



The Upper Triad Material

Topical Issue 7.2

Occultism

The Science of the Seventh Ray



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Chapter 7.2

Occultism



The Science of the Seventh Ray

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

Occultism

Occultism is the realm or domain of consciously and deliberately working with various psychic or non-physical forces, and consciously and deliberately working on non-dense-physical levels, i.e., on etheric, astral (emotional), and concrete mental levels. That which is "occult" refers to that which is hidden from normal sight, concealed by occultation or the inability of the ordinary senses. There is also an implied sense or notion of secrecy, but that is more a matter of not being able to sense in the metaphysical realms than a matter of actual secrecy. The occult realm is abstruse and mysterious, but only to those who are not properly trained and who are therefore not able to function there consciously or properly.

For some people occultism conveys a sense of evil, but that is simply a matter of ignorance, fear, and/or reactive association. Occultism is neither good nor evil. It is simply a matter of there being non-physical (metaphysical) worlds (realms in consciousness) and senses that must be developed in order for people to function there effectively. Occultism is a matter of wielding various energies and forces. Many people, having been trained in previous lives, wield these forces almost unconsciously, instinctively. It is how those occult energies and forces are wielded that determine whether or not the effort is inherently constructive (evolutionary) (good) or destructive (counter-evolutionary) (evil).

Occultism is the science of metaphysics approached in a head-centered manner or involving utilization of head-centered techniques, i.e., predominately using the concrete mind, the will, etc., rather than simply embracing energies in a more natural manner (the mystical approach). Occultism is a realm of action rather than acceptance, preferably qualified rather than unqualified, preferably tempered with proper motive and wisdom (conscience). Occultism involves developing the ability to sense more-or-less objectively on metaphysical levels and learning the techniques which can be applied to wielding various energies and forces. There are prerequisites in terms of mental development, stability, etc., and there are also prerequisites in terms of quality of consciousness (refinement) (without which occultism is rather dangerous).

Occultism is the practical (objective, head-centered) side of metaphysics applied toward some definite objective. Occultism properly involves learning about cause and effect relationships, about the various lives that exist on metaphysical levels, about the various rules for invocation and evocation of energies and forces, about consequences of behavior on all levels (physical, etheric, emotional, and mental), about the whole range of the energy domain (where everything is perceived in terms of energy and energy relationships). And occultism is a matter of actually applying various energies (qualities) and forces (qualifications).

Occult study generally leads to mental development and to some degree of psychic development, though the real objective has to do with service or the effective utilization of available energies. Psychic development as an end in itself, as a personal objective, is, ultimately, counter-evolutionary. But psychic development that is evoked as a consequence of proper motive (service) and proper approach (spiritual context) is natural and much more manageable, because there is a corresponding development in terms of refinement and extent of self-mastery. The true self-mastered spiritual student is both a mystic and an occultist, being perfectly balanced between the head-centered and heart-centered natures, wielding force in accord with the flow of life.

† Commentary No. 433

Good and Evil 1

The entire concept (duality) of good and evil exists only in the minds of men, for beyond merely human levels there is no such obvious duality and evil (goodness) exists only analogously and on such an abstract level as to have no implications for life on earth. But in the lower worlds (of human activity) good and evil are practical matters and a necessary consideration for self-mastery.

There is much that is widely called or considered evil that is not inherently evil. Misfortune, per se, has naught to do with evil and should not be confused with the (practical) reality of evil. Misfortune is merely a consequence of former or current activity and being merited through karma (cause and effect) is essentially good (in the sense of fulfillment, learning opportunity, etc.) (as a

consequence, never as an intention). Misfortune as an intention is indeed malefic and related to evil. Conditions, effects, circumstances, etc. are all inherently not malefic.

What is evil (coarseness) falls into three types: (1) that which is inherently evil (the evil of ignorance), (2) the evil inherent in matter (form) (in the practical sense of separateness), and (3) the cosmic evil inherent in matter (which is the unresolved tension of a much earlier evolution and should not concern humanity) (which has no practical significance). By virtue of the fact of incarnation (and the soul's impersonal and abstract intentions) and by virtue of karmic laws, the human being (personality) is responsible for and accountable for all of its activities (and consequences incurred) in the lower worlds, even though much of that activity is inherently qualified by ignorance (the illusion of self-consciousness (separation)) and the nature of matter (coarseness) (which is evil in the sense of being essentially separative).

Within every human being there is a balance between good and evil. Some, more experienced and better qualified, are essentially good, in the sense that much of the inherent evil (coarseness) has been transformed and refined to allow the inherent goodness (the God within) (the true human potential) to be manifested. Others, less experienced and less well-qualified, are essentially coarse, in the sense that matter (coarseness) (selfishness) predominates, effectively masking the truth (God) (the soul) that lives within. But those who are essentially good are not without coarseness, however deeply buried, and those who are essentially coarse are not without good, however deeply masked. The many, of course, are essentially indifferent, being neither essentially good nor evil, but asleep to either as a predominating influence.

Human development proceeds from individualization (the process of imparting self-consciousness) to self-mastery through many cycles and stages. In the beginning (the long period following individualization), the human being is essentially coarse only in the passive sense of being wholly ignorant and wholly absorbed in matter (form). That period might better be called indifference, but subsequently, as the human being develops, the individual becomes essentially self-centered and selfish, which might more properly be called essentially not good (reserving the connotation of practical evil for those whose selfishness (ignorance) (attachment to matter) is extreme and assertive (imposing)). As the

human being evolves further, the indifference gradually gives way to goodness, as more and more of the divine potential is cultivated and realized, and as more and more of the essential (subtle) evil is mastered. Ultimately, the human being evolves beyond good and evil as the entire being is synthesized and as the whole (grand) illusion of separation from God is fully overcome.

† Commentary No. 434

Good and Evil 2

The evil inherent in matter (form) has two aspects: normal and abnormal. Normal evil (inherent in matter) is that which is faced in the normal (and accelerated) course of evolution, the passive evil of separateness born of the nature of matter. Abnormal (true) evil is the evil inherent in matter consciously and deliberately evoked as a means of selfish indulgence (black magic) and associated imposition.

Normal evil (coarseness) (inherent in matter) is not necessarily but potentially malefic. Matter is the extreme form of energy opposing (balancing) spirit. The quest (objective) of humanity being self-mastery, each human being is initially wholly immersed in matter and evolves (achieves) (progresses) toward that goal only to the extent that matter (form) is conquered. Thus the evil inherent in matter provides the basic opportunity (the circumstances of immersion) for the evolution of higher consciousness, and, more importantly, the very act (process) of liberation from matter implies a transformation of that matter (inherent evil) into a higher, more progressive (refined) form (i.e., the elementary lifewave associated with matter evolves as a consequence of human evolution).

Normal evil can be malefic, as selfishness and ignorance conspire to lead the individual to impose upon others (the individual (malefactor) being nonetheless responsible). But where an individual carries selfishness to an extreme, the person can become irretrievably lost in (the evil of) matter and fail the current course (human evolution). Even more so, where an individual is well-developed mentally (and therefore potent) and extremely selfish (misguided) as well, there is the danger of true (abnormal) evil, where the forces of matter are deliberately

and unnaturally evoked and bent to personal ends, ultimately corrupting the individual beyond recall (beyond hope of rejoining humanity).

The nature of matter (form) (crystallized energy) (evil) (in this context) is resistance, inertia, independence (illusion), coarseness, separateness, etc., leading the personality (form) to resist evolution, sustain self-indulgence, be absorbed in personal energy, be selfish, etc. The problem is vastly compounded by the inherent evil of ignorance, for the human being begins the quest wholly ignorant of his true nature (the soul and its relation to God) and thus wholly blind to anything (the reality) beyond the grand illusion of separate (objective) existence. The problem is compounded further by the fact that for aeons prior to individualization, the consciousness that there (then) became human has been wholly identified with matter (i.e., during the vast involutionary period). Thus the task faced from individualization is enormous, and generally many, many lifetimes of experience and struggle between the opposing forces (good and evil) (spirit and matter) (soul and personality) (consciousness and form) (truth (reality) and illusion) are needed in order to achieve self-mastery. Most will succeed. Relatively few will succeed as pioneers upon the spiritual path well in advance of the bulk of humanity, and relatively few will fail, falling far behind the bulk of humanity.

The stage (matter) (form) (immersion therein) provides the means of the great quest and affords the individual the opportunity of unfolding the divine potential in ways not otherwise possible. In spite of the difficulties, the inherent goodness within the human being ultimately prevails, as the resistance of matter (form) (personality) is overcome, as ignorance is transformed into knowledge and understanding (wisdom), and as the illusion of independent (objective) (separative) existence is fully dispelled.

Section 7.21



Aspects of Occultism 1

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

Geography and Consciousness

Geography is a science that deals with the earth and its life, with emphasis on the description of land, sea, air, and the distribution of plant and animal life; or in other words, a study and description of the surface phenomena of the earth. The spiritual student may very well be interested in the origin of the various surface phenomena of the earth and their relationships to consciousness and the pattern of evolution.

The geography of the earth is substantially related to consciousness, both from the standpoint of evolutionary purpose and from the standpoint of the continued interaction of geographical phenomena with consciousness. The basic geography of the earth is an effect of consciousness, created to form the material foundation of planetary manifestation for evolutionary purposes in time and space. Many interrelated lifewaves pass through the experience of living on or near the earth's surface, and their evolution of consciousness interacts with the geography of the earth in a rather dynamic way. The major lifewaves concerned with the geography of the earth correspond to the mineral kingdom, the plant kingdom, the animal kingdom, and the human kingdom. In addition, the deva or angelic lifewave is heavily involved in consciousness and is related to each of the other kingdoms and lifewaves.

The mineral kingdom provides the basic material framework for objective manifestation. The distribution of mineral lives is related to long-term planetary objectives. Mineral lives evolve very slowly and provide a stable physical basis for the more frequent cycles of higher lives. Plant lives evolve quite slowly, but interact with the higher lives more directly than the mineral lives. The forms of the plant kingdom provide sustenance for higher life forms (as food for animal and human forms) and the chemical processes of the plant kingdom interact directly with the biosphere of the earth. Plant forms are distributed according to the relatively short-term needs and objectives of planetary manifestation. The higher life-forms (animal and human) are quite mobile and have relatively rapid cycles of activity. The animal and human forms move about on the surface of the planet according to the immediate needs

of consciousness. But each of these lifewaves (and their kingdoms) is integrated into the larger framework of planetary experience and energy relationships.

The human life-forms are especially sensitive to changes in consciousness. There are many forms of qualified energy distributed in various ways across the planetary surface. Human forms congregate in various places and serve various functions according to particular needs of energy, consciousness, and karma (on its various levels). The diversification of human lives through various geographical and political regions depends very much on consciousness. Each geographical area (broad or localized as the case may be) has an associated energy character or character of consciousness. Each country, state, region, district, city, town, etc. is qualified in terms of life and consciousness, and the inhabitants relate directly to these conditions.

Such factors as climate, weather, terrain, population character and density, economic purpose, earth changes, etc. are related to various planetary centers of energy and paths of energy distribution. The entire conglomeration of planetary life-forms constitutes a planet-wide network of evolutionary energies on various levels. Each place provides specialized conditions needed or appropriate to the advancement or development of consciousness. And through the evolutionary pattern, forces of karma, and dynamic magnetic phenomena, the various life-forms are drawn into needed places, circumstances, and conditions.

† Commentary No. 423

Names and Things 1

If indeed a spiritual student is to proceed beyond the realm of self-deception, glamour, and illusion, then the student must be able to distinguish between things, the names of things, and the perception of things (including the perception of the names of things).

A thing is what it is, not what it is called or named, nor is it what it is perceived to be. A thing is real in its own sense, and can be unreal only in the sense of an incorrect attribution. A thing may be spirit, consciousness, or matter, or some composite or combination thereof (or something else entirely). The name of a

thing is also a thing, for the name is as real as the thing (if not more real), albeit not the thing for which it is a name.

In the final analysis, the spiritual student must learn to be honest, and admit that he cannot know any thing with any certainty. At best he can admit that he thinks he knows what his own perceptions are, realizing fully that those perceptions are merely indications (things) (each perception being real in itself, as a perception, but not being the object of perception). The problem of false identification of things and false attribution to things is extremely widespread (prevalent) in the lower worlds, as the vast majority of humanity, although somewhat self-conscious, are nevertheless deluded by material existence, identification with form rather than life and consciousness, etc. This is however as it needs to be, for the majority, as many are the lessons of such existence. The greatest achievement in the human sphere of activity is the realization of one's own delusion and the subsequent overcoming. Those who have achieved self-mastery have, in a sense, merely conquered this delusion (substituting some higher illusion).

The names of things provide a real basis for occult work, for in the middle ground between the delusion of objective existence (immersion) and the relative freedom of life at the monadic level, exists the realm of forces (cause and effect) (relationships) in which the occult (esoteric) (spiritual) student is expected to work. The occult student learns to work with these energies and forces, constructively, intelligently, and with proper endorsement, in order to contribute further to human evolution (albeit without imposition). Much of the higher (subtle) work involves energy and force directly, invoking and evoking appropriate (particular) (qualified) (beneficial) energies and forces. But much of the work also involves the names of things, invoking (evoking) forces and energies by virtue of the names of things.

Names are intermediaries (much superior to perceptions) and incorporate some safeguards against improper evocation. For every thing (force) (energy) (form) there are many names, some relatively weak (superficial) and some relatively potent (intimate) (more real). Some names are words and/or sounds; other names (symbols), more potent, are more subtle and can only be approached without recourse to words or sounds or visualizations of any sort. In essence, there exists for every thing a succession of names, some real and some arbitrary,

and the extent to which the student understands the name(s) and has the ability and training for proper utilization, is the extent to which the student has power over the thing(s) so named. The outer names of things are superficial and arbitrary and afford little power and influence. The inner (deeper) names of things are revealed to the esoteric student progressively to the extent of his quality of consciousness, ability, training, and need (appropriateness) (charter). Thus are the more potent names of things properly precluded from unauthorized use.

† Commentary No. 424

Names and Things 2

Even where certain names are discovered prematurely, a safeguard exists in the sense that the discoverer lacks the knowledge or training to discern the proper relationships, and thereby remains relatively impotent (e.g., a person who inadvertently stumbled across a rather potent name would not recognize it for what it is and would pass on to some other object of attention). Further, many names of things are masks, on various levels, with the proper associations missing. But the more subtle (real) names are quite potent, carrying with them significant correlations and associations, leading the (properly qualified) student to the truth (reality) of things and the self-realization that that truth implies.

Each name of a thing is a key to some aspect or attribute of the thing. Knowing the names of a thing conveys (with understanding) the ability to influence that thing (or aspect (attribute) thereof) and, potentially, other things to which the thing is related. The highest, most subtle name of a thing is generally the key to its existence (relative reality). A thing exists only to the extent that its highest (deepest) name exists (the name of a thing exists only to the extent that the highest (deepest) name of the name exists) (ad infinitum). Though the essence (life) behind a thing can never be destroyed, the form (consciousness) and manifestation of that essence can be created (destroyed) in the sense that as the highest name of a thing is named (conveyed) so is that thing created (destroyed) (sustained) (depending on context).

The entire manifested universe is held in fact by virtue of its deepest name being sounded (not verbally, but conveyed in being). For example, as that sounding (the Word) is completed, so will the fabric of the universe dissolve and all of its constituents return appropriately to the void (chaos). Similarly, the lifewave (humanity) exists in the higher sense as its name being conveyed; thus the sound (name) of humanity will eventually be fulfilled, and humanity (as a construct) will be dissolved. Likewise, the soul (personality) exists only to the extent that the monad (soul) sustains the name thereof.

For each (named) thing (life) (consciousness) (form), there is an interface between the existence (manifestation) of the thing and the domain external to that existence. Relative to the highest (deepest) name of the thing, the external realm is chaos. If the manifestation of the deepest name (of a thing) is relatively pure, the interaction between the thing and its environment will be meaningful. If the manifestation at the edge (interface) is relatively coarse, then the manifestation will not be true to the name (inherent vibration or quality) and distortion will result. In the extreme case, such coarseness results in rogue consciousness and subsequent premature dissolution.

The esoteric student endeavors to study things, their names, their relationships, etc. in order to understand how to better fulfill his service. As a rapport is developed with the soul, and through the soul, all aspects of manifested life, the deeper aspects of a thing (the deeper names) are progressively revealed, allowing the student to influence things appropriately, in accordance with the plan. Much of the preparatory work involves studying ideas and concepts, for ideas and concepts are potent things, with subtle implications in terms of cause and effect, the qualification of manifestation, etc. But ideas should not be confused with the names of ideas or with the things and names of things to which the ideas are related or represent. In discernment (honesty) (humility) comes advanced training, further realization, and a greater capacity for meaningful service.

The Pygmalion Effect

In Greek legend, Pygmalion was a sculptor who carved a statue of an imagined woman and subsequently fell in love with the woman. His prayers were answered by the goddess Aphrodite and the statue became the living woman of his dreams. In a variation of this legend, the Pygmalion effect has come to refer to the process by which a person (catalyst) encourages another to believe that something is possible, thereby bringing about the desired consequence.

The idea (process) of belief bringing about the actuality of what is believed (or projected) is a simple matter of energy following thought. Thinking and feeling are creative exercises (deliberately or incidentally) which evoke consequences (desired or otherwise) according to the strength, quality, and appropriateness (reasonableness) of the projection and the karma of all affected parties. Thus any thought (desire) will tend to bring about the more objective manifestation of what is thought (desired). Each person is directly responsible for the consequences of his or her own thoughts and feelings (actions). In the Pygmalion effect the situation is a little more complicated, because the catalyst shares some responsibility for the consequences (depending on the nature and extent of the encouragement), because the belief(s) of the principal are reinforced by those of the catalyst.

The guidelines for the catalyst are relatively simple and straightforward. (1) Avoid imposition. No one has an inherent right to (seek to) change another person's nature (character, quality, temperament) or circumstances. But where is the fine line between responsible encouragement on the one hand and imposition (particularly where children are concerned) on the other? (2) Be constructive and realistic (remaining wary of one's own bias (in values)). For the catalyst, success or failure depends on the extent of responsibility assumed by the principal (the student (friend) (child)), the extent to which the desired outcome is consistent with the karma of that principal, and the extent to which the process is constructive and reasonable. (3) Teach principles, allowing the principal to apply them as he or she wishes (and according to understanding), encouraging the principal to take responsibility for any consequences of

application (assuming there is no real imposition and the principles tendered are constructive and reasonable).

Another dimension of the Pygmalion effect is the group dynamics (responsibility) of the self-fulfilling prophecy. If enough people of potency (thinking and feeling intensity) (not necessarily quality) believe in something (or fear something), then a tendency arises for that belief to come about, for good or ill (ever karmically consistent). In this way the general intended near-term (group) karmic consequences can be altered, bringing about (for example) war or peace as the case may be. It is therefore prudent, for the spiritual student, to ever seek (and recognize) the good in all, emphasizing constructive (moderating) processes and paying little attention to the negatives (of life in the lower worlds). The occultist must be rather cautious in his thinking and in his speech, as the bulk of humanity are relatively easily swayed in their thinking and feeling.

The esoteric (spiritual) (occult) student is necessarily influential, albeit hopefully only inductively so, and therefore responsible to some extent for the effects of his or her influence (nature) on others. But fear of consequences should never enter into the conscious equation of the esoteric student, for the student should ever proceed according to whatever quality and wisdom he or she possesses, being aware of and accepting the consequences of every action.

† Commentary No. 549

Alchemy

Alchemy is the power or process of transmutation (transformation) of something common (the ordinary, relatively coarse human personality) into something precious (the refined, relatively perfected personality that is soul infused). This (alchemical) transformation is primarily (almost entirely) psychological (the material effects being merely consequences of psychological processes (achievements)) and has three major phases.

The first phase is that of the soul working indirectly upon the personality vehicles. In this phase the soul evokes the subtle forces (through the instrument

of karma) that qualify the personality experience and gradually bring about a responsiveness to the soul's presence. The second phase is that of the qualified mind, being responsive to the soul (and having integrated and refined the personality) and working directly and consciously upon the personality to effect subsequent and continued transformation. The third phase is that of the soul proper, where the personality is soul-infused and entirely qualified by the soul (without absorption or distraction).

It is the second phase that primarily concerns the occult student, for in the (proper) occultist the mind is developed (but not overly) and trained to work directly and indirectly with a host of natural (external and internal) forces, bringing them to bear upon the personality until the self-transformation is complete (at which time (and increasingly until that time) the forces are wielded through the personality for broader purposes (service)). Alchemy then is the prelude and precursor of occult service and involves the invocation and subsequent evocation of (cyclic) forces tempered (qualified) (guided) by the soul (and in the second stage by the relatively qualified and aligned higher mind) and applied toward the development (and subsequent perfection) of the human being (race or lifewave). The alchemical application of force is a subtle and deliberate (skilled) blending of selected (appropriate available) forces and a refinement (thereby) of the material substance of which the human form is composed (i.e., the dense physical, etheric, astral, and mental bodies and their relationships in vibration and force). Through this alchemy the quality and character of the soul (and higher energies) are incorporated in the personality (which becomes thereby a more suitable reflection of the soul and the world (domain) that the soul represents).

Alchemy is a synthesis of forces, a synthetic combining (blending, merging, balancing, apportioning) of diverse forces (previously and subsequently present) into a coherent whole (a soul-infused personality). Much of the preliminary occult training has to do with alchemical processes, as the philosophers' stone is revealed as the soul (which has (is) the inherent power of transmutation (ultimately relative to the personality, as the monad relates analogously to the soul)). The dangers of alchemy are merely those of ignorance and coarseness (willfulness) (ego). Without proper knowledge and without that knowledge being tempered by wisdom the alchemical transformation can short-circuit, effectively destroying or damaging all or part of the human faculty.

In a sense, alchemy involves directly the blending and refinement of the seven ray forces as manifested within (through) the human form. Such a blending (orchestration) requires a considerable knowledge and understanding of the rays and their relationships (formulae), the ability to discern their presence and their relative and respective quality, and the ability to wield those forces constructively and effectively. Self-transformation is the (training) exercise that leads to subsequent assignments and opportunities for service.

† Commentary No. 554

Divination

Divination is the art, practice, or process of foreseeing future events or discovering otherwise hidden knowledge, by interpretation of omens and through intuitive perception. There are a number of fallacies associated with divination which effectively distract many who are attracted to the lesser mysteries without proper qualification.

The first fallacy is that the future can be foreseen with any accuracy or consistency. Even the most talented who view the future field can only effectively generalize the future tendencies or patterns, because the future consists of a vast number of dynamic karmic threads, ever changing as new inputs are added and old ones fulfilled, and since all causes and consequences are interactive (interdependent) with all other causes and consequences, the resulting complexity (the chaos of wisdom) is at best probabilistic and generalized (bias is another problem altogether). Very few consequences are stable enough to be accurately predicted, and therefore all perception of the future field must (properly) be considered suspect (i.e., biased by the process of perception, probabilistic and generalized at best).

The second fallacy is that there is any real significance to predicting the future. Very few are properly trained and qualified to properly perceive the future field, and they are employed mainly to perceive the long view (the evolutionary plan) in general terms, working to link the current momentum to the intended, generalized, evolutionary objective. Those who are properly trained and

qualified are not concerned with (the illusion of) particulars and do not make predictions. Predictions of future events (however relatively accurately) serve no real purpose, particularly for those upon the spiritual path. What matters is the quality of consciousness embraced in the present and the proper expression of that quality of consciousness. Knowing some particular impending future event affords no greater opportunity to evade or change the consequences, for all is governed by karma and evasion is not possible nor can consequences be changed without merit. One can only progress or evolve through learning and understanding (the incorporation of wisdom).

A third fallacy is that the purpose of divination has anything at all to do with foretelling the future. Divination is properly a process of developing and refining the intuition as an instrument of perception and assimilation of experience and the realization of wisdom. Divination is properly a process of evoking the intuition in the recognition and evaluation of cause and effect relationships. Divination is properly a process of developing the faculties of discernment, discretion, and discrimination in the framework of the spiritual intuition (buddhi). Therefore one should not confuse the exercise with the objective. The tools and instruments resorted to (i.e., astrology, the tarot, etc.) are merely catalysts for evocation of faculties and not particularly significant in themselves. Of course the truly talented (properly trained and qualified intuitive) needs no resort to outer tools or instruments.

A fourth fallacy is that divination is or can be a science. Divination is an art, necessarily and properly subjective and qualitative, a science only in the sense of being (possibly) a structured (objective) approach to (trigger) the evocation of subjective and qualitative processes. If viewed as a science or as an end in itself, divination remains an entertaining diversion and without significance. But viewed as a symbolic and artistic process, divination has a considerable potential for intuitive realization, provided that the student avoids the various associated glamours and illusions (distractions).

Section 7.22



Aspects of Occultism 2

- Aspects of occultism include all manner of using the emotions, the mind, and the will toward some objective.

Ritual

A ritual is an established ceremonial form or pattern, customarily repeated in association with some implied purpose, often part of a series or chain of such forms or patterns in some greater association. A ritual can be as simple as a mentally-voiced word of power (mantra) or prayer, or as complex as the ceremonial form (pattern) of an entire incarnation. Rituals can be effective or ineffective, depending on the quality, intention, consistency, and character of the form (format) and the energies so linked or evoked. Rituals can similarly be applied toward more or less constructive objectives.

The power or potency of a ritual depends on the intensity, character, and consistency of the energy invested and the ability of the (occult) (esoteric) (spiritual) student to properly qualify and sustain the pattern evoked. Although the means and methods vary widely, all rituals involve impressed or qualified energies and some deliberate (or indeliberate) symbolic associations (correspondences). Those associations or correlations are implied catalysts for additional qualified energies, so that the result of a proper ritual is an energy pattern of some stability and duration having some particular attributes or applications. The student who is aware of the associations and who properly qualifies all aspects of a particular ritual form is one who is most effective. For having invested the time and energy in properly establishing the ritual form, the student can easily evoke the form without reinvestment, revealing intended purposive energies and forces.

The most essential rituals for the spiritual student are proper meditation and self-qualification. The meditation form is essential to spiritual continuity (achieving and maintaining the alignment of a purified and integrated personality with the soul (and all that that soul represents)). Self-qualification is essential to maintaining habits of continued refinement, balance, clarity (freedom from mundane absorption), service, etc. The repetition of meditation forms and self-qualification exercises strengthens the ritual patterns and brings about a considerable momentum. However, considerable care must be applied in the proper establishment of ritual forms to prevent improper momentum and unanticipated detrimental associations (dissolving a potent ritual form can

require considerably more time and effort than was required for establishment) and the student must endeavor to remain aware of the associations in order to remain effective (a ritual maintained without awareness is much less effective) (the student can of course establish a ritual form (pattern) (habit) that evokes awareness).

The tools or instruments of ritual vary widely among the various paths (traditions) and the various levels of consciousness involved. For example, the seventh ray approach is more ceremonial and more dependent on physical devices in its lesser manifestation (less so in its greater manifestation), while the first ray approach is more direct (more mental) and less reliant (if at all) upon intermediates. All ritual properly evokes structure or patterns on some level (etheric, astral, or mental) or combination, but some (higher) forms are evoked directly from the mental or buddhic plane without recourse to etheric or astral instruments (e.g., an etheric pattern can be evoked using etheric means, astral means, or mental means, according to the means of the student).

In general, a ritual is properly a way of constructively associating various forces and energies, blending them and qualifying them toward some object, reinforced by repetition until a considerable momentum is achieved. As such, the ritual can be an effective instrument for the student upon the path.

† Commentary No. 890

Points of Light

A person functioning as a point of light is a very real phenomenon, as there are many people throughout the world who consciously or unconsciously irradiate the astral and concrete mental planes with the light of their (quality of) consciousness. These include people who are simply men and women of goodwill and/or good nature who serve more or less unconsciously as well as men and women who are fully conscious of invoking and evoking (and subsequently channeling and wisely directing) the light and/or love energies. Every act of goodwill, every physical, emotional, and/or mental expression of kindness, and every expression of compassion for others conveys energy not only toward the object of goodwill (kindness) (compassion), but to the

immediate (astral and concrete mental) environment as well. Provided the energy is not imposed on anyone, the energy expressed will qualify the environment (aura) such that anyone who comes into that environment will be potentially affected (to the extent that they are responsive to the character and quality of energy).

Points of light (love) (spiritual poise) within relatively dark places are essential to humanity's progress, e.g., within prisons and jails, within hospitals, orphanages, and mental institutions, within the military, and within government, business, and industry (wherever the animal nature tends to prevail, wherever materialism and egoism dominate, wherever people are not considered with proper respect and consideration for equity and freedom). And points of light are also essential wherever hearts and minds are being influenced by conventional (religious and secular) materialism, e.g., in the churches, schools, media, etc. In short, points of light are needed everywhere in the world, but particularly in the darker places to which spiritual students might not (as personalities) be attracted. Relative darkness may be found almost anywhere, yet so can the light emerge within the surrounding darkness.

In the case of prisons and jails, for example, prisoners, prison guards, and visitors would do well to realize that the fact of karmic consequences (i.e., that a person is where he or she is for reasons of consequence) in no way excuses the spiritual student from extending respect and consideration. Those who can embrace the light and serve (occasionally or persistently) within these (relatively darker) places are particularly effective in encouraging growth of consciousness. And those, further afield, who can meditate effectively, linking up with those who are within some place of relative darkness and who are responsive to the light, perform a worthy service to humanity.

On the other hand, one should not really think of a place of relative darkness as a place of darkness, but rather one should think of it as a place of relative light within a somewhat darker field. After all, one should be encouraging the light rather than the darkness. But one must also be realistic about these matters and remain wary of entanglement, and remain wary of any extent of imposition. One should work with those who are responsive, rather than directly with those who are not responsive to the light. One should not (ever) work from any sense of superiority, even relative. And someone who lives (works) (serves) in a

relatively dark place may be there actually entirely for reasons of spiritual service.

The spiritual student (of some potency) must therefore (by virtue of potency) be careful not to express any character or quality other than those more noble virtues. Thus spiritual discipline ever goes very much hand-in-hand with spiritual service. In light, and love, and power do the men and women of goodwill persist in their labors.

† Commentary No. 898

Occult Reticence

Reticence is defined as the state of being reserved, inclined to silence, and/or restrained in expression, presentation, or appearance. Such is properly the condition of the spiritual student, who is naturally contemplative, inclined to speak only purposively, and who is free from the (ego) needs indicated by any behavior that calls attention to oneself as a personality. To the world, the spiritual student may be perceived as uncommunicative, but in fact, the spiritual student properly is quite communicative, albeit in more subtle ways than the ways of the world (i.e., he (she) may not appear to speak much, but he (she) is continually if not continuously constructively sharing energy, consciously or unconsciously). His or her "self-restraint" is properly a natural matter, without contrivance or self-suppression.

Occult reticence or silence has been defined as "the making of no claims with regard to oneself or one's work; a withdrawal of attention to inner group purpose and plan. Disciples are taught to make light of their personality standing, while exalting the nature of their inner God, identical in all people, and to refrain from speech unless it serves group purpose by stimulating the highest aspects in every person. Occult reticence leads to detachment from the form nature, and to identification with the soul." More properly, occult reticence follows from such detachment and identification. All claims-making is a matter of ego (the personality-centered nature) and serves no purpose other than to sustain the separation of the personality (mind) (ego) from his (her) soul. Truth is never a matter of authority or apparent source. Likewise the standing of the disciple or

advanced student is really of no concern to anyone, for without ego, these distinctions are merely pragmatic.

The advanced student is characterized in part by his or her degree of purification (higher qualification) (refinement) (upliftment) [which is also an indication of relative detachment from the form nature]. But the real mark of the advanced student is the extent of egolessness. That egolessness is indicated by a variety of characteristics common to those who are beginning to touch the soul (or who are more or less consistently expressing their higher nature). The advanced student goes beyond frivolousness to seriousness, while retaining an innate (albeit quiet) cheerfulness. The advanced student is necessarily more quiet, as the voice of the soul can only be heard in the silence of the mind. The advanced student is necessarily more contemplative, as he or she is an observer on several planes of consciousness, and a contemplative nature allows the higher nature to work more effectively through the lower nature.

The first sense of occult reticence, then, is that which the mind (personality) undertakes (of its own accord) as it approaches the soul. The second sense of occult reticence is that which is evoked by the soul within the responsive mind (personality). The advanced student is simply not personality-centered (self-centered); for being personality-centered (self-centered) blocks the flow of energy (higher qualification) from the soul. That flow is a triple-manifestation of light, love, and power (purpose) (vitality), that further tempers the personality nature and brings about the distinctive reticence (second sense) of the serious student.

Occult reticence is not really a goal or objective of the spiritual student (as are many other aspects of the path), but occult reticence is increasingly a manifestation of the student's evolving character, and temperament, and quality. In the final analysis, the student is simply reflecting the nature of the soul.

Consecration

Consecration is defined as the process (act or ceremony) of consecrating (or the state of being consecrated), of ceremonially dedicating some person or object to or for some general or particular (preferably sacred or altruistic) objective or purpose. In occult work, it is fairly common practice to magnetize or otherwise qualify some object for some particular purpose. Where that qualification constitutes a consecration, i.e., an effective religious or spiritual qualification, then the process is dramatically enhanced thereby.

Consecration is fundamentally an association of purposive, "good" energy with some object or place. A properly consecrated object retains its magnetization or qualification much longer than would otherwise be the case, and can be periodically renewed as appropriate. A consecrated object that is transferred to another person will naturally convey to that person the intended qualified energy, at least to the extent that the recipient is responsive thereto. Any physical object can be consecrated, although magnetic properties vary and more or less energy may be required depending on those properties. Any place can be effectively consecrated, particularly so if the consecrated qualification of a place (room, church, office, etc.) is reinforced by the exclusive utilization for consecrated purpose (as in the case of a meditation chapel) or by periodic (daily) qualification.

In a sense, one's aura naturally and passively qualifies every object within its field. If the qualification process is more conscious and more deliberate (either by virtue of affirmation, visualization, or some other (more effective) focusing technique (e.g., etheric touch reinforced by coherent emotional and mental focus)), then the object is more actively (fully) magnetized or qualified. If the qualification process involves higher evocation (e.g., (1) in group formation as in group meditation on the mental plane or (2) the active involvement of the soul or divine self), then the effectiveness is maximized (of course that is not possible for any "personal" intentions, as the soul will only respond to the more noble (impersonal) invocations). The "power" of a church or its priests derives in a large measure from consecration, sustained or enhanced through group ritual.

Wherever there is purposive repetition and group (collective) intonement or participation, there is enhancement.

Consecration can also refer to people as well as objects, as in the ceremonial (religious) vestment of (consecrated) powers and in the sense of self-consecration where one deliberately consecrates one's own aura and consciousness for some noble and continuing purpose. The spiritual student properly frequently invokes (and evokes) the ritual (and power) of self-consecration, in order to focus the lower (personality) life and consciousness on the higher purpose and associated activities (service), in self-purification and refinement, in overcoming maya (glamour) (illusion), and in achieving and maintaining freedom from mundane and personal absorption.

Consecration in another, related (higher, greater) sense is "the complete surrender of the whole personality to control by the soul, the sacrifice of the human personality will (man's own selfishness) to some special service." This is what happens, necessarily and inevitably, once the soul has consecrated itself to the spiritual path. The personality must then, eventually, respond in kind to that higher commitment by consecrating itself to the soul. Once a person has touched the soul there is no going back entirely to the self-deluded state, for there will result periodic reminders of one's true nature and an increasingly compelling urge toward union with the soul.

† Commentary No. 1181

Atmosphere

The human aura is an energy field that reflects or exhibits all of the various emotional and mental activity of the person and which relates a person's etheric, emotional, and concrete mental condition to everyone in the immediate environment. The aura is potentially affected very much by the surrounding atmosphere, particularly on non-physical levels. And the surrounding atmosphere is potentially affected substantially by the character and quality of the aura. Some people are more affected than others, due to their openness, passivity, receptivity, or vulnerability, but that also depends on their relative character (quality) and temperament. And similarly, some people are more effective in projecting "force" into the atmosphere, due to their head-centered

nature or due to their emotional temperament, consciously or otherwise. Thus the spiritual student is encouraged both to maintain a healthy aura and maintain a healthy relationship with the surrounding atmosphere (immediate environment).

One of the most important attitudes for the spiritual student to cultivate is that of a joyful, cheerful, and constructive way of living, by continually creating and sustaining a pleasant surrounding atmosphere. All deeds done in this positive, vital manner are then enhanced by that atmosphere and relationship. And since all things, all forms, are spiritually alive and magnetic, the spiritual student can contribute positively to that atmosphere through the various forms that are engendered or encountered. Conversely, demons (artificial entities) created through careless thinking and feeling also impact the atmosphere (adversely) and so the student should be particularly careful in thinking and feeling.

Food, for example, is made of living spiritual substance, and the atmosphere in which a person cooks and prepares food not only vitalizes that substance but that substance carries with it an induced atmosphere and magnetic quality. That quality can then be transferred or conveyed to others. Food prepared in an uplifting atmosphere carries enhanced vital energies. Food prepared in an unpleasant or indifferent atmosphere loses much of its vitality (and/or conveys that negative influence). Flesh foods have a noticeably negative factor and convey a measure of coarseness even without an otherwise negative atmosphere, while vegetable foods are inherently more refined (more positive) albeit dulled somewhat by cooking.

Letters and publications are opportunities to share a vital, positive, healthy atmosphere (and attitude), and also to establish spiritual bonds to strengthen the light workers around the world and to strengthen the network of light and love through which spiritual forces may flow (the more so where personal and mundane energies do not intrude). Every contact on every level carries with it some magnetic or psychic quality. This includes conversation, correspondence, gifts, materials conveyed, etc. Much depends upon the atmosphere through which a person works and how a person influences the objects in his or her environment.

Thus the spiritual student is encouraged to do all things in a healthy, cheerful, positive manner. Work performed cheerfully can never be a burden. Critical, defensive (egoistic), judging, separative (self-centered) thoughts and similarly unfortunate feelings have a decidedly negative effect, while unselfish and uncontrived expression of goodwill (kindness) (consideration) (appreciation) (acceptance) (respect) has a wonderful effect on people and surroundings. The atmosphere is a living realm, filled with various energies and forces. The student should remain focused in love and light.

† Commentary No. 1460

The Alchemy of Life

Life and purpose are about the evolution of consciousness (and evolution in consciousness). For the human being that evolution in consciousness comes about naturally through the process of assimilation of experience into knowledge, the assimilation of knowledge into understanding, and the assimilation of understanding into wisdom. Another way of looking at this is to see the human being as a alchemical focal point, a place in consciousness that attracts and wields various transformational forces.

The human being is a means of experience, a place where experience can be assimilated and where the instrument (human being) can be transformed into something greater (something more responsive to higher consciousness) in order to be more effective in serving this purpose. Most people see themselves as human beings, identifying with the instrument of consciousness, with experience, with thinking and feeling and doing things. But in fact, the enduring part of the human being is the soul which simply utilizes the person (human being in the lesser sense) as an instrument for experience and expression. But even experience and expression are merely symptoms, activities. The greater reality is that the human being processes experience. The human being is a focal point for transformation based on that experience. This involves self-transformation to the extent that the waking-consciousness is actively and intelligently engaged in the process, otherwise it involves simply a more passive and indirect alchemical transformation orchestrated by the soul.

Alchemy involves a synthesis of forces and these forces are really quite potent. Thus alchemy poses a not inconsiderable strain on the elements or aspects of the human being (personality), on the body, on the emotions, and on the concrete mind. To minimize this strain, and to improve the effectiveness of the personality for experience and expression (and assimilation (and transformation)) the personality and its components must be suitably and properly purified and qualified and refined and sublimated and tempered and uplifted in the context of higher consciousness. This process (refinement) occurs naturally as a consequence of experience (through activity and consequences of activity (karma)), but is hastened in the case of the spiritual student who is consciously embarked upon the spiritual path.

The spiritual student who is consciously engaged in this process generally achieves a place (in consciousness) where there is relative immunity from disease and discomfort. Disease and discomfort are generally evoked in order to get the attention of the underlying consciousness, in learning the needed lessons and making the needed behavioral and attitudinal adjustments. The student who actively engages the alchemical process generally has no need for these intrusions. But to seek some sort of magical cure from disease is inappropriate for the spiritual student. It is also futile. There are no shortcuts to either health or immortality.

Health is a consequence of harmonious living, which is in part living in harmony with others, and in part living in harmony with dharma (which implies and conveys growth in consciousness). Immortality is achieved by almost everyone who passes through this world, at least eventually. But it is never a matter of immortality for the personality. That is simply neither possible nor desirable. Life and death are aspects of the natural cycle of learning and growing (evolving) in consciousness. Alchemy does indeed facilitate the transformation of the personality, but it is what is transformed in consciousness that matters, what actually goes forward to the next life.

Section 7.23



Chakras

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

Chakras 1

For every manifestation on every level, there exist related energies (causes) and lines of force linking each cause and effect within that (localized) (broad) field of manifestation. On gross (dense) physical levels, the lines of force remain invisible, yet are nonetheless necessary to every action and consequence. As a general rule, the lines of force associated with manifestation (experience) (expression) (situation) (condition) (activity) on some level, exist on the next highest (more subtle) level, so that only the effects of forces can be perceived on the (lower) level of manifestation. This is true for the entire spectrum of scale, from the smallest conceivable microcosm to the greatest perceivable (conceptual) macrocosm.

The physical world is for all practical purposes a realm entirely of effects (meaning the (dense) physical plane is more illusion than reality), with all forces acting on etheric, astral, and/or concrete mental levels, affecting the lower levels in turn according to the causative (karmic) processes (balance). The etheric domain is more a realm of forces than material consequences and the dense physical. Similarly, the concrete mental (astral) plane is more a realm of forces (causes) (intermediates) than the astral (etheric), respectively. Beyond the mental plane there are relatively few terminal effects, only intermediates and secondary (interactive) (stimulated) (indirect) causes. Though each of the seven planes of consciousness may be viewed (perceived) distinctly, they are definitely related (interactively) by chakras (centers of force) and the lines of force which pass through the various chakras.

The chakras form an absolutely necessary (vital) link between the planes of consciousness, for without the chakras, energy could not flow from one level or form to another, and subsequent levels of consciousness (manifestation) could not exist. For example, the dense physical plane is the lowest level of manifestation because no chakras exist which can link to some (conceptually) lower level. As manifestation is withdrawn from the lower levels, the chakras will gradually cease to function on those levels (meaning those levels will cease to exist) (because, in the ultimate limit, every atom is a chakra, imposing or

drawing energy upon or from some dimension, and what is real (?) is the induced effect (the appearance of substantiality being an illusion)).

In a sense, all of manifestation is composed of elementary (atomic) chakras, but of more practical significance are the larger chakras and the great centers of force which feed the lesser chakras (i.e., chakras exist on every conceivable scale). The most distinctive characteristic of a chakra is that it does not exist on any level or dimension of consciousness; rather, each chakra exists between (two or more) levels or dimensions of consciousness (meaning that all levels of consciousness are effects). Elementary chakras exist between two sub-planes; minor chakras exist between two or more sub-planes; while major chakras link between planes of consciousness. Chakras exist in the context of individual lives (e.g., chakras within the human constitution) and in much greater terms (e.g., planetary or solar chakras).

Each chakra is an intersection of two or more lines of force. Where many lines of force intersect coherently, larger (major) chakras exist (meaning that more energy can flow through the chakra (vortex) and be transformed). Chakras exist to transform energy from one level or dimension or form to another. Chakras have a number of attributes or characteristics, including character (ray association), quality, type, degree of activity, polarization, and context (scale). All chakras are part of the unified, evolutionary framework.

† Commentary No. 1182

Chakras 2

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

Each chakra within the human being plays a role in the energetics of the human being. Most people live through the lower chakras, meaning that the lower chakras are actively functioning, without any real control or balance in consciousness, and that the higher chakras (crown, ajna, heart, throat) are inactive or essentially undeveloped. As a person evolves in consciousness, the

forces flowing through the lower centers become tempered and the lower chakras come under the control of consciousness, rather than controlling consciousness. And as a person evolves in consciousness, the higher chakras begin to open up into activity, bringing with them considerable and further stimulation for subsequent development (experience) (service). Where the lower chakras dominate, a person is relatively coarse. Where the higher chakras dominate, a person is relatively refined. The functioning of the chakras are also related to the various psychic sensitivities (abilities).

Thus there are three basic stages in the development or opening of the various chakras, the inactive stage which is inertial or resistive to activity, the nominally open stage where most people function, and the active stage which is more interactive and dynamic. In the active (more fully open) stage, there is a matter of whether or not the activity (openness) is voluntary or involuntary. With involuntary openness there are generally sensitivities that are not under the control of consciousness. With voluntary openness and proper training, there is a sensitivity that is intelligently tempered or moderated by consciousness. Proper openness of the chakras does not result from deliberate psychic development, but from deepening in consciousness and evocation of needed sensitivities. Where there is openness without the tempering influence of consciousness, there is (generally) also instability and vulnerability (reactivity). Where there is openness with tempering influence of consciousness, there is (generally) more maturity in sensitivity, more balance, more stability, more responsiveness.

There are many dangers associated with involuntary psychic openness or lack of proper training. The open aura, for example, results from a rending of the stability and coherence of the aura, which results in turn from improper functioning of the chakras, which results in turn from improper use of energy or psychic force. If the chakras are properly balanced and tempered by consciousness, then there are some safeguards (stability and coherence). If the chakras are abused or misused, however sincerely, however unconsciously, then one attracts further (psychic) difficulties.

As a person develops at the personality level, the (forces flowing through the) lower chakras are tempered and consciousness is gradually focused more and more in (through) the higher centers. Once a person is properly integrated, there

is considerable strength (coherence) (stability) at the psychic level, even if there is little sensitivity. But eventually, as one becomes more and more responsive to higher impression, the chakras begin to resonate to the energy of the soul rather than the energy of the personality. The dynamics change. While the higher centers unfold at first through head-centered and heart-centered activity (at the personality level), their full development is only possible as the personality-centeredness (ego) is transcended and the energy of the soul is allowed to flow.

† Commentary No. 228

Speech and the Throat Center

Speech is one of the human activities associated with the throat chakra. The spiritual student is not so much interested in the basic principles of speech as in the appropriate development, control, and utilization of the throat center, and in the magnetic and superphysical effects of speech. Some of the essential variables or dimensions of speech and the throat chakra are intensity, quality, magnetism, effectiveness, focus, and creativity.

The intensity of the throat center is an indication of the magnitude of its development (not necessarily its quality) and its apparent potency. The outgoing, head-centered person usually has a reasonably well-developed throat chakra, with an intensity or forcefulness of projected energy (speech), and a corresponding impact upon the immediate environment. The quality of the throat center activity is determined by the purity or coherence of the basic intensity (magnitude) (vibration). A high quality of speech (in the metaphysical sense) requires both some intensity and coherence. This coherence is an indication of the ease or natural flowing of thought energies and their transformation through the throat chakra into projected speech patterns. Regardless of intensity, the person who speaks well extemporaneously is one who has developed a requisite coherence in the development of the throat center.

The magnetism of the throat center determines the extent to which an audience responds to the speaker. In the outer world, a speaker needs considerable intensity, coherence, and a particular magnetic rapport with the audience, so that the audience will pay attention and respond to his expression. But such

activity (through a well-developed throat center) need have no relationship to higher consciousness. For the higher consciousness to come into play, a different type of magnetism is required, one that rejects the mundane lines of attention and draws forth the attention of the audience along more intelligent lines. This magnetic rapport is more discriminating and less hypnotic. The minds of the listeners should be stimulated rather than dominated, and therefore no considerable intensity is required; in fact, the intensity associated with the well-developed throat center is transformed along more magnetic (and spiritual) lines (without appeal to the personality).

The most important dimension is effectiveness, and effectiveness in speaking depends almost entirely on the quality of consciousness (and how well it can be related through the magnitude and coherence of the throat center). With higher quality of consciousness comes the most meaningful (and conservative) utilization of speech as a channel for spiritual energies (encouragement). The activity or role of the throat center is essentially the transformation of thought energies into speech energies and their projection. With proper consciousness (and understanding) those energies are projected quite effectively and constructively, without interference and with discretion (wisdom).

Effectiveness in speech is also related to the proper focus of the throat chakra. If the center is not properly focused, the corresponding energies will be weakened and scattered. The focus of the center is also related to the inherent creativity of the third ray (throat) center. That focus is involved with the creative energies projected as speech (creative invocation, evocation, communication) as well as those which do not involve speech. The throat center is an important center for the speaker, the teacher, the healer, and the artist (and the spiritual student), who functions creatively. But the spiritual student ever needs to exercise discretion in its use, for it is a difficult center to control effectively (and without exaggerating the personality).

Section 7.24



Creative Force

- Creative force is the basis for occultism. All is energy and force is simply energy applied to some object or focus. The human experience is inherently creative, as the human being is a creator-in-the-making, learning how to wield creative force for the good of all.

The Creative Force 1

Creative force results from the out-breathing of manifestive energy (creative qualification) of some logos. That energy of manifestation has three phases, orchestrated by the logos according to some intention, and filtered down to all levels of manifestation. The first phase (creation proper) is the bringing of things (lives) into manifestation. The second phase is preservation, sustaining that manifested life (consciousness) (matter) with qualification and guidance. The third phase is the withdrawal of the sustaining force (which manifests then as a destructive (dissolving) force (to prepare the way for remanifestation)). These three phases occur in a number of different ways, sometimes simultaneously with various aspects and dimensions experiencing various phases according to the multidimensional evolutionary plan.

The creative force is manifested on all levels of consciousness, in one way or another (or more than one), so that the same (analogous) (basic) creative force applies as well to the human being in incarnation as it does to logoc and atomic lifeforms (and everything in between). Beyond the most basic qualification of that creative energy (which ties all of manifested life together), the qualification of that energy (and the resulting creative forces) varies considerably by dimension, level of consciousness, unit of consciousness, etc., but the rules or procedures for its use and application are consistent, (i.e., the rules for logoc manipulation of creative force are essentially the same as for human manipulation of the same basic force) (the application and intentions may be different in the particulars, but creative force is still creative force at whatever level it is found) (in a sense all force is creative force, it is just a matter of perspective).

The first phase is essentially the process of creative imagination on some level, as is the sustaining aspect of the second phase, while the active aspect of the second phase (and the entire third phase) is essentially occult work of a more direct nature. The bulk of the work of evolution (and therefore the bulk of occult work) occurs (is accomplished) during the second phase.

The second phase is really the first phase in the sense that an equilibrium (field of manifestation) must be achieved before the various lives and lifewaves can be swept into activity (manifestation) (or more properly the first first phase (the first major cycle of the first phase) brings about the field of manifestation (by induction and the sweeping into manifestation of the elemental lives). The first second phase (the first major cycle of the second phase) is that field of manifestation. The second first phase (which is the third) is the sweeping of (involutionary and evolutionary) lives into manifestation.

The second second phase (the fourth) is equilibrium (preservation) (basic, sustaining qualification). The third first phase (the fifth) is progressive evolutionary qualification (evolutionary pressure) (the catalysis of the inherent evolutionary potential). The third second phase (the sixth) is the response of the evolving life to that qualification (i.e., activity (experience) (expression)). The first third phase (the seventh) is the first-order assimilation of that experience. The fourth second phase (the eighth (sixth) (fourth)) is the first order response to assimilation (second-order response to qualification). The second third phase (the ninth (seventh) (fifth)) is the second-order assimilation of experience (i.e., preparatory to withdrawal from manifestation). The fifth second phase (the tenth (sixth)) is the withdrawal of lives from manifestation. And the third third phase (the eleventh (seventh)) is the dissolution of the field of manifestation).

† Commentary No. 514

The Creative Force 2

Each of the three first phases is the first of seven (phase) operations, culminating respectively in the three third phases (each of the seven operations corresponding to the respective ray (of the seven rays) as does each of the (three, five, three) cycles of the three phases (respectively)). The central second phase (experience in response to qualification (evolutionary pressure)) is the median (central domain) of occult work, where a balance is achieved between the incoming and outgoing energies (forces).

That equilibrium embraces a steady-state field of manifestation (a balanced flow of energy resulting in a sustaining (stabilizing) force and an active

(progressive) force). In effect, any (intended) (purposive) excess of energy (over that which is required for the preservation of equilibrium) results in evolutionary pressure (force) to bring about the resolution (fulfillment) (progression) of the evolutionary plan. Almost all hierarchical (esoteric) (occult) work involves wielding some element or aspect of that force as evolutionary encouragement on some level. All of that active force (pressure) must be fulfilled (resolved) in some manner or another according to the needs (situation) of manifestation at some level and according to the talent (ability) (wisdom) (realization) (understanding) (responsiveness) of the creative life (occult student) (spiritual master) (logos).

In this sense (perspective of creative force), black magic involves the disruption of the sustaining force or interference with (wrongful redirection of) the active force, while white magic involves intelligent cooperation with those (creative) forces and the purposes for which they are intended. Proper occult (spiritual) (esoteric) work involves (1) developing the ability to handle such forces, (2) developing the wisdom and understanding required to safely and properly handle such forces, and (3) actually wielding those forces in accordance with their intention. Creative forces are at work on all levels, and much of the occult work involves the proper evocation, transformation, and channeling of those creative forces (the creative force).

The degree of coarseness or vulnerability of the occultist indicates the degree of danger implied by occult work. The effective occultist (spiritual student) (who would work consciously and directly with the creative force) must necessarily be (1) reasonably refined in personality, (2) very stable psychologically (occultly coherent) (i.e., be mentally or intuitionally polarized (anyone who is emotionally polarized is occultly unstable and therefore unable to work effectively (or with trust) on occult levels)), (3) properly (selflessly) motivated, (4) able to understand the forces and their potencies and potentials (intentions) (qualification), and (5) able to work intelligently (cooperatively). As the student progresses spiritually (and in the occult training) the student is increasingly able to work with more intense (potent) forces and more various types of forces (aspects of creative force) and applications. Of course the occult student must have reasonably good control of psychic centers, especially the lower ones.

There is a fundamental limitation in occult work that can be overcome only where celibacy is achieved and maintained naturally. Until that point is reached, the individual is simply limited in the amount and types of energy that can be safely handled (worked). Once that point is passed, the occultist (esoteric student) has much greater freedom for service, unencumbered by sexual vulnerabilities, as the lower sexual (creative) forces are transformed (uplifted) and applied in a more spiritually potent manner.

† Commentary No. 517

The Creative Force 3

There are basically two ways in which a person can attract creative forces (energy) in excess of that which is needed to sustain the basic existence (incarnation) (experience and expression). The first way (the lesser) is by virtue of desire, will, or intention at the personality level, either consciously and deliberately or otherwise. The second way (the greater) is by virtue of the soul's commitment to the spiritual path.

Energy follows thought (and feeling) (and is evoked and projected through desire and the will), and since all energy is essentially (potentially) creative, a person able to evoke creative forces is able (sensibly and constructively or otherwise) to direct those forces in some fashion. If an excess of energy (force) is evoked (through mental or emotional activity) and that energy (force) is not released in some manner, then the energy will accumulate and be a source of pressure (disease) within the human form, being a natural (karmic) consequence of not living up to the responsibilities (for proper resolution (sharing)) implied by creative forces. If the excess energy is released and not accumulated, then karma is earned according to the motives, manner, and immediate (direct) consequences of that release.

In the first case (creative force evoked by the personality) the personality is simply (hopefully) learning how to work properly with creative force, i.e., developing a mental polarization and learning to wield (the) force constructively and intelligently (without imposition). In the first case there is no obligation to evoke creative force; there is only the responsibility for proper resolution of the evoked force if and as it is evoked. In the second case (creative force evoked by

the soul) there is the dharma of the path to consider, which means the spiritual student is expected to adhere to the responsibilities of the path, including recognizing the creative force (excess) and its qualification (intended purpose), wielding that force cooperatively and in accordance with its qualification, and making whatever adjustments are appropriate in the personality in order to more effectively (and more safely) work with that force. The spiritual student (aspirant) will naturally attract (evoke) an excess of creative force, and will naturally share (release) that force (energy) into the environment by virtue of and consistent with the student's quality of consciousness. As the consciousness is refined, as the mental and intuitive talents and faculties are developed, as the occult training proceeds, as wisdom (understanding) improves, so shall the spiritual (occult) (esoteric) student attract and release considerable amounts of creative energy.

The greater the creative energies evoked, the more important it is for the spiritual student to achieve self-mastery (control of all of the lower nature (the lower psychic centers)). If the lower centers are not under the control of the higher mind, then the excess of creative energy can cause considerable damage to the personality vehicles and (potentially) the environment. Celibacy is therefore a prerequisite for (advanced) occult (esoteric) (spiritual) work, since celibacy is the only safe way to control the lower centers and prevent the uncontrolled release of (excess) energy on lower levels (which would be dangerous and destructive). Spiritual students who are naturally celibate have simply learned the lessons of properly wielding creative force.

The task of achieving natural celibacy (celibacy without tension) is a considerable challenge (and one that should not be embarked upon prematurely) (and one that should not be denied by self-deception (the false assurances of the desire-mind that one is not ready) either).

Section 7.25



Qualification

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

Qualification 1

Almost all occult (esoteric) (spiritual) work involves qualification in one sense (extent) or another. Qualification is the process of conditioning (qualifying) (impressing) (modifying) (moderating) (characterizing) some object (matter) (form) (consciousness) (energy) (force) (personality) with some (general or particular) characteristic or endowment, or the actual substance (character) of that process. In order for any qualification (process) to be successful, the object must be responsive (i.e., the qualifying force must first overcome the natural (inertial) resistance of the object to that particular qualification).

A qualification (character) so impressed upon an object may be intentionally or unintentionally limited or constrained. A qualification may be temporary or relatively permanent, vaguely defined or relatively sharply defined, subtle or relatively intensive, casual (incidental) (careless) or relatively highly purposive. A qualification is itself inherently qualified, as every step in a qualification sequence (chain) (matrix) is at least qualified by the preceding steps, if not also by the corollaries and subsequents. For example, a qualification may utilize some internal or external trigger (catalyst) to reveal or mask the intended impression according to some purpose. In some respects qualification involves programming the object via energy impression.

Every thought and every feeling (as energy expressions) induces (results in) some (nominal) (incidental) (purposive) (deliberate) qualification. The very presence of a human being (or some consciousness) tends to qualify the immediate environment according to the quality, character and temperament of the human being (or lifeform), and according to the quality and character of that immediate environment. Thus, if a person is mentally polarized and spiritually qualified, the person's presence will have some (potentially considerable) positive (constructive) effect on the environment (and upon any who are within that environment (aura) (characterized field) and responsive to the implied qualification). And a person who is responsive (intelligently, selectively, or incidentally) to that environment (qualification) is so qualified (to the extent and nature of the qualification (immediate source), the medium (environmental character), and the personality (or aspects thereof) so qualified).

A major work of any occult (esoteric) (spiritual) student in incarnation is the evolutionary encouragement of humanity, not by imposition or manipulation, but by qualification. Much of that qualification occurs as the student lives and works within humanity, incidentally, by virtue of the student's presence (character) (quality of consciousness). Though incidental in the sense that it occurs during the normal course of activity (and without drawing attention), it is nonetheless substantive and relatively important. Thus it is not necessarily so important what a (qualified) person says or does, so much as a person's being there with some (higher) consciousness.

In addition to the incidental qualification of presence within humanity of those who consciously tread the spiritual path (who are the path) (and who are therefore instruments of appropriate consciousness), the relatively more advanced students (disciples) (initiates) (in or out of incarnation) (who are properly trained in occult (mental) techniques (energy manipulation and qualification)) consciously and deliberately (collectively and in some particular ways) qualify humanity and various aspects of humanity (as well as other aspects of the planetary scheme) according to higher purpose (the evolutionary plan). And the higher lives qualify all of the composite lives.

† Commentary No. 416

Qualification 2

The actual process (qualification) properly involves the mind (in the lower sense) and the faculties of the soul (atma-buddhi-manas) (in the higher sense), as the mind (and higher faculties) focus and qualify energy in particular ways, and as that energy is then impressed upon some object on some level (physical, astral, mental). Much of the occult training proper is concerned with understanding the various energies and forces, learning to properly and effectively (intelligently and harmoniously) work with those energies and forces, and learning how to qualify objects within the evolutionary framework in general and within the charter (mission) of the student's particular group.

The entire manifested universe is highly qualified (impressed with purpose) (intricately endowed with qualification chains (matrices)), from the highest level and the One who so qualifies the very existence of a manifested universe, through every succeeding level of consciousness, to the lowest level of qualified matter (for even the basic form of elementary substance is qualified). Within every life (consciousness) (form) is inherent an evolutionary potential as a basic qualification (grace) (gift of God), and the encouragement of evolutionary force according to the natural order and scheme of things.

In every aspect of existence, there are both internal qualifications and external qualifications (impressions) (potentialities) (characteristics) (forces), all of which are related in some way to the purpose of life (evolution). Implied in the basic qualification of manifestation is the obligation of all life-forms to fulfill their evolutionary contribution, according to their respective qualifications, particular cycles, etc. Thus another sense (definition) of qualification is the process of becoming qualified by higher impression.

In this sense, it is the duty of all to so improve themselves (collectively and individually) according to the evolutionary plan, that they become increasingly (properly) qualified. All of the natural forces encourage evolution in one form or another, and the masses of humanity (like every lifewave that is not consciously cooperating with the evolutionary forces) are (somewhat) responsive to the various internal and external qualifications so that sensible progress is inevitable albeit gradual. But those elements of spiritual students within humanity, who are conscious of their commitment to the path, are further obligated to make all of the needed adjustments (modifications) (qualifications) (cultivations) (developments) implied by the path (i.e., conscious evolution toward the perfection (completion) of the human being, well in advance of the bulk of humanity, that that progress might further qualify (encourage) humanity).

The self-qualification of the spiritual student (involving affirmation, visualization, magic, and/or more occult methods of energy manipulation) is an important aspect of conscious evolution, for in programming (qualifying) the mind and the personality nature, the student is more responsive to higher impressions, better able to develop the latent faculties and higher character, better able to learn (realize) (assimilate) the needed lessons (adjustments),

better able to contribute to the encouragement of humanity, etc. In a sense it is a combination of self-qualification (impressing quality and character upon one's instruments (personality)) and becoming more qualified (more capable) (more effective) that leads the individual from the preliminaries of the path (aspiration) (probation) to the ever-increasing responsibilities (capabilities) (mission) of discipleship, and to the higher (more subtle) forms of service.

† Commentary No. 471

Visualization 1

Visualization is defined as the act of visualizing, of seeing or forming a visual mental image. The ability to visualize at will and effectively is an important prerequisite for serious occult (spiritual) work (with emphasis on being able to form visual mental images of considerable definition, character, and duration (sustenance) and consistency (stability)).

The potency of visualization is derived from the power of creative imagination, the evocation of energy in accordance with that which is visualized and to the extent that the person visualizing can properly wield such energy. The principle of energy following thought (and feeling) is particularly true for creative visualization. In effect, every act of visualization evokes energy directed toward that which is visualized. The energy flow may be considerable or nominal, of high (pure) quality and qualification or otherwise (coarse), well-defined and sustained (effective) or poorly defined and intermittent (relatively ineffective), depending on the character (quality), ability (training), and intention (motive) of the one who so visualizes.

There are two basic purposes of visualization (in addition to the exercise for training (discipline)); one is simply to send or transfer energy (of a particular form) (for some purpose), the other (essentially equivalent) is to bring about some creative change (i.e., visualizing something or some condition that does not exist in practical reality, with the intention of bringing it about). In the first case, one is working with a current condition and sending forth qualified energy to encourage some change or qualification; in the other case, one is working with the end product of that process (of creative change). The two approaches are

essentially equivalent, with the latter being more dramatic and requiring more energy (and relatively, more talent or ability to bring about). Normally one would start by visualizing the current condition, gradually and carefully changing that visualization (creatively) until the product or result is fully and properly achieved and realized.

There are of course dangers inherent in these processes. Visualization can be used for good or evil, depending on motive (conscious or otherwise).

Visualization can evoke energy, forces, changes, etc., whether or not the process is conscious and deliberate or unconscious and casual (careless). Visualization can constitute imposition, unless it is properly and carefully qualified to preclude imposition. Visualization can be quite potent and potentially unmanageable (destructive) where the emotions are involved (particularly in group formation at the personality level (i.e., without spiritual qualification)). A forceful and unqualified visualization that is inconsistent with karmic constraints can be disastrous for the one so visualizing (i.e., in sending forth improperly qualified or improperly motivated energy, there is likely to be a considerable reactive consequence, as the energy returns to the one who sends it forth).

The training and discipline for visualization in the context of an occult school (esoteric group) emphasizes the ethics of visualization, the responsibilities implied, and the potential consequences. The training proceeds only where the students are sufficiently qualified (i.e., where the students are refined and qualified and where the conscience and motivation are spiritually consistent). The preliminary training can be achieved without the occult group context, and therefore almost anyone can utilize the visualization process for good or ill, but the spiritual student (with considerably enhanced potency) must be particularly careful and considerate in his or her creative endeavors.

Visualization 2

Visualization is actually the second of three (practical) (first order) creative techniques. The first (third) is affirmation, while the third (first) is correlation (association) (abstract relationship). For each of the first two there is a higher (second order) correspondence, but neither is practical.

The purposes for which these (practical) (occult) creative techniques can (should) be applied are similar if not essentially equivalent, with each technique (affirmation, visualization, correlation) being successively more potent and more subtle in method and application (the second order techniques being even more so).

Four (progressive) applications are easily amenable to first order techniques. The first is self-qualification, for purposes of health, stability, refinement, integration, alignment, etc. (i.e., self-discipline and occult integrity). Although self-qualification is somewhat self-centered, the motivation of the spiritual (occult) student should be spiritual (occult) effectiveness, which should not be self-centered. Visualization (reinforced by affirmation) is a rather potent means of self-qualification, as the physical form, etheric double, astral nature, and mental nature are all visualized as being stabilized (purified) (energized) with light (love) (life) energies.

The second application is an extension (externalization) (projection) of the first, that is object qualification (vitalization). One can visualize and thereby qualify any external object (living or otherwise) to the extent to which a rapport can be achieved and/or to the extent to which the student's occult training and abilities permit. The purpose of such visualization (object qualification) should be quite clear and within the scope of the individual's responsibility and/or group charter, or else karmic complication will naturally and inevitably result. Thus the ethics and intentions should be carefully considered before these techniques should be utilized. A sense of helpfulness and sincerity are necessary but insufficient to warrant object qualification, for such must also preclude imposition (unless clearly warranted by charter and specific application). The sanctions for (unwarranted) imposition are quite considerable, particularly in the case of

imposing upon another's aura. Consequently, the student should perform object qualification (at the human level) only in the general sense of making energy available (depending on the object individual to be responsive) and thereby precluding imposition. The qualification of subhuman lives (objects) is less prohibitive, but the motives and intentions should be nonetheless carefully considered, and serve some constructive and appropriate purpose.

The third application is simply a focusing on the energy flow resulting in some qualification or accumulation, rather than focusing on the qualified object or destination per se. In this case, the occult student visualizes the flow of energy from some (specific) (general) (intermediate) source to some (specific) (general) (intermediate) destination, emphasizing the quality of the energy utilized and the stability and structure of the energy flow and channel. In effect, through visualization, one can create and sustain an energy flow for practically any (constructive) purpose, with maintenance being only a recurring activity (vice continuous). Much of the occult work assigned to the various (proper) (esoteric) (spiritual) (occult) groups is concerned with creating and sustaining energy patterns in accordance with the (overall) evolutionary plan (service to humanity and other lifewaves, consistent with the evolutionary plan and karmic considerations).

† Commentary No. 479

Visualization 3

The fourth application is an extension (expansion) of the third, that is the creation and/or maintenance of complex energy networks. Greater and lesser networks exist both within and without the planetary scheme, involving most esoteric groups in one way or another (i.e., in a coordinated manner). Some energy networks exist for channeling various energies purposively and appropriately. Other energy networks exist (and can be created) for reasons of containment (protection). A wall (web) of (qualified) light (energy) can easily be created (visualized) and sustained as an object in itself using much the same techniques as in object qualification. But in each and every case, the spiritual student should proceed carefully and with consideration.

Effective visualization (with proper results) depends much upon consideration of the various laws and qualifications in effect for the planetary scheme and upon the degree to which the visualization is specific. Where the motivation, objective, and methods of creative visualization are consistent with higher qualification, then the effort will be more effective; where they are inconsistent with higher qualification, the results are likely to be ineffective or counterproductive. Such (ineffective) results are also likely wherever the visualization is highly specific or detailed. A more general visualization (qualification) is simply more likely to be in accordance with natural law (and actually utilize the energy of natural law), allowing for synergistic effects and automatically taking into consideration unanticipated factors.

A creative logos visualizes in a relatively simple (general) manner, qualifying the visualization with overall objectives. The results of such (primary) visualization are the natural (evolutionary) laws of manifestation (including karma). Those laws in turn induce secondary and tertiary effects, each being successively causative and simultaneously (coincidentally) consistent with the overall (natural) (logoic) scheme. Each evolutionary unit (soul) within that qualified scheme is subject to those natural laws, and where that soul becomes itself a creative force, then those creative efforts must necessarily be within the overall creative web. Wherever creative efforts are consciously within that overall scheme, then the effort is much more likely to be effective and potently so (every such effort being in a sense an effect of that higher qualification).

Thus in order to be truly effective in creative visualization, the spiritual (occult) (esoteric) student must (1) be properly motivated and responsive to the qualification of the soul, (2) carefully consider the intended objective and methods in the context of natural law and ensure that the effort is consistent with that higher qualification, (3) visualize generally, establishing (primarily) the qualifying conditions of the intended results (allowing those qualifying conditions to evoke the necessary particulars), and (4) provide sufficient energy and momentum, being consistent and stable throughout the visualization (particularly if recursive).

One of the responsibilities of the student (upon the path) is the study of natural law (the scheme of evolution) both in practice (through observation) and principle (through contemplation), to improve the student's ability to

understand the various cause and effect relationships and the logoi intentions (to the extent that they can be perceived), being as correlative and as inclusive as possible, that the student should gradually and eventually be able to perceive the natural flow of energy in its various and many forms and paths, and so be able to live and work constructively and harmoniously.

† Commentary No. 480

Affirmation and Visualization

All of the manifested worlds and their various aspects are created, sustained, and progressed by some means of affirmation and/or visualization, at some level (order) or another. The manifested trinity are the three parts of the (triple) sacred word, sounded at some level beyond the ken of manifested life (and knowable only by effects and perceived relationships (harmonies)). The seven ray lives are seven syllables of another (septenary) dimension of the sacred word. Similarly the seven planes (and successive sub-planes) are the result of yet another dimension of the sacred word.

The distinction between affirmation (the sounding (physically or mentally) of some word or formula) and visualization (the focusing of the mind's eye) is much less apparent on abstract (creative) levels, for the methods and means merge and become more subtle, more a matter of association and correlation, of utilizing the various chakras (on the various levels) for particular purposes. Any of the ray centers (chakras) can be utilized creatively, albeit the rules, methods, relationships, and consequences vary from chakra to chakra.

The emergence and activities of seven planetary logoi are in a sense simply a sounding forth or visualization by the respective solar logos. Similarly a planetary scheme is a (relatively complex) pattern affirmed or visualized within the consciousness of a planetary logos. The emergence of the various lifewaves (and composites) is likewise within that affirmation (visualization). The various elements and aspects (lives) (forms) are sustained only to the extent that the creative pattern is held in consciousness. When the energy flow of an affirmation or visualization is diverted or withdrawn, then all that emerged in response simply (naturally) disintegrates. Such is the basis of reality, that the

effects (forms) (lives) are transient, while the precursory lives (monads) are relatively less so (being relatively more real).

Other examples of affirmed (visualized) existence are the planetary (etheric) web (and associated networks on more subtle levels), the solar ring-pass-not, and the detailed structure of evolutionary lifewaves. The planetary network of light (love) (life) is created by the planetary logos and sustained by logoic momentum through the auspices of higher lives within that logoic consciousness (i.e., hierarchical forces) who cooperate consciously and intelligently in concordance with the planetary scheme. The solar ring-pass-not is simply the outer limit of solar consciousness, sustained as such by the focus of logoic consciousness (were the focus withdrawn, the ring-pass-not would fail to contain that which lives within, and all would diffuse (outwardly) and cease to be coherent). The detailed structure of the various evolutionary lifewaves and kingdoms (and their relationships) is sustained similarly, by logoic and hierarchical consciousness in response to higher qualification (law).

Those who serve God (the solar logos) (the cosmic Christ) (the spiritual path) do so by working within the qualified framework of the path, living in harmony with the dharma of the path, being responsive to that (higher) qualification. In practical terms, this means contributing in some way to sustaining and progressing the evolutionary qualification of the entire planetary scheme (in accordance with chartered guidance) (and karma). The esoteric (occult) work largely involves esoteric endeavors (affirmation and/or visualization) in group formation (or at least so chartered), in dynamic equilibrium with the consciousness of the lifewave (humanity). The effectiveness of the work (service) is directly attributable to the responsiveness of the overall (human) (lower planetary) consciousness.

Vivification

In the cosmological sense, the one life manifests itself in part through the many lives within the numerous lifewaves which emerge successively and simultaneously throughout the period of logoc manifestation. Each of the lives (and lifewaves) holds within itself accumulated potential (qualification) based upon its previous and intended experience (in the context (qualification) of the logoc evolutionary plan). Periodically during the course of evolutionary (involutionary) development (experience), a process of (some particular form of) vivification is involved (evoked) by the guardians of the lifewave.

This evolutionary (involutionary) vivification is in no manner merely an artificial stimulation. It is, rather, an adjustment and stimulation (qualification) of the inner fires (potential) resulting (for those who are qualified and responsive) in a quickening of some meaningful attribute (aspect) in (of) consciousness. The process of individualization in which a soul passes from the animal kingdom into the human kingdom is an example of evolutionary vivification. The necessary impulse comes from without the human being (usually via some particular creative hierarchy or intermediary) yet reveals (allows) the emergence of some aspect of the individual (group) potential. Within each personality matrix (and analogously for greater (preceding) and lesser (succeeding) lives) is the requisite potential, but the ability of the individual (group) life to respond appropriately to the (catalytic) (creative) (evolutionary) (qualificative) impulse depends on the measure of progress achieved (in consciousness) relative to that which is intended.

Vivification may involve endowment of potential or it may involve the triggering (release) of some developed potential. The endowment of potential involves the adjustment (reprogramming) (qualification or requalification) (by induction) of the individual (group) life matrix, the emplacement of the seeds of proper (intended) evolutionary development, that, when exposed to the proper conditions and experience will lead to some intended fulfillment. The release of some developed potential is similarly a qualification of the life (soul) (personality) matrix, normally involving the dissolution of the safeguards and

restraints of that aspect or attribute. The process of vivification is simply a matter of directed energy and the proper qualification of that energy.

The role of a creative hierarchy is normally an unconscious one (at least in the context of not directly related lifewaves or logoi). The role of the intermediary (logos or logoic representative) is normally much more conscious, as the intermediary (one concerned with catalysis or induction in accordance with the plan and charter of the group to which the intermediary belongs). The intermediary either invokes the needed force or otherwise recognizes its availability (in context), then evokes the appropriate energy, wielding it (and simultaneously qualifying it with particular purpose) for some group of lives (a lifewave or some relatively large group within some lifewave).

The duty of the intermediate group (for evolutionary encouragement, induction, qualification, vivification, etc.) is a natural and necessary component of interrelated (unified) evolution. Each group of lives (lifewave) at any stage of evolution (or involution) is related directly or indirectly to at least several other (preceding, parallel, or succeeding) lifewaves (or group lives). The sense (duty) of intelligent (sanctioned) helpfulness is pervasive upon the spiritual path, with each group receiving appropriate encouragement from some (preceding or parallel) group(s), and simultaneously providing appropriate encouragement to some other (succeeding or parallel) group(s).



Section 7.26



The Dark Side

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

The Dark Side

Inherent within every human personality is a dark side of the human nature. This dark side is rooted in the material and egoistic aspects of the human form, on physical, emotional (astral), and (concrete) mental levels. The dark side is further rooted in the ignorance (lack of humility) of the self-centered nature and the animalistic tendencies of the human form.

The dark side manifests itself in a number of ways, in attachments on physical, emotional, and/or concrete mental levels, in pursuit of self-centered interests, in self-indulgence, and in a wide variety of self-defensive, reactive, and egoistic tendencies. In one extreme, the personality becomes so absorbed in its self-centeredness that it allows the evil (ignorant) (self-centered) nature to dominate the waking-consciousness and all behavior (feelings) (thoughts). On more modest levels, these tendencies (vulnerabilities) are neglected or ignored (thus aiding in their overcoming). Yet, at all stages of (merely) human evolution these vulnerabilities exist in some measure or another and must (ultimately) be reckoned with.

For the spiritual student there are (at least) three aspects of the dark side, (1) one's own dark side in its internal posture (vulnerability to one's own materialistic or egoistic tendencies), (2) one's own dark side in its external sensitivities (vulnerability to external materialistic (egoistic) (darker) forces that find some resonance or similarity within one's field of consciousness), and (3) the dark side that others must contend with (in the sense of one being patient and understanding of others). Through self-qualification one can gradually purify and uplift the personality nature to minimize one's vulnerabilities to internal and external dark forces (egoistic or self-centered distractions or absorptions). But one must ever be vigilant or wary of one's own motives or tendencies. Thus self-observation and compensating qualification is ever the rule for the spiritual student. While the personality (form) can be disciplined, purified, trained, qualified, etc., it should not ever be wholly trusted (because of its inherent materialistic (egoistic) (self-centered) nature). And yet that (human) nature is a natural part of the human being and cannot be entirely eliminated while one is embodied.

The keys to one's own dark side (in its internal and external postures) are acceptance and self-qualification. One cannot deny one's own nature and expect to overcome or rise above it. But if one accepts it as a natural part of oneself (as part of the whole or integrated human being) and if one is sufficiently qualified and determined, then one can fully temper one's own dark side such that it provides only minor (minimal) (occasional) (transient) distraction. As one is pure in mind and heart (character and temperament), then the darker tendencies will be relatively lighter and will have little hold or influence. One is still (always) fully self-responsible for one's own condition (temperament), but with patience and persistence (and acceptance) one can rise above (and overcome) the dark side of one's own human nature.

One can likewise rise above the dark side of others, in part by realizing that others are similarly self-responsible and that their dark side is similarly a natural or inherent obstacle or challenge to the human evolution (conveying lessons by virtue of compound or complex limitation and weaknesses). One should not only be wary of one's own darker nature and qualify it, but refuse to be discouraged by one's own dark side and that of others. By looking for the (inherent) good (light) in oneself and in others, one strengthens or encourages that goodness (light side).

† Commentary No. 750

The Grey Field 1

While the dark side is rooted in the inherent material and egoistic nature (of the form or personality) and while the light side is rooted in the inherent spiritual nature (of the soul and the monad), human consciousness exists and functions within the grey field of psychological experience and expression that exists between the dark side and the light side. This grey field for human manifestation (experience) provides for freedom and destiny, for harmony through conflict, for development and evolution by virtue of the challenges and conflicts (tension) that exist in the grey field.

Every human being is subject to the impelling dark side of materialistic, egoistic, self-centered, self-indulgent, sensational experience and expression and

is simultaneously subject to the (similarly) impelling light side of spiritual existence (self-realization) and associated expression (service). But the balance between one's dark side and one's light side can vary a great deal from lifetime to lifetime or from cycle to cycle even within a single lifetime (and even from moment to moment for those who are less stable). When one begins the human evolution (from the point of individualization or beginning of self-consciousness) one is predominantly subject to the dark side in the form of the material nature of the human form.

As the human being develops through experience and expression (karmic involvement) (cause and effect relationships) (the lessons of life), the personality becomes stronger and begins to dominate the form and the person becomes more and more predominantly subject to the dark side in the form of the (self-centered) psychological nature (ego) of the personality (form in a broader sense). But in both of these early stages, the dark side dominates but not completely, for the light side albeit subtle is nonetheless present in the form of qualification, encouragement, and potential. The karmic forces ever impel one from darkness (ignorance) (absorption within the dark side of one's own nature and subject to both internal and external darker forces) toward light (relative freedom from the dark side, alignment with the higher nature) (closer to God, the source).

As one develops further one naturally (generally) emerges beyond entirely self-centered or self-concerned existence to embrace broader concepts and more humanitarian and spiritual values. Some however align more and more with the dark side and may become so absorbed therein that they fail to respond to recurring evolutionary forces and must be destroyed, and some however progress quite rapidly toward the light (truth) (reality) such that the dark side loses its grip almost entirely. But more generally the progress is gradual but definite, and the grey field becomes (for them as they progress) lighter and brighter while the influence of the dark side is lessened and minimized.

The grey field is thus an evolutionary panorama of conflicting opportunities (tendencies) (forces) that allow the human being to experience and overcome the darker, more materialistic and egoistic tendencies in ultimate pursuit of the lighter side and self-realization (relative perfection). All the various pairs-of-opposites must ultimately be resolved within this grey field. Yet no matter how far along the path one may be, for as long as one exists within the grey field

(incarnation) there is a dark side (hopefully subtle and not too distracting) and a light side (of spiritual encouragement) with which to contend. The choice is that of the mind of the integrated personality, yet the choice is, ultimately and necessarily, lightness over dark (as one passes beyond the grey field).

† Commentary No. 751

The Grey Field 2

Another way of looking at the grey field is from the point of view of the various forces and the characteristics, tendencies, etc. that are evoked by those forces. First of all there are the forces of manifestation that provide the structure (patterns) and basis for manifested lives. These are the forces associated primarily with the form (matter) and it is the identification with these (dark) (material) (unresolved) forces that is natural for the personality, its several bodies (dense physical, etheric, astral, and concrete mental), and the composite material (matter).

Secondly, there are the forces of manifestation that are more concerned with nurturing consciousness, the forces of evolutionary pressure and purposive balance. Identification with these forces becomes more and more common as the individual progresses in experience and evolves in consciousness (particularly in the case of conscious collaboration with the evolutionary forces). Thirdly and finally (eventually), are the forces of liberation (withdrawal) (fulfillment) which play a role toward the end of human evolution (both in the case of individual (group) ascension and in the case of the latter stages of overall (systemic) manifestation).

Thus it matters with which set of forces one identifies. Those who identify (consciously or unconsciously) with the material forces are much more vulnerable to the dark side (those who identify unnaturally with the dark side will likely fall prey to the grip of black magic). Those who identify (consciously or unconsciously) with the evolutionary forces (or the forces of consciousness) are relatively less vulnerable to the dark side and more responsive to the light side. In this context, ego is related primarily to the material forces and only secondarily to the more progressive forces. Another major factor (condition)

(influence) is the relative coarseness of the matter of the various bodies and the measure of integration as a personality. Relatively unevolved people are relatively coarse (their (physical, emotional, and concrete mental) bodies are composed of more coarse material) and necessarily more vulnerable to the dark side of their own nature (and comparable external forces (temptations)). Conversely, relatively evolved (properly integrated and refined) people have little coarseness within their form (character) (temperament) to contend with (although the material nature will pose more subtle challenges via the ego and its natural resistance to the evolution of consciousness).

Or in other words, we each respond differently, according to degree and measure of consciousness (character and temperament and values), to the various impelling forces. For example, in response to a stimulating external force one might be aggressive and imposing (allowing the darker side to manifest) while another might demonstrate cooperative or collaborative (constructive) initiative and non-imposing encouragement (allowing the lighter side to manifest). For those who are more self-conscious (relatively aware), the choice (identification or alignment with (self-centered) material or egoistic forces versus identification or alignment with more altruistic and progressive forces) is more conscious and deliberate.

Thus the spiritual student is one who stands relatively free from the dark side of materialism and egoism and who consciously and deliberately cooperates with the evolutionary forces, becoming a more and more effective beacon in the night of time, demonstrating through character and temperament and values (quality of consciousness) the bright light of the higher self (and God within) and irradiating the grey field with constructive (non-compelling) encouragement.

The Light Side

While the dark side is found both within and without, in the material aspect of the human form and externally in the manifested (material) world, the light side is found only within and beyond the human form and ego (self-centeredness). The light side of the human nature is just as inherent as the dark side, if not more so as the dark side is transient and limited to material manifestation while the light side endures far beyond the various cycles of human incarnation.

The light side exists within every human being (and within every living creature and within every atom of matter) (though one must distinguish between the (lesser) light of matter and the (greater) light of consciousness), yet manifests only dimly and in subtle ways unless or until it is cultivated and nurtured into more apparent manifestation (or more correctly unless the form (personality) is cultivated and nurtured (purified, qualified, trained, disciplined, and otherwise cultivated and prepared) to enable the light side to be revealed to the heart and mind of the evolving human being). Almost the whole scope of the spiritual path is focused upon the preparation for and ultimate revelation of the light side, albeit relatively gradually and progressively (incrementally).

The source of the light side of human nature is the soul or higher self (God within) (upper triad of atma-buddhi-manas) drawing upon (within) logoc resources (light, love, and power) and group context. The light of the soul is manifested on (apparent to) personality levels only to the extent that the personality is at least mentally polarized, properly integrated, and qualified (refined) sufficiently to be receptive and responsive to that light (and concomitant energies). Otherwise the light is manifested only partially and intermittently in temporary (partial) alignments or coincidence.

The light side is fundamentally important because light is the medium through which other energies and associated forces are manifested or revealed. Love in the higher sense (of the soul and spiritual nature) cannot manifest properly in or through an unenlightened vehicle (personality). Power in the higher sense (purpose, qualification, encouragement) likewise cannot be properly or fully conveyed without a properly refined vehicle. Untempered higher forces

naturally destroy or severely damage any relatively coarse vehicles with which they come in contact. Thus these higher forces manifest partially and subtly in most forms and more fully and more potently in the more refined and responsive forms (of properly cultivated personalities). Thus from the standpoint of the spiritual student, the spiritual path is concerned with the proper preparation for and the proper manifestation of the light forces.

One must rise above the dark side in order to more fully manifest the light side. One must ultimately overcome the inertia of matter on every level (physical, etheric, emotional (astral), and concrete mental) and dimension or aspect (form, personality, ego). In this process of progressive enlightenment (revelation of the light side), the role of the student is to progress through his own development, evolution of consciousness, and proper expression (service), thereby providing encouragement to the (human) race (and all lesser lives), and to cooperate with the evolutionary forces as they qualify the (grey) field of manifestation. But that grey field remains ever grey, for the lives to follow must necessarily need a field of challenge (not necessarily the same but at least similar in principle) through which to be tested and through which to progress and evolve. Thus the link (collaboration, interaction) between dark and light persists, and only the balance is shifted, relatively.

† Commentary No. 1188

The Far Side

There is a dark side to human nature as well as a light side, and in between is the whole field of struggle for human consciousness (the grey field). But beyond that field of struggle is the far side, a realm in which the pairs of opposites do not exist, a realm in which all things are resolved, where everything remains in equilibrium. It is the void. It is the realm of the unmanifested.

The far side is not far. The far side is not near. It is simply in no distance. It is no distance. It is no place. It is no time. The far side is beyond time and space, beyond duration and place. The far side is actually no side. It is beyond taking sides. It is beyond feeling or thinking or otherwise realizing distinctions. It is beyond all separateness and beyond all separativeness. The far side cannot be reached through effort, though effort must be expended in order to reach the

place in consciousness in which the far side can be apprehended. The far side cannot be reached through letting go and going back to the earlier emptiness. It can only be reached through letting go and going forward to a new, more profound (profoundless) emptiness. It is the fullness of the void.

For all practical purposes, the far side is the realm of the monad. It is beyond the personality (ego) (intellect). It is beyond the soul (atma-buddhi-manas). It is beyond incarnation-disincarnation. It is beyond the causal Self. It is the realm of the non-causal-Self. And yet it is the realm of no realm. A world of no world. It is completeness and emptiness. It is beyond life and death. It is beyond. Yet there are no practical purposes in the realm of the monad. There is purpose but it is obscure and very, very subtle. Just a hint of purpose. There is vast silence. There is intensity of silence. And there is no silence. If one comprehends the monad, even in principle, then the far side is beyond the monad.

Those who are immersed in the struggle of consciousness, of life in the lower worlds (even of life in the higher worlds), cannot apprehend the far side. There is so much that one must learn in order to reach that higher place, yet much also that must be unlearned before it becomes possible to learn what is actually needed. Yet the far side is beyond learning. Beyond experience. Beyond knowledge. Beyond understanding. Beyond wisdom. Beyond the struggle. Beyond even the light. Beyond love. Beyond life. All of these things, all of these concepts are ultimately limiting and preclusive, however necessary they may have been in the process. The far side is beyond growing. Beyond deepening, even as it is the greatest depth and the least. The far side has no far-ness. The far side has no side-ness. It is beyond attachment. It is also beyond non-attachment.

The far side is a quality and flavor, an essence that is beyond comprehension. It is sensed only as an echo, a very subtle indication of something else that is not something. It is the ultimate mystery of life, resolved only through passing beyond life. Beyond consciousness. To being that is no being. The far side is the ultimate aim of occultism, and the ultimate aim of mysticism, and the ultimate aim of esotericism. Yet the far side transcends occultism. The far side transcends mystical union. The far side transcends esoterica. Yet all this is necessary pre-requisitionally. The far side is the notion of no notion. It is

beyond requisiteness. It is Tao. And it is beyond Tao. The absolute recedes.
There is no far side. And there is nothing that is not the far side.



