

# The Upper Triad Material

Topical Issue 0.2

## Overview

Synopsis of the Seven Volumes



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## Overview

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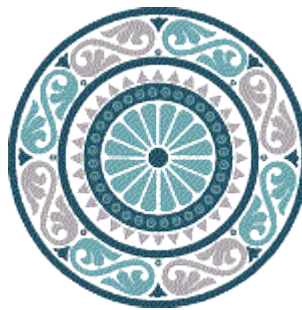
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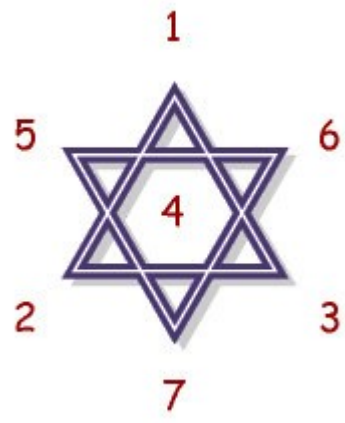
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# Chapter 0.2

## Overview



## Synopsis of the Seven Volumes

- The philosophical content presented in the various topical issues and volumes of the Upper Triad Material is intended to serve as a broad yet somewhat detailed introduction to and overview of metaphysical, theosophical, and esoteric philosophy.
- But not all are meant to travel the same path in life, even though all are intended to achieve the same overall goal. The approach and format of this material is intended to facilitate a particular orientation in the study of the philosophy, one that has proven to be particularly useful.
- There are of course a great many meaningful subjects within the philosophy that have not or have not yet been adequately addressed but may be included in subsequent editions. The philosophy as embraced by the Upper Triad Group and presented through the various articles and commentaries is reasonably consistent with other theosophical teachings, although some metaphysical organizations and students may perceive things otherwise. Thus the reader alone should be the judge of what is meaningful and acceptable. This material is simply based upon the perception, experience, and extent of understanding of the Upper Triad Group.

## Synopsis of the Upper Triad Material

### Introduction

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

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

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

Only in the case of articles submitted or prepared by non-Group members is there any author attribution. The Upper Triad Group members-as-authors prefer to remain anonymous. Attention should be focused on the quality and character and content and relative value of the material rather than who or what the authors may be. As a general rule, the Upper Triad Group operates without allowing egos or personality-centeredness to intrude. However, the members

are not infallible and over the course of the emergence of the Upper Triad Material, lessons have been learned and adjustments and revisions made.

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

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

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

### Subject Organization

The context of the Upper Triad Material is spiritual growth and the evolution of consciousness. The subject organization follows the pattern of the seven rays of consciousness which underlie all of manifestation, which naturally begins with purpose in the broadest conceivable sense rather than with the egocentric human being. Thus the human being is properly seen in the context of the



evolution of consciousness and its various broad aspects. The seven rays provide a relatively important perspective. Each of the seven rays qualify or condition an element or aspect of manifestation at every level of consciousness and in every field of consideration. Although the subject of the seven rays is considered directly in Volume I, the theme or perspective is pervasive to all seven volumes.

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



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

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

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

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

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

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

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

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

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

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

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

### Topical Organization

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

## Overview of Volume 1

Purpose • The Underlying Force of Manifestation

- 1.1 Purpose
- 1.2 Evolution
- 1.3 Cosmogenesis
- 1.4 Anthropogenesis
- 1.5 The Seven Rays
- 1.6 Government
- 1.71 The Bermuda Protocol





## Topical Issue • 1.1

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

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

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

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

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

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





## Topical Issue • 1.2

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

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

▲ 1.22 • Evolutionary Impulse. The evolutionary impulse is both a wave of embodied life and a qualification of evolving consciousness. The evolutionary force facilitates evolution in consciousness by pushing the evolving life onward within the field and pattern of manifestation. There are four basic forces within the evolutionary impulse. These are (1) the force of involution or the force of unconscious evolution, (2) the force of evolution proper of more-or-less conscious evolution, (3) the force of devolution which affords the dissolution of forms that are no longer needed, and (4) the force of convolution or differentiation and integration, affording diversity of experience and expression and ultimate assimilation.

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

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







## Topical Issue • 1.3

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

▲ 1.31 • **The Seven Planes.** From one perspective the seven planes of consciousness provide the stationary element of manifestation or the field per se, through which the manifested life proceeds and unfolds. From another perspective the seven planes are also embodied lives having their own evolutionary goals and contributions. The seven planes of consciousness, from lowest or most material to the highest or most refined or subtle, are (1) the physical plane, (2) the emotional or astral plane, (3) the mental plane, having both concrete and abstract regions, (4) the buddhic or intuitional plane, (5) the plane of atma or spiritual will, (6) the monadic plane, and (7) the atomic plane. More correctly, the seven planes are viewed from highest to lowest, but from the human perspective, one begins with the most obvious, which is the physical plane.

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

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

▲ 1.331 ● **The Mineral Kingdom.** After the elemental kingdom, the mineral kingdom is the most basic of the involutory kingdoms. The mineral kingdom provides the more complex "matter" that is used to provide a field of manifestation and to form vehicles for manifestation on physical, emotional, and concrete mental levels.

▲ 1.332 ● **The Plant Kingdom.** While the lives inhabiting the mineral kingdom are relatively static, those inhabiting the plant kingdom are subject to growth and flexibility. Plant lives play crucial environmental roles and many provide food for higher-order lives. While the range of senses for mineral lives is rather limited, plant lives can to some extent sense beyond their immediate environment.

▲ 1.333 ● **The Animal Kingdom.** The animal kingdom provides a crucial link between the relatively immobile plant lives and the relatively wide-ranging human lives. Animals have a wider range of senses than plant lives but do not have the illusion of self-consciousness that prevails in the human kingdom.



## Topical Issue • 1.4

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

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

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



## Topical Issue • 1.5

▲ 1.5 • The Seven Rays • The Means of Manifestation. The seven rays are fundamental to the Upper Triad perspective as they provide the means of manifestation and actually qualify every element and aspect of universal manifestation, at every level. Through a system of analogy and correspondence, all of life, consciousness, and matter are related through the seven rays.

Understanding the character and quality of each of the seven rays allows the spiritual student to more intelligently collaborate in the process of evolution. For each of the seven rays there are included a commentary which describes the character and quality and nature of the respective ray and a set of keywords for the ray. Also included are considerations of the nature of the various rays and ray relationships and the various methods attributed.

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

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

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

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

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





## Topical Issue • 1.6

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

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

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

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

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





## Topical Issue • 1.71

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

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

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

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



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

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

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



## Overview of Volume 2

### Consciousness • The Focus of Evolution

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





## Topical Issue • 2.1

### ▲ 2.1 • Consciousness • The Context of the Spiritual Path.

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

▲ 2.11 • Aspects of Consciousness. Consciousness varies a great deal, from the relatively inertial forms of coarse consciousness to the relatively dynamic and responsive forms of highly refined consciousness. There are many different types of consciousness, beginning with mass unconsciousness, working through various stages of relative self-consciousness, to progressive stages of group consciousness. Consciousness can be relatively (predominantly) objective or subjective (or balanced between the two aspects). Consciousness can be polarized on (at) various levels, i.e., being polarized or predominately functioning on physical, emotional, mental, or intuitive levels. Consciousness is, ultimately and predominantly, a matter of quality.

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

▲ 2.112 • Polarization. Polarization of consciousness refers to the preponderant level of consciousness at which a person is focused. This varies

from physical polarization to emotional polarization to mental polarization and beyond. People who are polarized at the emotional (large majority) and mental (small minority) levels are referred to as emopols and menpols, respectively. Very few people are functioning predominantly at the physical level. And very few human beings are able to function predominantly at the intuitive level.

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

▲ 2.121 • **Aspects of Awareness.** Aspects of awareness include the presence of the soul, the relationships between awareness and truth and ethics, the distinctions between objective and subjective awareness, and the price of awareness.

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

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

▲ 2.14 • **Realization.** Realization is a compound product of some measure of awareness and some considerable underlying intelligence. Self-realization is an



Topical Issue • 2.2

## ▲ 2.2 • The Spiritual Path • The Mechanism of Higher Evolution.

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

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

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

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

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



## Topical Issue • 2.3

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

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

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

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



## Topical Issue • 2.4

▲ 2.4 • The Spiritual Student • The Middle Ground. The spiritual student is (lives through) the middle ground between the bulk of humanity and personality-centeredness on the one hand, and the spiritual hierarchy and the self-realization of the soul on the other. From the standpoint of conscious evolution, the spiritual student is one who evolves in consciousness, bridging between the higher and lower aspects of consciousness.

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

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

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

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

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

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







## Topical Issue • 2.5

▲ 2.5 • Spiritual Practice • The Application of Spiritual Principles. For the spiritual student, evolution of consciousness occurs in the context of application of ethical and spiritual principles, to whatever extent they are understood by the student. It is not enough simply to study the (esoteric) (theosophical) (metaphysical) philosophy. The student must put into practice the teachings of the path, in order to advance in consciousness and in order to contribute to the advancement of the lifewave.

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

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

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



## Topical Issue • 2.6

- ▲ 2.6 • Spiritual Work • The Dharma of the Path. Spiritual work builds upon and expands spiritual practice and tailors the application of spiritual principles to broader goals (beyond individual basis). While spiritual work includes development, the emphasis must necessarily be upon service.
- ▲ 2.61 • Development. The development of the spiritual student never really ends. The dharma of the path includes spiritual development in its various dimensions and aspects, but as the student matures, the emphasis (focus) shifts from individual development to group service. Development engages the head-centered nature.
- ▲ 2.62 • Service. The principal role of the spiritual student is to serve humanity (and broader, planetary needs) according to his or her abilities, character, temperament, and values (spiritual maturity). Since service is predominantly a response to higher consciousness, there is ever a group context. Service engages the heart-centered nature.
- ▲ 2.63 • The Greater Work. The greater work refers to the dharma of the spiritual path, which is service to humanity (and to some extent to related lifewaves), and particularly in the sense of responsibility for service at the highest order at which a spiritual student can effectively work.





## Topical Issue • 2.7

▲ 2.7 • Meditation • The Means of Development and Service. In a sense, meditation is the whole of spiritual practice and spiritual work, for all of the activities of a spiritual life involve and extend meditative activity. The student begins by learning fundamental methods of meditation and practicing meditation on a daily basis. As the student progresses in meditation, and as well in terms of character, temperament, and values, the student begins to apply meditation to some broader context, the whole of one's daily activities and the particular service activities that a student is called upon to embrace.

Meditation includes (1) preliminary concentration and mental discipline, (2) meditation proper, without passiveness and without thinking, and (3) contemplation which is the proper qualification of higher energies.

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

▲ 2.711 • Group Meditation. Group meditation is not simply meditation performed by a group of people, but coherent collective meditation. Meaningful group meditation work contributes considerably more energy than would be possible for the sum of the individual efforts. But the requirements for successful group meditation are considerably higher.

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

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

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

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

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

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

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

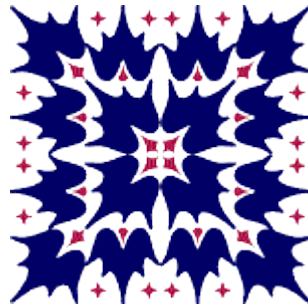
▲ 2.751 ● **Mantras 1.**

▲ 2.752 ● **Mantras 2.**

## Overview of Volume 3

Truth and Reality • The Implication for Human Consciousness

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





## Topical Issue • 3.1

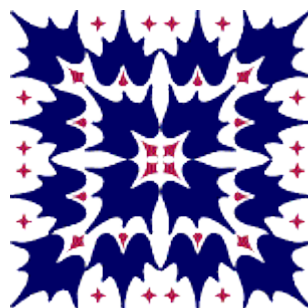
▲ 3.1 • Truth and Reality • The Quest for Realization. Truth and reality may not mean very much to people who are asleep in the mundane world of ordinary human endeavor. But truth and reality are absolutely essential for the spiritual student to understand, in principle, if the student is ever to awaken from this deep sleep and begin to perceive things more correctly. But what is true. And what is real. Inherent in human consciousness is the largely unconscious need to understand one's circumstances and purpose in life, to understand the universe and its relation to human existence, to experience and express one's life in meaningful ways, to evolve in consciousness, and eventually to achieve self-realization. Yet there are many problems and difficulties along the way, principally the unreliability of sense perception and the relativity of truth. Virtually all of humanity are encumbered in consciousness by virtue of reliance upon sense perception. The perception and eventual realization of truth and reality is a rather progressive process, depending much on experience and the gradual assimilation of that experience.

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

▲ 3.111 ● Aspects of Truth 1. There are a number of aspects of truth. There is intuition, the basis of faith, faith and reasoning, reasoning and intuition. There is relativity. There is the mask of truth. There is a matter of self-evidence. There is the crisis of faith, and discernment, the ring of truth.

▲ 3.112 ● Aspects of Truth 2. There is also the dawn, the relationship between justice, law, and truth, and a matter of gullibility. There is an occult basis of beliefs. There is concision and there are the three gates.

▲ 3.12 ● Reality. The problem of reality is understanding the distinction between what is and what merely appears to be. The human lifewave is very much encumbered by its immersion in material (personality-centered) existence and the various glammers and illusions of individuality, though that immersion and sense of separation is also a means of experience and growth. Most people accept the world at face value and live superficial lives, but as growth in consciousness occurs the student begins to appreciate the relative glammers and illusions of this existence in the lower worlds and the struggle for freedom is begun. That struggle embraces deliberate growth in consciousness through more direct assimilation of experience, attention to the process and limitations of ordinary sense perception, a gradual realization of various levels of reality, and an eventual transcendence of all of these limitations. Thus the quest for realization.





## Topical Issue • 3.2

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

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

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



▲ 3.212 • **Non-Correlative Expression.** Non-correlative expression is an aid to breaking various aspects of mental conditioning. It involves the cultivation of the habit of thinking non-correlatively, which is also to think non-superficially or to not-think in a creative (intuitive) manner, allowing the deeper understanding and wisdom to emerge rather than being functioning unconsciously at superficial levels.

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

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

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

▲ 3.231 ● Keywords 1 ● The Seven Rays. For each of the seven rays there are a number of keywords and groups of keywords, which, taken as a whole, indicate the character and quality and nature of the ray. Included are domain, type, qualities, weaknesses, virtues to be acquired, sources of suffering, quest and driving impulse, method of achievement, teaching method, highest attainments, power, lamp, star, races, countries, kingdoms, planets, gates, laws, relationships, planes, centers, aspect of trinity, and status of manifestation. In some case, keywords appear under more than one ray, due to relationships between the rays.

▲ 3.232 ● Keywords 2 ● Random Keywords. Three series of random keywords, arranged alphabetically. Each keyword can serve as a point of focus for meditation.





## Topical Issue • 3.3

▲ 3.3 • Values • Personal Truth, the Result of Growth in Consciousness. A person's consciousness is closely related to character, temperament, and values. Character is the first ray aspect. Temperament is the second ray aspect. And values are the third ray aspect. All three are very closely related, but values tend to be more objective indications of consciousness. As a person grows in consciousness, by virtue of experience and assimilation of experience, that person's values naturally change to reflect the new or expanded consciousness. Yet often there is a difference between what is believed (professed values) and what is actually embraced and practiced (real values). Thus the spiritual life is a matter of seeking to live in accordance with one's values as much as it is a matter of growing in consciousness (and evoking new or higher values).

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

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

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

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



## Topical Issue • 3.4

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

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

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

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



## Topical Issue • 3.5

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

▲ 3.51 • New Age Metaphysics • The Popularization of Metaphysics. The new age refers to the popularization of metaphysical ideas. It is a bridge between the secular world of experience and expression and the inner world of conscious evolution. It is the adaptation and appropriation of metaphysical ideas and concepts in ways that most people can understand them and appreciate them. As such, the new age is a very progressive element of society as a whole. There is, of course, nothing “new” about the new age or the ideas embraced, except that these ideas are generally “new” to those “discovering” or embracing them.

▲ 3.511 • New Age Notions 1. While theosophy follows largely from the ancient (eternal) wisdom, and while metaphysics (properly) draws from philosophy, psychology, religion, and theosophy, new age notions are adaptations of metaphysical and theosophical principles based to a large extent on what is appealing. There is generally an underlying truth to each notion, but because of the ways in which these ideas are grasped and popularized, there are also substantial distortions and misunderstandings. The fundamental problem of “new age” notions is the wide-spread lack of discrimination, i.e., the inability of most people to discern what is true. And yet in addition to their appeal, most new age notions also have considerable value. Some of the most valuable new age (borrowed) ideas are keeping an open mind, building self-esteem, positive thinking, acceptance of people and circumstances, heart-centeredness, embracing the light, unconditional love, the unity of all life, etc. In short, many new age notions are practical and meaningful adaptations of metaphysical principles.

▲ 3.512 ● **New Age Notions 2.** The real problem of new age metaphysics is the emphasis on the lower self, and its wants, while suffering the delusion that one is centered at some higher level. Even so, there is considerable potential for learning and growing, especially in the sense of relationships with other people and consideration for animals and the environment.

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

▲ 3.514 ● **Guidance of Spirit.** There are many people, both within and beyond the new age and traditional religious communities, who "look to spirit" or to "God" for guidance. For some it is simply a matter of prayer for understanding, for others a matter of seeking specific directions. For some it may be a matter of trying to live according to "God's will" while for others it may be a matter of discerning the flow of life (the framework and pattern of evolution in consciousness) and living in harmony with that flow.

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



## Topical Issue • 3.6

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



- ▲ 3.61 ● Theosophy 1 ● Purpose.  
*And the panorama of manifestation.*
- ▲ 3.62 ● Theosophy 2 ● Consciousness.  
*And the spiritual path.*
- ▲ 3.63 ● Theosophy 3 ● Truth and Reality.  
*The nature of truth.*
- ▲ 3.64 ● Theosophy 4 ● Karma.  
*The human being and evolution.*
- ▲ 3.65 ● Theosophy 5 ● Knowledge.  
*Leading to understanding and wisdom.*
- ▲ 3.66 ● Theosophy 6 ● Religion.  
*And yoga.*
- ▲ 3.67 ● Theosophy 7 ● Manifestation.  
*Reincarnation and the psychic world.*







## Topical Issue • 3.71

- ▲ 3.71 • The Enneads of Plotinus. The Enneads of Plotinus are fifty-four tractates that effectively represent classical philosophical mysticism. This neoplatonic material is organized into six books or enneads, each having nine tractates. The material bridges between classical philosophy and the conventional (classical) Christian mystical tradition. The real focus on the Enneads is the relationship of the human being to God (within).
- ▲ 3.711 • Living Being. The First Ennead of Plotinus considers living being and the nature of man.
- ▲ 3.712 • The Heavens. The Second Ennead of Plotinus considers the heavens and the two kinds of matter.
- ▲ 3.713 • The Cosmos. The Third Ennead of Plotinus considers the cosmos and teleology.
- ▲ 3.714 • The Soul. The Fourth Ennead of Plotinus considers the existence and nature of the soul.
- ▲ 3.715 • The Nous. The Fifth Ennead of Plotinus considers the philosophical foundation of relationship, manifestation, and unity.
- ▲ 3.716 • The Existent. The Sixth Ennead of Plotinus continues consideration of the philosophical foundation of relationship, manifestation, and unity.



## Topical Issue • 3.72

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

▲ 3.721 • The Fourth Way 1.

▲ 3.722 • The Fourth Way 2.



## Overview of Volume 4

### Karma • The Human Experience

- 4.1 Karma
- 4.21 The Human Being 1 • The Monad and the Soul
- 4.22 The Human Being 2 • The Personality
- 4.3 Human Nature
- 4.4 Experience
- 4.5 Health and Healing
- 4.6 Right Human Relations
- 4.71 Selected Quotations
- 4.72 Synthetic Triangles





## Topical Issue • 4.1

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

▲ 4.11 • Aspects of Karma 1. Since karma pervades all of life and consciousness in manifestation, there are many aspects to karma. There is compelling karma and there is non-compelling karma. There is the karma of accidents. There is a relationship between dharma and karma. There is a matter of conscience. And there is the perception of good and bad karma.

▲ 4.12 • Aspects of Karma 2. Additional aspects of karma include the triple nature of karma, karmic and personal forces, karmic notions, karma and disparagement, and happenstance and transpiration. In some higher sense, grace, happenstance, and karma are quite equivalent.

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

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

▲ 4.15 • **Responsibility.** Responsibility is defined as the quality or state of being morally, legally, and/or mentally (individually) accountable, the condition of being able to answer for one's conduct and obligations (secular and spiritual). A person is, by virtue of being human, responsible for his or her own actions, i.e., for the consequences of those actions. In the karmic sense, actions include attitudes, behaviors, feelings, and thoughts. In the broader sense, not inconsistently, responsibility is related to both dharma and karma.



## Topical Issue • 4.21

▲ 4.21 • The Human Being 1 • The Monad and the Soul. The human being consists of an integrated, threefold life-consciousness-appearance. The three aspects are the monad or highest self, the soul or higher self, and the personality or human being in manifestation. In one sense the human being is a singular entity. In another sense the human being has three inter-related components (monad, soul, and personality). And in yet another sense the human being consists of seven aspects.

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

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

▲ 4.213 ● Aspects of the Soul 1. The soul is the source of accumulated wisdom for the incarnated human being. The soul is the vehicle of perfection or completeness. Experience at the personality level is extracted, refined, and retained by the soul, and made available to some extent to the personality in subsequent incarnations.

▲ 4.214 ● Aspects of the Soul 2. The soul is related to the angel of the presence. The soul is the essence of Self, in the higher, transcendental and deeper, immanent, sense. It is the qualification of the personality by the soul that offers encouragement in the context of the path. The fundamental quality of the soul in relationship to personality is humility. The personality is merely the echo of the soul. The real Self, the noble Self, is beyond all personality experience and expression, beyond individuality.





## Topical Issue • 4.22

▲ 4.22 • The Human Being 2 • The Personality or Lower Self. The personality is the aspect of appearance, of the soul-in-manifestation as the reflection and descension of consciousness into the objective realm of physical, emotional, and intellectual experience and expression. The soul thus incarnates through a succession of personalities, male and female, of various races, cultures, etc. The role of the personality is to experience, objectively, while the role of the soul is to assimilate that experience, subjectively. The personality consists of four bodies, a physical body, an etheric double, an astral or emotional body or aura, and a concrete mind. Within the personality are the elements of intellect, feeling, ego, etc. The personality is naturally self-centered, while the soul is naturally not-self-centered. Through countless incarnations of experience and expression, and through earned consequences, the personality gradually matures. As the personality matures, its lesser, materialistic and egoistic nature is gradually tempered and ultimately transcended. Thus included in consideration of personality are the nature of personality and personality types.

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

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



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





## Topical Issue • 4.3

▲ 4.3 • Human Nature • The Exigency of the Human Being. The human being in incarnation is a more or less intelligent animal having an inner, subtle, and unconscious connection to the real self or human soul. Through the course of human experience, being largely unaware of the true nature of oneself and being largely unaware of the underlying nature of the world, the human being (personality consciousness) gradually develops the character, temperament, and values needed for graduation or fulfillment of this cycle of manifestation. Human nature is ultimately a matter of the lower, personality nature, and a developing relationship with the soul or higher self. As the lower nature is refined, the higher nature is then able to express itself. But the lower nature tends to dominate until the latter reaches of the spiritual path.

▲ 4.31 • Aspects of Human Nature 1. There are many aspects to human nature, many aspects to life in the world, to the human being being absorbed in worldly affairs, struggling to wake up. Much of this is a matter of the apparent separateness or individuality of the human being, of the human being being immersed in the material world without much appreciation for the underlying reality of the Self or of the world.

▲ 4.32 • Aspects of Human Nature 2. Understanding human nature and placing that in the context of evolution in consciousness are key to progress.

▲ 4.33 • Human Limitations 1. There are a number of limitations inherent in the lower human nature that must eventually be recognized and overcome. These limitations result in one way or another through immersion in and identification with material existence (and ego). As the human being has evolved through the mineral, plant, and animal stages, there is very much conditioning that must be overcome if the student is to stand freely upon the spiritual path and move on to the next level.

▲ 4.34 • **Human Limitations 2.** Understanding the various limitations of the human being in incarnation is key to tempering the human nature, overcoming those limitations, and making the personality ( body, emotions, mind ) a more qualified vehicle for consciousness.

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





## Topical Issue • 4.4

### ▲ 4.4 • Experience • The Opportunity for Growth in Consciousness.

The immediate purpose of life on earth is experience leading to evolutionary development. That purpose is implied in the karma which ultimately draws the soul into incarnation and provides the appropriate environment and circumstances (particulars) for experience. Though karma provides the opportunity and though the momentum of the individual plays a significant role, it is the responsiveness and consciousness (awareness) of the individual that determines the relative success (progress) of any particular experience. Experience is merited as a consequence of action, through attitudes and behavior, through feelings and their expression, and through thoughts and their expression. Karma thereby provides evolutionary pressure. But it is really up to the individual to develop responsiveness to these opportunities.

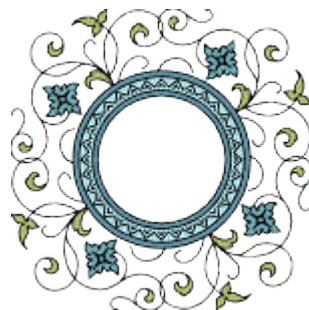
▲ 4.41 • Aspects of Experience. The potential and eventual human experience is quite diverse. It takes many lifetimes of experience and expression in the lower worlds before the human being is able to transcend the limitations of material existence and go beyond the personality. In the meantime, there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

▲ 4.42 • Learning. Learning in the sense of assimilation of experience is a fourth ray consideration, while learning in the more formal sense of acquiring knowledge through education and training, and assimilating that knowledge is properly a fifth ray consideration. What really matters are the attitude toward learning and learning how to learn. *Note that this section is the same as Section 5.61*

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

▲ 4.431 ● Aspects of Human Culture 1. There are many and the various worldly aspects of human life, and a higher, spiritual context for each. Every lower experience or cultural condition serves a purpose, eventually leading to evolution in consciousness.

▲ 4.432 ● Aspects of Human Culture 2. Human culture is the worldly context for experience. It provides much in the way of opportunity, but it also provides much in the way of bias and conditioning.





## Topical Issue • 4.5

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

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

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

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

▲ 4.513 • Alcohol and Other Drugs. The use of non-medicinal (recreational) drugs, including alcohol and tobacco, is harmful and detrimental to growth in consciousness. Smoking in any form fills the aura with (etheric) particulates that coarsen and weaken the aura. Alcohol and other drugs loosen

the aura, prevent integration, and evoke (psychic) instability. In the worst cases, drug use destroys the protective capabilities of the aura, leaving a person entirely vulnerable to psychic attack. But even in moderation, alcohol and other drugs are inherently harmful.

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

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

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

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

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



## Topical Issue • 4.6

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

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

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



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

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

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

▲ 4.642 ● **Partnership 1.** Most human relationships are rather superficial. As the human being evolves, so does the nature of relationships with other human beings. But, ultimately, for those who are more responsive to the higher nature, a single male-female relationship tends to evolve into genuine partnership.

▲ 4.643 ● **Partnership 2.** Partnership in the context of the spiritual path is very special. It involves a wonderful balancing of the marriage aura. A man and a woman who are both committed to the spiritual path and to each other are able to achieve an awareness and connectedness that is simply not achievable in ordinary human relationships. Such a partnership provides a very healthy atmosphere and context for learning and growing and serving together. And a real blessing for any children that may be drawn to the marriage.



## Topical Issue • 4.71

▲ 4.71 • Selected Quotations • Human Nature and the Spiritual Path. Quotations from various sources can provide considerable stimulation and insight into human nature and the ways and means of the spiritual path. It is the content and quality and meaningfulness of the quotation that matters.



## Topical Issue • 4.72

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

▲ 4.721 • Illustratives.

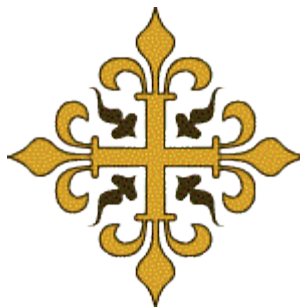
▲ 4.722 • Alphabetical Index.

▲ 4.723 • Configuration Index.

## Overview of Volume 5

Knowledge • The Field of the Human Mind

- 5.1 Knowledge
- 5.2 Science
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## Topical Issue • 5.1

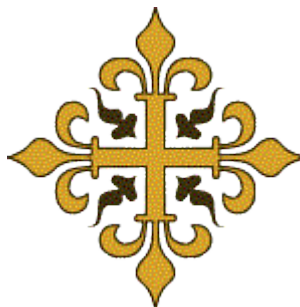
▲ 5.1 • Knowledge • The Basis for Understanding. Knowledge is that body of information that is “known” or believed to be known and understood, that provides a basis for perceived understanding, for relating experience, and for evolving in the sense of the assimilation of knowledge into understanding.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

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

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

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

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





## Topical Issue • 5.2

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

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

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

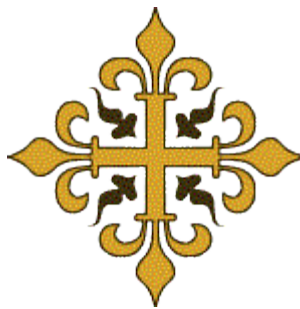
▲ 5.212 • Energy. Energy is the essence or real character of the universe; energy is life itself. All that is, is energy. Everything in the objective and subjective universe is alive with energy. From the subatomic and nuclear particles (resonant energies) to the great cosmic entities, all is energy.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

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

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

▲ 5.231 • **Aspects of Space and Time.** Aspects of space and time include the all of time (integration over time), infinity, scale, significance and time, temporal flow and evolution, and eternity.

▲ 5.232 • **Chaos.** Consideration of chaos is vital to understanding the panorama of manifestation and the underlying forces that orchestrate the whole process of manifestation. The void is a very powerful place in consciousness.





## Topical Issue • 5.3

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

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

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

▲ 5.321 • Aspects of Thinking 1. There are many aspects of thinking. The spiritual student must eventually deal with and overcome all of the limitations of the mind and its thinking patterns. There is a vital matter of honesty. And there is the matter of bias and conditioning.



▲ 5.322 • Aspects of Thinking 2. It is essential for the spiritual student to understand how the mind works and how to overcome the various biases and conditioning.

▲ 5.323 • Belief Systems. To a not inconsiderable extent a person is not merely how he or she thinks, but also what he or she embraces in terms of beliefs and corresponding personal values. In growth there is a natural struggle between old beliefs and old values and new beliefs and new values. As a person grows, beliefs and values tend to change, as they reflect growth in understanding.

▲ 5.33 • The Monkey Mind. Three of the perils and challenges of mental development in the context of the spiritual path are overcoming the monkey mind, the grasping mind, and the advertent mind.

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

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







## Topical Issue • 5.4

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

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

▲ 5.42 • Glamour. The subject of glamour and illusion is a rather vital one for mankind as well as for the spiritual student, for both glamour and illusion must be conquered and overcome by humanity before man can attain enlightenment and liberation. The physical, emotional, and mental worlds of human experience and evolution are the realms of glamour and illusion that cloud human vision and impair the realization of truth. The evolving man must gradually and successively discern greater truths from the glammers and illusions of the lower life. Glamour implies illusion on astral or emotional levels, while illusion is essentially mental in nature. Glamour is illusion intensified by desire.

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

▲ 5.44 • Detachment • The Process of Liberation. The only orthodox definition of detachment that seems appropriate for the spiritual student is freedom from bias or prejudice. Certainly detachment in the spiritual aspirant or disciple should not suggest indifference or separation from worldly concerns; but rather, it should imply freedom from the limitations of physical, emotional, and mental attachments. Thus, detachment is actually the art of constructive freedom.

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





## Topical Issue • 5.51

▲ 5.51 • Psychology 1 • The Science of Personality. Psychology is the philosophy and science of mind and behavior, and includes the analysis and evaluation of the individuality and the manner of its expression. Orthodox (academic) psychology generally considers the mind to be the source of a person's psychological constitution and expression. Metaphysical and esoteric psychology considers the soul to be the source (individuality) and the mind (personality) to be the mechanism for expression for the soul. But the soul is the interface between spirit and matter, and a great deal depends upon the relationship (relative balance or interaction) between the soul and its personality.

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

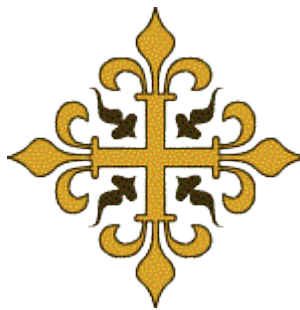
▲ 5.512 • Expectation. Expectation is an inherently creative process, as expectation tends to evoke that which is expected, but it is also an inherently limiting factor, as what is expected may not be consistent with what is needed, and may be unrealistic and precluded by karma.

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

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

▲ 5.515 ● Other Aspects of Psychology 1. There are numerous aspects of psychology. Human nature at the personality level tends to be relatively complicated, though it need not be so. The spiritual student studies psychology and engages in self-observation in order to understand himself (herself) at the personality (ego) level. The student also studies psychology and observes human nature in the world in order to understand relationship. All of which understanding contributes to the eventual self-transformation.

▲ 5.516 ● Other Aspects of Psychology 2. Among the essential keys to growth in consciousness are understanding oneself and understanding the broader context so that one can build healthy relationships. But none of this can be accomplished without real awareness and insight. Additional aspects of psychology include actualization, intervention, delusion and denial, control, and quality aggregation.





## Topical Issue • 5.52

▲ 5.52 • Psychology 2 • Perspective • The Context and Facility of Mind. Perspective is defined as the interrelation or context in which some object or subject or its parts are perceived (generally emotionally and to some extent mentally). Perspective is the point of view of the observer (perceiver) (thinker) and is very much subject to the bias, prejudice, and other habits of thinking and feeling that color the ways in which people see and evaluate observations and experience. Thus perception (and perspective) is subject to the influence (bias) of the personality, including the relative coarseness of the physical body, the relative health or vitality of the etheric double, the relative quality (stability) (clarity) of the astral body (aura), and the relative quality (stability) (clarity) of the concrete mind (mental body).

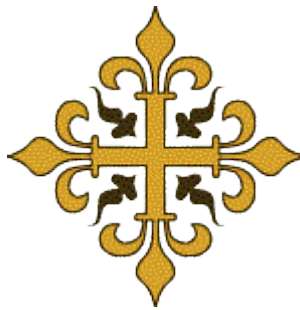
▲ 5.521 • The Long View. The ordinary human perspective is relatively short-sighted and normally takes into consideration only that which can be taken at face value, i.e., that is apparent to the senses. The spiritual student eventually develops a longer, broader perspective.

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

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

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

▲ 5.525 ● Transactional Analysis. Transactional analysis is a particular combination of humanistic psychology and behavioral therapy, involving a theory of three ego states or sets of actions, behaviors, feelings, and thoughts. The three ego states or aspects of personality in this system are Parent, Adult, and Child (PAC).







## Topical Issue • 5.53

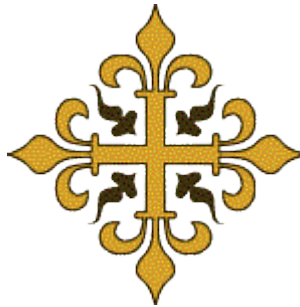
▲ 5.53 • Psychology 3 • The Ego • The Artificial Self. In conventional terms the ego is the conscious part of the personality that is derived from contact with the external world based on perception and interpretation of sense-impressions and from contact with the internal world of the subconsciousness. In less conventional, more metaphysical terms, the ego is a broader part of the personality and includes the subconscious (unconscious) element and reflects in various ways all of the conditioning and associated habits of the personality, however conscious or unconscious a person may be concerning that conditioning and those habits. The problem of ego is compounded by a person's failure to consciously recognize that there is a subconscious dimension to personality expression, e.g., behavior and attitudes, the basis and expression of which the waking-consciousness is not consciously or fully aware. The ego is actually an artificial element or entity, produced and sustained at the point of interaction between inner and outer worlds, i.e., between the personality as a whole and the external world in which the personality operates.

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

▲ 5.532 • Aspects of Egoism 1. Being an artificial entity, the ego is relatively subtle and relatively complicated. There are therefore many aspects of egoism that help the spiritual student to recognize the ego and its work, and to transcend these limitations.

▲ 5.533 • Aspects of Egoism 2. Additional aspects of egoism include fundamental insecurity, facades, reactive projection, and intensity. The ego is necessarily closely related to strength of personality.

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





## Topical Issue • 5.6

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

▲ 5.61 • Learning. Learning in the sense of assimilation of experience is a fourth ray consideration, while learning in the more formal sense of acquiring knowledge through education and training, and assimilating that knowledge is properly a fifth ray consideration. What really matters are the attitude toward learning and learning how to learn. *Note that this section is the same as Section 4.41*

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

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



## Topical Issue • 5.71

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

▲ 5.711 • Psychology and Sufism 1.

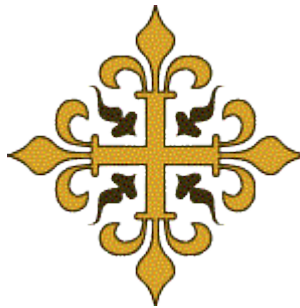
I	The Sufi Way of Life
II	The Philosophy of Sufism
III	Yoga
IV	The Significance of Meditation
V	The Key to Self-Knowledge
VI	A Path to Perfect Peace
VII	The Aim of Sufism

▲ 5.712 • Psychology and Sufism 2.

VIII	The Spiritual Science of Sufism
IX	An Esoteric Approach to Sufism
X	Sufism, An Exploration
XI	The Eternity Here and Now

▲ 5.713 • Psychology and Sufism 3.

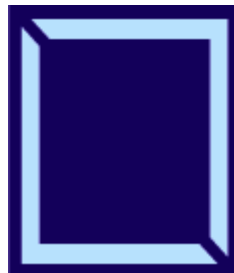
XII	The Pathway to Perfection
XIII	The Science of Synthesis
XIV	The Awakening of Wisdom
XV	The Art of Holistic Living
XVI	Self-Awareness
XVII	The Essence of Esoteric Philosophy



## Overview of Volume 6

Religion • The Relationship of the Human Being to God

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





## Topical Issue • 6.1

▲ 6.1 • Religion • Progressive Revelation. Religion is in the lower sense a matter of service and worship of God, commitment or devotion to religious faith or observance. In the higher sense, religion is the means of progressive revelation. While (outer) appearances of the various religions may vary widely, the (inner) essence of all of the world's (God-centered) religions is the same, providing a means for direct understanding of the relationship of the human being to God. This need not be confused with the superficial aspects of formal religion (e.g., assumed authority, dogma, doctrine, outer teachings) which are merely distant reflections of the inner teachings, constrained by popular human limitations. Various organized religions serve their purpose, of progressive encouragement, and within the various organized religions are found many who transcend the appearances and "connect" with the inner teachings. But religion in the more general and higher sense is a matter of focusing on what is truly important (the place and role of the human being in the context of God's field of manifestation and underlying purpose) without any constraint of particular interpretations. Each (proper) religion has a common underlying basis yet contributes something in its time to the popular "sense" of religious tradition.

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

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

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

▲ 6.113 ● Religious Practices 1. The intended and actual religious practices are also aspects of religion, the most important being religious tolerance and non-imposition of beliefs.

▲ 6.114 ● Religious Practices 2. There is a very big difference between rightness and righteousness and self-righteousness. The single greatest weakness of organized religion is the tendency toward self-righteousness, being judgmental, and imposing beliefs.

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

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

▲ 6.122 ● Wicca. The Wiccan religion or witchcraft is a relatively diverse collection of various pagan and neo-pagan faiths and traditions. Wicca is an expression of respect or reverence for nature. It acknowledges God in both male and female aspects, and generally embraces reincarnation and various forms and practices of ritual magic. *Note that this section is the same as Section 7.421*







## Topical Issue • 6.21

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

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

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

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

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



## Topical Issue • 6.22

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

▲ 6.221 • Buddhism. While (outer) Buddhism originated in India, it has spread throughout southeast Asia and seems (now) to be more related to Confucianism and Taoism than to Hinduism, Jainism, or Sikhism. Buddhism is essentially more a moral philosophy (Buddha Dharma) than a religion. The four noble truths of Buddhism are (1) there is suffering, (2) suffering is caused by grasping (attachment) (identification with the material and sensual world), (3) suffering can be overcome, and (4) the way that leads to cessation of suffering is the noble eightfold path.

▲ 6.2211 • Articulation. Articulation implies the state in which things and lives are perceived to be differentiated and/or relatively distinct one from another and yet related in a relatively objective manner. In this sense articulation refers to the objective world of physical manifestation and more properly to one being so absorbed or immersed in that (mundane and egoistic) world-perception that one is not conscious of any higher reality. One who is articulated in this sense may have an intellectual appreciation of higher things but for as long as one is personally (phenomenally) (psychologically) absorbed in the great illusion of the material world one remains articulated in this lesser sense.

▲ 6.2212 • Aspects of Buddhism. There are many aspects to Buddhism, including the ten fetters, the three obstructions, the notion of articulation, and the sense of inscrutability.

▲ 6.2213 ● **The Noble Eight-fold Path.** The noble eightfold path consists of eight interdependent categories or aspects of proper mental and physical practice, namely right belief, right thought, right speech, right action, right livelihood, right exertion, right mindfulness, and right conduct.

▲ 6.2214 ● **The Ten Precepts.** The ten pillars or precepts or ethical principles of Buddhism are love, generosity, contentment, truthfulness, kindly speech, meaningful speech, harmonious speech, tranquility, compassion, and wisdom.

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

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

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

▲ 6.224 ● **Shinto.** Shinto is the “ancient native religion of Japan.” In the tradition of Shinto, Kami is all and all is Kami. Kami is God; Kami is the underlying power of creation and sustenance. Kami is life, cause and effect, and oneness. “Space and time, spacelessness and timelessness, all is Kami.”

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



## Topical Issue • 6.23

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

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

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

▲ 6.2321 • **Aspects of Christianity.** Central to Christianity is the relationship of Jesus, representing or symbolizing “man,” to the Christ, representing or symbolizing God, in much the same sense as Arjuna and Krishna.

▲ 6.2322 • **The Bible.** The Bible is the principal scripture for Christianity and consists of the Old Testament and the New Testament.

▲ 6.2323 ● The Spectrum of Christianity. Like most religions, Christianity exhibits a dynamic range or spectrum of forms or denominations. At one end of the spectrum are the more conservative churches which exhibit fundamentalism. At the other end of the spectrum are the most liberal churches where almost anything goes. One end is marked by exclusivity and rigidity, the other by uninhibited personal expression (flakiness).

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

▲ 6.2331 ● Sufism. The depth and breadth of the inner teachings of Islam are revealed primarily through Sufism, the mystical dimension of the Islamic faith.

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

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





## Topical Issue • 6.3

▲ 6.3 • **Mysticism • The Inner Experience.** Mysticism is the art, science, and philosophy of spiritual meaning or reality based upon devotion, aspiration, and heart-centered meditation, including communion with God, self, or reality (the unconscious application or qualification of force and energy), and in the highest sense, is centered in the spiritual intuition (buddhi). The mystical dimension of all the world's various religions is essentially the same, the way of heart-unfoldment and evolution in consciousness toward conscious union with divinity (indwelling God-consciousness). The mystical path naturally complements the occult or head-centered path and eventually merges with the occult path to form the esoteric path. But without the mystical dimension, conscious (intelligent) union with God is simply not possible. Thus every spiritual student, of whatever religious or spiritual tradition, ultimately finds himself or herself in the context of inner experience. Thus each of the world's religions properly leads the adherent inwardly to the mystical path.

▲ 6.31 • **Aspects of Mysticism 1.** There are many and various aspects of mysticism. The mystical path is the path of the heart, and as such embraces all of the ways and means of heart unfoldment and heart expression.

▲ 6.32 • **Aspects of Mysticism 2.** One of the central features of mysticism is going beyond egoism, which is the only way to find the divinity within.

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

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



## Topical Issue • 6.4

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

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

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

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

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



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





## Topical Issue • 6.5

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

▲ 6.51 • Virtue. Many and varied are the intended attributes and virtues of the spiritual student. Each contributes to and is an indication of progress in evolution of consciousness, which reflects into character, temperament, and values.

▲ 6.511 • Virtues 1. Virtues include relative stability, cheerfulness, a strong sense of inclusiveness, confidence with ego, spiritual poise, sensible charity, gentleness, and compassion.

▲ 6.512 • Virtues 2. Virtues also composure, moderation, prudence, courage without ego, accuracy or objectivity, respect for all lives, peacefulness, and simplicity.

▲ 6.513 • Virtues 3. Virtues also include goodwill, consistency, responsiveness, sacrifice, altruism, and modesty.

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

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

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

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





## Topical Issue • 6.6

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

▲ 6.61 • Approaches to Yoga. There are many approaches to yoga. Each is suited to a particular need and temperament. None are properly exclusive. All contribute to union with the divine life, through preparation and cultivation of the needed character and abilities.

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



## Topical Issue • 6.71

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

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

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

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

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

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

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



## Topical Issue • 6.72

▲ 6.72 • The Yoga Sutras • A System of Self-Mastery. The Yoga Sutras of Patanjali constitute one of the great formulations of the ancient wisdom. The Sutras form a synthesis of the science of raja yoga, as compiled in the form of sutras (threads) or aphorisms. These teachings cover the whole field of practical (physical, emotional, and concrete mental) yoga, from hatha yoga to (through) laya yoga to (through) bhakti yoga to (through) raja yoga (kriya yoga) proper, yet concisely and effectively. The Yoga Sutras form a basic system of yoga leading through various (preparatory) stages eventually to “the subjugation of the mental body and the control of the mind.” Ultimately, the Sutras lead to the soul and its unfoldment (the evocation of the soul in the life and consciousness (of the personality) of the spiritual student).

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

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

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

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

## Overview of Volume 7

Manifestation • The World of Form

- 7.1 Manifestation
- 7.2 Occultism
- 7.3 Psychic Phenomena
- 7.4 Magic
- 7.5 Astrology
- 7.6 The Tree of Life
- 7.71 Cosmic Fire







## Topical Issue • 7.1

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

▲ 7.11 • The Field of Manifestation. The seven planes of consciousness provide the field for the evolution of consciousness, through human activity, experience, and expression. The lower planes of the personality constitute the objective world while the higher planes of the soul constitute the world of inner relationship. The lowest plane of human endeavor is the superficially well-known physical plane, including both dense physical and etheric regions. The next (higher) level is the astral or emotional plane, where most people function without being consciously aware of the astral plane itself. Likewise the next higher plane is the mental plane, with its concrete mental region of intellectual activity and its abstract mental region of non-intellectual endeavor. Beyond the mental plane are the buddhic plane (spiritual intuition) and the atmic plane (spiritual will). The human personality functions more or less unconsciously on physical, emotional, and intellectual levels. The human soul functions contemplatively and impersonally (without thinking or feeling) through atma-buddhi-manas. The human monad exists (resides) beyond the levels of the soul and, like the soul, does not enter directly into “human” experience.

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

previous experience, in the form of conscience, wisdom, abilities, etc., is carried forth from lifetime to lifetime, ever onward and upward in the progressive, evolutionary sense.

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

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

▲ 7.13 • Transition. The whole process of death and preparation for rebirth is properly considered as transition, between life and death, between death and life. The human being is a pilgrim, a reflection from higher realms who passes through the lower, more objective, more material realms in order to accomplish intended purpose. Thus each human is born into the lower worlds (of acute manifestation), develops through experience and expression in those lower worlds, and ultimately dies (from the standpoint of the lowest level) and passes through a period of assimilation and preparation for rebirth, and is then reborn into the lower worlds for additional experience and expression, until such time as the momentum is exhausted, i.e., until the pilgrim graduates and is no longer required to return to these levels.





## Topical Issue • 7.2

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

▲ 7.21 • Aspects of Occultism 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.

▲ 7.22 • Aspects of Occultism 2. Aspects of occultism include all manner of using the emotions, the mind, and the will toward some objective.

▲ 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 (logoc) scales.

▲ 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.

▲ 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.

▲ 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.





## Topical Issue • 7.3

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

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

▲ 7.311 • Biblio-Psychometry. Biblio-psychometry refers to the psychometric process (and associated phenomena) potentially involved (1) in reading or studying some written work (e.g., book) and (2) in writing or drafting some such work.

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

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

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

▲ 7.35 • **Spirit Guides and Astral Working.** There are many and various creatures on the astral plane. Many naïve but imaginative or psychically-open people seek to contact various spirits for guidance, but this is problematic for a number of reasons, including inherent dangers and the fact that none of these so-called guides are actually enlightened, although they seem to be insightful in some ways.

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

▲ 7.361 • **Violence.** Violence is defined in the broader, metaphysical sense, as the conscious or unconscious exertion of physical, emotional (astral), or mental force so as to cause harm, injury, or suffering to oneself or to another being (person, animal, plant, or mineral). Violence per se is a relatively extreme form of imposition, but even relatively mild forms of imposition (violence) are necessarily destructive and harmful and therefore counter-evolutionary. Something is harmful not merely because the harmful effects can be seen and determined, but also in many (most) instances where the harmful effects are not so apparent, yet nonetheless injurious on some level.

▲ 7.362 • **Revolution and Evolution.** In addition to the unsavory practice of jihad in the lesser sense, there is a broader consideration of war and revolution and the context of evolution. There is evolutionary pressure and karma and response to evolutionary pressure and response to karma. But there is also an underlying divine plan, for constructive change leading to growth in consciousness.





## Topical Issue • 7.4

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

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

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



▲ 7.421 ● Wicca. The Wiccan religion or witchcraft is a relatively diverse collection of various pagan and neo-pagan faiths and traditions. Wicca is an expression of respect or reverence for nature. It acknowledges God in both male and female aspects, and generally embraces reincarnation and various forms and practices of ritual magic. *Note that this section is the same as Section 6.122*

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





## Topical Issue • 7.5

### ▲ 7.5 • Astrology • The Art and Science of External Influence.

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

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

▲ 7.52 • **Signs and Houses.** The most fundamental facet of astrology is the background consisting of twelve zodiacal signs and twelve houses. The twelve signs (and the constellations from which they are derived, no longer in “place” due to precession) are relatively fixed in space. They do not change appreciably over the course of a lifetime, indeed they do not change appreciably over the course of an era (aeons). The earth moves relative to the zodiac, but the zodiac is for all intents and purposes a fixed background. Of course from the perspective of one standing upon the earth the stars (signs of the zodiac) move, completing a minor cycle every twenty-four hours and a major cycle every year.

▲ 7.53 • **Dynamic Astrology.** Given the background of the zodiac, and the relatively slow movement of the houses, which are also considered to be part of the background, dynamic astrology deals with the faster-moving or changing things like planets, aspects, transits, and progression.

▲ 7.54 • **Other Aspects of Astrology.** There are a number of other issues regarding astrology. There is esoteric astronomy, the notion of parent stars, esoteric astrology, quaternaries, astrology and the seven rays, and the problem of astro-generalization.





## Topical Issue • 7.6

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

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

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





## Topical Issue • 7.71

- ▲ 7.71 • Cosmic Fire • The Key to Manifestation. The subject of cosmic fire is dealt with rather broadly in [A Treatise on Cosmic Fire](#) by Alice A. Bailey. That treatise provides a psychological key to the subject of universal manifestation (cosmic creation) through the perspective of the triple fire.
- ▲ 7.711 • The Triple Fire.
- ▲ 7.712 • The Internal Fires. The Etheric Body and Prana. Kundalini and the Spine. Physical and Astral Motion.
- ▲ 7.713 • Solar Fire 1. Duality and Consciousness. Atoms and Logoi. The Nature of Manas.
- ▲ 7.714 • Solar Fire 2. • The Factor of Manas.
- ▲ 7.715 • Solar Fire 3. The Causal Body. Permanent Atoms. The Egoic Lotus. Thought-Forms. Cosmic Laws. Systemic Laws. Agni.
- ▲ 7.716 • Solar Fire 4 • The Fire Devas.
- ▲ 7.717 • Solar Fire 5. The Body Logoic. Avatars. Incarnation and Pralaya.
- ▲ 7.718 • Solar Fire 6. The Fires of Evolution. Fire Elementals. Man as Creator. The Will Aspect and Creation. The Nature of Magic. Rules for Magic.
- ▲ 7.719 • Solar Fire and Electric Fire.



## Topical Issue • 7.72

▲ 7.72 • Practical Occultism • The Books of Dion Fortune. Using the pseudonym Dion Fortune, Violet Mary Firth ( 1891-1946 ) wrote a number of books based on her own experience with magic and occultism. She learned first-hand many of the dangers in occultism, and through experience she learned many painful lessons, and developed practical safeguards. Thus her experience and her writing emphasize the practical aspects of occultism. [Review articles on sixteen of Dion Fortune's non-fiction books.](#)

▲ 7.721 • Aspects of Occultism 1.

Practical Occultism in Daily Life  
Psychic Self-Defense  
Sane Occultism

▲ 7.722 • Aspects of Occultism 2.

The Machinery of the Mind  
The Problem of Purity  
Through the Gates of Death

▲ 7.723 ● Aspects of Occultism 3.

Applied Magic  
Aspects of Occultism  
The Esoteric Philosophy of Love and Marriage

▲ 7.724 ● Aspects of Occultism 4.

The Esoteric Orders and Their Work  
Spiritualism in the Light of Occult Science  
The Training and Work of an Initiate

▲ 7.725 ● Occult Philosophy.

The Cosmic Doctrine  
The Mystical Qabalah  
Principles of Hermetic Philosophy  
The Esoteric Philosophy of Astrology