



The Upper Triad Material

Topical Issue 1.1

Purpose

The Source of Manifestation



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Chapter 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.

Purpose

One of the most basic assumptions or realizations concerning “life” is that there is (must be) an underlying purpose. The rationalist can only properly make assumptions in this regard (that there is a purpose, that there may be a purpose, or that there is not, and if so, what the nature of that purpose may be); the self-realized (and many who simply sense and therefore believe) simply know and understand that there is an underlying purpose and that that underlying purpose is the evolution of consciousness according to some divine scheme or pattern.

It matters not that the underlying causes are not fully apprehended. It matters not that “God” however conceived is conceived only partially. It matters not that the details of manifestation are not fully realized. It matters not that one may not fully (if at all) understand the seven planes of consciousness and/or the seven rays of divine expression. What matters is that there is a purpose, and that each human being has a role to play, a contribution to make.

Those who do not realize the purpose of life, simply flow through life passively or undertake their own (contrived) purposes. In either case, they (unrealized) play a role, as they are still part of the overshadowing consciousness (humanity as a lifewave) and still contribute to the experience and expression of that lifewave. Those who do realize the purpose of life generally (eventually) undertake to play some role, consciously and deliberately, in cooperation or collaboration with the perceived purpose (to the extent that it is understood), to the best of their abilities and opportunities, inertia notwithstanding. It matters not that even the realized are largely self-deceived at some level. What matters is that there is a purpose, however dimly perceived, and that each human being (and every unit of consciousness within every lifeform), realized or unrealized, has a role to play, however humble it may be (all roles are humble).

The primary importance or relevance of purpose is that there is purpose. The secondary importance or relevance of purpose is that it is both external and internal, that there is a God, immanent and transcendent, and that that God conveys purpose, somehow. God and God’s purpose are (should be) both

perceived as being greater than the human being, yet the human being is (should be perceived as being) within that God-consciousness (and therefore being a noble creature). The aspect of purpose (God) (life) (power) thus provides for the underlying unity of all life, all consciousness, and all matter. An important co-realization is that "man" is divine (as is all life) and yet relatively insignificant within the great cosmic scheme of life. Man's humility is an essential part of his effectiveness, particularly for those who are developed and relatively potent (without humility there is no real responsiveness to the underlying purpose).

The underlying purpose (which is the only "real" purpose) is conveyed through the qualification of the manifested universe, i.e., the universe is purposive or teleological. Universal manifestation proceeds through lives within lives, all of which are God and each of which is impressed in some way with the underlying teleology. It matters not that even God on the level of God is not fully aware of all the details, as details are consequential. What matters is that all is qualified by purpose and that details emerge or follow as a consequence of that purpose and in support of that purpose. What matters is that all lives embody that purpose.

† Commentary No. 110

The Teleological Universe

A teleological universe is a universe in which purpose is implied. For practical purposes the local universe can be considered to be the solar system (its physical and superphysical structure), since the cosmic unit of evolution is the solar logos. The aura of the solar logos extends somewhat beyond the physical periphery of the solar system, but it is within that aura that the element of purpose is impressed in various ways upon all that exists. The purpose of the logos is the first ray aspect of the trinity, which is life.

One of the most significant aspects of the energy field of the solar logos is preservation. Without the sustaining force that is impressed upon the structure of the system, the entire system (and all of the manifesting lives) would dissolve, as it must when purpose is fulfilled and the experience of manifestation is abstracted. Without that sustaining force (consciousness), even matter as it is presently known could not exist. God the preserver is logic

consciousness which qualifies every atom within the system, holding each in place by the will and purpose of evolutionary intent. While creation leads to preservation (and unfoldment) and preservation leads ultimately to abstraction (dissolution), it is the lengthy preservation stage in which the major work of evolution (purpose) is accomplished.

The various aspects of the logoc purpose are impressed upon the various planetary schemes (lives) and the septenary cycles of evolutionary activity. The will of the logos manifests also through the various laws that are (indirectly) the consequence of that will. The laws that govern local manifestation are not imposed directly, but come about as the universal structure responds (involuntarily) to the superimposed thought-form of the logos. The logos (through lesser lives) creates the archetypes (ideas) from which the forms of evolution are developed. Each archetype has its place in the grand evolutionary scheme. It is the very lack of harmony between the archetype and the physical or superphysical form that is being developed, that generates an additional urge to completion (harmony) (fulfillment of purpose).

There is a vast and complex pattern for evolution on every conceivable level, from the elemental and atomic lives through the logoc and cosmic lives. And that pattern must account for the development of forms and the unfoldment of lives so that consciousness may be cultivated and naturally expanded. The evolutionary plan for each scheme contains general and particular guidelines and provisions for local adaptation. Even the appearance of spontaneity (brought about by subtle forces) and the obvious trial and error (within boundaries) of certain lives (especially human) has its place in the evolutionary pattern. The pattern contains ample opportunity for (relative) innovation (epigenesis) and freedom, though such is related to the overall logoc purpose and intention.

From the natural laws which govern the atomic and molecular building blocks to the cosmic laws qualifying the unfolding lives on every level of manifestation, the purpose implied within universal structure remains the only real reason for existence. The purpose of each higher life is impressed upon the lesser lives through which the greater is manifested, so that even the elemental lives (atoms) are sustained by the purpose implied by the creator. Even the physical human form (which is composed of many lesser lives) is sustained by the will,

consciousness, and purpose of the human soul, without which the form would cease to have any real meaning. The physical structure of the local universe is but the lowest aspect of the form for experience and expression of the logos.

† Commentary No. 817

The Purpose of Life 1

As all of manifested existence is qualified by logoc purpose, so does each human incarnation have both a general purpose and relatively particular goals and/or objectives (some aspects by virtue of general qualification and other aspects by the particulars of karma). In the broadest sense, the purpose of life is the development, evolution, expansion, and refinement of consciousness. As composite lives evolve in consciousness, so do the collective lives evolve in consciousness. The actual, practical purpose of life on human levels depends on the relative consciousness achieved and the relative place of the soul on its evolutionary spiral, and its range includes experience, development, refinement, and service (and naught else).

For those who are not upon the spiritual path (i.e., those who are within the first major cycle of human incarnations), the purpose of life ranges from experience to development. At the first level (sub-cycle), the human savage (physpol) (being physically-polarized in consciousness) is concerned predominantly (and unconsciously) with gross experience. At the second level (sub-cycle), the average person (emopol) (being emotionally-polarized in consciousness) is concerned predominantly (and largely unconsciously) with experience and development, with the balance between experience and development being determined by karmic factors (i.e., need based upon levels of achievement). At the third level (sub-cycle), the intellectually successful person (emopol or in some cases menpol) (being emotionally or mentally polarized in consciousness) is concerned predominantly (more or less unconsciously) with development.

The distinction between experience and development is primarily one of focus. The relatively unevolved need broad experience in order to progress (i.e., broad experience provides a basis for basic development of the human faculties), while the relatively evolved, having some measure of broad experience, are more

focused (yet relatively unconsciously) on the development of particular characteristics in consciousness (with corresponding development of the respective form).

For those who are on the spiritual path (i.e., those who are within the second major cycle of human incarnations), the purpose of life ranges from refinement to service. At the first level (sub-cycle), the aspirant (emopol) or probationary disciple (menpol) is concerned predominantly with refinement (self-purification and self-discipline) and overcoming the (personal) karmic residue. At the second level (sub-cycle), the disciple (menpol) is concerned predominantly with refinement and service, with the balance between refinement and service being determined by karmic factors (relative progress or levels of achievement). At the third level (sub-cycle), the senior disciple (initiate) being virtually wholly free from (personal) karmic considerations is almost wholly concerned with service (i.e., his or her assigned work).

The distinction between refinement and service is also primarily one of focus. The relatively inexperienced spiritual student (aspirant, disciple) needs a considerable measure of refinement in order to be of more effective service (i.e., to be able to proceed with a service motive without being distracted by personal or mundane energies), while the relatively experienced spiritual student (disciple, initiate), having some relatively considerable measure of refinement and self-control (qualification of the personality such that the personality is a purified and responsive instrument of the soul), can thereby focus almost entirely on the (proper) purpose, which is service.

The Purpose of Life 2

The “purpose” or intention of the personality (ego) is of course another matter altogether. The personality seeks primarily to defend and sustain itself in its (illusion of) independent existence. The personality achieves its goal (to the extent that it can) by self-imposing a “desire” qualification for focusing attention (activities) on happiness, sensation (sense-perceptions), excitement, ego-fulfillment, etc., i.e., experience that supports its own objectives. As the ego becomes somewhat tempered it may lean more toward glamour as its method of continuing its influence, but as the ego is fully overcome, the personality ultimately becomes an unencumbering instrument of the higher self and higher purpose.

The purpose of life ultimately involves all four dimensions (experience, development, refinement, and service) simultaneously. As a person evolves in consciousness, the focus and predominance (emphasis) shifts naturally and inevitably from experience (karma) to development, then from development to refinement (as the path is entered upon), then from refinement to service (dharma). But even so, one continues to experience even when one’s experience is essentially complete, and one continues to develop even when one’s development (as a human being) is essentially complete, and one continues to refine one’s consciousness even as one’s refinement is essentially complete (and as the service motive is fully embraced).

As each stage is fulfilled, the respective process becomes more unconscious and less central (more incidental and less deliberate). The habits that have been developed (e.g., (1) to assimilate experience more or less unconsciously but in real time, (2) to continue development albeit incidentally to refinement and/or service, and (3) to continue the unconscious qualifications that result in continuing refinement) through the various stages continue to operate, constructively and progressively, by virtue of one’s qualification in consciousness.

The dimension of the underlying purpose of life being embraced (experience, development, refinement, or service) actually provides the personality with

substantial (qualifying) motivation, albeit relatively unconsciously. The personality naturally seeks experience or development or refinement or service, depending on one's place in the spiral circuit (cycles and sub-cycles of evolutionary manifestation), although the ego can sometimes use that inner urge (motivation) (glamour) to neglect what is actually more needed (e.g., one who is englamoured by service might (apparently unfortunately) neglect refinement or self-discipline, or one who is absorbed in sensational experience might (apparently unfortunately) neglect development). The key is whether or not the personality is primarily pursuing its own purposes or those of the path.

In the final analysis, one begins the evolutionary process through many lives of unconscious and relatively ineffective (indirect) (passive) assimilation of experience (and corresponding development of abilities, characteristics, and faculties), one evolves to and through the point where the assimilation of experience is accomplished more or less consciously and deliberately (and therefore rather effectively) (and concomitantly with refined development (and some measure of service)), and eventually (ultimately) evolves to and through the point where the assimilation of experience (continued development) (continued refinement) is secondary (to service) and is accomplished more or less unconsciously but nonetheless effectively (due to occult training and qualification).

† Commentary No. 1131

Logoic Purpose

Logoic purpose is the underlying force of manifestation, the reason for existence. Everything else in universal manifestation follows from that inherent purpose, without which there would be endless pralaya. Logoic purpose evokes the underlying (derivative) forces of manifestation, e.g., karma, through various means of (logoic) projection and induction.

Logoic purpose might also be perceived as the will of God. Although there is a (divine) will, it is incomprehensible (having a very substantially higher dimensionality than human awareness). God (the logos) does not willfully provide details in manifestation, but rather, the details are derived from the existence of the underlying purpose and the various laws that emerge in

response to that purpose. Laws are induced by the logos, by virtue of purpose, not by virtue of detailed (willful) intention. Thus consequences at every level of manifestation are derived from the working of underlying principles and from internal interactions (e.g., the interaction of particular human consciousness with karmic consequences that that consciousness (experience and expression) has evoked (which interaction (response) in turn evokes additional consequences)).

The fulfillment of logoic purpose is a creative and interactive process. The intended outcome is relatively general, particularly with regard to methods and means. Manifestation is simply a projection of logoic (qualifying) force (life) in order to provide a framework for fulfillment of logoic purpose. The various constraints and boundaries (e.g., karma as a limiting factor) provide coherence. The evolutionary impulse provides momentum toward fulfillment. The inertial force of matter prevents overall instability. Thus each of the factors and forces of manifestation play a role in achieving the fulfillment of logoic purpose, whatever that may be. In general, that purpose is the evolution of consciousness, at all levels within the logoic field, but the specific goals are only dimly perceived or realized, and then, only to the extent that they relate directly or indirectly to the human experience.

In some sense, (some of) the methods and means of evolution are experimental and provided for (encouraged) in the evolutionary (purposive) qualification of life-consciousness-matter. There is an aspect of experimental diversity to manifestation, due to underlying principles, yet there remains coherence (equilibrium) and focus, also due to the underlying principles (forces). There is genesis. And there is epigenesis. Some consequences may be intended. Other consequences are the fruits of the experiment (while some may ultimately be counter-productive (evoking further consequences as untoward elements are tempered)). But it is the qualified process itself that provides the necessary safeguards, not the will of component or intermediary lives.

Much can be deduced from the nature of universal manifestation, e.g., the various patterns (cycles) of qualifying forces (rounds, globes, rays, etc.), but the student is cautioned from drawing or inferring firm conclusions as the human perspective and experience is very, very narrow and substantially limited in comparison with logoic consciousness, and human consciousness is analogous

to the cells of one's physical body. One can understand only to the extent of one's field of experience and awareness. One can work through only that which is understood, either consciously or unconsciously (and generally both). The existence and work (application) of the various evolutionary forces should suffice to motivate and encourage the spiritual student to cooperate, by aligning oneself with the evolutionary forces and transcending the inertial aspect (the human body, personality nature, and ego).



Section 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.

God

Throughout the history (and pre-history) of humanity, man has perceived and defined his God according to his consciousness. In Lemurian days when most of mankind first achieved self-consciousness, man could perceive the superphysical realms, though without any conscious control. Man was aware of the host of great angelic beings who were the messengers of God and the teachers and guides of men. Man was aware of the angelic nature spirits and forces that are manifestations of God (as all things are). Quite naturally, early man developed a pantheistic appreciation of a God who lived through a host of beings, many of which were more highly evolved than man, and therefore (to him) were gods.

One of the early leaders of man was Jehovah, the God of the Old Testament religion. Jehovah was a great angelic being who served as the tribal or racial god or spirit of the Jewish people. Jehovah was originally a very visible and credible god (to his people). In later days, and especially toward the end of the Atlantean era, man began to lose the inner vision as humanity descended further into materialism, and as the realities of ancient days became legends and myths. As the inner vision began to be dimmed by the necessary pilgrimage into matter, man was forced to respect a God whom he could not see, as first-hand knowledge was replaced by faith.

As man evolves there is always a progressive revelation, exoterically and esoterically, according to his needs and capacity to understand. The New Testament teaching was, in part, designed to release man from his tribal and racial consciousness and to bring in an era of identification with humanity. The God of the New Testament religion is the planetary logos, the being who ensouls the planet and sustains and vitalizes all lives and forms within that domain. Even today, the transcendent God of religious students corresponds to the planetary logos. The God of the esoteric teachings is a still greater being, the solar logos which is the ensouling life of the solar system. This being is the greatest life for which the most advanced of humanity can glimpse any real understanding. There will always be greater lives that come before the ken of the evolving human adept (there is a cosmic logos and even an absolute being),

but even the most advanced of humanity have difficulty in even beginning to understand the manifestation of those greater lives.

Of course the term "God" means different things to different people, for God manifests on many levels and in many different ways, objectively and subjectively. There will always be a personal God, the immanent God within, the divine and noble essence or spirit within every human life. And there will always be an impersonal God, the transcendent God that is the cause behind manifestation. On the highest conceivable level, God is the totality of the objective and subjective universe. But neither God immanent nor God transcendent are in any way anthropomorphic. But man is still a reflection (image) of divinity in the sense of life force and potentiality.

The monotheistic and pantheistic doctrines are merely two perspectives on the one reality, just as the trinity is an essential unity with three aspects. God works through and is simultaneously countless greater and lesser beings. There is a unity of all life and yet there is also a multiplicity and a diversity of lives within that one life. Students of the ancient and ageless wisdom often used the physical sun as a life-giving symbol of that inherent unity of all life. The further a student proceeds along the spiral of evolution, the greater is the realization and appreciation of that oneness that is God. There remains one God, regardless of differentiation.

† Commentary No. 981

God, Life, and Power

While "God" means different things to different people, in the context of the esoteric (theosophical) philosophy, "God" refers (1) to the absolute, unmanifested life that underlies all of existence (manifestation) and (2) to any particular (relative) logoi (cosmic, solar, planetary) in the context of evolution in consciousness at that level (cosmos, solar system, planetary scheme, respectively).

God is the first principle and from God issue life (the second principle) and inherent power (the third principle). Thus power is derived from life and life (and power) is (are) derived from God. Everything ultimately derives from God

and is a part of God manifest. God is both God manifest and God unmanifest. The God unmanifest (transcendent) is the absolute, underlying, unmanifested essence. God manifest (immanent) is the relative, underlying, manifested existence in the form of life and power and their derivatives (love and light are derived from life, while energy and force are derived from power). All of the aspects of God (life-love-light) convey purpose and provide for evolutionary force (the parameters (forces) of manifestation which "encourage" all lives to evolve in consciousness more or less according to the plan of evolution).

God is not in any (real) sense anthropomorphic. That "man" should be the reflection or induced manifestation of God does not imply that God resembles "man" in any anthropomorphic sense. That essential essence of God which is reflected or induced within manifested life is the trinity of life, love, and light (which convey purpose, consciousness, and form, respectively). Thus "man" (and all lives) has (have) an essential divinity (within) (God immanent) and in "his" (their) higher sense exhibit(s) attributes of that divinity. In the lower sense, the human being is simply a composite form which is associated with the far (material) reaches of the essence of God. While God is beyond and within manifestation, God in this sense is not conscious of the details of manifestation (any more than "man" is aware of the "experience" of each of the cells within "his" body).

God conveys life. All things are alive in some sense or another. While forms (composite or otherwise) are not in themselves "alive" they are composed of lifeforms which are alive, therefore everything is alive. Every atom and every molecule of substance is alive, has some consciousness, and some evolutionary potential. All lives are necessarily interrelated (significantly or otherwise), essentially by virtue of each being "one" with the underlying God immanent and each being a differentiated reflection of that oneness. All lives are also interrelated by virtue of the underlying and overshadowing condition or qualification of manifestation. God has purpose. That purpose (evolution in consciousness) is implied in manifestation, by virtue of the various qualifying forces (e.g., law of karma). Life therefore conveys purpose and all lives contribute to the fulfillment of that purpose, however consciously or unconsciously that process may be realized. God (life) conveys power. In all of manifestation there is underlying power (matter (space and time), of

consciousness, of spirit, etc.) derived from and a consequence of God (higher purpose).

In the higher sense, God (purpose) is equivalent to life and power. God, life, and power all convey the highest, most underlying (fundamental) aspect of manifestation (purpose). God is the source and the destination, the beginning, the duration, and the end of manifestation. But ultimately, God is that which is above and beyond manifestation.

† Commentary No. 991

God and Gods

Monotheism is the doctrine or belief that there is but one God. Pantheism is, in the higher sense, a doctrine that equates God with the forces and laws of the universe. In the lower sense, pantheism tends to encourage people to embrace those forces and laws as consequences of the various (presumably anthropomorphic) gods.

In the ancient wisdom (esoteric philosophy), both monotheism and pantheism (in its higher sense) are embraced. There is but one God in the absolute, ultimate sense of an unmanifested and therefore indescribable (non-anthropomorphic) being, who simply induces manifestation for the purpose of encouraging the evolution of consciousness. Within manifestation there are a succession of manifested (non-anthropomorphic) beings, at various levels, called logoi, who embody the purpose and process of evolution. Each of these logoi, on its level, can be perceived (and reasonably considered) as the one God, in some relative sense, as all life and consciousness and form within its field of manifestation is indeed inseparable from that logos.

Thus from one valid perspective (that of internal (vertical) consistency), there is one God within one greater God within one even greater God until the absolute, unmanifested being is realized (?). From another, equally valid, perspective (that of horizontal equivalence), there are many logoi at each of the various levels, all of which individually can be considered gods. All of these beings work within a broad evolutionary framework and interact with each other on some level(s) and in some ways, each contributing to the fulfillment of the

evolutionary plan which is itself internally (vertically and horizontally) consistent.

In some sense, the energy of a logos is expressed (expended) both in the form of various lifewaves within its field of manifestation (ring-pass-not) and in the sense of various qualifying forces and laws of manifestation. Since every expression of logoc energy involves life (consciousness) (and form), the various laws of the universe (solar system) (planetary scheme) are embodied lives in some sense or another. Thus a basis exists for viewing these forces and laws in a supernatural (natural) sense. However, none of these beings within beings (laws, forces, etc.) are anthropomorphic or resemble the human (personality) nature in any sense. Yet, in various religions and philosophies these laws and forces have been symbolically represented in anthropomorphic terms, by way of analogously explaining their functions and purposes. But many people have mistaken the symbols for what they represent (reality) in their various belief systems, and as the people of various religions gradually and naturally lose touch with the underlying wisdom (as the underlying evolutionary impulse of the religion is expended), the essential teachings are naturally distorted (by ignorance and presumption).

There is, however, an underlying intelligence in each of the various laws and forces of the universe (manifestation), albeit not in the same sense of self-conscious human beings (but generally in the sense of not-self-conscious-but-higher-than-human intelligence) (human beings err in presuming that superhuman means (merely) an extension or expansion of the human sense of self-consciousness). Laws and forces are embodiments of purpose and therefore carry qualification and intention. The beings who embody these laws and (associated) forces act with inherent intelligence (and some degree of conscious awareness) in their working out of that purpose and intention. Though one may view them as gods, they are, more accurately, simply aspects of the one God.

Logoi

From the point of view of internal consistency (lives within lives and cycles within cycles), the human being exists within the field of manifestation of (and is one in higher consciousness with) a planetary logos (who is, for all practical purposes, God). That planetary logos embodies a planetary evolutionary scheme through a succession of globes (planets) and rounds (cycles of evolutionary experience and expression) [and kingdoms and lifewaves].

Yet, the planetary logos is, on its level, simply one aspect of a greater being (solar logos), and with the “other” planetary logoi actually comprise the body of that solar logos and embody the purpose and intention of that solar logos. Each of the various planetary logoi within a solar logos is analogous to a lifewave (mineral, plant, animal, human, deva) within the planetary evolutionary scheme, only on a higher level and broader scale. Each planetary logos embodies one aspect of the solar logos, and in that sense contributes qualitatively to all of the various (six (?) other) planetary logoi as well as to the solar logos as a whole. Thus each planetary logos (planet (a planetary logos and its planet are loosely equivalent)) radiates a qualified and distinctive energy according to its essential quality (character, quality of consciousness, temperament (on its level, not in the human sense)) and according to its cyclic activity (rhythm). Thus each of the other planets conveys some continual (periodic) qualification or encouragement in the context of the evolutionary intention of the solar logos.

In the same sense, the solar logos is simply one aspect of an even greater being (cosmic logos), and with the other solar logoi comprise the body of manifestation of that cosmic logos, embodying its purpose and intention. Beyond the level of a cosmic logos there are successively greater beings (logoi), but “they” are beyond the firsthand experience of (the most refined) human consciousness. By observation and experience, the various characteristics of the various logoi (planetary, solar, and cosmic) can be discerned or inferred. By viewing a group of logoi collectively one can even discern or infer to some extent how they relate to each other and collectively to the next higher level. However, what is known (perceived) about logoi is necessarily only a partial

understanding, as logoi are well beyond human consciousness and human “interpretation” may be misleading.

Of course one should distinguish between the form or body of manifestation and the indwelling and underlying consciousness (and between that consciousness and its underlying spirit (monadic existence)). Thus the planet (globe) is simply a “body” through which a planetary logos manifests (expresses itself, albeit in a limited and partial sense). And the solar system is simply a body or field of manifestation through which the solar logos is manifested and expressed (likewise a cosmic consortium (collection of solar logoi)). The actual consciousness expressed through the planetary and solar “vehicles” is analogous only to the human personality consciousness (even though very, very different in character and quality and nature from the actual human personality (anthropomorphic) consciousness), which leaves the “soul” or higher self of the respective logos at some higher (deeper) (more subtle) level.

Each logos is itself a trinity and a septenate, having three aspects and seven functional energies. The correspondence of the logos (macrocosm) with the human being (microcosm) is profound, but only in the deeper sense of what the human being really is, not what the human being merely appears to be.

† Commentary No. 1004

The Absolute

The absolute refers to the unmanifested reality that underlies and undermines all of universal manifestation. It underlies in the sense that the absolute evokes and sustains (somehow) all of manifestation. It undermines in the sense of being ultimately indescribable and non-understandable. The problem of the absolute is that it is simply not possible to discern any attributes or characteristics of the absolute by virtue of it being (a) in an unmanifested state and (b) beyond the ken of any consciousness within the manifested state (and therefore beyond semantics). Thus what is “known” about the absolute is a matter of intuitive inference, based upon the attributes and characteristics of manifestation, and particularly, upon the qualified purpose inherent in that manifestation.

The absolute is known primarily by what it is not. It is not the manifested state. It is everything else, whatever that may be (or not be). The absolute is that which precedes manifestation and contains all of life, consciousness, and form, in the unmanifested, pre-existing, unconditioned state (if such can be considered a "state"). Unmanifested existence is unconditioned, timeless, and without any relativity. Manifested existence is conditioned with purpose, timely (at least in perspective), and inherently relative. Without the absolute, unmanifested state, there would be no (could not be) manifestation. It is the absolute that somehow induces manifestation. The absolute is perfect, in the sense of ultimate perfection, while perfection in manifestation is relative perfection.

To attribute "human" attributes or characteristics to any absolute existence, even analogously, is misleading. Yet, somehow there must arise a first cause or something analogous to intention, which results in the emergence of manifested life. In this sense, the absolute is not absolute, but merely unmanifested. The absolute is the most subjective existence conceivable (yet inconceivable). Even the term "quiescence" is ineffective in describing the absolute, yet the absolute must in some sense be analogous to the quiescence of pralaya (of the periods of partial withdrawal from manifestation by various manifested lives). The difference between the absolute and mere pralaya is that in pralaya there is quiet (non-active, non-passive assimilation). In the absolute there is no conceivable sense of assimilation, yet there must be something remotely analogous to assimilation. Pralaya is simply relatively absolute (or is the absolute merely absolutely relative).

Through various occult means and techniques, one can conceptually approach the absolute. In order to do so, besides being properly trained (more properly untrained in the deliberate sense) and capable (of being incapable, even for a few moments), one must let go of and transcend all attachments, all beliefs, all knowledge, all understanding, all wisdom, all preconceived notions about the absolute (and about anything and everything else). As one successfully (conceptually) approaches the absolute, one naturally evokes the most subtle and indescribable realizations. One simply cannot describe the sense of the absolute, however artificial or partial that sense might be. Words and even

thoughts are simply not sufficient to convey any sense of the experience of approaching the absolute.

In the final analysis (which is non-analysis), that which is perceived as the absolute is not the absolute, and as one approaches the absolute in consciousness (being) in the highest and deepest conceivable sense, the absolute, as the absolute, recedes.



Section 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.

Life

God conveys life. All things are alive in some sense or another. But what is life and what is its inherent purpose? Life is the reflection or induction of God transcendent into (as) the field of manifestation (and all its content). Life is the manifestation of divine intention and the thread that ties the manifested lifeform back to the underlying source (God). Life is therefore God immanent and underlies all of manifestation (as God transcendent overshadows all of manifestation).

The inherent purpose of life (as life) is the fulfillment of the evolutionary plan (with whatever general and specific objectives there may be contained therein) for which manifestation was invoked. Life thus conveys that purpose (the purpose of life is to convey purpose, while the purpose of consciousness (induced by life) is to facilitate the “accomplishment” of that purpose (thus consciousness is more “active” than life)). Life (spirit) (power), consciousness, and matter are all aspects of the one God, in manifestation. Life conveys consciousness. Life induces matter within itself. Consciousness is the link between spirit and matter, but life underlies all of spirit, consciousness, and matter. Thus life is more fundamental than either consciousness or matter.

In the spiritual sense, all life is immortal and there is no real death. The withdrawal of consciousness from some field or sub-field of manifestation simply implies that “life” is inactive on those (lower) levels. In the more conventional (secular) sense, life is “the quality that distinguishes a vital and functional being from a dead body or purely chemical matter.” Yet a dead body is only “dead” as a body, while its constituents continue to live at their own respective levels. And even purely chemical matter is alive in the spiritual sense of having an indwelling divine essence and associated evolutionary intention. Life is the breath of the logos, manifested and sustained for as long as that breath lasts, and even beyond that breath as the life is withdrawn from manifestation. Thus life is breath and non-breath, in the logic sense.

Life is the fundamental basis of oneness or unity (universal life (and analogous universal consciousness)). At the highest level of manifestation, there is only

one life (and no consciousness) (as consciousness is secondary and artificial in this context). All else is differentiated within that one life. Thus at any succeeding (internal) level, manifested life is one with the underlying life and simply induced within that oneness. Any differentiated sense (of individual or separate existence) is merely artificial (that does not invalidate the actuality of the sense of separate consciousness, but does place it in context (artificial or differentiated life is less "real" than undifferentiated life)).

Life also conveys sentience, which is a fundamental and essential aspect of consciousness. Through sentience, each "life" contributes to the one life, as each monadic life exhibits consciousness and utilizes form to obtain wisdom through understanding derived from the assimilation of knowledge and experience. Thus sentience is the underlying double flow of life, outwardly in the sense of conveying purpose to consciousness (experience and expression), inwardly in the sense of assimilation of that experience and expression. The omniscience of God is exhibited through sentience, but the associated awareness is comparable to that of the human being exhibiting consciousness through the cells of his or her physical body.

† Commentary No. 593

Sentience 1

Sentience is defined as the quality or condition of being sentient, being responsive to or conscious of sense impressions, having awareness on some level and to some extent. Sentience occurs at every level of cosmic (universal) manifestation (although the nature of sense impressions and the nature of consciousness vary tremendously both vertically (tangentially) and horizontally (parallel) with respect to the various planes of consciousness). In addition to proper sentience (that is a direct manifestation of indwelling or qualifying life (being)) there is also artificial sentience (programmed responsiveness (as in awareness induced artificially within some composite (form))).

The most fundamental sentience occurs at the two extremes of consciousness, the most primitive and the most advanced. The most primitive sentience is associated with (and the result of) involuntarily lives in the elemental kingdoms. Atomic and molecular matter on all levels of consciousness is

sentient life, being responsive to (and conscious of) other atoms or molecules on its level and within its field of atomic or molecular activity (i.e., atoms and molecules (and their constituent particles (waveforms)) are interactive lives). The transfer of energy (qualification) that naturally occurs at atomic and molecular levels is a form of communication (interaction), albeit very primitive and far from being that (communication) (awareness) associated with self-conscious existence. At these primitive levels there is no self-consciousness, but there is a passive group consciousness and there is (subconscious) (unconscious) (but not non-conscious) activity and unconscious (passive) responsiveness to internal (induced) and external (imposed) forces.

It is a grave error (presumption) (self-deception) to consider matter to be non-sentient, wholly without feeling (awareness) (responsiveness), and/or inanimate. Basic (primitive) human experience involves the purposive illusion of separation from God (the soul) (and all that that appearance implies for experience and evolution in consciousness). The graveness is obvious in the realization that (1) God lives as much in and through the involutory lifewaves as the evolutionary lifewaves, (2) those involutory lifewaves (as sentient life) contribute as much to the overall evolutionary plan (its fulfillment) as the higher lifeforms, and (3) all sentient life is sacred (and should be viewed respectfully by the higher, self-conscious lifeforms).

This does not mean that man cannot or should not manipulate matter and work with the plant and animal lives to his advantage, but it does mean that in so doing he (the spiritual student at least) should also (1) be aware of the sentience (and sacredness) of those "lesser" lives and (2) not abuse his privilege (abilities) for such manipulation through selfish, wanton, or arbitrary disruption in the course of those lifeforms. In other words, the spiritual student should appropriate and manipulate those lives respectfully and sensibly (with a measure of humility), and in a manner consistent with the evolutionary plan (i.e., in ways that contribute constructively to (1) the experience and development of the lesser lives, (2) the experience and development (and service) of humanity, and (3) the overall evolutionary progress of the "greater" lives (beyond humanity and within which humanity evolves)).

Although composite forms are not sentient as composite forms (i.e., an inanimate material object is generally not sentient as such an object or even

aware as being part of such an object) they are sentient at a more fundamental (composite) level (i.e., at least at the atomic and molecular levels) and in many cases allow the manifestation of some (relatively) higher lifeform.

† Commentary No. 594

Sentience 2

Higher forms generally involve two or more levels of sentience, i.e., the conscious or unconscious symbiosis of two or more dissimilar lifeforms. The human (physical, emotional, and mental) form (personality), for example, consists of numerous elemental (atomic) lives on the four levels (dense physical, etheric, astral, and concrete mental) (belonging to four distinctly different lifewaves (each including numerous sentient species)).

Each of the four forms (dense physical body, etheric body, astral body, and concrete mind) is the vehicle of a (sentient) involutory life and each of the four forms is host to numerous intermediate lives (except for the elemental lives, all lives merely express themselves through the various forms (within forms (etc.)), some more actively than others (with the relatively higher lives actually (consciously or subconsciously) building their own forms)). The integrated personality (and to some extent the personality in the process of being integrated) is yet another sentient life (albeit induced (synthesized) by a higher lifeform (the soul)). Analogously, the soul consists of a number of involutory lives (under the overall inducement of the monad).

The human being (monad, soul, and personality) (and all that lives within same) is an extremely complex organism of numerous lives and associated forms within forms. So too is universal manifestation (as above, so below) a complex orchestration of diverse lives within lives and many dimensions of expression. Although life in manifestation can appear quite complex, the basic patterns are relatively simple, because the really higher lives are inclusive and directly qualify (for balance in the context of evolution) all that lives within. God (the solar logos) for example embraces all lives within the solar system and actually experiences (sentiently) all levels of awareness within that system.

The awareness of an (elemental) atomic life relative to another is quite limited compared to the potential coordinated physical, astral, and mental awareness of the human personality. Also, the awareness of an (elemental) atomic life is distinctly different than the subconscious human awareness at that level, which is, in turn, distinctly different than the fully conscious (directed) (meditatively projected (induced)) human awareness at that (elemental) level. It is misleading to presume that other lives on any level have awareness comparable to our own, and moreover, it is also misleading to presume that other (particular) human beings have the same kind and extent of awareness (sentience) as one's own. The problem is that abilities vary tremendously within any lifewave, that bias and conditioning (and situational factors) also vary tremendously within any lifewave, and in combination (ability, bias, situation) these factors can produce vastly different perceptions leading to markedly different conclusions or consequences.

Because of the underlying universality (unity of life), one who is properly trained and qualified can effectively project (meditatively) one's focus of consciousness to virtually any higher or lower or parallel level of aspect of sentience. But this requires considerable detachment (to avoid incidental imposition) and the resulting perception (interpretation) is complicated inevitably by that focus of consciousness. As a qualifying technique, developing and exercising qualification (induction) (harmony) (balance) of the composite lives through meditation can be quite effective (internally) in bringing about the ultimate (proper) (qualified) integration of the (complex) human personality and by non-disruptive projection in bringing about greater understanding (and rapport) of (with) other lives.

Conveyance of Life 1

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

Although life in the first aspect is differentiated and induced within or reflected onto lower levels to provide a basis for life in its second and third aspects, life remains undifferentiated on its own (monadic) level, so that what appears to be discrete life on lower levels is merely the shadow of the underlying, more fundamental life in its first aspect (real life). However, in contrast with manifested consciousness, differentiated life does not overlap except in the higher (unified monadic) sense and except hierarchically (i.e., each element of differentiated life is merely compositional). The "life" of a human personality, for example, is discrete from every other human "life" on its (mundane) level, yet forms an element in the compositional "life" of humanity, which in turn forms an element in the compositional "life" of the planetary logos, etc. On higher levels, however, the discreteness of life is shown to be a convenient illusion.

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

A significant distinction is thereby made between life and its manifestation. Humanity knows nothing of life per se but (potentially) knows a great deal

concerning the manifestation of life. For all practical purposes there are eight “levels” of life, one of unmanifested life and seven of manifested life (existence). The seven levels of manifested life are (1) the monad, (2) the soul on its own level (the soul matrix (archetype) and its permanent atoms), (3) the soul incarnated (induced), (4) the personality on its own level (the personality matrix (archetype) and its permanent atoms), (5) the personality incarnated (reflected), (6) the level of compositional life, and (7) the level of elemental existence.

Real life is unmanifested. Real life in its practical sense is monadic. Every other level or aspect of life is derived from the monadic and contingent upon monadic existence for its own (secondary) existence or manifestation. Life per se can never be created or destroyed, but it can be manifested and withdrawn from manifestation according to the will (first aspect) of the higher existence or whatever corresponds to will on the level of that higher existence. Thus the soul incarnates (as a soul) according to that which is analogous to the will of the monad, and the personality incarnates (as a personality) according to the will of the soul. The “will” of the personality has relatively limited application and only as far as the interaction of the incarnated personality with the karmic parameters of the specific incarnation is concerned.

† Commentary No. 782

Conveyance of Life 2

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

Prior to conception, there is intention (karmic momentum) but not commitment. At the moment (envelope) of conception, the commitment is made along with

the associated particulars of incarnation. That commitment is actually made by the three participants, the soul of the incarnating personality and the souls of the parent personalities. The soul of the incarnating personality takes “advantage” of the incarnation opportunity offered or afforded by the “parent” souls through their respective personalities. Of course the opportunity is merited by the three-fold karma (of the parents and the incarnating personality) and any subsequent events or adjustments are likewise afforded by the respective karma. But at conception, a three-fold commitment is made nonetheless respective of that karma.

At the moment (envelope) of birth, that commitment is partially fulfilled and the preparation phase is concluded. The period of time from birth to death is the actual activity phase of incarnated (evolutionary) experience and expression, but the actual “incarnation” is measured from conception (prior to birth) until the various bodies are released or dissolved (after death). It is thus only midway through the afterlife that the commitment is actually fulfilled and the assimilation phase is ended. However, it is not the parents of a person who convey life, nor is it their respective souls who convey life. It is the monad through the soul that conveys life. The “parents” are nonetheless karmically involved in the process, either obligated by their souls to provide the incarnating opportunity and/or subsequently obligated (as parents) to the incarnated “life” until it is able to function more or less responsibly on its own. The bond of responsibility continues more or less in accordance with that measure of self-responsibility (yet other bonds may also be factored). Although people (incarnated personalities) do not (and cannot) convey life, they are nonetheless responsible for their actions under (karmic) law.

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

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



Section 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.

Power

Power is defined as the underlying source of energy (influence) (inherent, underlying (primary) qualification (in contrast with secondary qualification)) that provides for the animation (expression) (manifestation) of life and consciousness. The source of power is God (the logos, on some level), and everything within the ring-pass-not or field of manifestation of that logos is empowered by the logos.

Power equates to life, spirit, and purpose, and is more fundamental than love (consciousness) (energy) and light (matter) (force). Power from cosmic levels flows through the solar lens and into the solar field of manifestation. Power from solar levels flows similarly through each respective planetary logos. And there is an element of underlying power associated with each lifewave within each planetary scheme (and within each monad within each respective lifewave) (note that in this sense it is the human monad that is the power element, while the soul or higher self derives its apparent power from the monad (and as the personality derives its apparent power from the soul or higher self)). But from a higher perspective, power is not really conveyed through any single chain of being, but is rather conveyed through the collective being of the lifewave (e.g., humanity as a whole). All lives are interrelated through this principle.

Power (life) is the first ray aspect of manifestation, while love is the second ray aspect and light is the third ray aspect (the medium). Power at any level can be invoked (and subsequently evoked) according to the ability of the worker and the appropriateness of the circumstances. There is no effective limit to power, per se, but there are effective limits in the sense of karmic bounds. At any level of manifestation, power is the most “powerful” aspect of manifestation, by virtue of its direct link with the highest levels of manifestation. There is a cascading effect common to the evocation of power. No evocation of power is ever inconsistent with karma (does God have karma?). However, karma may permit the evocation of power in such a manner that the invoking lifeform is overwhelmed or destroyed thereby (as a lifeform, not in any fundamental sense). Thus one should exercise great care (discretion) in working with the first ray element (power).

Power is the source of the creative aspect of manifestation as well as the source of the destructive aspect of manifestation. The creative-destructive force is a single force with two aspects, acting creatively or destructively according to the needs of manifestation. That which conveys life (love) (light) is that which withdraws life (love) (light). The greatest element of power is its most subtle working. For in subtlety (discretion) (wisdom) there is creative, intelligent, sensible influence for good. Without subtlety, power is largely unmanageable. Karma is considered a subtle aspect of manifestation, by virtue of its reliance on the subtle forcefulness of the power element. If one persists in going against the flow of karma, one encounters increasingly greater resistance and increasingly more forceful (more compelling) opportunities to proceed with the flow.

Power is essentially latent, evoked as needed. Energy is the means of power. Force (influence) is the exercise or manifestation of energy (power). But all power is within the auspices or dominion of the logos or corollary (e.g., the human monad) and cannot be appropriated contrarily to karma (the will of the monad or logos) or beyond the dominion of that entity (i.e., beyond its ring-pass-not).

† Commentary No. 492

The Solar Lens

The solar logos is the dominant creative and qualifying force for the entire solar system. The solar logos qualifies each of the planetary (evolutionary) schemes directly (via solar energy) and indirectly (via each planetary logos). The solar logos also similarly qualifies each of the various lifewaves (evolutionary cycles) within each planetary scheme. Every soul (at every level) within the ring-pass-not of the solar system is part of the solar logos and is therefore (individually) qualified by the logos.

The creative and qualifying force of the solar logos arises both internally and externally. Much of the creative and qualifying force of the solar logos arises from deep within the central sun (masking numerous relationships). Much of the creative and qualifying force of the solar logos arises from various (creative) sources within the local group (of solar and other (higher) logoi), special (non-

ecliptic) sources, and generalized (ecliptic) sources. The energy from these external sources is passed through the solar lens (an aspect of the central sun) and focused upon one or another (or more) (or all) of the planetary logoi (planetary schemes) (lifewaves). The solar lens receives the external forces, moderates them (to some extent) (subjects them to solar qualification), and then refocuses them appropriately.

Some of the energy that passes through the solar lens is passed through deliberately and intelligently by the solar logos. Some of the energy is passed unconsciously (for even the solar logos is unconscious at some level). But some of the energy is channeled deliberately and intelligently by the cosmic logos, who (which) is a major qualifying force for the derivative solar manifestations. The solar lens is in a sense a living, dynamic instrument of (solar) consciousness, self-moderating in some respects, internally and/or externally moderated in other respects.

At various particular stages in evolutionary development, each lifewave (planet) (experiential field) requires particular qualification (vivification) (endowment(s)) not generally available within the system or through normal channels. At such times, the solar logos (or planetary logos working through the solar lens) draws energy from some appropriate (external) creative hierarchy and wields that force for particular applications. The twelve creative hierarchies of the ecliptic (zodiac) are the most noticeable set (but not the most prominent, esoterically) for our own (solar) system. The twelve are largely unrelated (being merely incidental) to our own system, yet of considerable creative (qualificative) significance when (the forces thereof are) evoked via the solar lens. The twelve normally provide generalized and cyclic qualification via the solar lens and the lunar cycle, but are specially evoked for purposes of vivification or endowment only occasionally during the manifestation of a lifewave.

The various (ecliptic and non-ecliptic) creative hierarchies are often perceived as great lives who come to our solar system or planetary scheme to share their creative potencies at crucial (evolutionary) times, yet in fact (although great lives nonetheless) these hierarchical lives remain in place and are not really conscious of their impact upon our system. Our own solar logos and other great lives within the solar ring-pass-not are the principal moderators of these creative forces, with the solar lens being the principal instrument of

transformation and focusing. Individuals are not capable of working with the solar lens or these forces prior to their passage through the solar lens.

† Commentary No. 801

Light, Love, and Power 1

The three practical aspects of the trinity (manifested existence) (the three rays of aspect) are power (will) (purpose) (first aspect), love (wisdom) (second aspect), and light (third aspect). These three aspects (qualities) are related to each other through (major) ray correspondence, but more practically through a sense of relative complexity, mutual dependence, and degrees (and polarity) of abstraction. The aspects and their qualities are intrinsically related one with another.

From the source (God) issues forth firstly the quality of life and its potency (power). Life (power) is thereby and therefore the most basic and most simple of the three aspects. From the source issues forth secondly the quality of consciousness and its potency (love). Consciousness (love) is substantially more complex than the underlying aspect of life (power). Consciousness draws substantially upon the reservoir of life (power) and is wholly therein dependent. From the source issues forth thirdly the quality of form and its potency (light). Form (light) is more fully complex than the underlying aspect of life (power) and the intermediate aspect of consciousness (love). Form draws directly and indirectly from both the reservoir of life (power) [therein being wholly dependent] and the all-embracing medium of consciousness (love) [being similarly wholly dependent].

Thus, in the involutory polarity (process) from life through consciousness to form, there is increasing complexity replete with substantial dependence (and to some extent interdependence) [and, literally, the more substantial the more dependent]. Yet in the evolutionary polarity (process) from form through consciousness to life, there is decreasing complexity (increasing simplicity) but with “substantial” improvement as one (some essence) becomes less (literally) substantial (i.e., as one becomes more substantial in the spiritual sense and less substantial in the material sense). Or in other words, power is a fundamental

attribute of life (the monad) and underlies (and precurses) all consciousness and form, while love is a fundamental (inherent) attribute of consciousness (the soul) and underlies (and precurses) all form (being partially derived), while light is a fundamental attribute of form (the personality) and is wholly derived. However, each of the three qualities (aspects) has a pairwise correspondence with each of the other two qualities.

There is light fundamentally associated with substance (form), yet there is a higher correspondence (e.g., the light of the soul) within the aspect of consciousness and even a higher correspondence within the aspect of life (e.g., monadic light per se and the (fundamental) atomic or elemental light within form that is a reflection of that monadic light) (rather than the derived or composite light of form). Light is the natural qualifying mechanism.

There is love (unemotional compassion) (wisdom) (consideration) (rapport) fundamentally associated with consciousness, yet there is a higher correspondence (e.g., monadic love) and a lower correspondence (e.g., personal love or affection) as well. And there is a power fundamentally associated with life, yet there are lower correspondences (e.g., the power of love (on levels of consciousness) and the (reflected) power inherent in matter). In each case the quality is developed or manifested and derived from its aspect: (1) power is the result and evocation (indication) (attribute) of life, (2) love is the result and evocation (indication) of consciousness, and (3) light is the result and evocation (indication) (attribute) of form (matter) (substance), in some sense or another.

Light, Love, and Power 2

In the more practical (occult) sense, light, love, and power are all closely related. Light and love directly evoke power. Light (love) indirectly evokes love (light). Yet power (per se) does not directly or indirectly evoke light or love.

Real power is conveyed by (contained within) (derived from) purpose and cannot exist independently of that purpose (i.e., life is fundamentally purposive). The student can evoke power (energy) (force) qualified and tempered (or otherwise), but unqualified and untempered power cannot be evoked or utilized constructively. The means of qualification and temperance (of power) are light and/or love. The occultist generally favors the means and methods of light, while the mystic generally favors the means and methods of love. The esotericist, however, generally utilizes a (more meaningful) combination (balance) of light and love. Power is derived from the monad and functions almost entirely inherently.

Real love is conveyed through (and as a result of) quality of consciousness and is primarily an attribute (quality) of the soul and not of the personality (except in the secondary sense of the personality functioning as a channel for or instrument of conveyance of love (e.g., compassion)). Love has to some extent a life of its own in the sense that unqualified and untempered love is still generally qualified (tempered) and purposive, and functions (self-conveys) as a function of its general qualification. Love is really an intermediate qualification and flows from the soul (the Christ within) through the heart center. Love is not a directed or directable energy, but is (generally and naturally) a shared energy (primarily by means of induction).

Light on the other hand, being more complex, can be shared (by induction) if so qualified and/or directed by consciousness. Light is conveyed through the head center (crown chakra) [with the ajna center serving to focus the conveyance]. Light can be conveyed directly through (conscious or unconscious) mental effort or indirectly (inductively) from the soul or (indirectly) radiatively from the material centers. While light and love are both intermediate qualifications (power being more inherent (subtle)), light is more complex (directable) and less

sensitive to quality while love is of a higher order (yet simpler) and is more sensitive to (dependent upon) quality. For example, a trained occultist can wield the power of light for good or ill, yet the power of love can only be wielded by one of compatible and sufficient qualification [and the power of power (life) can only be wielded by the monad (primarily) or the soul (to some extent)].

In addition to real power, real love, and real light, there are artificial correspondences on personality levels. The expression of real love, for example, might involve impersonal compassion or genuine love of humanity or a rapport with all expressed life; while the expression of artificial love, for example, might involve desire and more personal (self-centered or more exclusive) considerations. Real light (the light of the soul) involves refinement, higher qualification, and realization (enlightenment), while artificial light (the light of mind) is more primitive and can be abused (i.e., is subject to misuse and/or involves some measure of illusion) [similarly, artificial (personal) love involves glamour]. Real power is vibratory. Real love is diffusive. And real light is radiative. In each case, real power (love) (light) draws upon higher (inner) sources, while artificial power (love) (light) depends upon the more material and transient.

† Commentary No. 945

Light, Love, and Power 3

The three aspects of trinity are also the fundamental and underlying aspects of all of manifestation. The underlying power (being) of God is inherent evolutionary purpose (pressure) which induces love (consciousness) which in turn induces light (form). The presence of light affords the “building” of love. The presence of “love” affords more (proper) (incidental and consequential (non-artificially-induced)) power. From another perspective, light is the basis for experience and expression (manifestation), as it is the underlying medium. In this sense, love is the basis for evolution in consciousness, as it is the underlying conveyance (means). And in this sense power is the basis for causal induction (karma). Each builds upon its precursor in an inclusive manner. The full cycle is a spiral circuit.

The relative presence of light-love-power indicates balance or lack of balance in manifestation. In this (binary) context (and in an over-simplification), (000) denotes the unmanifested but balanced state of no light, no love, and no power (respectively), and (111) denotes fulfillment of manifestation (restoration of balance or equilibrium) [and is occultly equivalent to (000)]. The early intermediate stages are denoted (001), (010), and (100), though not necessarily (or even generally) in that order, while the later intermediate stages are denoted (011), (101), and (110), again not necessarily in that order.

The stage (001) is inherently destructive. Without light and without love, the presence or manifestation of power is destructive. The stage (010) is relatively self-centered (love turned upon itself (along personal lines)), without regard for light (understanding, broader context) and without regard for power (underlying evolutionary motivation). In principle, the stage (100) is a natural and healthy beginning, though if "light" is overly-manifested (i.e., (200), without being tempered by love, then illusion is extremely difficult to overcome.

The stage (011) is suicide. Love and power, without light, is personal and destructive. The stage (101) is unbalanced and relatively dangerous. Light and power (without love) is untempered occultism. The stage (110) is a relatively healthy development (light and love, without substantial power) (untempered mysticism) that allows power to unfold naturally. Though the human being may develop along any of a number of paths or sequences of light-love-power, the healthy (and safest) path would seem to be (000) to (100) to (110) to (111), or a modest development or exposure of light, followed by tempering love and building (incidental) power. There are dangers inherent in any of the extremes, untempered light, untempered love, and (most of all) untempered power.

In practice, development (evolution in consciousness) is non-binary and occurs cyclically, with some degree of balance achieved at each turn of the (spiral) circuit [e.g., (000) through (100) and (110) to (111) and (111) through (211) and (221) to (222), etc. to (999)]. In this (non-binary) sense, (100), (110), etc. are not balanced stages but they are not extreme stages either. In the non-binary model, an extreme stage would be indicated by development in which the difference between a pair of aspects is greater than one unit (e.g., (211) is okay (natural imbalance), (312) is relatively imbalanced ((213) would be more extreme), and (114) would be quite extreme). Also, in practice, development proceeds

through seven rays and not merely through the three primary rays, thus a more effective model would be development from the unmanifested state (000000) to the state of fulfillment or perfection (999999).



Section 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.

Manifestation

God (purpose) is the source of manifestation. The manifestation of the universe proceeds in a more or less orderly manner, according to the purpose (evolutionary intention) of God: universal manifestation proceeds according to the plan embodied in the emergence (reflection) of life in the highest sense, and successive cosmic (solar) (planetary) manifestation proceeds according to the plan as understood and conditioned at that level. And the human being on its level proceeds according to that part of the plan that is embodied in the higher self (soul) and humanity as a lifewave.

Manifestation thus proceeds as a consequence of and in accordance with underlying purpose. First the fabric of the universe is evoked. Then various (cosmic, solar, planetary) logoi emerge from the Godhead as manifestation is induced within the fabric of the universe. Various lifewaves are successively differentiated within the one life in order to evolve in consciousness and contribute to the (higher) evolution of the one life. Similarly, various lives are successively differentiated within each lifewave. Most (all) lives are composite.

Manifestation can be viewed in two principal ways, (1) in the sense of life and purpose and (2) in the sense of the order and details of material manifestation (form) as a basis for the evolution of consciousness. The second is the natural reflection of the first. The form aspect of manifestation is governed or conditioned by the third ray (of three) or the seventh ray (of seven), while the life (purpose) aspect of manifestation is governed or conditioned by the first ray. The life aspect is concerned with purpose (the underlying force of manifestation) (that purpose being the evolution of consciousness of all implied (induced) lives) and the process of evolution (through the seven rays) (cosmogogenesis), while the form aspect is concerned with the fabric of (material) manifestation in consciousness (e.g., cosmic fire, the seven planes).

Manifestation proceeds with underlying purpose and underlying (consequential) order. The "force" emerging from the Godhead conveys some order to manifestation. That order is the result of the qualification of matter (and consciousness) (and life) by that purpose as conveyed through the various laws

or conditioning factors. More-or-less-orderly implies an underlying order but with considerable freedom or flexibility in the details or working out (fulfillment) of the evolutionary impulse. "God" has purpose and methods (and means), but sends forth the conditioned and qualified evolutionary impulse in the form of intention-without-all-the-details-worked-out. Under cosmic law, the experience of manifestation leads to fulfillment of the objectives of manifestation. But those objectives are subjective and qualitative, rather than concrete and detailed. This flexibility is necessary to the fulfillment of the implied objectives.

Manifestation is an impulse. It is a sending forth on the part of "God" of a force that evokes all of the details of manifestation. That impulse (force) (energy) is eventually expended (fulfilled) and returns to the Godhead enriched by virtue of its passage (experience). On each level, manifestation is actually a succession of impulses, each of which has some implied or perceived duration (from the lower perspective). Everything that is induced within the field of manifestation (including the field itself) is contained within that impulse. Thus, everything returns to the Godhead, in some form or essence or another (albeit each in its enriched but unmanifested condition).

† Commentary No. 1003

Manifestation and the Seven Planes

In support of the manifestation of life (through the seven rays and lives within lives), there must first be, for convenience, an underlying fabric of consciousness within which to manifest (for experience and expression), for each unit of life and its associated consciousness are merely induced within the underlying fabric. That fabric of manifestation is constituted as seven planes of consciousness (and seven sub-planes of consciousness within each plane) which are inherently related one to another and qualified in various ways by the seven ray lives.

From the standpoint of manifestation, each successive (lower) plane of consciousness is relatively coarser or denser. Higher planes are not "higher" in any spatial sense, but simply more refined in the material sense. But although

planes of consciousness may be viewed materialistically (and improperly) in terms of density of matter, they are more properly viewed in terms of dimensions of reality, where the higher planes are simply more subtle. All is primarily a matter of perspective, with planes of consciousness being able to be perceived as matter, consciousness, or spirit, depending on the point of view. The material perspective is simply the most misleading (and only applies more or less correctly to the lowest or coarsest levels). Even the perspective of consciousness is not as potent as the perspective of spirit (being), but the perspective of consciousness is the more practical way of viewing the fabric of manifestation.

Manifestation begins at the highest or deepest level (plane of consciousness) as the absolute or unmanifested "life" induces the fabric of the universe in that highest sense, then manifested "life" successively differentiates the fabric of the universe until there is a full spectrum of seven planes and seven sub-planes within seven planes (and seven sub-sub-planes, etc.). The panorama of manifestation of life and consciousness actually unfolds synergistically with the unfolding (differentiation of the) planes of consciousness. As the highest plane is able to support consciousness (the experience and expression of some lifewave), so does that life emerge on that level. Likewise at every successively lower level until a full spectrum of manifested life is evident.

These are, of course, merely perspectives on manifestation. In actuality, manifestation is multi-dimensional and simultaneous. But in order to understand the patterns and their implications for evolving life (consciousness), it helps to see the patterns in some sequential sense (and there is a natural and apparent sequential pattern). The panorama of lives can be viewed discretely (as each lifewave (life) constitutes some entity) or it can be viewed as a continuum (as each lifewave (life) is connected to both preceding and succeeding (and every other) lifewave (life)). Lives appropriate (create) (induce) forms within the field of matter. Those forms are themselves lives on some level.

Thus the seven planes of consciousness form a field of manifestation for the experience and expression of a diversity of lifewaves within lifewaves (lives within lifewaves and lives within lives). And the seven planes are also ensouled as lives (since all is life). When the conglomeration of "user" lives have expended their evolutionary impulse, the process of ultimate assimilation

(withdrawal) takes place, and “user” lives are withdrawn from manifestation as the fabric of manifestation (“server” lives) is (are) dissolved (withdrawn) to successively higher (deeper) levels. Until the unmanifested state is again realized.

† Commentary No. 1141

Manifestation and the Seven Rays 2

In addition to implied, underlying purpose, there are really three principal dimensions or aspects of manifestation. (1) There are the seven planes of consciousness which provide a field of (for) manifestation. (2) There are seven rays or fundamental energies which qualify all of manifestation by association and ordered progression (including the seven planes of consciousness). (3) And there is life which manifests through the seven planes and is qualified by the seven rays.

The seven planes provide the background or field of (for) manifestation and the manifested life merely flows through this field of manifestation in accordance with (seven-fold) ordered impulse. Yet, in a sense, the seven rays are more fundamental than either (planes of consciousness or manifested life). The seven rays are life (energy) in the most basic sense, from which and through which everything other than the unmanifest proceeds. The seven planes of consciousness are great lives induced through the auspices of and qualified by the seven rays. The various lifewaves issue forth from the unmanifested state in a seven-fold cyclic panorama, again through the auspices of and qualified by the seven rays. Thus both the seven planes and manifested life are aspects of the seven rays.

From another perspective (life in the more general sense), the seven rays and the seven planes are aspects of life through the expression of consciousness. Thus distinctions between planes, rays, and life (manifested or otherwise) are not so clear. What is clear is correlation and correspondence. Manifestation proceeds in an ordered manner (with considerable opportunity for diversity) (i.e., in a qualified but non-rigid manner). Life is more fundamental than consciousness and the seven rays bridge between and enfold both life and consciousness. The very ordering of life-consciousness-appearance (manifestation) is in accordance

with the seven rays. Everything in manifestation corresponds to one or another or several or all of the seven rays, and to one or another in particular. Nothing in manifestation fails to correspond with one or another of the seven rays. Even "nothing" (the void) corresponds to the first ray.

Many people are familiar (cursorily or otherwise) with the principles of astrology and perceive manifestation in terms of astrological forces and their expression (qualification) (influence) (compelling or otherwise). While this is a valid perspective, astrological forces are merely derived from various combinations of ray energies (and not vice versa). The various planetary and solar lives (logoi) are themselves ray lives of one form or another (and so qualified and qualifying). Yet astrological (seven ray) forces embody (evolutionary) purpose more directly than spirit-consciousness-matter per se. Planes of consciousness and waves of manifested lives are merely the field of manifestation and the instruments of experience and expression, respectively. Both (planes and lives) are qualified by the seven rays. The seven rays are simply more fundamental.

Of course the source (God) is most fundamental, but even at the logic level, the seven rays are very much in evidence. It is only at the level of the unmanifest (absolute) that the seven rays are dissolved. As manifestation comes to an end and the underlying forces are progressively withdrawn, the various logic lives are synthesized (combined) (dissolved into each other) (abstracted) (extracted) according to relationships between the seven rays until there is only the one (in its unmanifested state).

Section 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.

The Trinity

Before each great day of manifestation, God exists as the undifferentiated or absolute universe. As the manifestation of the cosmos proceeds, God experiences on cosmic levels the first differentiation into the three persons or aspects of the trinity. The first aspect or person is called (variously) the first logos, the first ray, the father, or Shiva. The second aspect is called the second logos, the second ray, the son (the cosmic Christ), or Vishnu. The third aspect is called the third logos, the third ray, the holy ghost (the holy spirit), or Brahma.

From these three aspects proceed further differentiation until the universe has achieved manifestation in the broadest sense. The trinity constitutes the highest level of manifestation, and corresponds directly to the three major rays (streams of energy) of aspect. Everything on any differentiated level of manifestation or experience can be related through correspondence to one or another of the three rays of aspect.

The first ray is characterized as the will of God or the plan of God, on the highest level. This first aspect is pure spirit and does not descend into the lesser worlds. It is the father or power aspect that overshadows the manifested universe. The father (Shiva) aspect is the transcendent God that remains in the highest heaven world, just short of manifestation. The second ray is characterized as love-wisdom on the highest level. This second aspect is consciousness in all of its variations and is the product of the interaction of the father (spirit) and the mother (matter). Thus the son is born and consciousness evolves through manifestation, eventually to be absorbed into the realm of pure spirit. The cosmic Christ (the second ray) descends into the lesser worlds carrying with it all the sparks of divine life (consciousness) that constitute the spiritual essence of all lives. The second ray is the cosmic Christ (Vishnu) whose consciousness pervades all life throughout the worlds of manifestation, the God immanent in all of life and consciousness. The third ray is characterized as intelligent activity, as manifestation itself (matter or form in all worlds or levels). The third ray is the great breath of God that is God

immanent in matter. All things (spirit, consciousness, or form) are merely a part of God in manifestation.

Analogously many lesser lives within God also express themselves as trinities as the higher trinity is reflected into them (as above, so below). Man, for example, exists on three levels: the father aspect is the human monad. The Christ aspect is the human soul (the seat of human spiritual consciousness), the incarnation of the monad on causal levels. The third aspect is the human personality that is the incarnation of the soul into mental, emotional, and physical matter. As a person evolves, he purifies the personality-instrument, reaches up, and finally touches the soul and slowly becomes that soul, the Christ-aspect or God within. Later still, that soul finds union with the transcendent aspect, the monad on its own level.

As the lesser aspects of manifestation are gradually perfected, the fruits of experience are absorbed by the higher aspects. Experience (knowledge) is transmuted into love (wisdom). Thus the higher life, containing the myriad of lesser lives, evolves also. As the great day of manifestation approaches its conclusion, the myriad of differentiated lives and forms are gradually reabsorbed into the trinity on that level, and the three logoi are reabsorbed into the absolute or unmanifest, to await another great day of experience and evolution through manifestation.

† Commentary No. 185

Derivation of the Twelve

From one to three to seven to twelve, the derivation of manifestation is a logical process. In the beginning there exist one primary force or essence, the absolute, and two prime realities: the absolute and its absence (null universe).

From the interaction of the two precursory realities is produced (withdrawn) (created) the first ray or logos (which is life). The third ray (which is form) is produced by the reflection (in one perspective) of the first ray, while the second ray (consciousness) is produced from the mutual interaction of the first ray and the third ray, an even (mystical) ray born of two occult rays. From another (equally valid) perspective, the second ray proceeds from the first ray, and the

third ray proceeds from the second ray. The two processes (perspectives) actually occur simultaneously (more properly, synchronously).

On one level, the first ray is as close to the unmanifest as is possible, and the third ray is the totality of manifestation (while the second ray is the intermediary between the manifest and the unmanifest). As the cosmos unfolds through interaction and production, the three primary rays are emerged. By interaction (production) is meant creation through induction. From unity proceeds duality, and from duality proceeds divine triplicity. The subsequent manifestation of the three (the trinity) into the seven (the seven rays) occurs through progressive and successive interaction. The first ray and the second ray interact (creatively) to produce the reflection of the (non-participating) (missing) third ray, which becomes the sixth ray. Similarly, the second ray and the third ray interact to produce the reflection of the (missing) first ray, which becomes the seventh ray. And finally, the fourth ray (the last of the seven to be produced, esoterically the first to exist) is produced from an interaction of all three (major) rays.

The lower three rays (5, 6, and 7) are actually second-order rays (each produced by an interaction of two major rays) while the ray of balance (the fourth ray) is a third-order (more complicated) ray (produced by an interaction of all three major rays). In correspondence with the two processes by which the second ray is produced, the fourth ray is also produced by the simultaneous interaction of the first three rays and their respective reflections. In this sense, the second ray and the fourth ray are more profound (in their central significance). The three primary rays are also manifested on successively lower levels (each stage of manifestation suggests greater complexity and lower levels) but remain (more fundamentally) first-order rays. In fact, each of the rays function simultaneously on every level of manifestation for which its existence is possible (the three major rays correspond to a major level (dimension) (scope) of manifestation) (likewise, the seven rays).

The twelve are derived directly from the seven, as each of the major (three) rays interacts pairwise (permutationally) with each of the minor (four) rays (or in other words, twelve is the simple product of three and four, but the actual process remains obscure (esoteric)) (the mathematical operations are essentially symbolic). From the seven and the twelve, all of the multifarious levels of

manifestation are produced. The form side tends to follow powers of seven (twelve), while the life side tends to follow powers of twelve (seven), but there is really little difference between the two perspectives (seven and twelve). In the methods (processes) through which the various rays and elements are produced are found a number of keys to understanding the nature and characteristics of each of the rays. The interrelatedness of the whole remains quite apparent, throughout the many permutations and cycles of manifestation.

† Commentary No. 460

The Void and Chaos

Before the beginning was the void. The void predates the manifestation of the universe, persists throughout the illusion of manifestation, and remains when all has been withdrawn from manifestation. The void is not the emptiness of space, for space exists in material (temporal) manifestation and the void knows no such existence. The void is simply the null universe, the absolute existence of which nothing enchanted by manifestation can perceive in any direct or positive sense. The void is a far greater reality than universal manifestation, for that which is manifested comes and goes, while the void is persistent and more truly existent (given that anything manifested is not truly existent, but a construct).

The void contains nothing, meaning that all that is something or another is not real but consequential. The void is beyond containment, meaning that the rules and substance of manifestation have no meaning within the void. The void is not the precursor of manifestation, albeit the unmanifested (absolute) proceeds from the void as a precursor to manifestation. The nature of that procedure is imposition, as matter is created or forced into existence (and held under some primordial tension). The object of that basic tension is (presumably) to permit manifestation. But what is manifested is itself a qualified existence and unreal relative to the void.

The first reality is the void. The second is chaos. The third is the unmanifest (though some would suggest that the second reality is the unmanifest and that that unmanifest induces chaos as a third) (some would even suggest that

primordial tension is the second and that chaos is the third (the unmanifested not even considered at that level)). Chaos proceeds from the void. Chaos is the substructural universe, the imposition of space upon the void and the imposition of primordial matter upon that space. Primordial matter is matter without form, without any secondary qualification (i.e., unqualified matter, held in place (suspended) by primordial tension). The only structure to chaos is that primordial tension and the seven-fold (exponential) differentiation of matter into (primordial) planes of consciousness (which are archetypal to the (manifested) seven planes of consciousness). Consequently, there is no pattern to primordial matter at any level save the distinction of levels. Thus primordial matter is chaos, wholly unorganized and unqualified by intention (other than the existence (potential) of chaos itself). Primordial matter (chaos) is randomly distributed (in place and motion) (at each level) and entropy implies that no energy is available on any level.

Except for the basic septenary structure, chaos is the ultimate degraded state of matter and energy, the ultimate state of inert uniformity (randomness) that precedes and supersedes manifestation. In chaos, energy cannot flow between septenary states (levels), for that would imply overt interdependence. Thus chaos sustains the basic primordiality as a changeless existence (i.e., there is change but that change is random and not significant).

Primordial tension is to the void what the unmanifested life (in its most basic sense) is to chaos. The unmanifested life is to chaos (primordiality) what manifested life is to differentiated matter. Similarly, primordial tension is to chaos what the unmanifested life is to differentiated matter, and the unmanifested life is to differentiated matter what manifested life is to form. The void alone is absolute and infinite. All else is necessarily relative and finite. Universal manifestation is virtually infinite, but in fact, is infinite only in the sense of being a convoluted continuum.

Chaos and Manifestation

In the higher sense, chaos is the substructural universe, statistically changeless and unorganized (energy cannot flow at the entropic level of chaos). In the lower sense, chaos is the archetypically structural framework for manifestation (consisting of seven primordial (archetypal) planes of consciousness). Chaos is the non-precursory precedent and succedent of manifestation, non-precursory in the sense that chaos contains no information or qualification for manifestation, and similarly inconsequentially succedent.

Manifestation is dualistic, as both life and form are necessarily manifested to serve evolutionary purpose. The manifestation of life in the most basic (primordial) sense precedes the manifestation of form, but the manifestation of life in the higher sense must necessarily follow the manifestation of form (albeit that life is manipulative of form and matter is manifested as a consequence of life (through consciousness)). The evolutionary framework for manifestation is developed as the seven planes are organized (qualified) from their archetypes and as the various evolutionary schemes (threads) (progressive patterns) are impressed archetypically upon the universal basis (substructure) to form a coordinated and correlative (purposive) superstructure.

Matter is in the most basic sense life at some basic, primitive level. Form is not life except in the sense of the elementary lives that constitute the matter from which the form is assembled. That form can appear to live is either the result of an indwelling, higher life, or the artificial life of an organized qualification (or both). The form side of manifestation precedes the manifestation of higher lives, as those higher lives qualify and condition and organize the matter on the various levels (planes) and patterns to accommodate their experience and expression. Impressed upon chaos, the manifestation of structured matter (form) creates tension, between the purpose implied by the form through its qualification, and the natural formlessness of chaos. In a sense, the primordial matter has an entropic force, a force that naturally seeks formlessness, that resists organization, that works to degrade any material form. This is natural and necessary, and suitably overcome for some duration by the purposive life

and its qualification of form. This means that life must continuously refresh the form, and when the life withdraws then the form naturally disintegrates.

Manifestation proceeds then as life qualifies form, as life lives through or works through the qualified form(s), and ultimately withdraws from that association of life and form. All of manifestation is cyclical, both for the manifestation of form as well as life, and as well for the working consciousness (the interaction of life and form). The forces of manifestation are naturally balanced by the forces of chaos, affording a dynamic and responsive equilibrium that can be meaningfully utilized by the many lives within lives.

The intermediate product of manifestation is consciousness, but the final product (of any manifestation) is the assimilation of consciousness, for ultimately, as the manifested lives withdraw, the forms are discarded and consciousness dissolved as well. What is carried on is the essence achieved, analogous to wisdom (and as well the archetypes and matrices from which manifestation can be renewed (more properly archetypes of archetypes, depending on the level of withdrawal)). There are numerous levels within levels and lives within lives associated with manifestation, such that chaos is only reached in some absolute sense when all of life is withdrawn from all of manifestation, leaving only the void.

† Commentary No. 468

Manifestation and the Seven Rays 1

Universal manifestation is preeminently the manifestation of life and proceeds through multiplicative differentiation on and through a number of levels and in a number of ways, culminating in multidimensional integration, assimilation, and abstraction (withdrawal). The manifestation of life is also (simultaneously and (necessarily) coincidentally) the manifestation of form, the distinction between life and form (spirit and matter) being a simple matter of perspective. In manifestation, every life is a form from some perspective.

From the standpoint of central life (form), there are two principal (pseudo-spatial) dimensions, arbitrarily (symbolically) vertical and horizontal, respectively. The vertical dimension constitutes the seven planes of

consciousness. Each plane (sub-plane) is a ray life, a direct (central) manifestation of one or another of the seven rays (in obviously ordered and reflected fashion (e.g., the first and seventh planes (sub-planes) at any level are direct manifestations of the first ray and seventh ray, respectively (1,7) and reflectively (7,1))). Since the seven rays constitute one life (as well as three and seven), each ray manifestation is a differentiation of one life or subsequent, and intimately related to every other ray life (e.g., the third sub-plane of the second cosmic plane is a life that is responsive to and a manifestation of both the third ray and the second ray).

The horizontal dimension constitutes a septenary differentiation of parallel lives, where each successive differentiation results in seven parallel lives (equated to the seven ray lives, respectively), and where each succession (of seven lives or logoi) is upon the next lower plane of consciousness. Upon the first level is the absolute (unitary) (monadic) being; upon the second level is the supreme (triple) being (triad); upon each of the five succeeding levels (supreme, universal, cosmic, solar, and planetary, respectively) are seven logoi for each precedent. Each logos is a conjunction (coincidence) of two ray lives (categorical and particular) (e.g., the third of seven solar logoi is a conjunction of third ray (particularly) and sixth ray (categorically) lives).

Each logos constitutes the life for its succedent and part (one-seventh) of the form of its precedent. Each logos is actually a psychic center (chakra), multi-dimensionally vibrant, while the apparent form is induced within matter (e.g., a planetary logos is a chakra within the field of solar consciousness, while the planetary body (form) is merely an artificial, inductive secondary thereto). Both the horizontal and vertical dimensions are central (persistent) aspects of manifestation, while the third dimension (pseudo-temporal) is not persistent as far as logoic and planar centrality is concerned.

The third dimension is periodicity, as cyclic lives are sent forth from logoic centers to live and grow by progressively (recursively) passing through various levels and evolutionary fields before returning abstractively to their source. Typically, from each logos pours forth seven lifewaves (successively) which constitute the non-central or transient aspect of manifestation (the centrality of a soul within some lifewave is another perspective altogether). Each lifewave is qualified primarily by the ray of its succession (i.e., the first lifewave is (at its

level) primarily (particularly) a first ray manifestation, secondarily according to the particular cycle of that lifewave (but also according to the ray of its logos, etc.)). In each of the three principal dimensions (seven levels, seven logoi, seven cycles), qualification is equivalent to life and manifestation; to be qualified by some one of the seven rays is to be (alive as) that ray.

† Commentary No. 472

Manifested Life 1

From the human (occult) perspective, looking out upon the broad scheme of universal manifestation, there naturally appear to be four major categories of interrelated, manifested life. These four are planar lives, ray lives, logoiic lives, and lifewaves (or lives within lifewaves). In addition to these four categories, there are composite lives within each category, effectively constituting aggregate lives or lifewaves.

Planar lives provide the basic (septenary) vertical structure or planes of consciousness, relating life with form (through consciousness). Planar lives are highly compositional, as each (plane) (sub-plane) provides matter (form) and consciousness for appropriation by central (logoiic) lives. Devas (deva lives) are much more closely related to the planar lives and planar consciousness than are human lives. Planar lives are dynamic albeit on a much longer timescale than that of the composite planars or manifested logoiic lives. Planar lives essentially constitute a dimension of manifestation, one of vertical structure, available materials, and subtle qualifications.

In the purest sense, ray lives are beyond the ken of human consciousness, being most subtle. Yet the ray lives qualify all that is (planar, logoiic, etc.) and are therefore present in all of manifestation by means of multiple correlations. In a sense, all lives are manifestations of ray lives, being qualified by the various rays in numerous ways and varying significance. Ray lives are eminently visible only in the sense of effected qualification and influence, not in the sense of distinctive lives or energy sources (even the ray energy sources are intermediate and therefore merely apparent). The paradox of being so near and everywhere, and yet nowhere in the purest sense (absolute distinction) is easily resolved in

the inclusion principle (distinctions are convenient to an understanding of the scheme of manifestation, yet somewhat misleading, since all lives and all activities are included within a greater framework (centrality), and since greater (relative) reality is necessarily more inclusive) (or in other words, viewing manifestation as an integrated whole is more real and more significant (substantive) than viewing life (manifestation) in its differentiated form). Ray lives are nonetheless real, and in the highest practicable perspective along ray lines, all of manifestation is an internal phenomenon, the interrelated experience of seven constitutional (ray) lives. In this perspective, all other lives are secondary (derived) to (from) the seven ray lives.

Logoic lives are the more positive indications of manifestation, being (apparently) much more progressive and evolutionary than ray lives or planar lives, yet drawing necessarily on both (being qualified by the various ray lives and living through the various planar lives (albeit in a more local sense)). Logoic lives are relatively localized and central (intensive) (dynamic). Logoic lives are differentiated in the vertical and horizontal sense, where each greater logos typically differentiates (reflects) itself into (through) seven lesser (constituent) (subordinate) logoi, the succedents being (each) central on their level, being parallel one with each other (i.e., all seven being more or less on the same level, albeit in different degrees of qualification).

Each logos (on whatever level centralized) is in effect a chakra, a correlation of ray and planar lives, enabling energy to pass from one level to another. Each logos typically lives through seven principal (subordinate) (coordinated) chakras (logoi), and/or (if the logos is terminal rather than intermediate) through seven successive lifewaves.

Manifested Life 2

Lifewaves and logoiic lives are necessarily closely coupled (interrelated), with each logos having the potential for inducing (creating) (projecting) lifewaves within its sphere or domain of manifestation (ring-pass-not), and each lifewave being composed of (potentially) numerous (differentiated) lives, each with the potential to evolve into an atomic sphere (logos) in its own right.

Each logos is a positive center of force (vitalization) (intensity) (chakra), an atomic sphere of some central significance. Depending on the nature of the logos and its relationship to some more primary center (source), a logos may manifest itself through seven planar lives, through seven (derivative) ray lives, through seven subordinate (parallel or successive) logoi (e.g., a solar logos through seven planetary logoi), and/or through seven (parallel or successive) lifewaves (e.g., a planetary logos and seven streams of manifested life). In each case (form of manifestation) (logoi, planar lives, ray lives, lifewaves), there are correlations with the other forms of manifestation (as well as their parallels, precedents, and succedents), as all are necessarily mutually dependent.

Planar lives and ray lives represent the female principle in manifestation, providing the field of manifestation for the various logoi and lifewaves (which represent the male or active principle in manifestation). The deva or angelic (female) lifewaves are actually differentiated within and closely related to the planar lives, even within some logoiic correlation (qualification), while the various "human" (male) lifewaves are differentiated within the respective logos proper, even within some planar correlation (qualification). Some energy of course passes between the various elements (forms) of manifestation, binding each to every other and permitting correlation (communication) and vitalization. Although it is instructive and useful to perceive these various distinctions, there is always a higher, more inclusive perspective for which distinctions are not obvious.

Each of the ray lives is a creative force, qualifying all within the field of manifestation according to the various progressive patterns, cycles, and correlations. In addition to the creative ray lives, there are yet a number of

additional creative lives, called creative hierarchies. While the ray lives are generally viewed internally (i.e., as creative qualifications within some scheme of local manifestation), the creative hierarchies are generally viewed externally (i.e., internal to some great scheme of manifestation but external to some scheme of local manifestation). The creative hierarchies provide needed qualification (energies) which evoke (cultivate) various (particular and general) talents and abilities within the various lives and lifewaves according to the scheme and intentions (plan) of the overshadowing life (logos). The creative hierarchies are manifested lives in their own right, yet contribute far beyond the domain of their own manifestation. Similarly, the system of logoc lives within a given logoc manifestation may constitute a creative hierarchy relative to some other (apparently far removed) system.

Each of the various forms of manifestation vitalizes a (potentially) considerable number of composite lives, for each form is composed of composite lives, and each life lives through various composite forms. Thus even the distinction between life and form is merely a practical one, and passes in light of inclusion. The distinctions between primary and secondary, superior and inferior, precedent and succedent, timely and timeless, all pass as well, for all of manifestation is one life (albeit merely reflective).

