



THE UPPER TRIAD

SET NUMBER 6

Commentaries on the Esoteric Philosophy

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THE UPPER TRIAD

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

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.

The Upper Triad
P.O. Box 1370
Manassas, Virginia 22110 (USA)

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. 101 - HARMONY AND CONFLICT

The present planetary evolution is conditioned or qualified by the Fourth Ray of harmony through conflict, as the planetary scheme is presently in its fourth round of the fourth evolutionary chain. The Fourth Ray is especially active in humanity, as the human kingdom is the fourth kingdom in the evolutionary sequence. But this quality of harmony through conflict is both abstract and implicit, indicating far greater significance and meaning than is normally understood of harmony and conflict.

The fundamental driving force of nature is the eternal pressure of evolution. This pressure (conflict) can manifest in various ways and through a wide range of intensity. Under Fourth Ray qualification, the pressure of evolution is quite intense, and the resultant manifestation of karma is more serious than gentle. In the fundamental sense, conflict is the evolutionary pressure and harmony is the evolutionary fulfillment. Harmony is balance, completion, and perfection; conflict is tension, pressure, and crisis, leading to harmony. The very state of incompleteness is a basic (internal) discord to be resolved.

The nature of harmony and conflict is further enhanced by the dualistic character of manifestation, as the pairs-of-opposites are faced and resolved. In this sense, harmony is balance (equilibrium) and conflict is contrast (tension between the polar opposites). The arena for evolution is a realm of extremes (poles)(choices) between (within) which the individual life (and group) must ultimately find balance (control) and stability. The path is one of moderation (guidance) between the extremes, a middle road leading to the gentle synthesis of contrasting elements. The various opposites are complementary, though illusory. Contrast is a necessary condition for evolution, without which there could be no progress; but pain and suffering need not be necessary. The contrast (tension) between the three elements of the personality provides the struggle of integration (development); the contrast between the soul and the integrated personality provides the struggle of alignment. The contrast between the various major and minor planes (levels)(dimensions) of consciousness provides for the evolution of consciousness. Conflict implies interaction (communication), and it is only through a lack of awareness that conflict (karma) can manifest as pain.

Harmony does not mean the avoidance of conflict; it means the transformation of conflict into a realm of intelligent and controllable contrast. Harmony is a means of approach and a method of resolution. If conflict (experience) is approached with harmony (self-control)(equilibrium), then the resultant progress will be more significant and the extreme of pain will be unnecessary. Passive harmony is a metastable (vulnerable) condition of weakness. Active harmony is a condition of stability and strength. Harmony is not really the objective, but it can be an indication of the accomplishment of the objective which is the higher consciousness.

The highest human harmony comes in higher meditation (true contemplation) in which mentation (contrast) ceases in the equilibrium (serenity) of the soul. The lowest form of human conflict is that which may exist (externally) between groups or individuals. Conflict arises where lessons are not learned. Wherever human conflict exists, there exists the need for love, understanding, and intelligent resolution, that lessons might be learned and that harmony might prevail. There are lessons to be learned in every crisis and in every conflict, subtle or otherwise. As the unity (in diversity) of the human race is realized, and through light and love, may conflict (illusion) be transformed and resolved into cooperative contrast (synthesis), that harmony (reality) can be manifested on Earth.

A COMMENTARY ON THE ESOTERIC PHILOSOPHY

No. 102 - PSYCHOLOGY

Psychology is the philosophy and science of mind and behavior, and includes the analysis and evaluation of the individuality and the manner of its expression. Orthodox (academic) psychology generally considers the mind to be the source of a person's psychological constitution and expression. Metaphysical and esoteric psychology considers the soul to be the source (individuality) and the mind (personality) to be the mechanism for expression for the soul. But the soul is the interface between spirit and matter, and a great deal depends upon the relationship (relative balance or interaction) between the soul and its personality.

Modern psychology is primarily the psychology of the mind and the personality, treating the personality as being more or less self-contained and with some external influences or factors. As such, psychology is somewhat limited in its scope of effectiveness to persons who are living strictly on a personality level (as most do). Treating the personality as the center of consciousness, however, neglects the karmic factor and a world of internal causes (the soul) which is increasingly significant as consciousness evolves. When the relationship between the soul and the personality is properly recognized, then the science of psychology shall be much improved in usefulness.

A major key to the higher (esoteric) psychology is the nature of the seven rays and the relationship of the seven rays to the soul and to the personality. The basic premise of esoteric psychology (as applied to human nature) is that each element of the human being is qualified by one or another of the seven fundamental rays (qualities or energies). The soul ray qualifies the higher nature (atma-buddhi-manas) and the personality ray (provided the personality is relatively integrated) qualifies the lower nature (the mind, the emotions, and the physical body). As the individual evolves, the soul ray (the primary) comes to dominate (uplift) the personality ray (the secondary). Thus the character of the soul ray is manifested through the character of the personality ray.

Another key to metaphysical psychology is the degree of activity of and the relationships between the various psychic centers. There are seven major centers (chakras) within the human form; these centers may be active or inactive (or partially active), individually or collectively. The active centers may be under control or out of control (or somewhere in between), voluntarily or involuntarily. Each center contributes to the psychology of the individual. Improper psychic stimulation is the (intermediate) cause of many psychological (personality) disorders. With higher consciousness (based on the experience and spiritual maturity of the individual) comes the understanding and control of the various centers (and oneself), so that (personality) resistance to the emerging energies of the soul is overcome (purified) and the nature of the soul is effectively manifested through the lower self.

This mystical or metaphysical psychology is the science of consciousness, which considers all of these relationships and the effects of consciousness (or the lack thereof) on behavior. The conscious mind or waking-consciousness has a wide range of relative states of consciousness. The undeveloped, unevolved, or undisciplined mind often works on an instinctual, subconscious, or self-centered level. The highly evolved (developed and disciplined) mind often works on an intuitive or superconscious level. If the waking-consciousness can function in rapport with the soul, the infusion of energy (quality) can provide a very different (higher) domain for psychology to consider. It is the quality of consciousness that determines the degree of interaction between mind and soul (or inversely), as the greater consciousness is manifested.

The eighth chapter of the Bhagavad Gita is entitled Akshara Brahma Yoga, the yoga of the imperishable Brahman, the nature (mystery) of the eternal omnipresence. The internal (subjective)(symbolic) dialogue continues with Arjuna asking questions. Krishna responds by discussing the nature of Brahman, the nature of the Atman, and the meaning of karma. Also considered is the nature of death, symbolizing the end of the path of incarnations.

Karma is cause and effect, action and consequence, the force of creation, the origin and terminus of the universe. The Atman is the spirit of Brahman, the highest aspect of the human life; Brahman is the supreme, imperishable. The days and nights of Brahma appear as a vast (cosmic) wheel of time, through which the pulses of manifested life appear and disappear, a thousand ages of becoming. The greater life is as far beyond the wheel of time as the human consciousness is beyond that of the elemental atom. Beyond the unmanifest is another level of being (beyond becoming), one that does not descend into manifestation. The greater unmanifest is not unconsciousness; it is beyond consciousness, beyond relative existence. At the end of each age, the highest elements of manifestation are absorbed or abstracted by that which remains unmanifest and imperishable, while all else is dissolved. So it is also, in the parallel of the cosmos and the human soul, as the end of the (lower) spiritual path is achieved, and the soul returns no more to the lower worlds.

The quality of mind and consciousness at transition (death) bears upon the nature (ease) and extent of the immediate afterlife, but of far greater importance is the totality of consciousness (quality) of the particular incarnation. Particular events and achievements are relatively unimportant. It is the overall quality of manifested consciousness that matters. Quality in consciousness leads inevitably to liberation (completion). As the thoughts of the student are fixed upon God and upon the path, the aspirant becomes the disciple and the eternal path is entered. It is in this respect that the Brahman is the sacred word within which the enlightened find their freedom.

Death (transition) is a bipolar phenomenon. The incarnating soul is born into the kingdom of the earth (matter), the temporal world of darkness, and simultaneously the soul dies with respect to the kingdom of light (spirit), the eternal world. The departing soul similarly dies to the lower world and is reborn into the higher. The departing soul takes one of two paths, depending upon karma and consciousness. As symbolized in the times and the seasons, the paths of darkness and light are the paths of return and no return, respectively. The path of return is the normal, inevitable path for most of humanity; the path of darkness is the path of reincarnation for further (human) experience, at a slightly higher turn of the evolutionary spiral.

One cannot avoid rebirth as long as karma remains unfulfilled or as long as consciousness (and experience) remains incomplete or insufficient. The path of no return is offered to the spiritual student who has passed through the higher stages of discipleship, who has seen and become the light that leads to perfection and freedom. Such a soul may return or not, according to the needs of humanity and the specific responsibilities of that soul within humanity. The temporal path (darkness) ever leads (slowly) to the path of perfection which in turn leads (more rapidly) to the path of light and cosmic absorption. The soul then becomes the monad and the eternal omnipresence (the world of being) is entered as the world of becoming (consciousness) is left behind. The son returns to the father as the pilgrimage into matter is completed.

A COMMENTARY ON THE ESOTERIC PHILOSOPHY

No. 104 - EMOTIONAL REFINEMENT

Emotional refinement may proceed concurrently with physical sublimation, though the effectiveness of the emotional purification effort is somewhat dependent upon progress or achievement in physical purification. As the foundation of physical refinement is developed, increasing attention can be directed to emotional control and the transformation of the desire nature. The physical concern should then begin to fall below the threshold of consciousness; for the mind that is fixed upon lesser things unnecessarily is distracted from that which is of greater importance.

The real problem of the emotional (astral)(desire) body in many aspirants is the lack of self-control. Emotions tend to be unrestrained by the mind and tend to function rather independently. Emotions (feelings)(desires) that remain undisciplined are subject very much to external influences (such as the emotions of other persons and other factors in the emotional atmosphere). Negatively polarized (passive) emotions must be controlled and uplifted if they are to be useful in any positive (constructive)(active) sense. Emotional extremes definitely distract the waking-consciousness from its task, and emotional stability must be achieved before the quality of emotion can be increased. Unrefined emotions also contribute to the (serious) problem of glamour (illusion on astral levels).

The mind is the instrument of discipline for the lower faculties, and it is through deliberate (and intelligent) mental effort that the emotions can be calmed, controlled, and purified. The aspirant should be aware of the emotional nature, so that emotional weaknesses (instability, lack of control, lack of purity) can be recognized and dealt with. It is in this respect that the exercise of retrospection is especially helpful (in training the mind to recognize and transform weaknesses into strengths). Emotional control should be neither rigid nor uncomfortable, for the spiritual student needs to maintain flexibility if further tasks are to be faced. With increasing self-control, the conscious mind can uplift and transform the coarse, selfish, and mostly personal emotions into refined, purified, unselfish, and relatively impersonal emotions. The highest form of emotion is the quiet spiritual aspiration and its concomitant manifestation of humanitarian (impersonal) love. Undisturbed by emotional conflict or the glammers of the personal life (selfishness), the controlled (calmed and disciplined) and purified emotional body is then an effective instrument for the higher self.

Many of the lesser emotions to be transformed into the higher emotions are relatively easy to recognize; fear, anger, hatred, selfishness, and desire (in its many forms) must each be elevated into higher and controllable qualities. But there are also many glammers and emotional deficiencies that are subtle and not so easy to realize. That which appears to be sensational or phenomenal (anything that is based upon emotional appeal rather than merit) is of no real interest to the spiritual student. Excitement and emotional enthusiasm are indications of the lack of emotional discipline and mask more subtle problems.

Eventually the time comes when the emotions are reasonably well-controlled and purified, so that the student can turn the attention toward mental purification (with increasing interest in humanity rather than self). The aspirant can then become the disciple. The disciple is not one who is above standards of physical or emotional refinement; the disciple is one who has already achieved such refinement and need no longer to be consciously concerned, for the required standards are maintained automatically. The desires of the emotional self have been (mostly) transformed (eliminated) in the disciple, who is then free to turn the attention outward toward humanity and inward toward the one soul.

A COMMENTARY ON THE ESOTERIC PHILOSOPHY

No. 105 - ESOTERIC ECONOMICS

Esoteric economics is the science of energy production, distribution, and consumption (dissipation). The source of energy is the Logos (God) who releases and directs (with purpose) a finite amount of energy (life) during manifestation. Since the purpose of the Logos is evolution, the energy of manifestation must be directed, transformed, manipulated, and distributed for (relative) effectiveness, that purpose might be fulfilled. From the highest plane of consciousness to the lowest, and from the center of the Logos to its ring-pass-not (the periphery of local manifestation), countless (internal) lives play various economic roles in support of manifestation (creation, experience, and dissolution)(differentiation, interaction, and integration)(concretion, expression, and abstraction).

Greater (superhuman) intelligence is concerned with the energy transport and transformation from cosmic (logoic) levels (and relative sources) to human (soul) levels and directly to the elemental (subhuman) lives. The lesser (elemental) lives are utilized in the energy domain by human and superhuman intelligence, from the standpoint of consciousness and consequence. At each stage of the energy transport sequence, the energy is prepared (qualified) by differentiated purpose. The initial ray of life (God)(manifestation) becomes seven (horizontal) rays and seven (vertical) planes, and each septenate differentiates further. Each of the rays is a relative source given to the production (horizontal transformation) of qualified energy. Each of the atomic sub-planes is a relative source given to the vertical transformation of specific energy (quality).

The first, highest, most pure plane (or sub-plane)(at whatever level) is called atomic (fundamental). Each atomic plane transforms vertical energy (from a higher relative source) into both horizontal and vertical planar manifestation. Each of the seven rays (or sub-rays) transforms horizontal energy (of its type) (from a relative source on the same level) into horizontal and vertical ray manifestation. The rays and planes are thus polarized ninety degrees apart (forming an interlocking matrix or energy web) and together constitute the entire (energy) structure of manifestation for all evolutionary and involutionary units of life.

Following the production (availability) of energy come distribution and consumption. Distribution (on any level) implies interaction (communication), the activity of evolution. There is a ceaseless sharing (projection and reception) of energy among all rays, planes, and lives as each functional unit finds its place, and as relationships are established. Vertical relationships are a function of the (involutionary and evolutionary) nature and polarity of the unit. Horizontal relationships are more concerned with experience and expression on some particular level. Ultimately consumption (realization) is achieved and the energy is no longer in the field of play. It is this ultimate release of energy into the isotropic (irretrievable) void that demands responsibility.

Energy cannot be lost in the absolute sense, for all is recovered (in an esoteric fashion) by the Logos during (universal) pralaya (the interval between cosmic incarnations); but the energy that is beyond access due to fulfillment (or due to waste) is, for practical purposes, lost. In order to achieve the intended fulfillment, energy must be considered (at all levels) in the economic sense. Intelligent (conscious) cooperation with the divine plan requires responsibility and wisdom, that energy might be utilized properly (constructively and efficiently). The practical aspect of (spiritual) energy conservation (usefulness and effectiveness) in human terms, is the passage of energy from soul levels to (purified) personality levels where the energy can be shared with humanity in practical (concrete mental and aspirational) form.

With every consideration of a virtue come the questions of what it is and how it may be expressed. Humility is perhaps the most difficult of virtues to understand and to manifest, and yet it is one of the most essential of qualities expected of the spiritual student. Humility is a key with which many gates along the path are opened, where otherwise the student would be denied passage. It is indeed an elusive quality; by its very nature there can be nothing artificial or pretentious about it, and even the sense of humility can be quite deceptive. A foundation of selflessness and honesty is without substitute in any quest for humility.

In the popular sense, humility implies virtue and weakness; in the spiritual sense it implies virtue and strength. But is humility a positive quality (virtue) or is it the absence of a negative quality? Can humility be possessed or can it only be expressed? To analyze humility is to entertain complexity; to experience humility is to realize its beauty and its profound simplicity. It seems to be a synthesis of qualities and can only really be defined indirectly. To be humble is to be free from pride, disdain, arrogance, assertion, ostentation, self-centeredness, selfishness, and separativeness. As a synthetic quality, humility is closely related to love and wisdom. Humility is, in a sense, a prerequisite for the higher, impersonal love (or is love a prerequisite for humility?), and can be considered an intermediary between love and wisdom. The love and wisdom, courtesy and reverence, of the truly humble person is incomparable. Needing no recognition, and leaving pride and glamour behind, the humble student of life can safely proceed with the work to be done (service without attachment). But where is the source of this synthetic quality? Is it not within the humble nature of the soul itself?

True spiritual humility is a majestic soul quality; with it comes the realization that all selves are equal, regardless of appearance. There is nothing submissive or degrading about the humble state; the humble student is neither lowly nor insignificant, for God is recognized within all (including self). The humility required for salvation eliminates any sense of superiority or inferiority; there is naught but a sense of inner equality as all others are seen in a balanced perspective. In fact, even the sense of otherness is incompatible with true humility. Through the balancing of the head and the heart, and through the elevation of the lower self, the spiritual student can experience the reality of identification with all of humanity in a sea of oneness. God is seen to live equally through all things, and any sense of separativeness or superiority (or inferiority) is not in harmony with that greater life.

If humility can be realized or achieved in consciousness, how can the depth of humility be extended into the daily life? Is it not a matter of soul and personality, and their relative strengths? A degree of humility in the personality is required for the union of self, since humility is a natural expression of the spiritual self, and that quality draws the personality unto the soul. And it is the personality that must ultimately bear the expression of that greater self. As the crowning virtue, humility is an indication of the active presence of the spiritual self (the soul) and its concomitant expression (manifestation) of inner (quiet) strength and confidence. It is the release (purification and upliftment) of the proud and separative lower self and the openness to spiritual quality that paves the way toward active humility. Humility cannot be made; it can only be allowed as the common bond of divine life (love) is realized and as the foundation of spiritual quality is established.

A COMMENTARY ON THE ESOTERIC PHILOSOPHY

No. 107 - EPISTEMOLOGY

Epistemology is the branch of philosophy which considers the nature and grounds of knowledge, especially with respect to the limits and validity of knowledge. The domain of epistemology includes the triplicity of the knower, the field of knowledge, and knowledge itself. The various types of knowledge and the means through which knowledge is acquired are also considered, as well as the relativity of knowledge.

Knowledge might be divided into two broad categories according to quality and means. Primary knowledge is relatively universal (sacred) and founded upon an understanding of spiritual causes. Secondary knowledge is relatively particular (profane) and is lacking the spiritual factor. Primary knowledge is knowledge (realization) gained through the spiritual intuition which is based upon the activity (consciousness) of the soul. Secondary knowledge is concrete knowledge, gained through the intellect, based upon the activity of the concrete (rational) mind. Primary knowledge is qualified by the Second Ray (love-wisdom), while secondary knowledge is qualified by the Fifth Ray (science and the concrete mind).

There are subtle differences between knowledge, truth, and wisdom, though the three are certainly interrelated (and sometimes interchangeable). Knowledge implies information and the domain of the mind. Truth implies a degree of consciousness (quality) and realization. Wisdom is a combination of experience and consciousness, leading to a state or capacity for manifestation. Knowledge is of preliminary concern to the spiritual student, for the goal which is wisdom requires a foundation of knowledge. And it is through the spiritual path that knowledge is transformed by experience into wisdom. The seeking of knowledge is a prelude to the path of consciousness. Such seeking is the lower aspect of the urge to wisdom, the urge to perfection in consciousness; but the seeking must ultimately end, as being is attained.

One of the classical questions about knowledge and consciousness concerns the existence of absolute and relative knowledge. Absolute or ultimate knowledge is free from imperfection, being pure and unquestionable. But as such, absolute knowledge is beyond the human intellect, for human consciousness (the instrument) is rather less than perfect. One of the esoteric keys to life is the relativity of truth and knowledge. Through the extension (projection and upliftment) of human (soul) consciousness, there can be reached threads or glimpses of greater knowledge, but even that level is not absolute knowledge. True realization is of greater dimension than the human mind, and that concrete mind would still be a limiting factor. The existence of a cosmic mind (principle) does not really imply the existence of absolute truth. Is absolute truth absolute? Can that which is finite reach that which is infinite or transfinite?

Another similar concern is the nature of faith and knowledge, and the possibility of proof (certainty). The ultimate question in this regard is what can possibly be proven one to another. And in the eternal domain, is not faith as meaningful as scientific (objective) knowledge (knowledge that is based upon the illusions of material existence)? The wise seek not the demonstration of validity (though concrete knowledge is of considerable value), for it is only the internal knowledge and understanding that can attain certainty. All of the assumptions upon which knowledge is based are relative, and the very illusions upon which objective experience is founded make absolute certainty an impossibility. Certainty can only be relative (which implies paradox). Truth can be accepted and knowledge can be tendered, but truth cannot be proven, one to another; truth can only be experienced and realized subjectively.

A COMMENTARY ON THE ESOTERIC PHILOSOPHY

No. 108 - RAJAVIDYA RAJAGUHYA YOGA

The ninth chapter of the Bhagavad Gita is entitled Rajavidya Rajaguhya Yoga, the yoga of the sovereign (royal) science (knowledge) and mystery, the royal secret, the yoga of mysticism. Considered is the heart-centered path of aspiration and devotion (bhakti yoga) and the relationship of the heart (the love aspect) to God. The royal (deeper) secrets are available to those who have prepared themselves through the purification of heart and mind. Knowledge blended with love leads to wisdom (realization). But without proper preparation, truth cannot be easily discerned, since the glammers and illusions of the mundane world tend to mask truth so that the secrets of life remain hidden from profane consideration. But the path of devotion leads ultimately to realization and spiritual responsibility. Those who have found themselves (those who have truly found the inner path)(those who truly recognize the love nature and its relationship to God) embark upon the path of becoming themselves (as they become one with God in consciousness).

God-consciousness is akin to self-knowledge, for that which is above (beyond) is reflected into that which is below (within). As the spiritual aspirant comes to know himself in depth, the keys to the various mysteries are found. The macrocosmic God (immanent and transcendent) is the origination (projection), maintenance (sustaining force), and the termination (ultimate manifestation) (synthesis) of the universe, while the microcosm (the life of the human being) is a divine monad, soul (sustaining force), and personality (manifestation). The keys to the relationship between microcosm and macrocosm are found within (the realization of the nature of) the soul. The soul is the aspect of consciousness, and it is through aspiration that the waking-consciousness is elevated into the soul. Without spiritual aspiration the personality would not be able to harmonize with the soul; such harmony is a prerequisite for the alignment of the lower self with the higher.

One of the keys to the path of love is the passage beyond desire (the achievement of complete and divine attunement). The worship of lesser things leads to greater entanglement and distraction. The worship (recognition) of (identification with) that which is greater (the one God) leads to perfection and freedom. Those who are satisfied with intermediate levels expend their merits and return to the mundane, for they have not found the eternal path. Love and devotion are keys to the purified and integrated self and a total commitment to the spiritual path. The rewards of loving devotion are varied and many, but all are related to the spiritual self. True, impersonal devotion and aspiration lead to purity, sincerity, humility, and honesty. The path of aspiration leads to the path of service and unselfishness.

Deeds (tasks) performed not for the self, but for God (and humanity) are deeds of love, an offering of the all, so that the lesser values fall into minor significance. Tasks performed for oneself and tasks performed in a personal manner lead to a greater absorption in the mundane world (the physical, emotional, and mental (but not spiritual) realms). The goals of the spiritual way are life (spiritual strength), love (spiritual consciousness), and light (spiritual realization and comprehension), and the encouragement and sharing thereof. Neither knowledge nor (temporary) happiness is the goal. The way of salvation (perfection) is to strive to do one's best (not to loaf), to live up to the truth within, to allow the God within (Christ)(love-nature) to flow and manifest freely. Such is the greatness of the eternal path of aspiration, bhakti yoga; and such is the implication of the sovereign mystery.

A COMMENTARY ON THE ESOTERIC PHILOSOPHY

No. 109 - MENTAL DISCIPLINE

The real key to the successful purification of the lower self (the personality) is mental discipline; it is the impression of the mental activity upon the physical and emotional nature that evokes sublimation and integration. Without a strong and disciplined mind it would be difficult to encourage and achieve the cooperation and alignment of the physical and emotional nature with the mental nature. Without the will, determination, purpose, and reasonableness of the mind, the resistance of the lower self would preclude integration.

So it is in the early going of probationary effort that the mind is used to guide the emotions and the physical instrument and to impress upon them the goal or purpose intended. But as the physical body and the emotions become more and more responsive to the mental influence, the more important it is to have the mind self-disciplined. When the mind becomes strong and influential (with respect to the personality), the mental deficiencies become amplified in their effects upon the lower nature. A careless thought, for example, can encourage emotional distraction or even physical vulnerability, so long as the lower self is responsive to the mental activity (as it must be if integration and alignment are to be achieved). So mental discipline must be maintained if the soul is to properly express itself through an integrated personality.

The concrete mind must be purified and disciplined, or else the mind will become too strong and independent (as is its nature) and unresponsive to the soul. The mind is potentially one of the greatest (internal) aids and at the same time is potentially quite a hindrance to the spiritual path. The disciplined and elevated mind is a great asset to an incarnating soul; the independent and unresponsive mind is one of the most difficult obstacles to be faced by the soul. Where the mind is relatively weak, the emotions are usually quite a problem. But in the later stages of probationary effort, it is the mind that must be dealt with, that its separative and critical tendencies might be transformed into a unified (coherent) and spiritually responsive mechanism. The mind is presently the primary instrument of experience intended for humanity, but the mind must be tamed and harnessed to be useful.

It is the critical nature of the mind that presents difficulties well into the path; but even opinions must ultimately be dissolved as the lower mind is uplifted into the higher, and as mental attachments are transformed into freedom and realization. The observational and analytical capability of the mind can be turned inward, so that the mind is aware of the state (quality) of mind. Through that awareness the mind can be trained and programmed for self-discipline. The disciplined mind that is free from attachment is a mind that can respond easily to the higher, internal guidance and express the soul energies through the personality quite effectively. The outward (objective) mental capabilities are then magnified in usefulness.

One of the keys to proper mental discipline is the balance of the head (mind) and the heart (the higher emotions and the intuition). Neither unrestrained emotion nor an undisciplined mind is of much use to the soul. But where the head and the heart work together, being mutually and coherently responsive to the soul, then there is achievement leading to effective discipleship. It is the purified heart (the mystical nature) that can temper the mind and keep the mental nature from the distractions and illusions of independence. As unnecessary illusion and independence are overcome, the reality of interdependence and true freedom is made manifest. With continued mental discipline and an integrated personality, the work of the soul can proceed without hindrance.

A COMMENTARY ON THE ESOTERIC PHILOSOPHY

No. 110 - THE TELEOLOGICAL UNIVERSE

A teleological universe is a universe in which purpose is implied. For practical purposes the local universe can be considered to be the solar system (its physical and superphysical structure), since the cosmic unit of evolution is the Solar Logos. The aura of the Solar Logos extends somewhat beyond the physical periphery of the solar system, but it is within that aura that the element of purpose is impressed in various ways upon all that exists. The purpose of the Logos is the First Ray aspect of the Trinity, which is life.

One of the most significant aspects of the energy field of the solar logos is preservation. Without the sustaining force that is impressed upon the structure of the system, the entire system (and all of the manifesting lives) would dissolve, as it must when purpose is fulfilled and the experience of manifestation is abstracted. Without that sustaining force (consciousness), even matter as it is presently known could not exist. God the preserver is logocentric consciousness which qualifies every atom within the system, holding each in place by the will and purpose of evolutionary intent. While creation leads to preservation (and unfoldment) and preservation leads ultimately to abstraction (dissolution), it is the lengthy preservation stage in which the major work of evolution (purpose) is accomplished.

The various aspects of the logocentric purpose are impressed upon the various planetary schemes (lives) and the septenary cycles of evolutionary activity. The will of the Logos manifests also through the various laws that are (indirectly) the consequence of that will. The laws that govern local manifestation are not imposed directly, but come about as the universal structure responds (involuntarily) to the superimposed thought-form of the Logos. The Logos (through lesser lives) creates the archetypes (ideas) from which the forms of evolution are developed. Each archetype has its place in the grand evolutionary scheme. It is the very lack of harmony (in most cases) between the archetype and the physical or superphysical form that is being developed, that generates an additional urge to completion (harmony)(fulfillment of purpose).

There is a vast and complex pattern for evolution on every conceivable level, from the elemental and atomic lives through the logocentric and cosmic lives. And that pattern must account for the development of forms and the unfoldment of lives so that consciousness may be cultivated and naturally expanded. The evolutionary plan for each scheme contains general and particular guidelines and provisions for local adaptation. Even the appearance of spontaneity (brought about by subtle forces) and the obvious trial and error (within guided boundaries) of certain lives (especially human) has its place in the evolutionary pattern. The pattern contains ample opportunity for (relative) freedom and innovation (epigenesis), though even such is related to the overall purpose and intention of the Logos.

From the natural laws which govern the atomic and molecular building blocks to the cosmic laws qualifying the unfolding lives on every level of manifestation, the purpose implied within the universal structure remains the only real reason for existence. The purpose of each higher life is impressed upon the lesser lives through which the greater is manifested, so that even the elemental lives (atoms) are sustained by the purpose implied by the creator. Even the physical human form (which is composed of many lesser lives) is sustained by the will, consciousness, and purpose of the human soul, without which the form would cease to have any real meaning. The physical structure of the local universe is but the lowest aspect of the form for experience and expression of the Logos.

A COMMENTARY ON THE ESOTERIC PHILOSOPHY

No. 111 - PATHS OF APPROACH

The approach of the individual to the spiritual path generally falls into one or the other of two categories, depending on temperament. One path is essentially mystical or heart-centered; the other path is essentially head-centered or occult. The true mystic is characterized by love, devotion, and aspiration; the true occultist is characterized by light and understanding. Important points on either path of approach are motive and intention. Both the head-centered nature and the heart-centered nature can be applied to selfish purposes or to spiritual purposes. The true occultist is as much a servant of God as the true mystic; and the untrue mystic can be as selfish as the most self-centered occultist. But where motive and intention are basically unselfish, then each of the two paths of approach leads into the spiritual path.

The heart-centered (mystical) path of approach leads directly onto the spiritual path, for great is the power of aspiration. The mystical path is basically spiritual, and it is the heart-centered student who becomes the spiritual aspirant. Where the aspirant is polarized emotionally, the path of approach and the subsequent probationary period can be quite lengthy. Where the aspirant is mentally polarized (but still governed by the heart-centered nature), the path of approach and the probationary period are relatively short. The emotional aspirant must develop the head-centered nature and balance the head with the heart before discipleship can be attained. The mentally polarized aspirant is simply better prepared for the tests and trials of probation and discipleship, and finds less difficulty in achieving the required balance.

The head-centered (occult) path of approach may or may not lead into the spiritual path. The occult path is the path of knowledge; knowledge can only lead into the spiritual path where knowledge is transformed into realization, through consciousness. The path of the seeker (the head-centered student)(the occultist) may be never-ending and fruitless; or it may gradually lead into spiritual matters as the objects of seeking are left behind, as spiritual values are realized, and as the complementary heart-centered nature is unfolded.

The emotionally polarized seeker usually faces the longest path of approach, having to deal with two significant hurdles: the undisciplined emotional nature and the self-centeredness of the unbalanced head. Even the mentally polarized seeker finds the way not easy, for the rational mind can be a formidable opponent for the soul, whereas the mind (head) that is aligned with the heart-centered nature is much more likely to respond to the intuitional guidance of the soul. But where the seeker does turn toward the spiritual path, the mind becomes a powerful instrument for constructive spiritual work, and more so as the heart-centered nature is developed.

For the aspirant and for the seeker, the transition from the path of approach onto the probationary path is based upon realization and commitment. The soul makes the commitment, and the personality comes to realize that commitment. The realization and cooperation of the personality may not be immediate; the path of approach may well be a battle and a struggle between the overshadowing soul and its reflection, the proud and independent personality. The unrelenting personality may continue the struggle (on subtle levels) long into the spiritual path proper, but eventually the soul gains the upper hand and the personality becomes subservient and responsive to spiritual purpose and higher guidance. The particular path of approach along which the student has travelled remains an influence well into the path, even though both the head and the heart may be nicely developed and properly balanced.

A COMMENTARY ON THE ESOTERIC PHILOSOPHY

No. 112 - AESTHETICS

Aesthetics is that branch of philosophy which considers beauty, the nature of that which is beautiful, the ideal of art. Each human being is endowed with some sort of aesthetic sense, depending on experience, consciousness, and temperament. That sense may be entirely human, being based within a wide range of human (personality) values; or it may approach the divine, being based upon more spiritual or universal values, where the aesthetic sense of the soul is manifested through the lower self.

The aesthetic sense may be weak or strong, pure and noble, or relatively crude. A weak aesthetic sense indicates indifference to that which is beautiful or harmonious; a strong aesthetic sense may indicate exaggerated values and the various problems of luxury. The basis of a strong aesthetic sense is the inner urge to perfection, and it is that inner urge that (if misplaced) can manifest through the unaligned personality as an urge to wealth and luxury (through glamour)(which implies superficial or temporal values). The drive toward increasing quality (consciousness) should be properly balanced with practical and humanitarian values. The true, pure aesthetic sense (moderation) is more concerned with beauty, nature, perfection, and harmony, without attendant glamour. Where mostly spiritual values are present in the waking consciousness, the aesthetic urge is turned toward God, virtue, and wisdom.

A pure aesthetic sense normally invokes cleanliness and neatness, both internally and externally, in form (appearance) as well as in consciousness. The physical, emotional, and mental surroundings and atmosphere of the individual (and group culture) are quite pertinent. Where there are beautiful and harmonious surroundings, that quality is induced within the human consciousness, in accordance with responsiveness and appreciation (openness to positive quality). Where the surroundings are not really attractive, then the student must turn inward for encouragement. The higher aesthetic sense is one in which God is perceived in all forms and in all lives, irregardless of appearance. In such beauty is the basis of faith.

The realm of aesthetics encompasses idealism, with respect to human relationships and with respect to the artistic expression. Ideal human relationships are those which are constructive, cooperative, and harmonious. In a sense, the purpose of human life on earth is the cultivation of right human relations. The role of artistic expression is definitely related to human experience and development, and to the link between that which is human and that which is divine. Ideally, the various arts should contribute quality (spiritual inspiration) to the human experience, leading humanity from the imperfections and disorders of the lower life toward the perfection (perfect order and harmony) of the greater life and consciousness.

The quality of the greater life is evident within the natural beauty of manifestation, in the proportions of nature, and in the symmetry, rhythm, and balance of the universe on every level. The urge to perfection in the higher life is reflected in the creative and artistic impulse within human consciousness. The apparent inconsistencies of the lower life can lead to the frustration of imperfection; but where the beauty of life is realized with appreciation, the perspective is healed and inspiration is received. The appreciation of natural beauty (freedom from glamour) is essential to the refinement and upliftment of human nature. In harmony there is health and progress; in the alignment of the lower self (personality) with that which is truly beautiful (the God within all) comes encouragement onward and upward.

The tenth chapter of the Bhagavad Gita is entitled Vibhuti Yoga, the yoga of the glory (power) of God, the yoga of divine manifestation, the yoga of heavenly (universal) perfection. Considered are the source of manifestation, the nature and role of the path of devotion (bhakti yoga leading to buddhi yoga), and clarification of the presence of God in all things. Krishna represents and personifies God Manifest-unmanifest while Arjuna remains the spiritual aspirant seeking yoga (union) with the Godhead.

The source or origin of all manifestation is a singular life (God), the supreme being; the beginning, the duration, and the end of all. God is manifestation and that which is beyond manifestation. God is timeless, for duration is only a fragment of conscious existence. God is the One which embraces the all (one is an infinite number, viewed as a singular totality). As manifestation proceeds, existence is differentiated, while God remains unborn and timeless. From simplicity comes complexity, yet each remains a valid perspective and complement. Differentiation does not imply fragmentation or separation; it does imply a perspective through which the work of evolution can be fulfilled, an appearance through which lessons are learned and new qualities are evolved. The end of differentiation (manifestation) implies the beginning of integration (though the universal structure or pattern ever remains integrated), especially as far as consciousness is concerned.

The path of yoga is the path of integration of consciousness; as the knowledge of God increases, the integration of the individual is achieved and communion with God becomes possible. The higher the recognition of truth, the greater becomes the freedom from all sins (glamours and illusions)(independence) (the delusions of phenomenal or separated existence). To know God is to become attuned to greater values and greater purpose, and it is through yoga (the integration of the fragmented personality and the alignment of the integrated personality with the soul) that the divine knowledge comes. Reality can only be experienced through the higher self (the soul) (the true intuition, not astral or sense impression) as a consequence of constant and eternal meditation, a subjective temperament that overshadows all objective activities.

It is said that God dwells in the heart, as the innermost self; thus it is that a man must know himself well before much progress along the path can be made. The path of bhakti yoga embraces the communion of the innermost self through aspiration and devotion. Through intelligent aspiration, the student achieves purification, understanding, and wisdom. Aspiration leads to buddhi yoga, the manifestation of the wisdom of the soul, but much depends upon the quality of the heart and the quality and responsiveness of the mind. One of the keys to the transition between bhakti yoga and buddhi yoga is the recognition of the glory of God; as the presence of God is realized in all things, the inner (and the outer) communion with God (and with nature) is enhanced.

The power (glory) of the Godhead embraces all that is sentient or insentient; through the many and various attributes of God comes elucidation of the essence of God. Dwelling upon the attributes leads to eventual absorption within the divine. The student is encouraged to emphasize the fundamentals and the structure of life (manifestation), rather than the details. For all manifestations (complexities) are limitations; all revelations are partial; and details are unending (infinite). Details alone are of little significance, but in the patterns of life comes comprehension. In simplicity there is beauty; and in beauty there is truth.

A COMMENTARY ON THE ESOTERIC PHILOSOPHY

No. 114 - SEXUAL SUBLIMATION

Sexual sublimation is the effort to refine and uplift the lower creative forces into their higher correspondences. The goal is the attainment of certain freedoms: freedom from sexual need, freedom from distracting physical and emotional sensation, freedom from the waste of propagative (creative) energy, and freedom to use such energy constructively according to spiritual purpose. The attainment of sexual freedom is one of the most difficult, for the way to success is a delicate and gradual balancing of internal forces. The way of sexual frustration or suppression is definitely to be avoided, as that tends to create serious psychological problems. The way of proper attainment is based upon common sense and the alignment of the lower self with natural and higher forces. Sexual sublimation is actually more natural (though difficult) than the sexual activity of most of humanity. But the way of sexual sublimation requires understanding as well as preparation and complementary spiritual efforts.

Sexual force is essentially spiritual (creative) force that has been passed through the sacral center (chakram) (one of the seven primary psychic or energy centers within the human form) and released through physical (sexual) activity. The proper and natural intention of such activity is procreation (not sense gratification), to provide opportunities for incarnation to souls who are magnetically attracted to the union. But many have been misled by sensation (entanglement), so that sexual activity is applied to personal and temporary ends. Many have become absorbed (mentally and otherwise) by such activity and have acquired (artificial) sexual dependence. But it is that same spiritual force that is the true creative force, required by the higher self for greater purposes. The spiritual student cannot properly develop and apply the creative mind when so much of the spiritual force is indiscriminately released.

The way of sexual sublimation is one with the expansion of the human creative potential. Beginning with moderation and with the placing of greater emphasis upon spiritual matters, the spiritual student can gradually and quite naturally withdraw the spiritual force from nonessential or wasteful purposes and apply that force creatively and constructively. The key to success in this endeavor is mental discipline (balance) and the proper release of accumulated energies. Instead of lacking control of the creative force, the soul can then control and safely intensify the creative potential. This does not mean that the spiritual student must become and remain celibate, for the activity of controlled procreation even for highly evolved (and married) disciples can be appropriate. But it does mean that the student must eventually free himself from sexual need and personal sensation (distraction).

The student who is naturally and comfortably celibate may have attained sexual freedom in an earlier incarnation. The way of sexual sublimation is relatively easy where two (married) spiritual students, expressing themselves through opposite sexes, are able to uplift their love for each other, gradually from physical and emotional (personal) levels to mental and intuitive (impersonal) levels, ever concerning themselves with constructive and creative humanitarian and spiritual work. It is more difficult, but not impossible, for the single student to attain sexual freedom. The results of sexual sublimation include an expanded spiritual potential (and consciousness) as well as opportunities to attract highly evolved souls into incarnation through the marriage relationship. The student who has been able to properly devitalize (control) the lower psychic centers should have far greater control of the higher centers, resulting in greater opportunities and spiritual responsibilities.

A COMMENTARY ON THE ESOTERIC PHILOSOPHY

No. 115 - THE POWER OF LOVE

Man must eventually learn that within his being is a spark of divinity, a God or Christ within, and that that spark is characterized by love. Only through the application of that inner love-wisdom can the human being evolve that divine spark into Christhood, as the power of love is invoked and allowed to flow freely throughout the daily life and consciousness. The essence of love is the common denominator, weaving all lives and forms together.

Love is the key, for God is love (God is a Second Ray Logos, characterized by love-wisdom), and all manifested forms and lives within the immanent and transcendent God are qualified by love. The warmth within every form originates from the sun, the outward sign of the Solar Logos; yet behind every physical form is the spiritual and superphysical force which brings that form into existence. Behind (obscured or masked by) the physical sun is the spiritual sun (Son), the light and love and power of God, without which there could be no light or warmth from the physical sun to provide sustenance in the physical world. The spirit that lives through the solar system is that spirit of love which is the keynote of the Solar Logos, the essence of God, love in the highest conceivable sense.

That highest love is the attractive quality that is the bond holding all of local manifestation together. Without that presence (power) of love, the cohesive forces would be naught, and the created worlds would dissolve. The power of love is also instrumental in holding together the human form; for the soul is the Christ or love aspect that sustains the personality. And it is as that love energy flows through the mind and emotions that the human life on earth becomes more meaningful, as the individual finds his place within the coherent plan or purpose of life.

The mature and spiritual (impersonal) form of love is demonstrated through many active qualities, including kindness, compassion, humility, goodwill, aspiration, helpfulness, and forgiveness. Love to all creatures is a powerful beacon light from the soul that fills the darkness with its rays and draws unto itself greater light and love, a finer peace, the power of enlightenment and encouragement. Through the power of love are made the Sons of God from the sons of men, creators of worlds as yet uncreated. Love creates beauty; that which endures in art, music, literature, and religion, has been infused with both human and divine love. Other works tend more readily to disintegrate and disappear because they lack this essential quality, a bond called love.

Bonds of love, like bonds of karma, transcend the boundaries of physical plane life and death. Bonds of karma between persons and experiences are usually dissolved upon fulfillment, when the needed lessons are learned; but bonds of love endure beyond ordinary karma. In fact, bonds of love are strengthened by the karma of love itself. The attractive power of love is the cohesive force par excellence. The love of the Great Ones for humanity will often draw them back into the world of human experience, long after their karma and need to incarnate have been fulfilled.

Human love begins with the personal form, but gradually transcends the personal as it becomes a selfless impersonal love for God and for all lives within the consciousness of God (as all lives are). The impersonal love is greater simply because it is more inclusive and less selfish, and therefore closer to the love of God. The evolving love which embraces the aspiration of humanity is the love through which divine union is achieved. With each upliftment of love comes an increasing sense of unity, brotherhood, and oneness with all life. Such is the power of love; as love, and love alone, gives life.

A COMMENTARY ON THE ESOTERIC PHILOSOPHY

No. 116 - THE TEN FETTERS

Within the framework of the Buddhist moral philosophy (Buddha Dharma) ten great fetters or obstacles to advancement along the spiritual way are identified. Each fetter is a form of bondage through desire or illusion, and it is in the overcoming of all ten obstacles that spiritual attainment is found. The ten fetters are naturally interdependent and range widely in scope and concept. The common thread is consciousness, for in the evolution of consciousness comes increasing freedom from bondage.

The first fetter is the delusion of self or the illusion that the soul is a separate entity. It is a human tendency to identify the personality (the body, feelings, and the mind) with the self, whereas in truth the personality is only the instrument of the true self (the soul). Life in the lower worlds gives the appearance of many separated units of life, whereas higher consciousness reveals the unification and continuity of all life. Wherever the student identifies with the lower self or considers himself apart from other lives, there is bondage. Another form of bondage (the second fetter) is doubt or the illusion of mortality. Fear (doubt) normally arises from misunderstanding; fear is a serious stumbling block because it closes the mind and prevents realization. Wherever there is doubt or fear there is bondage.

The third fetter is superstition or dependence upon external ceremony. There is value in meaningful ceremony and in symbolism, but in superstition (attributing significance where none exists) there is distraction. Another problem (the fourth obstacle) is sensuality or the illusion of the senses. It is through desirelessness and the refusal to accept blindly the testimony of the senses that reality can be experienced and truth known. Surely there are lessons to be learned in the objective world, but eventually the lower worlds must be recognized for what they are; then desire, sensuality, and the appeal of phenomena will cease and the student will go forth unhindered by such. The fifth great obstacle is hatred or ill-feeling, whether conscious or subconscious, obvious or subtle. It is through love and compassion that the wounds of humanity shall be healed and progress obtained.

The sixth and seventh forms of bondage are the love of life on Earth and the desire for life in heaven. Wherever there is desire or attachment there is limitation and bondage. It is in the middle path of observation (experience) and learning without attachment that freedom is won. The eighth fetter is pride, the illusion of self-importance. It is with humility and moderation that the spiritual student should view all things. Elation and excitement are unnecessary and hindering. The quiet, inner joy that embraces a gentle and peaceful relationship with all life is freedom enough from distraction.

The ninth obstacle on the path to self-realization is self-righteousness. Moral, ethical, and spiritual values are necessarily a personal matter. One of the leading virtues is respect for the beliefs and values of other persons. Self-righteousness undermines spiritual development. Another fetter (the tenth) is ignorance or the illusion of knowledge. Beliefs and opinions strongly adhered to often prevent the expansion of knowledge and understanding to a higher, broader, and more inclusive level. An open (not passive) mind is indispensable in the quest for wisdom. Through increased awareness of life (increased consciousness), right-knowledge is attained and properly evaluated. It is through adherence to the path (bringing elevated consciousness) that each of the ten fetters is broken and the goal fulfilled. May consciousness become enlightened, that the self-inflicted fetters and limitations of glamour and illusion cease to hinder.

A COMMENTARY ON THE ESOTERIC PHILOSOPHY

No. 117 - THEURGY

In the popular sense, theurgy is the art or science of bringing into activity some beneficent or supernatural power. In the spiritual or philosophical sense, theurgy is the department of philosophy (and life) which is concerned with the manifestation of divine magic, the wisdom from within. It is the living of wisdom that is the practical goal of life on Earth. As philosophy, this theurgy is the synthesis and culmination of all philosophical domains. As knowledge and understanding are transformed and synthesized into wisdom, then the life on Earth becomes illuminated in its completion.

In the living of wisdom is the end of the search for truth. As the life of wisdom is attained, the quest for fulfillment is completed. It is not that the theurgist is no longer concerned with truth; nor is it that the theurgist has accomplished all knowledge and truth. But it is that in the living of wisdom is found the source of truth, hidden within. And in the living of wisdom comes the application and manifestation of the eternal fountain of wisdom. The completed student no longer seeks, for he has learned where to find the relevant answers. The quest is over. Those who seek truth in the external world may find knowledge, understanding, guidance, and even encouragement; but those who finally look within find wisdom, as all earlier knowledge and experience is transformed, assimilated, and synthesized automatically by the light from within.

The way to the magical kingdom (wisdom) is the spiritual path in its many aspects and variations. Much preparation is required before the outer form (and mind) can respond to the inner life (the soul). On the path especially, knowledge and understanding require responsibility for the proper application of the accumulated experience. The spiritual student must live up to the truth as it is understood; otherwise the conflict between what is done and what ought to be done will undermine the spiritual efforts. It is even more important for the student who has consciously tapped the inner source of revelation to live in harmony with its dictates. It is no easy matter for the spiritual student to allow that inner flow of energy to freely manifest, for it requires discernment. And spiritual inertia must be overcome before spiritual momentum can be built up.

There is a simple metaphysical injunction which sums up the idea of spiritual inertia and momentum: to let go and let God. On the approaches to the path, and even during the probationary work, the spiritual student learns humility and the reliance upon the inner self (the God within). On the latter reaches of the path this concept is refined as the esoteric student learns to consciously and intelligently cooperate with the inner fountain. The key to this is allowance, for so much of the ordinary consciousness and way of life disallows the conscious presence of God in every thought, every feeling, and every action. In the more absolute sense, God is present in all matters, but seldom is the waking-consciousness living in conscious harmony with the will and purpose of life.

The living of wisdom (when achieved) is the most beautiful expression of the human being in incarnation. The living of wisdom implies peace, balance, harmony, completion, illumination, and irradiation. It is a constant sharing of spiritual energies. The practical energies of light (enlightenment) and love (wisdom) are manifested without hindrance. There is an inner rapport with all lives, human and otherwise, for the place of the individual within the grand flow of the greater life is realized. There is a magnetic encouragement given to all; and there is a life of service to God and to humanity unhindered by the personal self. In the living of wisdom comes perfection, and in perfection comes the deepest communion with being and life itself.

A COMMENTARY ON THE ESOTERIC PHILOSOPHY

No. 118 - VISVARUPA DARSANA YOGA

The eleventh chapter of the Song Celestial (the Bhagavad Gita) is entitled Visvarupa Darsana Yoga, the yoga of the vision of the cosmic form, the vision of God, universal manifestation, manifestation of the One and the manifold. It is the story of the mystical experience (temporary) and inner (spiritual) vision (permanent). Arjuna has learned a great deal from his teacher, but to hear or to know is not quite the same as first-hand experience, the seeing of truth. Arjuna is treated to the divine vision, and with words not equal to the task he describes that vision. The God within is transfigured into the brilliance in convergence of the entire physical and superphysical universe. The true nature of spirit and consciousness is revealed.

Through Arjuna's experience in consciousness, his self-conception and his conception of the world have changed. As his outer vision is withdrawn and replaced by inner vision, there comes understanding incomparable to ordinary experience. With mortal vision can be perceived the wonder of the physical universe from the microscopic to the cosmic, but in the immortal vision comes the whole universe centered in the One. All things are then seen at once from an entirely different (subjective) standpoint. Where normal vision is buried in time and space, the vision of God is timeless and without space, for life is seen as all of time and all of space enfolded in itself, as a unitary but infinite brilliance. In the quiet and peaceful awe comes an exhilaration quite unknown to the senses, one that is not distracting or illusionary at all.

The momentary and timeless mystical experience is not, however, the true and permanent divine or spiritual vision. That spiritual vision can be evolved, so that reality can be seen within all things, whenever the inner eye is opened. But it is not an objective vision; it is a subjective vision (though it may act synonymously with the objective). Attachment to the worldly senses prevents the cosmic vision. Sometimes a glimpse of the vision can come, as encouragement, but the true mystical vision is a permanent ability, evolved through spiritual effort. It is insight into the nature of all things; it is a participation in the life and vision of God. And at the same time, it is the ultimate in humility and compassion.

In the grand vision comes the truth about all things, including oneself. Strengths, weaknesses, and limitations are seen and recognized with a realistic humility. The enemies (weaknesses) are revealed that they might be conquered in battle (self-discipline and purification). Limitation is destroyed on the path to perfection. In honesty (seeing the truth about oneself), the battle goes easier, for with understanding and determination come courage and strength equal to the task. The vision brings a change in the life and consciousness of the individual, for the soul is seen to be One in all humanity and in all of creation and beyond.

The form of light is revealed, but the key to that light is love. Only through heart quality can the vision come. Love, aspiration, and devotion are the keys to the vision of God. Objective (physical or mental) consciousness is not enough, for the head is essentially self-centered in perspective. But through the heart quality comes the rapport with life (God) and the ability (through the abstract mind and the spiritual intuition) to lose oneself in the divine consciousness. It is in losing oneself that the vision is contacted and reality experienced. The hymn of praise is devotion to God, seeking naught for the individual self. Thus is the illusion of the manifold transcended and the yoga (union) of the One achieved.

A COMMENTARY ON THE ESOTERIC PHILOSOPHY

No. 119 - MEDITATION AND SERVICE

During the probationary years, the consciousness of the aspirant is naturally directed inward. The probationer is necessarily concerned with his own development through purification and self-discipline. Meditation is then primarily the method of introspection and integration, as the waking-consciousness seeks and ultimately finds the inner thread of consciousness of the soul. But as the probationary period is gradually transformed into discipleship, the thoughts and meditations of the spiritual student are increasingly turned outward to humanity and a life of constructive service. Continuity is maintained between the inner contemplative life and the outer life of effective activity. Meditation then takes on a new dimension as a means of service.

Service is normally thought of in terms of physical plane activity, and humanitarian efforts in the physical world are certainly meaningful. But opportunities for physical plane service may be limited, and in many cases meditation work can be more effective. Wherever there is outer (physical plane) work, meditation can be used to enhance and improve the quality of the work (through the sharing of spiritual energy). And on etheric levels meditation can encourage the flow of vital planetary forces while eliminating or discouraging (etheric) congestion. Proper meditation should also encourage the vitality (and manifested spiritual quality) of the spiritual student, thus improving the student's effectiveness in his relationships with others. It is the demonstrated quality of the life of the humanitarian or spiritual person in the outer world that offers the greatest encouragement, through example.

Meditation is also an effective means of improving the emotional climate of the planet. With a pure heart and disciplined (purified) emotional quality, the student in meditation can project (share) spiritual energies on astral (emotional) levels; those energies then can have quite a positive effect in the elimination of negative emotions and glamours. The force of aspiration is quite potent in sweeping the immediate emotional atmosphere into higher (purer and more disciplined) vibration. Even the contemplation of heart qualities in meditation is a sharing of spiritual energy.

Meditation is even more effective in cleansing the planetary thought-world and eliminating various illusions (attachments to wrong ideas). The concrete mental projection of positive thought-forms is one of the more significant ways in which the spiritual student can be of service to humanity. The emotional climate and the thought-world of the planet have quite an influence on humanity. The thought-forms and feelings generated and sustained by humanity usually breed more glamour and illusion. But through right-thinking and right-feeling higher quality forms are made available, with more beneficial influence. Through right meditation the quality of consciousness is improved and shared, giving encouragement to those who seek light in the outer darkness.

The various problems of humanity can be pondered and solutions (through consciousness) encouraged. Higher ideas can be contacted and shared on humanitarian levels, without attachment. Healing energies can be invoked and evoked for humanity through the service of meditation. And a life of selfishness can be transformed into a life of selflessness, as the right relationship between the individual and the group (the human lifewave) is realized and attained. Meditation offers many opportunities for spiritual service, as well as the enhancement of physical plane efforts. As the bridge of consciousness is achieved for humanity, between the inner world of the soul and the outer world of illusionary activity, then so shall humanity be healed and further progress attained.

A COMMENTARY ON THE ESOTERIC PHILOSOPHY

No. 120 - SYNTHETIC TRIANGLES

One of the more powerful aids to philosophical study is the utilization of synthetic triangles. Synthetic triangles are simple, equilateral triangles about which are placed various numbers, symbols, and (or) key words. The purpose of synthetic triangles is threefold: to provide an instrument for the study and clarification of the seven rays, with the emphasis on relationships; to provide a synthetic point of focus for the study and correlation of meaningful keywords; and to present esoteric formulas, the utilization and understanding of which depend upon the spiritual intuition. The method of study includes meditation and contemplation.

A synthetic triangle must be valid in order to be meaningful or significant. A valid triangle is one in which meaningful relationships or representations exist between the three points (numbers, symbols, keywords). Or in other words, the three elements of the triangle must synthesize or correlate information in order to be useful. One of the objects of synthetic triangles is to show how the various elements fit together. Where an item of information remains unrelated or isolated, its potential for understanding is limited. But where relationships are recognized, information (knowledge) becomes much more significant and a greater (broader), more inclusive perspective can be evolved.

Synthetic triangles are not fabricated or created; they are realized. The relationships between the points must already exist in order for the triangle to be significant. Relationships between the seven rays provide the foundation or framework for the synthesis of various concepts represented by keywords or symbols. Each point of the triangle represents one or another of the seven rays; each keyword is associated with one (in particular) or more (in application) of the seven rays. If the seven rays are well understood and if the rules for constructing synthetic triangles are known, then it is a simple matter to test the validity of any triangle. In studying the synthetic triangles, it is helpful, but not necessary, to understand the seven rays. It is the circulation (synthesis and correlation) of thought through the three points (keywords) that leads to understanding.

Each set of three rays is a configuration; since there are seven rays, there are thirty-five combinations of three different rays, or thirty-five configurations. Some triangle configurations are relatively more significant than others due to symmetry or special relationships. The more significant triangles are (1:2:3), (1:3:5), (1:4:7), (2:4:6), (3:4:5), (3:5:7), and (5:6:7). Each assignment of keywords to a particular triangle is a variation. The number of variations is essentially unlimited. A particular variation may be qualified by one or another of the seven rays; in that case, the three rays or points of the triangle are subordinate to the qualifying ray.

Synthetic triangles combine power (insight) and simplicity, symbolism and synthesis. The power comes from the circulation of energy (thought) through the three points of the triangle, linking the three rays and keywords. Simplicity is apparent in having only three points, the minimum unit of circulation. In synthesis comes the unification, correlation, and integration of all of life, consciousness, and activity. Synthetic triangles may be relatively easy or difficult, personal or impersonal, exoteric or esoteric; they may involve universals or specifics and particulars. Almost anything can be simplified or resolved into a triangle structure; but actually, it is the basic triplicity (and septenate) of life and manifestation that provides the significance. May understanding increase, that harmony and synthesis prevail.