



The Upper Triad Material

Topical Issue 4.6

Right Human Relations

The Broader Context of the Fourth Ray



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Right Human Relations

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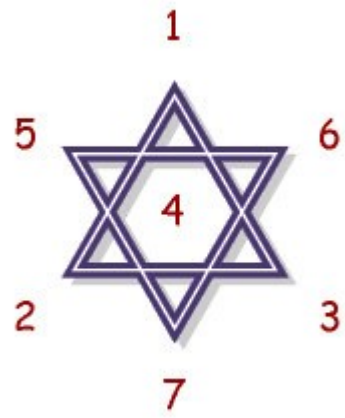
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Chapter 4.6

Right Human Relations



The Broader Context of the Fourth Ray

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

Right Human Relations

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

Underlying Context

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

Current Basis

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

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

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

Enlightened Basis

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

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

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

Relationships among Nations 1

While relationships among peoples are more fundamental than relationships among nations, relationships among nations are determined by the qualities of consciousness of their respective peoples and contribute to the experiential climate of those peoples, i.e., peoples and their nations are mutually and directly related. Each country has a diversity of (qualities of consciousness of its) peoples. People are “born” into various cultures in part because they need that particular environment and in part because they can contribute to that environment.

A relatively refined person who incarnates in a relatively refined country is there typically to encourage further refinement. A relatively refined person who incarnates in a relatively coarse country likewise, although the challenges in consciousness tend to be less subtle. But whether relatively coarse or relatively refined, each person contributes to and is impacted by the national environment.

In the context of the evocation of the terms and principles of the Bermuda Protocol, the two most obvious prerequisite categories are the (qualities in consciousness that lead to) the receptiveness of nations and (likewise to) the receptiveness of peoples. Nations (nation-states) are simply reflections of the consciousness of their peoples, except that the consciousness of the nation tends to be at a somewhat coarser level than the average consciousness of the peoples. Not at the lowest common denominator in consciousness, but somewhere between the lowest commonality and average consciousness. Similarly the relative maturity of a country, the extent of its integration and coherence as a country, is an indication of consciousness. Some countries (e.g., the U.S.) are superficially strong but otherwise oftentimes rather incoherent. Both coherent and less coherent national environments offer opportunities for growth. Lack of coherence may imply progress through contrasting forces. Like a person, a country may be advanced in some ways and not so advanced in other ways. Ultimately a country needs the same overall experiences as a person, and evolves accordingly.

In the present humanity, nations tend to function at the ego level, oftentimes as if they were children, being somewhat self-centered, defensive, etc. Some are more evolved than others, being more cooperative and less self-centered, and some are particularly coarse in their expressions, in how they relate to other nations, and in how they relate to their own peoples. Progress in consciousness at the collective (national, racial, cultural) level is indicated (demonstrated) both internally, in relationship between nation and its peoples, and externally, in relationships with other countries (races, cultures). The more noble nations tend to work together for the good of all. The less noble nations tend to seek to impose on others and look out for their own (apparent) superficial interests.

The League of Nations (1920) and the United Nations (1945) are two historic attempts at facilitating world peace and constructive relationships among the various nations. These have met with limited success due to “personalities” (of both individuals and nations) but the experience has evoked considerable appreciation for some of the barriers which exist between peoples and between nations. The problem is that the present world order is ego-based or personality-centered. And what is needed, eventually, is a new order based upon enlightened consciousness both at the level of the individual and the level of the nation-state.

† Commentary No. 1379

Relationships among Nations 2

Before a nation-state is able to “join” the Commonwealth of Nations (in the context of the Bermuda Protocol), it must be sufficiently qualified and amenable to sincerely embracing the terms and principles of the Bermuda Protocol. It must be both willing (wanting) and able. It must have developed to a place in consciousness where its values are not inconsistent with higher values. And the majority of its peoples must have developed (collectively), in consciousness, to the point where being associated with the Commonwealth is more appealing than not being associated (not a majority of peoples in the democratic sense, but a majority of peoples in the higher sense of widespread consensus). Indeed, as the new order emerges there is a synergistic effect whereby all of the nations and peoples of the world are encouraged in the new direction (except of course that all of the peoples and nations of the world will have been moving in that

direction anyway, and that “moving” is what would evoke the beginnings of the new order).

No doubt there would be provisional participations in the new order by countries (and peoples) who are themselves in transition between the old order and the new, as most would be, and over a (relatively long) period of time, virtually all of the (then) nations of the world would be joined together under the new framework (in some sense not unlike the present emergence of the European Union, but in some senses very different (e.g., being much less contrived). But this implies that the joining nation is not threatened by the terms and principles, that there are perceived and considerable benefits from association. For even while the “new” humanity as a whole will be much more along the way than is presently the case, most people will not yet have transcended the need for reasonableness.

For the Commonwealth itself there is no question of the liability of its members or prospective members, for the Commonwealth naturally and necessarily takes a global view of what is best for the whole, and embracing all nations and all peoples is essential for the next phase in human evolution (beyond that which takes humanity to this “commonwealth” level). Moreover, the Commonwealth will have the keys to abundant energy and advances in ways and means (and culture) that will make it relatively quite attractive. But giving up a measure of sovereignty, even in the best interests of the global community, requires a certain confidence and quality. But while such “giving up” would be almost unthinkable in the present society, in the (distant) future it will come much more naturally.

Indeed, as countries mature they naturally work much more effectively one with another, and natural (complementary and supplementary) partnerships emerge likewise quite naturally. Some of the current pressures and tensions, e.g., derived superficially from the distribution of resources and material wealth will naturally dissolve. And the various distinctions between races and cultures (and other diversities) will not necessarily dissolve as much as evolve into more meaningful relationships (based on mutual respect and appreciation for differences, as each contributes to the whole in different ways and through different means).

An era of right human relations among peoples leads naturally to an era of right human relations among nations (and vice versa, as the two are interdependent and causal relationships are more collective). Much of the present experience, especially in terms of relationships among the various countries and cultures is part of the preparatory work for the new order.

† Commentary No. 1380

Relationships among Peoples

In the final analysis, however, it is relationships among peoples, based on individual and collective growth in consciousness, that matters, and which contributes the most to the development and maturation of the various countries and cultures.

People who are functioning at the ego level (being personality-centered), as virtually everyone is today, tend to be relatively self-absorbed or at least relatively self-centered, and relatively insecure (even if they are not necessarily aware of these conditions). There is a tendency of the ego to resist change, mainly by virtue of its roots (in matter (more properly in the illusion of material existence)) and the ego's need to sustain its own artificial existence. Consequently, people need time in order to experience and develop and adjust in the subtle ways that are needed to allow the higher consciousness to begin to be felt. Changes in consciousness cannot be imposed, although people and "institutions" can encourage change, especially through example and through subjective means (e.g., meditation). And changes in consciousness invariably take time, even though "breakthroughs" seem to occur, they are more properly the result of sustained and gradual progress over a period of time.

When people are expressing themselves in an egoistic (separative) manner (as most people do), they create and sustain barriers between people. As people develop and mature spiritually (in terms of character, ethics, awareness, values), these barriers naturally and gradually dissolve and the higher consciousness is then allowed (by virtue of the new circumstances in outer consciousness) to manifest, however modestly at first. As the barriers are gradually dissolved, defensiveness and insecurities are replaced by confidence and trust, both in the process and in people as a whole. Even as barriers dissolve, individual

differences remain, but those differences tend to be perceived as complementary and contributive to the whole rather than separative or divisive.

As differences are respected and appreciated, as they are understood in non-threatening ways, human relations are advanced and the whole (humanity) is better able to incorporate through assimilation that which is implied and conveyed by and through these different and diverse contributions. But it is by virtue of how people relate to another that progress is achieved.

Enlightenment does not come from isolated contemplations nor from special disciplines. Contemplations (meditation) and other special (spiritual) disciplines are simply necessary to truly comprehending the lessons implied through experience and relationships among peoples.

Without the experience of relationships among peoples, without the diversity of humanity and the diversity of experience and feeling and thinking, progress would be very much less substantial. It is the tension or contrast (fourth ray aspect) evoked through people working together or living together or otherwise interacting that provides a fertile field for adjustment in consciousness. It is not that one necessarily adapts to or incorporates another's ideas or nature but that one necessarily relates to the exposure and the lessons implied and conveyed through that exposure and relationship. Relating honestly and openly facilitates learning and growing. Relating respectfully and with genuine (non-passive) consideration facilitates learning and growing. And as the way people relate to each other improves, so does the consciousness of those engaged, and so does the consciousness of the whole.

Right Human Relations

The purpose of life is evolution in consciousness. The means through which this is accomplished is progressive incarnation (manifestation at the human level). Each successive incarnation places the human being in the world of matter and (to a large extent) deadens the senses to the higher worlds. The challenge, then, is to learn through experience and gradually transcend the limitations of the lower worlds. And in the process of transcendence realize the inherent divine nature of all of life and to participate fully consciously in that non-separative life.

There are actually three closely related aspects to this learning process. The first is simply to rise above the material plane. The second, similar but more subtle, is to transcend the ego. The third is simply to develop and sustain proper, constructive human relationships. But this is not so easy. There is the weight of matter and the matter-induced illusions of separateness and individuality. Thus most people, being absorbed in the material world and identifying (wrongly) with the ego rather than the true self, act more or less independently. They tend to look after themselves and those who are close to them in some way (e.g., family) without much concern or consideration for others. Human relationships tend to be dominated by (the illusion of) self-interest.

Much of the present misery and suffering in the world, and much that is not consciously considered to be such but is nonetheless counter-evolutionary, is rooted in the conflicts and inharmonies that exist between people, between peoples, and between races, cultures, nations, etc. Karma evokes whatever circumstances are needed for growth in consciousness. If the lessons are not learned, then the circumstances are repeated in some sense, with greater intensity. The lack of harmony in relationships (and other unfortunate behaviors) simply evoke(s) consequences that progressively, ultimately, propel people forward in consciousness.

The more important lessons are really quite simple. Life is unitary. All lives are part of some greater whole. The way nations and groups and various peoples

and individuals treat each other (and in the broader sense the way they treat animals and other lives) is the principal creative (karmic) force for peace and harmony affording growth in consciousness, or for conflict and disease (and more compound illusions). It is not enough to recognize these truths intellectually. One must also live in accordance with these truths, which means respecting other human beings, respecting other lives, even those who cannot comprehend the higher principles. It also means helping each other as if we were all of one kin (which we are), without imposing in any way. It means finding solutions to conflicts, generally through (mutual) respect and appreciation and consideration for others.

All conflicts are inherently material and driven by the illusion of separation one from another. Ego, pride, feeling embarrassment, etc., are all material (based in physical, emotional, and/or mental matter (which is inherently separative)). The human being who is absorbed in matter, either through seeking material wealth, through feeling, or through the intellect and ego, is simply denying the underlying truth, and that inconsistency between truth and practice is a very powerful force. But the human being, the spiritual student, who embraces the oneness of life and learns to live gently, graciously, and in full consideration for others, inevitably achieves full and conscious union with the divinity within all.



Section 4.61



Problems of Humanity

- There are a number of central problems of humanity, i.e., of human life in the collective sense, that need to be addressed by the race as a whole in order for the race to proceed onward and upward. Progress is achieved to the extent that these problems are addressed and resolved. All facilitate the human experience and convey significant lessons. These lessons can be learned individually, but also need to be learned collectively. While earth changes are related to conditions needed for human experience, they are also related directly to various problems in consciousness and opportunities for facing those problems and resolving them. Thus one of the problems or challenges for humanity is how to effectively deal with earth changes, while another challenge is how to create more stable opportunities for experience and growth.

Earth Changes

Since the beginning of time on earth, planetary stress has been a part of our planet. Its purpose is for evolutionary development, as a pressure for growth and progress. When man is responsive to this evolutionary pressure, working constructively, learning, and progressing naturally, there is less likely to be any pain or suffering accompanying the pressure.

Nothing ever stays the same. Just as the human body changes, so does the earth's body change for evolutionary purposes. Earth changes such as volcanoes, earthquakes, glaciers, etc., are natural occurrences and do release some of the planetary stress as well as create environmental adjustments.

Human consciousness is a relatively potent force within the planetary scheme. In accordance with karmic law (cause and effect), every significant human experience or activity on some significant scale evokes changes as appropriate to relieve the planetary stress, balance planetary forces, and bring about the needed lessons in consciousness. War, disease, pain, and suffering are karmic consequences of inappropriate activity, which balance the forces and provide needed lessons. They encourage adjustments to be made in human consciousness, which results in spiritual progress. When man is initially spiritually responsive, these kinds of effects are not karmically merited or needed for learning.

Fear of earth changes is a negative emotion which can immobilize humanity and prevent it from working for constructive adjustments. The two primary sources of fear are the individual's imagination and the collective mass consciousness of feelings and thoughts on the lower levels of the astral and mental planes where illusion and glamour abound. The vast majority of fear is unfounded, but even where real danger is present and one is aware of it, fear is not warranted, though caution and humility are. Freedom from fear comes from individual confidence in God, the Spiritual Hierarchy, and one's soul, and the cultivation of spiritual poise in the face of uncertainty.

Sometimes short-term predictions are made about humanity's future, but it is a fallacy that the future can be seen with any absolute accuracy. Even the most talented can only effectively generalize future tendencies or patterns because the future consists of vast numbers of dynamic karmic threads, ever changing as new inputs are added and old ones fulfilled. The resulting complexity is at best probabilistic and generalized, as well as open to much bias. At worst it is misleading or totally inaccurate.

Sometimes predictions are intended only as a warning of cause and effect, but are misunderstood. An old saying states, "If you touch the hot stove, you may be burned." The message is not that you will be burned no matter what, but rather if you don't adjust your course of action, this consequence may result. This cause and effect analogy can be applied to humanity and earth changes, when positive adjustments are needed.

Another problem with predictions is that they can become self-fulfilling prophecies. If enough people of thinking and feeling potency believe something will happen or fear something, then a tendency arises for that belief to come about for good or ill, consistent with karma. In this way, the intended karmic consequences can be altered, bringing about, for example, war or peace as the case may be. If enough people fear earth changes or an end to civilization, by leaving society in search of their own survival, they will weaken society, and their thoughts, feelings, and actions will be strengthening this fear, belief, or prediction.

Therefore it is prudent for spiritual students to seek the good in all, emphasizing constructive processes and not fearing or overly dwelling on the negatives in life. Energy follows thought, so give energy to the good.

As a spiritual student and observer, one should of course, be aware of humanity's many problems and failings. One needs to recognize what should be improved and work to improve it. Spiritual students can help uplift humanity's consciousness by helping humanity to improve its values, overcome materialism, selfishness, and separateness. Humanity will eventually become inclusive instead of exclusive and realize the unity and oneness and work for the highest good of all. Spiritual workers can support constructive people, groups, and ideas. They can daily send out light, love, and healing energies to

encourage others and to cleanse the planet of coarse and negative thoughts and feelings. They can visualize and strengthen the planetary network of light, and they can say the Great Invocation daily. They can work to help humanity change and make its needed adjustments.

As ever there will continue to be planetary stress and individual stress, for pressure is an evolutionary factor and a necessary part of growth and progress. The problem then becomes learning to live with some measure of stress, allowing that stress to be an encouragement in consciousness without being disruptive. By facing stress appropriately, and making needed adjustments, spiritual students and humanity will balance the karmic and evolutionary forces, bringing increasing harmony, joy, and spiritual growth to the individual and to all mankind in accordance with the beauty of God's Plan.

† Article No. 67

Reactive Association

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

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

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

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

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

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

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

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

The swastika, for example, is an ancient religious symbol having no inherent Nazi or fascist significance. It is whatever it means to anyone who views it. That Adolph Hitler should have used the swastika, reversing its field, in no way changes its inherent, historical and intended meaning, except in the minds of those who reactively associate the swastika with Hitler and his crimes

against humanity. Those crimes were real. But the swastika is not to blame. It is simply a symbol, wrongly appropriated, and subsequently wrongly condemned. Many of those who suffered Hitlerian crimes, or who are descended from those who suffered, or who are particularly sympathetic to those who suffered, engage in reactive association in condemning or seeking to ban the swastika. One should rather condemn and ban, if even condemning and banning is acceptable, the offensive attitudes and behavior. In attacking the symbol, those who reactively associate are refusing to deal effectively (psychologically) and honestly with the real issue, crimes against humanity, instead responding to bigotry with bigotry.

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

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

Merely focusing on the symbol actually evades for the time being the real issue. Some people are particularly sensitive, with reactive associations. But that

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

This does not imply that symbols cannot be powerful tools in human psychology, either in constructive humanitarian endeavors or in destructive and separative endeavors. It simply implies that symbols are symbols. That associations are one's own and even if widely embraced should not be imposed on others. Or in other words, judge, if you will, on the basis of real attitudes and behavior, not on the basis of symbols embraced or mere appearances. Of course the spiritual student does not judge his or her fellows or associated symbols, but simply accepts them and their attitudes and behaviors, encouraging that which facilitates human progress in evolution of consciousness, discouraging, mainly by example, that which inhibits same.

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

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

That teaching needs to be deliberate and conscientious, and consistent with one's behavior and attitudes. Much of reactive association is unconsciously based on inherent laziness. It is easier to attack the symbol than to deal intelligently with the underlying and substantive issue.

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

Adjustment of the historical record is equally fallacious. Every instance of spoken or written communication has a historical context. To be offended by an historical statement, taken out of context, because it is inconsistent with contemporary cultural sensitivities and/or trends, and to attempt then to change

it, seems foolhardy and inherently dishonest, respectively. The wise do not live in the past nor are they englamoured by trendy cultural endeavors. The wise have a sense of values that allows no distraction by things that are really of little consequence in the longer view of evolution in consciousness.

Let us deal then with the truth of things, and not merely with appearances and symbols. Let us not judge others or presume to know what symbols and appearances mean to others without sufficient and obvious evidence. Let us not be offended by anything, but rather recognize the issues and their relative significance, and deal honestly and properly, psychologically and behaviorally, with the substance of issues. Let us not impose our values and associations upon others, but respect others and allow them to see and decide for themselves what to value or not. Let us be honest and not be attached to beliefs, but proceed with intelligent open-mindedness, which allows truth to be realized without personal bias, rather than colored by our own emotional and intellectual nature. Let us not be reactive, but rather let us be intelligently responsive.



Problems and Humanity

As a collective organism, humanity is an evolutionary unit (lifewave) within this planetary (evolutionary) scheme. Evolution proceeds as a consequence of experience and expression, as the individuals and groups within humanity evolve, thereby contributing to the progress of the collective organism. Evolutionary experience in the form of crises, problems, challenges, etc. generally produces more substantial progress than casual experience (in the absence of innovation and self-generated motivation). Because of the interrelatedness of consciousness, experience in consciousness, and evolution, and because of the interrelatedness of individuals and groups within humanity, the various crises, problems, and challenges that individuals and groups experience are actually a part of a greater manifestation, experience, and progress.

Individual and group experience is determined by karmic forces inextricably related to greater evolutionary intention. Many of the crises (problems) (challenges) are engendered within humanity (the collective consciousness) as a consequence of earlier activity and are intended on some higher, collective level (albeit quite subjective and generalized). All crises (problems) are learning opportunities. As the generalized problems (conditioned energies) are sent forth (demanded by conditions in human consciousness), they are manifested in various ways, sometimes through isolated (responsive) individuals, sometimes through isolated groups, sometimes through large related segments of humanity.

Some problems may appear grave and widespread, but more often problems are manifested in subtle ways, relating more to human psychology and consciousness than to more obvious values and experience. The various personality problems (self-centeredness, concrete-mindedness, lack of integration) are meaningful both in terms of the individual concerned and in terms of group consciousness and experience. As the individual addresses his or her own problems, the individual is also contributing to the resolution of collective correspondence (the same problem in collective consciousness). Even

such problems as specific diseases are largely collective as well as individual in nature.

As an individual achieves understanding on some level (conscious or otherwise), so is the generalized (collective) understanding also improved (albeit nominally). But where that understanding is shared by some larger portion of humanity (again, more subjectively, through consciousness), so is the impact or influence on human (collective) consciousness the more considerable. This is true on several levels, for humanity as a whole, and for groups of pioneering consciousness within humanity who, by virtue of their presence (consciousness, understanding, ideas, character), influence the collective consciousness. Even though the collective consciousness is largely lacking in awareness, it responds in proper measure to all of the contributed ideas or understanding in individual or group consciousness. Where the pioneering consciousness is strong (stable), that consciousness provides a considerable (subtle) leadership (path) for humanity as a whole.

The problems of humanity are many and varied, each with its message for all who can respond to its evolutionary intention. The appearance may be misleading in purely objective terms, but with a subjective appreciation for the karmic forces involved, the appearance is easily resolved. As humanity evolves further, the various opportunities of crises and problems will be elevated from the material and emotional domains to recognizable challenges in consciousness, to be faced consciously and intelligently, cooperatively and collectively, with intrinsic (group) self-motivation replacing personal resistance.

† Commentary No. 1387

Problems of Humanity

It is one thing to identify the various problems of humanity, another thing entirely for one to actually recognize and realize the underlying lessons to be learned. Problems tend to be superficial. But within each problem there are significant lessons and opportunities. Thus if the spiritual student focuses on learning rather than problem-solving per se, then resolution tends to emerge quite naturally.

If one is living (collectively and/or individually) constructively, learning and growing according to afforded circumstances, then problems are relatively incidental and growth is more of a continuum. But if one is living not really in accord with the evolutionary flow, then more substantive problems emerge, and growth tends to be more incremental. A problem is, in a sense, an obstruction or a constraint, that tends to focus the attention on how to get beyond the problem. But resolution comes not from getting beyond the problem but by learning whatever is the implied lesson and adjusting (oneself) such that the problem is placed into a more meaningful perspective.

The principal problem of humanity is the lack of widespread proper (right) human relations. Most problems are derived from a lack of appreciation for the continuity and unity of all life. People and nations tend to treat each other according to their consciousness and values, whether or not these are consciously realized. Those who are isolated in consciousness tend not to relate well with others. Those who are absorbed in mundane consciousness tend to relate to others through superficial values. But those who are relatively enlightened, who sense the inner continuity of life, relate to others through more noble principles and values. And those who are truly enlightened do not relate to others, for there are no "others." There is only the one life. And so unenlightened relationships involve externals while enlightened relationships involve internals.

There are of course real, practical problems. Poverty and disease are substantive problems resulting from consciousness, which can only be resolved in consciousness. Problems of capital and labor, likewise. Similarly violence. But these are all masks for underlying problems in consciousness. People tend to live with barriers in consciousness, with psychological barriers between peoples, such that the illusion of independence is sustained. Thus for most people relationships tend to be defined more by conflict, contrast, differences, and tension. And these things evoke problems. It is easy to intellectualize and avoid concern for others' problems (circumstances), but in realizing that life is one, in living from the heart instead of the head, there is more compassion and consideration, and consequently much more facility for learning and growing in consciousness. Where relationships are defined by respect and consideration,

through harmony and mutual support, then there are no substantive barriers to growth in consciousness.

But people who are relatively self-centered and who work separately are to some extent antagonistic to learning, collectively and individually. And those who are relatively not self-centered and who work more inclusively, without the obstruction of ego (individual and/or collective self-interest), are more receptive to learning and growing and (incidentally but significantly) facilitate or encourage others' learning and growing. This is a world of harmony through conflict, but with growth in consciousness the emphasis is upon harmony through contrast and unity-in-diversity. Ultimately, the various problems of humanity are resolved collectively, in consciousness.



Section 4.62



Separativeness

- Separativeness refers to the tendency of the human being to suffer the delusion of separateness and to act accordingly, i.e., as if he or she were self-conscious and largely independent of other human beings. As the spiritual student evolves in consciousness, the student appreciates the existence of separativeness and then works toward transforming these tendencies into inclusiveness, and not merely intellectually. Virtually all of the problems of humanity are related in one way or another to separativeness.

Separativeness 1

Separativeness is the tendency to separate, to set or keep apart, to divide, differentiate, or discriminate between, to disunite. Separateness is the opposite of oneness and unity, and as such, in a higher sense, it is an illusion, but in the objective world, it is a very potent and challenging illusion, and one with which all spiritual students must deal. The source of the illusion is the underlying miasma of matter and form, with duality created in the differentiation of spirit and matter. Yet, there is only one God within which all lives and forms are differentiated. God is immanent and transcendent, and there are no lives, or places, or forms in which God is not, for all is One.

In the process of manifestation, however, at the beginning of each manvantara (or great cycle of manifestation), the One Life differentiates itself into the many lives for evolutionary purposes. After eons of development and evolution, the many lives, greatly enhanced in spiritual consciousness, return to the One, and manifestation ceases (and that which is manifested is withdrawn) for a corresponding cycle of pralaya, to await another great cycle of manifestation. Initially in manifestation, the illusion of separateness serves a purpose to advance the cause of evolution, but at the later stages, it is counterproductive, and must be overcome.

In the first major phase of manifestation, involution or the path of descent, there is an immersion of spirit into matter and ultimately a “forgetting” of the oneness with God. The consciousness that exists, although primitive, is group consciousness, not individual consciousness. A lifewave, on the path of descent, moves through the elemental, mineral, plant, and animal kingdoms. When a lifewave reaches the animal kingdom, a shared group soul for each species exists, and through instinct (intelligence and intuition have yet to develop), there is still a sense of (unconscious) interconnectedness. This quality can be observed in the instinctive (unconsciously collaborative) behavior of many animal species.

The second major phase of manifestation is evolution, the path of ascent, which commences after the lifewave advances into the human kingdom through the

process of individualization. The units of the lifewave are then at their lowest point of immersion into matter and appear the most separate, functioning at this stage with (seemingly) individual souls and a growing awareness of self-consciousness. The illusion of separateness is required because the human being must develop the intellect and begin to think for himself (herself), learning to choose to do what is right himself (herself) rather than having it imposed or simply blindly following in mass consciousness. Instinct must eventually be replaced by intelligence, and later when the influence of the soul is established, by intuition.

In the human kingdom, the personality (lower self) (ego) is the instrument of separative, independent existence. The personality succumbs to the illusion of separateness, while the soul (the higher self) knows no such separation. The soul recognizes its oneness with all other souls and with the one soul or oversoul of which it is a part, as well as its unity with all life. For the soul, there can be no "otherness" or separation of life.

The unevolved individual lives through great numbers of incarnations and thereby gains much experience. As the individual learns from experience, the physical body, the emotional nature, and the mind develop more and become stronger, and each takes on an independent, separative direction of its own. The personality, a reflection of the overshadowing (indwelling) soul, is a composite consciousness of physical, emotional, and mental elemental lives on the involutionary path, and each body of lives expresses a particular (usually different) ray energy.

The physical elemental lives which compose the physical body are inertial, and resist movement and activity, but need movement and activity in order to progress. This is provided by the astral or emotional elemental lives, which instinctively stimulate the physical body as a means of further stimulating the emotional or astral body. Astral or emotional elementals instinctively produce the highs and lows of emotional expression. Mental elementals instinctively encourage the evocation of thinking, and that tendency must be overcome if the mind is to be calmed.

Depending upon the degree of relative independence of the three aspects, the personality is accordingly scattered and non-cohesive, being unable to function

effectively. A major challenge for the individual is to integrate these three aspects into one coherent unit, the personality, with the personality ray dominating the over-all expression. The mind is employed in controlling the physical body and the emotions. As the personality becomes more refined and responsive to the soul, a small semblance of inclusiveness and brotherhood gradually begins to emerge. The illusion of separation from God and from other human beings begins to weaken. But it is a long process before the higher light of reality finally breaks through.

As the rapport between personality and soul grows, the individual is drawn onto the path of accelerated human development known as the formal spiritual path. Being an aspirant to the path, the spiritual student comes to believe in the concept of unity and the oneness of all life. However, as a disciple and later as an adept, he is required to actually live that principle. On the formal spiritual path, the great sin is the sin of separateness. It is not the sin of individuality, for the true individuality is the soul, not its lower reflection, the personality, and the soul inclusively knows all units of consciousness to be an expression of the One Life. When the personality achieves spiritual alignment with the soul, it too attains that realization.

The long-range evolutionary goal of (life in) the human kingdom is to advance to the next highest kingdom, the superhuman kingdom of souls. By developing self-mastery over his lower nature and realization of his true higher nature (the soul) (the monad), the individual strengthens his unity with all life and increases his desire and ability to serve. He identifies with the greater whole, offers encouragement to all, and knows that when others succeed, so does he, for all are one. He becomes group conscious on soul levels, which because the individual has advanced through individualization, self-consciousness, and the spiritual realizations of the human kingdom, this group consciousness is on a much higher turn of the spiral than the group consciousness of the less-evolved animal kingdom.

Those in the superhuman kingdom of souls such as the masters, chohans, mahachochan, manu, bodhisattva, etc. (those in the spiritual hierarchy) embody the oneness with all life, and through true selflessness, regularly sacrifice their own growth to help others. More and more, this impulse of (sense of) oneness and self-sacrifice increases as one evolves. Shining examples are seen in the

buddhas of compassion whose love and compassion is so all-encompassing that they willingly forego their higher place to serve and subjectively encourage their younger, less evolved brothers. On the other hand, the pratyeka buddhas who have also achieved the spiritual accomplishment of buddhahood, become absorbed on a higher level of unity.

And so does the glorious path of spiritual evolution stand before humanity. Thus it is so important to overcome separateness and selfishness at the appropriate (required) stage of the developmental process. As an individual becomes more potent, the unresolved coarseness and lack of refinement become more serious, and the personality (the physical body, the emotions, and the mind) become more difficult to tame and control.

The selfish, separative, independent ego is not responsive to the soul. Karma, the teacher, will endeavor to compel refinement and responsiveness through harsh circumstances and experiences, if necessary. The little life eventually must be in harmony with the greater life.

Most or all of the world's and an individual's problems are caused by separateness and selfishness. Poverty, hunger, war, pollution, crime, cruelty, fear, and despair have their seeds in the illusion of separateness from God, from other people, and other life. Selfishness cannot exist where there is true realization of the oneness of all life. The narcissistic, hedonistic, and materialistic tendencies and values of humanity must be transformed through higher consciousness and awareness. Self-interest must give way to group interest, and selfish pursuits to spiritual service. What is for the highest good of all concerned must be the decisive factor of any endeavor.

Spiritual students, through their own inner realizations of unity, can lead the way for humanity. And yet there are many impediments to these realizations. By examining the common obstacles shared by humanity and all spiritual students, as well as considering, with humility, one's own particular tendencies, the light of the soul may be poured in and greater understanding achieved.

Separativeness 2

Separativeness is a consequence of manifestation in which the one life (God) differentiates into many lives for evolutionary purposes. The result in the objective world is the illusion of duality of spirit and matter. The sense of separateness grows within a lifewave as it moves along the involutory path of descent into matter. It culminates with individualization and self-consciousness as a lifewave advances into the human kingdom. Thereafter, the evolving lives enter the path of return to God, and as they develop greater consciousness and awareness, they become greatly enhanced in quality. The increased spiritual awareness enables each life to overcome the illusion of separateness, as it realizes its oneness with God and other lives.

In this particular cycle or stage of human evolution, the goal is to advance the polarization of consciousness from the emotional plane of consciousness to polarization on the mental plane. This involves overcoming lower emotional expression while achieving additional development of the mind. Over-emotionalism and the coarse or negative feelings and passions of the personality, as well as selfish, personal, sentimental love must be overcome and transmuted into higher heart-centered (soul) expression.

Pure, refined emotions of more noble human expression need to be developed such as all-inclusive, impersonal (selfless) love, compassion, goodwill, aspiration, and joy. Mental growth must be accomplished involving both the concrete and abstract mind. The well-developed mind, tempered by the soul, is the instrument employed to properly transcend the lower emotional nature.

However, when the mastering of coarser emotions and the achievement of mental polarization is the spiritual student's objective, sometimes mistakenly the student develops an aversion to expressing any emotion, not only the lower, more personal (selfish) emotions which must be transmuted, but the higher, more refined emotions as well. And therein lies a potential problem related to separateness and separativeness.

The mind becomes increasingly strong. The student realizes he has acquired considerably more knowledge and has developed much greater mental power than previously held. He also realizes his mental ability is much greater than the average person. These realizations, when untempered by heart quality and the soul, unfortunately can breed pride and resulting further separateness (and separateness) through a tendency to (naively) look down upon those who are not as far along in the developmental process. The somewhat advanced individual may (falsely) consider himself (herself) superior or elite (even though there are always those who have achieved higher development, the more advanced individual eventually overcomes all sense of superiority).

Developing the concrete mind stimulates the critical and separative nature, which is first rooted in the defensive instincts and compounded by glamour and self-centeredness. The unrefined emotions and the unrefined concrete mind may express separateness through glamour, exclusiveness, personalization, pride, arrogance, disdain, selfishness, and self-absorption. The sight of the greater unity is lost in any emphasis upon the differences and (perceived or imagined) failings of others. While tendencies toward separateness, pride, and criticalness may be particularly stimulated by unbalanced mental development, they may be additionally strengthened by the lower expression of any one or more of the seven ray energies in the personality.

The lower expressions (weaknesses) of any of the seven ray qualities must eventually be transmuted into the higher expressions (strengths), and a proper balance of head and heart energies must be achieved. For example, having a preponderance of heart-centered, mystical, even-numbered rays (rays 2, 4, and 6) provides special challenges in regard to achieving proper emotional control and refinement, and the development of the mind and mental polarization. A well-developed mind is much more challenging to achieve where there is a preponderance of mystical ray energies, but such a mind is needed to control, refine, and uplift the lower emotional nature into higher spiritual expression.

Intellectual Separateness

For the individual with mostly occult (head-centered) rays, the challenge to develop heart quality and to dispel the illusion of separateness is potentially considerable. If a person has a preponderant First Ray energy (of will and

power) or Fifth Ray energy (of concrete knowledge) and is lacking refinement [as well as to a lesser degree, a preponderant Third Ray energy (of active intelligence) or Seventh Ray energy (of organization and ceremonial magic)], he or she must deal with additional implied separative tendencies as the mind develops. Wherever there are opinions, there is separateness and there is separativeness.

Some of the weaknesses of the head-centered First Ray which must be transcended are willfulness, separativeness, isolativeness, aloofness, pride, arrogance, egotism, impatience, obstinacy, hardness, cruelty, domination, feelings of superiority, lack of respect for others, unrelenting ambition, and independence.

Some of the weaknesses of the head-centered Fifth Ray are criticalness, concrete mindedness, over-analysis, separateness, tendency to divide or precipitate cleavages, narrowness of thinking, excessive mentalism, absorption in the glamour of mental development, enchantment with mental power, lack of emotional responsiveness, and lack of feeling for others.

Each of these qualities is a barrier to development of heart quality and oneness. Instead of love for mankind, a disdain for mankind may unfold. For example, when tragedies occur to humanity or to individuals, little compassion may be felt, for the student enchanted with and hardened by the mind will duly note that the incident is caused by karma, which is true (as everything is governed by karma, the seemingly fortunate and unfortunate). Yet wherever there is a lack of heart energy, there will be little or no attempt by the student to (impersonally) share encouraging energies such as light and love.

The hard-hearted person tends to insulate himself (herself) from any feelings for or identification with anyone so foolish or coarse as to suffer such consequences. And yet the seeming misfortune provides learning opportunities for those who experience it, as well as providing an opportunity for the on-looking spiritual student to demonstrate the heart qualities of compassion and a sense of oneness (not separateness) by offering uplifting energies.

The serious spiritual student must develop the virtues of inclusive love, humility, compassion, goodwill, and oneness. The mind alone cannot achieve

this. The mind can help enable the student to recognize the merit and need of such qualities. But it is heart quality that provides the means of achievement (for the head-centered student). And for a person with a very potent mind, developing an equally large and balancing measure of heart may be a very challenging task to accomplish, as it means the mind must give up some of its power.

But it must be done for greater purposes as well as for the student's own well-being, for the stronger the mind becomes, the greater is the challenge to master it, and the more devious and subtle the mind becomes in protecting its power and domain.

The student may think he (she) has achieved a great deal of humility or compassion or heart quality because that is what the mind wants him (her) to believe. But it may be an illusion. Eventually circumstances will force him (her) to face the truth and deal honestly with the issue. The student will be forced to realize that he (she) is not a separate "island," but rather is "a piece of the continent, a part of the main." Whatever happens to his neighbor affects him also. He cannot separate and isolate himself.

In commencing the effort to expand the heart nature, love, compassion, and goodwill need to be truly felt, experienced, and realized. The aversion of a spiritual student to expressing any type of emotion (not just the lower, coarser emotions) must be overcome as one gradually learns to awaken and increase the flow of heart energies from the soul. The student needs to look for the good (the God) in all, not for the bad, for what one looks for, one will find.

Recognizing the good and God in all helps break down the artificial and illusionary barriers of separateness, and reinforces the realization of oneness and the rapport with all life. The higher emotions need to be expressed with loving detachment, heart-centered impersonality, and mature sympathy and empathy. This enables one to help another while maintaining poise, higher understanding, and alignment with one's higher self (the soul), while avoiding becoming emotionally upset, and inappropriately entangled and distracted. Only a person who is stable, strong, and well-balanced can effectively aid another.

In any serious effort to heal or assist another person (or group), there first must be compassion (and mature, unselfish love) to be of real service. Love provides the rapport and interconnectedness, because God, the Solar Logos of this solar system and the essence of oneness, is Love and Wisdom (an expression of Second Ray energy). Expressing love helps the spiritual student reflect the God within, while establishing the link with another person (or group) through which healing and encouraging energies can flow. As the student moves forward upon the spiritual path, service to humanity (and the lower kingdoms) becomes an increasingly significant responsibility (dharma), and the nature of a student's heart quality continues to be an expanding aspect of the service requirement.

Emotional Separativeness

Emotional separativeness is in some ways more potent than its intellectual counterpart, because the idea is intensified and propagated through emotionalization. Religiously inspired strife and warfare (imposition of dogma, holy wars, inquisitions) for example, are a matter of separativeness along so-called mystical lines.

It is the materialism of each of the lower bodies and the inherent nature of the ego (self-centeredness) that produces or sustains the illusion (separateness). Wherever that selfishness or self-centeredness is emotionalized, the problem is compounded by the inherent intensification and glamorization (unconscious self-justification) conveyed by the emotions. All three of the even-numbered rays in the human context involve some degree of emotional excess to be overcome through refinement (and mental balance). Wherever there are strong feelings, however noble those feelings may be, there is separateness and separativeness, by virtue of the differences engendered. The whole emotional realm is a matter of attraction and repulsion, of harmony through conflict, of independence in every selfish emotion.

Balance

Yet, none of the seven rays, in and of itself, is any more or less separative than any other. Separativeness occurs throughout the rays wherever there is coarseness and a lack of refinement on some level. Each has a considerable separative tendency in its materialistic and personal side, yet each also has a

considerable (albeit masked) tendency toward unification and realization (synthesis). To succeed in overcoming separateness, one must “understand” as well as “feel” a sense of unity in diversity.

Ultimately for the serious spiritual student, there must be the development and proper balance of both the heart and the head, for the contributions, qualities, and development of both centers are needed to appropriately tread the spiritual path. Where one or the other quality is lacking or in considerable lesser proportion than the other, the imbalance can become a basic limitation to advancement upon the path. The spiritual student, as he endeavors to become (be) the higher self (the soul), must develop considerable head quality to overcome ignorance leading to enlightenment, but it is heart quality in its higher sense which ultimately overcomes separateness, leading to unity with God. In the unfolded lotus heart of the soul, there can be no divisions, no separateness, no selfishness, only love, compassion, and the quiet and refined joy of oneness with all life.



Devas and Judgment

One of the lessons that can be learned through observing and apprehending the devas concerns judgment. Devas are a parallel evolution to humanity and complement humanity in a number of ways. They do not have much in the way of "human" characteristics, and so do not express the ordinary "human" limitations. In many ways devas are noble creatures, to be admired and appreciated. In no ways are devas ignoble. Because of their nature, devas are "closer" to God in consciousness, but are not inherently creative beings. They are inherently nurturing, healing creatures.

The human being has a brain and a mind and is a thinking creature. This leads, through the course of aeons of development, to the exercising of judgment and the illusions of individuality and separateness. But head-centered people, who rely on the mind and the intellect and their rational, hopefully reasonable, faculties, do not necessarily or generally have much in the way of wisdom. Thus the "human" perspective emphasizes individuality and separateness, one from another. As one continues to develop, one must necessarily broaden and deepen and assimilate experience into knowledge, knowledge into understanding, and understanding into wisdom. In the process the mind is tempered and the heart is allowed to unfold. In the process human beings begin to embrace more of the deva qualities.

Angels or devas are markedly different in character and temperament and expression (consciousness) than ordinary humanity. Devas are naturally heart-centered. They are naturally nurturing and serving creatures. They help, they heal, they "think" nothing of themselves (or of "others" (indeed they have no sense of others)). Of course they cannot "think" at all, yet they are quite intelligent and perceptive, just intelligent and perceptive in ways markedly different from that of human intelligence and perceptiveness. They are not inferior to humanity, indeed they are "superior" to humanity in a number of ways, yet they do not have "consciousness" of superiority, no consciousness of separateness.

In observing the devas one realizes that the absence of “mind” in the human sense means they are not inhibited or limited by the separateness or judging nature that “mind” implies at the human level. Devas do not judge who to help or who to heal; they simply help and heal wherever and whenever and however they are able to. They are naturally drawn to whomever needs their assistance, regardless of the circumstances that most human beings would “consider” before offering assistance. The devas do not care whether a person deserves to suffer or not, they simply help and heal without judgment. They feel the suffering and respond with light and love. They sense the need and move to fill the need. Of course there are many types of devas and each type has a role to play, but all are helpful, healing creatures, by nature. Some work with humanity, others work with mineral, plant, and animal lives. But all serve without judging, without discrimination. They may sense the karmic patterns but they are not inhibited thereby.

But not everyone can respond to the deva energies. While suffering is evoked through karma and while devas naturally respond to those who suffer, if the karma is preclusive, i.e., the person is not receptive, then the deva presence will not be beneficial. But that does not prevent the deva from being there, from offering healing energy. And therein lies a real lesson for humanity. To transcend selfishness and self-centeredness, to transcend egoism and separateness, to move beyond judgment and live from the heart.

† Commentary No. 1388

Separateness

The principal cause of separateness is the grand illusion of separateness, (the illusion of material reality) which tends to dominate most lives and consciousness on earth. People appear to be separate one from another. The personality appears to be real. The material world appears to be real. These perceptions encourage people and nations to act more or less independently, in their own perceived self-interest.

But the material world is not real. It does not endure. It is not as it appears to be. At the end of a cycle of manifestation, it dissolves. The personality is

merely an instrument. It does not endure. At the end of an incarnation, it dissolves. What endures, what continues from death is the higher (non-personality) consciousness. The conscience. Whatever has been assimilated into conscience. But even during manifestation (incarnation) what is real is the higher consciousness that lives through all. The world, the personality, are merely facades, shadows of reality. The one life lives through all lives, simultaneously and wholly. Distinctions within that one life are necessarily artificial (and may be convenient). It is conveniently merely an artifact of (the delusion of) matter that people perceive themselves as separate and more or less independent.

What is real is energy. What endures is higher consciousness. As the ordinary (lower) consciousness is developed, there is a growing appreciation for the connectedness of all lives, but this appreciation tends to be primarily on an intellectual level or rational basis. As the student becomes more responsive to higher consciousness, there is a growing feeling of connectedness, of relatedness. But it is only when one actually achieves union with the higher consciousness that one actually transcends the sense of separateness. And yet behavior based on rational appreciation for connectedness is better than behavior based entirely on one's (largely unconscious) sense of separateness (self-interest). And behavior based on real understanding is better than that based on intellectual understanding. But best is behavior that comes from living from the heart, where there is no separation, no separateness, no separateness.

In the meantime the sense of separateness tends to condition all of experience and all relationships with people in the world. The sense of separateness is derived from matter. Consciousness is embedded in matter. The unconscious identification of consciousness with matter is a powerful conditioning force. Matter cannot "see" beyond itself. Consciousness that is absorbed in matter cannot "see" much beyond its own near field. And when "others" are perceived they are perceived (superficially) in relation to oneself (in relation to how one unconsciously perceives oneself, i.e., as a separate somewhat-to-substantially self-serving entity).

With some experience and insight, people tend to see things in a broader context, tend to see how people affect one another, tend to see relationships

between people, between people and events, between (superficial) causes and (superficial) effects. As that context continues to broaden, more and more of life in the lower worlds is placed into some higher, metaphysical framework. And as that framework becomes more metaphysical and less physical, then real understanding is possible. As the ego is (progressively) transcended, the underlying reality is progressively revealed. Without the barrier of ego the delusion of matter no longer prevails. And relationships become progressively more harmonious and enlightened.



Section 4.63



Inclusiveness

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

One Humanity

Attributed to A.K.

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

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

1. Level of Psychological Organization

Multiplicity and internal diversity of the individual and humanity. While the individual psyche is essentially whole and undivided, in practice, individuals tend to identify with partial aspects of their psyche, shifting from one partial self to another, while believing themselves to be whole. Psychological wholeness and integration of personality for many represents a goal rather than a fact. This goal is reached with conscious effort only after experiencing internal conflict and "war" between competing partial selves or sub-personalities, the alleviation of internal conflict being the goal of most psychotherapies.

Sub-personalities, complexes, partial selves, or "voices" constituting the individual's internal diversity and multiplicity with its competing desires, thoughts, and often conflicting "voices" or sub-personalities, have been described by many different schools of thought and find an analogue in humanity's present organization into nation-states, with their conflicting and

competing national interests, desires, policies, and vying national “voices.” [Many nation-states in turn are fragmented and divided into conflicting and competing “voices” but this represents another level of organization of humanity].

At the present stage, both the individual’s “voices” or sub-personalities and humanity’s nation-states are clustered in several ways. The broadest clustering of the individual’s personality into sub-personalities is two-fold: into a central or core cluster containing the most developed “voices” of the individual and defining his or her sense of identity, and a usually much larger cluster of less developed sub-personalities or “voices” which are suppressed and less readily recognized and accepted as determining one’s sense of identity. This relatively less developed and less conscious cluster of “voices” is nevertheless exerting its influence on the developmental direction of the more conscious and developed aspects (ego) of the personality through its very neediness.

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

2. Level of Organization

Beyond and yet including diversity of individual and humanity there is an impartial observer and harmonizing center. With increasing maturity, awareness, and personality integration, the individual’s personal self or “I” emerges and in time functions as the fulcrum point and harmonizing center around which the many “voices” or sub-personalities, first reluctantly but eventually willingly integrate, leading to a more effective and satisfactory

functioning of the individual's personality. The personal self or "I" represents a very different level of organization than the organization of the personality into sub-personalities, but appears to be a potential for all humans. This is a goal reached by few, with the majority of humans living their lives from the ever-shifting and often conflicting position of sub-personality identifications. In the early stages at least, the "I" or personal self is only remembered and resorted to in crisis, and is in fact often initially experienced in the midst of a crisis.

This finds its analogue in the United Nations system and its precursor the League of Nations, the evolving and vacillating functions of impartiality, observer, and harmonizing center parallel the analogous process of the individual. A process which for individuals unfolds over years or even a lifetime may for humanity as a whole evolve over the course of many decades and indeed centuries.

3. The Unconscious or Unknown Mind

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

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

Thus, as the individual human being is subject to unconscious processes, so humanity, to follow this analogue, is subject to unconscious processes, with a

racial or species unconsciousness correspondingly holding any (unconsciously perceived) historical wounds, errors, grievances, and unresolved conflicts (nationalism, racism, separatism, etc.) of humanity's collective past.

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



Inclusiveness

Much has been said and written concerning the essential unity of all life and all things, and the overshadowing oneness of God. Knowing or believing in such unity may be sufficient for the aspirant, but the disciple is expected to embody that unity and to apply it constructively in his thinking and feeling. The disciple is even expected to project himself in an inclusive manner, in all situations and circumstances that may be found. The unity of all life within one God is very real and quite obvious to anyone who is functioning on the higher levels of human consciousness. On the lower levels, the underlying unity is not so apparent. It is easy for the human mind (complicated and distracted by existence in a physical-emotional body) to perceive separateness from God and separateness from other humans. It is the lower (concrete) mind that is the seat of human personality and exclusiveness. The higher mind is linked to the real individuality (the soul) which recognizes its own self as an extension of the one life (inclusively), and it is the higher mind that realizes the inherent illusion of separated existence.

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

Though the disciple must live within the masses, he should not (must not) become attached or vulnerable to the glammers and illusions of the masses. Remaining detached, and projecting himself as one with God and humanity, the disciple should feel and think inclusively, yet function simultaneously and constructively as an individual within the sea of humanity. The leaders and spiritual pioneers of the human lifewave are ever en rapport with the masses, identifying themselves with the one life that pervades all. The classification or separation of humanity into distinct individuals and groups of individuals may

be a useful instrument of learning and clarification, as long as it remains academic. In the practical (operational) sense, however, such a separation is usually a serious limitation.

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

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

† Commentary No. 606

Unity

There exists but one God, being simultaneously immanent and transcendent, within which is differentiated all lives and all forms. Every successive (higher) realization in human consciousness broadens and deepens the (inner and outer) sense of unity.

Unity is defined variously as singleness (the state of being one), the state (quality) (condition) of accord (concord), the union resulting from some unification (arrangement) of parts into a whole, and singleness (constancy) of purpose (continuity). The underlying unity of (all) life is all of this and more. The unity of life is a reality that transcends all perspectives to the contrary, differential existence notwithstanding. All lives and all forms exist (merely)

within the context of differential (partial) perspective. From the higher (more real) perspective, no lives or forms exist or function without the underlying unity of life, consciousness, and material existence. As the human consciousness is refined and uplifted the sense of oneness begins to dominate the conscious and unconscious mind and all of the personality is qualified by that realization. The underlying unity exists whether or not it is realized or embraced, but the extent to which it (unity) is realized and embraced is the extent to which the wholeness and relatedness of the human being (and all other lives (forms)) can be properly manifested.

The process of unification (integration) (concordance) is actually a meaningful imitation or reflection of the underlying unity. All things (lives) (forms) are one; yet the act of conscious unification strengthens the qualification of the human being by that underlying reality and brings the human being closer in consciousness to that higher life and improves the rapport with collateral consciousness. The sense of individuality is a false sense, for the individual exists only in the context of lesser reality (the illusion of separateness); in the higher reality, the individual is merely a differential extension (expression) of the one. The manifold is one. As the one in many achieves self-realization, the many is realized as one. The one can only be achieved (realized) as separative aspects are overcome or transformed (as the individual is refined, integrated, and aligned with higher consciousness) (as the ego is dissolved). Thus true unity does not result from unification. True unity is the precursor of differential existence; unification is a consequential process of realization of unity.

The one (individual) who is truly at peace has achieved conscious concordance (and continuity of consciousness beyond the one (self) to the one (all)). That continuity exists in all dimensions (as dimensionality is integrated (in perspective), the one is revealed). The five principal (obvious) dimensions are macroscopic or macrocosmic, collateral, microscopic, temporal, and spectral. No matter the extent of macroscopic or microscopic embrace, all is realized to be an integrated, wholly interdependent whole. No matter the extent of temporal or spectral embrace, the same is true. God (the one) does not exist here or there, then or now, but here and there (and everywhere), then and now (and every-when), simultaneously. One must become unattached to all partial perspectives in order to be free to realize (the) truth.

The collateral perspective (dimension) is (with the temporal dimension) the more difficult for the mind to embrace, but with perseverance the mind can let go of itself and simultaneously project (broaden) itself to embrace all collateral lives and forms, realizing that all such collateral energies are equally expressive of the one, and that the one lives through all.



Section 4.64



Human Relationship

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

Human Relationship

Human relationship includes the personality domain and the soul domain. At the personality level, human relationship begins at conception and relates the human being to his or her parents and immediate family and continues through all of the various life circumstances, through family, community, employment, etc. At this level, human relationship encompasses in varying degrees everyone who a person comes in contact with, but with emphasis on those with whom there are karmic or dharmic bonds. And in the broader sense there is relationship with the race as a whole.

Consideration of human relationship at the personality level includes the way people relate to each other, through the head or the heart, with sincere intent, or through ego, etc. Egoistic people tend to be more competitive and only superficially collaborative, being inherently separative. Non-egoistic people tend to be more collaborative and cooperative, being inherently non-separative. Egoistic people tend to look out for themselves at the expense of others (or superficially noble), while non-egoistic people tend to look out for others and live through the reality of goodwill rather than the facade of goodwill. Most people are asleep and relate superficially, mechanically. Others are partially awake and relate more intelligently, more meaningfully. Most people think of themselves as separate people, even if there is intellectual appreciation of unity, while some actually embrace and feel the unity of consciousness and transcend the sense of individuality, of separateness, and become part of everyone (and everyone becomes part of them).

One of the most important factors in human relationship is the extent to which a genuine rapport can be established between people. This depends a great deal on the relative consciousness, i.e., on the level at which the relationship is based. And it depends a great deal on the relative quality of the consciousness, i.e., through character, temperament, and values. There is a matter of being complementary and also a matter of being supplementary. Most relationships are superficial, even marriages and professional partnerships. But as the consciousness grows and deepens, the spiritual student becomes less and less satisfied with superficial relationship, and seeks more depth in relationship.

There is companionship. There is loneliness. There is friendship. There is otherworldliness. There is relationship in the sense of romantic relationship. There is relationship in the sense of inner connections. And there is partnership, both in the worldly sense and in the deeper sense of committed (romantic) relationship. And there is a matter of bonding, of going beyond the superficial rapport to something much more personally and spiritually meaningful. This requires a considerable sense and expression of gentleness, kindness, openness, of honesty and considerateness and faithfulness. And, ultimately, it requires a deeper, spiritual context (service and soul relationship).

At the soul level, human relationship encompasses the soul group, i.e., that particular group of souls to which a soul is intimately connected, as a flame is part of the fire. These relationships, of souls within a soul group, tend to dominate at the personality level only when the personality is well established on the spiritual path and thereby able to respond to the inner relationship. People tend to be attracted to one another, either due to karmic relationship at the personality level, or to dharmic relationship at the soul level. Thus the more meaningful relationships are either karmic or dharmic.

† Commentary No. 1223

Empathy and Sympathy

Empathy is defined in two ways, namely “(1) the imaginative projection of a subjective state into an object so that the object appears to be infused with it and (2) the capacity for participating in another’s feelings or ideas.” In more metaphysical terms there are (at least) three degrees of empathy, namely (a) imagining how someone feels, (b) feeling what someone actually feels, passively or involuntarily, and (c) feeling what someone actually feels, non-passively but without losing one’s own perspective. The first is head-centered and necessarily superficial (and not generally or necessarily real); the second is real, empathy with entanglement; and the third is more real, empathy with non-entanglement.

Head-centered (superficial) empathy is not real. It is simply what a person thinks or imagines how another person feels based upon some observation,

conversation, and/or (limited) understanding. A head-centered person doesn't really feel anything, but imagines that he or she does. In the case of empathy with entanglement, there is generally an emotional polarization and passive (involuntary) capacity for empathy. It is real, but it is distorted by one's own feelings, associatively or otherwise. In the case of empathy without entanglement, there is generally heart-centeredness and mental-polarization, and what such a person feels is both real and (not significantly) distorted by his or her own feelings. Such empathy is much more than simply being aware of another's feelings. It is an actual participation and realization.

Sympathy is somewhat different from empathy, and is defined (simultaneously) in a number of ways, as "(1) an affinity, association, or relationship between persons or things wherein whatever affects one similarly affects the other, i.e., mutual or parallel susceptibility, (2) inclination to think or feel alike, i.e., emotional or intellectual accord, (3) the act or capacity of entering into or sharing the feelings or interests of another, and (4) the correlation existing between bodies capable of communicating their vibrational energy to one another through some medium."

In more metaphysical terms, there is (a) superficial sympathy, where through observation or communication there is like or similar thinking or feeling, (b) real but unidirectional sympathy, i.e., where one person is affected (directly or indirectly) by the other's thoughts and/or feelings (but where the other is not), and (c) more real (genuine) sympathy in which two or more people are linked energetically and collectively, i.e., etherically, astrally (emotionally), and/or mentally (intellectually), such that there is both a sharing of energy and necessarily sympathetic response.

Empathetic relationship is more a matter of participating in another's energy field, while sympathetic relationship is more a matter of resonance. The spiritual student who is reasonably developed along heart-centered lines is naturally both empathetic and sympathetic, empathetic in relationship to everyone according to (uncontrived realization of) need, and sympathetic in relationship to whomever one is properly (psychically) associated with. While a head-centered person (occultist) might think of empathy and sympathy in separative (intellectual) terms (e.g., in terms of vulnerability and weakness), a heart-centered person is more likely to feel empathy and sympathy in terms of

inclusiveness and genuine relationship. While a head-centered person tends to separate himself (herself) by virtue of judging, thinking, etc., a heart-centered person tends to embrace others psychically and inclusively, without judging, without imposing, through real empathy.

† Commentary No. 1224

Empathy

The passive empath, like any passive (untrained) psychic, tends to be involuntarily drawn into relationship with another's emotional field (aura), feeling what the other person feels, but not necessarily or generally understanding the process or the context.

The trained (active) empath, on the other hand, is not passive but remains quite poised energetically (etherically, astrally (emotionally), and mentally), but nonetheless feeling through the relationship. The trained empath is stable and has complete control of his (her) faculties. The empath-in-training is generally mentally-polarized with growing heart-centeredness, and proceeds with training and consequential development by exercising self-control, i.e., whether or not to engage empathetically and the extent to which he (she) is engaged empathetically. In this way the person is able to not become entangled in the senses, but to act sensibly-yet-responsively. However, the properly and fully trained empath does not exercise any (direct) control. The proper empath is able to function intuitively and naturally, without thinking and without exercising any conscious discretion. The proper empath naturally engages empathetically wherever there is need, and whether or not there is conscious realization of that need.

The properly trained empath is substantially qualified, i.e., tempered at the personality level and able to function empathetically without personal motive and without having any expectations. The proper empath engages people empathetically as a means of service (healing), taking care not to impose any energy or force, but remaining responsive, providing and sharing (healing) energy through the empathetic relationship, impersonally, to whatever extent the client is responsive. In a sense, it is a sharing of spiritual strength, an encouragement at the heart level, in a way that the client can respond to

sensibly (consciously or otherwise). It is not a matter of taking on someone's karma, but a matter of participation in that karma. It is not (properly) a matter of personal relationship or entanglement, but a matter of heart-centered (yet impersonal) relationship and non-entanglement. It is a matter of sharing through love, unconditionally.

The most effective empaths would seem to be those who become head-centered and mentally-polarized, and then allow the heart to unfold. Provided they are able to temper the head-centered nature, such empaths tend to convey (evoke) considerable strength and poise, even while under apparent duress. The keys are mental polarization and heart-centeredness. Being emotionally-polarized effectively precludes the needed training. Being or remaining head-centered, likewise. The head-centered approach (to empathy) fails necessarily, because head-centeredness is a barrier, thinking is a barrier, judging is a barrier, any sense of superiority or ego is a barrier. Proper empathetic relationship can only occur where the trained empath is actually participating in the energy field of the client, where the empath is actually embracing the inner connection, the divinity that is the same within all lives, rather than differences, where the distinction between empath and client is exceedingly subtle.

Proper empathy is an inherently second ray expression, based upon (in) love-wisdom and its derivative (compassion) (and in semi-conscious collaboration with the deva kingdom). The proper empath is drawn naturally into the empathetic field, intuitively but not passively (yet not actively), through the open heart center and the magnetic expression of that heart.

Sympathy

Sympathetic extent depends on actual participation and the actual sharing of energy. Head-centered sympathy is at best superficial, based on judgment rather than feeling. In heart-centered sympathy there is an actual exchange of energy, a rapport on some level of consciousness.

There are a number of dimensions or aspects to sympathy, including feeling, friendship (respect and appreciation), love, and understanding. Real sympathy requires all of these dimensions or aspects. Without feeling there is no capacity for sympathy. Without friendship there is no real relationship (and friendship in the broader sense is all-inclusive as is relationship). Without love there is no real understanding. Without understanding there is no real sympathy. In short, sympathy is a heart-centered relationship, and, properly, necessarily mutual. False (superficial) sympathy is a head-centered relationship, and may involve pity or feeling sorry for someone (which is necessarily judging and separative), whereas real sympathy is based on inclusiveness.

The real (metaphysical) distinction between empathy and sympathy is that empathy is one-dimensional and sympathy is two-dimensional (mutual). The trained sympathist is first a trained empath. The proper spiritual student never imposes, therefore sympathy must rely on responsiveness and cannot be forced. Where there is a sympathetic basis, sympathetic relationship can be evoked, gently, without imposing, on some level. The esoteric student works meditatively and subjectively, at the level of the soul, where all lives experience sympathetic relationship. Then as the student makes contact at the personality level it is a matter of extent of responsiveness. Even where a person is self-absorbed (personality-centered) (egoistic) and therefore unresponsive to the soul (energy) (quality) there remains an inner, deeper, sympathetic relationship. But where a person is responsive at the personality level, there is an exchange of (subtle) energy at that level as well.

There are no inherent barriers to the properly trained empath, for the properly trained empath can participate without imposing and without requiring responsiveness, but there are many potential barriers to sympathetic

relationship. All (barriers) are a matter of ego (personality-centeredness) and unresponsiveness. Unqualified (unrefined) emotional polarization is a barrier that breeds separateness through defensiveness and reactivity. Head-centeredness is a barrier that separates through judgment. Any form of self-centeredness (selfishness, self-absorption) is a barrier that effectively separates one from another. And any form of attachment, likewise (e.g., having opinions, being materialistic).

Sympathy begins with an affinity or similarity in energy (consciousness) (vibration) at some level, based on commonality (e.g., ray nature, quality, culture, etc.), but deepens through actual rapport (which brings complementary aspects). In a sense, sympathy (affinity) (sympathetic relationship) is a basis for rapport. Sympathetic relationship, eventually broadened to all of life, is an essential stepping-stone to higher consciousness, because all lives exist in rapport at the soul level, and the real goal in consciousness at the human level is to be able to reach that soul level in conscious awareness. It is only as a person (spiritual student) can begin to embrace (evoke) the quality of the soul at the personality level that the path is actually engaged. Thus the spiritual student eventually becomes a trained empath, and the properly trained empath eventually becomes an effective sympath.



Section 4.641



Aspects of Human Relationship

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

Competition

Competition is a somewhat separative but natural (even intentional) response to the evolutionary urge present within all lives and forms. That response may be exaggerated or distorted by the personality, but it does have some basis in the overall plan for diversification and epigenesis. Depending on the context (perspective) (circumstances) and intention (motives) (and spirit), competition may or may not be appropriate, and competition may or may not be constructive and useful. The real object of competition is to produce new or improved opportunities for experience and progression; it is deeply rooted in the need for (overall) development, and primarily in the group context.

In this intended sense, competition may actually contribute to the good (progress) of the lifewave, as individuals and groups contribute their share of experience to the greater life. However, competition may be simultaneously productive (in some sense) and destructive (in other ways). Care should be taken to assess the impact of competition, and what is even more significant (in the destructive or separative sense), the impact of the spirit of competition.

If competition (diversification) (parallel development or experience) is overshadowed by a conscious realization of true purpose, then no spirit of competition can exist. Rather, a spirit of cooperation will pervade all efforts and parallel or mutual experience. Is not cooperation merely the highest form of competition (or more precisely, are not cooperation and competition merely two forms of mutual or interactive development?)? The (destructive) spirit of competition is simply the result of attachment and personality (separative) involvement. The spiritual student is urged to moderate and actually eliminate any sense of competition, for the spirit of competition is also associated with a (temporary) stage of experience, and one which has no real (significant) usefulness in the spiritual context. The spiritually-minded individual has no spirit of competition, for such a spirit only strengthens the personality-centeredness and the separativeness of objective (personality) existence.

One of the outstanding characteristics of the disciple is inherent in the refusal to compete (which implies the refusal to consider as separate from or superior to

any other person). There should be no rivalry among spiritual students of all faiths, nor should there be any rivalry or sense of competition among the various religious or metaphysical (or philosophical) groups. When the student (and the group) approaches the reality (unity) of the self, it is realized that no advantage one to another can possibly exist. It is realized too, that the struggle for survival is, at best, an experimental scheme to develop certain characteristics for all to (later) benefit.

The ways of the world may be well and proper for those who are passing through that stage (and who are absorbed in the mundane world) (and who are even so contributing somehow to the greater life), but the spiritual student must refrain from much of the worldly atmosphere in order to be properly established as a link between the lesser and greater domains. The world of individuality (in the personal sense) and concomitant involvement in processes of competition (and the fulfillment of desire in its many mundane forms) must ultimately yield to a world in which a growing sense of cooperation and interrelatedness (for the good of all) shall predominate. As the individual ceases striving for personal ends, and begins to strive purely for the good of humanity (or for the planetary life (balance)), then a new stage is entered in which it is possible for the individual to actually consciously participate (cooperate) in the greater life. And ultimately, even striving must cease, as being is realized.

† Commentary No. 178

Cooperation

The chief value of cooperation lies in the ability of a group to accomplish what members cannot do individually. A group effort may succeed in some task where individuals fail, or a group effort may simply be more effective or more efficient than individual efforts. Cooperation may exist (or be cultivated) between individuals, between groups, between groups and individuals, and between individuals or groups and laws (concepts). Cooperation is itself a constructive effort, the goal of which is some sort of mutual or universal benefit.

The motives and goals of cooperation may be selfish or unselfish, concrete and tangible, or abstract and timeless (removed from immediate experience). The

gains of cooperation may be mundane or spiritual, personal or impersonal, individual or collective, limited (to the members and participants) or relatively unlimited. But even in the less spiritually meaningful forms of cooperation are lessons to be learned. And in the more spiritually meaningful forms of cooperation are tasks performed for the greater group (humanity) (life) with concomitant lessons for all concerned. In a sense, all cooperative efforts are preliminaries to group consciousness and the reality (unity) of life. Through constructive and cooperative efforts people may learn to get along with each other. There are many subtle benefits and products of cooperative endeavors, beyond that which is readily apparent.

One of the key values of cooperation is the cultivation of self-discipline (which implies subordination of the members to the group effort or goal). In this way, cooperation may be a stepping stone toward the transformation of self-centeredness to universal values and principles. The spiritual student is encouraged to cultivate a discerning but cooperative disposition. An attitude of helpfulness goes hand in hand with qualities such as kindness, compassion, and goodwill. A sense or spirit of sincere cooperation may go a long way toward the transformation of separateness and exclusiveness into group consciousness and the inclusiveness of life itself. But a commitment to cooperation does not require or imply a commitment to any particular worthwhile cooperative effort. Discernment is still required for the spiritual student to recognize the more appropriate course of action and disposition.

Cooperation is an intrinsic part of the evolutionary plan for all lives and kingdoms. A bond of cooperation exists between each of the various kingdoms, whether realized consciously or not. Man contributes directly to the evolution of the elemental lives which constitute the forms in the external world. Likewise bonds exist between the human kingdom and the other subhuman kingdoms (mineral, plant, and animal). Bonds also exist between humanity and the angelic kingdom (the multidimensional world of deva lives). In various ways do all of the kingdoms of nature cooperate with each other as an integral part of the divine evolutionary plan. Cooperation is a major keyword and seed thought for evolution. Karma and cooperation are linked together in a most interesting fashion, as the unity and interrelatedness of all life and consciousness (and form) is demonstrated throughout the karmic (evolutionary) arena.

One of the greatest of bonds for the spiritual student is the dharma of cooperation with the evolutionary laws (principles) (concepts) and higher lives (as they are understood). The spiritual student is expected to live according to the highest principles and standards that he can realize and accept. And in so living is the cooperation of the aspirant with evolutionary intent assured. The commitment of the student to the spiritual path is a major undertaking, and one which incorporates wisdom and cooperation on a grand scale.

† Commentary No. 357

Rapport

Rapport is defined as a relation marked by harmony, conformity, mutual accord, and affinity. Rapport can be perceived in many ways, according to level of consciousness, extent, depth, etc. On the personality level, a simple (superficial) rapport exists where two or more personalities have some common thread or relationship which results in mutual understanding or conformity along certain lines (i.e., specific areas of knowledge or activity). This rapport may be essentially physical, emotional, or mental, or some combination. A deeper rapport exists where two personalities have a broader basis for mutual understanding, where there is a complementary relationship as well as a broad commonality. A rapport on personality levels, albeit substantial, does not necessarily (or even generally) indicate a rapport on higher (soul) levels.

A rapport between souls may exist according to the same general principles as a rapport between personalities, except that the harmony, conformity, accord, and understanding are much more refined and subjective, rather than objective. All souls experience some degree of rapport with other souls, due to the basis (intrinsic consciousness) common to all souls, but a greater (deeper) (closer) rapport exists where the character, maturity, and quality of (soul) consciousness is similar. A rapport between souls does not necessarily (or even generally) indicate a rapport on lower (personality) levels, for personalities are not necessarily (and are not generally) in rapport with their respective souls. But where a rapport does exist between souls, and between the individual

personalities and their souls, then a rapport will normally exist also between the personalities, to the extent that the personalities remain qualified.

Of considerable importance is the attainment and maintenance of the rapport (alignment) of souls and personality, that the greater rapport (energy) of the soul may be manifested through the responsive personality. One of the more significant achievements of elevated and qualified human consciousness is the realization (actual achievement) of a deep rapport with the entire spectrum of life (and consciousness and matter). Such a rapport is based upon a realization of (and conscious participation in) the underlying basis (intrinsic commonality or unity) of all life. The esoteric student learns to draw upon that intrinsic unity in establishing a rapport with life at any level, whether it be mineral, plant, animal, human, or otherwise. With such a rapport comes an understanding of how all things (regardless of level of consciousness) are essentially equal.

Such a rapport can only exist where all of the participants are responsive to the common energy (quality). Rapport (on some meaningful level) with subhuman and superhuman life-forms is generally easier to achieve than with human personalities, for rapport with human personalities is normally precluded by the illusion (arrogance) of independence, while greater (and lesser) lives are less distracted along these lines. But where the independent (and self-centered) nature of the personality is overcome, where the higher qualities are embraced and properly incorporated in consciousness, then the individual can begin to achieve a meaningful rapport with other lives.

The great beauty (joy) of an esoteric group (of souls) (on soul levels) is the complete rapport that exists between all of the participants (members) and the group, and between the group and all other lives on that level (subhuman, human, and superhuman). On lower levels, that rapport (inherent understanding) can be reflected in the participant personalities to the extent that they embrace the character and quality of the esoteric group (and the more general character and quality of the spiritual path).

People and Perception

People tend to perceive each other in various ways, largely according to their conditioning and expectations. There are people as they are. There are people as they appear to be. And there are people as they are imagined to be. If one fails to realize which of these three means are being utilized, then perception becomes rather more complicated and likewise the consequences and implications.

When people meet there is a tendency to perceive each other according to the facades that are faced, consciously or otherwise, deliberately or otherwise. Similarly and simultaneously, when people meet there is a tendency to perceive each other according to superficial impressions (e.g., physical appearance, body language, credentials), according to stereotypes that are generally unconsciously embraced. This is perceiving people as they appear to be rather than as they are. If the existence of the likely or potential difference between appearance and reality is recognized, then there is a possibility of learning the truth of someone. Otherwise one's perception is compounded and confused, as inferences are made (usually unconsciously) based upon appearances rather than truth.

The worst case is a matter of unconsciously perceiving someone wrongly (superficially), based on conditioning, appearances, etc. The next-to-worst case is a matter of making judgments about someone, likewise wrongly and superficially (as all judgments are in some sense both wrong (limited) and superficial). Far better to not judge, but to remain non-judgingly observant, to learn more of someone and to simply appreciate whatever there is to be appreciated. In remaining open to the truth, without judging, without forming opinions, without making inferences or assumptions, without drawing conclusions, then is there a real possibility of apprehending the truth. As a general rule, one should accept people as they seem to be, and as one learns more then people can be accepted more so as they are. But one should not assume that a person is as he or she appears to be, even if that person truly believes that his or her appearance is genuine. For in most instances it is simply not so.

Another complication arises from the absence of knowledge or understanding about someone. People have the tendency not only to stereotype but to actually (largely unconsciously) imagine what someone is like, filling in the gaps with however one would like to perceive them to be (much like many people “project” how they would like people to see them, even if it is not consistent with how they really are (and in some instances not even consistent with how they perceive themselves to be)). The problem is that as one gains experience with someone, the new information that is inconsistent with the imagined person tends to be ignored or discounted, instead of being assimilated and realized and accepted. It is therefore important that the student simply be aware of the role of imagination, and being honest about it, then being able to adapt to the reality of someone as it is apprehended.

There is also a halo effect (and similarly an anti-halo effect), where one who is viewed favorably (unfavorably) continues to be viewed favorably (unfavorably) regardless of evidence to the contrary. In other words people tend to perceive people as they want to perceive them (if not as they want to be perceived), rather than even as they appear to be, and rarely as they are. In this whole process (people and perception), it is not how a person is imagined to be that matters, nor how they appear to be, nor even how they are. What matters is awareness, and how honest the perceiver is about all of this.

† Commentary No. 1368

Helpfulness

Helpfulness is an attitude and natural demeanor of being able, willing, even wanting, to be helpful to others, of rendering aid or assistance or supplying whatever is needed given whatever the circumstances may be, and of allowing others to be helpful.

Helpfulness tends to be a matter of one’s nature, a predisposition to be helpful to one’s friends and family, to one’s neighbors and colleagues. Genuine helpfulness is not contrived, nor is it in any way the consequence of some self-serving enterprise. Being helpful is not about the (perceived) strength of the helper and the (perceived) weakness of the one being helped. It is not about one

being able to help and another needing help. It is, properly, a matter of people helping each other, unabashedly, without any sense of measure or judgment or quid pro quo. It is, properly, a function of family or community or humanity, of being able to help and of being able to be helped, of helping and being helped.

But some (most) people are relatively self-absorbed, and are not predisposed to be helpful in any unqualified way. Some people look after themselves without any real consideration for others. Some people look after their family, without any real consideration for those who are not family members. Some people look after their friends as well, without any real consideration for those who are not family or friends. And some are helpful only to the extent that it seems to serve their own (conscious or unconscious) purposes. But spiritual students tend to be (or need to be) helpful in unconditioned ways, without regard to the status or familiarity of those who are helped. As one grows spiritually, one tends to embrace helpfulness or neighborliness in the broader, unqualified and unconditional sense.

But while some embrace helpfulness in the broader sense, they remain unable to be helped by others. Genuine helpfulness works both ways. In order to be truly able to help others, one must be able to be helped. What often stands in the way is ego or pride (a product of ego). But true helpfulness is also graciousness, in helping others without condition and without need of compensation or recognition, without calling attention to oneself, and being able to be helped by others, just as graciously. Thus helpfulness properly transcends individuality (ego) (pride) ((specious) perception of strength and weakness) and is a matter of (higher) collective consciousness. It is about transcending the self-serving lower nature, of transcending the illusion that we are isolated one from another and that karma is personal. To the contrary, karma is properly collective and there is no (substantive) measure or balance between (individual or collective) peoples. The balance has to do with collective evolution, and while (individual) people contribute to that balance (evolution in consciousness), it is the collective that matters. And so any consideration for offering help without being able to be helped is simply a matter of ego.

There is never a penalty or adverse consequence for helping others, except in the sense of (illusion of) separateness. And likewise there is never a penalty or consequence for allowing others to be helpful to oneself. Helpfulness (in giving

or receiving help) does not create a burden or debt in any (true) sense. Helpfulness is not something that can be (properly) imposed, it is not about (presumably) knowing what someone needs, but rather simply helping others however those others perceive the need, and (naturally, uncontrivedly, cheerfully) consistent with one's ethics and principles.

† Commentary No. 1369

Samaritry

Derived from the parable of the good Samaritan, samaritry is the attitude and natural demeanor of helpfulness at a higher, more noble level than the ordinary. A Samaritan is a native or inhabitant of Samaria, Palestine. But a samaritan is simply one who is ready and generous in helping those in distress, particularly in the sense of helpfulness to strangers and without regard to apparent or potential consequences in one's own life.

The distinction between helpfulness and samaritry is a matter of degree or extent, where samaritry is exceptional (extraordinary) helpfulness, or helpfulness in exceptional (grave) circumstances, generally above and beyond the ordinary, helpfulness in circumstances where most people would not stop to render aid. For most people, helpfulness is limited to the expectations of immediate society, e.g., with regard to family, friends, and community (e.g., based on race or religion or some other dimension of community). The good Samaritan rendered assistance to someone beyond his own ethnic and cultural and social context, beyond the boundaries of his conditioning. And that made it quite very special.

In modern times there have emerged a number of charitable organizations that have embraced this principle of samaritry to some not inconsiderable extent, of rendering emotional support to those in crisis, without judgment, without imposing, in the spirit of true friendship, in which there are no strangers. Some of these, e.g., "Befrienders International" and "the Samaritans" specialize in suicide, i.e., seeking to prevent or discourage suicide through provision of immediate emotional support. Among their principles and practices are (1) availability, (2) listening and befriending, (3) respect for the right of a person to make his or her own decisions, including the decision to end one's life, (4)

confidentiality, within the organization, and (5) non-imposition of personal beliefs or convictions.

Samaritism is in marked contrast with intervention. Intervention tends to be judgmental, imposing, confrontational, and disrespectful. Samaritism is non-judgmental, non-imposing, non-confrontational (supportive), and respectful. In short, intervention is based in the ego, and samaritism comes from the heart. Samaritans do not presume to know what is best for another, but simply offer emotional support in a crisis. This allows a person to work through whatever issues there may be, without having to also deal with the (necessarily selfish or self-centered) demands (impositions) of others. This support from the heart is crucial, as it tends to evoke the heart nature of the person in distress, and thereby facilitates self-healing, while in intervention the "support" comes from the head or ego and tends to evoke the ego and reactivity of the person in distress, which is generally counterproductive.

One of the principal keys to samaritism is the non-judgmental nature or substantial disregard for karmic factors. A person's circumstances are indeed of his or her own making, but knowing that or focusing on that does not help a person to reach the point where the issues can be dealt with or resolved. Moreover, while all circumstances are consequential, they are also collectively so. So the heart has no concern for attribution or blame, but instead simply embraces the quality or emotional energy of the person and his or her circumstances and seeks to restore harmony, relieving whatever pressures there may be so that a person can move forward. The objective is healing in some broader sense, personally and collectively, and samaritism simply encourages healing.

Reciprocity

Reciprocity is defined as the state or quality of being reciprocal, of attitudes, behaviors, feelings, and other expressions shared and felt and demonstrated by both “sides” in a relationship. Reciprocity “implies an equal (or comparable) return or counteraction by each of the two sides toward or against or in relation to the other.” It is an expression of equity or balance in human (individual or collective) relationship.

In the lower sense, reciprocity is contrived or reactive, either through the head-centered nature or through the emotions, and is an expression of one’s sense of fair play (equity) (justice) (balance) (righteousness). In the higher sense, reciprocity is an uncontrivedly natural expression of balance. There is, in this higher sense, a principle of reciprocity, within the broader context of karma (action and consequence) (learning), in which one naturally responds in kind to whatever energy is presented, provided that that energy is also resonant (existent within or consistent with one’s own consciousness). Thus a refined person does not respond in kind to coarse energy, indeed, a refined person responds with refined energy to every circumstance. But in human relationship, one’s ability to respond is often tempered or conditioned by the principle of reciprocity (both in the lower sense and in the higher sense, depending on quality of consciousness).

Oftentimes expectations are inconsistent with this principle of reciprocity. For instance, if one expects others to be open and honest, and one is not being open and honest, then that tends to discourage others from being open and honest. If one is offering help and assistance but unable to accept help and assistance, then that also tends to discourage others from allowing one to be helpful. Much of this occurs subconsciously, and oftentimes it is a matter of incongruity within one’s own consciousness, i.e., conscious or unconscious denial, of not being aware of the truth of something, of believing that one is being open and honest when one is in fact not so, of believing that one is genuinely helpful when in fact one is only superficially or conditionally so.

These incongruities or inconsistencies tend to complicate human relationships. They create barriers where there need to be no barriers. More properly, it is the ego which creates the inconsistencies and the ego which creates and sustains barriers in consciousness. Indeed there may be consistency in some very substantial dimensions, and inconsistencies in other ways that tend to undermine the whole (relationship). In some cases (some) inconsistencies are complementary and helpful, in some cases not so at all. For example there can be great and abiding love between two people all the while there is no real communication or rapport. But once the barriers are removed, gently, there is the possibility of true rapport.

True (genuine, harmonious, meaningful) relationship then is based on gentle, natural, uncontrived reciprocity in consciousness, of there being no substantive barriers to inhibit the flow of complementary (balancing) energy. In the smaller sense this is true for two people. In the larger sense this is true for all peoples, as all peoples are naturally complementary, one with every other. In some sense opposites (complements) are attractive. In another sense similars are attractive. If one is open and honest then one tends to attract (and recognize) people who are open and honest. If one is warm and wonderful, then likewise. One must "be" what one wants in order to succeed, provided that one's karma is not preclusive (which simply means that one is missing some insight). In the final analysis, one is simply open and the universe is responsive.

† Commentary No. 1427

Communicative Rapport

One of the dimensions of human relationship that tends to bring people together is a comfortable non-superficial conversational or communicative rapport. Conversely, one of the dimensions that tends to separate people one from another is the lack of communicative rapport, either from semantics, language, contrasting methods, or conflicting values. This does not mean that two people need to believe in (all) the same things or embrace (all) the same practices, but it does mean that (in order to have conversational rapport) there must be mutual respect and consideration. Harmony is often produced from contrast, and so it is relatively important to see people and differences in

thinking (values) as complementary and contrasting rather than conflicting or separative.

One of the keys to effective communication is the ability and practice of proper and effective listening. Which means allowing the other person to speak without interrupting or otherwise impeding their conversational flow. Which means actually listening (and not merely hearing), actually paying attention to what is said and not either jumping to conclusions or inferences or judging what is said or how it is said in any way. The open mind is not properly a judging mind or a passive mind. It is simply a matter of consideration, of being open to truth (and to the possibility of truth). Interrupting someone is not merely rude and inconsiderate, but it effectively destroys the flow of energy and content, and precludes depth (and discourages any real connection). And one cannot really embrace the energy and content during if one is "thinking" about what one is going to say (indeed, if one is thinking or planning then one is not really listening).

Conversation (communication) implies a conveyance of energy and content. The whole content is more than just the words, more even than what the words mean to someone. The whole content is what the words mean to the speaker, plus the consciousness (energy and qualification) that enfolds and conveys the words, and the source of the ideas being conveyed. If one does not listen properly, if one is not really open to the whole content, if one is already filled (cluttered) with presumptive knowledge and presumptive understanding, then one is both unresponsive to truth and separative with regard to the other person, effectively pushing away both whatever truth there may be and pushing away the other person.

In short, there are tremendous differences between superficial conversation (communication), merely intellectual conversation (communication), and deeper (genuine) conversation (communication). Superficial or passive communication tends to draw people closer together in the sense that both people are asleep and superficial conversation tends to deepen or sustain that sleep (lack of real awareness). Intellectual communication may be either attractive or repulsive depending on the respective affinities, but is generally separative even where the content is agreeable, because intellectual communication implies attachment to

the ideas (relative truth) being conveyed and intellectual communication implies the engagement of ego, which is inherently separative.

Proper communicative rapport results from deeply felt respect and consideration for others and their ideas and from being truly open to the truth, wherever it maybe found and through whomever it may be conveyed. It also means not knowing anything presumptively or being attached to whatever we think we know or understand. True (non-superficial) conversational rapport facilitates growth and deepening and inclusiveness.

† Commentary No. 1428

Gentleness and Speaking

Thinking and feeling are projections of energy, that impact the immediate environment (and people and other lives within that environment) and to some extent the entire planetary aura (likewise). Depending on magnitude (intensity), thoughts and feelings can persist almost indefinitely, attracting similar or comparable energies. Much of the chaos (noise) on mental and astral levels is attributable to all these many and diverse (non-coherent) projections of energy. Non-gentle thoughts and non-gentle feelings are inherently separative and destructive even while persistent. They do not blend or relate harmoniously with others. They contribute to the chaos and they encourage others who resonate at that (relatively coarse) level. They also impede evolution in consciousness.

On the other hand, gentle thoughts and gentle feelings are not separative and do not contribute to chaos. Even substantially contrasting thoughts and feelings, expressed through gentleness, are inherently constructive and harmonious and encourage evolution in consciousness. Non-gentleness is an expression of strength of personality, which is a barrier in consciousness. Embracing gentleness allows the higher self to be expressed through the personality. Spiritual students are therefore encouraged to think and feel gently, to be responsive to higher calling (the soul), to encourage growth in consciousness.

Similarly, speaking is a projection of energy, for good or ill. Like thinking and feeling there is generally a flow of energy associated with speaking. There are words and there is content (meaning) (energy) associated (conveyed) with or through the words. The words are actually a small part of what is conveyed. But if the words are gentle, if the way of speaking is gentle, then the flow of energy is constructive and encouraging. If the words are not gentle, if the manner of speaking is not gentle, then the flow of energy is an expression of strength of personality and not an expression of one's actual spirituality (higher consciousness). Thinking, feeling, and speaking are all expressions of consciousness.

If a person is relatively coarse or if a person has considerable strength of personality, then the thoughts and feelings and speech will be relatively coarse and relatively forceful (imposing energy instead of sharing or offering energy). If a person is truly responsive to the higher self, then there is never any wanting to speak, and when such a person does speak it is necessarily gentle. The words are gentle and the manner of speaking is gentle. It is never contentious. It is never critical or judging. It is never challenging or confrontational. These things (e.g., wanting to speak) are all indications of personality strength.

Interrupting someone who is speaking is an inherently violent act. It is an expression of ego (mind) (personality strength) and is disruptive to the flow of energy (words and content). It is not simply a matter of rudeness or lack of respect or lack of consideration, but an act of (subtle but definite) violence, however intended, and however sincerely it may be perceived. The spiritual student learns to embrace gentleness in all things, in all manners of expression. The spiritual student (properly) embraces patience and graciousness and considerateness. The spiritual student is (properly) more concerned about listening and learning and understanding (and serving) than about speaking. But when the student does speak, he or she should properly speak from the heart, in gentleness.

Section 4.642



Partnership 1

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

Bonding

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

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

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

Conversational Rapport

The first stage in rapport is that of a mutually comfortable, friendly, non-superficial conversational rapport. In the spiritual context, the “non-superficial” dimension is very important. The rapport of two mundane-focused, lower-personality-centered people simply does not really facilitate spiritual

growth. If one is asleep at the lower personality level, i.e., personality-centered, self-centered, mundane-focused, absorbed in "ordinary" life, then growth-in-consciousness is rather gradual because assimilation of experience is impeded by the lower identifications. But the rapport implied in non-superficial conversation is different, for it allows and facilitates awareness and associated assimilation of experience and resulting understanding, leading more directly to conscience and wisdom.

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

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

For two people to have a truly meaningful relationship there needs to be accomplishment in both complementary and supplementary aspects. There needs to be sufficient commonality of character, temperament, and values, "and" there need to be sufficient differences and contrasts such that each person is able to contribute something complementary and equally to the relationship. The commonality facilitates rapport, but the contrast facilitates growth. Both are essential. Yet the commonality in character, temperament, and values, and more notably in "chemistry" is generally the result of prior and considerable effort and mutual experience. Two people who have worked together before, over the course of several lifetimes, are much more likely to be able to work together more effectively in the present. On the other hand, if two people are "working" at the same level, without prior association, then rapport may be a matter of grace.

But "chemistry" from prior experience does not necessarily convey complete compatibility, for there may be unresolved aspects of karma. Wherever rapport

in the present lifetime follows rapport achieved previously, there is a natural ease of progression that requires less relative effort. Of course to sustain any rapport, one must continue to support that rapport. Neglect can easily and readily undermine previous efforts and accomplishments.

Mutual Romantic Interest

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

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

At this second level of rapport there is also no real commitment, but with the establishment of a “dating” relationship there may be a sense of potential commitment. In the context of the spiritual path, i.e., for spiritually-minded people, this second level of rapport (and the next or third level) represents a considerable danger in the sense of personal absorption in the physical, emotional, and/or mental rapport at the expense of spiritual focus. Many “lose” their spiritual perspective at this point, without being aware of the loss, and remain satisfied to be absorbed in the experience. There is nothing wrong with this, as needed lessons may be afforded in this way. But where the spiritual focus is strong, relatively important to both parties, then the rapport on

physical, emotional, and mental levels is complementary to rapport on higher, spiritual, intuitive levels.

Commitment

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

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

This can be "achieved" by the individual spiritual student, who transcends his or her own sense of individualness, but the process is facilitated and/or enhanced through fellowship and spiritual community, provided that social interactions are not too distractive from spiritual focus, i.e., provided one doesn't get absorbed in mundane matters at the expense of losing one's spiritual focus, and the process is facilitated and enhanced through partnership, i.e., through the progressive rapport of two complementary and spiritually-minded people. This merging or blending is really a matter of resonance rather than either person "giving up" anything or either person dominating the relationship. With true rapport, neither person loses anything and both gain through

resonance. With true rapport, there is equality, balance, mutual respect, mutual consideration, etc.

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

Intuitive Rapport

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

When two people really care for each other and spend time together, there is a definite relationship of the two auras. In the proper rapport of a male-female relationship, there is also a natural balancing of the two auras, due in part to the male-female complementary nature. Where a man and a woman are actually committed to each other, i.e., not merely having a sexual encounter, the union generally results in a potentially complete balancing of the respective auras. On the other hand, if a couple do not have a real rapport, i.e., if they are more independent than intelligently related, then there is no real bonding or balancing. There are, of course, other ways of achieving this natural balance, but this would seem to be the most natural.

The Marriage Aura

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

Mutual Self-Realization

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

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

Loneliness

Spiritual students (aspirants) (probationary disciples) tend to be particularly vulnerable to loneliness, at least periodically, during the early stages of the path, where many potent lessons are afforded in the apparent isolation of the individual from the inner encouragement of the higher consciousness (and associated group consciousness). Loneliness is entirely a personality experience (illusion), a personality response (reaction) to particular circumstances and perceptions. And overcoming the sense of loneliness is indeed a particularly meaningful experience (achievement) for the personality, provided the solution is real.

The real (true) solution to loneliness is the full realization in consciousness and full acceptance of the entire, integrated personality, of the inherent unity of all life and the sustaining power of the inner life (the soul) (and the fellowship of the path (God) (life) engendered by meaningful inner experience). The imaginary (unreal) (false) (easy) (self-deceptive) (superficial) (temporary) solution to loneliness is the creation and maintenance of facade, which is never really satisfying, and which only further complicates the personality life. Even meaningful companionship is no real solution to loneliness, for the loneliness of the spiritual student is deeper than merely being alone. For the spiritual student at least, the sense of loneliness needs to be fully overcome before any real (meaningful) companionship (fellowship) is possible. Once loneliness is properly overcome, there is no need of companionship (subsequent fellowship can simply be accepted as a matter of experience and opportunity, not as a fulfillment of any need) (for in fact, the spiritual student must ultimately realize that all needs are already fulfilled (i.e., there are no needs), under law).

The periodic loneliness of the spiritual student can be encountered in a number of ways and on a number of levels, each with a lesson or more to be learned. In a sense, the feeling of loneliness is a flag, a way of gaining the attention of the waking-consciousness, of drawing the mind and emotions away from the ordinary, mundane absorptions, to focus upon a more meaningful object or concept (usually the spiritual path or some aspect thereof).

But that flag (the sense of loneliness) itself may be a distraction, particularly for the relatively personality-centered individual (how can a person who is not to some extent personality-centered (self-centered) experience loneliness in the first place?). The problem of loneliness is compounded wherever the individual enhances the sense of loneliness (i.e., self-indulgent feelings of loneliness) by desire or other feelings, for that effort actually strengthens the sense of loneliness by creating in astral matter within the aura a mechanism for feeling the sense of loneliness. In the extreme, it even opens the individual to external astral impressions of a similar (depressing) nature.

The more proper sense of loneliness is an inner, conscious realization of the particular qualification of the spiritual student, leading to stronger spiritual discipline, greater self-reliance (reliance upon the soul (the path) (God) rather than external conditions), and a certain (special) (detached) compassion for all of humanity (without mundane (personality) absorption (glamour)). A higher correspondence to loneliness is called the dark night of the soul, involving a much more subtle, deeper conditioning (and subsequently more subtle lessons). But whatever the level or application, the sense of loneliness should be recognized for the flag that it is, and the newfound freedom that it represents should be realized and properly developed.

† Commentary No. 553

Companionship

Many perceive a need for companionship and develop or tend to develop psychological dependencies on their companions. Without the spiritual path these dependencies and perceived needs afford appropriate experiences, but complicate the respective lives with associated limitations and attachments. Within the spiritual path there is no need for companionship, for in the proper perspective all needs are fulfilled and companionship is a matter of accepted mutual opportunity and not (properly) based upon perceived need and all of the limitations and complications associated with such a perspective.

The spiritual student should be (or should endeavor to be) free from any psychological dependencies (not to mention any unnecessary physical dependencies). The (illusion of) need for companionship (which generally masks

various ego needs (resistance to spiritual development)) should not be allowed to distract the attention and progress of the student. The student must learn to walk alone in the sense that no one else can walk in his or her place; only the unencumbered student can walk (learn) (grow) effectively, in the freedom of the path (soul). Having (perceiving) (having the illusion of having) needs is a weakness and limitation that distracts and complicates, while being free from such perceptions is a strength that simplifies and allows attention to duty (dharma) (which minimizes the hold of the ego). Thus the spiritual student must learn to be effectively psychologically self-sufficient, with only a self-dependence (dependence on the inner self (God within)) to assure spiritual continuity (freedom from lesser absorption).

Where no need for companionship exists, companionship can be effective in the fulfillment of the work of the path. One can learn from others' experience, by observation and discernment, to the extent of one's awareness and capacity for assimilation, and conversely one can advertently or inadvertently (nonetheless constructively) contribute to another's learning (particularly so without imposition). Where there is a mutual trust and cooperation with no basis in perceived need or dependence, then companions upon the path can effectively magnify the opportunities of the path for service. Where spiritual students work together to address common goals (dharma), where such companionship and cooperation is unencumbered by (overly) personal relationships, desires, needs, etc., then considerable progress can be made.

The true companion is the soul, which is inseparable (for all practical purposes) and the immediate source of spiritual encouragement and qualification. To look without, to friends, companions, teachers, etc. for encouragement is not the way of the spiritual path and is rather more limiting than effective. To learn from others while recognizing the inner source (of one's own soul) is far more effective. In this sense, one can effectively learn through external experience without being distracted by external means; without attachment or distraction one can achieve that dynamic balance of effective companionship and inner dependence that reveals the freedom (potency) of the path.

While the individual soul (God) is properly the central companion, all companions upon the way are impersonal extensions of that soul. By viewing one's companions in this sense, one strengthens the proper place of the soul and

weakens the dependence upon and the implied distractions and attachments of personality-centered existence. Although companions upon the path are not always afforded (for whatever karmic reasons), proper companions are ever valuable, and particularly so where the relationships are sensible and free from personality-centered diversions (diffusions).

† Commentary No. 768

Seeking Love 1

Humanity seems to devote much of its effort to seeking. Some people are aware of what it is they seek, while others may be partially or even totally unaware. That which is often sought is some intangible feeling which may be identified as "fulfillment" or "love."

Seeking fulfillment (as an end in itself) is generally done by looking to some external source, such as a career or another person to gratify the desires of the personality or the mandate of the ego for a superficial sense of self-esteem. The search for fulfillment becomes a search for personal love when an individual believes that he or she may find this fulfillment through an affectionate relationship with another person. The problem here is motive, of seeking for oneself. The quality of love exchanged with this motive is not very pure and is often characterized by bartering (e.g., one person loves another to the extent that that love (ego bolstering) is reciprocated; if one person's affection or attention wanes, disdain and contempt often ensue on the part of the other). This lower form of personal (emotionally fluctuating) love is what most of humanity actively (albeit not necessarily so consciously) seek, without recognizing it for what it is (a lesser form of a much purer energy).

Apart from the problem of selfish motive is the fact that one person (with associated weaknesses and imperfections) cannot be truly fulfilled by another person (likewise with weaknesses and imperfections). And yet, people look to others to provide their happiness and self-esteem for them, to somehow make them complete. Within the mass consciousness of humanity there exists a relatively pervasive glamour of romantic love which suggests that if one can only find the right mate, somehow that relationship will be perfect and lead to "happiness ever after." There may indeed be a "right" mate for an individual,

but based on karmic relationship or obligation (appropriateness), and not on a glamorous potential for idyllic bliss.

Aspirants to the spiritual path may further ensnare themselves in the glamour of seeking a "soul-mate." This search is little different than that of the non-aspirant seeking a companion or mate, except that it is compounded by the additional glamour of the spiritual path and the mistaken belief that one individual is mated on soul levels to another. Certainly, when the spiritual student is sufficiently evolved to be affiliated with an ashram, he will find the encouragement and support of brothers on the path of light and group co-workers (with whom much experience and work have been shared over time) on soul levels. These relationships do not, however, manifest in terms of personalities catering to the desires of other personalities. It is the service endeavor and group good that is always primary.

Love is a force that, on systemic levels, results from the cosmic law of magnetism and attraction. On these levels, it manifests as the attractive force between spirit and matter, a pure aspect of the quality of the second ray. On most levels and ways, love is related to polarity in one form or another. In relation to the spiritual human, love is the quality of the soul. It is through love that the soul seeks to draw the personality into alignment and realization. This love emanating from the soul is entirely of an impersonal nature. It is constant, unchanging, and ever an inner source of strength and encouragement. Thus, the real "soul-mate" lies within. The true "beloved" is actually God relating through the soul of the individual, and the sublime marriage symbolically takes place between the positive soul and the receptive form or personality (which is negative relative to the soul).

Seeking Love 2

Love manifested on emotional levels is generally tainted by personal (selfish) desire. The personality absorbed in personal love tends to narrowly define (albeit dynamically) who it will and will not include in its projection of love and seeks or even demands a return of personal love. While personal (transient) love may provide sensual experience and excitement (feeding the coarser nature of the emotional body), it serves little spiritual purpose.

On physical levels, the attractive force (love) (sex) results in the urge which tends to unite male and female for the purpose of procreation. Apart from the physical sensual experience, the sex instinct has its primary root in the fear of isolation. Have not most individuals on this sojourn through the lower worlds felt the pain of presumed aloneness, and knowing not where else to turn sought to assuage this pain through physical and emotional relationships? This is not necessarily wrong in that it (the sex instinct) has resulted in the carrying forward of humanity through the provision of forms. Similarly, the personal, emotional love that characterizes most family relationships is appropriate to the current evolutionary state of humanity, and provides some (albeit limited) degree of stability. Physical and/or emotional relationships can, however, prove to be very distracting and draining of valuable energy. The spiritual student should endeavor to use his energy resources wisely.

The spiritual student should not necessarily eschew personal relationships, but he or she should exercise proper discretion in determining whether particular relationships are appropriate and harmonious with the primary (spiritual) commitment. While, most of humanity select a marriage partner based upon mutual physical, emotional, and/or (in some cases) mental attraction, the spiritual student should base such selection (more properly, realization) on spiritual and mental rapport. A healthy physical and emotional rapport may be helpful to the relationship, but should not be the basis of it. Since there are (relatively) so few serious spiritual students, finding a partner with whom there can be a real rapport on spiritual levels may be difficult. The spiritual student should be patient and be without expectation, trusting that should such a

relationship be appropriate, it will be realized. He or she should resist the influence of the lower desires and the impress of the mass consciousness.

In the search for fulfillment, the task before the spiritual student is to go beyond the level of the mass consciousness. The student does this by directing the focus of the search inward, by looking to the soul, and not to one's own or another's personality for gratification. Is there truly any other earthly being or thing that can compare with the magnetic attraction of the soul upon the awakened personality? This is the seeming intangible which humanity unknowingly seeks amid all the worldly distractions and personal loves.

The spiritual student should seek to love in a selfless, impersonal manner, rather than seek merely to be loved (which is selfish). The student can affirm that he will "act as a channel for compassion and an instrument for love until he knows himself to be love itself." In doing this he essentially infuses himself with the pure second ray quality (love) of the soul (thus, becoming love). He then radiates that quality outward to those around him and to humanity. This is done impersonally with no expectation of acknowledgement or return. The unwavering love, goodwill, and compassion that the spiritual student silently radiates wherever he is can be a very real source of subtle encouragement and help to others in that environment. In the final analysis, the spiritual student does not seek love. He seeks to be love.

† Commentary No. 1135

Love

Love is the aspect of consciousness, the second aspect of the trinity (life-love-light). In the highest, deepest, most noble sense, love is the quality of the heart of the logos (God), in manifestation, as (Christ) consciousness. This quality pervades all of manifested life, residing within every human being, within every lifeform, within every atom. In this higher sense, love is divine, impersonal (transpersonal), unconditional, and universal.

There are no "kinds" of love, yet a distinction can be made between love (itself) and the many ways in which love can be embraced and/or expressed. Thus there are various kinds of ways in which love is embraced or manifested at the human

level. In this (human) sense, love may be embraced or manifested completely and unconditionally or incompletely and conditionally (or partially so).

Whenever and wherever (however) love is embraced in some personal way, it is necessarily partial, conditional, and limited. Whenever and wherever (however) love is embraced impersonally, yet through the heart (chakra) (which is, in fact, the only way that love can be truly embraced) (and not merely intellectually), then love is embraced in a relatively unconditional and unconstrained manner.

In the course of ordinary human experience and expression, one naturally embraces love and expresses love in various (limited) ways, according to consciousness. There is love expressed in the form of attachment (e.g., to a person or group (through identification), to something material or immaterial). There is love expressed in the form of friendship and/or relationship (in various degrees of attachment, entanglement, consideration, etc.). And there is love expressed in the form of non-attachment. Love flows naturally. It is only the personality (intellect) (ego) that limits that flow by virtue of and to the extent of the sense of individuality (separation). Where love is allowed to flow naturally, rather than constrained by expectations or personal considerations, then it is more natural (more true) and conveys more of the higher nature.

The “reason” that “love” is so potent a quality in manifestation is that it connects the heart of a human being with the heart of the logos (and the heart of a human being with the heart of another). If one is impersonal, and able to work through the higher Self, then one is connected consciously and directly with the heart in all lives. In this sense, all lives are directly connected, one with every other. If one is more personal, then while the heart “connection” is universal, what is actually “felt” is less so (e.g., the connection of two people). A “connection” at the personality level (between personalities) may be quite meaningful, but if the connection is realized on higher levels, then it is much more substantial.

Although in metaphysics and theosophy one tends to consider the second aspect as consciousness, the real nature of the second aspect is love, and consciousness is, depending on perspective, either an attribute or consequence of love (quality), or love itself. Thus love and consciousness are synonymous, yet each is a perspective or framework for the second aspect. While life (the first aspect) is more fundamental than love, it is quality (love) (the second aspect)

that makes life meaningful, for love is the means of conveyance of life, the means of growth (development) (experience) (creation) (evolution in consciousness). In the practical sense, there is much experience that may not appear to be related to love, yet, in the final analysis, all meaningful experience is related to love in one sense or another.

† Commentary No. 1389

Friendship

Friendship is defined as the state in which there is genuine and kindly interest in and goodwill toward one to another, an amicable and comforting state based on mutual appreciation, respect, and consideration. Friendship implies an absence of hostility or tension. True friendship is a relationship between two or more people that involves some genuine affection and true appreciation for one another.

Depending on consciousness and culture, for most people friendship is external to family, and friends constitute an extended family of relatively more meaningful acquaintances. Family members tend to be accepted as they are, and to some extent this is true (for most people) for friends as well. Yet for some people friendships are more meaningful and enduring than family ties. Family members are by virtue of blood relationship and marriage, while friendships tend to be more natural and voluntary. Family members are by virtue of karma, yet so also are friends.

The primary role of friends and family is to draw the otherwise isolated human being into more proper consideration for others, an encouragement to be less self-absorbed, less self-centered. The caliber and nature of friendship is a result of (quality and nature of) consciousness. For some people, who are relatively superficial, friendships can hardly be other than superficial, although many friendships have merely the facade of something other than superficial friendship. For others, who are less superficial, friendships can be quite meaningful and valuable. Friendships add a dimension to human experience, that of (potentially) relatively close relationship. It is through (family and) friendships that people learn to trust one another, and to learn to sense the degree and extent and quality of that trust. It is through friendships that people

learn to accept others as they are, as allowances tend to be made for (family and) friends that would not otherwise be made. But friendship can also be abused, if it is not genuine, if there is not sufficient respect and consideration. Thus friendship can be a poignant arena for experience and expression (and growth).

There are two dimensions of friendship for even more poignant growth. There is the progressive expansion of friendship to include progressively more and more people, not necessarily in the sense of close friendships, but in the sense of respect and consideration for people in general and as a whole. This may begin within one's neighborhood or community and gradually extend to all peoples and cultures and races (and lives). With genuine goodwill, one naturally overcomes the separative and counter-evolutionary tendency to perceive people as either friends or enemies, instead perceiving all peoples (and ultimately all lives) as friends at some level or another. The keynote of this dimension is goodwill toward all lives. To treat everyone with respect and consideration. To embrace the brotherhood of humanity and the brotherhood of all life.

The other dimension, no less significant, is a deepening of particular friendship, such that the normal barriers between people (even friends) are lowered or dissolved, so that close friends can be more open and honest one with another than either is generally able to be with others. This of course is the beginning of being able to be generally open and honest, with oneself, with one's friends, with all. In the case of male-female relationship, a genuine and deepening friendship allows much more meaningful (physical, emotional, mental, spiritual) intimacy and connectedness (on both inner and outer levels). The more meaningful relationships include genuine friendship.

Partnership

While true friendship can properly evolve into more intimate relationship without losing the dimension of friendship, so can more intimate friendship-relationship evolve into genuine friendship-relationship-partnership (true partnership). Most intimate relationships (marriages) are relatively superficial (and are superficially intimate), because the participants are themselves living primarily through superficial (ego-based) (self-centered) (separate if not separative) consciousness.

But people (spiritual students) who are able to be truly honest with themselves, who are able to lower the (normal) barriers of ego, have the potential for real partnership. Which means that in the context of the friendship-relationship, the normal barriers that exist between people must be naturally (not artificially or contrivedly) dissolved. While each contributes something to the friendship-relationship-partnership, there must necessarily not be any measuring or comparing of roles and contributions. True partnership is not about worldly or personality factors, but about genuine connection, where neither person dominates simply because neither person is operating or functioning primarily at the (normal) ego level.

In a genuine (intimate) partnership there is a blending of two healthy auras, such that the resulting (marriage) aura is healthy and more potent (spiritually) than the auras of either of the partners. The relationship is necessarily both complementary and supplementary, with complementary differences (constructive contrasts) and a pooling of similar strengths. There is necessarily a significant set of (uncontrived) core values, as well as differences that are respected and appreciated. True partnership is synergistic and does not involve imposition or contrived influence. There is simply a heightening and deepening of the senses (especially on emotional and mental and intuitive levels) such that both parties are able to sense through the marriage aura more effectively than through their own auras. Indeed, in a well-developed marriage aura it is not clear that the individual auras even exist.

In true partnership there is a balancing of energies to be the benefit of both parties. The normal tensions that exist between people are simply not able to function in a proper partnership. This is of course as much a consequence of the quality of consciousness being embraced by both parties as the quality of consciousness of the partnership itself. There is a natural protectiveness involved in such an aura, that tends to dissolve or balance any potentially inharmonious energies, either external or internal, such that the partnership continues to function naturally and without external conditioning or the presence of ego factors (personality-centeredness).

Without considerable effort, individually and together, over the course of a number of lifetimes, this true partnership is simply not possible. Considerable progress in consciousness must be made before a person can even conceive of this true partnership. And considerable experience together is necessary for the two auras to be able to begin to resonate properly. Thus where a genuine partnership emerges in a given lifetime, it is necessarily preceded by many lifetimes of effort, together, working out all of the more ordinary separative forces and factors. Barriers are not simply dissolved. It requires considerable investment of time and energy. But two people, working together over the course of a number of lifetimes, can achieve this genuine partnership. And this partnership-resonance naturally evokes relatively considerable spiritual potency.



Section 4.643



Partnership 2

- Partnership in the context of the spiritual path is very special. It involves a wonderful balancing of the marriage aura. A man and a woman who are both committed to the spiritual path and to each other are able to achieve an awareness and connectedness that is simply not achievable in ordinary human relationships. Such a partnership provides a very healthy atmosphere and context for learning and growing and serving together. And a real blessing for any children that may be drawn to the marriage.

Adoration

Adoration usually refers to the worship or honoring of God or some divine aspect (person) of God. It is a vital part of the devotional experience. But adoration can also refer to considerable fondness of one human being for another (more properly of two human beings for each other), to the reverent admiration and devotion of one human being with regard to another, both at some higher, spiritual level, and at some lower, more personal level.

Adoration is actually an aspect of love in its higher (more divine) sense. Love is often used in the lower sense (personal, selfish), but love in its higher sense, rooted in love for God and all lives, and in God's love for all lives, transcends the more personal and selfish dimension. Adoring God tends to soften and purify the (relative coarseness of the) personality nature, because it builds and strengthens the bridge in consciousness between lower and higher aspects of the human being, between the (relatively self-centered) personality and the (necessarily God-centered) soul. Adoring God encourages and facilitates the development of the heart (divine) nature. God's love for all creatures is unconditional. In adoration of God there is a fuller participation in that unconditional love.

In some cultures and in some faiths, adoration is properly reserved for one's relationship to God and (the word) cannot (should not) (in some faiths and in some cultures) be applied to human relationships. But there is nonetheless great and wonderful potential in adoration of another human being, whatever words are used to describe the phenomenon. Such adoration is necessarily (properly) reciprocal, based in mutual love and respect and commitment, and (properly) an extension of the love that one feels for God. While God lives (equally) through all lives, meaning that all lives are divine in some higher and deeper sense, it is also quite natural for human beings to meet in partnership (marriage) that naturally reserves a more personal form of love for one's partner (and children).

In some faiths there is encouragement for adoration of one's spiritual teacher, and while this may lead to not inconsiderable stimulation for learning and growing (guided spiritual development), it is also generally (potentially and

eventually) undermining of one's more proper commitment to God and the spiritual path (the teacher plays a role but should never in practice eclipse God nor the spiritual path itself). Thus adoration in human relationship (partnership) (marriage) should properly be part of one's spiritual life and not simply an unspiritualized adoration (which is adoration in its lesser sense). In adoration, one should remain steadfast in one's commitment to God as well as to each other.

Thus in proper (personal) relationship, adoration for one another is also an acknowledgement of God living through each other and through the union of two people. Adoration naturally softens the personality nature and encourages the emergence and cultivation of other heart qualities (e.g., gentleness, kindness). Perhaps more significantly, adoration tends to sustain and encourage the efficacy of the connection (union), despite differences at the personality level, despite (natural, human) imperfections and limitations. Thus allowing and facilitating a fuller expression of love. Relationships that endure as loving partnerships tend to be those where there is mutual adoration. Where the love for each other and commitment to each other is strong enough to weather all manner of challenges. Where two people in partnership are growing together spiritually and psychologically and personally.

† Commentary No. 1422

Higher-Order Loneliness

There is a loneliness to be transcended and there is a higher-order loneliness that is to be accepted and embraced in some sense. On lower (ordinary, human) levels there are many people and large numbers of relationships among peoples, necessarily and generally superficial, but nonetheless satisfying for those who are absorbed on personality levels and entangled in the experience and expression of ordinary (worldly) existence. But when one embarks upon the spiritual journey one naturally and necessarily finds fewer and fewer kindred spirits along the way.

For most people life is about worldly experience and expression, of worldly accomplishments and achievements. But for the spiritual student life is about

growing and deepening spiritually, which means being progressively less entangled in worldly experience and expression, and being less engaged in worldly or ego-based relationships. The spiritual student is naturally and necessarily somewhat isolated by virtue of his or her deepening nature and values, which are naturally and necessarily in contrast with those of more worldly and personality-centered peoples. This does not mean that there is any conflict with more worldly peoples, but that there is a contrast that tends to isolate the spiritual student in terms of perception, understanding, and awareness. The spiritual student must perforce remain in the world, but be progressively less of the world. The spiritual student may very well and generally seem to be comfortable in the world, but in consciousness be quite different from that of the bulk of humanity.

This means two things, that the spiritual student must take care to remain consciously "connected" with humanity, albeit on more subtle levels, and that the spiritual student must learn to live comfortably (or at least not uncomfortably) with the subtle loneliness that results simply from being committed to the spiritual path. One who does not grasp this sense of emptiness or loneliness is simply not there yet. It comes from deeper, more subtle spiritual experience and not from the superficially-spiritual experience that is relatively commonplace. But along with this deeper, higher-order loneliness there is a quiet, subtle, inner joy, the joy of being consciously connected with all life at the soul level (at not merely intellectually or emotionally). One cannot reach this place of higher-order loneliness without some considerable effort and experience (qualification).

That effort and experience necessarily challenges the personality consciousness (mind, emotions, ego, lower self), which is more comfortable being absorbed in more ordinary, worldly life (and superficial human relationships). As the student deepens in consciousness, the personality may yearn naturally for suitable companionship, and there is often a tendency to compromise, to engage in more worldly (personality-centered relationships) (which leads the student to regress into sleep (absorption)). But if the spirit is strong enough, these temptations will pass, and the student will come to terms with being alone in some sense and with being lonely in this higher-order sense.

Only then is it possible for the spiritual student to embrace a truly higher-order spiritual relationship with another human being (partner). Kindred spirits along the way are relatively few, and should be treasured and appreciated. For while there is much to learn and many opportunities for service, the journey is nonetheless enhanced through proper relationship. Indeed, there are places in consciousness that can only be embraced (safely) through spiritual partnership.

† Commentary No. 1435

Soul Mates

One of the many and various new age notions is that of soul mates or twin souls. Since most people who use this expression really don't understand what the soul is, the expression "soul mates" takes on a variety of meanings. The soul is, properly, that part of the human being which does not incarnate, i.e., which remains on the higher planes (atma-buddhi-manas) and merely overshadows the incarnated personality. Most people who use the expression (soul) are referring to their innermost conscious feelings rather than what actually comes from the soul.

Souls do evolve together, on their own level, as souls in the context of soul groups, over a number of lifetimes. This means that "members" of a soul group are likely to incarnate together and form various and varying personality relationships or at least to cross paths from time to time. Some but not all (not even most) family relationships are among members of a soul group. Likewise some but not all (and not most) marriages and serious relationships are among members of a soul group. In fact, most human relationships (and marriages) are merely karmic, superficial, and transient (not enduring to the next lifetime), and not in the context of a soul group. This is because most human beings are not significantly evolved in consciousness and are therefore unable to be responsive to the energy or quality of the soul (or to the energy or quality of the soul group).

But where two souls have indeed evolved together through various and varying relationships (male-male, male-female, female-female) (friends, siblings, parent-child, etc.) over a number of lifetimes there is a natural bond that develops between them and which is naturally expressed at the personality level.

Sometimes this bond is felt through a strong attraction even while circumstances are preclusive, i.e., where one or both are entangled in particular (enduring or transient) experiences, circumstances, and relationship(s). And sometimes this bond is felt through a strong attraction that is able to be manifested properly through deep and enduring friendship, true romantic relationship, or true partnership.

And where two souls have thus bonded deeply over a number of lifetimes (and a number of marriages with each other) then this results in their being soul mates, two souls who are naturally and comfortably bound to each other in ways that transcend time and space (and other worldly circumstances). Soul mates tend to be attracted or drawn together time and time again (to an extent limited only by karmic considerations). One really nice aspect of this phenomenon is that the relationship picks up more or less where it left off in the earlier lifetime, except that the roles and circumstances may be different. But soul mates do not generally need to redevelop what has already been achieved together. They simply need to become reacquainted at the personality level (because the personality is new they are necessarily not therefore fully acquainted at that level).

But this does not actually work very well (spiritually) unless both persons are consciously upon the spiritual path and at least somewhat responsive to their souls (and soul group). To draw upon the inner relationship both need to be connected through spiritual practice (consciousness) and responsive to the soul (and therefore to each other on the higher level and not simply at the personality level). Thus finding one's soul mate is not really the point. If one has a soul mate, then one only needs to find oneself (and the soul mate will necessarily be there) (because soul mates are never actually separated).

Twin Souls

While some people use the expression “twin souls” equivalently to “soul mates” (and some use either expression rather loosely) in fact while there are (some) soul mates there are no twin souls, at least not in the sense of identicality. Souls are individualized within the collective soul (soul group), and while souls within a given soul group tend to evolve together and tend even to incarnate together, the relationships among such souls are not that of actual twins but that of simply having both a common source and similar energy (qualification).

Soul mates are to some extent complementary, not by virtue of being soul mates, but by virtue of having differences based on development and circumstances. Even personality “twins” (whose physical bodies and personality natures arise to some extent from the same circumstances (simultaneity in space and time) of birth are not actually identical, as each indwelling soul is a distinct life. People are not (ever) fractionated. Each is a whole. “Twins” may be very (very) similar in many (most) regards, and “twins” may indeed enjoy deeper and more subtle connectedness than most siblings, but there are inevitable differences. Usually, the similarities are derived not from the common birth per se but from the place (context) and relationship at the soul level, i.e., being from the same soul group and simply choosing to incarnate simultaneously and synchronistically).

So the proper use of the expression “twin” is to refer to similarity rather than identicality. In this sense, soul mates or twin souls are those who are simply connected (much) more consciously, (much) more deeply than others, by virtue of their soul relationship(s). The basis for truly effective “relationship” is a harmonious combination of commonality and differences, of similarity and complementarity. Two people who are very much alike are not likely to be able to work (learn, grow, serve) together very effectively, despite appearances. But two people who have a common nature (core values, common source, similar paths) and who have sufficient but non-conflictive differences are much more likely to be able to work well together. Of course what really matters is quality of consciousness.

And in this sense of quality of consciousness all souls have an inherent commonality and all souls are traveling (developing) toward the same place (goal) (relative perfection) (God), so anyone who is truly en rapport with their soul will be able to work effectively with others who are also at that place in consciousness, regardless of circumstances and differences. Because anyone who is truly in touch with the soul is able to evoke that soul quality or energy into the personality life and it tempers the separativeness of the personality (mind) (ego) (intellect) and enables collective and complementary growth in consciousness.

Soul mates or twin souls do not actually need each other (except in the overall, collective sense), but are simply drawn to each other naturally and provide enhancement. True relationship cannot occur where there is substantive independence (separativeness) (ego) (individuality as an end in itself without consideration for the collective consciousness), and so one of the characteristics (properly) of soul mates is that there is a comfortable interdependence. An appreciation of each other on all levels. Also support for each other. It is not about need, nor is it about desire. It is simply about commonality and chemistry and magnetism and synergy. And deepening consciousness.

† Commentary No. 1456

Intimacy 1

Intimacy is defined conventionally as the shared state of being familiar with one another's deepest nature. In practice, intimacy generally refers to superficial familiarity. Most people are rather superficial creatures, without much in the way of spiritual depth. Consequently, intimacy is generally a matter of sharing physically or verbally what is merely otherwise personal and private. But at the other end of the spectrum, true intimacy is a merging in consciousness, a communion of bodies and emotions and minds and souls, without any loss whatsoever.

In the context of friendship-relationship-partnership, there is this spectrum or continuum of intimacy, from very superficial and casual, to profound depths of sharing in genuine union. At the most superficial level, there is casual physical

or conversational intimacy that does not require or convey any emotional connection. The spiritual student generally eschews physical intimacy unless there is both depth and breadth of intimacy and a genuine commitment.

At the next level there is an emotional connection or bond, in which some of the ordinary psychological barriers are lowered. At this level there is potentially a genuine sharing of feelings and a provisional mutual trust that strengthens the connection. There is at this level sufficient commonality of values or interests to draw two people together and indeed remain together for as long as there is mutual interest and benefit. This connection is limited primarily by the remaining psychological barriers and the ordinariness of consciousness, e.g., self-centered people are limited in their capacity for intimacy, people who are egoistic or materialistic or otherwise independent and separative, likewise. This is the deepest level of intimacy that most people can achieve, mainly because most people are simply not interested in nor psychologically capable of going any deeper.

A deeper level of intimacy is possible only for those who have and are in touch with their own deeper nature. One cannot share something that one has not found. Many people talk about depth and intimacy without being able to comprehend either depth or intimacy. There are so many barriers in consciousness, that few are able to be honest enough with themselves, and both honest and open enough with others, to achieve any real rapport. These psychological barriers are simply the ordinary defenses of people who are entangled in the world, entangled in their sense impressions, and entangled in their own thinking. The delusions of the world, of separateness through materialism and egoism, cause people to not realize the underlying unity, of God and humanity.

But the spiritual student is somewhat different in the sense of being dedicated to the journey in truth. In striving to be honest with oneself about one's own nature and circumstances. In striving to embrace truth and reality. In striving to embrace God, deep within one's own nature. True intimacy emerges through the grace of God, as one finds oneself. True intimacy is communion with God. Consequently, true intimacy in friendship-relationship-partnership requires both an openness one with another, and a mutual embrace of the God within. This is, ultimately, what communion is all about. But in order to achieve this

communion, with God and with one another, the spiritual student must first overcome much of his or her own nature. One must recognize and discern one's own limitations, one's conditioning. The student must face in turn each of the barriers in consciousness and overcome them, gently and sensibly.

† Commentary No. 1457

Intimacy 2

For some this is a solitary journey in consciousness and intimacy is strictly between God and the adherent. For others it is a journey shared and enhanced through partnership. In partnership, the barriers to intimacy in this deeper, multi-dimensional sense are all a matter of ego and conditioning and relative sensitivity. Among the greatest of these barriers are self-absorption, self-centeredness, and selfishness; lack of honesty, lack of fidelity, lack of genuine acceptance, appreciation, consideration (considerateness), and respect. Any aspect of personality that places a higher priority or stronger focus on something other than God and the relationship will tend to undermine or preclude genuine relationship. Anything that strengthens the ego and personality will limit a person's ability to commit to and engage in a true (deeper) relationship.

It is ultimately a matter of what is important and what is actually committed to. What must be important are the relationship to God, the relationship to each other, and the loving inclusion of immediate family members (children). It is a matter of embracing God's love and allowing that love to enfold these three relationships and the immediate environment and community (and ultimately the world). In which case there is no inherent conflict and there are no inherent barriers in consciousness. Conflicts and barriers in consciousness arise entirely from ego and personality, the illusion of separateness from God and from each other.

Thus a successful (deepening and enduring) relationship is one that is focused on spiritual growth, on learning and growing together, even serving together in some sense or another. True partnership involves and requires true intimacy and true intimacy involves and requires true partnership. Each partner contributes according to his or her experience and abilities, equally but not

identically. It is a sharing of all of one's nature. Which is physical, emotional, mental, and spiritual. It is a merging of spirits such that the relationship itself acquires an aura and permanence. It is an allowing of God to work through the relationship, without substantive impediment of ego or personality. It is about finding and growing the harmony of inner truth and realization in shared experience and commitment. It is about not allowing the lower nature to interfere in what is most important (relationship with God and relationship with each other).

One cannot expect to achieve this greater intimacy without considerable effort, either in preparation or development. But where two spiritual students have done much of the preparatory work, where there is already genuine conscious relationship with God, and where there is a natural chemistry or rapport, then a true partnership can emerge and develop relatively easily. In true partnership (true intimacy) there is never any sacrifice, for the spiritual partnership itself is sacred, and everything else is secondary. This allows the quality of the partnership to affect every aspect of one's daily life and other human relationships. It allows and facilitates conscience (God's will and inner senses) to guide.

True intimacy is both sacred and a very safe place. Where there are no substantive barriers. Where there is mutual acceptance, adoration, appreciation, considerateness, and respect. In this deeper love and compassion and adoration there is shared participation in God's love and wisdom. It is a place of healing, a place of deeper learning and growing, together and in consciousness.