



The Upper Triad Material

Topical Issue 1.4

Anthropogenesis

The Role of Humanity



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Chapter 1.4

Anthropogenesis



The Role of Humanity

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

Anthropogenesis

Anthropogenesis is the study of the origin and development of the (generic) (male-female) human being. The subject of anthropogenesis is dealt with in considerable detail in Helena Blavatsky's The Secret Doctrine, in Max Heindel's Rosicrucian Cosmo-Conception, and in C. Jinarajadasa's First Principles of Theosophy.

Anthropogenesis is best viewed in the context of the manifestation of the universe and the underlying purpose of life (the evolution of consciousness). The (stage of the) human being is the fourth stage of a series of involutory and evolutionary fora (the first being the mineral stage, the second being the plant stage, and the third being the animal stage). Thus the lives that constitute humanity have already passed through involutory stages comparable or analogous to the present mineral, plant, and animal kingdoms. Being human is simply a stage in the evolutionary process. A background of (almost endless) cycles within cycles of "higher" manifestation on cosmic, solar, and planetary levels (e.g., planetary schemes, rounds and globes, etc.) provides for successively "developed" circumstances (conditions) for successive experience and evolution.

Humanity began its existence (as humanity) in the transition between the passive and collective consciousness (unconsciousness) of the animal stage and the primitive but individualized (differentiated) human consciousness. As human beings were individualized (in the context of an overshadowing divine presence (cosmic law, conditions of manifestation) that evoked that process of individualization), they became (relatively) self-conscious (indeed, self-consciousness in the normal (human) sense is what makes a lifeform "human" (but this is not self-consciousness in the higher, spiritual sense, but is a rather mechanical form of conscious awareness)). Under the law of underlying evolution and the law of karma (cause and effect), each human being evolves as a consequence of experience gained as a consequence of action (thinking, feeling, doing).

The human stage implies substantial experience in the delusion of separate (self-conscious) existence. That experience over a succession of progressive incarnations through the various races and cultures leads (progressively) to some degree of knowledge and understanding and wisdom. As that experience (knowledge, understanding, wisdom) is assimilated, the higher life (the soul or higher self in the context of humanity) evolves in consciousness. Thus the evolution in consciousness of the composite life that is a human being contributes to the evolution in consciousness of the greater life (successively humanity, the planetary logos, solar logos, etc.).

A distinction is made between the evolution in consciousness of the human "life" and the development, appropriation, and utilization of the human "form." The human form is merely an instrument that has been developed for the purpose of facilitating the "human" experience and evolution in consciousness. That form consists of a dense physical body, etheric or energy double (body), an astral or emotional body, and a concrete mind. That form is progressively developed by each individual (soul) and eventually becomes an integrated personality. In a higher sense, even the human "life" is simply an instrument that is progressively "developed" for higher purpose. All of this, the development of the form and the evolution of the indwelling consciousness, in all of its historical detail and in all of its patterns for future development and evolution, constitutes anthropogenesis.

† Commentary No. 505

The One Soul

The second ray aspect of unity is the one soul, otherwise known as the oversoul or the basic consciousness of the planetary logos. All individual and group souls within that basic consciousness are part of the second ray aspect of the planetary logos. The oversoul is singular (unitary) in the sense that it is a coherent, integrated, unified whole, with a distinct, functional identity within the life of the planetary logos and an internally and externally recognizable aspect of planetary manifestation.

When the planetary logos begins its manifestation as a planetary scheme, its first aspect evokes the second aspect (the one soul) into being. That evocation

includes a succession of lifewaves, the souls of each of which are part of the continuum of the one soul. As each lifewave is differentiated into group souls and (in some cases) individual souls, the continuum remains and differentiated existence (at the soul level) is not the separation in consciousness that is so apparent at the level of the reflection of the soul (i.e., at the personality level). At the soul level, differentiation implies a consciousness that is simultaneously distinct and indistinct from the one soul, but any particular soul does not lose the consciousness of the whole (if a soul at any stage of evolution loses the consciousness of the whole, then that soul is destroyed (dissolved) and its monad must recreate a new solar distinction within the fabric of the oversoul).

The one soul provides the basis for intuitive, telepathic rapport for any who can embrace the soul on its own level. The one soul provides a major facility for the unfoldment and fulfillment of the evolutionary plan (in the context of the planetary scheme). The one soul provides a basis for relationship (unity) between the various lifewaves and lesser constituents, since each is one with the oversoul and distinctions are merely apparent in the manner of manifestation but not essentially so. The oversoul provides a means of overcoming any paradox (conflict) within (incarnated) manifestation, since distinctions on the lower (objective) levels serve a more general purpose (experience and development and expression of the one soul). The oversoul also provides the power (potential) for overcoming the illusion of separateness and for dissolving the various glammers which serve to challenge the evolving consciousness.

The practical significance of the one soul exceeds that of the one spirit and that of the manifold. The one spirit (first ray aspect) is undifferentiated from the perspective of the incarnated consciousness, while the manifold (manifested forms and their respective (lower) consciousness) is quite distinctly differentiated (at that lower level), although unity is still embraced in two dimensions (the field of manifestation (etheric web, etc.) that binds all separate (incarnated or manifested) units of consciousness together and the bridge to the soul). The practical significance of the one soul is its essential simultaneity in perspective, being one (a continuum embracing all souls, all souls being aspects of the one soul), and being many (group souls, soul groups, individual souls, etc.) without loss of unity. The practical significance of the manifold is merely that of experience, while the soul provides endurance and continuity.

An evolutionary unit in the highest (immediate) human sense is one who can consciously embrace the consciousness of the soul at its level, bathe in that oneness (and beauty) (and intensity), and manifest that embraced energy (force) on all levels of its (local) manifestation.

† Commentary No. 506

Group Souls

The first differentiation of the (planetary) oversoul is that of the succession of the various lifewaves. Each lifewave is a relatively distinct qualification within the one soul, having certain characteristics and potentials (and intentions), and serves as a unifying force for all subsequent differentiation (within the soul of the lifewave). Each lifewave is thus specialized to some extent and has faced (and will face) relatively different conditions (environments and forces acting therein), although each passes through the various kingdoms in turn and achieves the same (basic) overall experience (in the most integrated and general sense).

The differentiation of the oversoul takes place as a consequence of the forces applied to it. Those forces (which are in turn a consequence of the evolutionary plan) provide a variation in qualification throughout the continuum, with both major and minor distinctions (variations). Each lifewave emerges as a coherent group soul within the one soul (oversoul). Further differentiation may occur according to the degree of development of the lifewave, its place in the cycles of manifestation, and the conditions to be faced. A group soul is typically evoked for every intended species (or group of species) within a lifewave. Each group soul provides a means of particular and appropriate qualification for its (group) manifestation on more objective (physical, astral, or mental) levels, and a means of integrating and assimilating the experience and progress of its elements.

Each element of (objective) manifestation within the field of consciousness of a group soul will naturally reflect the basic consciousness, character, and temperament of its group. The relatively more highly evolved elements (and groups) will also naturally reflect some measure of localized distinction due to particular experience and/or particular conditions (but upon subsequent manifestation (group incarnation) there will not normally be any correlation

between (particular) current and previous elements, since the group soul (for subhuman lifewaves) is not differentiated into individual elements). All nonetheless contribute to the evolution of the (group) soul (and oversoul), each according to their experience.

The group soul provides some measure of guidance for its elements by virtue of its qualification. This is manifested in terms of physical (emotional) (mental) characteristics, abilities, instincts, etc. But there are some basic, considerable limitations upon that group qualification, including external (environmental) qualification and internal (elemental or constitutional) qualification. The forms utilized by the (group) soul are normally more responsive (reactive) to environmental and constitutional forces than they are to higher (soul) qualification. The Earth's environment is heavily qualified by the fourth ray of harmony through conflict, and this provides a considerable opportunity for experience at the expense of considerable difficulty and effort to meet the implied challenge. The elemental nature further provides considerable (instinctive) qualification of the form and its consciousness. Thus much of the intention of the group soul is to develop particular forms, through experimental (experiential) trials, and particular qualification to encourage or insure a successful (eventual) overcoming of these limitations.

Group souls provide a necessary intermediacy between the one soul and the elements (forms and associated consciousness) of objective manifestation. Eventually as a group soul progresses sufficiently, it is able to give birth to a number of self-conscious individuals.

Individualization

The process of individualization marks the transition of a group soul into the human kingdom and is the culmination of aeons of involutory and evolutionary preparation. Individualization is the process by which the fabric of the group soul is distinctly qualified such that each incarnated expression is associated with its respective elements of that group soul, in a recurring manner, until the incarnated expression achieves self-consciousness.

The group soul is alive and conscious as a group soul regardless of having undergone the differentiation that individualization implies, but each soul that emerges within that group soul by virtue of the individualization process then becomes conscious as a distinction within the group soul, ever impersonal and ever aloof with respect to its incarnated reflection (personality). Individualization does not diminish the coherent (unifying) consciousness of the group soul (or oversoul); rather, it magnifies the potency of that group soul and lifts it to a higher level from which to guide and qualify its elements (individual souls), without losing its embrace of its constituents.

Individualization occurs in response to the plan and by virtue of variabilities in the qualification of the group soul and variabilities inherent in the fabric of that soul. A primary variability in qualification is according to the seven rays, so that the group soul is naturally differentiated into seven soul groups, each being qualified by and a manifestation of a particular ray. Thus each soul has a primary (major qualifying) ray that indicates its nature (character) (potential). As the soul evolves it incarnates progressively through the seven rays, (meaning that for any particular incarnation the soul will evoke one or another of the seven rays as a personality ray, to qualify the experience and expression of that incarnated personality), but remains as a soul qualified primarily by its own (soul) ray.

Within a lifewave, all of the group souls do not individualize at the same time, but progressively until all are individualized, according to the plan. The age of a soul (in the context of the esoteric philosophy) does not normally refer to the measure of time since it was individualized; it refers rather to the relative place

of the soul with respect to the evolutionary path. Of all those souls who (which) individualize at a particular time, some will naturally evolve at a faster rate than others because of their inherent nature (responsiveness to evolutionary qualification) (consciousness, character, and temperament related to the variability of the substance or fabric from which souls are formed). That some should evolve quickly and others relatively slowly is necessary for continuity and progress on a larger scale. The pioneers provide encouragement to the whole (group soul) and lead the way to the next kingdom. The stragglers tend to develop different, even to some extent unanticipated characteristics, which nonetheless contribute to the whole.

The experience of an individual soul assimilated by virtue of its incarnated expression contributes both to the evolution of that soul (as a basic unit of evolution) and to the group soul (soul group) (humanity) (oversoul). The magnitude of the particular assimilated energy will be greater for the individual and will potentially directly affect any subsequent incarnated expression, but the magnitude of the characteristic (generic) assimilated energy (within the group soul) will still be considerable and will simply less directly qualify all within that group soul. As a soul (and as a group soul) evolves, its capacity for learning increases and therefore its evolution in consciousness is naturally accelerated (which implies that time is non-linear).

† Commentary No. 508

Soul Groups

An individual soul is simultaneously one with the planetary oversoul, the human group soul, and a ray group soul (one of seven within the group soul of the human lifewave). In addition to these inherent associations, a soul may be associated with one or another or more of a number of soul groups. Soul groups are more specialized than group souls and may or may not be related to the individualization process. Soul groups may be relatively transient or enduring (more significant) as is the association of an individual with a soul group, depending on the nature of the soul relationships.

In the early stages following individualization, the soul groups to which an individual is related are primarily part of the individualization process and the ensuing incidental (karmic) relationships (associations). As racial, tribal, and family groups emerge (by association), so are the participating souls casually related. Normally, through the course of diverse experience in many incarnations those (racial) (tribal) (family) (karmic) relationships lose significance. Sometimes attachments are persistent even in diversity and strong measures are necessary to dissolve those relationships. These groups by association (lesser soul groups) are significant and purposive for their time, but are (should be) relatively transient, being incidental to the evolutionary process, while (greater) soul groups that emerge as a consequence of evolutionary progress (rather than merely evolutionary experience) are more enduring and therefore more significant.

From the standpoint of the oversoul and the group soul (humanity), the path from individualization (the birth of self-consciousness and the entrance into the human kingdom) to initiation (the birth of group consciousness and the exit from the human kingdom) is one in which the group soul is transformed and reconstituted, beginning with the group souls and ending with (evolutionary) (greater) soul groups. In some cases a karmic group from the individualization process (a group soul) will be strong enough and sufficiently distinct (and responsive to the evolutionary plan) to endure as an evolutionary group, but for the most part the (proper) soul groups emerge during the later stages of the path as those who evolve at a particular pace and in a particular manner (i.e., being responsive to the same forces and in essentially the same ways) naturally work together on the soul level and form soul groups for progress (service) rather than (incidental) experience.

Thus in this proper sense, a soul group is a group of souls which evolve together (not necessarily in incarnation together) and develop a certain telepathic rapport (on soul levels) that helps constitute the soul group as an evolutionary entity. This soul group then (at some stage of evolution) constitutes an ashramic group within the human hierarchy and serves as a basis for service (the work of the path) and eventually for liberation. Souls can be attracted to such a (proper) soul group by virtue (maturity) (quality of consciousness) and participate in its work and pass on to appropriate (further) work according to their abilities and calling.

The early soul groups are constituted within a framework of the seven (ray) group souls (not necessarily each within a ray group). So too are the (later) (greater) soul groups constituted, but in a much more meaningful way, for the early alignments are largely incidental while the later alignments are according to developed character and therefore much more contributive as soul groups. Ultimately, as group consciousness in the higher sense is developed, these proper soul groups are effectively constituted as group souls.



Section 1.41



Root Races

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

Root Races

The longest major planetary cycle of practical significance for humanity is the passage of the planetary life upon a globe (planetary body). The present passage is upon the fourth globe (the present Earth) of the fourth round of the fourth chain. For humanity, this passage can be divided into seven epochs or root races. Each root race is a distinct collection of human forms that are evolved to provide humanity with vehicles of expression of certain characteristics. Human souls can then incarnate and express themselves, gathering experience to further the evolution of consciousness.

It is essential to recognize that the form evolves and that the life within the form (the human consciousness) (the soul) also evolves. The two evolutions (life and form) are related only on a temporary (useful) basis. When a particular racial form has expended its usefulness, that form will quite naturally pass into extinction as new forms are developed to meet the growing needs of the lifewave. Each of the present root races may be divided into seven sub-races (and further into branch-races). Each division is a relatively distinct modification of the racial type, though the general characteristics of the root race are retained. The formation of a new root race is simply a major modification. The useful characteristics evolved in earlier racial forms are available for inclusion (and adaptation) in the patterns or archetypes of succeeding forms. In fact, even the older forms take on a measure of the new characteristics, and with the gradual blending and overlap of racial forms, it becomes virtually impossible to identify a pure racial type. The present Aryan root race, for example, contains valuable elements of all colors.

One might ask why so many racial forms are necessary in the human evolution. The answer is not a simple one. There was a time when differing races were not needed; and there shall come a time again when the diversity of forms is not needed. But the present is a time of diverse experience, in which the (human) race is evolving simultaneously in many ways. Each race provides experience of a (relatively) distinct nature. The perfect (most appropriate) human form is slowly being developed (as an archetype) as the significant qualities of each variety of racial expression are assimilated. It is pointless to consider one form

as being superior to another, since each has its outstanding qualities and each contributes to the progress of the greater (human) race. Besides, each human being is a soul that has neither color, nor sex, nor race, nor nationality. The form is merely a temporary instrument. Each soul may incarnate directly a number of times in each root race, according to need.

The root races of the present passage are, to date, the Polarian (first), Hyperborean (second), Lemurian (third), Atlantean (fourth), and Aryan (fifth). The first two root races were not of the dense physical type and are long extinct; the third is almost extinct; and the fourth and fifth are still quite active (the sixth and seventh have yet to appear). The Atlantean and Aryan races are each contributing significantly to human progress. The Atlantean consciousness is essentially emotional, while the Aryan consciousness is primarily mental. But one cannot presume a level of consciousness directly corresponding to the racial form, for life and form follow different paths.

The majority of humans in Aryan bodies are Atlantean (emotional) in consciousness rather than Aryan (mental); and there are many in Atlantean bodies who are Aryan in consciousness. It is the quality and polarization of consciousness that matters, not the type of racial form. For mankind is one, a family of souls living through a family of forms, one soul living through many.

† Commentary No. 758

Root Races and Rounds 1

The human lifewave is currently developing (experiencing) (evolving) within the conjunction (coincidence) (correlation) of the fourth round (passage through the seven globes or planets) and the fourth globe or planet within the fourth chain of our planetary (evolutionary) scheme. Humanity is expressed during this conjunction (of globe and round) in the form of seven great root races and their various sub-races and branch races.

Two of these seven root races are currently being manifested, the fourth or Atlantean and the fifth or Aryan. Somewhat detailed information anent previous root races (the first or Polarian, the second or Hyperborean, and the

third or Lemurian) (as well as previous rounds and globes) is available through the akashic records (memory or nature) but is not particularly useful except in principle (concept) in understanding the scheme of races and rounds and globes. Besides, whatever is useful is generally incorporated in conscience (and in the genetic materials from which our bodies (physical, emotional, and mental) are formed).

What is more (quite) pertinent is an understanding of the concepts of correlation, qualification, and recapitulation (in this context of root races and the current round). The numerical (numerological) correlation of the seven rays (and their associated energies (character) and qualification (via planetary logoi and the ray lords) (and ray-planar correlations (i.e., the special qualification of each of the seven planes of consciousness by the corresponding (respective) rays (logoi)))) is paramount (in this context). Each correlation or conjunction implies substantial qualification or stimulation along respective ray lines (i.e., the type of energy qualification, objectives, and effects is so determined by correlation). In the current (practical) field of human evolution there is a triple fourth ray qualification in the coincidence of the fourth or Atlantean race, the fourth round, and the fourth globe, and there is a double fourth ray and single fifth ray qualification in the conjunction of the fifth or Aryan race, the fourth round, and the fourth globe. During the course of the seven rounds and seven globes are many recapitulations (of particular development or qualification), each building upon reinforcing the previous.

No wonder then that the fourth ray (harmony through conflict) (of emotional experience and expression) should dominate human experience at the present time (for the past and future tens of thousands of years), with some (substantial albeit secondary) fifth ray influence (not to mention the correlation of humanity as the fourth lifewave passing through the fourth kingdom of nature). Thus the great bulk of humanity respond primarily to the fourth ray qualification (stimulation) and are (thus and thereby) emotionally polarized (and with little hope of becoming mentally polarized in the current round).

For the bulk of humanity, the fifth ray influence is preparatory (anticipating the next round), while for the few (those upon the spiritual path) who are not so absorbed in the broad fourth ray influence (and who are because of their previous achievements more able to respond to the more subtle (advanced) qualifications

of the next round) the fifth ray influence is an opportunity to demonstrate its potential (and so provide leadership). There are of course other correlations (single and double) that provide influence (e.g., the solar or second ray influence, the planetary or third ray influence, and the various particular personality and soul rays), but for the bulk of humanity it is primarily the fourth ray (and to some extent and for some the fifth ray) that drives human experience in the current era.

† Commentary No. 759

Root Races and Rounds 2

One must make an important distinction between racial body (form) and racial consciousness. The majority of human forms are, at the moment, fourth ray or Atlantean, with a substantial minority of human forms being fifth ray or Aryan. However, while almost all of the Atlantean forms exhibit (predominantly) Atlantean (emotional) consciousness, some (relatively few) people having Atlantean racial forms have nonetheless achieved Aryan (mental) consciousness. And yet, the bulk of people having Aryan forms are still Atlantean in consciousness. This is not to say that the bulk of humanity are not able to think or exercise some mental expression, but it does mean that the bulk of humanity do not really think (clearly) because of emotional and personal bias.

What this also means is that having an Aryan racial form simply makes it easier to respond to mental stimulation (it does not imply that the Aryan form has necessarily achieved Aryan consciousness). Almost all of humanity (in Atlantean or Aryan forms) are responding to fourth ray (emotional) impression or on emotional levels to fifth ray (mental) impression, while a few in Atlantean bodies and a (larger) few in Aryan bodies are responding on mental levels to mental impression or qualification. Thus particular racial form and corresponding racial consciousness are not necessarily coincident.

Although most people (of Atlantean and Aryan racial forms) are able to think or utilize their minds to some extent, they are nonetheless predominantly experiencing and expressing themselves emotionally and their thinking processes are substantially influenced (biased) (prejudiced) by their emotional

temperament. The pioneers of humanity are those (of Atlantean or Aryan form) who are able to rise above the predominant fourth ray influence and respond primarily to the fifth ray influence.

These pioneers are of two types, those who lack the real quality of consciousness but are able to function mentally (more or less rationally but substantially self-centered) and those (true pioneers) who have achieved some real quality of consciousness and are able to more properly function mentally (more or less selflessly) and to some extent intuitively. The first type simply helps to pull humanity toward mental development (in preparation for the fifth round) while the second type (the spiritual student) helps to draw (some) people toward and upon the spiritual path (in preparation for even greater fulfillments (e.g., spiritual qualification of humanity)).

Another previously important distinction is no longer very distinct, that of racial forms per se. In early times, races were relatively isolated one from another and racial forms (and their associated characteristics and capabilities) were relatively well-defined. One could hardly confuse a Polarian body (racial form) with a Hyperborean or Lemurian form, for example. But with the growth (diversity) and interrelatedness of humanity that has occurred over the course of the last two root races (Lemurian and Atlantean), it is now not so easy to distinguish between the various racial forms (nor should it be necessary to do so). There has been so much intermingling of racial forms that it would (now) be wrong to assume that a particular body (person) belongs to a particular root race by virtue of color of skin. What is vastly more important (in evolutionary context) is the level and quality of consciousness (which is not, ultimately, limited by particular racial characteristics (though racial tendencies and capabilities vary, they can be overcome)). Those who concern themselves with racial purity or supposed superiority (instead of focusing on quality of consciousness and encouraging all of humanity) are simply fooling themselves.

The Polarian Root Race

The first of the seven great root races of the current round on this globe (Earth) is called the Polarian root race. In the Polarian epoch what is now humanity had only a dense physical (ethereal) body and no (manifestation or indication of) higher principles. While this was a "human" epoch, it was also a recapitulation (as is each turn of the evolutionary spiral) of the passage of what is now humanity through the mineral stage, and particularly in recapitulation of the development undertaken during the first round. Thus humanity was not mineral but was mineral-like during the Polarian epoch.

During the Polarian epoch "humanity" was largely ethereal (gaseous), as the planet was not yet fully solidified. The opportunities for humanity (in manifestation (incarnation)) were therefore quite limited compared to the present state. The human body, then being gaseous, was large and loosely defined. There was a sense organ, capable of sensing relative heat (or its relative absence). That organ was localized, while eventually (now) the ability to sense heat and cold is generalized (extending over the entire body). But during the Polarian epoch experience was rather primitive.

Propagation during the Polarian epoch was also rather primitive, in which a body could divide into two similar but necessarily smaller pieces. Since there was no vital or etheric body, there was no means of growth. There was of course an etheric region (in the field of consciousness), but humanity without an etheric body had no means of functioning on etheric levels and was therefore confined to the dense physical or chemical region of the physical plane. This served the needs of (unconscious) humanity at the time and (as always, according to law) was in accordance with the ability of humanity to function. And of course it set the stage for the next (second, Hyperborean) epoch as planetary conditions developed further.

The consciousness associated with humanity during the Polarian epoch was also analogous to the mineral stage (trance state). Although there was a sense organ, the functioning of the body and its sense organ was entirely (passively) unconscious. The consciousness associated with a human being can only

function to the extent that suitable vehicles are available. Much of the time of the early root races was devoted to (unconsciously) becoming accustomed to “working” on the lower levels (physical and emotional planes). The early root races covered vast periods of time because consciousness was so limited and therefore developed so slowly and because the planetary conditions take a long time to develop to the point where the planet can sustain the higher-order experience. In fact, much of the “time” for every lifewave is spent in pralaya, waiting for suitable conditions for experience and expression.

Details of life during the Polarian epoch are difficult to discern, in part due to the vagueness of human existence during that time. There were no sub-races or branch-races. There was no real culture. Humanity was not individualized; the race (soul of humanity) lived collectively through the various dense physical (gaseous) vehicles and collectively experienced what this epoch had to offer (which was, generally (simply), familiarity with physical existence). The difficulty (discernment of details) is compounded by the similarities between the Polarian epoch (which was the earliest root race or epoch of the current round on this globe) and the experience of what is now humanity during earlier rounds and other globes. When one focuses on a particular epoch one is also necessarily in touch with all of the correspondences (correlations with past and future) of the time.

† Commentary No. 1118

The Hyperborean Root Race

The second of the seven great root races of the current round on this globe is called the Hyperborean root race. In the Hyperborean epoch what is now humanity developed the vital or etheric body. While this was a “human” epoch, it was also a recapitulation of the passage of what is now humanity through the plant stage, and particularly in recapitulation of the development undertaken during the second round. Thus humanity was not plant but was plant-like during the Hyperborean epoch. During the Hyperborean epoch the planet (Earth) gradually crystallized. As the material conditions stabilized, so did the human form of the time become relatively more stable and more well-defined (less gaseous), yet rather soft and without bones.

With the development of the etheric (vital) body the human form was able to grow and propagate more easily, providing thereby a larger number of forms for collective experience and expression. Humanity was still not individualized, but during the Hyperborean epoch there was increasing diversity of form and experience, though still no (discernible) sub-races or branch-races. While the human form was much more advanced in the Hyperborean epoch than in the Polarian epoch, the form was still relatively unorganized compared with its present (more mature) state. Sense organs were developed during this epoch and "people" learned how to utilize them more and more effectively.

The consciousness associated with humanity during the Hyperborean epoch was also analogous to the plant stage (dreamless sleep). Although there were sense organs, the functioning of the body and its sense organs was entirely (passively) unconscious. The Hyperborean epoch lasted a long time, and afforded the developing forms the opportunity to develop etheric capacities (not so much in terms of specialized organs but in terms of energy relationships) in addition to the dense physical. Thus sense experience was primarily on etheric levels (and necessarily devoid of emotions as there was no emotional or astral body at that time).

Even with the apparent separation of the Earth from the sun, the planet and all of the associated lifewaves of a planet still evolve within the framework of the solar system (consciousness of the solar logos). Each of the various planets (globes) provides conditions suitable for the development, experience, and expression of associated lifewaves (lifeforms). Even while (outer) conditions vary tremendously, the basis of life and consciousness remains the same. Thus humanity during the Hyperborean epoch utilized forms (bodies) that would not be recognizable today as human, yet satisfied the needs of the race at that time.

Since humanity during the first two root races lacked any sense of self-consciousness, the whole process of "human" development and experience was guided by other (superhuman) lives. Each root race has an associated Manu who is responsible for the race and its evolution for that epoch. And each Manu is assisted by a host of workers who encourage the development of the human form and facilitate the experience of human consciousness. As the human being individualizes and becomes more and more self-conscious, the role of the "guides" becomes less and less obvious (becomes more subtle, more

encouraging, less directing). Thus during the Polarian and Hyperborean epochs the human experience was cultivated predominantly through external impression (as the various guides played their various roles, directly stimulating the developing organization of the human form, and directly facilitating the utilization of those forms).

† Commentary No. 1119

The Lemurian Root Race

The third of the seven great root races of the current round on this globe (Earth) is called the Lemurian root race. While this was a "human" epoch, it was also a recapitulation of the passage of what is now humanity through the animal stage. Thus humanity was not animal but was animal-like during the Lemurian epoch.

In the Lemurian epoch, the human physical form was further developed, including the etheric double. Due to the stabilization of the planet during this epoch, the Lemurian epoch was the first time in the history of the present planet (globe) in which traces (physical evidence) of human existence have survived, though that evidence is generally and substantially misinterpreted by modern science. To properly understand and interpret these remains one needs to place them in the context of metaphysical reality, whereby the outer "form" crystallizes upon "death" and does not therefore, necessarily, reflect the nature of its existence prior to death. Understanding is further inhibited by assumptions made regarding the emergence of life on Earth and the evolutionary (developmental) nature of the early human beings and the distinction between form and consciousness. Forms (bodies) for humanity are developed over a long period of time, utilized for as long as they are of value, and then allowed to degenerate as they are no longer useful for supporting the needed experience of the life that they are designed for. As they degenerate, lower lifeforms (animal lives) may appropriate these (for them higher) forms for a while. Thus it is relatively easy to confuse human and animal forms from this epoch and draw incorrect conclusions based on physical evidence. This misunderstanding will continue until there is sufficient realization of the distinction between form and consciousness, and the coincident development and utilization of forms by consciousness.

During the Lemurian epoch the Earth was still cooling and solidifying, yet there was sufficient "land" to support the emerging (human) race. The atmosphere was rather dense, often referred to as a fire-fog. Physical forms (human and animal) were quite plastic, yet definitely "dense" rather than predominantly etheric (ethereal). The human (physical) form developed a skeleton (bone structure) and there were senses of hearing and feeling (but not seeing). There was awareness of other forms (people) (animals) but no strong sense of one's own form (being) (existence). The human consciousness of this epoch, prior to individualization, was characterized by (clear) dreaming.

In the Lemurian epoch what is now humanity also formatively developed the astral or emotional body. This was the essential work of the epoch. Human life during this epoch was largely dominated by the emergence of desire and learning to function (yet unconsciously) on emotional levels. During this epoch the bulk of humanity remained physically-polarized but began to be able to experience and express through the emotional or astral body. It was also during this epoch that much of humanity individualized (became self-conscious in the primitive sense of one being consciously aware of one's superficial self (body) (personality) as a separate entity from others and in the sense of then being able to direct one's own affairs somewhat separately from the collective consciousness that prevailed prior to this individualization).

The human experience during the Lemurian epoch might be considered rather brutal or barbaric, as this was a recapitulation of the animal stage and as the consciousness was rather dim and required tremendous physical stimulation in order to induce awareness of physical surroundings.

The Atlantean Root Race

The fourth of the seven great root races of the current round on this globe is called the Atlantean root race. This was essentially the first nominally “human” epoch in the current round on this globe. This fourth epoch was particularly potent due to the correlation of four-ness (it was the fourth root race in the fourth round and upon the fourth globe of the current planetary chain (and the lifewave that is now human is currently passing through the fourth (human) kingdom)). Thus the fourth ray (harmony through conflict) was very much in evidence. In the Atlantean epoch what is now humanity more properly developed the astral (desire) (emotional) body and formatively developed the mind, or at least the beginnings of the concrete mental body. During the Atlantean epoch, the bulk of humanity “moved” from being physically-polarized to being emotionally-polarized (even while some were beginning to be able to function substantially on mental levels).

The Atlantean physical atmosphere was denser than it is today but was less dense than during the Lemurian epoch. The Atlantean conditions and culture are more recognizably “human” than was the case during Lemuria. The Atlantean physical form was primitive but not terribly dissimilar from the present form (and the development from one to the other more readily apparent). Various distinctive sub-races and branch-races emerged, each contributing to the diversity of human (collective) experience. Various countries emerged, likewise. During this epoch humanity began to take “control” of its own development, and the various guiding (superhuman) races began to withdraw, being no longer needed on physical levels (yet continuing to encourage humanity on more subtle levels).

The principal feature in consciousness during the Atlantean epoch was the coalescence of the formative (concrete) mind with the desire nature (emotional or astral body), producing the phenomenon of kama-manas (desire mind). This occurred naturally due to the strength of the emotions (astral body) and the relative weakness of mind as a separate vehicle of consciousness (and of course the emotional nature was closely coupled to the “feeling” in the physical body). Thus the Atlantean experience was predominantly self-centered and much of

the present self-centeredness can be attributed to that experience and that epoch.

The real work of the Atlantean root race was the development of the emotional nature. Atlanteans were generally much more open (and passive) with regard to the astral plane than is the present humanity, and the Atlantean experience often included the abuse of these psychic faculties (and consequences thereof). In fact, virtually all of modern (Aryan or fifth root race) psychics developed their abilities during the Atlantean epoch, and now draw upon those abilities atavistically (involuntarily) (unnaturally) (even if sincerely). But those who developed more mentally during the Atlantean epoch, in advance of the bulk of humanity, were able to temper their involuntary psychic nature (refining their personalities), and learned the self-control that is necessary for voluntary (sensible, non-egoistic) psychic unfoldment.

Many of the current ills-of-society are products of the Atlantean experience, being the natural (karmic) consequences of that epoch. Yet each (ill) is an opportunity for resolution and advancement in consciousness. In understanding where much of the present circumstances have come from, and in understanding where the current race is going (intended), the student can more effectively collaborate with evolutionary forces (rather than become the victim of that more prevailing inertia (materialism and egoism)).

† Commentary No. 1121

The Fifth Root Race

The fifth of the seven great root races of the current round on this globe (Earth) is called the Aryan root race, without prejudice. In the current, Aryan epoch, the task before humanity is two-fold, to develop the concrete mind (fifth ray) and to begin sensing the presence of the higher Self. While the Atlantean epoch was nominally human, the Aryan epoch marks the first real work of the current round.

The "Aryan" label suits the historical basis of the emergence of the fifth root race, but during this epoch (thus far) there has been so much intermingling between the various races that virtually everyone (at the level of the physical

body) has some "Aryan" blood. Thus while understanding the distinctions between races has some value in perspective, the actual distinctions between the races are not really important. Each contributes (equally) to the whole, but the real work and the real measure lies in consciousness (and consciousness does not require a particular racial form, though some racial forms offer particular needed attributes (people incarnate in the racial form that best suits their need for experience and expression, consistent with karma)). Significant diversity of experience and expression is important to the whole. Thus no racial form is considered superior. The wise person does not identify with his or her racial form (or sex) (or country) (or culture) as much as with humanity and life as a whole.

Thus it is better to perceive things in terms of Atlantean consciousness and Aryan consciousness (emotional-polarization and mental-polarization, respectively) (distinctions in consciousness have value in understanding how to progress from one to the other, but ultimately, one transcends the need for such distinctions). The bulk of humanity remains Atlantean in consciousness, even while inhabiting predominantly Aryan bodies. Thus the work of this fifth epoch is to pass successfully through the crisis of transformation of polarization of consciousness from the emotional to the mental. The fifth root race is the place where the mind is developed and refined, where the mind comes to dominate the emotions, where the ego is developed to maturity (false entity that it is notwithstanding). While the fourth root race employed the fourth ray in its development, the fifth root race employs the fifth ray. Thus in order for humanity to become Aryan in consciousness (as it needs to) humanity must draw upon the fifth ray (its energy and methods).

The (current) Aryan epoch is properly characterized by emotional refinement and tempering, coincident with concrete mental development and a growing head-centered flavor. The momentum (consequences) of the Atlantean epoch are still present and must be dealt with (resolved), but there is a growing momentum of the fifth root race in its own right. Thus while the labels of the various root races and epochs have some value in perspective, what actually "happens" is of course much more so a continuum, with links to both past (history and consequences) and future (likewise).

While the bulk of humanity is emotionally-polarized and moving toward mental-polarization and head-centeredness, the pioneers within humanity are already embracing the energy of the sixth root race and its methods (well in advance of its emergence within humanity), moving toward intuitive-polarization and a balance between head-centeredness and heart-centeredness, as a means of sustaining some collective balance between the head and the heart, insuring that the bulk of the race does not progress too far and over-develop along head-centered lines (through intellect and egoism).

† Commentary No. 1122

The Sixth Root Race

The work (experience and expression) of humanity through the current fifth root race will persist for a relatively vast period of time. The sixth of the seven great root races of the current round has yet to emerge, although some of the preparatory (anticipatory) characteristics are being developed through some of the current sub-races (particularly the sixth sub-race) and (particularly) through the various (small) groups of pioneers on each of the rays.

While the work of the sixth root race will not commence properly for a very long time, the pioneers within present humanity necessarily embrace the sixth ray energies of the coming root race in order to lay the foundation and framework for the sixth root race (enabling the race to emerge in its own time) and as well to balance (moderate) the development of the current (fifth) race. Actually, the energies most readily and most properly embraced by the pioneers are second ray and third ray (the primaries of the sixth ray and fifth ray, respectively). Through these primary rays the depth and breadth of the secondaries are cultivated in the context of their expression or manifestation in the coming (sixth) epoch.

The work of the sixth root race is the development of formative intuitional ability, which necessarily includes a definite link (antahkarana) between the concrete mind (of the personality) and the abstract mind (of the soul or higher Self). Thus the work of the pioneers (their emphasis) is on refining the personality, transcending the intellect, and transcending the ego. Many

(pioneers) fail to appreciate that this work is preliminary to the human experience of the coming root race, and are sometimes discouraged by their own (unrealistic) expectations of the current race, which is predominantly (collectively and individually) emotionally-polarized and a long way from fulfilling the goals of the current cycle (epoch). Yet even that expectation is a projection of energy that encourages the race as a whole upward and onward to eventually reach the intended mental-polarization. But in order to do that, the pioneers (aspirants, probationers, disciples, spiritual students) must themselves achieve the refinement of personality, the integration of the refined personality (and mental polarization), and then begin to allow the antahkarana to be built (resulting eventually in intuitive polarization and alignment of soul and personality).

It is the work of those who are upon the spiritual path in its various approaches and stages to "wrestle" with these issues for the sake of humanity more so than for their own sake (and hopefully with increasingly and substantially tempered ego). It is their work to develop the methods and means that will be successfully implemented by the bulk of the race long after they (present pioneers) have passed on. Some of those methods and means are already apparent, having been developed through various esoteric groups (schools) throughout the present (fifth) epoch (and shared with the whole through the collective higher consciousness), but some have yet to be realized. Thus there is also an experimental dimension to this work. It is not a matter of achievement (which is ego-based illusion), but of experience and realization.

By all indications, the sixth root race will be a substantially different experience than heretofore, in the sense that the first three root races were preparatory, the conflict and contrast of the fourth root race rather disconcerting (albeit necessary), and the hardness (head-centeredness) of the fifth root race likewise. The sixth root race will be a gentler, deeper experience. And yet the "real" sixth ray work will be done in the sixth round.

Section 1.42



Human Evolution

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

Human Evolution

Human evolution refers to the process of evolution in the collective consciousness of humanity and the relationship of evolving individuals to that collective consciousness, while “the” human evolution refers to the human lifewave or that lifewave that is presently passing through the “human” stage or the human kingdom.

Human evolution proceeds through the various root-races and subsidiaries as each soul incarnates progressively and successively according to its stage in evolution and the (resulting) coincidence of opportunities both needed and afforded. Within the field of human evolution are pioneers in consciousness who are evolving consciously and deliberately, some of whom are moving into the preceding lifewave, the bulk of humanity who are evolving passively and more gradually, and stragglers who are much less responsive to the evolutionary impulse and who are slipping into the succeeding lifewave. Considered within the subject of human evolution are the notions of inertia, initiative, and momentum, as they relate to the cooperation with the work of evolution.

The development of the individual in incarnation is only significant in the context of the race as a whole. Individuals develop and evolve in consciousness, thereby contributing to the collective consciousness. What actually evolves is the human soul or higher self, at the individual level, and humanity as a lifewave, at the soul level. Human beings incarnate for experience and expression. That experience is intended to be relatively diverse, as the individual incarnates successively through a variety of diverse cultures and racial contexts. There is a diversity-of-experience factor in the human karmic relationship, but depending on the particular experiences of the individual, a person may incarnate a number of times in particular cultures, ever according to need at the individual and group levels.

There is also a depth-and-quality-of-experience factor in karma. There are relatively general goals for humanity as a whole and for the individual as a member of humanity. Fulfillment of those goals requires sufficient experience and development such that a certain measure of ability, quality of

consciousness, etc., is achieved. The particular path an individual takes is determined by the cause and effect relationships that emerge from experience (including how free will is exercised, to some extent), but karma generally (inevitably) places the individual in the context of the evolving (human) race and planetary evolution. While experience and expression are relatively important, the human being naturally evolves from the "having" and "doing" stages (self-absorption) to the "being" stage of increasing responsive to the higher self.

Of course a distinction must be made between (1) the form through which a person experiences and expresses himself (herself) and through which a person actually evolves in consciousness and (2) the soul or higher self which is the actual unit of consciousness (evolutionary unit). The human form (physical body, etheric double, emotional or astral body, and concrete mind) is merely the instrument through which a soul incarnates for experience and expression. However, that incarnated "soul" must relate to the artificial consciousness of the form (personality) (ego). The early stages of human evolution deal with development of the form and its various capabilities, including development of the personality (ego) as an artificial entity. But much of the latter stages of human evolution deal with transcending that artificial consciousness and allowing the higher self to emerge into activity.

† Commentary No. 85

Spiritual Inertia

Inertia is a property or quality of matter (or force), representing resistance to modification in its state of motion or mode of application. Inertia suggests an inherent lack of flexibility in matter, an indisposition to motion, exertion, or change. It also implies deficiency in active qualities. Spiritually, inertia is a property of the personality (exoteric) and a property of space (esoteric). In each case there exist forces for progress and forces to resist progress. The progressive (evolutionary) force is superior, but the (inferior) resistive force acts as a check and balance in order to guide the evolutionary experience.

That which has motion (and momentum) is less resistant to change. Apathy generally requires considerable circumstances to overcome. The momentum of the spiritual student implies a measure of flexibility and open-mindedness

leading to balanced progress. The inertia of the so-called aspirant to the spiritual life for whom spiritual activity remains a small part of the daily life, is an inherent property of the personality (form) (matter). But there are no real obstructions to living the spiritual life; for one who considers himself an aspirant, neither poor health nor worldly (family) responsibilities are acceptable excuses. All alibis and excuses (for the spiritual student) are selfish rationalizations. The demands of the path are considerable, and the spiritual work (study, meditation, and service) must be placed in its proper perspective of primary importance (without neglecting other responsibilities).

The implications of the inertial property of space, and their meaning for the spiritual student are somewhat subtle and abstract. Inertia is the third or substance characteristic of the spirit (rhythm), consciousness (mobility), and form (inertia) triplicity. The effects of form on consciousness and perception are considerable, for the instruments and medium of consciousness are composed of matter. The student is the observer who is concerned with his mechanism (mind-sight), the observation (perception through a medium), and that which is observed. Each of these aspects depends on the quality, intensity, and character of the perceptual (inertial) sphere. Perception is an extension of the perceiver, and each of the various aspects in the process of observation are interrelated. The concordance of space suggests perceptual inertia.

Perception may be horizontal (through different media or reference frames) or vertical (through different planes or levels of consciousness). At each point of translation (tension) between a higher and lower plane (or sub-plane) (or between perspectives) there occurs a perceptual distortion due to the contrasting polarity and quality, a characteristic of contrasting inertial properties. Each plane (or sphere) is somewhat exclusive and resistant to casual bridging efforts. Within the human being, it becomes necessary to build a thread or channel of rapport between the various planes or levels of self (being). Such threads occur naturally with certain forms of correspondence.

For example, on an atomic (highest) sub-plane of some plane of consciousness, it is possible to interact (perceive) in two directions: below (into denser substance) to the next lower sub-plane and to lower atomic sub-planes, and above (into finer substance) to the next higher sub-plane and to higher atomic sub-planes. This phenomenon is a function of quality (purity) and rapport (magnetic

alignment) between corresponding or adjacent levels. A similar thread of consciousness is possible for the disciple. Through purification and spiritual activity, the disciple recognizes and overcomes his spiritual inertia and steps forward into a higher magnetic (soul) alignment.

† Commentary No. 183

Humanity

Humanity is the lifewave which inhabits the human kingdom of nature. There is a natural tendency to identify the lifewave with the particular kingdom which it happens to be passing through, but the student should be careful to distinguish between them. The lifewave is a thread of life (consciousness) which evolves progressively through the various kingdoms of nature. Each kingdom provides special conditions for the lifewave to experience. The lifewave evolves through experience, and the various kingdoms change (very slowly) to provide the proper conditions for each (successive) lifewave.

The lifewave (life) (lives) which presently constitutes (inhabits) the human kingdom will someday pass on (collectively) into the next kingdom, just as the life which is presently passing through the conditions of consciousness and experience which characterize the animal kingdom will someday pass into the human kingdom (though that kingdom will necessarily be quite unlike it is today). People (in this human experience) tend to identify with the human form and the human kingdom, but this is only a temporary stage in experience (lasting millions of years perhaps, but nevertheless temporary). The reality of the soul transcends the human experience.

One of the major characteristics of the human experience is self-consciousness. Even the most highly evolved animal lives are lacking this essential ingredient. The birth of self-consciousness suggests the temporary illusion of separateness through multiplicity. The human being is usually very much aware (unconsciously) of his separateness (in form and apparent consciousness) from other human lives. Even when the student begins to appreciate the existence of the soul, it is thought of as a particular, individualized soul. And it is a uniquely individualized entity related to its reflection as an incarnated

personality. But it is also much more. The soul is an integral part of humanity, but all of humanity is an integral part of each soul, for through each soul lives the one life which is humanity (the lifewave).

As the consciousness of the student is raised, it becomes possible to live through all lives simultaneously, to identify with the lifewave itself primarily, and with the individualized soul only in a secondary sense. The pulse (life) and consciousness of the lifewave are realized and the student is then able to appreciate more fully the duality and contrast of human existence. Humanity can then be seen as a single life which experiences a timeframe vastly different from that of the localized (individual) consciousness. The quality of human consciousness is improved as the various focal points of experience are improved in quality. Each extension of the whole (to the individualized soul) contributes to the consciousness of humanity, and the lessons of humanity are likewise contributed to the consciousness of the individual, especially as the individual participates directly in the consciousness of the lifewave.

The contrast of humanity, between self-consciousness and creative group-consciousness (between separateness and unity) is part of the necessary experience of human evolution. The lifewave evolves in many ways, through various perspectives, and the interaction between various facets of human experience provides the means for progressing beyond the realm of contrast. The spiritual student should endeavor to enter into the life and consciousness of humanity (on soul levels), for it is humanity (in the intermediate sense) which provides the basis for existence in individualized form. No human being can live independently of the lifewave, and every human being has an inner obligation to that lifewave of which he is a reflection.

The Sea of Resistance

To the spiritual student, seeking to find and develop inner consciousness, the outer world of physical incarnation may appear to be a sea of resistance to the path of spiritual enfoldment (unfoldment). The outer world of conditions, circumstances, and forces may be considered as a sea in the sense that it is a dynamic, ever changing, flowing field of experience and activity. It is a necessary field of experience because it provides the opportunities for karmic fulfillment and the development of the fundamental personality characteristics. But it is also an absorbing field, for those who function on personality levels (as most everyone does) are consequently absorbed by this mundane field.

This is fine for those upon the gradual path of evolution, and even for those upon the approaches to the hastened path (the spiritual path proper), for the needed conditions are provided and the higher consciousness is not needed. But for those who are committed to conscious evolution, the sea of experience and activity is also a sea of resistance, for it provides a considerable force of inertia to impede the spiritual development and the activity of enlightened, spiritual consciousness through a cultivated and responsive personality. This, too, is by design, for this sea of resistance forces the spiritual student to overcome that inertia. Thus, in paradox, the very resistance to spiritual consciousness provides the conditions necessary for spiritual enlightenment.

But it is an almost monumental task for the spiritual student to conquer this sea of resistance (which is also to conquer the outer, lower self). First of all, the spiritual student begins the quest completely imbedded and absorbed in the sea of mundane existence. The student must therefore be responsive somehow to the need for liberation, and the student must then struggle at great length (years, possibly lifetimes) to achieve some degree of freedom. And in that extent of freedom is found the key (encouragement and guidance) to further progress and refinement (and even some degree of freedom); the spiritual student must continue to resist the almost overwhelming nature of the mundane world (by eliminating all resistance to the higher consciousness).

Any form of involvement in the outer world contributes to the distraction of the spiritual student (and encourages his absorption in the mundane experience), yet some involvement is necessary and unavoidable. The spiritual student usually lives and works in the mundane world, carrying with him as much of his spiritual consciousness as possible. And even those who live in spiritual communities can be distracted by the mundane aspects of their community. So the student must strive to remain ever awake and responsive to the inner spiritual guidance (consciousness) regardless of the demands and distractions of outer involvement. The student must refuse to become completely involved or absorbed in the outer, personality life, regardless even of the demands of those who are naturally absorbed in the outer world themselves.

The spiritual student must strive not to flow with the mundane patterns and lines of force, but rather to flow with the inner, greater patterns and lines of force of spiritual purpose and enlightenment. The vast majority of humanity (and to a certain extent most spiritual students) are sheep with respect to this sea of resistance. The unconscious and inherent pressure of mundane (personality) experience is quite considerable. But as the God-within unfolds more and more, the alien-ness of the outer life is placed into proper perspective, and the liberated student can increasingly serve humanity with spiritual purpose, as the sea of resistance is fully overcome in the spiritual potency of the God-self.

† Commentary No. 315

Human Taxonomy

Humanity is a lifewave within a stream of interrelated lifewaves, and within that lifewave exists a complicated taxonomy (organization) (classification) of human groups. The first taxonomic distinction is the contrast between the relatively obvious relationships (karma) of the form (personality) (body) and the relatively masked relationships of the life or consciousness (soul) (mind) within the form. The history (heritage) (karma) of the soul (consciousness) does not normally correspond to that of the form in any particular way.

The taxonomy of the human form is relatively simple in terms of structure (design), but complicated in practice due to the interaction of the various

structural groups. The basic design (pattern) (with regard to form (not consciousness)) is racial, as humanity (the human lifewave) incarnates en masse through a series of root-races and their subordinate groups. These root-races do overlap somewhat (depending on the needs of humanity) (as each root-race provides a distinct racial opportunity), and are subdivided into various sub-races, branch races, tribes, and family groups.

Historically, the various root-races and their major subordinate elements (groups) were relatively isolated or separated one from another, so that each major subordinate group constituted a distinct and relatively sovereign entity having its own political, economic, cultural, and religious character. As civilization progressed (in general) some of the major elements experienced increased interaction (communication) (exchange) (mixing) and the constitution of major elements changed accordingly. Consequently, human forms (people) are now organized more significantly in terms of three or four characteristics (racial, political, economic, and religious) rather than original (purely racial) qualification. Sovereign entities (nation-states) are now primarily political entities, though some remain relatively uniform in racial and religious terms.

These changes have had a relatively dramatic effect on the way people respond to higher impressions and karmic relationships as groups. In the relatively early days of human civilization, the various racial groups (tribes, families) were guided (influenced) by a relatively strong group-spirit (analogous to the group-soul) according to their racial heritage. As the groups dispersed and interacted with each other, the inner continuity diminished and the new groups were far less responsive to the group impressions. Instead, the karmic heritage of the new groups (nations) began to dominate the evolutionary experience of the group and the members (people) within each group were able to exercise a great deal more freedom (individuality) leading to greater individual experience (growth). However, for many people, many of the physical (racial) and emotional (religious) ties are still relatively strong (limiting).

The taxonomy of human consciousness is more significant than that of the human form, and is quite simple structurally. The organization (matrix) of human consciousness corresponds essentially to the seven planes of consciousness (and to the seven ray types). A person is considered physically-polarized, emotionally-polarized, or mentally-polarized when the bulk of the

experience (identification) concerns or involves the physical body, the emotional body, or the mind, respectively. Many gradations exist between the major levels, and the consciousness normally flows more or less passively from one level to another, depending on the situation. In those who are relatively advanced in consciousness, the waking-consciousness remains mentally-polarized (stable), flows actively, and remains relatively detached from physical and emotional (mundane) experience. The taxonomy of the human soul is a matter of ray type.

† Commentary No. 388

Pioneers

Each lifewave within the scheme of planetary evolution contains some diversity of lives (units of consciousness) and a corresponding diversity of forms, all essentially equal (generic), yet each having its own character, temperament, experience, abilities, and tendencies, according to the degree of variety intended for the lifewave (as a consequence of overall objectives) and according to the actual experience embraced. Quite naturally, some lives will progress more rapidly or more directly than others, and the lifewave will consequently broaden to accommodate three generalized groups: those who have evolved in advance of the bulk of the lifewave, those who are evolving more or less at the intended rate for the lifewave, and those who are not able to keep up the pace of the lifewave or who fail to meet the intended standards.

The pioneers of each lifewave are those who have progressed in advance of the intended standards for the lifewave. The pioneers are themselves intended, to some extent, as the pioneers generally provide the (subtle) leadership for the lifewave (in consciousness) and in a sense create or sustain an evolutionary path for the lifewave. To some extent, the lessons learned by the pioneers (and the energies and consciousness achieved) are passed on to those who follow, in a form that is somewhat easier to assimilate. Thus (quite significantly), the pioneers provide continuity from the leading edge of the lifewave to the bulk of the lifewave. By definition, the pioneers are more responsive to evolutionary forces (encouragement) (qualification), and thereby form the vanguard (waveguides) of the lifewave (race).

The pioneers of any lifewave are the harbingers (forerunners) (pathfinders), who (quietly) (unobtrusively) develop abilities, character, and consciousness which are later (sometimes much later) developed by the bulk of the lifewave. Since the entire evolutionary process is progressive and cyclical, the pioneers are those who have made sufficient progress to be considered advanced by up to several major cycles. The path of the pioneers is the path of initiation, which is more directly guided and qualified by the higher lives than is the case for the bulk of the lifewave (which receives much more attention (in consciousness) yet is guided and qualified indirectly).

The pioneers reside on (or near) the leading edge of the lifewave. The leading edge is the region in consciousness of greatest evolutionary pressure (tension) (while the trailing edge is the region of least evolutionary pressure). For humanity, the spiritual path leads from the bulk of the lifewave to the leading edge, through the paths of approach, aspiration (probation), discipleship, and initiation, with steadily increasing (occult) tension. Those upon the path (pioneers) receive the most difficult (subtle) assignments (in consciousness) and labor under the most difficult of evolutionary pressures, yet necessarily so. No dilettante could embrace those pressures; only those souls who consciously commit themselves embark upon the path of perfection.

The price of (accelerated) progress is considerable, yet many (relatively few) respond to the higher calling and form a steady stream of increasingly intelligent life. Those who evolve so far as to pass beyond the leading edge (which necessarily (generally) bounds the lifewave) do so in transition to the preceding lifewave (or are otherwise removed from their hitherto customary association). This is necessary in order to maintain the proper intended balance for each lifewave and to provide improved continuity (in relating the energies and consciousness of advanced lifewaves back to those who ultimately follow (albeit on a higher turn of the spiral and under different conditions)).

Stragglers

A self-consistent system of checks and balances exists for every unit of consciousness, every lifewave (collective consciousness), and every scheme of evolution (on planetary, solar and cosmic levels). As the various lives evolve (within a given lifewave), the pioneers contribute leadership, qualification, and momentum, while the stragglers provide resistance to progress, which effectively balances or bounds the progress of the lifewave, to prevent unqualified developments (i.e., to permit qualification of the lifewave). Were the lifewave to progress unhindered, it would be difficult to qualify the evolutionary experience of the lifewave, for the lifewave would not be so responsive to higher influence (guidance).

Every lifewave should have a net positive momentum, sufficient to permit the intended qualification and achievements. As individuals and groups within the lifewave evolve, some (pioneers) naturally pass on into the preceding lifewave (via the higher initiations), while some (stragglers) pass into the succeeding lifewave. This occurs periodically, as various doors between lifewaves open and close to permit passage. The leading edge of the lifewave may or may not be in contact with the next lifewave, depending on the respective consciousness and conditions. There is always a flow of energy between lifewaves, but not (generally) necessarily a flow of lives between lifewaves. Individual transition is quite rare, but sometimes necessary.

Periodically, those individual lives which are not able to keep up the pace of the lifewave or which fail to meet intended standards, are removed from their lifewave and held in abeyance until the next (succeeding) lifewave has evolved into the appropriate kingdom (conditions) to afford meaningful evolution. These stragglers from one lifewave may or may not become pioneers in their new lifewave, depending on the particular conditions and the responsiveness (or lack of responsiveness) of the individual to the new qualification. Thus an individual may be (potentially) a straggler in every succeeding lifewave because he (she) (it) may be generally unresponsive. Other individuals might be stragglers in one lifewave but (potentially) pioneers in another, because they are inherently responsive to a particular qualification and inherently unresponsive

to another particular qualification. Experience is obtained nonetheless, and the overall progress (for an individual or group) is positive, in spite of one or more failures.

The vast majority of any lifewave remain with their lifewave, neither advancing much beyond the mean consciousness, nor falling much behind that mean. From time to time (aeons apart), there are major tests of consciousness for all lives within a group or lifewave. Those who fail these major tests are held en masse in abeyance for the next lifewave. Thus major adjustments or realignments are possible between lifewaves. Two key factors influence the outcome of these tests (individually, or en masse). One factor is adaptability, for to progress with any lifewave, the individual (group) must adapt to meet the changing conditions, improving (intended) consciousness, etc., and respond to the progressing qualification of the lifewave. The other factor is simply the quality and character of consciousness achieved, and whether or not it is sufficiently close to the intended quality and character of consciousness.

Of course individual expression (character) is also important, as the individual contributes (potentially) considerably to the group consciousness, but that individual expression is important only to the extent that it supports and not hinders the overall group intention.

† Commentary No. 455

Initiative and Momentum 1

The human lifewave (inhabiting the fourth kingdom) is an evolutionary flow stretching from the interface with the third (animal) kingdom to the interface with the fifth (trans-humanic) kingdom. That flow of consciousness is subject to considerable evolutionary qualification, as the evolutionary forces provide evolutionary stimulation and guidance. Within that flow, the spiritual path is a dimension (aspect) of consciousness that provides a necessary quickening, that draws responsive elements (human souls) to evolve more consciously and at a more rapid rate than the bulk of humanity.

Once an individual (soul) has been drawn onto the path, the individual's evolutionary qualification is intensified and broadened, so that the individual

becomes an inductive force for others. Thus, the momentum of the spiritual student is assured by his (her) place upon the path, and that momentum necessarily increases by association with the path. There is a natural impedance of the path, which tends to prevent the student from passing beyond the boundaries of the path. There is also an impedance associated with the material nature of the human personality, which must be dealt with if the student is to progress into the mainstream of the spiritual path.

This personality inertia is defensive in nature, as the ego seeks to maintain status quo (the illusion of independence). This impedance can be wholly unconscious or it can be semi-conscious (being somewhat rationalized (rationalization being a self-deceptive process)). The soul on the other hand knows no impediment save that of the personality. The soul (upon the path) naturally seeks to encourage the progress of the personality as it (the personality) responds to the intensified evolutionary qualification of (by) the soul, but the personality (in the early stages of the path, and to some extent during certain phases of each subsequent incarnation) naturally resists that encouragement. The soul is limited in its ability to enlist the cooperation of its reflection (lower self), so that in many cases, the soul is to some extent at the mercy of the degree and extent to which the personality is responsive.

In time, of course, the impersonal and persistent qualification of the soul gradually transforms the personality so the personality becomes much more (spiritually) responsive. But in the meantime the soul and the path encourage that transformation (responsiveness). Where the individual is not wholly absorbed in mundane (personal) matters and is reasonably knowledgeable concerning the basic principles of the path, then the karma associated with that student's relationship to the path is intensified and quickened. In essence, knowledge of the path conveys an obligation to adhere to the dictates of the path to the extent of that knowledge and to some degree to the extent of the understanding of the knowledge. Understanding notwithstanding, however, there remains an obligation to progress toward and onto the path. This implies that the soul expects the personality to take some (or considerable) initiative in that direction, and to consciously overcome the personality impediments.

Such a personality (having been exposed to the basic principles of the path) who actively (passively) resists spiritual progress is actually inviting karmic

compulsion (i.e., difficult circumstances (with much more overt learning opportunities)). One must learn to be more open (neither passive nor resistant) to the demands of the path, to insure intelligent responsiveness (and to avoid needless retardation (loss of momentum)). One who takes more (cooperative) initiative toward the path is more likely to learn by induction and consciously face (recognize) (appreciate) the many blessings of the path.

† Commentary No. 456

Initiative and Momentum 2

In the context (perspective) of a karmic (evolutionary) field (flow), initiative is the sending forth of unresolved (but qualified) energy (and associated force) for some apparent purpose. For every such action there is (in time and subsequence) an appropriate response. If the action initiated is sensibly (realistically) qualified (and flexible), then the system (action and moderation of that action, leading to karmic convolution and a subsequent (induced) response) will return a sensibly constructive consequence. Conversely, if the initiative is not so sensibly conceived and qualified, the results are likely to be predictably less sensible and less concerted (albeit, nonetheless appropriate to the action and circumstances). Thus action (initiative) engenders an appropriate response (consequence), but that response may vary considerably in significance (effectiveness).

If one simply fails to take initiative, being content to passively react to the gradual evolutionary flow, then the momentum achieved will also be essentially passive. If one is persistently passive over a long enough period of time, then one will simply be held over for the next lifewave, or (in the case of a responsive soul) one will be awakened by circumstances and impelled to play a more active (albeit cooperative and responsive) role. The personality that is content to wait for some perception of the soul's initiative is actually undermining that process. However, the personality that seeks to cooperate with the soul's intention, must necessarily take sufficient initiative and remain (become) sufficiently flexible (responsive) to permit progress.

Initiative produces movement (in the karmic framework) and provides an opportunity for learning, adjustment, and progress. A movement (in some direction) coupled with sensible flexibility (receptivity) is a movement that can be guided and (gradually) brought into proper alignment with the evolutionary flow. Without movement there is no momentum, no real responsiveness, no real opportunity to grow and progress (and no real opportunity to contribute to the path). Even an apparently counterproductive movement affords an opportunity to change toward a more productive avenue. Whereas the absence of initiative (considerable inertia) leaves the individual wholly unresponsive to active spiritual (evolutionary) encouragement.

Of course proper initiative is based upon sensible intelligence. Too much initiative (head-strength) can be as counterproductive or nonproductive as no initiative at all. To charge boldly (thoughtlessly) ahead without proper consideration and awareness is foolish and suspect. But to proceed carefully, with consideration for potential consequences and an awareness of the associated environment (consciousness) can be quite positive. The keys to success (in this context) are moderation and sincerity (humility). To presume to proceed based upon presumption of understanding is inherently fallacious, so therefore the spiritual student should ever proceed openly (honestly, with an open, responsive (but not passive) mind). To proceed forcefully (without due consideration) is to lose self-control, so therefore the spiritual student should ever proceed gently (without imposition or insistence).

Not to proceed at all is to remain asleep, as the bulk of humanity sleeps (to a certain extent) through the many and varied experiences (opportunities) of this life on earth. But to proceed with consideration (responsively) (responsibly) (reasonably) is to awaken increasingly to the reality of existence (the soul) (the path) and to intelligently achieve the concordance of that reality, which is a spiritual momentum of considerable import.

Promotion and Relegation

There is a practice common in association football leagues in which the several teams that finish a season at the top of the table are promoted to the next “higher” league for the following season, and in which the several teams that finish a season at the bottom of the table are relegated to the next “lower” league for the following season. A similar principle holds true for lives at all levels of consciousness.

Actually the principle of promotion and relegation has three aspects, collective, individual, and dynamic-transitional. Individuals (souls) are part of the collective consciousness of some race or lifewave and that race or lifewave inhabits a particular kingdom (place within some level) for an intended duration (major cycle). The “race” evolves in some collective sense, through experience and expression. At the end of a major cycle, the race or lifewave as a whole (collectively) is promoted to the next level or kingdom. But usually there are some “individuals” within a lifewave who are not qualified for promotion, who have not advanced sufficiently, and are therefore relegated or held over for the following lifewave. They simply stay at that level (e.g., in the human kingdom), until the following lifewave catches up, and then those relegated individuals are merged into that following lifewave. Relegation generally occurs only for a very (very) few units of consciousness. Because all lives at all levels are so conditioned by evolutionary force (qualification), there is almost always an inexorable advance in consciousness, however gradual it may be.

But there is also a dynamic or transitional aspect, in which those who advance beyond their peers (not in any competitive sense, but in the sense of some pioneering natural affinity for “higher” consciousness) are promoted to the next level, even in the midst of a major cycle, and in which those who are truly impedimental to the lifewave are dynamically relegated or withdrawn from the race until the next lifewave moves collectively forward into the kingdom. Thus (generally) within each lifewave there are these few individuals who have been promoted from a lower level and a few individuals who have been relegated from a higher level. These two groups provide an important linkage between successive lifewaves. There is continuity both in this sense of promotants and

relegants, and in the sense that at a (much) higher level the ensouling lives of the various lifewaves are all equal (and equal in consciousness).

For humanity there is import in both regards (promotion and relegation). Those human beings who are (actually) on the spiritual path, who eventually achieve self-realization, are not therefore required to subsequently reincarnate in this world. They are naturally promoted to the next higher level. This promotion cannot be sought. It does not happen because one strives to qualify, it happens because of natural affinity (and one therefore happens to be more able to qualify for promotion); indeed, one who seeks to qualify is thereby precluded (because seeking is "personal" and self-centered and self-serving, and "qualification" requires selflessness).

Likewise relegation. One cannot actually strive to fail. But one can become so self-absorbed, so entangled in matter and the senses and the ego, over a substantial period of time, that one is no longer responsive to the evolutionary encouragement of the race or lifewave as a collective consciousness. And one is then separated or isolated from the lifewave, and held in a very unfortunate place (hell (stasis)) until such time as the major cycle is over and another major cycle begins.