



The Upper Triad Material

Articles III

Edited by Peter Hamilton

October 2011

The Upper Triad Material

Articles III

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The Upper Triad Association is a 501 (c) 3 non-profit educational organization established in 1974 and devoted to the study and practice of various principles leading to personal and spiritual growth.

www.uppertriad.org

The Full List of Upper Triad Books:

October 2011

The Upper Triad Material 3rd Edition

Articles	3 volumes
Commentaries	15 volumes
Miscellany	2 volumes

The Upper Triad Material 4th Edition

- Introduction
- 1 Purpose
- 2 Consciousness
- 3 Truth and Reality
- 4 Karma
- 5 Knowledge
- 6 Religion
- 7 Manifestation

Through the Grace of God 1st Edition

Preface

The Upper Triad Association is a non-profit educational organization, formed in 1973 and formally organized in 1974 by a small group of Christian students dedicated to spiritual growth through the study and practice of various ethical, metaphysical, spiritual, and theosophical principles.

The Upper Triad Material is a collection of over 1,500 articles and commentaries, plus various prayers, mantras, meditation outlines, quotations, synthetic triangles, and keywords relating to various aspects of metaphysics, religion, philosophy, psychology, and theosophy.

Since 1974, the Upper Triad Material has been published and distributed incrementally through the sometimes monthly, sometimes bi-monthly Upper Triad Journal, and has been reprinted as needed in various forms, most recently in a series of topical issues that cover the entire range of material and through the Association's website.

The Upper Triad Material is written by members of the Upper Triad Association. There is generally no author attribution, as most of the material is evoked through prayer and meditation, and the writers have no need of recognition. The material is augmented by a number of articles written by and attributed to associate members, e.g., two series of articles by K.M.P. Mohamed Cassim and an article by Robert L. Moore.

The various articles are relatively easy to read. The various commentaries are relatively more technical and not as easy to read due to the style of writing and the numerous correlations suggested via parentheses. This style of writing is not contrived. Commentaries are simply written according to the flow of consciousness of the writer.

The commentaries are not intended for the casual reader, but for the more serious student who is willing to invest the time and attention to understand both the semantic context and meditative import. Neither articles nor commentaries are intended to be read in any intellectual sense. Many of the

commentaries are incidentally intended to discourage casual reading and to encourage a more deliberate-but-non-linear approach that allows and stimulates a more intuitive reading.

The Upper Triad Material is not prescriptive, but it is suggestive. It is what we understand, at the moment it is written. It is intended to stimulate constructive thinking and foster spiritual growth. Each thought may be accepted, deferred, or rejected, in whole or in part, according to the framework, perspective, values, and consciousness of the reader. The challenge is for the student to read the material meditatively and intuitively rather than intellectually. We believe that self-realization occurs not through any rational or intellectual process, but rather through grace and through the meditative quality of higher consciousness. In the final analysis, it is up to the reader to discern the truth, according to his or her own consciousness.

Third Edition

This third edition is organized functionally and chronologically, in three titles, namely *Articles*, *Commentaries*, and *Miscellany*. The articles are written without much regard for format or length. Commentaries are naturally constrained to one page as originally published. The miscellaneous material is fairly diverse, but complements the various articles and commentaries.

In this third edition, the material is presented with articles and commentaries numbered according to their original sequence, except in the case of some series, where there are intervening articles or commentaries that would disrupt the series, in which case the series of articles and commentaries are presented in their more natural order.

Notes

Article Nos. 68 and 70 provide an introduction and overview of the Upper Triad Material and the Upper Triad Group, respectively. Article Nos. 71 through 77 provide a more detailed outline and précis of the Upper Triad Material.

Article No. 78 is attributed to associate member A.K.

Article Nos. 81 through 90 were written in the context of the Bermuda Protocol, which is described in Commentary No. 1129 and in Topical Issue 1.71

More information on the Upper Triad Association and a complete index of the Upper Triad Material are also provided in Miscellany II and in the Introductory volume of the fourth edition.

Additional Caveat

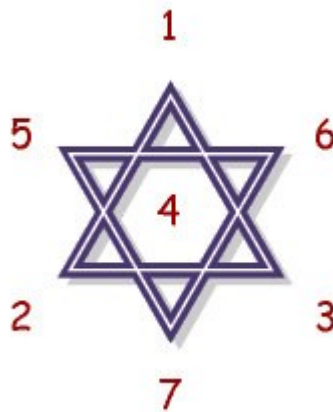
Peter Hamilton is the editor's pseudonym. For questions and comments on the Upper Triad Material, he may be contacted via the following email address.

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There is a place, deep within the heart, where we touch God, and where God touches us, where human hearts achieve communion, with God, and with one another, there being no difference, no space between us.

The challenge, for human beings, is to find our way to that place. There are signs along the way, left by those who have passed this way and found that place.

In that place, there is no having, no doing, there is only being. What we have, thus has no hold upon us. And what we do, likewise. As stewards we have things. As servants we do things. But in God we are simply being.



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Reactive Association

Two of the problems of life in the lower worlds are the tendency of the human being toward reactivity and the tendency of the human being to attempt to impose his or her values on others. These are natural products of fear, ignorance, intemperance, materialism, and separativeness, all of which must eventually be overcome. Reactive association is a particular form of reactivity, making a particular association of some personal and/or negative significance, failing to accept or deal with that association, and/or attempting to impose that negative or reactive association on others.

The problem of reactive association has a number of elements or aspects, some or all of which may be present. These include (1) evading the offending issue, (2) being offended or taking offense, per se, (3) stereotyping on the basis of generalization induced by reactive association, (4) imposing or attempting to impose one's reactive associations or values on others, and (5) implied bigotry in presuming guilt by association, e.g., those who react to presumed racism are often themselves (reactively) racist and prejudiced in their reactivity, usually without conscious appreciation of their own hypocrisy.

The problem of reactive association is compounded by lack of appreciation for cause and effect relationships. Even when confronting a real issue, e.g., racism, one should appreciate that racist attitudes and behavior are not ever warranted, but that through ignorance, selfishness, and materialism, these attitudes and behaviors have been more or less naturally evoked. The important thing is to deal with the real issue, rising above it, remaining poised, emotionally and mentally, refusing to be bothered or disturbed by it, all the while working, by example, to discourage racism and encourage non-sexist brotherhood. There is an implied karmic factor, as conditions (actions and attitudes "received") evoked are the consequences of actions and attitudes demonstrated, and are therefore merited. The actions may not be justified, but the consequences are nonetheless merited. But within that karmic factor is the opportunity for learning and growth in consciousness. How we respond rather than react to a situation of apparent injustice makes a difference in consciousness.

Reactive association begins with some form of aversion or unpleasantness and is compounded when that aversion is focused on some reactively associated object or symbolic representation. For example, if one encounters, badly, a particularly evil, hateful, and/or violent person who happens to like the color green, one might then allow oneself to feel badly every time one encounters the color green, thereby associating green with evil, or at least this particular personification of evil, when in fact green is just a color with no such inherent association. But in feeling averse to evil (or some particular person), wrongly associating the color green with evil, one might then attempt to legislate against the color green (instead of working to overcome the ignorance implied in hatefulness, etc.), thereby imposing one's reactive association upon others and denying others the (otherwise) innocent use of the color green. This also implies that one is evading (or attempting to evade) the actual significant issues (evil, hatefulness, aversion) by focusing on some symbolic representation instead.

Humanly, one may not want to be reminded of evil, but there is no righteousness in imposing that will upon others. Yet where reactive association becomes widespread among a group of people (through psychological contagion), there are often attempts to eradicate the symbol from common practice. Success (?) in eradicating symbols or imposing one's reactive association does not in any way imply success in dealing with or overcoming the real issue(s). Yet fear and evasion are common in human psychology.

Thus green may be an uplifting symbol for some and a discouraging reactive association for others, when in fact, green is simply green, and associations are simply one's own. Now instead of reacting badly to the color green (in this hypothetical example), one might turn the association around. Instead of associating the color green with evil, one might consciously and deliberately associate green with tempering one's aversion and encouraging others to overcome ignorance (evil). In this way, one is more consciously (and intelligently) dealing with the real issue, not pretending (unconsciously, by aversion) that something never happened in the first place, and not being fearful of every reminder that there is (apparent) evil (lack of perfection) (ignorance) in the world.

Actual examples of reactive association that have become relatively widespread are the swastika, the Confederate States of America battle flag, so-called sexist language, and other forms of presumed cultural, racial, and/or sexist bigotry. Proper understanding of these associations is a matter of discerning the truth of things, recognizing that there is a basis for the reactive association, but also recognizing that the "symbols" or forms themselves are not inherently negative. Symbols are merely symbols. There is no inherent power in a symbol. The power lies in the association of some particular energy (force) (knowledge) with some particular symbol.

Most association is either ignorantly and unconsciously accepted (e.g., associating oneself with the physical body, its emotions, and/or the mind) or contrived in some way, either constructively (e.g., based on conscious representation of knowledge) or destructively (e.g., based on unconscious reactive association). In the following, there is no implied attempt to justify the utilization of any particular symbol, nor any implied attempt to ignore or dispute any of the underlying basis for reactive association. But there is implied a sense of propriety that is lost in reactive association.

The swastika, for example, is an ancient religious symbol having no inherent Nazi or fascist significance. It is whatever it means to anyone who views it. That Adolph Hitler should have used the swastika, reversing its field, in no way changes its inherent, historical and intended meaning, except in the minds of those who reactively associate the swastika with Hitler and his crimes against humanity. Those crimes were real. But the swastika is not to blame. It is simply a symbol, wrongly appropriated, and subsequently wrongly condemned. Many of those who suffered Hitlerian crimes, or who are descended from those who suffered, or who are particularly sympathetic to those who suffered, engage in reactive association in condemning or seeking to ban the swastika. One should rather condemn and ban, if even condemning and banning is acceptable, the offensive attitudes and behavior. In attacking the symbol, those who reactively associate are refusing to deal effectively (psychologically) and honestly with the real issue, crimes against humanity, instead responding to bigotry with bigotry.

Furthermore, those who are offended by the symbol and seek its removal are thereby attempting to impose their views, ever unreasonably, through reactive

associations and judgments, on others, which is itself a crime. While some groups may still wrongly appropriate the symbol or flag, it need not have the negative association. It would seem far better for one to use the swastika as a reminder of the courage of the human spirit to rise above such adversity, in reformation of human nature, in human progress. Let us not need to repeat the lessons of history, but be reminded of how fragile human nature is, how easily people can be manipulated by charismatic and self-centered leaders, how easily people can be flattered, believing what they want to believe, and let the symbol remind us to be strong in the face of such adversity. It is "wrong" to be offended, even by that which seems to be unjust and/or unreasonable, for "taking offense" places a person in the reactive domain.

The Confederate battle flag is another example of reactive association. The flag itself and its symbolic content are inherently merely decorative. To some the flag represents an innocent historical context, to others it represents racial discrimination, enslavement, imposition, lack of demonstrated equality, and/or lack of respect. Some who display the flag are no doubt racist. But displaying the flag does not necessarily mean a person is racist. It may mean something else entirely to such a person. One should not presume, nor should one judge, on the basis of appearances. One should, if one will, deal with racism, not with reactively and wrongly associated symbols.

Merely focusing on the symbol actually evades for the time being the real issue. Some people are particularly sensitive, with reactive associations. But that does not convey the right to impose one's sensitivities on others, nor should one be insensitive to those who are so concerned, but one can be sensitive without being imposed upon. Imposition is "more" wrong. Association has both natural and artificial or arbitrary factors. The Confederate flag could, for example, instead of representing slavery, very well be used as an effective symbol of progress in racial relations, symbolizing the considerable progress made over the years to overcome racial prejudice and conditioning. Instead of seeking to avoid or evade the truth, one may more effectively confront the truth, constructively.

This does not imply that symbols cannot be powerful tools in human psychology, either in constructive humanitarian endeavors or in destructive and separative endeavors. It simply implies that symbols are symbols. That associations are one's own and even if widely embraced should not be imposed

on others. Or in other words, judge, if you will, on the basis of real attitudes and behavior, not on the basis of symbols embraced or mere appearances. Of course the spiritual student does not judge his or her fellows or associated symbols, but simply accepts them and their attitudes and behaviors, encouraging that which facilitates human progress in evolution of consciousness, discouraging, mainly by example, that which inhibits same.

Some cases of reactive association lead to a form of cultural bureaucracy and pettiness. An example is so-called sexist language. There are those who are sexist and think as men and women separatively rather than as human beings. And there are those who think and feel and act as human beings, without being sexist, yet use such terms as "man" and "mankind" to represent the generic human being and humanity, respectively. Many historical and contemporary female authors use these generic terms, without any hint of sexism. There is nothing inherently wrong with these terms, yet through reactive association, and through male and female separativeness, there is a great deal of concern these days with this so-called sexist language, with attempts made to obliterate the "offending" language. Which is, actually, more a matter of evasion of the real issue, which is being human instead of being male or female. I.e., those who react to this language are those who tend to identify, reactively and separatively, with being female or male rather than with being human. Consciously or unconsciously, presumptively, "reading into" language something that may or not actually be there seems imprudent.

It is wrong to presume sexism by virtue of potentially innocent language. Instead of reacting to the language, one should listen to or read what is actually being said or written and focus more properly on, and discern, the actual or intended message and its context. In some cases even the historical record has been edited. It seems wholly unwarranted to edit the historical language, to make it seem that people have said certain things that they did not actually say, just to accommodate sexist sensitivities. Yes, those who are sensitive to "sexist" language are themselves demonstrating sexism. Instead of dealing with the pettiness of distinctions in language, thereby evading the real issue, let us rather ensure that we are teaching non-sexism.

That teaching needs to be deliberate and conscientious, and consistent with one's behavior and attitudes. Much of reactive association is unconsciously

based on inherent laziness. It is easier to attack the symbol than to deal intelligently with the underlying and substantive issue.

The question that comes to mind is "Is any of this important?" Relatively speaking, crimes against humanity, ethnic purging, racism, sexism, etc., are significant and substantial issues in contemporary human consciousness, all of which are "wrong" or counter-evolutionary in some substantive sense, even though all are merited outcomes and consequences of human causes. But focusing on symbols rather than more substantive issues is also "wrong" and a great waste of attention and energy. The attempts to ban symbols or sexist language, etc., seem rather childish. Is so-called sexist language inherently "bad" or is the unconscious sexism that is culturally conditioned what is more truly "bad"? Some might say that sexist language perpetuates sexism, but that is only an excuse and evades the real issue of teaching that sexual discrimination is, in most instances, wrong. And the purging of symbols based on reactive associations is also "wrong" and counter-evolutionary. Attempts to bring about a more just and reasonable culture are noble. But imposition is nonetheless a crime, of varied proportion and significance, however unrecognized it may be in human culture, excepting extremes.

Adjustment of the historical record is equally fallacious. Every instance of spoken or written communication has a historical context. To be offended by an historical statement, taken out of context, because it is inconsistent with contemporary cultural sensitivities and/or trends, and to attempt then to change it, seems foolhardy and inherently dishonest, respectively. The wise do not live in the past nor are they enamoured by trendy cultural endeavors. The wise have a sense of values that allows no distraction by things that are really of little consequence in the longer view of evolution in consciousness.

Let us deal then with the truth of things, and not merely with appearances and symbols. Let us not judge others or presume to know what symbols and appearances mean to others without sufficient and obvious evidence. Let us not be offended by anything, but rather recognize the issues and their relative significance, and deal honestly and properly, psychologically and behaviorally, with the substance of issues. Let us not impose our values and associations upon others, but respect others and allow them to see and decide for themselves what to value or not. Let us be honest and not be attached to beliefs, but

proceed with intelligent open-mindedness, which allows truth to be realized without personal bias, rather than colored by our own emotional and intellectual nature. Let us not be reactive, but rather let us be intelligently responsive.

† Article No. 68

Synopsis of the Upper Triad Material

Introduction

The Upper Triad Material is a collection of articles, commentaries, mantras, meditation outlines, selected quotations, synthetic triangles, and other related materials dealing with various aspects of metaphysics, spirituality, and theosophy. The material has been published and distributed incrementally through the sometimes monthly, sometimes bi-monthly Upper Triad Journal and reprinted as needed in various forms, most recently in a series of topical issues that cover the entire range of material.

The various articles are relatively easy-to-read. The various commentaries are relatively more technical and relatively not-so-easy-to-read due to the style of writing and the numerous correlations suggested via parentheses. This style is neither indeliberate nor contrived. The commentaries are not intended for the casual reader, but for the more deliberate reader and/or the serious student who is willing to invest the time and attention to understand both the semantic context and meditative import. Neither articles nor commentaries are intended to be intellectually inspired or to be read in any intellectual sense. Many of the commentaries are incidentally intended to discourage casual reading and to encourage the more deliberate-but-not-linear approach that allows and stimulates the higher faculties to participate.

No claims are made with regard to inspiration, intellect, channeling, etc. All of the Upper Triad Material is prepared consciously but not deliberately, as an expression of the meditative atmosphere of the Upper Triad Group, hopefully without recourse to intellectual or rational processes, however it may seem.

Only in the case of articles submitted or prepared by non-Group members is there any author attribution. The Upper Triad Group members-as-authors prefer to remain anonymous. Attention should be focused on the quality and character and content and relative value of the material rather than who or what the authors may be. As a general rule, the Upper Triad Group operates without allowing egos or personality-centeredness to intrude. However, the members are not infallible and over the course of the emergence of the Upper Triad Material, lessons have been learned and adjustments and revisions made.

The Upper Triad Material deals with virtually every non-personal subject of interest to the members of the Upper Triad Group. The various publications and reprints are shared without charge with anyone who expresses sufficient interest in receiving the materials. There is no attempt to promote the relative knowledge, understanding, or wisdom implied in these materials. There is no attempt to make the work important or to draw attention to the members of the Group. There is, simply, an attempt to live in accordance with the underlying principles of the spiritual path as the various Group members understand it. Three of those principles involve egolessness, meditation, and service. Thus an attempt is made to provide the Upper Triad Material without any personality-centeredness. The Upper Triad Group is essentially meditative and oriented toward service rather than self-development. The Upper Triad Material is simply an expression of the character and quality of consciousness of the Upper Triad Group.

Each article or series of articles, each commentary or series of commentaries is intended as stand-alone reading, with the various topical issues available for background or reference. The articles and commentaries generally deal with various subjects in accordance with the monthly or bi-monthly publication schedule, not as an integrated whole.

Thus the traditional periodic publications provide the Upper Triad Material in its incremental aspect. More recently, the topical issues or collections of topical material provide more of a subject-orientation than the historical incremental releases, indeed, in the book form (entirety of topical issues) of the Upper Triad Material, the underlying structure becomes more apparent.

Subject Organization

The context of the Upper Triad Material is spiritual growth and the evolution of consciousness. The subject organization follows the pattern of the seven rays of consciousness which underlie all of manifestation, which naturally begins with purpose in the broadest conceivable sense rather than with the egocentric human being. Thus the human being is properly seen in the context of the evolution of consciousness and its various broad aspects. The seven rays provide a relatively important perspective. Each of the seven rays qualify or condition an element or aspect of manifestation at every level of consciousness and in every field of consideration. Although the subject of the seven rays is considered directly in Volume I, the theme or perspective is pervasive to all seven volumes.

The ordering of articles and commentaries in these seven volumes of material is more or less by subject matter, in the context of seven progressive themes within the domain of the philosophy. The progression is both within each volume, from the source of the "energy" to its application, and from one volume to another in the context of seven basic yet interrelated areas of consideration. However, while the editor has endeavored to honor the sense of the unfolding seven rays, there is yet an element of hopefully minimal arbitrariness. Each article or commentary could be "placed" in any one or more of several different volumes, chapters, or sections due to multiple ray correlations that pervade the subject material. Also there is a measure of redundancy in the material as a whole, as each subject is viewed perhaps a number of times in a number of different ways or by different authors.

The seven dimensions or volumes of the Upper Triad Material, in loose correlation to the underlying seven rays, are as follows.

1	Purpose	The Underlying Force of Manifestation
2	Consciousness	The Focus of Evolution
3	Truth and Reality	The Implication for Human Consciousness
4	Karma	The Human Experience
5	Knowledge	The Field of the Human Mind
6	Religion	Relationship of the Human Being to God
7	Manifestation	The World of Form

This pattern may not be readily apparent as the seven rays are normally understood in their fundamental sense. This pattern deals with the significance and context of the seven rays as they relate to human experience and expression. Thus while the subject organization does not begin with the human being, the fundamental significance of each ray to the human being is evident in this organization. This pattern is derived or realized rather than contrived. Each of the seven dimensions begins with the underlying character of the respective ray in the context of the evolution of consciousness, and is gradually differentiated until the human perspective is realized.

Volume 1 -- Begins with purpose, the source of manifestation, and deals with evolution, cosmogenesis and anthropogenesis, the seven rays, and ultimately with the human context of government.

Volume 2 -- Begins with consciousness or the context of the spiritual path, and deals with awareness and consciousness, the spiritual path and the mechanism of human evolution, the spiritual group, the spiritual student, spiritual practice, spiritual work, and ultimately with meditation as the means of development and service.

Volume 3 -- Begins with truth and reality, the implication for human consciousness, and deals with meaning, values, philosophy, metaphysics, and theosophy.

Volume 4 -- Begins with karma and the context of human experience, and deals with the human constitution, human nature, experience, health and the healing process, and ultimately with right human relations.

Volume 5 -- Begins with knowledge and the field of the human mind, and deals with science, mind, perception, and psychology, and ultimately with the human context of education.

Volume 6 -- Begins with religion and the relationship of the human being to God, and deals with the various religious traditions, personal transformation, qualifications, and yoga.

Volume 7 -- Begins with manifestation and the world of form, and deals with occultism, psychic phenomena, magic, astrology, and the tree of life.

At first glance there would seem not to be a balance or consistency between the various dimensions and sub-dimensions implied in this subject organization. Yet in some higher sense there is both balance and consistency. It remains for the student to realize whatever significance there may be, according to his or her own perspective.

Topical Organization

There are actually eight volumes of material. Volume Zero consists of retrospective introductory and overview material (articles, glossary, index). The remaining seven volumes consist of the actual Upper Triad Material, mainly commentaries, in accordance with the subject organization previously described. Topical issues correspond to chapters in the various volumes. Thus each book or volume consists of a number of chapters or topical issues. Not all of the chapters and topics are fully developed.

Daily Thematic Meditation

Introduction

Virtually every religious and spiritual tradition involves some form of daily prayer or meditation. Conscientious adherence to a spiritually meaningful traditional practice can be quite helpful in qualifying the daily activities in a spiritually meaningful way, e.g., by discouraging absorption in mundane and personal affairs and by encouraging the expression of spiritual quality in the daily life. The objective is to qualify the personality nature in the direction of spirituality (egolessness) and to evoke the higher energies of the soul.

One form of daily thematic prayer or meditation involves utilization of some particular prayer or mantra every day at more-or-less the same time and under the same circumstances (or otherwise as needed). Prayers such as the Lord's Prayer, the Great Invocation, etc., are particularly potent. Another form of daily thematic meditation involves utilization of a different but meaningful prayer or mantra each day of the week. Correlations and meaningful associations make the effort more potent than would otherwise be the case.

The following seven mantras are adapted from Alice A. Bailey's "Discipleship in the New Age" and may be utilized as one's principal daily thematic meditation or in conjunction with or in addition to other meaningful practices. While a longer, proper meditation form is more potent, the daily use of these mantras alone is of some value, even in the short-form. The Upper Triad Group encourages daily spiritual practice in the form of daily personal meditation, daily thematic meditation, occasional use of the short-form of the daily thematic meditation throughout each day, and an evening retrospective.

Wherever practicable the daily personal meditation and/or the daily thematic meditation should be performed early in the day in order to qualify the entire day. If one does not essentially begin the day with such qualification, it is relatively much more difficult to obtain the proper attention and focus of the personality (mind) which naturally tends to be absorbed in the daily mundane

and personal activities. Beginning and ending each day on a proper “note” is quite important to anyone who is committed to the spiritual path or intelligently and conscientiously approaching such commitment.

This particular daily thematic meditation form evokes correlation of the seven ray energies, progressively through the week. The assignment of days is somewhat arbitrary, but the sequence is not. In each case the mantra should be invoked and one should dwell for a while on the daily theme.

1. First Ray. Sunday

Theme: Humility + Considerateness + Life + Purpose

The Power of the Soul pours like a steady current through my life.
I sense it in my attitude to life, and in the light it brings
as it sweeps through all the aspects of my nature.
That power strengthens my will to serve.

2. Second Ray. Monday

Theme: Compassion + Impersonality + Love

The Love of the Soul wells up within my heart.
And understanding, love, and self-forgetfulness arise.
I carry love to all I meet.
I meet love with love and remember not myself.

3. Third Ray. Tuesday

Theme: Goodwill + Irradiation + Light + Service

The Light of the Soul streams forth like a beacon upon the way.
And in that light I see the light in others.
I travel not alone.

4. Fourth Ray. Wednesday

Theme: Harmony + Balance + Healing Energy + Stability

The Joy of the Soul irradiates my life,
and lightens all the burdens which those I meet may carry.
The Joy of the Lord is my strength,
and I convey strength in joy for others.

5. Fifth Ray. Thursday

Theme: Honesty + Selflessness + Refinement

The Purity of the Soul acts like a cleansing flood
and bathes my lower self in the "waters of purification."
The body of desire is rendered pure and clean and strong.
I am a force of encouragement to all whom I meet.

6. Sixth Ray. Friday

Theme: Aspiration + Moderation + Impersonality + Temperance

The Presence of the Soul abides with me.

I walk with God by night and day.

I stand with God upon the ways of humanity.

The shadow of His Presence which is the Presence of my soul,
reveals the God on every hand, in every person.

I see divinity on every hand in every form.

7. Seventh Ray. Saturday

Theme: Service + Sharing Energy

The Will of the Soul is my will.

I know no other.

That will is love and peace and power and strength to live.

It bears me on.

Short-Form

The short-form of this particular daily thematic meditation evokes the appropriate “energy” and is particularly effective if the long-form has been practiced earlier in the day. The short-form then serves as a reminder and sustainer of qualification. In each case the correlative ray energy and the role of the soul (higher self) (upper triad of atma-buddhi-manas) is evoked to the extent that one is responsive.

Sunday	the Power of the Soul
Monday	the Love of the Soul
Tuesday	the Light of the Soul
Wednesday	the Joy of the Soul
Thursday	the Purity of the Soul
Friday	the Presence of the Soul
Saturday	the Will of the Soul

† Article No. 70

The Upper Triad Group

The Upper Triad Group is a small core group of spiritual students who attempt to embrace the principles and values of the spiritual path to the extent that those principles and values are understood and to the extent of their opportunities and abilities. Informally associated with the Upper Triad Group are a larger number of spiritual students who are interested in metaphysics and theosophy and the particular metaphysical and theosophical perspective of the Upper Triad Material.

The Upper Triad is the atma, buddhi, and manas of the human soul.

I. Purposes

The general purposes of the Upper Triad Group are: to encourage world goodwill, right human relations, and the awareness of humanity; to encourage the physical, emotional, mental, and spiritual growth and welfare of humanity; to encourage the study of comparative religion, philosophy, and science; and to encourage the application of ethical philosophy in the daily life.

The Upper Triad program is a service activity of a small group of spiritual and esoteric students. The purposes of the group are accomplished primarily through consciousness (greater awareness) as the group encourages the development, maturity, and application of constructive, spiritual consciousness.

The Upper Triad project is not affiliated with any religion, though it certainly respects the personal freedom of its members. Indeed, members are generally also adherents of one or another of the various religions, but always with considerable respect and appreciation for other faiths.

The Upper Triad program embraces no political purposes; in fact, the group is discouraged from any form of political activity (due to its subjective orientation). The Upper Triad project is intended to serve long-term, non-political, humanitarian purposes, without recourse to large-scale public activities.

Purpose is evoked by the First Ray, and reveals the true nature of all things. There is divine purpose underlying all aspects of manifestation.

II. Activities

1. Publications

The Upper Triad Material. For most of its existence, the principal objective activity of the Upper Triad Group has been the publication and distribution of the Upper Triad Material, originally in the form of periodic issues, subsequently through the Association's website and in book form. This activity is primarily concerned with philosophical content, in a conservative format, in furtherance of the objects of the organization. The various publications of the Upper Triad Material are available as downloads free of charge to anyone who is interested. If available, copies of printed publications are available at cost. The Upper Triad Association does not accept advertising and does not promote any commercial or political activity.

Context. The Upper Triad Material is intended for a relatively small segment of the human population, i.e., for people who are either approaching the spiritual path or who are already committed to the spiritual path (as aspirants or disciples), who are responsive to the form and content of the Upper Triad Material. It is not the intention of the Upper Triad Group to promulgate the esoteric philosophy, but, rather it is the intention of the group to respond to the needs and interests of the spiritual student. The Upper Triad Material is not intended for all spiritual students, for many fine, broad-based and complementary publications are available. The Upper Triad Material is intended as a vehicle for a relatively mature (impersonal) presentation of metaphysical, theosophical, and esoteric philosophy.

General Caveats. Commentaries and other material printed by the Upper Triad Group 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 and discretion of the reader. The various commentaries are designed to stimulate the thinking of the reader, and frequently employ relatively difficult sentence structure, parentheses, etc., that discourage superficial reading and provide correlations that might otherwise be missed. Though each commentary addresses a particular subject, the complete set of commentaries is considered correlative and encyclopedic. The value of each commentary (and the complete set) depends a great deal upon the ability

and consciousness of the reader. The authors make no claims of authority, enlightenment, or inspiration, nor any claims of privilege or special talent. The commentaries are the products of philosophical study and meditation (contemplation) and alignment with the subjective group effort.

Reprinted Material. The philosophical material originally published in the monthly or bi-monthly Upper Triad issues has been collected and reprinted in the form of a series of topical issues. Each topical issue represents a chapter in a series of books organized by scope and subject and made available at cost or free of charge, depending on the circumstances. Typically, new material is published first to the Upper Triad website and subsequently integrated into the various topical issues and books.

2. Group Meditation

The Upper Triad staff embraces a group meditation program which involves daily personal meditations, daily thematic meditation, several weekly group meditations, monthly full-moon group meditations, and quarterly solar meditations. These meditations are designed to complement the publication and distribution of the Upper Triad material by energy qualification and to coordinate the Upper Triad program with the overall effort of the spiritual path.

The group meditation effort primarily involves the Upper Triad staff; however, readers are welcome to link up with the group via their own personal meditation. The Upper Triad Material is considered a sharing of energy as well as philosophical content; the meditation effort furthers the linking up of students and groups with respect to the overall path. This meditation program is the principal subjective activity of the Upper Triad Group.

3. Public Activities

In the past, Upper Triad staff members have conducted classes, public lectures, group discussions, and/or public meditations depending on the resources available and the needs and interests of the community. The group does not intend to duplicate the efforts of other metaphysical or theosophical organizations, and, indeed, generally collaborates with other organizations in

these public activities. More recently these activities have become more subjective.

4. Special Projects

There are four special projects that the Upper Triad Group has embraced from time to time. None of these projects are contrived. The group is simply responding to apparent needs and opportunities.

West Africa. The first special project involved readers and subscribers in West Africa and the group has endeavored to provide Upper Triad materials to individuals and groups in Ghana and Nigeria for many years. The Upper Triad Group was for many years informally linked to a number of meditation and study groups in West Africa.

Prison Outreach. A second special project involved readers and subscribers in various federal, state, and local prisons and correctional facilities in the U.S. In addition to providing Upper Triad publications, staff members occasionally traveled to prisons and meet with readers and subscribers.

International Travel. A third special project involves international travel and linking objectively and subjectively between various metaphysical and theosophical groups around the world.

Electronic Access. A fourth special project, beginning in 1996, involves electronic correspondence and providing the Upper Triad Material electronically through the internet and the world wide web. This has become the primary objective activity of the Upper Triad Group, with printed publications now secondary.

5. Consulting

The Upper Triad Group does not offer counseling services, but Upper Triad staff are occasionally available for consulting on metaphysical and theosophical matters. There is no presumption of expertise or authority.

Activity is the bringing forth into manifestation
the principles through which we live.

III. History

The spiritual path is not without its difficulties. This would seem to be true for spiritual groups as well as for individual spiritual students. The Upper Triad Group has endeavored to function in a manner that is not personality-centered. In that sense, the Upper Triad Group is an experiment. The group has had some success. Thus, the mundane history of the group also reveals something of its character and experience.

1. Albuquerque, New Mexico 1973-1976

The Upper Triad Group was formed in 1973 in Albuquerque, New Mexico by three spiritual students working together as a meditation triangle. This developed into a larger meditation group and the Upper Triad program was begun in January, 1974 as a group meditation effort. Publication and distribution of the Upper Triad journal began in April, 1974 and became the major service activity of the meditation group. In January, 1975 the group was formally organized as a non-profit association by the twelve members of the meditation group. The formal organization is the Upper Triad Association. In June, 1975 the Association was granted tax-exempt status by the federal government. In Albuquerque, the Association operated from the home of two of its core group members. During the time in Albuquerque, the Upper Triad Group sponsored group meditation, group discussion, classes, and lectures.

2. New Brunswick, New Jersey 1976-1979

The Upper Triad Group moved to Somerset, New Jersey, near New Brunswick, in August, 1976. In October, 1977, the Association was incorporated under the laws of the State of South Carolina. In New Brunswick, the core group consisted of three people who had been part of the original group in

Albuquerque and the Association operated from the home of two of those core group members.

3. Manassas, Virginia 1979-1995

The Upper Triad Group moved to Prince William County, Virginia, near Manassas, in November, 1979, and subsequently re-incorporated under the laws of the Commonwealth of Virginia. The three core group members who had worked together in Albuquerque and New Brunswick purchased a house on three acres of land and subsequently donated their financial interests in the house to the Association through a deed of gift. This house then formed the first headquarters of the Association. In 1981, the Association purchased ten acres of land adjoining the headquarters. In 1983, the Association purchased an additional fifteen acres of land adjoining the headquarters. The intention was to build a retreat facility and theosophical school once sufficient acreage was acquired and the mortgages were retired.

During this period, the core group consisted of several resident staff members and a number of community members. The headquarters near Manassas consisted of three apartments, office space, a meditation room, and a library. The resident staff lived together cooperatively, not communally. Rent paid by the staff members covered all of the facility expenses and enabled the Association to acquire the adjoining acreage.

4. Germantown, Maryland 1995-1997

In August, 1995, the Upper Triad Group relocated to temporary quarters in Germantown, Maryland. The group then consisted of one staff member and several community members. In March, 1996, the Association sold its house and two acres of land at fair market value to two former staff members. In December, 1996 and January, 1997, the Association sold all of its remaining acreage in Prince William County.

5. Leesburg, Virginia 1997-2004

In February, 1997, the Upper Triad Group relocated from its temporary quarters in Germantown to a new headquarters in Loudoun County, Virginia. This

new, second headquarters consisted of a house on several acres of land, located five miles south of Leesburg, Virginia. The house had four levels and over 4,000 square feet of space devoted to living quarters, office space, meeting rooms, reference library, etc. The acreage was largely wooded, relatively private, and provides for a meditative environment. On the whole, both the house and land were well-situated.

The Association owned the second headquarters outright and rent paid by staff members sufficed to cover facility expenses. During this period of time, as the work of the Group shifted more toward electronic and book publishing, the expenses were reduced considerably and the Group did not rely so much on member and associate contributions.

6. Madison, North Carolina 2004-2008

In June, 2004, the Upper Triad Association sold its property in Loudoun County, Virginia and subsequently relocated to a new facility on almost 17 acres of private land near Madison, North Carolina. The Association entered into a contract with Brookside Partnership Trust to maintain and develop the Upper Triad website, to facilitate spiritual retreats, to maintain the Upper Triad Reference Library, and to publish the Upper Triad Material in a series of topical issues and books.

7. Clayton, North Carolina 2008

In October, 2008, the Upper Triad Association relocated to a more modest property near Clayton, North Carolina.

IV. Organization

The Upper Triad Group was organized as a tax-exempt, non-profit corporation. While the organization was founded in Albuquerque, New Mexico, the Group was first incorporated in South Carolina (1977) and subsequently in Virginia (1980). The Virginia corporation was dissolved in 2005 but the Upper Triad Association continues as a tax-exempt unincorporated association.

The Upper Triad Association is the principal department within the corporation and is responsible for all membership and financial matters (except the physical facility). The Association is also responsible for all public activities and programs. All persons involved in the Upper Triad project including officers and staff members, serve without compensation.

There are two kinds of membership in the Association. Formal membership is limited to a small number of spiritual students (workers) who are actively involved in the Upper Triad project. Informal membership is available to all readers of the Upper Triad Material; however, there are no apparent benefits to membership and membership credentials are not issued. The work of the organization is accomplished in accordance with its governing instruments (charter, articles, and by-laws). Business meetings are as needed.

The other department within the corporation was the Upper Triad Foundation. The Foundation was concerned only with providing the physical facility (headquarters) for the Upper Triad Group. The Foundation was financed primarily by rent paid by resident staff members, however, the Foundation was dissolved in June, 2004. The current headquarters is privately funded.

Organization is the underlying structure
which enables proper expression and service.

V. Financing

The Upper Triad project, from 1974 through 2004, was financed almost entirely by voluntary contributions. Three funds were maintained, a General Service Fund, a Special Service Fund, and a Foundation Fund. Contributions from staff members were placed in the General Service Fund which provided long-term financing for the Upper Triad program. Staff members and subscribers supported the Special Service Fund (unless otherwise specified by the contributor); contributions to the Special Service Fund were applied toward actual printing and mailing expenses. The Special Service Fund provided short-

term (day-to-day) financing of the Upper Triad program. All contributions are tax-deductible under Section 501(c)(3) of the Internal Revenue Code. Rent paid by staff members was placed in the Foundation Fund and was used to finance the headquarters facility.

Copies of the Association's Form 990, filed each year with the Internal Revenue Service, were available upon request. However, the Association is no longer required to file a Form 990.

The spiritual student is encouraged to be an effective steward of whatever resources there may be.

VI. Character

The character of the Upper Triad project depends to some extent on the background of its group members. All of the staff members are traditionally familiar with the Alice Bailey material (Lucis Trust) and most are members of the Theosophical Society and familiar with a wide range of theosophical subject matter. The Upper Triad project is not formally affiliated with these or any other external groups; however, the Upper Triad Group does cooperate informally with many theosophical groups world-wide, primarily via the exchange of publications and correspondence.

In a sense, the Upper Triad Group is eclectic, drawing upon the entire framework of the esoteric philosophy and ancient wisdom; but the group is also relatively well-defined in terms of character, methodology, and style.

The group is firmly dedicated to the spiritual path and seeks to embody spiritual maturity and as much of the esoteric philosophy as is practicable and appropriate, all the while remaining heart-centered. The group wholly respects

the freedom of its members and subscribers and strives to present the principles of the esoteric philosophy in a relatively impersonal fashion.

Anonymity is generally preserved for the authors of the various commentaries printed in the journal, in order to keep the philosophical and spiritual significance free from personal association. The group is not concerned with promoting the Upper Triad material. The group simply endeavors to respond to whatever interest is expressed.

The Upper Triad Group is not a secret society, though the group is subjectively related to a particular esoteric order. The names of its staff are in the public domain via documents filed with state and federal authorities. However, the member names are not advertised since no need exists. The group exercises a very natural and particular discretion in all its activities, in accordance with its charter, its natural character, and the resources-opportunities available.

Character is the underlying truth of one's nature,
and is reflected into the ethics and practices of one's life.

VII. Philosophy

The philosophy of the Upper Triad Group is reflected in all of the Upper Triad Material published to date. The Upper Triad members endeavor to live in accordance with the Upper Triad philosophy to the extent that it is understood and to the extent that they are capable. Perfection of Upper Triad members is not implied in any manner. Some aspects of the philosophy are relatively easily embraced by the serious student, while other aspects represent ideals that serious students are working toward.

Following are Seven Basic Principles or assumptions which provide a sense of the underlying foundation or metaphysical and theosophical framework of the Upper Triad Material.

1. **Purpose.** 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.
2. **Consciousness.** That the spiritual path in its many aspects embraces the higher stages of human evolution in consciousness, as the human soul commits itself to conscious and selfless development. 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.
3. **Truth and Reality.** 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 truth is relative and can be perceived in many ways and on many levels, according to consciousness.
4. **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 Law of Karma, which yields learning experiences and encourages evolution as a consequence of free will, through every thought, feeling, and action.
5. **Knowledge.** That the real problem of life in the lower worlds is the elimination of glamour and illusion. That perception clouded by glamour and illusion can be fully overcome, as the student achieves the alignment of a purified and integrated personality with the soul, through intelligent meditation.
6. **Religion.** That there exists one God, both immanent and transcendent, within which are differentiated all lives and all forms. That there are many paths to God, embracing all religions and spiritual philosophy.
7. **Manifestation.** That God manifests through all lives and all forms. 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 true Self, the essence of divinity within. That the personality is the not-self that must ultimately be transcended in union with the higher Self.

VIII. Acknowledgements

Appreciation

- The Upper Triad Group acknowledges with appreciation the very many letters and notes received over the years with questions, suggestions, etc., that have helped to evoke the Upper Triad Material. The group also acknowledges with appreciation the financial support of the many contributors over the years that have enabled the Upper Triad publications to be produced and distributed without charge. And the group acknowledges with appreciation the various metaphysical and theosophical organizations that have offered encouragement over the years, either through direct collaboration or through provision of philosophical content.

Influence

- Although the Upper Triad material is apparently largely eclectic, and the fundamental or underlying basis of the material is more-or-less in common with every proper approach to the esoteric philosophy, there are particular influences that have more obviously affected this work.
- The fundamental or primary influence is that of theosophy, in the sense of laying a foundation upon which to embrace the inner planes, the spiritual path, and associated experience. This includes, particularly and in our perspective, various religious and philosophical influences, e.g., aspects of Taoism and Zen Buddhism, The Bhagavad Gita, The Yoga Sutras of Patanjali, The Enneads of Plotinus, and various selected theosophical works.
- The secondary influence, which builds upon and subsumes the former, is that of the Alice A. Bailey material, qualitatively in its entirety, except for certain "personality" notions.

- The influence of theosophy is largely foundational and head-centered. The influence of the Bailey material is more qualitative and heart-centered. Thus, for the Upper Triad Group, theosophy represents a personality influence and the Bailey material represents a soul influence. The Upper Triad Group endeavors to avoid the glamour typically associated with both theosophy and the Bailey material.
- In the final analysis, the "real" influence is the character and quality of the inner group to which the Upper Triad Group is nominally related and the relative ability of the various Upper Triad members to collectively properly and effectively respond to that influence.

IX. Advice to Readers

- The Upper Triad material is non-prescriptive. There are no requirements or expectations of readers. Readers are free to believe whatever they wish, in whole or in part, and to embrace the material to whatever extent they are comfortable. Thus readers are not expected to believe or accept any or all of the material published and provided by the Upper Triad Group.
- If a reader is interested in approaching the Upper Triad Group in some way, then he or she is encouraged to write or call the Upper Triad Group and to arrange an exploratory visit to our headquarters or to arrange a meeting with a traveling staff member. Visitors are always welcome but are advised to call in advance for an appointment and directions. Contact information is provided through the Upper Triad website.

www.uppertriad.org

Overview of Volume 1

Purpose - The Underlying Force of Manifestation

- I.1 Purpose
- I.2 Evolution
- I.3 Cosmogenesis
- I.4 Anthropogenesis
- I.5 The Seven Rays
- I.6 Government
- I.7I The Bermuda Protocol

Topical Issue § 1.1

§ 1.1 - Purpose. The Source of Manifestation. The purpose of life is the evolution of consciousness through experience and expression. All of universal manifestation proceeds according to this single purpose. Everything in the realm of life, consciousness, and form relates in one way or another to the evolution of consciousness. All life is conditioned by purpose within a grand scheme of progressive, cyclic evolution. Purpose is important because it places everything in perspective. We live in a teleological, or purposive, universe. Those who understand that purpose to some extent and cooperate in its fulfillment are more directly relating to their own source and to their own fulfillment. By playing a more conscious role in the evolution of consciousness, one contributes more directly and more effectively to the whole. The pre-existence of purpose leads naturally to consideration of the principal expressions of the underlying cause of manifestation. Those (first ray) expressions are God, life, power, and the patterns of manifestation.

§ 1.11 - God. God plays a substantial role in manifestation in fulfillment of the purpose of manifestation. The problem is the ambiguity or relativity of God and how God is perceived. In the esoteric philosophy, God is perceived as a succession of logoi, of divine and inclusive beings, within which we live, and move, and have being. God is both immanent and transcendent, but not anthropomorphic. God is a unit of life and consciousness that is well beyond the human state, yet includes within itself all of its various composite lives, including humanity. Each God or logos is a trinity. The first aspect of that trinity is life, spirit, power, and manifestation. The second aspect is love, consciousness, and energy. The third aspect is light, matter, and force. Consideration of God includes the absolute and the various logoi in manifestation.

§ 1.12 - Life. While God is the first principle, life is the second principle within God, in contrast with the second aspect of trinity (which is consciousness). From God issues life. All things are alive in some manner or another. And all of life is evolving in consciousness, at whatever level that may be. Consideration of life includes sentience.

§ 1.13 - Power. While life is the second principle, power is the third. From life issues power. These (God-life-power) are all part of the first aspect, yet are progressively derived as manifestation unfolds. All of power is derived therefore from underlying life, which is in turn derived from the underlying God. Consideration of power includes the solar lens or the role of the solar logos as well as the relationships between light, love, and power.

§ 1.14 - The Nature of Manifestation. The manifestation of the universe is a consequence of purpose and the field of experience and expression through which consciousness can and does necessarily evolve. The first ray aspect includes manifestation as the underlying structure or patterns of manifestation, while the seventh ray aspect, being the reflection of the first, includes manifestation as the actual field of endeavor. Consideration of manifestation includes the relationship of manifestation to the seven planes of consciousness and the seven rays.

§ 1.15 - The Process of Manifestation. The process of manifestation occurs through successive levels and can be derived (realized) from first principles, from the one to the trinity to the seven rays and on to the twelve. from the void through chaos to manifestation, from the field of manifestation to the panorama of manifested life.

Topical Issue § 1.2

§ 1.2 - Evolution. The Work of Manifestation. The work of manifestation is the process by which evolution in consciousness is achieved. Evolution as the driving force for experience and expression is included in the first ray domain, while consciousness and the evolution of consciousness per se are included within the second ray domain. Consideration of evolution in its fundamental aspect includes the nature of existence, the relationship of creation and evolution, paths of intelligence, parallel streams of evolutionary life, and the deva evolution in contrast with and relationship to human evolution. Evolution begins with the emergence of cosmic law and proceeds through the unfolding evolutionary impulse. The actual work of evolution occurs through the means of conveyance of life, love, and light. And that conveyance brings about a flow of energy that touches and embraces all lives throughout manifestation.

§ 1.21 - Cosmic Law. Cosmic law provides for constraints and guidelines to facilitate the work of manifestation and evolution in consciousness. All of manifestation and (synonymous) manifested life are conditioned by underlying purpose in the form of cosmic law and its various subsidiaries and derivatives. Cosmic law provides a natural order to manifestation, or ordered purpose. In this sense, cosmic law is included within the first ray domain. But the dimension of cosmic law that is the force of restoration of balance (karma) is more properly included in the fourth ray domain.

§ 1.22 - Evolutionary Impulse. The evolutionary impulse is both a wave of embodied life and a qualification of evolving consciousness. The evolutionary force facilitates evolution in consciousness by pushing the evolving life onward within the field and pattern of manifestation. There are four basic forces within the evolutionary impulse. These are (1) the force of involution or the force of unconscious evolution, (2) the force of evolution proper of more-or-less conscious evolution, (3) the force of devolution which affords the dissolution of forms that

are no longer needed, and (4) the force of convolution or differentiation and integration, affording diversity of experience and expression and ultimate assimilation.

§ 1.23 - Conveyance. The three aspects of trinity are all involved in evolution. Each of the three is conveyed in some way or another and conditions all of manifested life, consciousness, and form. Conveyance is a first ray function, intimately involved with the unfolding manifestation and evolutionary process. Included are the conveyance of the first ray or life, the conveyance of the second ray or love-wisdom, and the conveyance of the third ray or light.

§ 1.24 - The Flow. Manifestation proceeds on the basis of ordered purpose (evolution in consciousness). Manifestation is governed by cosmic law which leads to evolutionary impulse and the conveyance of life, love-wisdom, and light. Ultimately, there is an induced flow or movement of energy that facilitates experience and expression in the context of the underlying plan. This flow refers to the energy flow associated with a particular individual life or group lifewave in manifestation. The flow involves both time and space (temporal flow and spatial flow) and serves to facilitate the working out of the evolutionary forces and to balance the consequences.

Topical Issue § 1.3

§ 1.3 - Cosmogogenesis. The Process of Manifestation. Cosmogogenesis refers to the process of manifestation and includes all of the "organization" or structure or patterns of manifestation, or the creation and sustenance of the field of endeavor. Cosmogogenesis includes patterns or cycles within cycles and the processes of differentiation and subsequent integration. It includes the seven planes of consciousness as a field of manifestation, the planetary scheme of cycles of evolutionary encouragement within that field of manifestation, and the evocation and expression of various lifewaves through various kingdoms. Cosmogogenesis includes anthropogenesis.

§ 1.31 - The Seven Planes. From one perspective the seven planes of consciousness provide the stationary element of manifestation or the field per se, through which the manifested life proceeds and unfolds. From another perspective the seven planes are also embodied lives having their own

evolutionary goals and contributions. The seven planes of consciousness, from lowest or most material to the highest or most refined or subtle, are (1) the physical plane, (2) the emotional or astral plane, (3) the mental plane, having both concrete and abstract regions, (4) the buddhic or intuitional plane, (5) the plane of atma or spiritual will, (6) the monadic plane, and (7) the atomic plane. More correctly, the seven planes are viewed from highest to lowest, but from the human perspective, one begins with the most obvious, which is the physical plane.

§ 1.32 - The Planetary Scheme. Within the field of manifestation or seven planes of consciousness, the logoi differentiate within themselves all of the various and successive lifewaves or collections of evolving lives. Creative manifestation is unfoldment on multiple scales, of lives within lives, of various kingdoms through which the various lifewaves pass for various opportunities of experience and expression. The planetary scheme is that subset of manifestation that is restricted to the field of consciousness of a particular planetary logos.

§ 1.33 - Kingdoms and Lifewaves. Within the earth's planetary scheme are a number of progressive and successive and simultaneous lifewaves, ranging from various elemental lifewaves through the mineral, plant, animal, and human lifewaves, to deva and superhuman lifewaves. Humanity is thus viewed more correctly as simply one of a number of lifewaves, and by no means any more important or less important than any other. The significance of the elemental, mineral, plant, and animal kingdoms to humanity is that all lives are effectively related. Humanity, i.e., the lifewave that is presently human, has already passed through these kingdoms and that the lives currently in mineral, plant, and animal forms will eventually become human, or at least at a stage that is analogous to the present humanity. In looking at the "lower" kingdoms the spiritual student can begin to appreciate the past experience and conditioning that has resulted. And in embracing the unity of all life, the spiritual student can view all non-human kingdoms and lifewaves as equal to humanity.

§ 1.331 - The Mineral Kingdom.

§ 1.332 - The Plant Kingdom.

§ 1.333 - The Animal Kingdom.

Topical Issue § 1.4

§ 1.4 - Anthropogenesis. The Role of Humanity. Anthropogenesis is the study of the origin and development of the generic male-female human being. Anthropogenesis begins with consideration of the human evolution or lifewave and considers the role of the one soul, group souls, individualization, and soul groups. The actual “work” of anthropogenesis is accomplished through the cultivation and manifestation of various root-races.

§ 1.41 - Root-Races. In the current planetary scheme there is a succession of seven great root-races through which humanity evolves. The present root-race is the fifth of this sequence and is focused on developing the mind and the crisis of repolarization of consciousness from emotional to mental levels. The previous root-race was concerned with emotional development and the crisis of repolarization from physical to emotional levels.

§ 1.42 - Human Evolution. Human evolution proceeds through the various root-races and subsidiaries as each soul incarnates progressively and successively according to its stage in evolution and the coincidence of opportunities both needed and afforded. Within the field of human evolution are pioneers in consciousness who are evolving consciously and deliberately, some of whom are moving into the preceding lifewave, the bulk of humanity who are evolving passively and more gradually, and stragglers who are much less responsive to the evolutionary impulse and who are slipping into the succeeding lifewave. Considered within the subject of human evolution are the notions of inertia, initiative, and momentum, as they relate to the cooperation with the work of evolution. While human evolution is considered here from the perspective of the race and form, the development or advancement of human consciousness is considered a matter of consciousness, in the context of the human being and his or her relationship to the spiritual path.

Topical Issue § 1.5

§ 1.5 - The Seven Rays. The Means of Manifestation. The seven rays are fundamental to the Upper Triad perspective as they provide the means of manifestation and actually qualify every element and aspect of universal

manifestation, at every level. Through a system of analogy and correspondence, all of life, consciousness, and matter are related through the seven rays. Understanding the character and quality of each of the seven rays allows the spiritual student to more intelligently collaborate in the process of evolution. For each of the seven rays there are included a commentary which describes the character and quality and nature of the respective ray and a set of keywords for the ray. Also included are considerations of the nature of the various rays and ray relationships and the various methods attributed.

§ 1.51 - Descriptions of the Seven Rays. In principle, each of the seven rays is recognizable by its character and quality. Each ray has a domain of influence and qualification, both through its character and quality and through numeric correlation. All natural cycles involve qualification by and through the seven rays in one way or another. Although each of the rays is a single, coherent, relatively simple energy, each of the rays in manifestation appears to be rather complex because there are so many and such varied aspects to manifestation. But in understanding the basic nature and domain of each ray, the student can begin to recognize the seven rays in manifestation.

§ 1.52 - Keywords for each of the Seven Rays. For each of the seven rays there are a number of keywords and groups of keywords, which, taken as a whole, indicate the character and quality and nature of the ray. Included are domain, type, qualities, weaknesses, virtues to be acquired, sources of suffering, quest and driving impulse, method of achievement, teaching method, highest attainments, power, lamp, star, races, countries, kingdoms, planets, gates, laws, relationships, planes, centers, aspect of trinity, and status of manifestation. In some case, keywords appear under more than one ray, due to relationships between the rays.

§ 1.53 - The Nature of the Seven Rays. The essential nature of each of the seven rays is further revealed through basic relationships between the rays. The fourth ray of harmony through conflict is the operative ray for humanity and life in this world at this time. The three primary rays taken as a whole embrace all of manifestation, and are therefore more fundamental. The rays of mind (third and fifth rays) form a particular relationship. The even-numbered (mystical) and odd-numbered (occult) rays likewise, respectively.

§ 1.54 - Ray Relationships. In addition to the essential nature and primary groupings of rays, there are a number of secondary groupings or relationships that reveal more about the overall nature and the ways in which the rays manifest. There are basic ray relationships and applied ray relationships. The seven rays relate directly or indirectly to the spiritual path, to meditation practice, to ashrams, and to manifestation as a whole in various ways.

§ 1.55 - The Seven Ray Methods. Each of the seven rays facilitates experience and expression in the lower, objective worlds. Each of the rays has its own characteristic methods for experience, expression, and accomplishment. By developing along each of the ray lines, the student begins to complete the whole seven-fold nature. But by embracing the methodology of the seven rays, the student is able to draw more directly upon the character and quality of the evoked ray.

Topical Issue § 1.6

§ 1.6 - Government. The Cultural Context of the First Ray. The human context for the first ray is government and the role of government in human society. This begins with consideration of government per se and proceeds through consideration of the inner government or spiritual hierarchy and the various outer forms of government and progression thereof. It also includes the dimension of leadership.

§ 1.61 - Inner Government. There exists an inner world government, not a government in any impositional or authoritative sense, but a government in the sense of intelligent and conscious divine qualification and guidance of all aspects of human endeavor. The spiritual hierarchy of the planet consists of some of the "perfected" human beings who have passed beyond the need to incarnate in human form yet remain associated with humanity and the planetary evolution in the sense of service. The inner government is organized into three and seven departments, being correlated with the seven ray energies and respective soul groups.

§ 1.611 - Ashrams. Ashrams in the higher sense are groups of souls who collectively bridge between the inner government and the unfolding race of humanity.

§ 1.62 - Outer Government. As humanity evolves so do human institutions such as government, as outer government is a reflection of the consciousness of the affected peoples. The inner, shadow government, offers encouragement and qualification to the extent that the people involved in outer government are receptive and responsive, consciously or otherwise.

§ 1.63 - Leadership. The Human Context of the First Ray. While the first ray domain begins with the abstract and fundamental basis of life and manifestation and progresses through successively more human-oriented considerations within this first ray perspective, ultimately the first ray is manifested at the human personality level in the sense of leadership. There are seven fundamental and natural leadership styles or elements, each associated with one or another of the seven rays and seven ray types, but leadership per se is a first ray function.

Topical Issue § 1.71

§ 1.71 - The Bermuda Protocol. An Archetype for the Future. The Bermuda Protocol is a pattern or archetype for a new, future world order that is evoked into higher human consciousness in accordance with the evolutionary plan for humanity. It provides a framework for a culture and civilization well beyond what is presently achievable. It implies a culture and civilization suitable for the work of the sixth root-race. The new order is not merely an extension or improvement or extrapolation of the existing world order, nor is it a radical change in any destructive sense. It is simply what is needed in order to provide a more suitable framework for growth in consciousness at a higher level. It is not contrived in any way, but the archetype simply exists as a response to need on that higher level.

§ 1.711 - Citizenship. Citizenship in the context of the Bermuda Protocol considers the place of the human being in society, including the relationship between the people and government and the context for relationships among peoples.

§ 1.712 - Government. Government in the context of the Bermuda Protocol is “enlightened” government. It embraces the structure of society and provides a framework for individual freedom (learning, growing, serving) and subsistence.

§ 1.713 - Education and Employment. Education and employment or vocation are crucial for effective learning and growing and serving. Likewise, strong, constructive relationships between citizenship, government, education, and guilds. While government tends to be considered in its collective, organizational sense, education and employment tend to be considered from the perspective of the individual, with consideration for the role and context of the various guilds.

§ 1.714 - Recreation and Religion. The Bermuda Protocol also provides an enlightened context and framework for recreation, religion, retirement, and right human relations.

§ 1.715 - Implementation. Implementation in the context of the Bermuda Protocol is actually non-implementation. The Bermuda Protocol is evoked and not imposed in any sense. But there are prerequisites. And there are implications for the (rather long) period of time in which the nations and peoples of the world adapt to the new order.

§ 1.716 - Prosperity and Wealth. Two of the changes implied in the Bermuda Protocol have to do with prosperity and wealth. Enduring prosperity is simply a natural consequence of proper utilization of wealth. As the earth’s resources are used wisely and as wealth is more evenly distributed, widespread and enduring prosperity simply emerges. But these cannot occur unless the collective consciousness has improved such that people are no longer predominantly self-centered.

Overview of Volume 2

Consciousness - The Focus of Evolution

- 2.1 Consciousness
- 2.2 The Spiritual Path
- 2.3 The Spiritual Group
- 2.4 The Spiritual Student
- 2.5 Spiritual Practice
- 2.6 Spiritual Work
- 2.7I Meditation

Topical Issue § 2.1

§ 2.1 - Consciousness. The Context of the Spiritual Path. Consciousness is the interaction of spirit and matter, the field of experience, growth, assimilation, and expression. Consciousness is induced by virtue of underlying and/or overshadowing life (spirit). It is the medium through which the purpose of evolution is conveyed and through which evolution is accomplished. While spirit is (relatively ultimate) reality and while matter provides the form and opportunity for experience and expression, it is consciousness that lives through and utilizes matter, and ultimately returns to spirit. It is consciousness that embraces knowledge, transforms that knowledge into understanding, and ultimately assimilates that understanding into wisdom.

§ 2.11 - Aspects of Consciousness. Consciousness varies a great deal, from the relatively inertial forms of coarse consciousness to the relatively dynamic and responsive forms of highly refined consciousness. There are many different

types of consciousness, beginning with mass unconsciousness, working through various stages of relative self-consciousness, to progressive stages of group consciousness. Consciousness can be relatively (predominantly) objective or subjective (or balanced between the two aspects). Consciousness can be polarized on (at) various levels, i.e., being polarized or predominately functioning on physical, emotional, mental, or intuitive levels. Consciousness is, ultimately and predominantly, a matter of quality.

§ 2.111 - Types of Consciousness. Consciousness begins with the collective unconsciousness and is gradually developed through experience and expression, through individuality (the illusion of self-consciousness), to proper self-consciousness and group consciousness. Another dimension is the spectrum from objective consciousness to subjective consciousness, with the relatively more advanced being able to function effectively both objectively and subjectively.

§ 2.112 - Polarization. Polarization of consciousness refers to the preponderant level of consciousness at which a person is focused. This varies from physical polarization to emotional polarization to mental polarization and beyond. People who are polarized at the emotional (large majority) and mental (small minority) levels are referred to as emopols and menpols, respectively. Very few people are functioning predominantly at the physical level. And very few human beings are able to function predominantly at the intuitive level (buddhi).

§ 2.12 - Awareness. Awareness is a characteristic or dimension of consciousness that expands and is refined as the work of evolution proceeds. One of the principal objectives of evolution in consciousness is increased awareness. Consciousness that is mired in the inertia of matter (e.g., in the case of a human being absorbed in personal interests (self-centeredness)) inhibits awareness.

§ 2.13 - Intelligence. Intelligence is another important characteristic or dimension of consciousness and is not independent of awareness. Relative awareness is primarily a characteristic of the focus of consciousness, while intelligence is primarily an acquired and progressively developed ability for learning and understanding.

§ 2.14 - Realization. Realization is a compound product of some measure of awareness and some considerable underlying intelligence. Self-realization is an important goal of life on earth.

Topical Issue § 2.2

§ 2.2 - The Spiritual Path. The Mechanism of Higher Evolution. While all lives evolve in consciousness to some extent in each incarnation, the bulk of lives and the bulk of incarnations are devoted to relatively unconscious evolution, subject to the gradual encouragement of karmic factors. The spiritual path begins as the soul of the aspirant makes a conscious commitment to cooperate with the evolutionary forces (and as the waking-consciousness of the aspirant makes a conscious commitment to the soul), thus hastening the student's evolution in consciousness and contributing more directly to the evolution of the group (race) (lifewave).

§ 2.21 - Approaching the Path. The call of higher consciousness eventually draws the soul onto the path. Once the soul has made its commitment to the spiritual path, the call of the soul gradually draws the personality in incarnation toward the path. Much preliminary experience is necessary before a student can respond (intelligently) to that call, but when the character and temperament and values are sufficiently developed, then the experience of the student becomes more directly related to the spiritual path.

§ 2.22 - Probation. The probationary path is the first stage of the spiritual path and leads a student through the preliminary discipline and preliminary endeavors and prepares the student for discipleship.

§ 2.23 - Discipleship. The path of discipleship is the second stage of the spiritual path. While probation is primarily a matter of development and preparation, discipleship is primarily a matter of service or application of one's quality of consciousness, within the context of the spiritual group.

§ 2.24 - Initiation. The path of initiation is the third stage of the spiritual path and involves progressive relationship, within the context of the spiritual hierarchy or inner government and beyond.

Topical Issue § 2.3

§ 2.3 - The Spiritual Group. Spiritual Relationship. The spiritual group provides the context for the spiritual student in relation to humanity and the broader spectrum of life and consciousness. Individuals may develop to some extent without substantive group context, but conscious evolution in consciousness can only occur through some (proper) spiritual group in some broader context. In a sense, it is the group that evolves, and not so much the individual members per se, though each contributes to that evolution. Similarly, it is the lifewave that evolves, and not so much the various groups within that lifewave, though each has a role to play and contributions to make.

§ 2.31 - Brotherhood. The lifewave (humanity) is a whole on the highest levels of consciousness. As the heart develops and unfolds, there comes realization of that oneness through the sense of brotherhood. That brotherhood is all of humanity (and all of life).

§ 2.32 - Community. The immediate evolutionary background is the community in which the student lives and works, both in the mundane sense and in the spiritual sense. The community provides more effective relationship between individuals and the lifewave. Although the student may rise above the common trends of consciousness (e.g., overcoming absorption in mundane, personal, and secular matters), he or she remains a member of the community.

§ 2.33 - The Teacher. The role of the teacher in a spiritual group or community varies according to the character and relative maturity of the group. In discipleship (proper), the role of the teacher is relatively indirect and subjective, a matter of encouragement and qualification rather than direction. The real teacher is karma.

Topical Issue § 2.4

§ 2.4 - The Spiritual Student. The Middle Ground. The spiritual student is (lives through) the middle ground between the bulk of humanity and personality-centeredness on the one hand, and the spiritual hierarchy and the self-realization of the soul on the other. From the standpoint of conscious

evolution, the spiritual student is one who evolves in consciousness, bridging between the higher and lower aspects of consciousness.

§ 2.41 - Dharma. While the underlying force of karma is applied to all lives and consciousness, the sense of dharma is a distinguishing characteristic of the spiritual student. Dharma provides both the proper motivation and guidance for spiritual practice and spiritual work. Dharma involves commitment, adherence, and transformation.

§ 2.411 - Commitment. It is the conscious commitment of the spiritual student (disciple) that results in adherence to the principles and practices of the spiritual student, to the best of his or her understanding and ability.

§ 2.412 - Adherence. The first responsibility of the committed spiritual student (disciple) is adherence to the principles and practices of the spiritual path, to the best of his or her understanding and ability.

§ 2.413 - Transformation. One of the consequences of adherence to the path is the natural acceleration in the evolution in consciousness of the spiritual student. This generally involves transformation, from personality-centeredness to being more fully aware of and responsive to the soul.

§ 2.42 - The Dark Night of the Soul. In addition to the basic process of personality transformation, there is also a more radical process called "the dark night of the soul" in which the pilgrim undergoes the rigors of a major transformation in consciousness.

§ 2.43 - Spirituality. Ultimately, the practical object of the spiritual path is the development and expression of (genuine, higher, natural) spirituality, which is achieved in and through the absence of ego.

Topical Issue § 2.5

§ 2.5 - Spiritual Practice. The Application of Spiritual Principles. For the spiritual student, evolution of consciousness occurs in the context of application of ethical and spiritual principles, to whatever extent they are understood by the

student. It is not enough simply to study the (esoteric) (theosophical) (metaphysical) philosophy. The student must put into practice the teachings of the path, in order to advance in consciousness and in order to contribute to the advancement of the lifewave.

§ 2.51 - Aspects of Spiritual Practice. In addition to embracing the preliminary discipline and preliminary endeavors, there are a number of additional aspects of spiritual practice, leading to progress in consciousness.

§ 2.52 - Advancement. Progress is based on experience, as knowledge is transformed into understanding and as understanding is assimilated into wisdom. External and internal forces impel (and sometimes compel) the student onward. But real progress comes only when the student becomes consciously and deliberately involved in the process of evolution in consciousness. Advancement begins and continues with refinement in consciousness. Refinement leads to greater capacity for spiritual work.

§ 2.53 - Self-Assessment. All of the characteristics and attributes of the personality (lower) nature must be transformed and uplifted in order for the student to be responsive to higher energies (qualification). That (continual) transformation is most effective when the student is consciously and honestly self-apprised. To know oneself is a prerequisite for dealing with oneself. As personality limitations are recognized and assessed, they can be overcome, being transformed into spiritual strengths.

Topical Issue § 2.6

§ 2.6 - Spiritual Work. The Dharma of the Path. Spiritual work builds upon and expands spiritual practice and tailors the application of spiritual principles to broader goals (beyond individual basis). While spiritual work includes development, the emphasis must necessarily be upon service.

§ 2.61 - Development. The development of the spiritual student never really ends. The dharma of the path includes spiritual development in its various dimensions and aspects, but as the student matures, the emphasis (focus) shifts from individual development to group service. Development engages the head-centered nature.

§ 2.62 - Service. The principal role of the spiritual student is to serve humanity (and broader, planetary needs) according to his or her abilities, character, temperament, and values (spiritual maturity). Since service is predominantly a response to higher consciousness, there is ever a group context. Service engages the heart-centered nature.

§ 2.621 - The Greater Work. The greater work refers to the dharma of the spiritual path, which is service to humanity (and to some extent to related lifewaves), and particularly in the sense of responsibility for service at the highest order at which a spiritual student can effectively work.

Topical Issue § 2.7

§ 2.7 - Meditation. The Means of Development and Service. In a sense, meditation is the whole of spiritual practice and spiritual work, for all of the activities of a spiritual life involve and extend meditative activity. The student begins by learning fundamental methods of meditation and practicing meditation on a daily basis. As the student progresses in meditation, and as well in terms of character, temperament, and values, the student begins to apply meditation to some broader context, the whole of one's daily activities and the particular service activities that a student is called upon to embrace. Meditation includes (1) preliminary concentration and mental discipline, (2) meditation proper, without passiveness and without thinking, and (3) contemplation which is the proper qualification of higher energies.

§ 2.71 - Applied Meditation. Meditation can be applied to a broad spectrum of activities and goals. Meditation is very much a part of spiritual development and the qualification of the lower self (personality) and overcoming the inertia of the body (personality) (mind) (ego). Meditation is also very much a part of spiritual service. Through group meditation, all spiritual students are linked in qualification of consciousness. Through higher meditation, all lives are linked in consciousness.

§ 2.711 - Group Meditation. Group meditation is not simply meditation performed by a group of people, but coherent collective meditation. Meaningful group meditation work contributes considerably more energy than would be

possible for the sum of the individual efforts. But the requirements for successful group meditation are considerably higher.

§ 2.72 - **Meditation Cycles.** Meditation cycles are simply natural cycles of significance to meditation by virtue of the particular energies and potencies and qualifications that are made available through those cycles. As the student embraces and cooperates with these energies, the experience and expression (work) of the spiritual student is enhanced.

§ 2.721 - **The Lunar Cycle.** The lunar cycle is perhaps the most potent of them all, as there are energies that are available at the time of the full moon that are particularly unimpeded (by the moderating moon). The twelve (sometimes thirteen) lunar festivals each year are the times of collective, planetary meditation involving the spiritual hierarchy and associated lifewaves.

§ 2.722 - **The Solar Cycle.** The solar cycle, acknowledging the four seasons (spring equinox, summer solstice, autumnal equinox, and winter solstice), is perhaps the most magical of all the meditation cycles.

§ 2.73 - **Meditation Dynamics.** The process of meditation depends on a number of activities (and non-activity), preparation, participation, responsiveness, etc. In understanding the dynamics of meditation, the student is better able to participate intelligently in that process.

§ 2.74 - **Meditation Forms.** Most approaches to meditation involve some form or another. Meditation forms are the guidelines or structures that facilitate personal or group meditation. Although the student must be careful not to become absorbed in the meditation form per se, meditation forms are quite useful and potent means of achieving the intended meditation pattern and subsequent results.

§ 2.741 - **Meditation Outlines.** Meditation outlines are particular meditation forms, designed to be used by qualified students, either at the individual level or at the group level. Daily (individual) meditation complements periodic group meditation.

§ 2.75 - Mantras. Mantras are the words of power that facilitate meditation and evoke the needed energies and forces for application (spiritual practice and spiritual work). As the soul or higher self is contacted, the student realizes the voice (sound) of that higher self and becomes that mantra.

† Article No. 73

Overview of Volume 3

Truth and Reality - The Implication for Human Consciousness

- 3.1 Truth and Reality
- 3.2 Meaning
- 3.3 Values
- 3.4 Philosophy
- 3.5 Metaphysics
- 3.6 Theosophy
- 3.71 The Enneads
- 3.72 The Fourth Way

Topical Issue § 3.1

§ 3.1 - Truth and Reality. The Quest for Realization. Truth and reality may not mean very much to people who are asleep in the mundane world of ordinary human endeavor. But truth and reality are absolutely essential for the spiritual student to understand, in principle, if the student is ever to awaken from this deep sleep and begin to perceive things more correctly. But what is true. And what is real. Inherent in human consciousness is the largely unconscious need to understand one's circumstances and purpose in life, to understand the

universe and its relation to human existence, to experience and express one's life in meaningful ways, to evolve in consciousness, and eventually to achieve self-realization. Yet there are many problems and difficulties along the way, principally the unreliability of sense perception and the relativity of truth. Virtually all of humanity are encumbered in consciousness by virtue of reliance upon sense perception. The perception and eventual realization of truth and reality is a rather progressive process, depending much on experience and the gradual assimilation of that experience.

§ 3.11 - Truth. The Process of Truth. Truth is an indication of reality, via perception, interpretation, and the capacity for understanding, based on experience. Truth can be found in many ways and in many forms. Truth can be found through experience, through study, and through realization. Truth can be found in philosophy, religion, science, and art, which are but aspects of one coherent and inclusive truth having no inherent conflict or contradiction. But truth is relative, at least so far as human perception of truth is concerned, because perception is limited and partial, subject to conditioning, bias, and interpretation. This relative truth may be embraced through instinct, through intellect, and/or through intuition, with varying degrees of success. As one progresses from instinct to intellect and from intellect to intuition, the truth that is encountered and embraced is naturally broader and more inclusive (more real). The problem is one of discernment, of being able to consciously recognize a truth as well as its limitations.

§ 3.111 - Aspects of Truth. There are a number of aspects of truth. There is relativity. There is the relationship between harmlessness and truth. There is discernment, the ring of truth. There is relationship between justice, law, and truth. And there is a matter of gullibility.

§ 3.12 - Reality. The problem of reality is understanding the distinction between what is and what merely appears to be. The human lifewave is very much encumbered by its immersion in material (personality-centered) existence and the various glammers and illusions of individuality, though that immersion and sense of separation is also a means of experience and growth. Most people accept the world at face value and live superficial lives, but as growth in consciousness occurs the student begins to appreciate the relative glammers and illusions of this existence in the lower worlds and the struggle for freedom is

begun. That struggle embraces deliberate growth in consciousness through more direct assimilation of experience, attention to the process and limitations of ordinary sense perception, a gradual realization of various levels of reality, and an eventual transcendence of all of these limitations. Thus the quest for realization.

Topical Issue § 3.2

§ 3.2 - Meaning. Prelude to Understanding. There are two fundamental aspects to meaning, the essential significance of something and what is actually or believed to be understood by something. Essential significance is a matter of truth and reality and that relative significance can be discerned or understood or realized according to the consciousness and capacity of the perceiver. Yet that discernment, understanding, and realization is generally limited substantially by the conditioning and consciousness of the perceiver. In the second sense, meaning is very much a personal matter, as each person understands "things" according to his or her own conditioning and consciousness.

§ 3.21 - Language. The problem of language is that words mean different things to different people. People tend to react to words, to interpret statements according to their own experience and not generally in accord with the experience of others or in accord with what is intended to be conveyed. Thus language both facilitates and inhibits communication and subsequent understanding. These limitations can be overcome to a large extent as one overcomes the unconscious conditioning and associated biases, as one truly appreciates the context of the communication, and as one becomes more intuitive and therefore more in touch with the consciousness of the speaker and/or writer and the intended meaning.

§ 3.211 - Aspects of Language. There are a number of aspects to language. There is body language and that which is conveyed non-verbally. There is conversational and written language. And there are all manners of conditioning factors which influence language and what is expressed in comparison to what is understood by what is expressed.

§ 3.212 - Non-Correlative Expression. Non-correlative expression is an aid to breaking various aspects of mental conditioning. It involves the cultivation of

the habit of thinking non-correlatively, which is also to think non-superficially or to not-think in a creative (intuitive) manner, allowing the deeper understanding and wisdom to emerge rather than being functioning unconsciously at superficial levels.

§ 3.22 - Symbolism. Due to the inherent limitations of language, mind, and objective experience, the highest teachings are transmitted through the use of symbolism. Symbolism is a mechanism for transmitting abstract, complex, and multiple truths in a convenient and compact form. It is a means of communicating truths that cannot (or cannot easily) be transmitted in concrete thought or language.

§ 3.221 - Geometry. Geometry is a very powerful way of expressing something symbolically. Geometric symbolism is inherently and consistently correlative, provided one senses and understands to some extent the basic underlying (metaphysical, theosophical, esoteric) philosophy. If one understands the "system" then one can convey a great deal of information and insight through geometry that transcends much of the limitation of conversational languages.

§ 3.23 - Keywords. Keywords are an important part of philosophical study. A keyword is a word or phrase that serves as a key or device, to symbolize or exemplify the meaning of some particular idea, concept, or relationship. Utilized intuitively, keywords can convey a great deal of insight, particularly through correlation and relationship. The great truths are invariably simple and rather symbolic.

Topical Issue § 3.3

§ 3.3 - Values. Personal Truth, the Result of Growth in Consciousness. A person's consciousness is closely related to character, temperament, and values. Character is the first ray aspect. Temperament is the second ray aspect. And values are the third ray aspect. All three are very closely related, but values tend to be more objective indications of consciousness. As a person grows in consciousness, by virtue of experience and assimilation of experience, that person's values naturally change to reflect the new or expanded consciousness. Yet often there is a difference between what is believed (professed values) and

what is actually embraced and practiced (real values). Thus the spiritual life is a matter of seeking to live in accordance with one's values as much as it is a matter of growing in consciousness (and evoking new or higher values).

§ 3.31 - Values Systems. A value system is that collection of interdependent values that a person more or less embraces and to (for) which a person's motives, attitudes, personal objectives, judgment (bias), and behavior are related (derived).

§ 3.311 - Importance. A person's sense of what is deemed important is a relatively clear indication of values. A person's sense of the importance also indicates the extent of glamour and illusion. And a person's sense of self-importance is a relatively clear indication of the extent of ego.

§ 3.32 - Personal Values. There are many values that can be embraced consciously and deliberately or otherwise. One's values are a reflection of one's consciousness and one's consciousness is a reflection of one's values.

§ 3.33 - Ethics. Ethics are concerned with the philosophy and ideal of conduct, the nature of morality and character, and the nature of good. A person's ethics are a very strong indication of personal values.

Topical Issue § 3.4

§ 3.4 - Philosophy. The Study of Truth and Reality. Philosophy is a branch of learning which is given to the pursuit of wisdom, the search for truth, and the understanding of knowledge. In the higher sense, philosophy is the art and science of relative perfection, the path of self-realization. Exoteric philosophy relies upon intellect and involves interpretation, evaluation, and utilization of knowledge. Esoteric philosophy relies upon intuition and leads to self-realization. All in all, the common thread of truth can be found in virtually every aspect of philosophy and religion, by virtue of the underlying wisdom and through correlations in the context of the fabric of manifestation, thus transcending the limitations of language.

§ 3.41 - Aspects of Philosophy. In the lower sense, philosophy embraces art, science, and religion through its seven aspects or divisions: metaphysics, logic, ethics, psychology, epistemology, aesthetics, and theurgy.

§ 3.42 - Classical Philosophy. Classical philosophy is defined as conventional, exoteric, historical philosophy, without recourse (necessarily) to the esoteric. But much of what is considered to be classical in philosophy deals with metaphysical subjects or with less metaphysical subjects but with a metaphysical insight that increases the value. There are also many ideas in classical philosophy that can be more meaningfully considered in more metaphysical terms.

§ 3.43 - Modern Philosophy. Modern philosophy is defined as conventional, exoteric, but non-historical philosophy, without recourse (necessarily) to the esoteric. Much of what is considered as modern philosophy is necessarily academic, but much also deals with metaphysical subjects or with less metaphysical subjects but with a metaphysical insight that increases the value. There are also many ideas in modern philosophy that can be more meaningfully considered in more metaphysical terms. And some metaphysical authors are able to bridge rather effectively between the conventional and the unconventional.

Topical Issue § 3.5

§ 3.5 - Metaphysics. Beyond Objective Experience. Metaphysics is the study of that which is not necessarily apparent to the senses, namely the study of the underlying non-physical reality. At one extreme is the formal, academic study of metaphysics as a branch of philosophy. At the other extreme is the whole domain of new age (popular) metaphysics. In between these two extremes lies metaphysical reality.

§ 3.51 - New Age Metaphysics. The Popularization of Metaphysics. The new age refers to the popularization of metaphysical ideas. It is a bridge between the secular world of experience and expression and the inner world of conscious evolution. It is the adaptation and appropriation of metaphysical ideas and concepts in ways that most people can understand them and appreciate them. As such, the new age is a very progressive element of society

as a whole. There is, of course, nothing “new” about the new age or the ideas embraced, except that these ideas are generally “new” to those “discovering” or embracing them.

§ 3.511 - New Age Notions. While theosophy follows largely from the ancient (eternal) wisdom, and while metaphysics (properly) draws from philosophy, psychology, religion, and theosophy, new age notions are adaptations of metaphysical and theosophical principles based to a large extent on what is appealing. There is generally an underlying truth to each notion, but because of the ways in which these ideas are grasped and popularized, there are also substantial distortions and misunderstandings. The fundamental problem of “new age” notions is the wide-spread lack of discrimination, i.e., the inability of most people to discern what is true. And yet in addition to their appeal, most new age notions also have considerable value. Some of the most valuable new age (borrowed) ideas are keeping an open mind, building self-esteem, positive thinking, acceptance of people and circumstances, heart-centeredness, embracing the light, unconditional love, the unity of all life, etc. In short, many new age notions are practical and meaningful adaptations of metaphysical principles.

§ 3.512 - Flakiness. Flakiness is a matter of perception and judgment or inference based upon one’s values (and conditioning). Flakiness refers (conventionally) to someone who is distinctly eccentric or unconventional and whose values and beliefs do not conform to (all) the conventional social norms, especially in the sense that (some) conventional people make judgments about unconventional beliefs and the people who embrace them. Thus many people who embrace new age metaphysics are perceived by more conventional people as flaky.

§ 3.52 - Metaphysics Proper. Metaphysics proper is metaphysics without (new age) flakiness, without substantive glamour, and without excess gullibility. Metaphysics proper is also metaphysics without the rational speculations of academic philosophical and religious thinking.

Topical Issue § 3.6

§ 3.6 - Theosophy. The Ancient Wisdom. Theosophy is the study of the ancient, eternal wisdom, the study of underlying reality and how that (understanding) applies to life in the world. In the classical (proper) sense, theosophical truth is discovered in direct, personal (mystical) experience (realization), based on preparation and training. In the more modern theosophical tradition, there is a substantial element of rationalization (intellect) and popularization. Theosophy is the middle ground between the esoteric and the exoteric, between the esoteric philosophy and popular metaphysics. In other words, the esoteric philosophy is that aspect of the ancient wisdom that can only be embraced intuitively, at the soul level, without recourse to the intellect (and without being able to be embraced intellectually), while theosophy is that aspect of the ancient wisdom that can be embraced intellectually and understood to a large extent, and (popular) metaphysics is that aspect that can be popularized and embraced emotionally.

§ 3.61 - Theosophy 1. The Panorama of Manifestation.

§ 3.62 - Theosophy 2. The Spiritual Path.

§ 3.63 - Theosophy 3. The Nature of Truth.

§ 3.64 - Theosophy 4. The Human Being and Evolution.

§ 3.65 - Theosophy 5. Knowledge, Understanding, and Wisdom.

§ 3.66 - Theosophy 6. There is No Religion Higher than Truth.

§ 3.67 - Theosophy 7. Reincarnation and the Psychic World.

Topical Issue § 3.71

§ 3.71 - The Enneads of Plotinus. The Enneads of Plotinus are fifty-four tractates that effectively represent classical philosophical mysticism. This neo-platonic material is organized into six books or enneads, each having nine tractates. The material bridges between classical philosophy and the conventional (classical) Christian mystical tradition. The real focus on the Enneads is the relationship of the human being to God (within).

§ 3.711 - Living Being.

§ 3.712 - The Heavens.

§ 3.713 - The Cosmos.

§ 3.714 - The Soul.

§ 3.715 - The Nous.

§ 3.716 - The Existent.

Topical Issue § 3.72

§ 3.72 - The Fourth Way of Ouspensky. The Fourth Way is a book by P.D. Ouspensky which provides "a lucid explanation of the practical side of G.I. Gurdjieff's teachings concerned with a new way of living, a way of inner development to be followed under the ordinary conditions of life." The fourth way is contrasted with Ouspensky's impressions of (and assumptions regarding) "the three traditional ways that call for retirement from the world, those of the fakir, the monk, and the yogi." In the more general sense, the fourth way refers to the entire scope of Ouspensky's philosophy. The scope of the metaphysical and psychological philosophy of P.D. Ouspensky includes the notions of the incompleteness of the human being (in practice), multiple personalities, false personality, eventual integration of the personality, the mechanical life or ordinary existence, sleep and waking from sleep, self-remembering (a method of awakening), the problem of identification, psychological buffers, etc.

Overview of Volume 4

Karma - The Human Experience

- 4.1 Karma
- 4.2 The Human Being
- 4.3 Human Nature
- 4.4 Experience
- 4.5 Health and Healing
- 4.6 Right Human Relations
- 4.71 Selected Quotations
- 4.72 Synthetic Triangles

Topical Issue § 4.1

§ 4.1 - Karma. The Force of Equilibrium. The law of karma is one of the most fundamental principles, if not the most significant force for evolution. Karma is the law of cause and effect, of action and consequence. As such, karma is the force which sustains the activity of manifestation, allowing divine purpose to be served. Without karma there would be no motion or movement, no vibration, no activity, no life at all in the lower worlds; for in the fundamental sense, karma is the force of manifestation itself, the force (system of forces) which ties all of manifestation together as a means of experience and expression. Karma therefore promotes evolution and gives meaning to all of experience. Yet within karma there is (underlying, divine) intelligence and wisdom. Some consequences are compelling, others are non-compelling, according to need.

§ 4.11 - Aspects of Karma. Since karma pervades all of life and consciousness in manifestation, there are many aspects to karma. There is compelling karma

and there is non-compelling karma. There is the karma of accidents. There is a relationship between dharma and karma. There is a matter of conscience. There is the perception of good and bad karma. And there is the triple nature of karma.

§ 4.12 - Freedom. While karma does provide certain limits to human experience and expression, there is considerable freedom for the human being in manifestation to guide his or her own experience within the context of intended evolution in consciousness. But, according to the rules inherent in the laws of manifestation, that freedom must be earned. Most of humanity experience and express themselves through the mechanicalness of conditioned existence, so in this sense there is little freedom. But as progress is achieved in consciousness, as the human being awakens to the nature of being and the field of manifestation, then considerable freedom results. There is destiny. And there is free will. But there are practical limits to both.

§ 4.13 - Justice. While the role of karma is to sustain the balance between the various evolutionary forces, thus enabling them to serve their purposes, there is inherent, underlying wisdom and therefore justice, within the entire scope of manifestation. Apparent injustice implies either misunderstanding (lack of insight) or unfulfilled karma (or both). Karma requires that every experience or consequence be merited. Since karma is a consequential field, extending over all lives and groups, there is not normally a simple (singular) cause and effect relationship leading to particular circumstances. While quite simple in principle, karma is exceedingly complex in manifestation, and therefore it is quite difficult to discern the cause and effect relationships (past, present, and future) that lead to current circumstances. Yet, there is justice.

Topical Issue § 4.2

§ 4.2 - The Human Being. The Threefold Human Constitution. The human being consists of an integrated, threefold life-consciousness-appearance. The three aspects are the monad or highest self, the soul or higher self, and the personality or human being in manifestation. In one sense the human being is a singular entity. In another sense the human being has three inter-related components (monad, soul, and personality). And in yet another sense the human being consists of seven aspects.

§ 4.21 - The Monad. The monad is the highest, deepest, most noble aspect of the human being, that aspect that remains on the monadic plane, well above and beyond the field of manifestation, i.e., that aspect that remains “with” God as a spark within the flame. It is well beyond the ability of the human mind to sense the presence or nature of the monad. Yet it is the monad that endures between and beyond the various cycles of manifestation.

§ 4.22 - The Soul or Higher Self. The soul is the aspect of consciousness, the reflection of the monad into the field of consciousness. The soul consists of atma, buddhi, and manas. Atma is the principle of spiritual will. Buddhi is the principle of spiritual intuition. And manas is, in this context, the principle of mind in the higher, abstract sense. The soul as atma-buddhi-manas is beyond the ability of the bulk of humanity to sense, for it does not participate directly in the everyday life and consciousness, experience and expression, of the human personality. What is usually and popularly termed “soul” is something else entirely, and merely the relatively more subtle, deeper part of the human personality. “Soul” in the context of the esoteric philosophy is impersonal in the higher and warmer sense, sexless, and without focus or concern for mundane experience. The only known means for contacting the soul is through the egolessness of spiritual humility.

§ 4.221 - Aspects of the Soul. The soul is the source of accumulated wisdom for the incarnated human being. The soul is the vehicle of perfection or completeness. The soul is related to the angel of the presence. The soul is the essence of Self, in the higher, transcendental and deeper, immanent, sense. It is the qualification of the personality by the soul that offers encouragement in the context of the path. The fundamental quality of the soul in relationship to personality is humility. The personality is merely the echo of the soul. The real Self, the noble Self, is beyond all personality experience and expression, beyond individuality.

§ 4.23 - The Personality or Lower Self. The personality is the aspect of appearance, of the soul-in-manifestation as the reflection and descension of consciousness into the objective realm of physical, emotional, and intellectual experience and expression. The soul thus incarnates through a succession of personalities, male and female, of various races, cultures, etc. The role of the

personality is to experience, objectively, while the role of the soul is to assimilate that experience, subjectively. The personality consists of four bodies, a physical body, an etheric double, an astral or emotional body or aura, and a concrete mind. Within the personality are the elements of intellect, feeling, ego, etc. The personality is naturally self-centered, while the soul is naturally not-self-centered. Through countless incarnations of experience and expression, and through earned consequences, the personality gradually matures. As the personality matures, its lesser, materialistic and egoistic nature is gradually tempered and ultimately transcended. Thus included in consideration of personality are the nature of personality and personality types.

§ 4.231 - Personality Nature. The nature of personality begins with the constituent atoms and the form of personality. Also considered are various external and internal forces and conditioning factors (heredity and environment).

§ 4.232 - Personality Types. There are a number of different personality types and a number of different ways of perceiving or typing the various personalities. Some systems are natural, e.g., drawing from the underlying nature and influence of the seven rays, and some systems are more artificial, based upon observation and conclusion. Most systems offer some insight into the nature of the personality and how personalities relate to each other based on their conditioning. The spiritual student should keep in mind, however, that one of the goals of the spiritual path is transcending the limitations of personality. As the soul is embraced, the personality and its world are transcended.

§ 4.233 - Psychological Typing. There are a number of approaches to psychological typing, some are relatively natural and based upon potentially easily (psychically) determined qualifications (energies or patterns), e.g., astrological types and seven ray types, while some are less natural and more a matter of observation, deduction, and conclusion (i.e., rationalization and inference).

Topical Issue § 4.3

§ 4.3 - Human Nature. The Exigency of the Human Being. The human being in incarnation is a more or less intelligent animal having an inner, subtle,

and unconscious connection to the real self or human soul. Through the course of human experience, being largely unaware of the true nature of oneself and being largely unaware of the underlying nature of the world, the human being (personality consciousness) gradually develops the character, temperament, and values needed for graduation or fulfillment of this cycle of manifestation. Human nature is ultimately a matter of the lower, personality nature, and a developing relationship with the soul or higher self. As the lower nature is refined, the higher nature is then able to express itself. But the lower nature tends to dominate until the latter reaches of the spiritual path.

§ 4.31 - Aspects of Human Nature. There are many aspects to human nature, many aspects to life in the world, to the human being being absorbed in worldly affairs, struggling to wake up. Much of this is a matter of the apparent separateness or individuality of the human being, of the human being being immersed in the material world without much appreciation for the underlying reality of the Self or of the world.

§ 4.32 - Human Limitations. There are a number of limitations inherent in the lower human nature that must eventually be recognized and overcome. These limitations result in one way or another through immersion in and identification with material existence (and ego). As the human being has evolved through the mineral, plant, and animal stages, there is very much conditioning that must be overcome if the student is to stand freely upon the spiritual path and move on to the next level.

§ 4.33 - Human Sexuality. The human being is in one sense sexless (at the soul level), in another sense bi-sexual or androgynous (in the sense of the human personality archetype or matrix from which the personality is formed), and in some (lowest) sense either male or female.

Topical Issue § 4.4

§ 4.4 - Experience. The Opportunity for Growth in Consciousness. The immediate purpose of life on earth is experience leading to evolutionary development. That purpose is implied in the karma which ultimately draws the soul into incarnation and provides the appropriate environment and circumstances (particulars) for experience. Though karma provides the

opportunity and though the momentum of the individual plays a significant role, it is the responsiveness and consciousness (awareness) of the individual that determines the relative success (progress) of any particular experience.

Experience is merited as a consequence of action, through attitudes and behavior, through feelings and their expression, and through thoughts and their expression. Karma thereby provides evolutionary pressure. But it is really up to the individual to develop responsiveness to these opportunities.

§ 4.41 - Aspects of Experience. The potential and eventual human experience is quite diverse. It takes many lifetimes of experience and expression in the lower worlds before the human being is able to transcend the limitations of material existence and go beyond the personality. In the meantime, there are many opportunities for experience.

§ 4.42 - Human Culture. The Role of Human Society. The various glammers and illusions inherent in the conventional, traditional world view and various cultural perspectives provide a rich field of opportunity for meaningful experience and expression. But as one matures spiritually, as one comes to realize the relatively more true underlying nature of the human being in consciousness and the context of the field of manifestation, then one must transcend all of these various glammers and illusions.

§ 4.421 - Aspects of Human Culture. There are many and various worldly aspects of human life, and a higher, spiritual context for each. Every lower experience or cultural condition serves a purpose, eventually leading to evolution in consciousness.

Topical Issue § 4.5

§ 4.5 - Health and Healing. The Need for Balance. One must learn as one progresses through this existence, through experience and expression and through facing the consequences of our activities. If one remains in the intended evolutionary flow, then one tends to be healthy and open to the lessons afforded through experience. However, if one is not living in accord with the flow of life, if one is not responsive to the afforded and intended lessons, then disease and injury, pain and suffering are natural consequences.

§ 4.51 - Health. Health includes physical health and the vitality of the etheric double, emotional health and the integrity-quality-stability of the aura, and mental health and the integrity-quality-stability of the concrete mind or intellectual body. Lack of health in any measure or way implies movement in consciousness away from the equilibrium of the intended evolutionary path, by virtue of attitude, behavior, feelings, and/or thoughts.

§ 4.511 - Bodily Ills. Bodily ills, disease and injury, limitations, etc., are all consequences of experience and expression in the lower worlds. Through understanding cause and effect relationships, through learning from experience, through adjustments in consciousness, the student tends to become and remain healthy.

§ 4.512 - Food and Energy. Proper nutrition and proper energy balance and crucial to health and fitness. The kinds and amounts and balance of foods embraced have a significant effect on health. Too little or too much food will drain the body of energy. The wrong kinds of food (e.g., flesh foods) will encourage coarseness and inhibit self-mastery. The etheric or vital body must be healthy in order for the dense physical body to be healthy.

§ 4.52 - Healing. Healing is the process through which the balance or equilibrium is restored. In principle, restoration of balance can be accomplished superficially through treatment of the effects, in which case the cause or causes are still in effect and some further anomaly or disease or injury will emerge into manifestation, or "real" restoration of balance can be accomplished through treatment in consciousness, through learning, through adjustments in consciousness. Merely removing the apparent cause or causes does not accomplish healing.

§ 4.521 - The Healing Process. The healing process involves the elimination of barriers and the restoration of harmony, through consistency and conformity with (higher) law.

§ 4.53 - Centeredness. In addition to the polarization of consciousness at some level, there is a matter of being head-centered or heart-centered or (preferably and eventually) nicely balanced between the head-centered nature and the heart-centered nature.

§ 4.54 - Heredity. Heredity is “the sum of the qualities and potentialities genetically derived from one’s [physical plane] ancestors” and “the transmission of qualities from ancestor to descendant through a mechanism lying primarily in the genes.” Heredity is thus a major conditioning factor that (karmically) affects the personality life and its ability to express itself while in incarnation.

§ 4.55 - Homeopathy. Homeopathy is “a system of (alternative) medical practice that treats a disease especially by or through the administration of minute doses of a remedy (from a repertory) that would in (some or most) healthy persons produce symptoms of the disease (being) treated.”

Topical Issue § 4.6

§ 4.6 - Right Human Relations. While the fourth ray relates directly to human experience, there is a broader context. The realm of right human relations affords the spiritual student a wonderful means of expression of inner quality, contributing more directly and more meaningfully to the evolution of humanity as a whole. The nature of the fourth ray is harmony through conflict. Conflict, stress, and tension are all evoked by virtue of behavior and attitude (and need), and all afford needed experience and opportunities for growth. Ultimately, right human relations are the key to collective evolution, as harmony is embraced collectively and the balance is restored.

§ 4.61 - Problems of Humanity. There are a number of central problems of humanity, i.e., of human life in the collective sense, that need to be addressed by the race as a whole in order for the race to proceed onward and upward. Progress is achieved to the extent that these problems are addressed and resolved. All facilitate the human experience and convey significant lessons. These lessons can be learned individually, but also need to be learned collectively.

§ 4.62 - Separativeness. Separativeness refers to the tendency of the human being to suffer the delusion of separateness and to act accordingly, i.e., as if he or she were self-conscious and largely independent of other human beings. As the spiritual student evolves in consciousness, the student appreciates the existence of separativeness and then works toward transforming these

tendencies into inclusiveness, and not merely intellectually. Virtually all of the problems of humanity are related in one way or another to separativeness.

§ 4.63 - **Inclusiveness.** While the various problems of humanity are challenges and opportunities for experience and growth in consciousness, and while separativeness contributes substantially to these problems, it is inclusiveness that offers resolution and real advancement. Humanity is a single race and a single organism. All souls are one. Yet without this realization, in conscious realization and expression, there is continued delusion. But with this realization, in practice, there is the beginning of right human relations.

§ 4.64 - **Human Relationship.** The human being is part of a whole. The soul is one with the soul in all. Yet in incarnation there is the illusion of separateness and this leads to being conditioned by that illusion. Relationship between human beings is relatively very important. It is how one lives in the world, how one relates to other people, that determines the relative success of each incarnation.

§ 4.641 - **Aspects of Human Relationship.** Human beings tend to relate to one another in various ways according to their respective natures and circumstances and motivations. Some are predominantly competitive, others are predominantly cooperative by nature. Most are worldly and their relationships are determined by that worldliness (ego); some are less worldly and their relationships are determined more by principles.

§ 4.642 - **Partnership.** Most human relationships are rather superficial. As the human being evolves, so does the nature of relationships with other human beings. But, ultimately, for those who are more responsive to the higher nature, a single male-female relationship tends to evolve into genuine partnership.

Topical Issue § 4.71

§ 4.71 - **Selected Quotations.** Quotations from various sources can provide considerable stimulation and insight into human nature and the ways and means of the spiritual path. It is the content and quality and meaningfulness of the quotation that matters.

Topical Issue § 4.72

§ 4.72 - Synthetic Triangles. Three-Fold Relationship. Synthetic triangles are one means of bridging between underlying meaning and relative understanding. Synthetic triangles illustrate symbolically the relationships between three fundamental ideas, notions, key words, etc. The basis of synthetic triangles is the underlying triplicity of manifestation, that all things belong to one or another of three (seven) fundamental rays or energies and that these three (seven) ray energies are related in various ways. Thus a synthetic triangle may represent three aspects of a given ray energy, three respective aspects of the three primary rays, or three respective aspects of three of the seven rays and their relationships.

† Article No. 75

Overview of Volume 5

Knowledge - The Field of the Human Mind

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Topical Issue § 5.1

§ 5.1 - Knowledge. The Basis for Understanding. Knowledge is that body of information that is “known” or believed to be known and understood, that provides a basis for perceived understanding, for relating experience, and for evolving in the sense of the assimilation of knowledge into understanding. The problem of knowledge is the general lack of objectivity that prevails in human consciousness, given immersion in the material world. It is virtually impossible to determine the validity of information at its own level. Thus knowledge in the sense of the field of the human mind is compounded by the nature of the world (universe), the nature of mind, the nature of perception, etc. Thus people tend to make assumptions about these things without necessarily realizing the difficulties and generally without even realizing that assumptions are being made. What is generally believed to be readily apparent and true, may not be generally true. Thus the mind-field of human perception and thinking is fertile ground for contrast leading to evolution in consciousness.

§ 5.11 - Aspects of Knowledge. There are many aspects of knowledge. The fifth ray experience produces relatively objective consciousness, the ability to discern truth in the rational sense, while the sixth ray experience produces relatively subjective consciousness, the ability to discern truth in the intuitive sense. Along the way the student learns to communicate, to interpret what is experienced and perceived, to deal with information and make some sense of it.

§ 5.12 - Understanding. The Assimilation of Knowledge. Knowledge is the basis for understanding. But knowledge alone does not evoke understanding. One must be able to understand. One must be able to understand the context and implications of knowledge before there is proper meaning. Intellectual understanding may suffice for a while, but ultimately understanding must be based on intuitive realization. Before knowledge or experience can be truly understood, it must be assimilated in consciousness.

§ 5.121 - Interpretation. Interpretation is defined as the process of consciously or unconsciously conceiving the meaning or significance of some experience or some information (knowledge). Correct interpretation is vital to understanding, but the process is also fraught with difficulties. There are a number of systemic frameworks for interpretation, e.g., the seven rays, astrology, and the tarot.

§ 5.13 - Wisdom. The Assimilation of Understanding. Understanding ultimately leads to wisdom. While understanding follows the assimilation of knowledge, wisdom follows the assimilation of understanding. Wisdom produces conscience. While knowledge and understanding have some apparent value in the world, only wisdom can be carried between lives. Love-wisdom is an essential characteristic or flavor of the spiritual path. The central importance of wisdom is due to the transient nature of experience. In any given lifetime, the student has experience and some recollection of that experience, and possibly even of its significance. But unless knowledge and experience are assimilated into wisdom, nothing of that knowledge and experience is carried forward into the next incarnation. That which is assimilated, either in the current incarnation or in the process of withdrawal from incarnation (purgatory) is included in conscience that is available to some extent in subsequent lives. Assimilated knowledge and experience is therefore potentially evoked at will in subsequent lives. Wisdom is the guide of inner, higher consciousness, applied to thinking, feeling, and behavior. Thus it is relatively important to assimilate experience and likewise to draw upon that wisdom (by turning within) rather than upon one's own lower devices (e.g., intellect).

Topical Issue § 5.2

§ 5.2 - Science. The Quest for Objective Knowledge. Science is that branch of knowledge that deals with a body of facts or truths gained by systematic study and objective investigation. Of the four major perspectives (philosophy, religion, science, and art), orthodox science is the most objective and tends to be the most materialistic. The state of science today is a real consequence of the descent of the human lifewave into the occult blindness of matter (materialism). Orthodox science tends to treat the objective world as the only reality; and yet (by degrees) this science will come to know again the realities of the higher realms and fully respect again the contributions of art, religion, and philosophy.

§ 5.21 - Matter and Energy. The material world is the world of appearances, or effects. The world of matter is a legitimate perspective, but substantially limited unless also perceived in terms of energy. For energy is the essence or real character of the universe.

§ 5.211 - Matter. Matter is simply crystallized energy, energy or life that is constrained and limited to the expression of form. Matter consists of vibration. Matter is crystallized energy. Matter is the building material for forms. Forms are the means through which consciousness experiences and expresses itself in the world of matter.

§ 5.212 - Energy. Energy is the essence or real character of the universe; energy is life itself. All that is, is energy. Everything in the objective and subjective universe is alive with energy. From the subatomic and nuclear particles (resonant energies) to the great cosmic entities, all is energy. Matter is simply crystallized energy, energy or life that is constrained and limited to the expression of form. Matter is objective substance, energy in the form of building blocks, whether it is physical, emotional, or even mental matter. Matter is negative (passive) energy, that is moved or manipulated or transformed by positive (active) energy. Energy cannot be created or destroyed, but it can be modified or transformed from one form or domain to another.

§ 5.22 - Energy Fields. As matter is properly perceived in terms of vibration and waves, energy is properly perceived in terms of energy fields. In esoteric work, one does not work so much with energy but with energy in the context of some energy field.

§ 5.23 - Space and Time. The illusion of time and space is a necessary, yet temporary experience, an experience that is mostly limited to the objective (physical) world and the perception of the mind seeking to utilize physical plane consciousness. Space is an entity, and time is simply an extension of space into a fourth dimension. From a purely objective point of view, space is the three-dimensional dense physical world (realm) (solid, liquid, and gaseous) (having size and shape); and time is objectively (apparently) constant. The perception of time is obviously not a constant, for subjective time varies considerably. But even objectively, time is in reality a variable. Objective time varies according to the polarity and degree of manifestation (as well as in relativistic phenomena).

§ 5.231 - Chaos. Consideration of chaos is vital to understanding the panorama of manifestation and the underlying forces that orchestrate the whole process of manifestation. The void is a very powerful place in consciousness.

Topical Issue § 5.3

§ 5.3 - Mind. The Instrument of Mind and the Processes of Thinking. The soul tends to develop (evolve) a form or instrument for each plane of consciousness in the scope of its experience. On the manasic (mental) level, the primary instrument is the mind, in its two parts: the abstract mind of the soul itself and the concrete mind of the personality or lower self. On astral levels, the primary instrument is the astral or emotional body. On physical levels there exists a dense physical instrument (body) and its etheric (vital) double. Occult or head-centered work is concerned primarily with the mind and its particular instrument within the physical body, the brain. It is the mind that provides the focus of consciousness, allowing a person to relate perception and experience with knowledge and understanding.

§ 5.31 - Aspects of Mind. There are many aspects of mind. The mind is developed over the course of many years. And then the mind must be tempered and brought into responsiveness. Understanding how the mind functions is essential for the spiritual student to be able to effectively utilize the mind and for the student to eventually be able to transcend the mind and function on intuitive levels.

§ 5.32 - Thinking. Thinking is the utilization of the mind, through concentration, meditation, contemplation, through interpretation of sense impressions, etc. There is abstract thinking and concrete thinking. There is discrete thinking, linear thinking, and matrix thinking. There is a relationship between thinking and feeling and behavior. There are important matters of honesty and objectivity in thinking. And there is ultimately a matter of non-thinking.

§ 5.321 - Aspects of Thinking. There are many aspects of thinking. The spiritual student must eventually deal with and overcome all of the limitations of the mind and its thinking patterns. There is a vital matter of honesty. There is the matter of bias and conditioning. And there is the role of ego.

§ 5.322 - Belief Systems. To a not inconsiderable extent a person is not merely how he or she thinks, but also what he or she embraces in terms of beliefs and corresponding personal values. In growth there is a natural struggle

between old beliefs and old values and new beliefs and new values. As a person grows, beliefs and values tend to change, as they reflect growth in understanding.

§ 5.33 - The Quiet Mind. The quiet mind is characteristic of the third and final stage of mental development. The achievement of the quiet mind is a major goal of the spiritual student and comes only as the mind is stilled and the entire personality becomes fully responsive to the soul. It is both a consequence of considerable progress and facilitates progress.

§ 5.34 - Depth. In the context of consciousness, depth refers to the quality or characteristic of being deep, the extent to which one is functioning at other than superficial levels. The challenge for the spiritual student is to transcend superficiality and allow the inner depth to be properly engaged and realized.

Topical Issue § 5.4

§ 5.4 - Perception. The Delusion of the Senses. Of special consideration is the matter of perception, because it is through perception that the human being is deceived and it is through perception that the human being acquires much of the knowledge and understanding to eventually overcome the deception of the senses and the ego, and it is in transcending perception that the human being is liberated. There is a matter of perception and truth. There is the problem of bias. And there is the threefold problem of maya, glamour, and illusion.

§ 5.41 - Maya. In a sense maya, glamour, and illusion are a single phenomenon, with maya being maya-glamour-illusion on physical and etheric levels, glamour being maya-glamour-illusion on emotional or astral levels, and illusion being maya-glamour-illusion on mental or intellectual levels. More properly, maya is the Sanskrit term that embraces maya-glamour-illusion and indicates the cosmic illusion of duality, or appearance in contrast with underlying reality, of that which covers or hides reality and encourages (compels) the deception of external focus. Maya is the fundamental basis of limitation, and includes the common notions of matter, individuality, and ego.

§ 5.42 - Glamour. The subject of glamour and illusion is a rather vital one for mankind as well as for the spiritual student, for both glamour and illusion must

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

§ 5.43 - Illusion. As one evolves in consciousness there is a progressive transcendence of illusions on various levels. On the mental level there is the possibility of overcoming maya and glamour, but this is very difficult and requires considerable refinement and habits of detachment. Ultimately, the human being overcomes much of the illusions in which he or she lives, but it is only as the student passes on to the intuitive levels that illusions on the mental plane are transcended. Of course, evolution beyond these levels is a matter of progressively replacing various illusions by relatively more subtle illusions.

§ 5.44 - Detachment. The Process of Liberation. 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.

§ 5.45 - Spiritual Absorption. Union of Mind and Soul. Spiritual absorption means the absorption of the conscious mind in the world of the soul. Spiritual absorption is the absence of maya, glamour, and illusion. Spiritual absorption is the eventual consequence of detachment, i.e., true freedom. Spiritual absorption implies balance between the head and heart and not inconsiderable refinement leading to proper integration and alignment.

Topical Issue § 5.51

§ 5.51 - Psychology. The Science of Personality. 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.

§ 5.511 - Acceptance. Acceptance is one of the challenges of life in the lower worlds. Finding the balance between action and inaction, finding non-action, is not so easy while being immersed in the ways of the world.

§ 5.512 - Expectation. Expectation is an inherently creative process, as expectation tends to evoke that which is expected, but it is also an inherently limiting factor, as what is expected may not be consistent with what is needed, and may be unrealistic and precluded by karma.

§ 5.513 - Normality. The spiritual student is not entirely normal. The ways of the spiritual path involve moderate nonconformity to the ways of the world.

§ 5.514 - Objectivity. One of the great challenges to the spiritual student is the overcoming of attachments, bias, conditioning, opinions, prejudice, etc., and becoming objective, both at the rational level as well as intuitively.

§ 5.515 - Other Aspects of Psychology. There are numerous aspects of psychology. Human nature at the personality level tends to be relatively complicated, though it need not be so. The spiritual student studies psychology and engages in self-observation in order to understand himself (herself) at the personality (ego) level. The student also studies psychology and observes human nature in the world in order to understand relationship. All of which understanding contributes to the eventual self-transformation.

Topical Issue § 5.52

§ 5.52 - Perspective. The Context and Facility of Mind. Perspective is defined as the interrelation or context in which some object or subject or its

parts are perceived (generally emotionally and to some extent mentally). Perspective is the point of view of the observer (perceiver) (thinker) and is very much subject to the bias, prejudice, and other habits of thinking and feeling that color the ways in which people see and evaluate observations and experience. Thus perception (and perspective) is subject to the influence (bias) of the personality, including the relative coarseness of the physical body, the relative health or vitality of the etheric double, the relative quality (stability) (clarity) of the astral body (aura), and the relative quality (stability) (clarity) of the concrete mind (mental body).

§ 5.521 - The Long View. The ordinary human perspective is relatively short-sighted and normally takes into consideration only that which can be taken at face value, i.e., that is apparent to the senses. The spiritual student eventually develops a longer, broader perspective.

§ 5.522 - Orientation. In the context of metaphysical psychology, a perspective is any one of a number of points of view, while an orientation is a relatively predominating (general or lasting) perspective (direction of thought, inclination, or interest). In this sense (for example), the (qualified) esoteric student may utilize various liberal, conservative, and progressive points of view, without necessarily or generally having a liberal, conservative, or progressive orientation.

§ 5.523 - Reference Frames. A reference frame is a particular framework or perspective for perceiving, evaluating, and understanding things in relationship. A reference frame has a focus, an origin or place from which everything else is measured or perceived. Being able to perceive something in more than one reference frame tends to add considerable insight to the perceptive process.

§ 5.524 - Sleep. Sleep is a practical dimension of human psychology and includes the conventional notion of "the natural periodic suspension of consciousness during which the powers of the body are restored" as well as (1) the inner or occult dimension of sleep and (2) the more poignant notions of waking sleep.

§ 5.525 - Transactional Analysis. Transactional analysis is a particular combination of humanistic psychology and behavioral therapy, involving a theory of three ego states or sets of actions, behaviors, feelings, and thoughts.

The three ego states or aspects of personality in this system are Parent, Adult, and Child (PAC).

Topical Issue § 5.53

§ 5.53 - The Ego. The Artificial Self. In conventional terms the ego is the conscious part of the personality that is derived from contact with the external world based on perception and interpretation of sense-impressions and from contact with the internal world of the subconsciousness. In less conventional, more metaphysical terms, the ego is a broader part of the personality and includes the subconscious (unconscious) element and reflects in various ways all of the conditioning and associated habits of the personality, however conscious or unconscious a person may be concerning that conditioning and those habits. The problem of ego is compounded by a person's failure to consciously recognize that there is a subconscious dimension to personality expression, e.g., behavior and attitudes, the basis and expression of which the waking-consciousness is not consciously or fully aware. The ego is actually an artificial element or entity, produced and sustained at the point of interaction between inner and outer worlds, i.e., between the personality as a whole and the external world in which the personality operates.

§ 5.531 - Egoism. In conventional terms, egoism is defined as the ethical doctrine or process (phenomenon) in which individual self-interest is the actual motive of all conscious action and/or in which individual self-interest is the valid end of all action. In less conventional, more metaphysical terms, egoism includes unconscious or subconscious motivation and self-justification as well.

§ 5.532 - Aspects of Egoism. Being an artificial entity, the ego is relatively subtle and relatively complicated. There are therefore many aspects of egoism that help the spiritual student to recognize the ego and its work, and to transcend these limitations.

§ 5.533 - Practical Psychology. Life in the lower worlds presents many challenges to the human being and more so for the spiritual student who is struggling to proceed in consciousness. The manner in which the student embraces problems, change, etc., usually determines the extent of success. There are many practical considerations.

Topical Issue § 5.6

§ 5.6 - Education. Preparation for Learning and Growing. In the deeper sense, education is a second ray endeavor, but in the more conventional and more practical sense, education is a fifth ray endeavor. In this practical sense, there are really only three purposes for incarnation, (1) to learn and grow in consciousness, (2) to restore the balance (fulfill karma), and (3) to serve. Education is involved with all three of these. Education is, fundamentally, about preparation (and continuing refinement of preparation) for engaging the world and the experience afforded in the world. To facilitate life-long learning.

§ 5.61 - Learning. Learning in the sense of assimilation of experience is a fourth ray consideration, while learning in the more formal sense of acquiring knowledge through education and training, and assimilating that knowledge is properly a fifth ray consideration. What really matters are the attitude toward learning and learning how to learn.

§ 5.611 - Aspects of Learning. There are many aspects of learning, both in terms of opportunities, the process, and the facility of learning. But there is also a matter of learning what life is all about, i.e., the purpose and process of life, taking responsibility for one's life and embracing life in the context of learning, growing, and serving.

§ 5.62 - Teaching. Teaching in the context of the spiritual path is properly a second ray consideration, while teaching in the broader sense and teaching as a process are more properly fifth ray considerations.

Topical Issue § 5.71

§ 5.71 - Psychology and Sufism. The articles of K.M.P. Mohamed Cassim effectively combine various principles of psychology and human nature, the spiritual path, and Sufism.

§ 5.711 - Psychology and Sufism 1.

- I The Sufi Way of Life
- II The Philosophy of Sufism
- III Yoga
- IV The Significance of Meditation
- V The Key to Self-Knowledge
- VI A Path to Perfect Peace
- VII The Aim of Sufism
- VIII The Spiritual Science of Sufism
- IX An Esoteric Approach to Sufism
- X Sufism, An Exploration
- XI The Eternity Here and Now

§ 5.712 - Psychology and Sufism 2.

- XII The Pathway to Perfection
- XIII The Science of Synthesis
- XIV The Awakening of Wisdom
- XV The Art of Holistic Living
- XVI Self-Awareness
- XVII The Essence of Esoteric Philosophy

Overview of Volume 6

Religion - The Relationship of the Human Being to God

- 6.1 Religion
- 6.21 Eastern Religions 1
- 6.22 Eastern Religions 2
- 6.23 Western Religions
- 6.3 Mysticism
- 6.4 Personal Transformation
- 6.5 Qualifications
- 6.6 Yoga
- 6.71 The Bhagavad Gita
- 6.72 The Yoga Sutras of Patanjali

Topical Issue § 6.1

§ 6.1 - Religion. Progressive Revelation. Religion is in the lower sense a matter of service and worship of God, commitment or devotion to religious faith or observance. In the higher sense, religion is the means of progressive revelation. While (outer) appearances of the various religions may vary widely, the (inner) essence of all of the world's (God-centered) religions is the same, providing a means for direct understanding of the relationship of the human being to God. This need not be confused with the superficial aspects of formal religion (e.g., assumed authority, dogma, doctrine, outer teachings) which are merely distant reflections of the inner teachings, constrained by popular human limitations. Various organized religions serve their purpose, of progressive encouragement, and within the various organized religions are found many who

transcend the appearances and “connect” with the inner teachings. But religion in the more general and higher sense is a matter of focusing on what is truly important (the place and role of the human being in the context of God’s field of manifestation and underlying purpose) without any constraint of particular interpretations. Each (proper) religion has a common underlying basis yet contributes something in its time to the popular “sense” of religious tradition.

§ 6.11 - Aspects of Religion. There are both external and internal dimensions to each of the various world religions. At the core of each religion there is a mystical dimension, and that mystical dimension is common to all. There is a definite mystical component within the western religious tradition, and the relationship of Judaism and Christianity to Islam and the Bahai Faith leads also to relationship between eastern and western traditions. While various ideas may be commonly associated with one religion or another, all of the essential ideas can be found in all.

§ 6.111 - Purity. One of the central features of (proper) religion is an emphasis on purity, of thinking and feeling and expression. And one of the unfortunate (separative) (ignoble) features of some applied religions is a related concept of pollution.

§ 6.112 - Religious Orders. Within and beyond the scope of organized religion there are various religious and holy orders. Some are exclusive to some particular religion or denomination, others are not and serve to bridge between the various religions and/or denominations. Some are rather withdrawn from humanity, and some are well within the mainstream of humanity.

§ 6.12 - Religions. There are many and varied God-centered religions, each tailored to a particular culture and particular needs for a particular period of time, and each contributing to the whole.

§ 6.121 - Unconventional Religions. There are a number of traditional and noble but relatively unconventional (non-mainstream) religions, including paganism, shamanism, spiritualism, and Wicca or witchcraft.

Topical Issue § 6.21

§ 6.21 - Eastern Religions 1. Hinduism, Jainism, and Sikhism are three of the traditional religions of India. All contribute to the spiritual depth and breadth and quality and value of the world religion.

§ 6.211 - Hinduism. Hinduism is santana-dharma, the eternal religion of India with its diversity of scriptures and underlying themes of unity, karma, and (properly) progressive reincarnation. In Hinduism, there is one God and religious (spiritual) practice is directed toward realization of that oneness with God. Hinduism exemplifies the unity of the One and the three (Shiva-Vishnu-Brahma) and the many.

§ 6.2111 - Aspects of Hinduism. Many are the aspects of Hinduism, including the Bhagavad Gita, the four aims of life, the Hindu trinity of Shiva, Vishnu, and Brahma, and the caste system.

§ 6.212 - Jainism. Jainism is a religion of the God-within-all-lives, in which "liberation is attained through right belief, right knowledge, and right action" and where "the practice of non-injury (ahimsa) of living beings is particularly stressed."

§ 6.213 - Sikhism. Sikhism is a religion that bridges the (merely apparent) gap between Hinduism and Islam, embracing evolution (karma) (reincarnation) and liberation through self-mastery.

Topical Issue § 6.22

§ 6.22 - Eastern Religions 2. Buddhism, Confucianism, and Taoism are three of the traditional religions (philosophies) of China, while Shinto is a traditional religion of Japan. Zen is an outgrowth of both Buddhism and Taoism.

§ 6.221 - Buddhism. While (outer) Buddhism originated in India, it has spread throughout southeast Asia and seems (now) to be more related to Confucianism and Taoism than to Hinduism, Jainism, or Sikhism. Buddhism is essentially more a moral philosophy (Buddha Dharma) than a religion. The four noble truths of Buddhism are (1) there is suffering, (2) suffering is caused by grasping

(attachment) (identification with the material and sensual world), (3) suffering can be overcome, and (4) the way that leads to cessation of suffering is the noble eightfold path.

§ 6.2211 - Aspects of Buddhism. There are many aspects to Buddhism, including the ten fetters, the three obstructions, the notion of articulation, and the sense of inscrutability.

§ 6.2212 - The Noble Eightfold Path. The noble eightfold path consists of eight interdependent categories or aspects of proper mental and physical practice, namely right belief, right thought, right speech, right action, right livelihood, right exertion, right mindfulness, and right conduct.

§ 6.2213 - The Ten Precepts. The ten pillars or precepts or ethical principles of Buddhism are love, generosity, contentment, truthfulness, kindly speech, meaningful speech, harmonious speech, tranquility, compassion, and wisdom.

§ 6.222 - Confucianism. Confucianism is a "religion" of ethics emphasizing "filial piety, justice, propriety, benevolence, intelligence, and fidelity." One of the basic elements of Confucianism is belief in the inherent goodness of human nature. Consistent with the deeper tradition of all the world's great faiths, that inherent goodness needs to be cultivated or evoked into manifestation.

§ 6.2221 - Aspects of Confucianism. These are really aspects of Chinese culture and philosophy rather than Confucianism per se, but include the principle of yin and yang, and the art of feng shui.

§ 6.223 - Taoism. Taoism is a religion and philosophy emphasizing "conformity to cosmic order (the Way or Tao) and simplicity of social and political organization." While Confucius was a moralist, Lao-Tzu (the "founder" of Taoism) was a mystic. Tao per se is perceived as that immanent and transcendent essence (God?) that is beyond (normal) human comprehension.

§ 6.224 - Shinto. Shinto is the "ancient native religion of Japan." In the tradition of Shinto, Kami is all and all is Kami. Kami is God; Kami is the

underlying power of creation and sustenance. Kami is life, cause and effect, and oneness. "Space and time, spacelessness and timelessness, all is Kami."

§ 6.225 - Zen. Zen is often considered an outgrowth of Buddhism, but is more properly considered as having elements of Buddhism and Taoism. In a sense it embraces the more mystical dimension of both and it is difficult (and not necessary) to discern where Buddhism and Taoism meet in Zen.

Topical Issue § 6.23

§ 6.23 - Western Religions. Judaism and Christianity are the first two of the three pillars of western religious tradition. Judaism contributes directly and substantially to Christianity. Judaism and Christianity contribute directly to Islam. Islam, the Bahai Faith, and Zoroastrianism are three of the traditional faiths of the middle east. While Judaism and Christianity have their devotional aspects, Islam and the Bahai Faith are predominantly devotional and idealistic (sixth ray). All contribute directly to the world religion.

§ 6.231 - Judaism. In the sense of progressive revelation, Judaism is the precursor to Christianity (as Christianity is the precursor to Islam). But in the deeper sense of the esoteric tradition, the deeper (cabalistic) elements of Judaism continue to provide the underlying mystical and occult basis of Christianity. In another sense Judaism is a bridge between tribal religion and "world" religion. The ray nature of Judaism is primarily first ray and secondarily fifth ray.

§ 6.232 - Christianity. Christianity is the religion of Jesus who became the Christ (in the same sense of Buddhism being the religion of Gautama who became the Buddha). While, like most religions, in its outer forms Christianity has suffered a great deal of distortion, in its inner forms Christianity continues to provide a mystical path for union with God through the medium of Christ consciousness. In this sense, Christianity is no different from the mystical traditions of all of the world's (true) religions (which are, after all, one and the same).

§ 6.2321 - Aspects of Christianity. Central to Christianity is the relationship of Jesus, representing or symbolizing "man," to the Christ, representing or symbolizing God, in much the same sense as Arjuna and Krishna.

§ 6.2322 - The Bible. The Bible is the principal scripture for Christianity and consists of the Old Testament and the New Testament.

§ 6.233 - Islam. Islam is directly related to Judaism and Christianity, being the third of the three pillars of western religious tradition. Islam is, literally, "submission to the will of God."

§ 6.2331 - Aspects of Islam. There are a number of aspects to Islam, including the concept of the seven selves.

§ 6.2332 - The Bahai Faith. In a sense, the Bahai Faith is (arguably) an outgrowth and extension (reformation) of Islam. While each such outgrowth contributes to the whole of the religious tradition, the Bahai Faith embraces some of the deeper aspects of Islam and Christianity (and Judaism).

§ 6.2333 - Sufism. The depth and breadth of the inner teachings of Islam are revealed primarily through Sufism, the mystical dimension of the Islamic faith.

§ 6.234 - Zoroastrianism. While Islam and the Bahai Faith are relatively modern religions, Zoroastrianism is the ancient religion of Persia, albeit with strong links to Judaism and Christianity. While the Christian faith popularly embraces the One and the Three (and esoterically the Seven and the Twelve), Zoroastrianism popularly embraces the One and the Seven.

Topical Issue § 6.3

§ 6.3 - Mysticism. The Inner Experience. Mysticism is the art, science, and philosophy of spiritual meaning or reality based upon devotion, aspiration, and heart-centered meditation, including communion with God, self, or reality (the unconscious application or qualification of force and energy), and in the highest sense, is centered in the spiritual intuition (buddhi). The mystical dimension of all the world's various religions is essentially the same, the way of heart-unfoldment and evolution in consciousness toward conscious union with divinity (indwelling God-consciousness). The mystical path naturally complements the occult or head-centered path and eventually merges with the occult path to form the esoteric path. But without the mystical dimension,

conscious (intelligent) union with God is simply not possible. Thus every spiritual student, of whatever religious or spiritual tradition, ultimately finds himself or herself in the context of inner experience. Thus each of the world's religions properly leads the adherent inwardly to the mystical path.

§ 6.31 - Aspects of Mysticism. There are many and various aspects of mysticism. The mystical path is the path of the heart, and as such embraces all of the ways and means of heart unfoldment and heart expression.

§ 6.32 - Mystical Experience. The mystical experience is the most profound experience that a human being can embrace while in incarnation. It is, fundamentally, the experience of union with the soul or higher Self, and thereby with humanity and God (and all of life).

§ 6.33 - Silence. In this spiritual context, silence embraces meditation, quiet surroundings, and the quiet mind, all of which, if properly embraced, lead to a deepening and quickening of the spiritual senses. In the final analysis, silence is the essence of the soul, the inner (higher) Self and the essence of God.

Topical Issue § 6.4

§ 6.4 - Personal Transformation. The Object of Religion. Personal transformation refers to the process of cultivation and refinement of the human personality followed by the integration of the personality and its alignment with the soul. All of this leads eventually to transcending the personality.

§ 6.41 - Personality Cultivation. Before the personality can be embraced by the soul, it must be cultivated or developed through many lifetimes of experience and expression. Once a personality is developed sufficiently, it must then be tempered and prepared for the next phase of evolution. The challenge is to develop the personality in all the right ways without the personality becoming so strong that alignment with the soul is precluded.

§ 6.411 - Refinement. Once the personality has been developed through the normal process of lifetimes of experience and expression, the personality must then be refined on each of its levels of consciousness and prepared for integration and alignment with the soul.

§ 6.412 - Integration and Alignment. The integration of the various aspects and dimensions of personality is essential to the spiritual student. Without integration it is not possible for the student to become mentally polarized or for the student to go beyond merely intellectual experience and expression. An unrefined and non-integrated personality cannot respond directly or properly to the energy or quality of the soul. Even an integrated personality is not necessarily responsive. It must also be substantially tempered as a personality.

§ 6.42 - Personality Transcendence. Personality transcendence follows from a number of lifetimes on the spiritual path. It is a matter and consequence of conscious evolution and fulfillment of all of the requirements for graduation from life in this world.

§ 6.43 - Personality Awareness. In order to overcome the natural impedimentiveness of the personality, the student must cultivate an effective awareness of what is and how is the (particular) personality, e.g., what characteristics and tendencies, how the personality functions to protect itself and sustain its illusion of independence. Thus some degree of personality awareness must be achieved before the personality can be effectively tempered.

Topical Issue § 6.5

§ 6.5 - Qualifications. The Practical Means. There are many qualifications for advancement, including altruism, charity, cheerfulness, compassion, composure, confidence, considerateness, consistency, courage, discretion, gentleness, goodwill, harmlessness, honesty, humility, inclusiveness, moderation, peacefulness, poise, prudence, respectfulness, responsiveness, reverence, sacrifice, simplicity, and stability. And through the course of developing or unfolding these various qualities and qualifications the student naturally tempers the lower nature, becoming more and more refined in consciousness, ultimately transcending all sense of ego, intellect, separateness, etc.

§ 6.51 - Virtues. Many and varied are the intended attributes and virtues of the spiritual student. Each contributes to and is an indication of progress in

evolution of consciousness, which reflects into character, temperament, and values.

§ 6.52 - **Special Virtues.** All of the virtues are relatively important, but there are three special virtues of particular importance to the spiritual student in achieving communion.

§ 6.521 - **Humility.** Humility is the first of the three gates or special virtues and refers to the conquering of the ego.

§ 6.522 - **Honesty.** Honesty is the second of the three gates or special virtues and refers to the commitment to truth that is necessary for self-realization.

§ 6.523 - **Harmlessness.** Harmlessness is the third of the three gates or special virtues and refers to the fundamental behavioral ideal of not harming anyone or any living creature.

Topical Issue § 6.6

§ 6.6 - **Yoga. The Means to Union.** Yoga is often considered in the context of Hinduism, but in a broader sense, yoga is more synthetic and does not rely on Hinduism (or any particular religious tradition) for its validity. Yoga, by whatever name, is simply the means or the practice of various or particular principles in seeking oneness or unification (e.g., personality purification, integration, and alignment with the soul). There are many forms and practices of yoga, some quite specialized and limited in scope (e.g., physical discipline for very particular purposes), some more general and broader in scope (e.g., yogamanas). The more inclusive forms are concerned with the relationship and ultimate union of mind (personality) and soul (spirit), while the more specialized forms and practices are generally preparatory in a particular aspect or dimension (e.g., emotional control). The more inclusive forms draw upon the relevant practices of the more specialized forms and demonstrate the synthesis that is yoga proper.

§ 6.61 - **Approaches to Yoga.** There are many approaches to yoga. Each is suited to a particular need and temperament. None are properly exclusive. All

contribute to union with the divine life, through preparation and cultivation of the needed character and abilities.

§ 6.62 - Aspects of Yoga. There are many aspects of yoga, many philosophical ideas of spiritual import, and many practical considerations. These include advaita, ahamkara, the antahkarana, astavimoksa, the three gunas, kamarupa, sadguru, sangha, and svadharma.

Topical Issue § 6.71

§ 6.71 - The Bhagavad Gita. The Bhagavad Gita is one of the principal Hindu scriptures and consists of eighteen chapters, each of which constitutes a system of yoga. The eighteen perspectives are interrelated and divided into three major groups.

§ 6.711 - Karma Yoga. The first group of six chapters deal with life (power), existence (sat), karma yoga (the path of right activity), the soul and its potential, limitations, and perfection.

I	Arjuna Vishada Yoga
II	Samkhya Yoga
III	Karma Yoga
IV	Jnana Karma Sanyasa Yoga
V	Sanyasa Yoga
VI	Dhyana Yoga

§ 6.712 - Bhakti Yoga. The second group of six chapters deal with love (consciousness), spiritual happiness (ananda), bhakti yoga (the path of devotion), God, and reality.

VII	Jnana Vijnana Yoga
VIII	Akshara Brahma Yoga
IX	Rajavidya Rajaguhya Yoga
X	Vibhuti Yoga
XI	Visvarupa Darsana Yoga
XII	Bhakti Yoga

§ 6.713 - Jnana Yoga. The third and final group of six chapters deal with light, knowledge (cit), understanding, jnana yoga (the path of philosophical discrimination), and the relationship between God and man.

XIII	Kshetra Kshetrajna Vibhaga Yoga
XIV	Gunatraya Vibhaga Yoga
XV	Purushottama Yoga
XVI	Daivasura Sampad Vibhaga Yoga
XVII	Sraddhatraya Vibhaga Yoga
XVIII	Moksha Sanyasa Yoga

Topical Issue § 6.72

§ 6.72 - The Yoga Sutras. The Yoga Sutras of Patanjali constitute one of the great formulations of the ancient wisdom. The Sutras form a synthesis of the science of raja yoga, as compiled in the form of sutras (threads) or aphorisms.

These teachings cover the whole field of practical (physical, emotional, and concrete mental) yoga, from hatha yoga to (through) laya yoga to (through) bhakti yoga to (through) raja yoga (kriya yoga) proper, yet concisely and effectively. The Yoga Sutras form a basic system of yoga leading through various (preparatory) stages eventually to “the subjugation of the mental body and the control of the mind.” Ultimately, the Sutras lead to the soul and its unfoldment (the evocation of the soul in the life and consciousness (of the personality) of the spiritual student).

§ 6.721 - Samadhi Pada. The first book of the Yoga Sutras is concerned with the objectives of raja yoga.

§ 6.722 - Sadhana Pada. The second book of the Yoga Sutras is concerned with the practices of raja yoga.

§ 6.723 - Vibhuti Pada. The third book of the Yoga Sutras is concerned with the powers and attainments of raja yoga.

§ 6.724 - Kaivalya Pada. The fourth book of the Yoga Sutras is concerned with liberation, the fulfillment of yoga.

Overview of Volume 7

Manifestation - The World of Form

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- 7.2 Occultism
- 7.3 Psychic Phenomena
- 7.4 Magic
- 7.5 Astrology
- 7.6 The Tree of Life
- 7.7I Cosmic Fire

Topical Issue § 7.1

§ 7.1 - Manifestation. The Expression of the Logos. Manifestation proceeds in an ordered and cyclic manner, both with regard to matter and form and with regard to the consciousness that relates through matter and form in order to acquire experience and develop in consciousness. All is an expression of the logos.

§ 7.11 - The Field of Manifestation. The seven planes of consciousness provide the field for the evolution of consciousness, through human activity, experience, and expression. The lower planes of the personality constitute the objective world while the higher planes of the soul constitute the world of inner relationship. The lowest plane of human endeavor is the superficially well-known physical plane, including both dense physical and etheric regions. The next (higher) level is the astral or emotional plane, where most people function without being consciously aware of the astral plane itself. Likewise the next

higher plane is the mental plane, with its concrete mental region of intellectual activity and its abstract mental region of non-intellectual endeavor. Beyond the mental plane are the buddhic plane (spiritual intuition) and the atmic plane (spiritual will). The human personality functions more or less unconsciously on physical, emotional, and intellectual levels. The human soul functions contemplatively and impersonally (without thinking or feeling) through atma-buddhi-manas. The human monad exists (resides) beyond the levels of the soul and, like the soul, does not enter directly into "human" experience.

§ 7.12 - Reincarnation. While many may think of reincarnation as a theory that has yet to be demonstrated or proven, in the tradition of the ancient wisdom, reincarnation is demonstrated and proven. It is simply a matter of personal experience (realization). There are intellectual arguments and rationalizations, but it is only direct experience that really matters. The human being is born into this world in order to evolve in consciousness. At the end of each lifetime or incarnation, the human being withdraws for a period of rest and assimilation before beginning another lifetime with a new personality. Thus life (evolution) proceeds through a succession of lifetimes, and the essence of previous experience, in the form of conscience, wisdom, abilities, etc., is carried forth from lifetime to lifetime, ever onward and upward in the progressive, evolutionary sense.

§ 7.121 - Birth. Birth typically refers to the birth of a human being into incarnation. This follows a period of preparation in which a personality is developed archetypically, to be unfolded and developed in the course of the incarnation.

§ 7.122 - Death. Death typically refers to the ending of an incarnation of experience and expression, leading to the afterlife experience of assimilation and preparation for rebirth.

§ 7.13 - Transition. The whole process of death and preparation for rebirth is properly considered as transition, between life and death, between death and life. The human being is a pilgrim, a reflection from higher realms who passes through the lower, more objective, more material realms in order to accomplish intended purpose. Thus each human is born into the lower worlds (of acute manifestation), develops through experience and expression in those lower

worlds, and ultimately dies (from the standpoint of the lowest level) and passes through a period of assimilation and preparation for rebirth, and is then reborn into the lower worlds for additional experience and expression, until such time as the momentum is exhausted, i.e., until the pilgrim graduates and is no longer required to return to these levels.

Topical Issue § 7.2

§ 7.2 - Occultism. The Science of the Seventh Ray. Occultism is the art, science, and philosophy of spiritual meaning or reality based upon intellectual, mental, head-centered meditation, including the study and conscious application of force and energy, and in the highest sense, is centered in the spiritual intuition. Man in his ignorance and lack of understanding has labeled occultism with an unpleasant and irreverent connotation, yet both mysticism (sixth ray) and occultism (seventh ray) carry no sense of good or evil in themselves. It is only the motives and purposes that mystical and occult talents are applied to that bring in the illusion of good or evil. Each can be applied intelligently, wisely, spiritually, constructively, unselfishly, and for the good of mankind. Or each can be applied in ignorance, foolishly, selfishly, or destructively. Within the scope of occultism is a wide range of phenomena and activities dealing with energy and force, particularly with regard to the non-physical planes of consciousness. Included are the chakras or centers of force, creative affirmation, qualification, visualization, etc.

§ 7.21 - Aspects of Occultism. There are many and various aspects to occultism. In effect, each of the aspects of occultism is the application of some metaphysical principle relating to energy or force, toward some objective or consideration.

§ 7.211 - Chakras. Chakras are the energy centers that connect or relate the various levels or planes of consciousness. They exist within the human being, and in some sense, are the human being, and they also exist on broader (logic) scales.

§ 7.212 - Creative Force. Creative force is the basis for occultism. All is energy and force is simply energy applied to some object or focus. The human

experience is inherently creative, as the human being is a creator-in-the-making, learning how to wield creative force for the good of all.

§ 7.213 - Qualification. Qualification is a particular application of creative force, for the purpose of conditioning something or some process. Much of the occult training proper is concerned with understanding the various energies and forces, learning to properly and effectively (intelligently and harmoniously) work with those energies and forces, and learning how to qualify objects within the evolutionary framework in general and within the charter (mission) of the student's particular group.

§ 7.22 - The Dark Side. There is a dark side to human nature as well as a light side, and in between is the whole field of struggle for human consciousness.

Topical Issue § 7.3

§ 7.3 - Psychic Phenomena. Occult Phenomenology. Psychic phenomena are those phenomena involving human (personality) experience (consciousness) which are presently beyond the ability of modern science to adequately explain. Not included in this category of psychic phenomena are such "normal" processes as feeling (in the emotional (not tactile) sense) and thinking, even though feeling and thinking may be related to psychic phenomena. The most basic of the so-called psychic phenomena are those processes involving perception of non-dense-physical levels of consciousness, e.g., any of the four etheric levels of the physical plane, any of the seven levels of the astral or emotional plane, and the four lower levels of the mental plane.

§ 7.31 - Aspects of Psychic Phenomena. Psychic phenomena includes a wide range of applications, including biblio-psychometry, channeling, clairaudience, clairvoyance, healing, precipitation, (general) psychometry, telepathy, and teleportation. Other considerations include development of the psychic senses and dealing intelligently with various entities encountered on psychic levels (etheric, astral, and mental).

§ 7.32 - Biblio-Psychometry. Biblio-psychometry refers to the psychometric process (and associated phenomena) potentially involved (I) in reading or

studying some written work (e.g., book) and (2) in writing or drafting some such work.

§ 7.33 - Dangers and Safeguards. There are many dangers associated with unqualified and untempered utilization of psychic or non-physical (occult) forces. Thus, the spiritual student is urged not to dabble in matters beyond his or her training and qualifications. There are two basic, complementary safeguards (precautionary measures (techniques)) that must be mastered by the spiritual student before the student can be trusted to participate in any serious occult (spiritual) (esoteric) (group) work, namely qualification and warding. The greatest safeguard is simply the quality of one's consciousness.

§ 7.34 - The Open Aura. The human aura consists of the personal energy field that incorporates (includes) the etheric web, the astral body, and the concrete mind. The human aura may be open or closed, or more generally, partially open and partially closed. The extent of openness determines the extent to which a person is vulnerable or susceptible to external impressions (subject to karmic qualification) and depends on the relative health of the personality.

§ 7.35 - Psychic Vulnerability. Human beings experience and express themselves psychically, consciously or otherwise. Every thought, and every feeling is a psychic projection of one form or another. Some people are able to project these energies with considerable potency, deliberately or carelessly, for good or ill. And these projections have natural impacts on the psychic environment and upon lives within the psychic field. There are also deceased human beings and non-human entities, some artificial and some natural, which also project various energies. Thus arises concern for protecting oneself from these many and varied projections. Of course quality of consciousness is usually sufficient protection, all is karmic, and each projection ultimately returns to its source. The spiritual student is urged to learn how not to project these forces and how to provide protection from all manner of psychic impressions and projections.

§ 7.36 - Unsavory Practices. There are a number of unsavory, distasteful, or morally offensive practices that involve psychic force. The spiritual student should endeavor to be not engaged in any of these practices and to not encourage or facilitate any of them.

Topical Issue § 7.4

§ 7.4 - Magic. The Art of the Seventh Ray. Magic is a particular aspect of occult endeavor, and properly requires more attunement and insight than fundamental occult training. While occult practices in general involve wielding (and focusing) of various energies (forces), magic implies more participation in the energy or force being evoked and wielded. Like some of the more fundamental occult techniques, magic can involve relatively straightforward formulae which can easily overextend the ability (understanding) of the untrained practitioner. In a broader sense, magic implies the evocation of consequences or effects through attunement with higher (deeper) cause and effect relationships. There is no magic, except as one believes and understands and has the capacity to recognize. Otherwise, things just happen.

§ 7.41 - Black Magic and White Magic. An important distinction exists regarding motives and magical methods. There are basically two types of magic (from this perspective of motives and methods): black magic and white magic. Black magic is basically self-centered and dependent on (mostly lower) external forces. White magic is more group-centered (unselfish) and dependent on (mostly higher) internal forces. It is a matter of employing similar means but being inspired in distinctly different ways.

§ 7.42 - Ceremonial Magic. Magic in the more esoteric (subjective) sense is properly the domain of the first ray (will) and the second ray (wisdom). But magic in the more exoteric (objective) sense is properly the domain of the remaining rays, and particularly that of the seventh ray. It is the seventh ray which encompasses the most objective field of magic, that of ceremonial magic. In ceremonial magic are found a wide variety of magical forms and methods, dealing predominantly with physical and etheric forces.

§ 7.421 - Wicca. The Wiccan religion or witchcraft is a relatively diverse collection of various pagan and neo-pagan faiths and traditions. Wicca is an expression of respect or reverence for nature. It acknowledges God in both male and female aspects, and generally embraces reincarnation and various forms and practices of ritual magic.

§ 7.43 - Music. Music is one of the various artistic endeavors, one which has particular relationships with magic and has direct effects on etheric and astral levels.

Topical Issue § 7.5

§ 7.5 - Astrology. The Art and Science of External Influence. Astrology is the art and science of studying the various natural energies and forces of manifestation as they appear externally and as they relate to people as individuals or groups. The problems of astrology are principally those of (1) correct or reasonable interpretation and (2) glamour. Proper interpretation requires more than superficial understanding and requires a highly developed intuition (and associated wisdom and ethics). The problem of glamour is a matter of reliance upon external interpretation and acceptance of tendencies as forces. Astrological force is real, in the sense of conditioning of the personality life and consciousness. But how one responds to that conditioning is very much a matter of individual consciousness and free will. Those who are living at the personality level are generally unconsciously conditioned and sometimes compelled by external influences. Those who live somewhat above or beyond the personality level chart their own course in accord with inner guidance and are not generally subject to the limitations of external forces, i.e., astrological forces offer encouragement and conditioning in the form of tendencies and opportunities but are not necessarily, or even generally, compelling.

§ 7.51 - The Zodiac. The first dimension of astrology is the background of external sources (the zodiac) and the relationship of that background to a particular point (place) (person) in time and space (i.e., houses). The zodiac is a band of solar logoi which because of their configuration in the greater scheme are related to the solar energy field. The various constellations of the zodiac (Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces) represent sources of qualified energy and particular relationships between our solar logos and other, greater lives.

§ 7.511 - Houses.

§ 7.52 - Planets. The second dimension of astrology embraces the various planets or those "objects" which move against the background of the zodiac and

in relation to houses. "Planets" include the actual planets as well as the sun, the moon, and significant-but-lesser bodies that exist in the ecliptic.

§ 7.521 - Aspects.

§ 7.522 - Transits.

§ 7.53 - Progression. The third dimension is the individual or organization or collective and how that entity progresses.

§ 7.54 - Other Aspects of Astrology.

§ 7.55 - Esoteric Astrology.

Topical Issue § 7.6

§ 7.6 - The Tree of Life. The Mystical Bridge. The tree of life is the systemic diagram that underlies and links together the Qabalah and the tarot. The tree of life forms a basis for the western mystical (magical) tradition.

§ 7.61 - The Qabalah. The Qabalah is an ancient, medieval, and modern system of Jewish theosophy, mysticism, and magic that forms a basis for the western occult and mystical traditions.

§ 7.62 - The Tarot. Like astrology, tarot can be used as an instrument of interpretation regarding personality-level conditioning. But it also a potent symbolic and procedural system embodying some degree of metaphysical philosophy.

Topical Issue § 7.71

§ 7.71 - Cosmic Fire. The subject of cosmic fire is dealt with rather broadly in *A Treatise on Cosmic Fire* by Alice A. Bailey. That treatise provides a psychological key to the subject of universal manifestation (cosmic creation) through the perspective of the triple fire.

§ 7.711 - The Triple Fire.

§ 7.712 - The Internal Fires. The Etheric Body and Prana. Kundalini and the Spine. Physical and Astral Motion.

§ 7.713 - Solar Fire 1. Duality and Consciousness. Atoms and Logoi. The Nature of Manas.

§ 7.714 - Solar Fire 2. The Factor of Manas.

§ 7.715 - Solar Fire 3. The Causal Body. Permanent Atoms. The Egoic Lotus. Thought-Forms. Cosmic Laws. Systemic Laws. Agni.

§ 7.716 - Solar Fire 4. The Fire Devas.

§ 7.717 - Solar Fire 5. The Body Logoic. Avatars. Incarnation and Pralaya.

§ 7.718 - Solar Fire 6. The Fires of Evolution. Fire Elementals. Man as Creator. The Will Aspect and Creation. The Nature of Magic. Rules for Magic.

§ 7.719 - Solar Fire and Electric Fire.

† Article No. 78

One Humanity

Attributed to A.K.

The notion (reality) of one humanity considers humanity as a unit or living organism. It extrapolates the psychological constitution of the individual to humanity as a whole with an analogue process of consciousness unfoldment and development for humanity as is observed for the individual human being, humanity's smallest constituent units. [Conversely, the psychological constitution of humanity as a whole, with its underlying purpose, can be applied to its constituents].

The concept of the individual applied for extrapolation is based on a synthesis of oriental and occidental approaches to the understanding of the individual human psyche. While there are a number of extrapolations from the individual to humanity, with some aspects more readily applicable than others, the following are three basic applications.

1. Level of Psychological Organization

Multiplicity and internal diversity of the individual and humanity.

While the individual psyche is essentially whole and undivided, in practice, individuals tend to identify with partial aspects of their psyche, shifting from one partial self to another, while believing themselves to be whole.

Psychological wholeness and integration of personality for many represents a goal rather than a fact. This goal is reached with conscious effort only after experiencing internal conflict and "war" between competing partial selves or sub-personalities, the alleviation of internal conflict being the goal of most psychotherapies.

Sub-personalities, complexes, partial selves, or "voices" constituting the individual's internal diversity and multiplicity with its competing desires, thoughts, and often conflicting "voices" or sub-personalities, have been described by many different schools of thought and find an analogue in humanity's present organization into nation-states, with their conflicting and competing national interests, desires, policies, and vying national "voices." [Many nation-states in turn are fragmented and divided into conflicting and competing "voices" but this represents another level of organization of humanity].

At the present stage, both the individual's "voices" or sub-personalities and humanity's nation-states are clustered in several ways. The broadest clustering of the individual's personality into sub-personalities is two-fold: into a central or core cluster containing the most developed "voices" of the individual and defining his or her sense of identity, and a usually much larger cluster of less developed sub-personalities or "voices" which are suppressed and less readily recognized and accepted as determining one's sense of identity. This relatively less developed and less conscious cluster of "voices" is nevertheless exerting its

influence on the developmental direction of the more conscious and developed aspects (ego) of the personality through its very neediness.

Clustering of "voices" into ego-core and periphery. The individual's psychological dynamics of ego or most developed and dominant sub-personalities on the one hand and non-dominant, needy, and suppressed sub-personalities on the other finds an analogue in humanity's present and broadest clustering into developed and developing nations and the resulting dynamics between these two clusters. Inadvertently, the present dynamics between these two groups also indicate what stage humanity as a whole has reached in its collective global consciousness unfoldment. Implicit in this dynamic are the steps called for in relations between the developed and developing nations as well as the likely consequences of any failure to respond adequately to the actual and potential global dynamics at hand (in addition to political, economic, and scientific-technological considerations).

2. Level of Organization

Beyond and yet including diversity of individual and humanity there is an impartial observer and harmonizing center. With increasing maturity, awareness, and personality integration, the individual's personal self or "I" emerges and in time functions as the fulcrum point and harmonizing center around which the many "voices" or sub-personalities, first reluctantly but eventually willingly integrate, leading to a more effective and satisfactory functioning of the individual's personality. The personal self or "I" represents a very different level of organization than the organization of the personality into sub-personalities, but appears to be a potential for all humans. This is a goal reached by few, with the majority of humans living their lives from the ever-shifting and often conflicting position of sub-personality identifications. In the early stages at least, the "I" or personal self is only remembered and resorted to in crisis, and is in fact often initially experienced in the midst of a crisis.

This finds its analogue in the United Nations system and its precursor the League of Nations, the evolving and vacillating functions of impartiality, observer, and harmonizing center parallel the analogous process of the individual. A process which for individuals unfolds over years or even a lifetime

may for humanity as a whole evolve over the course of many decades and indeed centuries.

3. The Unconscious or Unknown Mind

The functioning of the human psyche is greatly influenced, if not determined, by processes and dynamics unconscious to the individual concerned. Yet it is possible for the individual to explore this realm of his or her psyche and to become acquainted with and consequently less controlled by unconscious forces. The process of becoming increasingly conscious of previously unconscious dynamics can be a voluntary effort of self-exploration or impose itself due to apparently insoluble problems and conflictual situations which cause much pain and suffering to the individual concerned.

Whatever the original motivation may be, the human individual learns how personal history and experiences are stored in the unconscious, containing (unconsciously perceived) past wounds, grievances, hurts and anger, as well as future potential, wisdom, and creativity not yet expressed. However, in order to heal any painful conflicts, there needs to be an acknowledgment of the existence of unconscious dynamics substanding conscious processes and an appreciation of the fact that subtle, subjective forces can have substantial and objective effects in everyday life.

Thus, as the individual human being is subject to unconscious processes, so humanity, to follow this analogue, is subject to unconscious processes, with a racial or species unconsciousness correspondingly holding any (unconsciously perceived) historical wounds, errors, grievances, and unresolved conflicts (nationalism, racism, separatism, etc.) of humanity's collective past.

This collective unconscious memory of humanity continues to exist in the shadow, but is ready to erupt in reaction to collective processes sweeping the global system. While this aspect of extrapolation is perhaps the most challenging one, it simultaneously provides a potential key to the forecasting of trends and patterns. Through observation, analysis, and subsequent interpretation of current events, it becomes possible to foresee the outlines of impending global developments, which are perceived, at least in part, as the

expression and manifestation of global and essentially unconscious processes affecting humanity as a whole.

† Article No. 79

Bonding

This article deals with the nature of meaningful partnership or bonding between two spiritually-minded people, male and female, in the context of the spiritual path and the progressive development of a "dating" relationship. This does not suggest preclusion of potentially considerable rapport under other circumstances, e.g., friendship, and the ideas presented here are by no means absolute or definitive. Bonding is defined here as a combination of a relative rapport and associated mutual commitment. The "levels" refer to either (1) the levels or stages of rapport, (2) the levels or stages of commitment, or (3) to the various levels of consciousness.

Progressive bonding is an inclusive phenomenon. As a relationship progresses from one level to the next, the higher levels of rapport and commitment generally include the lower levels rather than superseding them, at least to a large extent. These "levels" merely indicate relative stages. The actual process is a continuum, but the perspective of levels or stages helps in understanding the features that develop or unfold. Much, but not all of this material is also applicable to meaningful friendship, which is, after all, an underlying basis. On the other hand, each relationship begins with some potential and will naturally progress to some level, and not necessarily to the highest levels. There may be individual limitations or external circumstances which preclude unlimited progression in rapport.

Also, in this context, friendship is considered to be a necessary ingredient to more-than-friendship. The bonding or merging referred to does not imply any losing of one's individuality, but it does, ultimately, imply a transcending or relinquishing of the egoistic dimension of both individualities.

Conversational Rapport

The first stage in rapport is that of a mutually comfortable, friendly, non-superficial conversational rapport. In the spiritual context, the “non-superficial” dimension is very important. The rapport of two mundane-focused, lower-personality-centered people simply does not really facilitate spiritual growth. If one is asleep at the lower personality level, i.e., personality-centered, self-centered, mundane-focused, absorbed in “ordinary” life, then growth-in-consciousness is rather gradual because assimilation of experience is impeded by the lower identifications. But the rapport implied in non-superficial conversation is different, for it allows and facilitates awareness and associated assimilation of experience and resulting understanding, leading more directly to conscience and wisdom.

There are many criteria or qualifications for this first level of rapport, but they are, generally, the basic qualifications of anyone who would tread the spiritual path, e.g., honesty, respect, trust, considerateness, kindness, etc., or, more correctly, allowing these qualities to manifest from the higher, inner self. These facilitate, but do not necessarily produce, a mutually comfortable, friendly, non-superficial conversational rapport. This level implies sufficient familiarity and compatibility of interests, but not necessarily and not generally completely so. At this first “level” there is no real commitment; there is simply mutual interest and hopefully a spiritually-oriented focus.

But there may be prior experience, i.e., a relationship in a previous incarnation, that can greatly facilitate rapport. Rapport does not simply happen. It is a consequence of experience and effort.

For two people to have a truly meaningful relationship there needs to be accomplishment in both complementary and supplementary aspects. There needs to be sufficient commonality of character, temperament, and values, “and” there need to be sufficient differences and contrasts such that each person is able to contribute something complementary and equally to the relationship. The commonality facilitates rapport, but the contrast facilitates growth. Both are essential. Yet the commonality in character, temperament, and values, and more notably in “chemistry” is generally the result of prior and considerable effort and mutual experience. Two people who have worked together before, over the course of several lifetimes, are much more likely to be able to work

together more effectively in the present. On the other hand, if two people are “working” at the same level, without prior association, then rapport may be a matter of grace.

But “chemistry” from prior experience does not necessarily convey complete compatibility, for there may be unresolved aspects of karma. Wherever rapport in the present lifetime follows rapport achieved previously, there is a natural ease of progression that requires less relative effort. Of course to sustain any rapport, one must continue to support that rapport. Neglect can easily and readily undermine previous efforts and accomplishments.

Mutual Romantic Interest

The second level or stage in rapport is the rapport of mutual romantic interest and compatibility or connection on physical, emotional, mental, and spiritual levels. The extent of this depends on chemistry or magic, on having sufficient commonality and contrast, and on the relative achievement on physical, emotional, mental, and spiritual (intuitional) levels. Rapport on one or another of these levels is relatively common, but rapport on all of these levels is quite rare. Physically-polarized people cannot generally achieve rapport on emotional or higher levels. Emotionally-polarized people cannot generally achieve rapport on mental or higher levels. And mentally-polarized people cannot generally achieve rapport on intuitive levels. However, meaningful friendship can be achieved without a rapport on all of these levels.

What “happens” at this second level that distinguishes it from the first level is the nature of auric interaction. At the first level of rapport there is the proximity of two auras, but no substantive interaction. At the second level there is a noticeable interaction of the two auras, on each of the levels of compatibility, i.e., etherically, astrally, mentally, and/or intuitively. This is also generally true of friendship, but the character and quality of friendship is somewhat different from that of friendship and romantic relationship.

At this second level of rapport there is also no real commitment, but with the establishment of a “dating” relationship there may be a sense of potential commitment. In the context of the spiritual path, i.e., for spiritually-minded people, this second level of rapport (and the next or third level) represents a

considerable danger in the sense of personal absorption in the physical, emotional, and/or mental rapport at the expense of spiritual focus. Many “lose” their spiritual perspective at this point, without being aware of the loss, and remain satisfied to be absorbed in the experience. There is nothing wrong with this, as needed lessons may be afforded in this way. But where the spiritual focus is strong, relatively important to both parties, then the rapport on physical, emotional, and mental levels is complementary to rapport on higher, spiritual, intuitive levels.

Commitment

Levels of commitment generally correspond to higher levels of rapport. The third level or stage in rapport is marked by a stronger mutual interest, more substantial auric interaction or blending, and the first level of commitment, e.g., that of an exclusive dating relationship and exclusive romantic interest. This does not exclude friendships or other meaningful associations, but it does properly exclude and preclude other dating or romantic involvements, not merely by virtue of moral or cultural values, but by virtue of more meaningful and practical considerations. Wherever there are multiple romantic interests the higher levels of rapport are naturally precluded. One simply cannot blend or merge two auras if there are competing romantic interests. Friendships and family relationships are not generally so distractive, provided there is real (first level) commitment to each other.

Ideally, one might hope that the highest rapport could be achieved with everyone, simultaneously. Indeed, on the highest levels of human consciousness, there is such a rapport among all of humanity and among all of life, i.e., unity, but on the levels of the human personality, in the artificial world of distinctions and apparent separation, it is a different matter altogether. It is only as we transcend the separated self that we can achieve that greater, universal rapport, or more properly, there is no “achievement” but it “happens” only as we allow that higher reality to manifest.

This can be “achieved” by the individual spiritual student, who transcends his or her own sense of individualness, but the process is facilitated and/or enhanced through fellowship and spiritual community, provided that social interactions are not too distractive from spiritual focus, i.e., provided one

doesn't get absorbed in mundane matters at the expense of losing one's spiritual focus, and the process is facilitated and enhanced through partnership, i.e., through the progressive rapport of two complementary and spiritually-minded people. This merging or blending is really a matter of resonance rather than either person "giving up" anything or either person dominating the relationship. With true rapport, neither person loses anything and both gain through resonance. With true rapport, there is equality, balance, mutual respect, mutual consideration, etc.

In an even more metaphysical sense, the bonding of two people in this context of spiritual focus and spiritual growth (and spiritual service) is a building block in group endeavor. Compatible, however diverse, spiritually-minded groups are more potent than mere collections of diverse, spiritually-minded people. Bonded "couples" tend to contribute more, together, than they would be able to individually. This in no way implies that this bonding is necessary or even appropriate for all spiritual students, as there are many paths and approaches, and each contributes to the whole.

Intuitive Rapport

The fourth level or stage of rapport is characterized as a sensitive, intuitive rapport with actual interconnection of auras. This generally is not achieved through casual proximity, but through actually living together and working together (in consciousness) in an exclusive relationship, which constitutes a second level of commitment, which may be coincident with the third level of commitment, i.e., marriage. It is possible to achieve this level of rapport without the suggested corresponding level of commitment, but it would be very difficult to achieve and it would likely be only transient. For two auras to be properly interconnected, i.e., to fully resonate together in a meaningful way, there must be a substantial commitment and dedication to the relationship.

When two people really care for each other and spend time together, there is a definite relationship of the two auras. In the proper rapport of a male-female relationship, there is also a natural balancing of the two auras, due in part to the male-female complementary nature. Where a man and a woman are actually committed to each other, i.e., not merely having a sexual encounter, the union generally results in a potentially complete balancing of the respective auras. On

the other hand, if a couple do not have a real rapport, i.e., if they are more independent than intelligently related, then there is no real bonding or balancing. There are, of course, other ways of achieving this natural balance, but this would seem to be the most natural.

The Marriage Aura

The fifth level or stage of rapport is the actual creation of a marriage aura and corresponds to a third level of commitment, i.e., actual marriage. The marriage aura is more than simply an interconnection of two auras. It is a real bonding and merging of two auras, a union and resonance that has a "life" of its own, with considerable momentum. It still needs to be continually cultivated and attended to, but it is a relatively permanent creation and not simply a partial or transient phenomenon. If two people are "married" but have not created a marriage aura, then the marriage per se is really only superficial, however meaningful the relationship may be on some level(s).

Mutual Self-Realization

The sixth and final level or stage of rapport is mutual self-realization, beyond which one is no longer merely expressive at the "human" or personality level. While self-realization does not require any of this bonding, mutual self-realization represents a contribution that is somewhat greater than would be achieved separately. On the other hand, mutual self-realization may require considerably more effort, depending on the degree and extent of complementariness. It all depends on one's calling.

In the final analysis, progressive bonding through progressive rapport and commitment, is merely one of many approaches to self-realization. It requires a considerable investment of time and energy. It has pitfalls and disadvantages. But it also has a number of advantages, not the least of which is helping to transcend the ego, for egoism and real rapport are almost mutually exclusive. It is, throughout, a heart-centered approach. It requires considerable interest, caring, respect, and consideration. Ultimately, it requires and evokes a love that transcends merely loving and being loved, a love that transcends merely being in love. It is also a love that is ultimately transpersonal. Because, in the deeper sense, love is not something that is achieved or created, but something

that is allowed to manifest, for it is more real than any other dimension or aspect of human existence.

† Article No. 80

Transactional Analysis

Much of the following information has been excerpted and edited from various sources, including material published by the Institute of Transactional Analysis (UK), the USA Transactional Analysis Association (USATAA) and the International Transactional Analysis Association (ITAA).

Transactional analysis (TA) is a theory of personality and a systematic psychotherapy for personal growth and personal change, practiced within the field of human psychology, that offers some insight into human behavior. However, TA alone is relatively superficial, being based on theory and observation and relying on inference. Alone, it does not embrace the underlying metaphysical causes and factors, and so TA is somewhat limited. But in combination with some deeper apprehension of human nature, TA can be quite helpful.

Introduction and Overview

Transactional analysis is a combination of humanistic psychology and behavioral therapy, popularized by an American psychiatrist, Eric Berne in his book entitled *Games People Play*. Berne aimed to provide a quicker route to emotional health by focusing on individual problems and not the patient's whole history. According to Berne we all have three aspects to our personalities: parent, adult, and child (PAC). In the course of communicating with others, through "transactions," we need to use all these aspects in the most positive ways possible. The games of the book's title are the destructive transactions with others into which people tend to get entangled.

TA offers insight into one's relationships and the tools to conduct them in a generally more successful manner. It can help those who see themselves as victims to learn to function more constructively. In addition to being a theory of

development, transactional analysis is a system of social psychology. As a social psychology, transactional analysis looks at the relationships within the ego and between individuals. TA has become a popular resource in psychotherapy, education, and organizational development, because it encourages people to see the many sides of their own personality and understand how their personality relates to others. TA is a theory and practice of psychology that recognizes our basic interdependence, our interrelatedness, and the difficulties which arise with dependence and cooperation.

Transactional analysis is both a theory of personality and a system for the improvement of personal and social functioning, within the humanistic tradition. Eric Berne re-examined the basic assumptions of psychiatry and developed a system of analysis which in principle can be applied to the structure of the personality, interpersonal transactions, life plans or scripts, and the "games people play."

Structural analysis takes its starting point from Freud's theory of the ego. It identifies three ego states; the parent, the adult and the child. It enables us to clarify our life experiences, thoughts and feelings, examining how we learned much of our beliefs and values from our parents and other parental figures, and how being in different ego states can influence our behaviors and relationships.

Analysis of transactions examines both social and psychological forms of human communication using the ego state model to diagram the types of transactions. Transactions may be open and clear, or combined with ulterior messages. Their analysis provides a way to understand "stroking" patterns, how most people exchange the level of contact and recognition that most human beings seem to need.

Script analysis, which is possibly the weakest link in TA, offers an approach to the question: How do we get to be the people we are? Superficially, the origins are embedded in the history of our childhoods, families, culture, and life experiences. A "life script" develops (usually) without our being aware of it, for purposes of survival, approval, and security rather than for self-realization. By analyzing the content of our ego states, we can in principle determine the idiosyncratic programming of parents and other influential people and our responses to this programming, i.e., our conditioning. The problem is that the

human being is more than merely a consequence of worldly conditioning, there is also the factor of consciousness brought forward from experience in previous lives.

Analysis of games. It was Eric Berne's writings on "games" that first drew the public's attention to TA. Most people learn to play games in childhood as a response to family and life circumstances. According to TA enthusiasts, the motivation in continuing to do so as adults is the need for stimulus, structure, and as a substitute for security. In principle, games are predictable patterns of indirect communication, using ulterior transactions. They are played out of awareness. Games analysis seeks to define these patterns and their consequences.

The Philosophy of Transactional Analysis

The philosophy of TA accentuates that respect and empathic acceptance are essential to psychotherapy. Its practice is based on a contract between client and therapist, in which they take equal responsibility towards common goals. The methods and concepts used are made open to the client in the understanding that power is shared. TA has application in counseling and, because of its emphasis on communication, is also applicable in training, management, education and other areas where some understanding of people is central.

Application

There are four fields of application or specialties in transactional analysis, namely, (clinical) psychotherapy, counseling, education, and organization.

1. Psychotherapy Application

The underlying philosophy of TA is respect for the intrinsic worth and dignity of human beings and their capacity to change. These beliefs are fundamental to the quality and maintenance of the psychotherapeutic relationship. Equality is affirmed in the making of a therapy contract, in which the therapist and client can gain insight into conscious and unconscious forms of communication. This process enables the transactional analyst to work with the issues of transference

and counter-transference that become evident particularly through the analysis of ulterior and crossed transactions.

Transactions form part of the games some people play. These psychological games and their outcomes in turn can be perceived as scenes in a person's life script. Decisions about self, others and the world are made in childhood and have a significant influence on how we live our lives in the present. By analyzing the transactions, games and unique life scripts, both therapist and client may gain a picture of the client's unconscious life plan which, once in awareness, can be changed and resolved.

TA therapy is usually offered weekly in frequency and is practiced in groups and individually. TA trainee and qualified transactional analysts are bound by explicit codes of ethical behavior and professional practice.

2. Transactional Analysis Counseling

TA counseling is a professional activity within a clearly defined contractual relationship. The process enables clients to develop awareness, options and skills in daily life, through the enhancement of the individual's strengths and resources. The aim is to increase the client's autonomy in relation to the social and cultural environment.

The fundamental link between Eric Berne and Carl Rogers, the founder of conventional person-centered counseling, is the belief that individuals can regain access to their true selves through the provision of a respectful and facilitating counseling relationship. The field of counseling is often chosen by professionals working in the social, psychological, and cultural areas of practice, as in social welfare, pastoral work, health care etc.

Although it overlaps with the field of psychotherapy, TA counseling is an equally specialized activity, with a distinct focus of skills, knowledge, and experience.

3. Transactional Analysis - A Humanistic Educational Psychology

In its educational application, transactional analysis (TA) offers a model for understanding personality, human development, communication and personal life patterns. It provides ways to describe and explain both internal and interpersonal behavior, in an innovative and accessible manner. Because of its emphasis on the interactional aspects of communication, it is valuable in most branches of education.

Three philosophical concepts underpin TA in education. (1) Respect for the dignity of all human beings and empathic acceptance of them is central to successful relationships between teachers and learners. TA describes this concept as the "I'm OK - You're OK" position. (2) People at all ages and stages of development are capable of learning to take responsibility for their decisions and actions. (3) Educational difficulties can be addressed effectively with co-operative goodwill and a coherent theoretical framework which clarifies the human dynamics involved.

Educational TA is also contractual, so that all parties know where they stand, and what agreements have been made for what purposes. Throughout the process, the ideas and methods are used openly, to promote informed co-operation in the aim of power being shared between all parties. TA's theoretical model of human development is valuable in understanding the learning process. Life plans can be revised at any stage of growth so that students may realize their full learning potential.

4. Organizational Applications of Transactional Analysis

TA provides a systematic approach to understanding the links between human needs and behaviors, and the ways that organizations are effective or ineffective in solving their problems and serving their customers.

Organizational consulting based on TA uses a contractual approach. Consultants maintain its theoretical accessibility, so that its concepts and ideas are readily understood and can be applied by people at all levels of an organization.

TA consultants are trained regarding group dynamics and leadership styles and in many concepts which relate specifically to organizational life. Time management, cycles of development for handling change, and analysis of organizational scripts can add clarity and direction to organizational development. By observing ingrained behavior patterns and exposing the accompanying limiting beliefs, the consultant can offer guidance to executives and help create healthy organizational cultures, in which individuals can function effectively and enthusiastically. Emphasis is placed on avoiding non-productive competition and conflict, and developing more effective problem solving strategies.

† Article No. 81

Citizenship

Citizenship is defined as the status of being a citizen, an inhabitant of a particular place and culture (community, state, nation, world), subject to the social contract of that place and culture, and entitled to the rights and privileges of a free person in the context of that community. Citizenship also includes the quality of one's individual response to membership in that community.

In the context of the Bermuda Protocol, citizenship is defined as the status of being a citizen of the Commonwealth, who is therefore subject to the terms and qualifications of the Bermuda Protocol.

The Commonwealth

A commonwealth is a nation, state, or other political unit, founded on law, and united by compact (protocol) for the common good (common wealth). In the context of the Bermuda Protocol, the Bermuda Community of Nations is called the Commonwealth. The Commonwealth is that (eventual) world-wide political entity that is evoked by virtue of need, in consonance with the Bermuda Protocol. The Commonwealth (eventually) succeeds and gently replaces or embraces all other forms of community and government, all the while continuing to afford considerable individual and collective freedoms (rights and privileges of citizenship).

The Commonwealth is not much like the old League of Nations nor is it much like the current United Nations. It is not a collection of independent, sovereign nation-states. Nor is it an organization separate from those nation-states.

Indeed, the Commonwealth is (would be) the collective community, comprised of many local, regional, and continental entities, but each such entity would be subordinate to the larger collective organization, and each entity would be responsible for and accountable to its members (citizens). Each entity within the Commonwealth would look after its peoples, but not at the expense of other peoples and entities within (or beyond) the Commonwealth (during the formative years one might infer that the Commonwealth would peacefully coexist with other non-Commonwealth nation-states). The Commonwealth would not compete with any internal or external entity, but simply function in accord with the Bermuda Protocol.

In the final analysis, the Commonwealth is an enlightened collective humanity, respectful and considerate of each other, respectful and considerate of the environment and all other lives (elemental, mineral, animal, plant), devoted to providing an uncontrived but enlightened framework for the learning, growing, and serving of all peoples.

Acquisition of Citizenship

Citizenship in the Commonwealth is afforded both to individuals and to nation-states. Thus citizenship is acquired by birthright, either within the Commonwealth, or to legitimate parents who are themselves Commonwealth citizens, or by naturalization, either through individual (qualified, voluntary) naturalization or through collective naturalization as a non-Commonwealth nation-state joins the Commonwealth.

Citizenship implies both the "protection" of the state and the allegiance of the individual to the state. But it also implies qualifications. In the context of the Bermuda Protocol, those qualifications are simple. The citizen is encouraged and expected to live more or less in accord with his or her understanding of the terms of the Protocol. In other words, to live as best one can, sincerely, according to widely apprehended spiritual principles.

At the present time there are very (very) people who could live comfortably in accord with those principles. Thus most would simply not qualify for citizenship. Or in other words, the Protocol could not emerge in present society simply because no one (collectively) would be able to embrace it. But the time will come when sufficient numbers of peoples have developed to the point where they can live according to spiritual principles, and then (and only then) will the Bermuda Protocol be evoked into manifestation. But that evocation will be gradual and non-threatening. And during the (rather) lengthy transition period individuals will acquire Commonwealth citizenship in addition to their conventional-traditional citizenship, i.e., while remaining citizens of the (old) nation-state, begin actively working toward broader evocation of the Commonwealth, but not in competition with or at the expense of the (old) nation-state.

As nation-states develop sufficiently (as their peoples develop sufficiently) they will simply, naturally, choose to join the Commonwealth, bringing all of their citizens into (provisional) Commonwealth citizenship. No one will be forced to do this. In the beginning stages the transition may be more or less a democratic process, with respect and consideration for those choosing otherwise, but eventually the Commonwealth will succeed democracy and Commonwealth citizenship will succeed non-Commonwealth citizenship.

This process (acquisition, naturalization) is very difficult to properly apprehend, because it does not involve conscious or willful deliberation, nor does it involve imposition. One simply cannot project from the present state of human affairs (personality-centered existence) to the collective intelligence and quality of consciousness implied of the Commonwealth.

Registration

Every citizen of the Commonwealth, subject to and supportive of the Bermuda Protocol, would be registered with the central government, without fear of abuse in any sense, with full regard for a person's individuality and rights, including privacy. Registration simply affords accountability of government in providing subsistence and facilitates the enlightened "management" of all aspects of citizenship, e.g., education and training, health and welfare, employment,

retirement, etc. Proper registration implies and conveys (practical) status in the framework and context of the Protocol.

A naturalized citizen would be placed into the appropriate stage or phase of registered citizenship, along with whatever education and training, medical attention, and other resources are needed.

Stages or Phases

Infancy. The first stage is simply that of parental care and corresponds roughly to the first several years after birth. During this first stage one's official records are in care of the Ministry of Health and Welfare.

Education. The second stage is that of primary and secondary education, where the principal duty of the citizen is that of student, in preparation for more contributive stages. The student in this phase is still accountable primarily to his or her parents, but also, secondarily, to the basic educational sub-system. Of course the educational sub-system is part of collective enlightened government and within the context of the guild concept. During this second stage one's official records are in care of the Ministry of Education.

Employment. The third stage is that of active employment and guild membership. The person in this phase is primarily accountable to his or her guild of choice. It is the guild that provides advanced education, training, and professional-vocational opportunities. It is with the guild that a person manages his or her career. And of course the guild is also part of the collective enlightened "government" and so there are no real inconsistencies between the government and guilds and industry (they are simply different aspects of one whole). During this stage the "worker" is also encouraged to actively and consciously embrace the lifelong learning process. And during this third stage one's official records are in care of the respective guild.

Retirement. The fourth stage is that of retirement. This stage is not really different from the third stage, except that there is no expectation of employment and a greater emphasis on assimilative learning and more recreational opportunities. In all four stages, basic subsistence is provided by the central

government. During this fourth stage one's official records remain in care of the respective guild.

Loss of Citizenship

In the context of the Bermuda Protocol, one cannot actually lose one's citizenship. One can never actually be rejected by the Commonwealth. And yet citizenship per se is voluntary. One can, in the transitional period, choose to withdraw from "enlightened" society and go to or return to a non-Commonwealth nation-state. And after the transitional period, one can choose to withdraw to one or another of the places of voluntary exile. In either case one's official records are placed in care of the Ministry of Foreign Affairs. One may return to "enlightened" society as long as one is qualified to do so, i.e., being able and sincerely willing to embrace the principles of the Bermuda Protocol.

And one can lose some of the privileges of citizenship by virtue of "breaking" the law. But even in the sense of "incarceration" there is enlightened treatment, and opportunities for learning and growth and service. And one may choose exile in lieu of incarceration. In the event of incarceration or other incapacity, one's official records are placed in care of the Ministry of Health and Welfare. There is not therein any intent to impose upon or treat an inmate or patient, but simply to encourage and facilitate health and welfare. Poor health and incarceration are simply considered as opportunities for further growth, but it is up to the individual to exercise those opportunities (or not).

Rights and Privileges

The various rights and privileges of citizenship are part of the social contract that exists between individual and society as a whole, all in the context of the Bermuda Protocol.

Social Contract

Citizenship is considered to be a social contract between the citizen and the state. In the context of the Bermuda Protocol, the citizen is expected to live sensibly and sincerely according to the broad terms of the Bermuda Protocol, contributing to society as a whole, while the state is expected to provide subsistence and encouragement.

The foundation of the social contract is the purpose of life, namely the evolution of consciousness. The proper role of the state is to provide or facilitate the means and opportunities for that evolution, e.g., learning, growing, and serving. The social contract both defines and limits the rights and duties of the citizen and the role of the state. The citizen is considered to be an infant during the first phase, a student during the second phase, a student and worker during the third phase, and a student during the fourth phase.

Character, Temperament, and Values

Character. The citizen is encouraged to be honest and equitable (fair) (reasonable) in all of his or her activities, e.g., to be accurate and objective, to respect others' property, to be considerate of others. The citizen is encouraged to live harmlessly in thought, word, and deed, with regard to all other human beings, without regard to their citizenship. And the citizen is encouraged to live harmlessly with regard to all other lifeforms encountered, within the bounds of safety and common sense. The citizen is encouraged to conduct his or her experience and expression with a tempered personality, free from physical, emotional, or concrete extremes (violence) and to exercise his or her rights and privileges of citizenship modestly. And the citizen is encouraged to be familiar with the various laws of the state and abide by them.

Temperament. The citizen is encouraged to live a good-natured life, with goodwill toward all persons and other lives. And to remain as poised as practicable under all circumstances.

Values. The citizen is encouraged to study and embrace the values of enlightened society, to the extent that they are understood. These include non-egoism, non-sensualism, and non-materialism. To conduct oneself in a non-egoistic manner. To not be entangled in the senses or embrace pleasure as an end in itself. To live without unreasonable acquisition or consumption of material resources.

Rights and Duties

Rights. The citizen has considerable individual freedom, to live, to think, and feel, and behave as one is inclined, consciously or otherwise, except that these rights are moderated in consideration for others and in consideration for society as a whole, and in consideration of the environment. The citizen has the right to basic subsistence, e.g., food and shelter, wholesome medical treatment, education and training, meaningful employment, qualified retirement, and a wide variety of other public and social services. And the citizen has the right to be treated fairly, equitably, and responsively by the state. The only products and services not available are those which are considered by consensus of the respective council to be inherently harmful or counter-evolutionary, e.g., alcoholic beverages, other recreational drugs, flesh foods.

Duties. The citizen has a duty to abide by the (necessarily reasonable) laws of the state and to contribute to society according to his or her talent, opportunities, and (reasonable) interests and inclinations.

Role of the State

The role of the state (government at any level) is to support and protect its peoples and environment, to provide equitable subsistence to all of its members and citizens and to encourage and facilitate evolution in consciousness, through provision of laws and guidance, through consideration of health and welfare, through provision of education and employment, etc.

The provisions of the various guilds (and the state) shall be made without charge or limit, except that excessive consumption or utilization is discouraged and some provisions (e.g., housing) are provided in accordance with one's seniority and place within one's guild (all guilds are genuine and effective meritocracies).

Capital and Labor

The present system of capital and labor (ego-based, competitive materialism) will not survive. With natural and widespread developments (refinements) in human nature, with abundant energy and wisely managed global resources, there is no need either for capital (money) or market-driven economics. Everyone who is able-bodied and able-minded is expected to contribute to the welfare of the whole (society) according to their interests and abilities and the needs of the community (in the context of respective guilds). Initiative, enthusiasm, incentives, etc., are simply a matter of personal quality of consciousness in some collective context. With refinements in consciousness come a strong work ethic based on the value of the work (products and services provided to others) in itself rather than there being a system of rewards and punishments. Job satisfaction comes simply from knowing that one is engaged in noble work.

There is no substantial accumulation of individual or family or corporate wealth. Real estate is owned primarily by the guilds and the state in the common interest. The social contract is inherently something that is fair and equitable and comfortable at all levels and widely embraced and supported by the people.

Discipleship

With the considerable advances in consciousness implied by the emergence of this social contract, discipleship nonetheless continues, albeit at a higher turn of the spiral. The disciple is simply someone whose primary focus is service and whose secondary focus is learning and growing (while for the non-disciple (pre-disciple) the primary focus is learning and growing and the secondary focus is service). Consequently, virtually all of the senior positions in the various guilds and agencies of the government are filled by conscious disciples, whose collective role is simply to encourage evolution in consciousness.

Government 1

In the framework and context of the Bermuda Protocol, there are three fundamental dimensions of the nation-state or society as a whole. These are the government per se, the guilds which provide the means and framework for employment, and constituent people or citizenry. In the present society there is relative independence and demarcations between government and industry and other aspects. But in the context of the Bermuda Protocol, these three dimensions are very much interdependent, indeed all three pervade virtually every aspect of life. Thus it is misleading to consider any of the three without consideration of the other two. On the other hand, each is merely a perspective, and any of the three dimensions can be used as a basis or perspective with which to consider the whole. Government is the whole. The guilds are the whole. And people are the whole.

Organization

In the horizontal cross-section, the government consists of seven functional departments or ministries, corresponding to the seven rays. These are all interdependent and equal in status, though they have different and complementary roles. In the vertical cross-section, the government consists of hierarchical levels based on geography and demographics, with each "region" being treated fairly and equitably. There is no sense of competition for resources or attention, for each element gives and receives according to its circumstances and abilities and needs. Offices of a given ministry at a given level cooperate both with that ministry at higher and lower levels (larger and smaller geographical or demographical extent) and with other ministries at that level, all in the best interests of their peoples and in the best interests of the whole of society.

At the highest level, there is a council of ministers, cooperatively representing their respective ministry's role. Thus all functional areas are equally represented, but the emphasis is upon the needs and interests (welfare) of the

whole. These senior ministers are elected from within their respective ministries, not so much in the democratic sense but by virtue of consensus. There is no competitive spirit in the separative sense, only the urge to contribute to the whole according to one's abilities and opportunities. Thus the necessarily separative and aggressive driving force of individual ego is tempered, indeed replaced, by higher evolutionary urges. Consequently, the council of ministers is collectively able to serve as all three of the traditional governmental branches, namely executive, legislative, and judicial. Of course this would not be practicable without considerable advances in human nature.

At lower levels of "government" there are similar councils, accepting guidance from and providing advice to the higher level(s), coordinating with other councils at their level, and providing guidance to and receiving advice from lower level(s). The higher levels are more concerned with overall policies and priorities, while lower levels are more concerned with implementation and more localized concerns.

There are similar councils within each of the various guilds, which provide people to staff the various positions within the various governmental ministries (and industry). There are seven top-level guilds, corresponding to the seven ministries and the seven rays. These guild councils are concerned with the role and mission of their respective guild, in the broader context of the whole, i.e., there is no sense of self-interest, only a sense of fulfilling one's role and mission to the extent that it is needed and not simply to sustain itself. As society progresses, as circumstances change, particular guilds may be created or dissolved, and the members transferred sensibly to or from other guilds. In the final analysis, the government consists synonymously and equally of ministries and guilds and peoples.

The seven ministries or departments of government, in loose correlation to the underlying seven rays and their respective keynotes, are as follows.

1	Government	Purpose, Leadership, Integration
2	The Environment	Consciousness, Evolution, Relationship
3	Industry and Commerce	The Field of Endeavor
4	Health and Welfare	Karma, Balance
5	Education	Knowledge, Understanding, Wisdom
6	Religion	Relationship to God
7	Infrastructure	The World of Form

First Ministry

The first government ministry is in effect the executive department or the Ministry of Government. The role of this ministry is to encourage cooperation and coordination among the various ministries and levels, and to facilitate the actual integration of the various functions and activities. Keynotes of the first ministry are purpose, leadership, and integration.

† Article No. 84

Government 2

The second, third, and fourth of the governmental functional ministries are concerned respectively with the environment, industry and commerce, and health and welfare.

The Environment

The second department of government is the Ministry of the Environment and is concerned primarily with protecting the environment, but also with cultivating and maintaining respectful relationships with other nation-states, and with peoples in places-of-exile. The keynote of this second department is consciousness.

The environment is a resource shared not only among all peoples, but also with other lifewaves. Humanity is not considered to be the superior or dominant lifeform. Thus humanity and the environment are considered in a broader context. The environment is a source of resources (air, water, materials) to be protected, to be utilized wisely, in furtherance of the common welfare. But the Earth is also a living entity, to be respected and appreciated. So the needs of the Earth may take precedence over the apparent needs of the various peoples. Given that worldly resources are relatively limited and life on earth is fundamentally for the purpose of evolution in consciousness, part of the concern for this second department is encouraging intelligent, prudent, non-excessive consumption of energy and material resources.

In the transitional period, before the Bermuda Protocol is fully and widely embraced, the Ministry of the Environment must be concerned with healthy, non-threatening relationships with other political entities and their peoples (i.e., the larger geo-political environment). During the transitional period, which may extend over a considerable length of time, peoples who embrace the Bermuda Protocol may also be citizens of other entities, and therefore part of the "gentle revolution" from within.

And finally, there will likely always be non-conformists who simply choose to remain in exile. The relative freedom and concerns and needs of these exiled peoples must also be respected and considered.

Industry and Commerce

The third department of government is the Ministry of the Industry and Commerce, which effectively replaces much of what is now considered to be the

private business sector and private industry. The role of this ministry is to provide food and the various material products that make life in the world more comfortable, which in turn, in principle, provides a more comfortable environment for learning and growing and serving (contributing to society).

Within the realm of the Ministry of Industry and Commerce are the various industrial and commercial institutions, e.g., what are now companies and corporations, including applied research and development. The main differences are that in the context of the Bermuda Protocol there is no money per se, no profit motive, and no separative or competitive spirit. Instead, there is an underlying motivation to serve the greater good, by developing and producing and delivering goods and services that are either needed or desired and which sustain or improve the apparent quality of life, at least in the material sense, but not to the extent of luxury.

Of course the various "companies" are also guild entities, either in the sense of falling within one or another of the guild enterprises (realms) or some combination thereof. Thus ownership and management and staffing are all guild functions. Somewhat akin to employee-owned companies with strong service motives. Companies do not compete with one another for employees, missions, or territories, but each simply fills a need. And all are coordinated within the larger guild and ministry frameworks.

In the enlightened society of the Commonwealth of Nations, there is no money and there are no taxes. Economics as we know it is simply history. There is abundant energy and conservation of resources. Yet there is considerable but not excessive personal wealth in terms of quality of life and material comforts, even though these are not (and perhaps because they are not) the emphasis. There is a conscientiousness of effort on the part of all peoples and a consideration for both the individual and collective good. There are some modest distinctions in "wealth" by virtue of seniority and merit, but not competitively so. While everything (subsistence, education, health and welfare, material benefits) is provided free of charge, there are reasonable limits in terms of availability, provision, and consumption of resources.

Health and Welfare

The fourth department of government is the Ministry of the Health and Welfare. In the context of the Bermuda Protocol, the government has an obligation to protect and promote the health and welfare of all its peoples. Not generally in the sense of imposition or rules or values, but in the sense of encouragement and guidance and being responsive to the health and welfare needs of its people.

The Ministry of Health and Welfare is responsible for the effective and responsive operation of medical facilities, including medical research facilities, prisons, and provisions of public safety. The keynotes of the fourth department are balance and karma.

Conscientious, responsive, and wholesome medical treatment is considered to be a basic human right. The health and welfare of people is crucial to creating and sustaining an effective environment for learning, growing, and serving. Medicine per se and enlightened (spiritual, transpersonal) psychology are closely related. And there are many lessons conveyed through disease and injury or incapacity, and so the medical community is as much concerned with encouraging and facilitating the implied opportunity for growth in consciousness, i.e., the psychology of illness and injury, as it is in treating the effects or apparent symptoms.

Prisons fall within the realm of health and welfare. Prisoners are not considered necessarily to be unhealthy, but simply in need of relatively extraordinary opportunities for learning and growth outside of the mainstream of human experience and expression. To the extent that a prisoner is responsive to those opportunities, they will be afforded, with compassion and consideration.

Public safety is also part of the realm of health and welfare. Consequently, public safety officials (e.g., police, fire and rescue) are primarily concerned with promoting health and welfare, in the context of the Bermuda Protocol. Laws are established by the various ministries (with the concurrence of the council) and administered through a department of public safety. The judicial process is greatly improved over the current situation, as those who are placed in judicial

functions are well-qualified and compassionate. Judicial outcomes are the result of wisdom rather than judgment, and in the best interests of the individuals concerned and their community as a whole.

† Article No. 85

Government 3

The fifth, sixth, and seventh of the governmental functional ministries are concerned respectively with education, religion, and infrastructure.

Education

Education is considered to be a life-long process. The emphasis in primary education is provision of the basic knowledge and understanding, and development of basic skills, to enable a student to function constructively and meaningfully within society as a whole. The emphasis in secondary education is to broaden that knowledge and understanding such that a student will be able to sensibly discern his or her capabilities and interests in preparation for a worthwhile career. Subsequent (advanced, post-secondary) education includes refinement, development, and specialization in some career (guild) context as well as continuing general education according to the interests and inclinations of the student.

A basic primary and secondary education is considered necessary (mandatory), while subsequent education is simply encouraged. The principles through which education is “managed” include knowledge that provides a basis for understanding, and experience and understanding that provides a basis for cultivation of wisdom.

Education is “administered” synonymously by the government and the guilds (and by inference, the people). Educational institutions are governmental institutions within the Ministry of Education. Some, more concerned with specialized training, are closely coordinated with their counterparts in the Ministry of Industry and Commerce. Educators are provided by the various

guilds. The guilds work very closely with the Ministry of Education as much of the post-secondary education is guild-related.

Education facilities, i.e., schools, colleges, institutes, and universities are provided by the Ministry of Infrastructure but managed directly by the Ministry of Education.

While the primary mission of each educational institution is education, many are also concerned with basic research, of furthering the base of knowledge and understanding.

Religion

In some countries today there is a commitment to the effective separation of religion and government, in respect for the various religions and in part to discourage the imposition of particular religious beliefs, while in other countries today there is no real distinction between government and (one particular) religion (which discourages religious freedom). In the context of the Bermuda Protocol, there is a Ministry of Religion within the government, which allows, indeed encourages and facilitates, a freedom and diversity of religious experience and expression.

It is not about imposing beliefs, but in encouraging everyone to cultivate and develop a meaningful relationship to God, within the framework of their chosen religion, conventional or otherwise. The various churches, temples, and other facilities of worship are provided, equitably and fairly, by the state, but with the consent and support of the members of each religious community. There are various religious councils, where each religion is represented, at various levels and locations. The various religious leaders simply work together in the best interests of the peoples and the community. There is no active or aggressive promulgation, promotion, or recruitment of adherents. But there is simply announcement of opportunities and a responsiveness to those who are interested.

While the Ministry of Health and Welfare plays an active role in the health and welfare of the peoples, so does the Ministry of Religion in the sense of

providing care and consideration for adherents, and in the sense of providing opportunities for community and other charitable service.

Infrastructure

The seventh of the various governmental ministries provides and maintains the basic infrastructure for experience and expression in the worldly sense. Included are provision and maintenance of housing and other buildings, provision and maintenance and operation of roads and rails and various means of transportation, and provision and maintenance and operation of various recreational facilities.

There are close working relationships between the various ministries, e.g., between the Ministry of Infrastructure and the Ministry of Industry and Commerce. While each has an overall mission and associated responsibilities, much of actual implementation and operation involves more than one ministry. All are considered to be supportive of the people and their health and welfare. And all afford opportunities for learning, growth, and service.

† Article No. 86

Education

While the purpose of life is evolution in consciousness, and the means of this are experience and expression, more properly the assimilation of experience and expression, the practical focus is learning and growing and serving. And continuing, progressive education, tailored both to the needs of the community and the needs of the individual, is essential.

The Student

For all practical purposes, every person is considered to be a student, though he or she may also and generally be a worker or active contributor to society. But even working is inherently a learning opportunity.

The role of the student is simply to learn as much as he or she can, given the various educational opportunities, personal interests, talents and abilities, and community needs. Learning is not so much about knowledge, though knowledge is certainly an ingredient. Understanding is much more important than knowledge, but there needs to be a sufficient knowledge base. Ultimately it is wisdom that matters (accumulated wisdom is what one takes on to the next life).

Thus perhaps the most important accomplishment on the part of the student is learning how to learn, to develop the capacity for learning, for effectively accumulating and assessing knowledge, for effectively assimilating that knowledge into understanding, and effectively assimilating that understanding into wisdom.

The Teacher

The role of the teacher is, of course, to encourage and facilitate learning. In the formal sense, the teacher is responsible for the immediate learning environment, the means and effectiveness of instruction, and the cultivation of understanding on the part of the students.

But the teacher is not infallible, nor is the teacher necessarily an authority in any field of knowledge. He or she is simply well-educated in that field, well-trained in teaching methods, and temperamentally well-suited to the role of teacher. But the teacher is also a student, and needs to learn from the teaching experience, to learn as well from the students, and to evolve in his or her teaching role. The most effective teachers tend to be non-prescriptive and non-imposing, creating an effective learning environment, earning the trust and respect of and rapport with his or her students.

In modern society, education and the teacher are generally considered to be important, but the "rewards" and status afforded most teachers is not commensurate with the value professed. In an enlightened society, the best people in each field become the leaders and teachers in that field, without consideration for rewards or status. And in the context of the Bermuda Protocol, all vocations are afforded equal status.

The Educational Program

Primary Education. Primary education is concerned with providing the basic, general education and learning skills that every student needs in order to progress. In the context of the Bermuda Protocol, primary education is comparable or at least analogous to that of the present time, although the educational environment, means and methods, may be substantially different. Included within primary education is basic consideration for learning about character, temperament, and values, and learning about a broader context than merely the immediate physical world.

Secondary Education. Likewise, secondary education is concerned with expanding the base of knowledge and understanding beyond the basic levels, developing more refined skills, and preparing either for further formal education or vocational training. The main difference between secondary education today and secondary education under the auspices of the Bermuda Protocol is that today the process is relatively worldly and personality-centered, while in the (far) future there will be much more emphasis on less worldly aspects, and how one embraces and relates to the world will be quite different. Indeed, included within secondary education is active consideration for development in terms of character, temperament, and values.

Vocational Training. In an enlightened society, those who pursue more academic interests are not considered any more or less contributive to society as those who pursue more vocational interests. Intelligence is not properly considered to be a function of academic or concrete mental abilities, but is rather properly considered to be a function of understanding life and human nature and capacity for learning in terms of understanding and wisdom (reflected in the form of character, temperament, and the values through which one lives). Consequently those who pursue vocational training and careers based on skills rather than academic abilities have the same (comparable) opportunities for “advancement” as those who pursue advanced academic training.

Advanced Academic Training. Advanced academic training actually includes two paths, one more purely academic in terms of research and/or teaching and the other in terms of professional training for careers outside of the Ministry of Education. Although this may seem not much different than the present case, the nature of the process and the nature of the careers afforded may be quite different from those of present society.

The Educational Institution

As is the case today, in the context of the Bermuda Protocol there are a wide variety of educational institutions, some affording a more general curriculum, some affording more specialized curricula. The differences are mainly in terms of the price of education (none), equality and fairness of opportunities among students, the nature of the educational process and emphasis, and the collaborative nature of the various institutions and associated guilds.

Funding (or the equivalent in resources and attention) is provided equitably to all educational institutions. Educational institutions, like other agencies and ministries and companies, exist to serve a purpose, to meet the needs of society, and without the present clamor of economics and ego-based competition and accumulation of wealth, these institutions are much more able to anticipate needs and adapt accordingly.

Educational institutions work rather closely with the guilds, not just in the sense that the guilds provide the teachers and supporting staff, but in the sense that career opportunities and priorities are established by the guilds, individually and collectively, according to the needs of the community. These translate into educational opportunities as the supply of "labor" is encouraged to match the demand, and yet with consideration of personal interests and inclinations.

† Article No. 87

Recreation

Recreation is defined conventionally as a refreshment of strength and spirits after employment and also as the means thereof. In the present society and for many people employment is stressing and recreation facilitates a release or reduction of accumulated stress. For many, recreation is pursued as an end in itself. In the context of the Bermuda Protocol, employment is not inherently stressing and recreation is considered simply another dimension or broadening of the human experience and expression as well as a means of balance.

Diversity of Peoples and Interests

In the present society there is a great diversity of peoples and a great diversity of recreational interests. Much of the recreational facilities are provided by the various governments. In the future there will also be a great diversity of peoples and interests, but diversity will be on a different level and in ways different from the present. And the people as a whole will be more refined and their interests likewise.

Refinement of Sensibilities

Much that is presently appealing to the ordinary (crude) sensibilities will not be so in the future. For example, sports involving personal and gratuitous violence, like boxing, wrestling, and hockey, and sports involving exploitation or injury to animals, like cock-fighting and bull-fighting, will pass from the human scene. Competitive sports will evolve into forms that are less ego-centric and involve greater degrees and extent of sportsmanship. The way one plays will become vastly more important than the competitive outcome.

The Entertainment Industry

The entertainment industry as a whole will also evolve. Much like the quality of government being representative of the quality of consciousness of the people, the entertainment industry is also a reflection in consciousness. As people evolve, as their sensibilities change, so will the entertainment industry.

Instead of "entertaining" the cruder sensibilities, in stimulating the lower nature, entertainment will be more encouraging of positive, higher values, not in any sense of being contrived or manipulated by the industry, but by virtue of the

interests and consciousness of the people. There will remain a diversity of entertainments, but likely through additional and markedly different forms than the present.

The Purpose of Recreation

The real purpose of recreation is simply to encourage and facilitate evolution in consciousness, through a broadening of activities that afford various opportunities for experience and expression beyond those afforded in the workplace. Thus life in practice might be viewed as a balance of family life, vocational life, recreational life, and personal-spiritual life. But each of these is complementary, and a truly wholesome life involves all of these dimensions (though not everyone needs to be actively engaged in all of these dimensions or aspects).

One of the keys to evolution in consciousness is balance. One must evolve on a number of levels and in a number of ways. If one develops one aspect substantially in advance of the others, then it is relatively more difficult to develop the other aspects. Recreation, and recreational diversity, afford the student a broader range of experience and expression and contribute to balanced development.

The Role of Government

The role of government in recreation is relatively minimal. The government provides and maintains the facilities and simply encourages people to engage in recreational pursuits of interest to them (without excess). But recreational facilities include those which engage natural resources or impact other (animal and plant and mineral) lives, so there is considerable appreciation for protection of those resources and lives. Yet given the relative refinement in consciousness, the role of government is also consistent with the consciousness of the people. Recreational "areas" are owned and operated (and protected) by the government which is the same thing as being owned and cared for collectively by the people. Thus government per se simply facilitates the involvement of people in caring for the environment and utilizing recreational areas and facilities prudently.

Religion

Religion is of course a very personal matter, a matter of personal discretion. One's relationship to God is important, however that God is perceived and apprehended. In the present society there is a diversity of religions and a diversity of religious expressions (the ways in which various religions or denominations are interpreted and expressed by their adherents).

Basic Refinements

In the future, religion will play a stronger, broader role than at present, but in markedly different ways. Current abuses such as religious intolerance and various impositions will not survive. Leaders of various religions and adherents of various religions will work more closely together, not in order to promote their own ideas, but to encourage and facilitate the growth of all peoples, through whatever avenues of religious endeavors appeal to them.

In an environment (society) of true religious freedom, where everyone and their beliefs are respected, there is no attempt to convert or influence anyone to or from any religion. There is an equitable sharing of facilities and resources. There is a responsiveness to the needs of adherents. And "religion" per se is more spiritual and less "religious" ...

Religious Freedom

In the context of the Bermuda Protocol, there is almost complete religious freedom. The only real constraints are respect for the religious freedoms of others and general rules of harmlessness and non-imposition. Thus virtually all of the present religious traditions, conventional and unconventional, are able to function openly and constructively. New religions or new forms of traditional religions will also prosper. Even agnosticism and atheism will fall within the religious framework of the new order. The only "religions" that will not survive are those that involve harmful practices, e.g., black magic.

The Role of Government

In the contexts of the Bermuda Protocol and religion, the role of government is to provide the facilities and resources to enable religious leaders to serve their purposes, in ministering to the needs and interests of their adherents. What are presently relatively well-defined demarcations between psychology and religion and government will be lessened. What are now considered to be unconventional religions will continue to evolve and be viewed as relatively more conventional. What are now viewed as conventional religions will continue to evolve in more gentle (less structured, less imposing, less prescriptive) ways. The “government” will simply balance resources for the common wealth. But government (in this sense) is not separate from religion. Those in government who are responsible for the role of government in religion are themselves (synonymously) the council of religious leaders.

And in an era of enlightened government, government “authorities” at every level are fair and equitable, and not biased in their professional roles in favor of their own particular religious or spiritual inclinations.

Spiritual Leadership

Perhaps the biggest differences between current society and the enlightened society of the future are (1) the collaborative, cooperative, and mutually respectful nature of religious authorities and adherents, and (2) the spiritual nature of “authorities” at every level and function of (outer) government. This is of course already the case within the present inner government (Spiritual Hierarchy). The Bermuda Protocol is in effect, the externalization of that Hierarchy. Thus all of the (spiritual) principles upon which the Bermuda Protocol is (consequentially) based have already been demonstrated as practicable among already enlightened peoples.

Retirement

Retirement is defined conventionally as the withdrawal from one's occupation or employment, to no longer have any occupational duties or obligations. It is also the fourth and concluding phase of incarnated life in the traditional sense of there being first a period of being subject to parental care, then a period of emphasis on formal learning, training, and preparation for employment, then a period of employment, and finally a period of retirement.

The Family Context

The family context is necessarily important, because it is through family (having parents) that one is born into the world and prepared for life in the world. In some present societies there is a sense of parents caring for their children and (ultimately) children caring for their parents. The role of government in all of this is secondary to the role of family.

It is through family and friends that one develops social skills and engages in human relationships, which are the basis for real growth. While the concept of blood relationships is strong in some (most) present societies, in the future there will be considerably more appreciation for karmic relationships (not necessarily genetic relationships) and "spiritual" families. This does not mean that the traditional families will cease to be important, just that they will not be so exclusive.

In all of this parenting remains quite important. Which means balancing one's vocational, recreational, and religious lives in such a way that family is not neglected. A parent is always a parent, regardless of the respective ages and maturities of the children and parents. Thus parental relationships, extending into retirement, continue to be significant.

Indeed, what is truly significant is wisdom. Children learn from their parents (and hopefully conversely). But all learn (potentially) from those who are wise. Older, more experienced people (parents, elders) continue to contribute to

society, even in retirement, by virtue of their experience and accumulated knowledge, understanding, and wisdom. This does not imply that they are “authorities” but that they have continuing value.

The Guild Context

The guild context is significant to retirement mainly in the sense that it is the guild that provides the eligibility and means of retirement. The timing of retirement is determined in part by the needs and interests of the member and in part by the needs of the guild and community.

But for some retirement is not a complete separation from employment, but rather a shift of emphasis (and time) from being predominantly employed to being predominantly retired. There is always time for family and religion and recreation, but in retirement there is simply no longer an obligation to devote time and attention to one’s vocation. Yet as one progresses through the vocational “ranks” some become members of guild councils.

These tend to be those who are the pioneers in their field of endeavor and the councils are places where experience and wisdom can be more effectively utilized for the good of the whole. And this tends to continue for some even in retirement. And in the various cycles of supply and demand, one’s position of retirement may change somewhat, according to the needs of the guild and community and the availability of retired resources.

The Spiritual Context

There is of course a proper spiritual context to everything in life. As one lives, as one engages experience and expression, there is learning and growing, in terms of knowledge, understanding, and wisdom. But when one is actively engaged in practical life, as is the case for most people, most of the time, now and in the future, it is not so easy to actively assimilate one’s experience. Spiritual students tend to actively assimilate their experience throughout the various stages of life, through meditation and other spiritual practices. And these practices will be more widespread in the future. But retirement will nonetheless be a special time of reflection and assimilation, as the experiences

of life are placed into (higher, deeper, broader) context without so much the distractions and entanglements of ordinary, more worldly life.

† Article No. 90

Right Human Relations

The domain of right human relations is perhaps the single most significant arena for learning and growing. Much of what are karmic consequences and learning opportunities arise from experience and expression relating human beings one to another. Consequently, improvements in human relationships, in the way (in the quality and means with which) people relate to one another, contribute most directly to evolution in consciousness.

Underlying Context

Metaphysics and theosophy (and the mystical core of each of the world's religions) provide a framework for understanding the truth and reality of life on earth, e.g., cosmogenesis, anthropogenesis, karma, and other fundamental principles of purposive manifestation. But in the present society there is widespread (almost overwhelming) egoism and sensualism and materialism and the concomitant delusion that the physical world is all there is. But as one begins to recognize, realize, and understand the evolutionary framework, then one can place the activities and engagements of life in a more enlightened context.

Current Basis

The current basis of human relations is therefore largely a consequence of the delusion of materialism and the delusion of the senses and the delusion of the ego. People tend to see themselves (unconsciously) (by default) as separate, separative, independent, self-serving entities. The whole is viewed by most, more or less unconsciously, in the context of its relationship to the needs of the separative, self-centered individual.

Human relations tend to be unwholesome, destructive, and/or separative where there is coarseness (self-centeredness) in consciousness. Improved human relations tend to emerge more through self-interest than not. But truly wholesome and constructive human relations emerge wherever there is present some (even small) measure of higher consciousness.

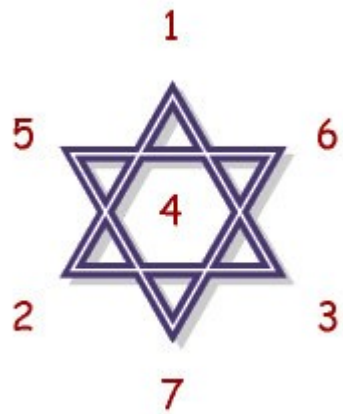
The problem is that in current society virtually all of the conventions of life are driven by the various delusions of life in this world. Governments, schools, even churches tend to express themselves primarily through these delusions, all of which simply reinforces the separative nature of (unenlightened, self-centered) human beings. Presuming, even unconsciously, the "reality" of the ego and material wealth, human beings tend to relate to one another through their own (apparent, superficial) interests rather than collectively. Those with somewhat greater insights are pioneering the development of human relationships, encouraging harmony instead of conflict, evoking respect and consideration for others as a basic ethic rather than being driven primarily by (apparent) self-interest.

Enlightened Basis

A more enlightened, more noble basis is simply working for some perceived collective good. But a truly enlightened basis recognizes the higher consciousness and its role in life, recognizes the interdependence of all lives, recognizes the actual union of life and consciousness at some (higher) level, and recognizes the underlying purpose of life and place of the various evolutionary laws and principles, e.g., karma.

As people progress in consciousness their relationships with other human beings also improve. Relationships continue to be meaningful opportunities for learning and growing, but they tend to be governed more by healthy principles and less by self-interest. As the quality of consciousness of people improves, so does the quality of consciousness of the community and the quality of relationships among communities. Instead of people and collectives competing with one another at any level, there is cooperation and collaboration, respect, appreciation, and support for one another, at the family and community and greater levels.

Indeed, it is this enlightened basis for human relations, and continuing growth in consciousness, that enables the continued progressive externalization of higher principles and auspices.



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