - ARJUNA VISHADA YOGA

The first chapter of the Bhagavad Gita is entitled Arjuna Vishada Yoga, the despondency (grief)(distress)(gloom) of Arjuna. In the literal reading, Arjuna surveys the battlefield where the two opposing armies prepare to meet in fratricidal war. Arjuna has friends and relatives in both armies, and though he has prepared himself for battle, he finds himself unable to enter the fighting. He resigns himself to confusion, gloom, and distress. He appeals to his charioteer (Krishna) for guidance.

In a symbolic reading, Arjuna is the spiritual aspirant (the personality) who has prepared himself for the spiritual path, but on the threshold of the path he finds himself experiencing the dark night of the soul. The hero Arjuna is the integrated lower mind that balks at the call to battle (the suggestion of the soul for a surrender of the lower self to the higher). The torment of Arjuna is the intense battle between a strong mind and the overshadowing soul. As the focus of the waking-consciousness, Arjuna can see himself on both sides of the struggle, identifying with the good elements as well as the weaker ones (enemies). The mind values its independence, but the spiritual path demands that the proud mind be absorbed by and subjected to the (greater) soul.

Arjuna suffers indecision and weakness, for he is still human and the overwhelming crisis has turned his enthusiasm into distress. This crisis on the battleground of life, leading finally and ultimately to a state of humility, is a preparation for progress on the path. The spiritual path requires a quiet but active humble state, and in the humble state the lower self (the integrated personality) surrenders and turns to the soul (Krishna) for encouragement. Without such courage and without true humility, the student cannot achieve self-acceptance and cannot face the resultant truth (about oneself).

Desperate and passive resignation bears no fruit. But sincere positive surrender of self is a stepping-stone to illumination. Time and time again the disciple and the aspirant must return to the humble state for renewal and rededication. Depression must be avoided for it is a negative (emotional) form of humility. What is needed is the positive (mentally polarized) humility wherein the mind retains control over the emotions and is thus able to respond to the soul.

Chapter One is the setting, the prelude, preparation, and invocation for illumination, encouragement, and progress. Throughout the epic poem, each proper name denotes certain qualities (strengths or weaknesses). Arjuna (lower self) and Krishna (higher self) are thus addressed by many different names. For example, in the first chapter Krishna is addressed as Krishikesa (being the master of the lower self or personality) and as Achyuta (one who is indeviated from dharma). The subtleties of proper names in scripture bear study. The student should also discern between the purely social teachings (which are dated or cultural) and the spiritual teachings (which are relatively timeless).

Chapter One also forms the questions: What is this dark night of the soul? Who is the enemy? Why must one fight (the inner battle)? The remaining seventeen chapters provide the answers. The student is led from the yoga of preparation to the yoga of fulfillment. The conscience of the soul is invoked (to rent the hearts); the challenge is faced; and the aspirant becomes the disciple. The proud and independent life of the mind is replaced by the merging of mind and soul. The student is then able to really see all beings in the one self and the self in all beings. Crisis precipitates enlightenment. Santana dharma precipitates spiritual order through the various forms of yoga. And of Arjuna Vishada Yoga, these thoughts are but a few of the many implications.

## A COMMENTARY ON THE ESOTERIC PHILOSOPHY

### No. 69 - SPIRITUAL MASTERS (2)

The spiritual masters are not easily accessible. They are not known to involve themselves in commonplace activities or to mingle with crowds. Nor do they subject themselves to being the center of personal devotion or false idealistic (personality centered) movements. Instead, they work with subjective energies (on subjective levels), contacting the world through their disciples. This work is performed primarily through buddhic telepathy. The needed telepathic rapport between a master and a disciple can only occur when the pupil comes under the influence of his own soul (which requires considerable preparation and refinement). The masters work from the plane of the soul, and it is there that the disciple learns to approach the masters' plan for humanity with purified intelligence and unselfish (impersonal) love.

The masters have always been present and consciously active in the world evolution, but have remained unrecognized (historically)(by design). The mature recognition of the masters is dependent upon the student's approach to the divinity within. The masters stand as living examples of goodwill, love, intelligently applied wisdom, and spiritual maturity. They clearly and easily demonstrate right motive, selfless service, and vivid intellectual and intuitive perception.

The masters come together as a unit to form the Spiritual Hierarchy. With their long-range foresight and higher guidance, they organize the plan, what they consider to be the preparation for attaining the next goals set for humanity. The masters communicate the plan to their disciples of the world who, being a little closer to humanity in terms of physical-plane activity, qualify, modify, and adapt the Plan (in more objective terms) to contemporary humanity. This insures gradual and steady continuity of the plan. The disciples, in turn, transmit the plan through a stepping-down process to the intelligent aspirants (those who consciously or unconsciously recognize the necessity of the plan). The aspirants and disciples are those who give the plan to humanity as a whole and carry it into action on the physical plane.

The masters recognize those who are willing and able to work for the plan. They seek not the kind-hearted, but weak-willed, nor do they seek the flamboyant personality who so easily attracts the little minds of humanity. The masters do not make spectacles of themselves, nor do they accept as disciples those who collect people around themselves through personality motives. Instead they work with those strong souls who respond to the master's particular energy or aspect of the Plan. Through their focussed thought, they attract those whose type of mind and character synchronizes with their own because of ray, karma, and love for humanity. They do not impose their will upon their students. They do not try to impress the minds of the disciples, for it is up to each student to put into action his part of the plan. They do offer encouragement, but it is up to the disciple to respond properly.

The masters use various techniques to contact their workers, according to the circumstances and degree of soul-consciousness of the student. Symbolic teachings and other subjective and meditative contacts are included. Having contacted the student, the master stimulates the student's highest qualities, encouraging the disciple to express the higher self at all times. Thus, the disciple must be willing to set aside all personality attachments and cultivate the higher qualities. As the head (mind) and the heart (soul) of the disciple are consciously related, the disciple becomes spiritually magnetic; and this radiatory response gradually attracts the disciple into the greater work. It is through the magnetic lines of force that the workers are related to the Hierarchy and to the plan.

## A COMMENTARY ON THE ESOTERIC PHILOSOPHY

### No. 70 - THE LIGHT CONE

One of the implications of relativistic physics is the relationship of the speed of light to causality in time-space. Causality is concerned with a sequence of time-space events and a determination of karma (cause and effect). The light cone is a four-dimensional mathematical concept (three-dimensional space plus time) which shows past, present, and future events and their relationship to a light pulse.

There are actually two regions of time-space (space-time) described by the light cone. There is a time-like region in which events can be related by a vector of magnitude less than or equal to the speed of light. There is also a space-like region in which events cannot be related with respect to the time-like present, for a vector of magnitude greater than the speed of light would be required in order to link the events. Light represents the maximum medium of communication between time-like events. The time-like region is composed of a broad past (negative time), a present (zero time), and a broad future (positive time).

The past exists with definiteness, though each observer may interpret or perceive the past in any one or more of a number of perspectives. The future exists only in terms of probability, for the future is in the process of achieving definiteness. Throughout that process, the future is flexible within certain limits determined by the particular evolutionary scheme (karma). Time itself is somewhat flexible and tenuous, and can be interchanged with a three-dimensional space under certain conditions. Consciousness can transcend the limitations of time-space, since time and space are mostly functions of the physical plane.

Any present event is limited in its ability to be influenced by any event in the past. Similarly, any present event is limited in its ability to influence a (possible) future event. Space-like events cannot influence (or be influenced by) the present. Time-like phenomena exhibit a unique ordering of events for all observers. This is not necessarily true for all space-like phenomena. Causality (a unique ordering of events) may not be preserved for all observers of space-like phenomena. Thus, different observers may observe different sequences for certain space-like events.

According to the second postulate of Einstein's relativity theory, there is a limit to the magnitude of the slope of any time-space path (sequence of events). That limit is the speed of light. But these conclusions refer primarily (only) to the physical plane. Thus, even time-like events may appear space-like when the total phenomena (covering several planes of consciousness) is considered. The analogous speed of light for astral (emotional) and mental levels is not restricted as the mechanistic physical plane. Time and space correspondences take on deeper meanings when considered simultaneously with physical, emotional, and mental processes. Even the space-time interval which appears physically invariant takes on a new meaning and some modification of its mathematical form.

It is possible for a time-like effect to precede a subsequent time-like cause, if the energy that relates (connects) the two events is not entirely physical. Physical, emotional, and mental events are often quite interrelated. Time-like and space-like events can become superimposed by the deeper relationships. For example, a tendency is normally a space-like event. A likely response to a given possible future (time-like) circumstance may very well invite that circumstance. A person who tends to anger easily may very well invite situations which will anger him, yet his response (anger) to the situation is indeed (often) the precursor of that situation in the first place. The likelihood of future events can therefore precipitate present events.

## A COMMENTARY ON THE ESOTERIC PHILOSOPHY

### No. 71 - THE DEEPENING

The process of deepening involves spiritual activity in which the student seeks to build and maintain his momentum upon the path. This deepening implies inner experience and inner (mental) effort. The student must continue to seek to understand himself on successively deeper levels. Until a student knows himself consciously and fairly completely, he cannot really be honest with himself. Over the course of many lifetimes, the personality becomes confused by the illusions of objective manifestation. And so, along the spiritual path of liberation, the spiritual student must free himself from the subconscious (and sometimes conscious) illusions and self-deceptions that have been created within his personality consciousness.

The average person knows himself only in a superficial way, understanding only the bare surface of his being (on personality levels only). But the spiritual student is expected to understand himself in considerable depth in order for him to become aligned fully with the path. The secrets and mysteries of life that remain esoteric and therefore unspeakable are hidden within. And it is only as the student deepens himself that his inner resources become available to him and the understanding of the path (and associated mysteries) becomes possible.

Deepening involves a number of inner and outer efforts that should be applied on a daily basis. Any one of these efforts alone will be of some benefit, but it is as all of them are applied in a serious (dedicated) daily program that the full benefits (of understanding) can be obtained. These daily tasks include meditation, study, observation, and self-analysis. The entire process has meaning for the beginning student (aspirant) as well as for the advanced student (the committed disciple).

A program of consistent and serious daily meditation is quite essential for any real progress to be made on the path. Meditation is the medium of relevance, for meditation conditions the other efforts and sustains the momentum that is built up. It is only with some determination that the student can apportion enough of his daily attention (and therefore energy) to his spiritual task. The meditation period(s) should therefore be a determined effort, and one that consciously strengthens the overall program of deepening.

The inner work, however, should be complemented by outer work. A program of study in the philosophy or in related subjects helps in the deepening effort by training the mind to dwell upon thoughts of spiritual value (taking the mind off of thoughts of purely mundane value). Knowledge and experience are prerequisites for understanding. Reading and studying in the philosophy provide a foundation for thoughtful and meditative contemplation. Through the efforts of meditation and through the work of putting into practice what is understood, knowledge and experience are assimilated. Observation of oneself and one's surroundings assists the student in developing awareness, discernment, and understanding. The student should frequently (if not continually) examine and evaluate his thoughts, feelings, actions, motives, responses, and his overall disposition (on as many levels as can be perceived).

The spiritual path requires progress, and progress requires momentum (to overcome spiritual inertia). It is not how much or how far a student progresses in a given time that is important, but that he has progressed. Though the student may not be aware of his own progress, he can assume that the effort expended with reasonable intention (right motive) will result in some progress. As the aspirant frees himself from the lower values, he builds a path of spiritual effort based upon successively higher values, as he deepens himself even further.

The Book of Genesis is the first book of the Old Testament and the first book of Moses, the book of eternal beginnings, an outline of the evolutionary scheme and an introduction (and esoteric key) to the entire Bible. The remainder of the Bible is mostly an elucidation of the basic ideas presented in the Book of Genesis; therefore much attention has been placed on this first book.

The first story of Genesis is the story of the process of creative manifestation. It is one of the most cryptic and concise presentations of ageless wisdom. The first chapter (and part of the second) is a description of cosmogenesis, the emergence from a single unified source (God)(the Logos) of a host of creative beings (Elohim) who prepare the foundation of manifestation for the evolutionary lives which emerge as the proper evolutionary conditions are properly prepared for them. These emerging lifewaves recapitulate their earlier experience and continue their evolutionary progress along the cyclic chain.

It is indeed an eternal beginning, for the whole process is periodic (cyclic) (a progressive spiral), filled with new beginnings at every turn. The dawn is a new dawn, a new great cycle that begins with the emergence of finite being from the infinite, the emanation of cosmos (activity) from chaos (inactivity). The solar cycle of manifestation (the incarnation of the Logos) begins and the seven planes of consciousness (dry land) are established anew. Seven (ten) simultaneous (horizontal) planetary schemes emerge, each one of which experiences seven great days of manifestation (creation). Each of the creative days is a vast period of time (of activity)(experience and expression). And each great day is naturally followed by a night (pralaya) of rest and assimilation. And each such great day contains many lesser cycles of activity and assimilation.

The spirit of God is the masculine (active)(positive) creative force; the face of the deep is the feminine (passive)(negative) creative force. Heaven is spirit (unmanifested substance)(subjectivity); earth is matter (manifested substance)(objectivity). To be without form is to have potential existence. The God of creation is the Elohim, a plurality of creative beings within the one God. These creative agents work in accordance with the divine plan. Creation implies emergence (outgoing) and differentiation followed (at the end of manifestation) by absorption (returning) and integration (the Sabbath)(completion and full realization). From darkness (formlessness)(chaos) the many lives emerge into the light (form)(cosmos). The terms darkness and light are reversed in meaning from the standpoint of physical existence (darkness) with respect to spiritual existence (light), as such distinction is always relative.

The firmament refers to the ring-pass-not of the solar system and to the illusion of separation of the physical and spiritual (higher, nonphysical) worlds. That it was good signals the end or completion of a season (cycle). To bless is to provide certain potential powers (seeds of potential to be developed). Naming refers to the creation of archetypes (models)(patterns) from which the forms can be developed. The image of God is the inner spiritual and creative essence (life). Man is the spiritual microcosm. To be fruitful is to become the creative self. Dominion over the animals means the responsibility of men as the elder brothers of the animals, etc.

The information used to describe each day of creation may refer to any or to all of the greater or lesser cycles having numerological correspondence. Thus, there is a mixture of cosmological references with those for lesser earthly cycles (some of which refer to humanity). That which is above is reflected in that which is below. Hidden deep within man are the keys to the mysteries of Genesis.

## A COMMENTARY ON THE ESOTERIC PHILOSOPHY

No. 73 - SAMKHYA YOGA

The second chapter of the Bhagavad Gita is entitled Samkhya Yoga (the inner doctrine)(the yoga of knowledge). The samkhya yoga actually constitutes an introduction to the teachings. Samkhya implies theory (knowledge), while yoga implies the practice of such knowledge. Samkhya yoga is the concentration of attention on the higher knowledge (higher reality) and on the practical application of that knowledge. Only as knowledge (experience) is applied and understood is it transformed into wisdom (the object of experience). The outer teachings are only partially true, as they are incomplete. The inner teachings complement and complete the enlightenment. Samkhya yoga includes as its higher aspect, buddhi yoga, the yoga of the intuitive and contemplative intellect (a spiritual exercise guided subjectively by the soul).

The dialogue between Krishna (the soul or higher self) and Arjuna (the aspirant)(lower self) continues as Krishna describes the nature of man (the mortal personality and the immortal but entangled soul) and introduces Arjuna to the path of compassion. Krishna begins his teaching: The path requires humility as well as strength. Self-surrender (the surrender of the ego to the higher self) is a prerequisite for enlightenment. The strengths (friends) of the personality become weaknesses (enemies)(through selfishness) as the student progresses along the path, until the soul takes control of the willing and responsive personality. The embodied self is immortal but entangled in the objective world. Karma binds a soul to the lower worlds until the progressive cycle of incarnations ends in the completion of the human soul. The existence of karma implies attachment. Karma yoga implies a detached attitude. Self-knowledge (samkhya) leads to right thinking, which in turn leads to positive (constructive) action (karma), which ultimately leads to liberation (wisdom)(perfection). Steadfastness in wisdom leads to immortality (disentanglement); and a man ceases to be (in the lower sense), when karma is fulfilled.

The royal 'fight' is the struggle onward and upward (toward perfection). The lower self is not real; neither are the lower worlds (for they are temporal and misleading)(though they do provide a means of experience). The duty of the aspirant is to overcome (absorb) the lower self and the attachments to the senses. The mind must be trained to control the senses, for uncontrolled senses are perfidious. The student who is centered in God is desireless, for he is one, who is firmly placed upon the spiritual path. Such a student needs no rewards; for he is not distracted by the sense-world and the various glammers.

Arjuna is a prince (which means that he has been prepared for the path), but he is still entangled and seeks understanding. He is unable to discern between the real and the unreal. But by placing greater emphasis on the inner doctrine (higher knowledge) and through determination to rise above his weaknesses and limitations, Arjuna is expected to place himself firmly upon the path. Once committed there is no turning back; the pace of progress is quickened; the path narrows; and responsibilities (and opportunities) increase. Therefore, the placing of a student upon the path is a serious matter.

Arjuna must take his dharma (duty) seriously (it is wrong to fail to do what is right). No effort is really wasted, for karma provides guidance toward right effort. But to do what is right with right motive (and with a detached attitude) is the most efficient and effective action. Right action requires knowledgeable understanding. Thus, samkhya yoga (the application of higher knowledge) leads the student into (onto) the battlefield of life (karma yoga) as a preparation for living the life of steady wisdom.

Perfect balance and perfect health characterize a master of the wisdom. The master experiences not only a fully awakened consciousness and a brain which is ever intelligently receptive to the soul (through the proper alignment of the brain, the mind, and the soul), but a constant inflow and transmission of spiritual life (energy) as well. These energies that are projected through the various centers to the nadis are safely related and brought into a synthetic functioning within the four-fold form (body). The orderly rhythm of the glandular system, the free use of the nervous system, and the control of the higher correspondences are achieved as the pranic energy from the planet flows freely through the mechanism of the relatively perfect form of the master.

The planetary prana comes in powerfully conditioned by the planetary ray, and this energy is often used in healing work. When the planetary ray is very active, it has an especially potent effect in liberating healing forces. The seven different paths (or energies) along which the whole (local) universe develops express themselves also in the human kingdom in special ways. The masters have knowledge of these secrets (and others) and make use of them in their application of energies to humanity and the various lifewaves.

The masters often guide (invoke) intelligent serving energies (devas) to aid advanced healers, but only healers who are pure and selfless in motive can attract these forces. When this is so, the potency and wisdom (freedom from error) is much greater. For example, these healers will not attempt to heal patients unless their karma is permissive. When a patient is at the moment of death, the intelligence that controls this process of liberation will not permit a healing energy to collaborate (though unwise persons do sometimes interfere with that process and prolong the patient's suffering). The approach of healing energies is only permitted when a healing (understanding) is indicated.

Initiates above the Third Initiation (of the Greater Mysteries) know various secrets of good health. These can be employed if they wish, but if they are among those who are helping the unfolding consciousness in man and are workers for and in the human kingdom, they may choose not to apply these secrets because they feel the need is greater to identify more completely with humanity, and to share consciously the human experience.

Since the true master is free from all personal desire, he has no need of adoration or devotion toward himself. He never seeks public recognition, for his powers are wielded ever quietly and behind the scenes. Often the presence of the master is unknown, as this allows the emphasis to be placed on the task to be done, and not upon he who is inspiring it. Besides, the masters work subjectively rather than objectively. But when the attention of the student (chela) is directed toward the advancement of human life, and when the student's personal ambition is dissolved in view of the world need, then the master can draw the student into closer contact.

Rarely is this contact on a physical basis. Instruction is given subjectively and does not pertain to personal or mundane matters. The chela must rely on his own powers of discrimination for the proper handling of daily affairs. All training given by the master concerns the development and application of those faculties in the disciple which allow the student to give of himself more freely and more effectively. The instruction from the master only supplements and complements the subjective instruction of the true teacher, the God within (the soul) (the Christ-self). The true disciple lives within the overshadowing presence of the soul, the master, and the Spiritual Hierarchy of masters.

A COMMENTARY ON THE ESOTERIC PHILOSOPHY

No. 75 - CONFIDENCE

Just as confidence is a necessary ingredient in the completion of any project in the mundane world, so it is that confidence is a required component for both the individual and humanity in relationship to the spiritual path of conscious (projected) evolution. For a sentient being to so act (with confidence) invokes or appropriates (not necessarily consciously) the same fundamental aspect of first cause inherent in the First Ray of will or power. It is the same invoked energy (confidence along First Ray lines) that a Solar Logos posits in the creation and maintenance of a solar system. On a lesser scale the word of power (of the soul) employed by the disciple on the mental plane rests upon the same relationship (of thought to the thinker). Thus confidence is an associated keyword for almost any First Ray activity.

The aspirant is called upon to reorient the basis of his confidence to successively more abstract and idealistic frames of reference. Gradually the energy of the concrete mental plane (spirit-thought) is utilized rather than the lesser forms of astral energy or the etheric energy (matter-form) of the physical plane. As this occurs, the artificial confidence and independence of the lower self is replaced by a more secure confidence that is a manifestation of the higher self (linked to the first cause of being).

Confidence on any level is an integral part of successful progression along the path. The aspirant must remain steady in those crises of which the path is composed. It may appear that the indicated adjustments in lifestyle exact an unreasonable price, yet the intensity of the struggle is largely determined by the individual in the speed with which the technique of adjustment is learned (and as confidence is achieved). The endless problems which the bodies of emotion and concrete mind present must eventually be reconciled and left behind. This is related (in time and space) to personal initiative (not ambition) and progress in group work.

The source of strength and confidence in responding to the plan is the soul, for the (one) soul is the plan. Once alignment is attained through meditation and service, the superficial displays of the personality are dampened and eliminated by the emerging spiritual poise (confidence). Such a place of mind is characterized by an imperturbable but flexible quality of being which is concerned only with the framework of an incarnation, not that which is framed. It is this master-within which supports the spiritual warrior during the age-long contest and emerges the victor. But before the aspirant can respond to or manifest the confidence of the higher self, he must first believe in himself (the soul) and in the greater purpose of which the soul is a part. The confident and flexible aspirant can then begin to draw on the strength-aspect of his being. This will occur as other tests are fulfilled, for the spiritual student must also have proven his trustworthiness and ability to function properly under pressure. Power (strength) is easily misused, so even confidence must be a qualified virtue.

A lack of self-confidence is a weakness which, if allowed to persist, will undermine the progress made in other areas. With proper motive and proper purpose, the confident student can achieve progress where others would fail. The confidence of greater lives in the lesser is the real reason why the lesser lives (humanity) will succeed and fulfil the purpose of this stage in evolution. That greater confidence tends to encourage and guide the minds of men on earth toward coherent group progress. And as each individual aligns himself with his soul, so shall that greater confidence be further manifested through spiritual progress in the world today.

## A COMMENTARY ON THE ESOTERIC PHILOSOPHY

No. 76 - PHILOSOPHY

Philosophy is a branch of learning which is given to the pursuit of wisdom, the search for truth, and the understanding of knowledge. Philosophy is one of four major and interrelated perspectives (along with art, science, and religion). In the lower sense, philosophy embraces art, science, and religion through its seven divisions: metaphysics, logic, ethics, psychology, epistemology, aesthetics, and theurgy. In the higher sense, philosophy is the art and science of perfection, the path of self-realization.

The philosophy of that which is real includes metaphysics, epistemology, logic, and cosmology. Metaphysics is the domain of the study of relationships between the divine and the human. Metaphysics considers reality through ontology, theology, and cosmology. Ontology is the theory of reality and the nature of being; theology includes religion; and cosmology includes science in the metaphysical sense, the philosophy of nature. Epistemology is the theory of knowledge, and it considers the nature of the existence of knowledge, including its limits and validity. Logic is the science of reasoning, the doctrine of reasonableness. And psychology is the philosophy of mind, the science of consciousness and behavior.

The philosophy of that which is ideal includes ethics and aesthetics. Ethics considers the philosophy and ideal of conduct, the nature of morality and character, and the nature of good. Ethics is that branch of philosophy which embraces practical or personal philosophy. Aesthetics is the ideal of art, the philosophy of that which is beautiful and harmonious. The philosophy of the absolute deals with the ultimate synthetic reality, theurgy. In the abstract sense, theurgy considers the nature of absolute reality-ideality and is a synthesis of the products of the other branches of philosophy. In the practical sense, theurgy considers the living of wisdom, the true purpose of philosophy.

Philosophy involves the interpretation, evaluation, and utilization of knowledge and therefore considers the relevance and value of knowledge. In a sense it is the science of quality, the science of values and the applications of values in the process (art) of transforming knowledge into wisdom, the process of perfecting the human self through enlightened living. In another sense it is a medium or perspective through which the teachings (knowledge and understanding of life) can be transmitted, encompassing the knowledge of God (religion), the knowledge of self (psychology), and the knowledge of nature (science).

The esoteric philosophy is the frontier of human (soul) understanding, and requires a high degree of developed buddhi-manas (the intuitional and abstract mind). The esoteric philosophy is the most difficult to express as it is beyond thinking, in the domain of soul-realization. The theosophical philosophy is an interpretation (so far as is possible) of the esoteric teachings. The theosophical teachings are that part of the divine wisdom that has become exoteric, a body of knowledge revealed over the centuries to man by his elder brothers, and is the frontier of human (mental) understanding. The metaphysical philosophy is simply the higher philosophy made more practical, through translation, interpretation, reduction, and adaptation into that which can easily be assimilated.

Whether through conventional, metaphysical, theosophical, or esoteric philosophy, the philosopher is one who so loves wisdom that he becomes its servant. The search for truth and its expression is a never-ending quest for deeper wisdom and greater understanding. The science of perfection implies ever living in the reflective (contemplative)(meditative)(intuitive) attitude, ever seeking truth and ever seeking to absorb truth through its intelligent application.

A COMMENTARY ON THE ESOTERIC PHILOSOPHY

No. 77 - GENESIS (2)

The story of Adam and Eve, and the subsequent fall of man, is the story of the human lifewave and its natural (intended) descent into the realm of matter. The garden of Eden represents a sphere of activity that precedes the incarnation of humanity, a garden in which are planted the seeds of evolutionary development, intended to be brought to fruition through experience on objective levels.

On one level, the garden of Eden is the home-world (in consciousness) of the human spirit (monad). As part of the overall evolutionary pattern, the monad (through its reflection, the soul) must descend into the denser worlds of matter for the experience and development afforded there. Before the actual descent, man is spiritually conscious (group conscious in a passive sense) but is not self-conscious; as a consequence of the path of descent (and the subsequent path of ascent), man evolves self-consciousness. But during his worldly encounter he is blinded (by matter) or separated (in illusion) from the spiritual self. The path of ascent is the path of the self-conscious individuality back into the group-conscious self, resulting in greater (active) spiritual consciousness.

The tree of life is both a path of consciousness and the subtle thread of the relationship between the highest aspect (the monad) and the lowest (the incarnating personality). Knowledge means first-hand experience, the means by which the life within the form evolves. On another level, the garden of Eden represents the etheric domain of human existence preceding the final 'fall' into the dense physical world. On this level is described the history of humanity beginning with the third Root-race. The four rivers symbolize the four ethers, the four elements (fire, earth, air, and water), and the quaternary vehicle of man (physical, etheric, emotional, and mental bodies).

Adam (before Eve) represents early humanity which was androgynous (hermaphroditic), dual-sexed and self-reproductive. The soul itself has no sex, but in order to properly develop the latent creative faculties, the human evolutionary experience involves polarity, and at an early age, the human forms were gradually separated into sexes. Adam and Eve (together) represent the human race after that separation into sexes. The expulsion from the garden of Eden implies the final fall into the dense physical world and the opening of the eyes into physical awareness. This coincided with a measure of blindness as far as the higher worlds are concerned.

The Adamic knowledge was quite unlike that of the present humanity, as at that time it was a passive or involuntary experience. The serpent represents the knowledge and wisdom to be gained as a consequence of eating the fruit, or experiencing the temporary death (illusion) to the spirit that is physical reality. The serpent also refers to the dual creative force (male-female). Nakedness implies the innocent (inactive) state prior to the degradation (from the standpoint of the spirit) by matter. Humanity has since passed the nadir of materiality and is upon the path of ascent, or returning to its former spiritual state (with the expanded consciousness that is developed along the way).

The story of the descendants of Adam and Eve shows humanity at successively later stages. Cain illustrates the lower self or personality, whereas Abel illustrates the higher self or soul that is slain (blinded) by materiality. On another level Cain and Abel (through Seth) portray the two paths of development for humanity: Cain depicts the head-centered path (fire) and Abel (Seth) depicts the heart-centered path (water). The names of the various descendants indicate the qualities and characteristics of the two paths. The two paths are ultimately blended as the individual completes the requisite experience on each.

The third chapter of the Bhagavad Gita is entitled Karma Yoga, the yoga of action (virtue in works)(the secret of activity). Karma is the law of cause and effect, of action and reaction (consequence), of relationships between events. Karma yoga is a way of life, the path of right activity, performed responsibly (in dharma) without attachment to activity or to the fruits of activity, a path which takes into conscious consideration the factor of karma in all lives. On the path of ascent, karma is transformed into karma yoga.

Karma yoga complements the yoga of knowledge, for understanding precipitates right action. The understanding of knowledge carries with it the responsibility for its proper application. A life of constructive activity is a life of example, a life of encouragement to others through the living of a life centered in truth (wisdom). It is a student's dharma (responsibility) to cooperate with the wheel of life through experience and intelligent activity (leading to wisdom). Karma yoga is concerned with individual and group (human) progress. Progress requires effort. Right effort and activity constitute an attitude more than a function. Proper activity builds a constructive momentum. Action is superior to inaction (inertia)(laziness), for action (motion) can be guided and adjusted. Thus, flexibility and adaptability can lead to right action. Inertia is a resistance to progress. Action in accordance with duty (what needs to be done) brings progress, while the seeking of results creates resistance.

The resistance of the lower self (personality) must be overcome in order to build momentum in right activity. Karma yoga and the (endless) path of purification are one and the same. Action on mental and astral (emotional) levels can be applied internally as well as externally (outwardly). The problem of purification is the problem of desire and the distractions of the senses. The renunciation of certain physical activities without removing the desire for them is a deception. The senses must be controlled, not suppressed or inhibited. One should work from the mind to control the emotions, and through the controlled emotions to discipline the physical body. The path of discipline often involves substitution; to busy one's lower self in right action is to transform one's tendency for lesser action (motivated by desire) into greater action (motivated from the higher self). Action is neither good nor evil; it is the motive and purpose for action that determines its value.

The object of karma yoga is the transformation of the life of self-centered activity into the life of wisdom in action. Karma yoga does not involve the elimination of individual karma; it involves becoming free from the karmic attachments which limit or otherwise impede the progress of humanity. To intelligently sacrifice that which is of lesser value for that which is of greater value and to intelligently serve humanity, is to recognize the continuity of the human lifewave, and the relationship of the human soul to humanity.

It is the nature of the ego (mind) to (falsely) identify the self (soul) with the not-self (the personality). Ego implies bondage. The bondage and power of desire is great. Desire is rooted in the ego, in the mind and in the senses. Desire inhibits understanding. The distraction of the senses (through desire) leads to illusion. To control the senses is to purify the jiva consciousness (the personality). The little self (ego) dissolves as the greater self (atma bodham)(spiritual consciousness) emerges. The Atman is the highest aspect of the soul, and is reflected in the enlightened self-control of the man of wisdom and compassion. Desire is transformed into desirelessness. Virtue in works leads ever onward into the secrets of the Atman.

## A COMMENTARY ON THE ESOTERIC PHILOSOPHY

### No. 79 - THE PLANETARY SCHEME

The story of creative manifestation is the story of the unfoldment of the Solar Logos, through differentiation and integration (synthesis), through the experience and activity of the seven great days of manifestation. A planetary scheme is the experience and cyclic progression (pattern) of a host of lifewaves bound together within a greater life (a Planetary Logos) for the duration of a solar incarnation. The planetary scheme experiences the seven creative days as seven chains of cyclic activity.

Each chain (corresponding numerologically to a day of manifestation) is a chain of seven globes (planets) through (around) which the various inherent lifewaves progress (evolve). A lifewave begins on the first globe of a chain, then experiences each of the globes in succession seven times, making seven rounds or revolutions of the seven globes to complete the chain. At the end of each chain there is a night of rest and the transference of the life onto the following chain, for further experience.

The seven globes of a chain are centered on various levels (planes) of consciousness. The first and seventh globes are on the highest level (for a particular chain); the second and sixth are on the next lower level; likewise for the third and fifth globes even lower; while the fourth globe is centered upon the lowest plane for the chain. For example, the planet Earth is the fourth (lowest) globe of its chain and manifests as low as the chemical region of the physical plane. The third and fifth globes of the Earth chain do not manifest on dense physical levels, but have the etheric region of the physical plane for their lowest expression (field of experience). Likewise, the second and sixth globes of the Earth chain are astral in lowest substance and the first and seventh globes are of concrete mental matter in their lowest expression.

Similarly, each chain of globes is centered on some plane of consciousness. The first four chains of a planetary scheme are chains of descent, centered on successively lower levels. The fifth, sixth, and seventh chains (ascent) are centered on the same levels as the third, second, and first, respectively. The physical Earth is the fourth globe of the fourth chain in our planetary scheme. The fourth (lowest) globe of the third and fifth chains (in our scheme) are etheric rather than dense physical. And it is the fourth globe of the second (and sixth) chain which is astral (and it is the fourth globe of the first and seventh chains which is mental in substance).

Each lifewave passes through a kingdom of nature in each chain. During the first, second, and third chains, the lives that are now experiencing the human (self-conscious) kingdom passed through the mineral (trance-like), plant (dreamless sleep), and animal (dream) stages of consciousness (kingdoms). These passages through the lower kingdoms were quite unlike the experience of the present lower kingdoms, for the conditions earlier were far different and non-physical. Each turn of the spiral (round, globe, or chain) progressively offers new conditions for the evolving lifewaves.

Our present planetary lifewaves are in the fourth round (on the fourth globe) of the Earth chain. For humanity, each passage upon a globe may be divided into seven epochs or root-races. From root-races to rounds and from globes to chains, each planetary scheme is an intricate and complex pattern (though simple in concept) of evolutionary experience for lifewaves of varying degrees of consciousness. The cycles of days (activity) and nights (rest) gradually merge into greater periods until at last comes the synthesis of the various planetary schemes and the ultimate withdrawal of the Logos from the present incarnation.

A COMMENTARY ON THE ESOTERIC PHILOSOPHY

No. 80 - BEAUTY

True beauty is the special quality that calls forth a state of perception (awareness)(response) in which the normal strains of emotional response and mental activity are displaced to allow a serene emotional and mental appreciation of life (nature)(through positive relaxation)(stillness)(aspiration)(inspiration). Whether the state of appreciation (rejuvenation)(participation) is visual or auditory, the abstract mental response exhibits a common spiritual transcendence over time and space, ever beckoning the world aspirant (humanity) out of the pain of form-attachment and mundane existence, upward to those states of knowledge and soul identification which characterize the peaceful reconciliation of duality (the pairs-of-opposites)(illusion). Such is the case at least for the more refined (pure)(controlled) emotions which invoke the higher participation; not so for the ordinary uncontrolled emotional response which precludes the higher activity in its lack of relationship.

Beauty (in this higher sense) leads to the contemplation of those varying revelations of divinity which require no explanation, which leave the student thankful (humble) and in awe of the compassionate presence. Such contemplation is typical of the mature mystical or heart-centered aspect of the spiritual path. The purest emotions and aspirations indicate a simplicity of attitude which eventually clothes the personality in the robes of mystic humility and reverence. The disciple, however occultly (mentally), invokes the needed rays of love and beauty with the realization of the plan of service. For the plan itself represents that which is beauty (truth)(perfection)(life). The beauty of the compassionate quality suggests the attitude of those greater lives for the lesser, who are sacrificed (made sacred) upon the cross of form and matter. The complexities, apparent inconsistencies, and generic suffering of humanity are easily reconciled within the body or plan of beauty (purpose) being formulated by the Solar Logos.

The ability of the student to analyze these mysteries of beauty is limited only by the extent to which the depths of personal and group being can be realized. For there are no constraints on the essence of life, only relative and specific intention. Beauty is a truly synthetic quality, linking all of the seven streams of life (purpose)(manifestation) together in harmony. The creative and harmonious manifestation of spirit is often reflected in truly classical music (as the position of sound (tone) in manifestation is recognized). Good (mostly classical) music (that which calms the emotions rather than that which excites them) is an effective elixir for those students needing to balance in harmony the mental polarization (fire) with the emotional aspect (water) of the heart.

The majesty of certain twilight pageantry emblazons forth the importance of the middle spiritual path (harmonizing the polar opposites). The panoramic differentiation is seen in the tidal spray of sunlight (spirit) projecting subtle rainbows of purpose (soul-mind) amidst clouds of darkness (matter). This suggests the twilight state of meditation bridging between the waking-consciousness and the revelation of the crown of spiritual gold (the light of the soul within the head). The spiritual student sees the presence in obvious splendour while the disciple's light shows the way through the darkness.

The evolved spiritual will synthesizes the seven ray qualities into rich and synergistic patterns (color and harmonies) of greater life from the lessor, the sacred transmutation of microcosmic attributes into macrocosmic aspects. The disciple seeks to identify and encourage the divine principles within humanity in those personalities with which he has contact, a beauty evident only in the group-polarized perspective.