



# The Upper Triad Material

Topical Issue 1.2

## Evolution

The Work of Manifestation



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# Contents

		Page
• Chapter 1.2	<u>Evolution</u>	1
	Evolution	C 1005 2
	The Human Evolution	C 261 3
	The Deva Evolution	C 265 5
	Paths of Intelligence	C 277 7
	Parallel Evolution	C 281 8
	Creation and Evolution	C 381 10
	Existence	C 941 12
• Section 1.21	<u>Cosmic Law</u>	14
	Cosmic Law	C 1006 15
	Cosmic Law and Order	C 43 16
	The Natural Order 1	C 417 18
	The Natural Order 2	C 418 20
	Temporal Flow and Evolution	C 585 21
• Section 1.22	<u>Evolutionary Impulse</u>	24
	Evolutionary Impulse	C 1007 25
	Involution and Evolution	C 21 26
	Four Forces of Evolution	C 126 28
	Progressive and Inertial Forces	C 1016 30
	Karmic and Personal Forces	C 1017 31
	Evolutionary Tendencies	C 1244 33

		Page
• Section 1.23	<u>Conveyance</u>	35
Conveyance	C 1130	36
Conveyance of Life 1	C 781	37
Conveyance of Life 2	C 782	39
Conveyance of Love-Wisdom 1	C 783	41
Conveyance of Love-Wisdom 2	C 784	42
Conveyance of Light 1	C 785	44
Conveyance of Light 2	C 786	46
• Section 1.24	<u>The Flow</u>	48
The Flow 1	C 709	49
The Flow 2	C 710	50
The Flow 3	C 711	52
The Flow 4	C 712	54
The Flow 5	C 726	55

# Chapter 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.

## Evolution

Manifestation is the first process. It provides the framework for the work of fulfilling the purpose implied in manifestation. Evolution is the second process. It is the work of manifestation. It is both the purpose and result of manifestation.

Evolution is the evolution of consciousness, the unfolding and expansion of consciousness according to the underlying qualification which provides some general goals and some rather broad boundaries or structure for evolutionary experience, growth, and assimilation of that experience. Evolution utilizes the field of manifestation and builds upon it. The forces associated with manifestation are primary and convey the underlying purpose and provide the fabric for and means of manifestation. The forces associated with evolution are secondary (in this sense) and are induced within or evoked into the field of manifestation as a consequence of the underlying purpose. Evolutionary forces provide the impulse for the evolution in (of) consciousness for every life within the field of manifestation.

Evolution occurs at every level of manifested existence. The atomic and molecular lives are evolving in consciousness. The cellular lives within the mineral, plant, animal, and human forms are evolving in consciousness. Each lifewave is evolving in consciousness as its components contribute to the assimilation of experience of the lifewave as a whole. For those lifewaves that are considered sub-human (not lesser, just merely preliminary to the human stage), component lives are involving rather than evolving per se. For those lifewaves that include more-or-less-self-conscious lives (e.g., human), each of the components (e.g., human souls) is (properly) evolving in consciousness simultaneously with the lifewave as a whole. Beyond and beside humanity are many lifewaves, greater and lesser in perspective, each evolving in its own manner in accordance with the greater evolutionary plan.

While evolution in consciousness is bound or limited by the field of manifestation and the structure of universal manifestation, there is nonetheless considerable opportunity for diversity of experience and expression and the

unfoldment of non-specifically-anticipated attributes and characteristics in consciousness. Through the assimilation process there is a subjective assessment of these attributes and characteristics, and those which are considered to be "of value" are accepted (and assimilated into the matrix for the respective life or lifewave) and those which are not considered to be of value are simply not included (meaning that in the next cycle of experience those (non-accepted) attributes and characteristics will not emerge as pre-existing potential). At the human level, the subjective assessment is performed by the soul or higher self, not in any rational manner (as the soul is beyond rationality) but in a qualitative and subjective manner. What matters in the context of evolution in consciousness is the quality of consciousness. That which conforms to and is consistent with the intended quality of consciousness is of value.

In a sense, the field of evolution (within the field of manifestation) is an experimental field of endeavor (experience and expression) leading to growth of quality of consciousness. Since the underlying purpose of manifestation is the evolution of consciousness, "existence" is not an attribute of manifestation, but an attribute of evolution. Thus one exists not in order to manifest, but in order to evolve. One manifests only for the purpose of evolution. All else is incidental.

† Commentary No. 261

## The Human Evolution

The human race is a lifewave of approximately sixty-three billion souls (only a subset of which are in incarnation at any one time), a particular (historical) lifewave that just happens to inhabit the human kingdom at the present time. The human kingdom is a stage of experience that the lifewave passes through. The present humanity is one lifewave within a chain of lifewaves which pass (at some time or another) through the human kingdom on their way to (relative) perfection. That chain of lifewaves is a thread (continuity) that extends from the most elementary (involutionary) lifewaves, through the mineral, plant, animal, and human kingdoms; to the superhuman realm (and the progressing lifewaves which have already completed the human experience). That entire

chain constitutes the human evolution, an evolutionary scheme with particular purposes, constraints, guidance, and objectives.

The polarity of the human evolution is positive (masculine) (active), particularly so during the passage through the human kingdom where objective experience and positive activity are emphasized. Though the human soul may incarnate through male (positive) or female (negative) personalities (bodies), the polarity of the female can be overcome by the developing consciousness. The female personality serves (to a certain extent) as a check and balance upon the momentum and activity of the predominantly positive human experience. This (overall) positive polarity qualifies almost every aspect of human experience.

Another characteristic of the human evolution is brain consciousness. The brain is a rather peculiar physical instrument utilized by the mind for the physical experience and expression. Though human experience relies upon the brain consciousness, other types of physical plane experience (evolution) can proceed without any form of brain consciousness. Even self-consciousness is no prerequisite for meaningful experience, though self-consciousness is one of the characteristics of human experience. It is an important distinction, however, since self-consciousness is naturally separative. But self-consciousness carries with it other merits, and even the fully self-conscious human being is ultimately absorbed by group consciousness.

The overwhelming characteristic of the human evolution is the (occult) experience of manipulating form by consciousness. This is primarily a function of polarity, aided by self-consciousness and the various positive (head-centered) (occult) talents. Humanity (by definition and design) works directly with the form side of nature, building and utilizing forms for further evolutionary experience. The human experience is therefore basically a creative one, and the contributions of the lifewave are predominantly (relatively) original (within the overall guidelines and intentions of the higher life). Thus (from a higher perspective) the human experience is somewhat a creative experiment. Basic guidelines are established (and enforced by natural laws) and humanity is granted freedom and opportunity to progress within those intentions.

Certainly the human evolution is not the only evolution, not even the only evolution on earth, for coexisting with the human evolution (on earth) is at least

one other major evolution as well as several minor ones. The potential of the human evolutionary experience is quite considerable in relation to the others due to the creative potency of the head-centered (externalized) (objective) experience. But all of nature is necessarily interrelated, and as humanity progresses so do the other lifewaves benefit and progress also as a consequence. Moreover, humanity could not progress without the considerable cooperation and support of the other (greater, lesser, and parallel) lifewaves.

† Commentary No. 265

## The Deva Evolution

In parallel with the human evolution is a second, major evolution, one which involves the various deva or angelic kingdoms. The deva evolution extends (as a chain of lifewaves) through a number of kingdoms (fields of experience) that are analogous to the subhuman, human, and superhuman kingdoms. But the angelic kingdoms differ widely from the human kingdoms, as the entire purpose and polarity of the deva evolution differs markedly from the human, yet nevertheless remains complementary.

Like the human evolution, the deva evolution is an evolutionary path through various kingdoms of experience and expression, leading ultimately to a synthesis and final assimilation within the greater life. But unlike the human evolution, the deva path is not an objective one; it is almost entirely subjective. The polarity of the deva evolution is negative (feminine) (passive), where there is no conscious separation from divinity and where no objective incarnations are experienced. The devas do not incarnate in the human sense; their periods of (passive) activity are more rightly described as stages of transitions of very gradual transformation. Neither do the devas incarnate in personality-forms, for the forms of the lower deva orders (races) are extensions of the (divine) life-force rather than reflections into matter.

The higher deva orders do not even extend themselves in form, but remain on levels beyond the concrete mental (analogously to the souls of humanity). The lower deva orders (lifewaves) (kingdoms) (races) are the (mostly) superphysical workers who embody the forces of evolution and provide for the maintenance of

the various human kingdoms. The devas work with the life side of evolution, while humanity works with the form (material) side. The devas actually have two distinct tasks in the lower worlds; some exist primarily as matter, while others are free to move about in the angelic domain (the superphysical realm) as the dynamic sustaining forces of all of (lower) manifestation. The higher orders have similar tasks, though much greater consciousness is required.

Much closer ties exist between deva (angelic) (archangelic) kingdoms than exist between the various objective kingdoms. The devas of diverse orders work much more closely together, as a conscious extension of a single life (while humanity experiences the illusion of objective separation). Thus the work of the deva evolution is much more obviously cooperative. In fact, the devas work very closely in support of humanity, regardless of the ordinary human insensitivity. Some orders work closely with the plant or animal kingdoms; others work primarily with humanity (as in providing healing (restorative) energies). But it is quite dangerous for unenlightened humanity to approach or work directly with the devas, because the difference in polarity is tremendous.

A great deal of misunderstanding exists concerning the devas or angels. Man has incorrectly assumed the angels to be relatively human, where in fact the angels are altogether different. They have no brain consciousness (except in the very few who have passed through the human kingdom), nor can they communicate in any objective sense. Though the higher orders possess considerable potency and considerable consciousness, they are not self-conscious and do not exhibit objective, human characteristics. The human-like forms sometimes attributed to the angelic beings are simply creations in human perception (attempts to interpret alien energies in more familiar patterns). When the human mind passes beyond personality dependence, then the angelic beings can be recognized as particularly helpful cooperators, brothers (sexless) of light and love who are indispensable to the success of the human experiment.

## Paths of Intelligence

There are numerous lifewaves within each planetary scheme, and each creates and sustains its own path of progression from lower consciousness to higher consciousness (with sufficient encouragement and guidance). As evolution proceeds, the intelligence of the various lives is increased and expanded, along the particular lines of development intended for the lifewave. There are many paths, and each path has characteristic methods and goals, varying widely one from another. Ultimately, these paths of intelligence converge as the lifewaves (lives) are blended and as the contributions of each are assimilated.

Intelligence is defined in various ways, according to perspective. In general, intelligence refers to the power or capacity for understanding; that power or capacity depends to some extent on the mental faculties that have been developed, and/or upon the mental resources that can be drawn upon. Human intelligence, in particular, is the product of a path through individualization (the development of self-consciousness) (and the development of brain-consciousness), a path that leads to a highly developed (and structured) mind having a predominantly objective perspective. But human intelligence is only one of many forms of intelligence (described by various paths), and human intelligence (and the corresponding path) differs markedly from other forms.

Many other (major) paths to intelligence do not require the development of brain-consciousness or even the relatively objective, externalized experience that is so characteristic of the human path. Many other paths lead quite easily and effectively to various forms of penetrating (and non-penetrating) subjective intelligence, while some paths lead to far more objective forms than even the human path. But the type of understanding realized depends a great deal upon the type of path (which in turn depends on the degree of objectivity (subjectivity), the degree of externalization, the plane(s) of consciousness involved, the degree of self-consciousness (group-consciousness), etc.).

The human path (somewhat objective, somewhat externalized, involving (primarily) the lower three planes of consciousness (physical, emotional, and mental), and involving considerable self-consciousness) is not particularly

common (nor is it particularly rare) but it does afford some interesting experience not generally shared by other paths. The (positive) human path involves a great deal of contrast and illusion; other paths generally offer less contrast and less illusion. The angelic path, for example, is more subjective, is also somewhat externalized, involves (approximately) the same planes of consciousness, but cultivates group consciousness and realization rather than self-consciousness and rational processes. Angelic beings (devas) need no brain-consciousness, for their form of intelligence is developed along entirely different lines altogether. They pass through a kingdom slightly analogous to the human, but without any real contrast. That semi-human experience occurs much earlier in their evolution than the human experience that the current (human) lifewave is passing through.

The understanding achieved by these two paths (human and angelic) differs significantly, yet, the human path leads ultimately to an understanding rather similar to that of the deva evolution, but at a much later point in (relative) evolution. The pioneers of humanity, for example, deal more with the subjective consciousness and work with group energies (and pass beyond individual consciousness). But the devas are far better equipped to understand the other paths of intelligence than the (ordinary) human, since subjective consciousness predominates through the later stages of (virtually) every known path.

† Commentary No. 281

## Parallel Evolution

The evolutionary design for any given planetary scheme usually involves a succession of lifewaves which differentiate in various ways and pass through various stages (kingdoms) (cycles) on their way to fulfillment. Each lifewave may expand horizontally and/or vertically according to the specifics of the plan and the circumstances to be faced. A horizontal expansion suggests further differentiation into parallel vertical streams, while a vertical expansion suggests that some elements (lives) within the lifewave may progress at different rates, some faster and some slower. As the lifewave spreads out vertically, it may even overlap preceding and/or succeeding lifewaves.

The evolutionary design normally emphasizes horizontal expansion, as the lifewave is differentiated into smaller streams for the purpose of balance and diversification. Examples of diversification can be found throughout the various kingdoms. Humanity is differentiated into various ray types as well as various races. The animal lifewave is clearly differentiated into various species (each having its own animal group-spirit). This type of differentiation is applied to both forms and the lives within the forms, but not necessarily in the same fashion; i.e., the differentiation of forms may be relatively independent from the differentiation of lives. Each stream that is so differentiated (diversified) provides multiple paths (possibilities) for the evolving life. Each path offers new (or different) opportunities, and each such path contributes in some way to the greater life (lifewave).

Differentiation for balance has an entirely different aim from that of differentiation for diversity (short-term). Differentiation for balance (polarity) provides a much more fundamental framework for evolution, affecting the entire scheme and having implications far beyond that of the relatively short-term experience. In the Earth planetary scheme, for example, the primary stream of evolutionary life has been branched into two great parallel streams: the human evolution and the deva evolution. The two branches share a common origin, but diverged very early in their history into two great parallel streams, each having a distinct polarity. The human evolution passes through the various kingdoms (mineral, plant, animal, human) in a positively (actively) polarized fashion, while the deva evolution passes through analogous kingdoms in a negatively (passively) polarized fashion. Each is essential to the overall plan, but the experience and contribution of each are markedly different. There is some overlap between the two paths, primarily in the subhuman kingdoms and (ultimately) far beyond the human kingdoms where the two paths eventually merge and their respective distinctive experiences are integrated.

Parallel evolution in the case of differentiation for diversity is essentially supplementary (merely additional), while parallel evolution in the case of differentiation for balance is essentially complementary (serving some major deficiency or incompleteness) (contrast for gain). Though analogous in some respects, the sexual differentiation of the human form differs markedly from that of parallel evolution in other respects. Sexual differentiation is a very

short-term phenomenon as far as the individual is concerned, and only involves the form (personality), not the soul (which remains sexless).

The differentiation into deva and human paths is a very long-term experience which wholly involves the soul aspect. For all practical purposes, a soul is confined to one path or the other for the duration of evolution; while in the case of sexual distinction, the soul experiences both male and female incarnations throughout the relatively brief period from polarity.

† Commentary No. 381

## Creation and Evolution

Creation is defined as the act or process of bringing the world (universe) into existence (manifestation). Evolution is defined as the process of continuous change (development) (advancement) (growth) from some relatively lower state or condition to another, relatively higher state or condition. An act of creation implies the existence of a creative being having some intention or purpose. Evolution implies some manifested life which is subject to some evolutionary qualification. In the broader sense, evolution is the process in which the whole universe is a progression of interrelated phenomena, embracing life, consciousness and appearance (form).

Cosmogogenesis (the coming into being of the cosmos (universe)) and all analogous processes (such as anthropogenesis) are simultaneously and inseparably processes of creation and evolution; creation in the sense of a continuing outpouring of cyclical, purposive energy, and evolution in the sense that the creative forces purposely stimulate and guide a continuing development of all lives (at all levels) toward progressively higher states. By virtue of the creative outpouring, the cosmos is inherently orderly, harmonious, and systematic. The creator of any cosmic manifestation is a cosmic logos. The creator on a systemic level is a solar logos (and on the level of a planetary scheme, a planetary logos). Each logos, on its level is an element or aspect of a greater life (logos), yet effectively God for all of its own manifestation (yet even so, subject to higher qualification).

The creative being (God) evokes a creative force or impulse which is sustained and qualified by some intention or purpose (i.e., a continuing outpouring of qualified energy). That divine qualification in turn evokes (creates) some meaningful structure (cosmic, karmic, and evolutionary laws) (in order to ultimately (gradually) bring about the intended conditions). The cyclical patterns correlate (in some fashion) with the seven rays, as the seven ray energies are evoked as part of the qualification process. The seven days of creation portrayed in the Old Testament effectively symbolize seven great cycles of evolutionary achievement, each particularly qualified in various ways by the ray energies and their relationships.

Evolution is the process through which intended conditions or achievements are fulfilled. The creator first evokes an archetype that embraces the evolutionary plan; then based upon that archetypal existence, the creative (qualified) energies are evoked (released) cyclically (progressively). The plan is sufficiently detailed to bound manifestation and guide it toward fulfillment, yet sufficiently general to (normally) permit considerable freedom (variation) (dynamic adaptation and modification) for the lives so contained (sustained). The consequences of major creative processes are somewhat probabilistic, in the sense that some general intention is achieved, but the specifics are not necessarily or usually predictable. The whole of evolution is interactive, as all lives (subordinate to God) are interdependent. The relative freedom conveyed by the creative process provides a measure of experimental qualification (individual and species expression). Since major lives within a logos are themselves quite intelligent and inherently creative, a measure of epigenesis persists throughout each evolutionary manifestation.

Evolutionary laws are the direct results of divine qualification (yet not necessarily or normally deliberately specified). Karma is a principal evolutionary force, a significant and essential aspect of the creative process. Creation and evolution are two aspects of one universal principle embracing all.

## Existence

From one human perspective, human evolution proceeds through five (relative) domains of progressive existence or manifestation. Existence in the context of theosophical philosophy implies the progressive manifestation of life through consciousness and the progressive manifestation of consciousness through form, all in the broader context of purposeful evolution of consciousness. Through experience and expression the human individual acquires knowledge, transforms that knowledge into understanding and ultimately assimilates that understanding into wisdom or conscience. The five domains provide for progressive experience and expression leading eventually to that which is beyond experience and expression.

The first domain is existence, or involution. Involution is evolution in the most passive sense, before the awakening of (superficial) self-consciousness. Involution implies unconscious adaptation to form and experience only in the sense of collective consciousness (unconsciousness) and includes aeons of passage through the elemental, mineral, plant, and animal kingdoms. As self-consciousness (individualization) is achieved, the unit of evolution becomes human and passes on to the second domain.

The second domain is experience, or expression in the lower sense of active unconscious evolution (superficial self-consciousness). The domain of experience includes a wide variety of circumstances and evolution in consciousness as a passive or indirect aspect of the involvement of the incarnated individual in his or her surroundings, in addition to continuing unconscious adaptation to form. This involves physical and etheric experience and expression, emotional entanglement, and (eventually) intellectual attachments (i.e., the development of the elements or aspects of personality). It also implies and conveys the indirect (albeit necessary) development of the ego as an artificial entity (and the associated aspects of selfishness, self-centeredness, and experiential self-indulgence).

The third domain is that of development, or conscious evolution (still unconscious and mechanical relative to the awareness of the esoteric student

but conscious in the sense of (delusive) belief in one's own self-consciousness). This takes place when an individual recognizes (however dimly) the purpose of experience and responds by consciously directing his or her own personal development. This includes further development of the ego (and to some extent personality integration) as well as (eventually) all of the aspects of the preliminary discipline. Development includes continued experience but adds a relatively self-conscious and self-directed effort toward specific improvements and adaptations. As the student proceeds there is a gradual lessening of self-centered perspective and the larger context of the spiritual path is recognized and eventually realized.

The fourth domain is service, or higher expression. In the service domain there is continued conscious development but the main emphasis is upon expression of higher energies in service to humanity (and all planetary life and consciousness). In the service domain the ego is tempered and ultimately overcome as an artificial entity. Indirectly, as a consequence of this, the higher self (soul) begins to express itself through the refined and uplifted non-egoistic personality. This leads to the fifth domain or the esoteric realm of subjective service, in which true self-consciousness is achieved and manifested (and in which the unit of evolution is transferred to another, higher kingdom).

## Section 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.

## Cosmic Law

Cosmic law is a fundamental consequence of purpose and subsequent manifestation (and leads to evolution in consciousness). While purpose is the source of manifestation and evolution is the work of manifestation, cosmic law provides the underlying impetus of the rules of manifestation that facilitate the fulfillment of the underlying purpose (evolution in consciousness).

Cosmic law is an effect of the existence of (cosmic) purpose or evolutionary intention. Having formulated purpose on some level and in some way, the logos then expresses itself in the form of the energy of expectation (cosmic law) on its level, which provides general and particular constraints on the processes of manifestation and subsequent evolution in consciousness within the respective field of manifestation (ring-pass-not of the logos). The purpose of those constraints is to (1) discourage the evolving life-consciousness-matter from going too far afield of the underlying purpose, (2) encourage the evolving life-consciousness-matter to be somewhat focused in ways that will facilitate the intended evolution, and (3) provide the means for unanticipated (constructive) evolutionary factors to emerge. In other words, cosmic law provides guidance to the processes of manifestation and evolution.

Cosmic law refers to the collection of cosmic factors and includes laws (conditions) relating to virtually every aspect of manifestation and evolution in consciousness, not the least of which is the law of karma (which provides wisdom to the context of action and consequence). But cosmic law is not really very specific, for the details of manifestation are largely consequential, and the products of evolution in consciousness are relatively general with details relatively unanticipated at the logoiic level. Yet cosmic law is quite intelligent, both in the sense that manifested life embodies cosmic law and vice versa. The "life" of cosmic law conveys guidance interactively with the unfolding processes of manifestation and evolution in consciousness. Cosmic law is not contrived in any sense, yet it embodies purpose and intelligence and it facilitates the working out of the evolutionary impulse (and fulfillment of cosmic purpose).

Cosmic law provides a natural order to manifestation. Cosmic law provides conditions in consciousness that convey much of the evolutionary intention in subjective ways. Cosmic law provides boundaries as well as objectives, however generalized they may be. Being uncontrived yet purposive and intelligent, cosmic law allows and encourages flexibility and adaptation to circumstances. Cosmic law is responsive to (very general, assimilated) circumstances in the sense that the parameters of cosmic law can be adjusted (can adjust themselves) as manifestation and concurrent evolution proceed (according to the results or consequences of manifestation and evolution).

Cosmic law is fundamentally and ultimately merely a qualification of manifestation that affects every aspect of manifestation, every lifewave, every unit of consciousness, every living atom of matter. Some of the details of manifested experience and expression may seem to be uncorrelatable or even non-sensible (unfair) or inconsistent, but that appearance is a result of a too-narrow view of manifestation. Much of the correlative aspect is veiled by the limited and very partial perspective of humanity embedded and entangled in the illusion of space-time. There is underlying and intelligent purpose. Manifestation is the consequence of that higher purpose. Evolution in consciousness proceeds and occurs in various ways and through various means, ever in accord with cosmic law.

† Commentary No. 43

## Cosmic Law and Order

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

Cosmic law may be categorized in many ways, through a number of perspectives, both in an objective sense and in a subjective sense. Some

elements of cosmic law are consciously imposed by the greater logos; other elements are unconsciously imposed, being inherent qualities of the prevailing life or manifestation (presence) of cosmic life. That which is consciously manifested also generates ancillary laws. That which is consciously made manifest is analogous to the conscious human thought that qualifies or conditions the aura. That which is inherently manifested is analogous to the will or purpose of the indwelling human life which conditions the behavior of atoms or cells within the various elements of the human personality.

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

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

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

† Commentary No. 417

## The Natural Order 1

The universe (the cosmos) (the field of teleological manifestation) is the energy field resulting from the power (potency) (presence) of some God (essence) beyond the ken of any life (consciousness) imbedded (involved) in that universe. The energy field (universal manifestation) is induced in the void, and because of the qualification of the most basic energy so induced, that field brings into existence a vast extent (range) of appropriate forces. The basic (primary) energy of the universe is the matrix which provides a natural framework for the manifestation and progressive evolution (experience) (development) of all derived forces (lives) (consciousness) (forms).

That framework is a set of interdependent forces (a force field that is sustained and qualified by the basic energy field) which provides a dynamic equilibrium for every substantive aspect of manifestation. The purpose of manifestation (evolution) requires a progressive structure (pattern of derived (secondary) forces) in order to bring about the objectives (fulfillment). That structure includes multidimensional consciousness to link (communicate) between the various aspects. That structure includes a vast (progressive) (cyclic) pattern of manifested secondaries (the coming into and passing out of manifestation of lives at every level). And that structure includes a balance of forces on every level (and between levels) so that each aspect of manifestation is complementary (contributes to the fulfillment of the purpose(s) of manifestation).

The intermediate result of manifestation is a natural order that is all-pervasive, that provides a complete balance of forces that in turn (simultaneously) provides the encouragement for evolution (at every level), a flexible means of evolution, and a dynamic momentum to keep things on track (within the established bounds). Every force is therefore balanced as well as consequential. For every force that threatens the natural balance, there will arise additional (complementary) forces, to guide that force toward some useful purpose and to therefore restore the equilibrium at that level (since the cause and effect are essentially simultaneous, there is never actually anything less than equilibrium (in the higher sense)).

Due to the dynamic (flexible) nature of the divine plan (which has overall objectives and guidelines for their achievement and the balanced forces with which to so achieve), there are generally many ways in which a given force may be manifested (diversity in unity being a prevalent evolutionary concept) (provided that that diversity is balanced (moderated), meaningful (purposive), and complementary). Due to the natural order (the qualification of forces), a natural resistance will accompany every manifestation of force, to guide (moderate) that force into a more effective balance (a preferred orientation). This is not the resistance of matter, which must eventually be transformed into greater harmony (response), but the resistance of force that guides forces into alignment with the larger (natural) channels of force.

Natural force flows from one center (intersection) (chakra) to another, along natural lines or channels. Force can be manipulated (directed) (sustained) by consciousness, consciously (deliberately) or unconsciously (incidentally), but left alone (without external qualification), each force will follow the nearest compatible (natural) channel. In a sense, the whole framework of evolution involves the progressive reordering (transformation) of forces from lower states within the natural order to other, higher (more evolved) (more natural) states within that natural order.

## The Natural Order 2

Each lifeform within the manifested universe can be perceived (discerned) as one or another of two basic types: the essentially passive lifeform that is essentially wholly qualified by or in the context of the natural flow of forces (e.g., deva lives), and the essentially active lifeform that essentially qualifies the natural order by manipulating the various forces (e.g., human lives). Of course a spectrum exists between these two basic types (and all exhibit both active and passive aspects), but most lifeforms are predominately either active or passive.

A passive lifeform (one that is intended to be passive) is capable of working with the forces of manifestation (in fact, no other recourse is even possible), while an active lifeform is (potentially) capable of transforming those forces into more effective channels. Given the natural order (balance), everything (life) (consciousness) (form) has a place, and as that natural order progresses, so does the place of various aspects progress. Attempts to change a flow of forces from a natural state to an unnatural state will result in an accrual of sufficient energy (force) to produce the momentum needed to (eventually) restore things to a (more) natural state. Attempts to change a flow of forces from one natural state to another will be successful if sufficient energy is available and the effort is properly directed, particularly if the new state is preferable (in terms of the natural balance) (not merely acceptable) to the old state.

The forces of nature are quite potent relative to humanity, but the forces of nature can be manipulated effectively where the karma of all concerned permits and where the transformation or manipulation is intelligently directed. One of the prerequisites for serious occult training is an awareness of the natural order (the place of all things) (the hierarchy of forces) and an understanding of the consequences of forces. Only with a proper respect for the natural order (reverence for life) (humility) and a sufficient (intelligent) understanding of the cause and effect relationships can a spiritual (metaphysical) (occult) (esoteric) student be trusted with the means and methods of serious occult work (which is the intelligent application of forces in harmony with the divine (evolutionary) plan).

Much of the preliminary training of a spiritual student involves developing awareness (reverence) and understanding. Everything that a spiritual student does (feels) (thinks) should be qualified by that awareness and understanding, so that the student's presence and the student's every action should be in harmony with the natural order and designed to be complementary to the evolutionary forces. Man (the generic human being) has a considerable (positive) (active) potential for contributing to the fulfillment of the evolutionary scheme, by cooperating intelligently with the natural forces (not by pursuing individual or personal goals (which is separative)) and living ever in harmony with those forces. To attempt to do this (merely) as a personality is ineffective (for the personality lacks sufficient wisdom), but with proper alignment, the qualified personality can be quite effective.

What is truly natural (related to the natural order) should not be confused with the path of least resistance for the personality, which is to sustain the inertia of the personality (which is the resistance of matter). The resistance of the personality must eventually be wholly and properly overcome, that the personality might live for the path and in harmony with higher forces (rather than with the inertial forces of the personality (matter)).

† Commentary No. 585

## Temporal Flow and Evolution

Time and temporal flow (the passage of time) are a perspective and demonstration of manifestation on the relatively more objective levels of consciousness (principally on physical (and etheric) levels, but to some extent (at least conceptually) on astral and mental levels as well). On unmanifested levels there is no time and there is no passage of time. On those levels all is integrated and the perspective is holistic in the cosmic or solar sense. On the middle levels of manifestation, consciousness may be focused upon the temporal perspective or otherwise, but the temporal perspective is necessarily misleading as it is merely partial or differential in nature.

Time is a consequence of the interaction of spirit and matter. At the beginning of manifestation (and the beginning of time), all of the (universal) energy resides

as spirit. As manifestation proceeds (first through involutory processes) and as time begins to flow, some energy is conveyed to produce a material demonstration of (as) matter. Thus some energy begins to accumulate in the material pole. The flow of energy (and the temporal flow) from spirit to matter is necessarily balanced (through dynamic equilibrium) by a flow of energy (and temporal flow) from matter to spirit. And all that exists between the two poles (reservoirs of energy) is consciousness.

The “downward” flow from spirit to matter is the involutory path and the inverse of time as it is normally perceived. The “upward” flow from matter to spirit is the evolutionary or spiritual path and the passage of time as normally perceived. As involution proceeds, the material reservoir (field of material demonstration) increases in magnitude and the downward flow is more intense than the upward flow (from a higher perspective the two flows are perfectly balanced (in several dimensions) (and from an even “higher” perspective the two flows are really one flow)). As evolution begins, the balance shifts gradually to the upward flow until a considerable evolutionary momentum is achieved.

But a dynamic equilibrium must be maintained. As the evolutionary momentum builds upon the upward path and as the downward involutory flow is reduced, another aspect of the downward flow is used to balance the upward momentum. That aspect is devolution or the withdrawal of life from (and disintegration of) form. In this way, the temporal (energy) flow remains balanced (in dynamic equilibrium) throughout the various phases of manifestation. For every action, there is an equal and opposite reaction; for every applied force, there is an equal and opposite force for balance; except that equal and opposite refer to the overall (integrated) magnitude, and do not require each aspect to be balanced in the same way. Thus the momentum for evolution can exceed the momentum for involution (being balanced with the overall, integrated momentum for involution and devolution (and some more subtle processes (aspects))) and does for the second (progressive) half of every cycle of manifestation.

In this sense of temporal flow, the upward right-hand path (identification with spirit) is the path of provision, representing the future, while the downward left-hand path (identification with matter) is the path of depletion, representing the past. Thus time flows simultaneously in both directions, and in such a way

that a balance (integrated equivalence) is maintained between the two. As evolution proceeds, consciousness gradually embraces first the evolutionary path (positive temporal flow) and eventually the whole, as time is integrated out of the equation of manifestation (from this higher perspective) and consciousness (of the esoteric student (the evolved human being)) embraces all without the burden (partial perspective) of temporal existence.



## Section 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.

## Evolutionary Impulse

The most fundamental force in (of) manifestation is the evolutionary impulse that emerges in manifestation as a consequence of underlying purpose and accord with cosmic law. The evolutionary impulse is both a wave of embodied life and a qualification of evolving consciousness.

While power may be perceived as an inherent reservoir of energy and energy may be perceived as a source of force, force is the actual expression or implementation of power or energy (i.e., force is derived from (more fundamental) energy and energy is derived from (more fundamental) power). Thus evolutionary impulse is the force of evolution that prods all of life and consciousness and matter onward toward fulfillment. Evolutionary impulse is not the same as karma, which provides balance. Evolutionary impulse is the complement of karma (and is actually more fundamental than karma). Evolutionary impulse is a central force that acts in the direction of evolution, from the source of manifestation, through the evolving life, and back toward the source. Karma is a force of restoration and acts perpendicular to the direction of evolution, thus facilitating evolutionary impulse by ensuring that evolving lives are responsive to the "direction" of evolutionary momentum (i.e., by restoring the focus of life-consciousness-matter).

The real work of evolution in consciousness occurs in the friction or contrast between the evolutionary force (impulse) (momentum) and the retarding force (inertia) (resistance) of matter (at whatever level of consciousness). The evolutionary impulse is almost always "stronger" than the inertial or retarding force (the only time it is weaker is during withdrawal from manifestation), but never substantially stronger. Thus it is in the relatively small difference in strength between the progressive and regressive forces that experience and expression occurs in the evolutionary context. The regressive force prevents explosive (non-assimilable and/or non-manageable) experience, yet the stronger progressive force invariably "forces" the life (unit of consciousness) onward.

Identification or alignment with the progressive force (evolutionary impulse) implies conscious evolution (white magic). Identification or alignment with

(entanglement with) the regressive force implies retardation (which evokes karmic force to restore the balance to the extent that such a "life" is responsive). Most lives evolve passively, either through involution in the case of non-self-conscious subhuman lives or through non-deliberate evolution in the case of nominally-self-conscious humanity, without any real or conscious appreciation of evolutionary forces. But where lives are more conscious and more intelligently able to deliberately cooperate or collaborate with evolution, then evolution in consciousness is further facilitated.

In one sense, evolutionary impulse and the panorama of lifewaves emerging from the Godhead are equivalent or synonymous. Each lifewave actually embodies the evolutionary impulse and is therefore internally conditioned thereby. Evolutionary impulse (life) is measured and the momentum thereof is eventually expended. Once the peak of "experience and expression" has passed, the lifewave gradually returns to the source (is withdrawn from manifestation). The forces then sustaining manifestation are withdrawn and "matter" is dissolved. While the succession of lifewaves is a continuum, they form an impulsive "wave" of higher evolutionary expression that is expended (fulfilled) by virtue of its contact (involvement) in matter and consciousness (i.e., experience results from the interaction of life, consciousness, and matter).

† Commentary No. 21

## Involution and Evolution

In the great cyclic panorama of manifestation, the law of evolution demonstrates as impelling evolutionary force on all levels of existence. The subhuman, human, and superhuman lives are all impelled onward along the spiral path of evolution. Each lifewave of a planet is created, in turn, to begin the descent into matter for further experience and expression. Creation and evolution are mutually consistent, for each lifewave is created (differentiated) within God (and by God) as a vast number of monads (sparks from the central flame). Each monad is created in the image of God (which is spirit). The forms that a monad might appropriate (through the intermediary of the soul) are normally quite different in appearance than the forms of the creator.

The created lives are at first quite unconscious. Consciousness and all of the characteristics and qualities of the Godhead are latent within the monad. The process of evolution is to cultivate and develop the latent powers within the monad (and its reflection) through experience, and to add to those qualities (and thus contribute further to the evolution of the greater life). The first half of the cycle of evolution is called involution (unconscious evolution). Involution is the period of the descent into matter until the life becomes indwelling and self-conscious. During this period, involutory forces (and greater lives) work on the various lesser lives and forms from without (externally). Following the point of self-consciousness comes the second half of the cycle, the path of ascent (evolution) or liberation (from matter).

During the involutory period, the work of evolution is done entirely as a group. Each lifewave incarnates together (as a group) (soul). Each group soul incarnates through a multitude of forms that are a part of the lifewave (and kingdom) in nature. Presently there are a number of lifewaves and kingdoms within the planetary aura. There are several involutory kingdoms (elemental, mineral, plant, and animal) and several evolutionary kingdoms (human and superhuman lifewaves). The involutory kingdoms are the subhuman kingdoms. In the subhuman realm there are no individual souls, only the overshadowing group souls. As a lifewave approaches the human kingdom, the group soul is differentiated into individual souls (in appearance) which are simultaneously appropriated by the various monads. This process is called individualization.

Each lifewave inhabits each kingdom in turn; the lifewave which is now human has passed through each of the subhuman kingdoms, but at such an earlier period that the forms and characteristics of the present subhuman kingdoms are vastly different in appearance than they were. Since the process of evolution is continuous and cyclic rather than discrete, the kingdoms and lifewaves sometimes overlap (some monads choose to develop more rapidly or more slowly than the average). It is also possible for two different lifewaves to inhabit the same kingdom (but with different forms). In fact, each kingdom (and each lifewave) may span several levels or planes of consciousness.

The totality of evolution includes the evolution of forms and the evolution of lives (consciousness) (as forms support the experience and expression of all

lives). As old forms (bodies) wear out (individually or collectively) they are replaced with new and improved forms, based upon the experience (and karma) of the indwelling or overshadowing life. Each kingdom and each lifewave (on every level of consciousness) contributes its experiences to the evolution of a still greater life. Thus does evolution proceed under law in a spiral (cyclic) progression. All lives evolve, from the subatomic lives to the great cosmic lives, progressing and expanding, onward and upward along the spiral circuit.

† Commentary No. 126

## Four Forces of Evolution

Among the many forces which come into activity during a period of manifestation are four basic forces associated with the law of evolution. Each of these four forces is overshadowed by the law of karma and other related laws of manifestation. The four forces of evolution are involution, evolution, devolution, and convolution. Each of these forces has its domain or field of activity, and each is interrelated with the others.

The involutory force is the force which dominates during the period of the descent of life into the complications of form or matter. Involution is unconscious evolution, as it is the period that precedes self-consciousness or individualization. The elemental, mineral, plant, and animal kingdoms are examples of the involutory domain. It is the force of involution that gathers together the atoms of matter which comprise the form. Involution is primarily concerned with the preparation of various forms through which the various lives and lifewaves can evolve. The force of involution is also involved with the evolution of various group lives, prior to individualization. Evolution in the general sense encompasses both the path of descent (involution) and the path of ascent (evolution in the more specific sense).

The specific evolutionary force dominates the life and consciousness during the ascent of life out of complexity of matter and into the simplicity of higher existence. It is the evolutionary force which is of greater interest to the spiritual student who is concerned with the evolution of consciousness. While involution governs the preparation of form, evolution governs the utilization of the form by

the indwelling consciousness, the expansion of that consciousness, and the ultimate withdrawal of life (consciousness) from the world of matter. Specific evolution begins with self-consciousness and ends (practically) with the relative perfection of life (the attainment of fully functional group consciousness).

While involution and evolution are basically constructive forces, devolution is essentially the destructive force of nature. Where evolution involves (ultimately) the simplification of life, devolution involves the simplification of form. The force of devolution is the force of disintegration and destruction. Forms are organized with purpose, and when purpose is accomplished (and the forms are no longer needed) the forms are released into their elementary constituents, the atoms of matter. Those atoms are then free to be re-formed into more useful aggregates. The devolutionary or destructive force is a natural and essential force, but great care must be evident as devolution is potentially very dangerous and a force that is easily misused.

Where the first three forces are concerned mostly with cause and effect, convolution (circulation) is a force that is concerned with the underlying processes of evolution, generally. The convolutionary force is bipolar in nature, and might be called the force of differentiation and integration, or the force of entropy (structure and organization). Differentiation is a process of increasing complexity and multiplicity (creation), while integration is a process of increasing simplicity and unification. During the involutory period, the convolutionary force acts to differentiate the descending lifewave, and to integrate (in the elementary sense) the various forms. During the evolutionary period, the convolutionary force acts through the process of integration (as to consciousness). Convolution (through differentiation or integration) is a transformation, as the fabric of life and form is folded or transformed into a different mode or phase of activity.

## Progressive and Inertial Forces

The underlying evolutionary force is progressive, that is, it conveys life (and consciousness) onward and upward along the spiral circuit (path) (way). If the course of evolution is viewed as having an axis, then the evolutionary force acts along that axis from the lowest point of the evolutionary arc to the ultimate conclusion of manifestation. In the broader sense, the spiral path is considered a circuit, as a current (life and consciousness) flows along the path from the source (God-head) through the downward (involutionary) arc (descension into and through increasingly dense matter, and on through the upward (evolutionary) arc (ascension through and from increasingly more refined matter)). That life and consciousness actually constitute the path (axis of manifestation).

The path is a spiral in the sense that analogous experience and expression is afforded under a wide range of conditions and circumstances (levels of consciousness) and is repeated many times to insure that the intended lessons are learned (that the intended consciousness is properly cultivated expanded). Experience must be reinforced (recapitulated) a number of times in order to be assimilated. This is due in part to the substantial inhibiting factor of the inertial force (status quo).

So, during the involutionary period of manifestation, the progressive force is involutionary, pulling life (consciousness) downward, and during the evolutionary period, that same force is evolutionary, pushing life (consciousness) gently upward and onward, ever affording the needed circumstances (field of experience and expression). The involutionary and evolutionary (progressive) force is substantially tempered by an inertial force, inherent in matter, which acts along the same axis but in the opposite direction. The inertial force resists progress. That resistive force of matter impedes the onward (downward or upward) flow, affording experience and expression, by virtue of the resistance or contrast between the involutionary or evolutionary force and the inertial force. In practice, the progressive force always exceeds the inertial force, but only by a relatively small measure. This prevents unmanageable (inassimilable)

experience (meaningless progress) yet affords a steady and timely progression through the various stages of evolution.

One of the problems of evolution in consciousness is the tendency of the indwelling life and consciousness to identify with the form aspect (matter) (the inertial force), in which case progress becomes very slow. If the identification (materialism) (egoism) is very strong, then the consciousness can be lost (destroyed) (wholly and irrevocably absorbed in matter). But in general, other forces tend to restore the balance and insure that some progress is achieved in each incarnation or series of incarnations. On the other hand, as one progresses along the spiritual path, consciously and deliberately, one is actually identifying with the evolutionary (progressive) force (consciously becoming that force (more correctly, consciously realizing that one is that force)) and progress is accelerated as the balance (differential) between the progressive and inertial forces is increased.

The push of evolution is gentle yet persistent (relentless). It is unavoidable. Those who align themselves with the inertial force, persistently enough, bring about their own destruction. Those who align themselves intelligently with evolution facilitate their own evolution and that of the race. And in alignment with the progressive force comes the realization that individual progress is not really possible except in the collective context.

† Commentary No. 1017

## Karmic and Personal Forces

While the progressive and inertial forces act along the axis of the spiral circuit (path of involution and evolution), karma acts radially inward, in a direction perpendicular to that axis, in order to restore the balance. This is required by virtue of personal force (desire, will, activity not aligned with the direction of evolution).

Thus karma facilitates evolution by responding to every instance of imbalance with wisdom that affords the experience needed in order for the evolving life (consciousness) to progress in consciousness. There is no question of punishment. There is only a matter of learning. In the early stages of evolution,

the domain of personal activity is relatively broad and the karmic force is not very strong. Any action not aligned directly with evolution contributes to the reservoir of unfulfilled karma, to be balanced in subsequent experience. As action is taken that is directed directly against the path and flow of evolution, the evolutionary force pushes the life (consciousness) in the direction of evolution. But as action is taken that is not directly aligned either with the progressive or inertial directions (i.e., with a component that acts radially outward), then karma comes into play to restore the balance. As progress is made, as lessons are learned, as experience is assimilated into knowledge, understanding, and (most properly) wisdom, then karma is fulfilled.

Relatively unevolved people have little karma but “acquire” karma at a much greater pace than others. Average people have lots of karma but acquire karma at more or less the same rate that it is fulfilled, affording more variety in circumstances and experience. Relatively highly evolved people have little karma and tend to assimilate their experience (fulfill their karma) more or less at the same time as the experience, thus having little or no accumulation. Another factor is the magnitude of the personal force, which tends to increase as a person evolves in consciousness. Thus consequences are “earned” in accordance with the appropriateness of the action (the extent to which it facilitates or hinders evolution) and in accordance with the magnitude of the personal force invested in the experience or expression.

The karmic response is, in part, proportional to the radial component of the personal force. Yet the further afield the action is, the stronger the restoring force (karma) becomes, so that recognizable limits are placed on the field of activity (experience and expression) afforded. This is a matter of efficiency and effectiveness in the context of underlying purpose. While diverse experience contributes to evolution, particularly in the early stages of the path, there must be some limits in order to guide the experience and expression in the ways and means intended (i.e., there are specific goals in consciousness for each lifewave and each planetary scheme).

As life (consciousness) proceeds onward and upward, the band (field) of affordable experience and expression is constrained in the sense that it becomes closer and closer to the axis of evolution and the magnitude or strength of the restoring force becomes greater, meaning that results (consequences of action

(behavior, feelings, thoughts)) come more quickly and more forcefully. This simply facilitates evolution for those who are more dedicated and more aligned with the flow. Yet with this “constraint” of karma, there is actually more freedom for the spiritually realized person by virtue of the degree of alignment with the evolutionary force. There is simply (progressively) an absence of (lower) individuality and ego (desire, willfulness at the personality level), so that every action is a matter of dharma and aligned with the flow (the way).

† Commentary No. 1244

## Evolutionary Tendencies

The field of human endeavor, of human experience and expression, is a dynamic confluence of evolutionary and counter-evolutionary energies and forces, evoking a wide range of influences, opportunities, limitations, and tendencies (karma). The balance of forces serves to encourage (ensure) evolution in consciousness, but the contrast and diversity of evolutionary and counter-evolutionary forces allows individual and collective opportunities according to individual and collective needs (karma).

Given the diversity (dynamic range) of human consciousness, a particular energy (force) (influence) (opportunity) (tendency) may be evolutionary for one person yet counter-evolutionary for another (all are ultimately evolutionary). For example, focus (reliance) upon intellectual endeavor (development and expression) may be (is) evolutionary for most people (who are in the process of transcending immersion in the outer senses), yet counter-evolutionary (regressive) for those who have completed the phase of intellectual development and need to transcend the tendency to rely on the mind (intellect) (reasoning) (needing to learn to rely on the (higher) intuition (in the inner, higher, deeper sense). For each there is a place on the path, and each place evokes some peculiar needs.

Implied in this field of human endeavor is the dharma of the spiritual student, which includes commitment to conscious evolution, to embracing evolutionary forces, to not being aligned with or entangled in counter-evolutionary forces. Thus the spiritual student embraces a spiritual discipline (principles) (values)

that is (are) evolutionary and not counter-evolutionary, according to the ability of the student to discern between evolutionary and counter-evolutionary forces (habits) (tendencies). As a student is exposed to that which facilitates evolution in consciousness, to the extent that that student understands that, he (she) is expected to embrace that which facilitates, and not embrace that which is non-facilitative. It is ever a matter of choosing (more properly, in not needing to choose, but simply to discern what is needed).

But most people are entangled in personal and worldly forces, in personal and worldly experience, personality development, ego, etc., which is "evolutionary" only in the sense of gradual evolution in consciousness, where real progress occurs during purgatory (not in real or near-real time), as the experience of a lifetime is retrospectively assimilated. However, conscious (deliberate) evolution requires that the student become less and less entangled in personal and worldly experience and less concerned with personal (personality) development. It also requires that "experience" be assimilated primarily in real time or near-real time rather than primarily retrospectively. Thus anything that distracts the focus of consciousness from inner realization is (for the spiritual student) counter-evolutionary. Yet it is that contrast (with counter-evolutionary forces) that affords the opportunity to discern the way onward and upward.

This does not mean that a student neglects worldly obligations and responsibilities, but it does mean that while those worldly obligations and responsibilities are met, they are met in such a way that the student remains awake (unentangled) to as large an extent as possible. The result is a balance or equilibrium in various forces, with a fundamental focus in consciousness (being) rather than in having or doing, i.e., rather than being entangled in personal and worldly (materialistic, egoistic) endeavor.

## Section 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.

## Conveyance

Conveyance is defined as the means or manner of imparting or transmitting something. In the context of the esoteric philosophy, and in the higher, more fundamental sense, what is conveyed is energy in the form of life, love, and light, the three dimensions of manifestation (otherwise known as spirit-consciousness-matter).

These three aspects of trinity are all involved in evolution. Each of the three is conveyed in some way or another and each conditions all of manifested life, consciousness, and form, in some manner or another. Conveyance is a first ray function, intimately involved with unfolding manifestation and evolutionary process. Included in this function are the conveyance of the first ray energy in its highest sense (life), the conveyance of the second ray energy likewise (love-wisdom), and similarly the conveyance of the third ray energy (light). In a sense, these are the roles of Shiva-Vishnu-Brahma (respectively) and conveyance (in this sense) is directly related to the so-called dance of Shiva.

In another sense, conveyance is the higher analogue to the process of invocation and evocation, in the broad sense of periodic and gradually differentiating waves of energy conveyed from the godhead (logos) through the three aspects of trinity, except that the invocation-evocation of conveyance is wholly internal (within the logos), while from the human perspective, one evokes energy (force) as a consequence of action (invocation) [actually, one also evokes energy (force) as a consequence of being]. But in the higher sense (logoic conveyance) there is just the logos and all phenomena is wholly internal. So the more direct analogue is what a person does to (within) himself (herself) in consciousness, with direct or indirect effects upon some or all of the human components (component lives (consciousness) (form)).

In a lower sense, various lifewaves evoke various needed energies and then work with those energies, ultimately conveying each energy to some sort of resolution or fulfillment (working out). Similarly, each unit of life (human and otherwise) evokes various needed energies on its own (smaller) scale and eventually conveys each energy in some way or manner (resolution). For most people (who

are not on the path), such activity is a matter of experience and expression and conveyance is an internal process. For those who are upon the (spiritual) path (properly), such activity is much less self-centered and much more a matter of conveying energy on behalf of the entire (human) race (or some other lifewave), i.e., through service. Thus real (metaphysical) (occult) work involves invocation, evocation, transformation (qualification), and conveyance. Of course this only occurs to the extent that the ego is not present, for these (higher) energies do not flow (directly) wherever there are significant impediments (e.g., ego, self-absorption, sleep (mechanicalness), coarseness, unresponsiveness, etc.).

Thus those who are sufficiently prepared (qualified) and trained, participate more directly (albeit almost unconsciously) in the conveyance of energies (being fully conscious of the conveyance invites the ego into play which in turn effectively prevents the flow from being fulfilled). And in a broader sense, the bulk of humanity play an even greater role, as by virtue of their obliviousness they are able to work with these energies collectively. Progress is achieved primarily to the extent that the entire race is able to embrace the needed energies constructively (in accordance with the plan). In this sense, the various light workers work more directly, while the bulk of humanity work more indirectly and collectively.

† Commentary No. 781

## Conveyance of Life 1

The conveyance of life is the role of Shiva and is considered in its three aspects. The first aspect is that of fundamental, underlying (unmanifested) life and monadic reality. The second aspect is that of non-incarnated manifested life or the impersonal reality of the soul. And the third aspect is that of incarnated manifested life or personal (personality) (mundane) reality (expression on objective levels).

Although life in the first aspect is differentiated and induced within or reflected onto lower levels to provide a basis for life in its second and third aspects, life remains undifferentiated on its own (monadic) level, so that what appears to be discrete life on lower levels is merely the shadow of the underlying, more fundamental life in its first aspect (real life). However, in contrast with

manifested consciousness, differentiated life does not overlap except in the higher (unified monadic) sense and except hierarchically (i.e., each element of differentiated life is merely compositional). The "life" of a human personality, for example, is discrete from every other human "life" on its (mundane) level, yet forms an element in the compositional "life" of humanity, which in turn forms an element in the compositional "life" of the planetary logos, etc. On higher levels, however, the discreteness of life is shown to be a convenient illusion.

Life in the first aspect is Shiva and monadic existence. Shiva conveys life (somehow analogously to induction but not by induction or reflection) to the monad. The monad conveys life by induction to the soul (the second aspect) and by reflection through the soul to the personality (the third aspect). In the higher (proper, more permanent) sense, life is coincident with the existence of the monad. Neither the soul nor the personality is alive in any fundamental sense. Life thus precedes and precurses the appearance (and disappearance) of the soul and the incarnation (and withdrawal (dissolution)) of the personality. The dance of Shiva is the dance of life and death, of appearance and manifestation and of disappearance and withdrawal (assimilation).

A significant distinction is thereby made between life and its manifestation. Humanity knows nothing of life per se but (potentially) knows a great deal concerning the manifestation of life. For all practical purposes there are eight "levels" of life, one of unmanifested life and seven of manifested life (existence). The seven levels of manifested life are (1) the monad, (2) the soul on its own level (the soul matrix (archetype) and its permanent atoms), (3) the soul incarnated (induced), (4) the personality on its own level (the personality matrix (archetype) and its permanent atoms), (5) the personality incarnated (reflected), (6) the level of compositional life, and (7) the level of elemental existence.

Real life is unmanifested. Real life in its practical sense is monadic. Every other level or aspect of life is derived from the monadic and contingent upon monadic existence for its own (secondary) existence or manifestation. Life per se can never be created or destroyed, but it can be manifested and withdrawn from manifestation according to the will (first aspect) of the higher existence or whatever corresponds to will on the level of that higher existence. Thus the soul incarnates (as a soul) according to that which is analogous to the will of the monad, and the personality incarnates (as a personality) according to the will of

the soul. The “will” of the personality has relatively limited application and only as far as the interaction of the incarnated personality with the karmic parameters of the specific incarnation is concerned.

† Commentary No. 782

## Conveyance of Life 2

Life in the lower (practical) sense is that of incarnated experience and expression, through the means of consciousness and form (body). In this sense life is conveyed by the monad through the soul to the incarnating expression (personality) at conception. It is at conception that the commitment is made by the soul and at which time a connection is made between the monad, the soul, the personality, and at which time their karmic equation is adjusted accordingly. The karmic equation relating to conception includes both of the “parents” as well as the incarnating “life” (and whoever else is karmically “close” to any one or more of the three parties).

Prior to conception, there is intention (karmic momentum) but not commitment. At the moment (envelope) of conception, the commitment is made along with the associated particulars of incarnation. That commitment is actually made by the three participants, the soul of the incarnating personality and the souls of the parent personalities. The soul of the incarnating personality takes “advantage” of the incarnation opportunity offered or afforded by the “parent” souls through their respective personalities. Of course the opportunity is merited by the three-fold karma (of the parents and the incarnating personality) and any subsequent events or adjustments are likewise afforded by the respective karma. But at conception, a three-fold commitment is made nonetheless respective of that karma.

At the moment (envelope) of birth, that commitment is partially fulfilled and the preparation phase is concluded. The period of time from birth to death is the actual activity phase of incarnated (evolutionary) experience and expression, but the actual “incarnation” is measured from conception (prior to birth) until the various bodies are released or dissolved (after death). It is thus only midway through the afterlife that the commitment is actually fulfilled and the

assimilation phase is ended. However, it is not the parents of a person who convey life, nor is it their respective souls who convey life. It is the monad through the soul that conveys life. The “parents” are nonetheless karmically involved in the process, either obligated by their souls to provide the incarnating opportunity and/or subsequently obligated (as parents) to the incarnated “life” until it is able to function more or less responsibly on its own. The bond of responsibility continues more or less in accordance with that measure of self-responsibility (yet other bonds may also be factored). Although people (incarnated personalities) do not (and cannot) convey life, they are nonetheless responsible for their actions under (karmic) law.

A person errs in thinking that he or she is the body or that he or she owns the body. The body is “owned” by the soul and provided for personality experience and expression. Thus a person has neither the right to take his or her own “life” nor that of any incarnating (conceived) personality. But a person does have a measure of freedom of choice (and necessarily the obligation to face the consequences (timely or otherwise) of exercising that freedom of choice). Thus the freedom of choice implies and conveys responsibility (and consequences). Personal (specifically parental) ignorance is not an (acceptable) excuse, but it is a factor in the subsequent karmic consequences.

A person is (both parties are) responsible for the consequences of any sexual encounter, including the consequences of precautions. Consent to abortion likewise conveys consequences for which the parent(s) is (are) responsible. Similarly, adoption conveys responsibilities. And although personal ignorance may be a factor, responsibility cannot (ever) be evaded.

## Conveyance of Love-Wisdom 1

The conveyance of love-wisdom (consciousness) is the role of Vishnu or Christ (the soul in its greater (broader and general) or lesser (more specific and particular) aspects) and is effected through the medium of Christ-consciousness or That (consciousness (particularly on soul levels)) which relates spirit (the monadic existence) to matter (the more or less objective (at least mundane) worlds of the personality). It is the love and wisdom of Christ (Vishnu) that pervades and stimulates all of manifested existence and it is the measure of love and wisdom realized by each lifeform on its level that contributes to the greater whole.

Thus consciousness is conveyed by and through the soul or second aspect of the trinity. Consciousness is not so much a differentiated quality as life or form is differentiated, but consciousness does substantially interpenetrate or overlap with and through all lives in manifestation, and thereby affords the opportunity for life (at some level) to participate (actively and consciously, or otherwise) in consciousness well beyond the scope of the individual. This also means, of course, that one receives considerable "assistance" via consciousness, through group qualification and through exposure to the field of consciousness on the various levels. For humanity, that exposure is "higher" through alignment with the soul (i.e., on abstract mental and intuitional levels) and "lower" through participation on concrete mental, astral or emotional, and etheric levels.

The underlying consciousness of all manifested lives relates directly to the soul and to That (Christ-consciousness). Although the human being does not and cannot convey life, the human being can participate substantially more directly in consciousness (than in life per se) and actually participate in the conveyance or cultivation and refinement of consciousness having a scope well beyond that of his or her own. Through the aspect of consciousness, one can touch the life aspect of any (manifested) lifeform and depending on the relative measure of that life-form's responsiveness (susceptibility or vulnerability), one can (apparently) help or hinder that life-form's progress in consciousness. With wisdom, however, the process of working with life and consciousness is tempered by awareness and discretion (appropriateness (dharma)) and one's

actions are ever consistent with the evolutionary plan and one's own (group) role and responsibilities.

While mutual life is the highest bond between all lives, consciousness is the more practical bond as all lives relate with one another more directly through consciousness. While active lives do not convey consciousness, they can work with consciousness, stimulating and cultivating and qualifying and refining consciousness wherever it is found (and wherever it is appropriate). In fact, the role or dharma of human evolution is a combination of increasing or expanding (refining) human consciousness (self-development through experience and expression) and working intelligently and selflessly and cooperatively with other (comparable or lesser) lives in service for their (appropriate) evolution in consciousness. This must be performed wisely (and consistently with the evolutionary plan), for man has the power to induce and manipulate consciousness artificially and dangerously.

The crux of consciousness is awareness and realization leading to service (love) which leads in turn to greater awareness and realization (wisdom). It is the lotus-fire of consciousness that is man's real measure of existence, and that measure consists of quality of (or) consciousness (love-wisdom).

† Commentary No. 784

## Conveyance of Love-Wisdom 2

But how does one convey love or wisdom, if not consciousness per se? First of all through the sharing of energy and (participation in) consciousness, then by respect and realization (a higher form of sharing of energy and qualification of consciousness), and finally through being (the highest form of (indirectly) sharing energy and participation in and qualification of consciousness). In each successive case it is a matter of service and progressive quality of consciousness, and in no case is it a matter of personal energy or love in any mundane or personal (conditional) sense. One can certainly love in the mundane and personal sense, but one cannot convey love in that sense. One can only convey love (or wisdom) in the impersonal and unconditional sense.

In the lower sense, love is conveyed through kindness, compassion, and consideration, either directly by involvement with other people (e.g., teaching) and/or indirectly through more occult methods (e.g., creating helpful thought-forms). As one grows in quality of consciousness then one naturally begins to convey love through these means. Separative, impositional, or destructive (critical or judgmental) thinking is gradually eliminated and the heart center is allowed to pour forth its natural energies. But this is not the false or lower heart of emotional involvement; it is the true or higher heart of impersonal kindness, compassion, and consideration. It is a sharing of energy through consciousness and by virtue of the relative measure of consciousness and relative awareness.

In the intermediate sense, that sharing of energy through consciousness becomes more a matter of respect and realization than (yet without foregoing) kindness, compassion, or consideration. The love attribute is blended with the wisdom attribute to form the aspect of love-wisdom, which naturally takes into consideration the awareness of factors in consciousness. Or in other words, there is a realization that each of the lives that one would serve is bound or conditioned both by karmic forces and evolutionary factors. The object becomes far less one of minimizing pain or suffering and far more one of encouragement for those lives in consciousness to achieve sufficient awareness to deal directly with their own karma and conditions in consciousness. In short, through true respect for others' self-determination (and love for their true nature), one plays a relatively quiet and encouraging role, affording and conveying energy more or less indirectly and without any sense of imposition.

In the higher (highest) sense one conveys love and wisdom through being, rather than (or far more so than) through any direct qualification or encouragement. The further one progresses along the spiritual path the more this is so, but one can thereby never fail to share energy (love-wisdom); it just becomes very much more an unconscious aspect of service (being) rather than a direct or indirect involvement. This is in no sense a lessening of one's responsibilities or a lessening of one's role in the sharing (cultivation) of consciousness. It is, however, increasingly a matter of allowing the higher self (the soul) to manifest its energies through the properly refined, integrated, and aligned personality without the hindrance of ego. The lower and even to some extent the intermediate stages of conveyance of love and wisdom are involved with the personality and the ego, while the higher stage is (relatively) not at all.

True service is ever a matter of indirectly sharing energy through some participation in consciousness. The methods and means are increasingly tempered by wisdom as the student evolves and progresses in quality of consciousness.

† Commentary No. 785

## Conveyance of Light 1

Although love and light are more often referred to as going hand-in-hand, it is actually life and love that are the more closely and more fundamentally related. Life induces love (consciousness), while light is a secondary quality (by reflection) (and a quality of matter). Induction is a stronger (higher) (more fundamental) process than reflection. Nevertheless, from the point of view of the spiritual student in incarnation, it is love and light that takes precedence (although reverence for life takes precedence over respect and appreciation for love and light).

Light is, in a sense, a lesser quality than love. Love pertains to consciousness and is induced by the monad (life), while light pertains to matter and is reflected by love (consciousness). Love (in its proper form) relates more to the soul than to mind, while light relates more to mind in its higher (abstract) and lower (concrete) forms. Yet each is fundamentally important (and both are collectively important) to the evolving human being and to the spiritual student in service of humanity. For light is a means of sharing of energy on levels and in ways that love affords insufficient response, or in ways that directly and substantially complement and supplement the conveyance of love (wisdom).

Light is a matter of knowledge (in the lower sense of matter) and of understanding (in the higher sense of consciousness), while love (properly) is a matter of realization and wisdom (and a matter of the soul more so than the personality). The proper conveyance of light requires a properly cultivated and tempered mind, while the proper conveyance of love requires a properly cultivated and tempered heart (as well). Yet light is a more practical means than love, particularly for the uninitiated. For light can be more objectively visualized and conveyed thereby, while love is more subjective and requires more

training (and temperance) in order to convey. And yet love provides the necessary and appropriate motive and qualification for any (proper) light work.

In working with "lower" or non-self-conscious lifeforms, the conveyance of light is an actual enlightenment of those lifeforms (or more properly, an enlightenment (or light enfoldment) of the material nature of those lifeforms), with relative permanence depending on relative receptivity and other factors. In working with "human" or other self-conscious lifeforms, the conveyance of light is simply an encouragement toward enlightenment. The actual work resulting in enlightenment must therefore and thereby be one's own. Yet humanity evolves collectively as a lifewave and any (evolutionary) progress (in consciousness) by one element is a contribution to the progress of the whole.

As a quality of matter, every manifested lifeform consists of and/or manifests light in some manner or another. The elemental atoms that form the composite bodies of a lifeform on each of the (relevant) planes of consciousness consist of or have as an attribute light. The more highly evolved (composite) lives actually radiate or share that light and thus afford communication (on whatever level) with other species (and others of their own kind). All lifeforms thus "have" light, while some lifeforms reflect light, and the more highly evolved (on each plane) actually radiate or convey light. Human beings in incarnation can be categorized in those same three ways. There are those (relatively unevolved) who merely have (dull) light on the base, material levels. There are those who reflect light by virtue of their activities and involvements. And there are those who actually radiate light and share their energies (and quality) by virtue of their being.

## Conveyance of Light 2

But how does one actually convey light, and how does one achieve or accomplish one's own enlightenment? Self-enlightenment is actually an easier and more straight-forward process than conveyance, while conveyance of light is made easier by virtue of one's measure of enlightenment.

Self-enlightenment is a natural step in the process of gradual and progressive self-purification and self-refinement. The coarseness of matter is an impediment to exhibiting (expressing) (sharing) or receiving (absorbing) light. As a person tempers, disciplines, qualifies, and otherwise purifies and refines the (matter of the) personality (the physical body, the etheric double, the astral or emotional body, and the concrete mind), that refined "matter" is then able to manifest its "light" quality more clearly (with purity and therefore potency) and is then substantially more receptive to further (higher) conditioning or qualification by or through light (enlightenment).

A person's relative ability to comprehend and understand (i.e., enlightenment in a higher sense) is directly related to the measure (quality) (lightness and purity) of the material (matter) that forms the mind and the emotions and the body. The relative strength (independence) (coarseness) of the physical and etheric bodies, the emotions, and the mind, is a significant factor because that independent strength (coarseness) is separative and provides bias that impedes the ability of a person to learn (i.e., to transform knowledge into understanding and to transform understanding into realization). Any form of lower conditioning is a bias that prevents or impedes enlightenment and self-realization. As the bodies are purified they become more susceptible to integration. As the bodies are further refined and properly integrated they form an integral personality that affords its elevation to and alignment with (and responsiveness to) the soul (and its light on its level). Real "enlightenment" then is conveyed by the soul to and through its responsive personality (mind).

Light is therefore conveyed by the soul to the mind and personality (1) by reflection (in the lowest sense), (2) through qualification (in the intermediate sense), and (3) through realization (in the highest sense). The mind on its level,

imitating the soul, is able to convey light to others (1) through reflection or projection (lower head-centered or occult conveyance), (2) through visualization or direct qualification (intermediate head-centered or occult conveyance), and (3) through rapport (higher occult and mystical conveyance). Although one may have the ability to impose light, one should, at this level of awareness and realization, also have sufficient wisdom to avoid imposition or any other inappropriate (or unwarranted) conveyance of (light) energy.

Light is both discrete and a continuum, depending on perspective. The light of the soul and the light of "enlightenment" and the light of matter is related to the physical-plane phenomenon of light and to the electromagnetic spectrum of radiation. But one should exercise great caution before relating these phenomena directly. For the forces inherent in matter are quite potent and very few of humanity have the ability to temper those forces adequately. The real work of humanity deals not with the light of matter, but with the light of consciousness (which is of higher (safer and more appropriate) order than that of matter). Where light and love are combined (integrated), then the work (conveyance) (dharma) proceeds even (ever) more appropriately and effectively. In the final analysis, one cannot really separate the factors (operators) of light and love, nor even the factors of love and life, for all is one.

## Section 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.

## The Flow 1

The flow refers to the energy flow associated with a (particular) given (individual or group) life (lifewave) in manifestation. That flow is a smooth and continuous stream of qualified energy within which is contained (defined) all of the individual (group) parameters. The flow is both continuous and continual (cyclic) (modulated), time-dependent (from the lesser, objective perspective) and interactive (i.e., a person's (group's) response to the flow may affect the flow (subsequently or precursory)), generalized (in terms of overall qualification) and particular (specific) (in terms of contingent qualifications).

The flow pertains to (enfolds) individuals and groups at all levels (from atoms to logoi). The flow is spatial and temporal (from the lesser, objective perspective) as well as spectral (from the higher, subjective perspective). The flow is necessarily circular, in the same sense that an electrical circuit must be closed in order for energy to flow. The flow is (provides) the continuity (circuit) of life (and in a sense, the flow and the individual (group) life are equivalent and synonymous). The flow is also (equivalent and synonymous with) karma in all of its causal and consequential implications.

The flow is a continuous transfer of energy (resulting in force or evolutionary pressure (opportunity)) from one phase to another (and (ultimately) back to the source in one form or another) with the appropriate qualification(s) for the associated (manifested) life (lives) (reflections). From one perspective, the individual exists and the flow is viewed in terms of its effects (forces (compelling, impelling, casual, or otherwise)) upon the individual (group), the response (if any) of the individual (group), and the effect(s) of that response upon the flow (if any). From another (more real) perspective, the flow exists and a person (group) moves (lives) (works) (evolves) within the parameters (boundaries) (qualifications) of that stream (flow) of life. And from an even higher (relatively more real) perspective, neither the flow nor the person (group) can be differentiated.

All of the various factors, characteristics, etc., of a (given) life (incarnation) and their temporal nature (sequence and timing (or illusion thereof)) are contained

within (and produced by) the flow (which is itself merely a projection of the higher order (the soul, etc.)). Biorhythmic factors, for example, are a very small (incidental) part of the flow. A person's (time-dependent) vitality and health (in its various aspects and dimensions) are similarly part of the flow. Likewise a person's path and interactions with others are all qualified by (related within) the flow. One person's flow and another person's flow may or may not be substantively interactive. Two flows may be mutually attractive, indifferent, or repulsive (or some time-dependent combination). Of course there is but one flow (God) within which are differentiated all individual and group flows.

For those upon the spiritual path (and to some extent for those who are approaching the path), the individual flow is merely a (cooperative and subordinate) component of a group flow, such that as a person's individual karma is fulfilled (with corresponding increase in freedom, maturity, and (spiritual) potency), the group flow (and all of its qualifications) supersedes that of the individual. The flow is both providence and pitfall. Thus, the keys to the flow, from an individual or group perspective, for ordinary humanity as well as those upon the path (albeit more so) are self-responsibility and intelligent cooperation.

† Commentary No. 710

## The Flow 2

Intelligent cooperation means consciously finding the balance between aggressive manipulation of one's (outer) life (or the illusion thereof) (at one extreme) and the passive, thoughtless acceptance (acquiescence) of all that is encountered (at the other extreme). Those who fight (push) (manipulate) (resist) the flow of life actually accomplish relatively little (except that considerable energies are expended with little real growth or resulting understanding) (and except perhaps by mundane (superficial) standards). Similarly, those who remain passive (deliberately or incidentally) and unthinking actually accomplish very little, for passivity contributes little to real growth (understanding) (realization) (expansion or improvement in consciousness).

"Going with the flow" may seem like intelligent cooperation, but it is usually just a (popular) means of attempting to evade or avoid responsibility for one's

own life and its implied decisions. Proper intelligent cooperation is more deliberate, thoughtful, open-minded, and “reasonable” (albeit hopefully not merely rational). One should embrace the flow intelligently, seeking to understand the path implied by the flow, seeking to recognize the trials and tribulations (and other tests) implied therein, and all the while accepting full (conscious) responsibility for all (past, present, and future) consequences for action (or non-action) in the face of the flow (as all is consequential).

Thus the full panorama of the flow involves (in manifestation) its two principal dimensions and their relationship or interaction, the first being the flow and its nature (character) (parameters) and the second being the individual (or group) and his (her) (its) degree and nature of cooperation. The flow cannot be compelled (though it may seem otherwise), yet the individual (group) can, to some extent be compelled or impelled (or not) as the (particular) case and circumstances warrant. The flow (karma) provides opportunity for experience and expression (and growth) (and service), but increasingly as a person approaches or embraces the spiritual path does the flow require more (and more) intelligent cooperation.

Sometimes, if a person is not responsive and the situation (karma) (accumulated merit) warrants, a person is forced or compelled along a particular path. But more often, failure to recognize an appropriate opportunity means that that opportunity is lost (and the karma is compounded). If the path seems clear, then one should proceed (accepting responsibility for same) (being forced or compelled conveys no accomplishment or credit) in moderation (or appropriately, according to whatever wisdom is available) (one should ever endeavor to do what is before oneself to do, sincerely and without fear). If the path is not so clear, then one should probe cautiously and seek to realize the appropriate direction or path. But if the path is not so clear, it generally means either one is looking in the wrong direction or the mind (personality) (ego) is clouding the issue and resisting the progress (and path) that will eventually and inevitably destroy the ego (as an ego).

So the flow contains the opportunities of manifestation, intelligently accepted, that lead (at least eventually) (ever) onward and upward (and over the veiled protestations of the ego). Humility (in the mature, responsible, spiritual sense) and openmindedness are the great facilitators of the clear path (and the

associated clear channel or proper intuition), while intelligent cooperation properly enfolds the flow and avoids the extremes of activity and passivity.

† Commentary No. 711

### The Flow 3

Cooperating with the flow, intelligently, allows the flow to unfold in the most constructive, most fulfilling manner. But that implies constructive and fulfilling from the greater perspective of what really needs to occur (karma), not necessarily (merely) what a person or group desires or thinks (believes) is (apparently) constructive or fulfilling. Everything that occurs (every situation, every circumstance, every interaction, every relationship, every qualification, every consequence) is appropriate, necessary, and ultimately constructive and fulfilling.

But all that occurs occurs naturally and in its own timing and manner of occurrence (for everything that occurs (flows) is a balance of natural (consequential) (purposive) forces (which does not imply that everything that occurs is necessarily or particularly significant)). One cannot push or force or compel the flow to accelerate or decelerate or change its direction, timing, magnitude, manner, or character. But each flow does act (function) interdependently in relation to every other flow (each with some significance or not as the case may be). And each flow is influenced to some (greater or lesser) extent according to the relative responsiveness and participation of the qualified individual(s) or group(s).

Thus one cannot compel a change in the flow, but the flow can change by virtue of intelligent cooperation (responsiveness) (and the flow can change by lack of responsiveness or by virtue of individual (self-centered) (personality-centered) resistance or reluctance (consciously or unconsciously manifested or expressed)). Except that the flow has (subjectively) (consequentially) already taken into consideration the disposition (relative intelligence) (relative responsiveness) of the individual (group) so that the flow correctly and appropriately anticipates the consequences of its flow (at least to some considerable extent).

There is a measure of individual (group) freedom and free will, but the flow embraces that freedom (free will) from a higher, time-independent perspective (more consistently with the consciousness of the soul). In any event, from the lesser (personality) perspective, one can allow the flow to manifest relatively freely or one can (attempt to) retard or impede that flow by virtue of the ego (personality), from lack of realization (responsiveness) (cooperation) or from active (ego) resistance. Things fall into place nonetheless, as they need to (taking into consideration the failures and weaknesses of the manifested lives (people)). The relative ease (difficulty) of life (in particular circumstances or in general) is a function of the flow and the individual attitude (responsiveness) (resistance), as the flow is a proper manifestation of karmic consequences.

If things appear to fall into place it does not necessarily mean that one's actions and attitudes and decisions are necessarily correct (only that the flow proceeds as it must), nor if things do not appear to fall into place does it necessarily mean that things are not falling into place. For everything does fall into place, whether or not the appearance (from the individual or personal perspective) is consistent with reality. If things do not appear to fall into place it is because either (1) the expectation is false, unrealistic, or misguided by the ego, (2) the person or group is unresponsive or resistive to the flow, or (3) the proper (intended) path is (somehow) otherwise blocked. But in any event, the flow proceeds (as it must) and place is appropriately and necessarily conserved.

## The Flow 4

Since the basic purpose of life is the evolution of consciousness (through experience and expression) in general and in the particulars (specific events, processes, qualifications), the basic or fundamental (underlying) purpose of the flow (karma) (qualified life-force) is to provide the overall (general) and specific (particular) experience that each individual (actually) needs in order to grow (expand) in consciousness and to achieve more refined (more highly qualified) consciousness (which implies, in the later stages of human evolution (i.e., the spiritual path), increasing group context (significance) and decreasing individual context (significance)).

But that specific experience must also be earned or merited. Those who appear to flow through life relatively unhindered or unimpeded are generally learning and accomplishing relatively little (and mostly subjectively) (and are generally living in a broad (vague) flow), while those who appear to “suffer” impediments, stumbling-blocks, crises, difficulties, etc., are generally more apt to learn and grow (and adjust) thereby (and are generally living in a relatively focused flow). The fast (broad) (vague) flow conveys relatively insubstantial karma (of somewhat fleeting value), nonetheless merited. As the associated relatively vacuous (overly mundane or relatively indifferent) people act or operate on their environment so do they thereby incur more substantial consequences (learning opportunities) (albeit delayed temporally) and so do they thereby become more substantial in themselves. On the other hand, the slow (more focused) flow conveys a more substantial karma (of more substantial value, albeit more difficult to deal with), also necessarily merited.

At some point in the development of consciousness, awareness is sufficiently achieved for the student to learn consciously more so than subconsciously. The tests and trials do not lessen in frequency or magnitude. To the contrary, as a person evolves so do the learning opportunities and associated tests and trials increase in accordance with the student’s abilities. But the element of “suffering” is lessened as the student becomes more aware and more responsive to the flow. Ultimately, the student becomes so attuned (responsive) that subtleties in the flow (discerned qualifications, not omens or other superficial

indications) convey sufficient encouragement for the student to act or operate appropriately (without reservation or hesitation).

In the meantime the student must develop a stable sensitivity and intelligent responsiveness. Those who oppose the flow suffer accordingly (and appropriately) until the lesson(s) to be conveyed are accepted. Those who cooperate intelligently (and with some insight and understanding) tend to progress more readily (as individuals and in group formation). Every time a person is out-of-sorts or where everything seems to go “wrong” there is generally a cogent message awaiting conveyance (acceptance). It may be a simple reminder of patience or refinement (maintenance of poise), or it may indicate that a different direction is more appropriate (or it may indicate persistence in the current path) (discretion being the key to appropriateness and significance) (without discretion or discrimination one tends to flounder).

The more substantial flow is necessarily patient (relatively slow), permitting all of the pieces of the puzzle of life to fall into (proper) place each in its own time and manner. All that the student really requires (in this context) is a commitment to truth (an intelligent openmindedness) (relative responsiveness to higher impression), a cooperative (and comfortably subordinate) personality, and sufficient patience (discretion) (faith).

† Commentary No. 726

## The Flow 5

In addition to the daily, general, individual flow, there is the overall work-flow of the spiritual student and the flow of ideas or answers to questions (learning realization) (both of which are, by correspondence and degrees, applicable to anyone). Any intention to do something (and every question formulated) generates a flow (or component flow), apparently timely or otherwise (from the perspective of the personality) (always timely from the perspective of the soul) (not necessarily quickly or straight-away, but nonetheless timely).

Work schedules (intentions) and organization (in principle) are generally useful, provided that attention to the schedule and the tendency to be organized does not prevent the accomplishment of what really needs to be done (i.e., one should

hopefully be sensitive to and responsive to the flow). In all things there needs to be balance. So “working” needs to be properly balanced with meditation and contemplation (consideration). Some distractions (but not all) are appropriate. The question in this context is really how to discern appropriateness. Each potential distraction may be “merely distracting” or it may represent a significant “flow” in its own right. All we can do is seek to discern the relative appropriateness of things. That discernment cannot really be objective, for then we become less responsive to higher impression. But neither can it be too subjective, or we lose touch with the outer worlds and the outer appropriateness.

Generally, however, (with sincerity) the work that really needs to be done gets done. And the work that can wait does. The student should have a healthy work ethic (and thereby work earnestly and constructively) but not push himself too hard, for that makes one less effective and less responsive. Ever one should seek to be contemplative as well as objectively useful. Any question mentally formulated generates a flow of energy that provides both the time and timing for its answer (which may as well be an unfolding thread of topical energies for further consideration). Occasionally, when the timing is right for a quick response, the answers or response come almost immediately. At other times (mostly), the “timing” is right for a longer, contemplative period prior to realization (all of which is apparently determined by the flow of other things and our relative responsiveness).

Some ideas (questions, issues) need to be considered (consciously or subconsciously) for weeks or months (and sometimes even years) before the responsive energy can properly emerge. This timescale (whatever it is) is appropriate because we are generally dealing with a rather large body of experience and consideration (several or numerous topics and topical threads, simultaneously and to some extent interactively). No one understands everything, or even anything completely. So the whole process is one (mostly) of subconscious consideration and correlation. Answers emerge whenever they will, which generally means whenever we have all of the necessary ingredients for conscious understanding “and” when we also have a situation that offers appropriateness.

There is the “real” flow of the soul, which is qualitative and qualifying with regard to the personality. There is the “karmic” flow which merely imposes

whatever is needed. And there is the “personal” flow of our own personality intentions (desires). If the “real” flow dominates (i.e., if we are responsive to the higher flow) then we are actively working within and upon the path. If the “personal” flow dominates then we are working for ourselves and not properly within or upon the path.



