

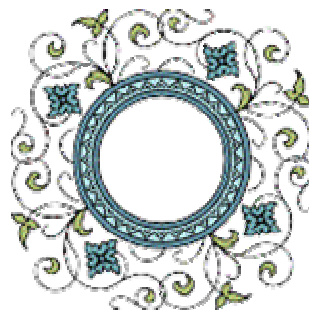


The Upper Triad Material

Topical Issue 4.71

Selected Quotations

Human Nature and the Spiritual Path



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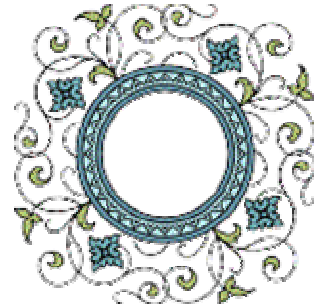
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Chapter 4.71

Selected Quotations



Human Nature and the Spiritual Path

Quotations from various sources can provide considerable stimulation and insight into human nature and the ways and means of the spiritual path. It is the content and quality and meaningfulness of the quotation that matters.

Following are quotations selected from the Upper Triad material. Some quotations are derived from one or another of the various commentaries, while some commentaries are derived from one or another of these quotations. Some quotations have not yet been applied to the commentary form. These selected quotations are organized alphabetically by the first word of each respective quotation, except that quotations beginning with "The" are placed under the letters X-Y-Z.

A

A meditation exercise alone can do nothing for spiritual consciousness; it is only as meditation is approached with right motive and purpose, and as the meditation experience is applied to the daily responsibilities of the spiritual student, that it shall have a bearing on consciousness. Spiritual consciousness, on the other hand, cannot be achieved without some appropriate (meaningful) form of meditation.

A person does not move through the etheric web as much as he or she flows, in the sense of his shape (form) and content (quality of consciousness) moving through the changing (inductively responding) material of the web.

A person's destiny is, first and foremost, what that person is, i.e., character, his or her predisposition to think, feel, and act as he or she does. What actually "happens" is secondary and incidental, to what a person is.

All obstacles are necessarily of our own making, and all removals likewise. But obstacles are lessons, and what matters is learning, understanding, and growing in wisdom.

Ambition precludes leadership.

As the lower self and ego are transcended, the whole self is dissolved into the wholeness of God.

As we evolve dimensionally in consciousness, "space" grows and "time" recedes. Thus space is relative and time is absolute.

B

Be wary of the urge to help others, for helpfulness does not include imposing one's beliefs and principles. True helpfulness is encouragement by example, being ever willing to respond intelligently to the true needs of others. True helpfulness is a sharing of energy and quality of consciousness, being ever sustained and renewed by limitless potential. True helpfulness is ever a quiet, gentle endeavor, unimposing and never assertive. True helpfulness is respect and consideration for others, being a form of harmlessness.

Being a decent human being is more important than any work that we may do, either upon ourselves or for others. But being a decent human being is not sufficient. The spiritual student must also embark upon the way, and that involves a great deal of work.

Being identified with our sense impressions implies and conveys a loss of consciousness. Being free from such identification implies and conveys the beginning of true awareness.

Believing something to be true does not mean (necessarily) that it is so (actually true). We must learn to discriminate between what we see or hear and what we believe and what we actually know (if anything), else we compound our errors of (largely unconscious) assumption by even greater measures of self-deception.

C

Can we step outside of our structured minds and conditioned thinking and feeling, to see how others may think and feel on their terms and not our own? Only then can we go beyond merely fitting our own experience into our own limited framework, and actually learn from the broader experience of life in this world.

Changelessness and immutability are merely perspectives. In one sense the higher realm is changeless and immutable, viewed from "below" rather than on its own level. Yet on its own level, its nature may be perceived rather differently, and one can only grasp that nature when one has reached that level. Of course there are no levels. Levels are merely devices.

Confusion is born of presumption; those who do not presume may as others lack understanding, but they are never confused.

Consider this.

D

Dissociation is a technique. It is not an actuality. One should be careful, in employing various techniques, to remind oneself of the actuality of things. Otherwise we may get entangled in the process.

E

Each of the various great world-religions is based upon the same underlying truth-wisdom, yet each contributes a different keynote to the whole, suitable to the time and circumstances and culture within which it is emerged, yet nonetheless remaining an aspect of the universal religion.

Energy flows through vector space, entirely and only through the connections of the grid (etheric web), and as a triple force current, with each point in the grid serving as a spiral node.

Ethics and occult science ever go hand in hand.

Even though an author or speaker may seem poorly informed or lacking in understanding in one or several or many ways, there may yet be some value in what is said or written, or at least in some of what is said or written. So learn to discern the truth, look for the spark, however dimly it may appear. Do not reject something just because it does not conform to what we already (think we) know, but let us defer that which does not seem consistent and reconsider what we think we know, with an intelligent openness. Eventually we shall learn discernment and ways of testing for truth, however relative it may be.

Exclusivity in thinking is inherently limiting. If one thing is true, that does not preclude other things from also being true. Truth is realized through inclusive thinking. What seem to be contradictions are often different aspects of the same whole truth.

F

Failure is to be expected, but one should seek to learn the lessons of each instance of failing, without dwelling upon the failure itself. That one has failed is of no consequence. That one has neglected to learn from every process is of consequence. Yet most failures go unrecognized as such and that is okay. It is only essential that the student have the right attitude toward experience, and that is to learn and grow and deepen and serve.

For one who is truly prepared, self-realization comes without effort; it is simply a matter of being what one truly is. But to reach the point where one can let go of all the self-centered illusions, so that one can simply be, requires a great deal of conscious effort over a number of lifetimes.

For one who is upon the Way, the bulk of his or her time and the bulk of his or her resources are devoted to the Spiritual Path. This does not mean that one neglects family or professional duties. It does mean that all activities are qualified by one's devotion to the Way.

For the self-realized there are no rules. If a person is self-realized, he or she behaves in certain ways, naturally and without deliberation, in accordance with law. For the non-self-realized, rules are necessary as they lead to self-realization, as the student behaves, in a sense, as if he or she were self-realized. Consequently, when one passes beyond these rules one still adheres to them.

For those who can effectively sense the aura (in contrast with those who see poorly or through their own auras), three most remarkable observations are achieved. One naturally notices the darkness and depression in (real) vitality of those who are involved with drugs, alcohol, tobacco, flesh foods, and other coarseness. And one naturally notices that virtually everyone is asleep in their waking-consciousness. But occasionally, one will also notice that someone is awake and fully vibrant in their whole lower self, and in such a case the aura

shines steadily and brightly, constructively interacting (without imposition) with every other life that it comes in contact with.

Formatory thinking is a passive form of self-deception. Formulatory thinking is a more active, more sophisticated form of self-deception. Even what we think of as intuition is a double form of self-deception and is almost always a matter of instinctive or unconscious intellectual activity. The real intuition does not involve thinking or feeling at all. One must pass beyond thinking in order to go beyond self-deception.

G

Goodness is not an artificial concept. It is a principle underlying manifestation. It is a continual pressure for evolution in consciousness. It is an everlasting, eternal force that binds all lives together. It is for the spiritual student simply a matter of finding the good, embracing goodness, aligning oneself with God.

H

How immeasurable is the joy of responding to the call of the Path. How quietly and keenly are the heart and mind stimulated to that devotion. How utterly poised is the one who rises to every challenge of the Path without striving. How deep and how pure is the rapport of the Path and its service to humanity.

I

If one is so easily distracted or bothered by sexist language, or something comparably petty, however unintended and incidental it might be, then one is probably wasting one's time in reading or studying metaphysics and theosophy. If, however, one can rise above any concern for the imperfections of human language and the imperfections that people may have, and focus on what really matters, that is truth, reality, and the path itself, then there is some reasonable chance that one can succeed in this struggle.

If one wants to believe something, then one is likely to determine, however falsely, that it is true, for the intellect will naturally contrive to make it appear so; the intellect will present "evidence" selectively, emphasizing some aspects, ignoring others, in order to reach the desired conclusion. Similarly, if one wants to believe that an impression is based on intuition rather than intellect, then one is likely to determine, however falsely, that it is based on intuition. One should ever be careful in wanting to believe anything.

If we truly need to understand, and if we merit understanding, and if we allow understanding, then we will understand. But we tend to confuse need with desire, and we do not generally understand merit (nor truly merit understanding), and we are not generally honest enough to allow understanding. Our minds are generally cluttered with our own notions and ideas, hence cannot accept the whole truth of anything. Much of the time we fail to understand something because the truth is inconsistent with what we already believe. But if we devote ourselves to the truth rather than having beliefs and opinions, if we rely on the intuition rather than our intellect, then at least there is the possibility of real understanding, and likely gradual growth of understanding, and concomitant progressive release from the delusions of our personal self.

If you have to think about it, before coming to a realization or conclusion, then that is false realization and a fabrication or rationalization of the lesser self. Of course that process of rationalization is still better than the deeper

sleep of the bulk of non-thinking humanity, but in the real work, one must pass beyond thinking, and those who say this is the best they can do are simply wrong. What they really mean is this is all they want to do.

Imposition leads inevitably to being imposed upon.

In consideration of the various vices and weaknesses that beset the human being, that we have inherited from our own past activities, let us not think only of their more obvious, opposite, complementary virtues, but also of their adaptation and transmutation into their higher correspondents, supplementary virtues. For each vice contains a lesson and not merely in pointing toward its opposite, but to its evolute.

In the final analysis, right action is that only which is consistent with the evolutionary flow, the Way of the soul.

In the final analysis, there is never a good reason to lie. Lying is always harmful, to oneself and to others. Even "little white lies" are harmful. All lies contribute to our self-deception and undermine our ability to perceive the truth. Kindness may require that we remain silent or that we refuse to comment, but kindness never requires us to lie. In fact, kindness and harmlessness requires honesty in all things.

In the short-term (incremental leadership) (evocation), the group asks the question "How do we get there from here?" while in the long-term (long view of leadership (invocation)), the statement is made "We have a vision. This is where we need to be, and in embracing this vision we invoke the subtle forces needed to bring it about."

In this lower world there are few if any absolutes. It is rarely a matter of either-or. One must eventually take responsibility for exercising discretion, for recognizing or choosing what is simply appropriate.

Intellectual indigestion refers to the phenomenon of physical or emotional disorder resulting from the acquisition of knowledge and thereby the responsibility for applying that knowledge appropriately, but where the person fails to do so by virtue of personality inertia or reservation.

Intellectual thinking is thinking on (in) the surface (layer) of the mind.

It doesn't really matter whether or not we believe that something is true. What matters is whether or not we believe that it might be true. For the mind that is unduly confident and sure of its beliefs is unfortunately blind to the extent of that confidence, while the mind that accepts the possibility of something, however implausible it may appear to be, has the possibility of embracing the truth, whatever it is and however it may be manifested.

It is a mistake to anthropomorphize the higher order activities. The great (subjective) agents of karma, for example, are not even super-human in any anthropomorphic sense; they are conscious and they consciously perform karmic adjustment (allocation), but they do not "think" about it in any sense at all; they simply sense the great equation and recognize where and how adjustments are needed.

It is never enough merely to believe or to know. One must actually strive to live in accordance with one's beliefs, knowledge, understanding, and realization. To do otherwise is hypocrisy and hypocrisy breeds conflict.

It is of no consequence to us that the worldly eat flesh. What is of consequence to us in this matter of flesh foods is that no one who eats flesh is a serious candidate for the advanced training, for the relative coarseness and lack of self-control implied with those who yet eat flesh, even in moderation, are sufficient to inhibit the proper flow of the intended energies. Thus no such a one can yet be entrusted.

It is said that the liberated human being is beyond life and death, that such a one is changeless and in no need of life in this world. And so it is, yet one can still return to this world and live constructively (in service to humanity), but without being compromised by attachment or entanglement.

J

Justice is the providence of God and requires a very broad context in order to understand. What appears as injustice is just a small and illusory part of a greater whole. Life is about experience and expression, learning and growing. All within the framework of karma.

K

Karma is never infectious, although one is ever subject to one's own personal karma as well as various collective karmas, yet all according to the wisdom of accountability and appropriateness.

Karma is the law, the will, of God. Grace is the love-wisdom of God. Yet grace operates within karma. And Tao is the manifestation or flow of that love-wisdom, ever in accord with law.

Knowledge can be quite valuable, provided that one is not attached to it, but it is the assimilation of knowledge that is really of value, for assimilation produces wisdom, and wisdom can be effectively retained. The retention of knowledge has no such effective value. Knowledge to which we are attached, which has not been therefore assimilated, serves mainly as a hindrance to learning, for it clutters the mind.

L

Learn to discern the relative merit and significance of life and activities in the lower worlds. But judge not others, for each is a path within a greater path, and no one is wise enough to judge another's path. Be ever thankful of the grace granted to all of humanity.

Let us distinguish between the principle of consciousness, wherein consciousness is changeless, unconditioned, without attributes, etc., and the "involvement" of consciousness in which various lifeforms embrace consciousness and appear to progress through various states of consciousness. In that sense, only, consciousness is changeable, conditioned, and has attributes, etc.

Life is a constant movement. And an accumulative continuity.

Listen to the voice of the silence. Learn to discern the deception of the self-interested personality from the beautiful silence of the soul. And in so doing allow that great silence to qualify the entire personality.

Live an impersonal life, friendly, kind, considerate, and personable; but ever free from the petty values of personality-centeredness. Be gentle and compassionate and wise, without attachment or entanglement in personality matters. Remain detached and impersonal, yet filled with love for all of life and the quiet joy of inner peace.

Living at the ego level, identifying oneself with the personality and mind thereof, constitutes the sleep of the not-yet-awakened. The problem of most people, even most spiritually-minded people, is that they we have tremendous inertia and remain satisfied to be asleep (not even knowing that we are asleep). Only those who are earnest about awakening are able to overcome that inertia.

M

Man must eventually realize that his or her own personality and form are part of the external world and not even part of his or her own reality. Then it is possible to realize that the external world (the universe) lies within the human form, and not without as it appears to be, but behind all the veils of form and consciousness within.

Manifested life implies a balance between the involutory and evolutionary forces, so that for humanity there is an evolutionary impulse (higher consciousness) checked to some extent by the involutory nature of the matter (inertia) through which that life and consciousness must be expressed. And each aspect of the human nature has its higher and lower counterparts, corresponding to these two great forces and associated tendencies. Progress is made, then, as each aspect of inertia is overcome in a progressive manner.

Mistake not the mask of mind for the reality of the soul, for the soul is beyond emotion, beyond thinking, in the greatness of silence. The mind is the most potent adversary, yet the greatest instrument of human consciousness. While the soul persists as an impersonal being, sharing life and love and light via the silence.

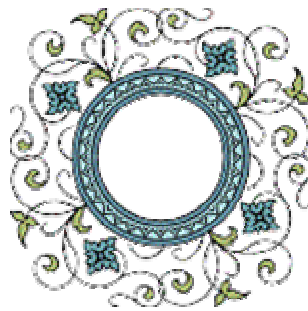
Most people see others as those others perceive themselves to be, and not as they really are, for one's mental self-image and associated feelings are projected albeit unconsciously and that projection generally and substantially influences how others perceive them to be. The spiritual student, however, who is more dedicated to the value of truth, tends to see things, internally and externally, more clearly, and is not so much influenced by his or her own or others' self-illusion.

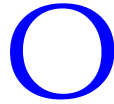
N

No opinion has any real value. Ideas have value. Concepts have value. Even beliefs have some value, provided they are not opinions.

Not thinking and not-thinking are two entirely different processes. The one comes from mindlessness, the other from mindfulness.

Nothing in all of nature happens suddenly. All is the consequence of gradual progressive application of forces. The effects may "appear" to be sudden, to the superficial and limited awareness, but in fact any "happening" is an extended phenomenon. Likewise, enlightenment or self-realization never happens suddenly. Those who achieve self-realization, if indeed they have achieved such a state, have spent a great deal of time and effort in preparation and any "suddenly apparent" fulfillment is merely an indication of that gradual achievement.





Of course some will be distracted by this or that, but others will be stimulated by the form or the quality or both, and proceed without proceeding.

On the other hand, one who merely goes and does whatever the personality is led to go and do based upon sense impression and external conditioning (i.e., external (mundane astrologic) forces) has no freedom at all and is wholly enslaved (for good or ill) by the lower nature.

One can never really be without karma, for the wheel and its momentum are interminable, but one can certainly rise above and pass beyond any sense of karmic limitation. Then in freedom from karmic limitation one is able to serve most effectively. Until that point one should endeavor to serve as effectively as one can, while incidentally working out any karmic consequences that appear. Indeed the two go hand in hand. One cannot serve effectively without facing up to one's karma, without learning whatever the intended lessons. And one cannot completely fulfill one's karma, one cannot learn the ways of the path beyond, without dedicating oneself to service.

One may be a fool in any one or more of many ways, but one should not be such a fool as to permit one's knowledge of history, theosophy, and other things, to color one's perception. One should rather hold one's knowledge (of anything and everything), simply and consciously, in abeyance, that one might perceive unhindered thereby.

One might wonder if the monad (soul) on its level is "real" is the sense of being the principal essence or entity, or is it merely an archetype or pattern to be fulfilled? In which case what descends or is reflected into matter is the principal essence or entity! But even so, the monad (soul) on its own level is "more" real, and remains the source and the goal of human evolution.

One must learn not to generalize indiscriminately. There are many great authors and many great teachings, but each author and every teaching has both strengths (validities) and weaknesses (limitations). One must assume therefore that no one is an authority, yet each may have some meaningful contribution.

One must learn to be comfortable in the midst of illusion, without being absorbed therein, for all of this world of human endeavor is a system of perceptual illusions-within-illusions. As one progresses, one substitutes more subtle illusions for those that are transcended.

One of the most powerful statements that one can make is the honest and un-self-disturbing expression that one simply does not know something. For the natural (egoistic) response to enquiry is to more or less unconsciously fabricate some (false) sense and expression of knowledge. This self-deceptive and complicating practice begins to be dispelled when we become comfortable in saying "I don't know" when we really don't know the answer, even if we think we may know.

One who is accustomed to feeling without thinking must necessarily learn to think. Only thereby can one develop the mind. And one must have a more or less fully developed mind before one can learn to not-think. For only thereby, in the awareness that comes through not-thinking, can one achieve self-realization.

Our objective is two-fold: to see ourselves (and things) as they are and to be. Then and only then can we move (grow) (serve) without attachment, without entanglement.

P

People usually perceive things differently, but they cannot understand something differently.

Proceed without fear, yet with all due humility, discretion, and spiritual strength. Perform the work that needs to be done, with all due humility, discretion, and spiritual strength. And in so doing be thankful for the opportunity and the lessons to be learned.

Proper non-conformity in no way includes a lack of consideration for others. Inconsiderate non-conformity is another name for self-centeredness.

Q

Quietly, gently, the spiritual student embraces the dharma of the Path. Quietly, gently, the spiritual student serves humanity and all of life.

R

Real truth is self-evident. It needs no defense or explanation or rationalization or justification. No arguments or refutations can have any effect on the validity of real truth. If a truth is not self-evident, then it should not be accepted as truth, but then neither should it be rejected as falseness, for one may simply not yet be able to see the truth.

Reality abides.

Reality is that portion that remains unreflected, which descends not, which simply persists in the background, beyond activity.

Remember that words mean different things to different people. The word "soul" is utilized in so many different, inconsistent ways, by so many people. Some use it to refer to the etheric or vital body. Some use it to refer to the astral or emotional body, to the "inner" desires and feelings. Some use it to refer to the "deeper" part of the personality or ego. While yet others use it (as we do) to refer to the higher self, beyond (deeper than) the personality, to the (spiritual) individuality and causal self that continues from one lifetime to another.

S

Self-indulgence is wholly the domain of the ego, obvious or subtle as the case may be. Those who call themselves spiritual students yet indulge their personalities nonetheless are merely deceiving themselves, being weakened by the ego. Only through purification and self-discipline can the ego be properly and fully conquered. Only through purification and self-discipline can the candidate approach that small, still voice within the silence with humility and spiritual strength sufficient to afford the trust of those who wait and watch.

Some say that there are no degrees of truth, that there is either truth or not truth. This is true only in the most superficial, concrete minded sense. In fact, there is only truth and there is no not-truth. But in the world of manifestation everything is relative, and truth is relative because our perception and understanding is relative.

Some think of the present as embodying some great crisis or some special or wonderful opportunity. However, in the long view, there are always crises and there are always great opportunities. All of these times are great and special and wonderful. None are particularly so. And nothing is ever really lost.

Some think that the various "spiritual" disciplines, e.g., vegetarian diet, once demonstrated suffice and can then be adhered to or not as one wishes or as a matter of convenience, that it is only a matter of becoming "able" to adhere. This sentiment is a self-serving promotion of the lower self or personality, and merely an excuse for self-indulgence and evasion of one's responsibilities and higher nature. In fact, each of the "spiritual" disciplines convey much more, and considerable value lies in their incorporation in one's nature.

Speak gently, and overcome the loud voice of the personality. Walk softly, and overcome the haste and forcefulness of the personality. And in so doing allow the light and love and strength of the soul to flow through the lesser instrument unimpeded.

Spiritual growth and service are inseparable. One cannot truly grow without serving. One cannot serve without growing.

T

That which appears to be a continuity from the lower perspective may very well be a discontinuity from the higher. And that which appears discontinuous from the lower perspective may very well be continuous from the higher. It is only when the higher perspective is achieved and embraced that these distinctions can be realized within the perspective of the whole.

There are basically three kinds of psychics in the world. Those who evoke (atavistically) the passive psychic talents of earlier evolutions, who have little control or understanding, have taken a half-step backwards in the evolutionary process. Those who invoke the (positive) psychic talents prematurely, who also lack the control or understanding or wisdom, have taken a half-step toward the left-hand path of darkness. And those who evoke the positive psychic (spiritual) talents properly, without intention or expectation, whose quality of consciousness and understanding and wisdom are appropriate for their appearance, have already taken a step forward along the path, the evocation of new talents being a consequence and not a cause. The first kind is easy to recognize through self-proclamation; the second kind likewise, but through the violence of loss of self-control; while the third kind is rare and almost impossible to recognize.

There are many parts, but the whole does not work until all the parts are functioning cooperatively.

There are many who hear what they want to hear, and who see what they want to see, who disregard much that is truth. And there are those relatively few, who are not afraid of truth, albeit ever relative, who fear not the challenge

of life, the overcoming of personality and the subordination of that personality to the soul.

There is a place with nothing in it, a no-place. That no-place is beyond any sense of (relative) place. It is absolute place.

There is a stage upon the Way, in which one grows through duality, through involvement in the various pairs-of-opposites, by choosing good over evil, light over darkness, progress over retardation, etc. And there is a subsequent stage upon the Way, in which one passes beyond the various pairs-of-opposites into the higher unity.

There is a tremendous difference between a quiet mind lacking in awareness and a (holistic) quiet mind in "full" awareness. The former can be induced (atavistically) by drugs and other artificial means (with attendant dangers). The latter can only be evoked through considerable effort over a number of lifetimes, culminating in the whole awareness of intelligent non-attachment.

There is an underlying continuity of life that provides a framework for the evolution of consciousness. But there are superficial discontinuities in that framework, which imply and convey creative individuality, yet ever within the context of the underlying continuity.

There is movement in consciousness, but that does not convey reality to any temporal existence. The flow of time is, like space and regardless of its appearance, merely a narrow-minded and partial perception.

There is no space. There is only the absence of space.

There is no such thing as coincidence. All is as it must be. But then, too, there is no great significance in any thing. Yet we proceed as we must, onward and upward, undeterred by apparent coincidence or apparent significance.

Those who are involved in their sense impressions, through desire, likes and dislikes, etc., or whose ego remains untempered, therefore cannot hear, or see, or understand, or reach the freedom-beyond-understanding. But those who are free of involvement in the senses, and who are relatively free from the ego, are

therefore free to hear, and see, and understand, and reach the freedom-beyond-understanding.

Those who take things personally or who are given to exception-taking are almost wholly personality-centered and reactive. Far better it would seem, to be reasonable.

Those who would impose their will on others, are, ultimately, undermining their own measure of freedom and free will.

Those whose perspective is relatively limited tend to impose their perspective on others, at least through judgment. This is simply a matter of insecurity. But those whose perspective is relatively unlimited tend not to impose their perspective at all. For they are secure in their openness.

To act without disturbing the field of action, that is the meaning of non-action. The action of the spiritual student is the inner presence. The student remains obscure.

To be merely a vegetarian is far from sufficient to accord the advanced training. One must also be properly motivated, purified, self-disciplined, and responsive to the God within. Without a sane mind, a soft heart, and a sound body, one cannot even hear the voice of that God within, though many imagine nonetheless that they do.

To be truly effective as an occult student, one must achieve a basic understanding and awareness of action and consequence, of causes and effects. And to achieve this, one must study and gradually comprehend the nature of the super-physical realms and the scheme of evolution.

To develop the impersonal self is to strip away all of the facades and hiding places of the unqualified personality that constantly clamors for self-esteem, security, and confidence. But, at the same time, it is to prepare the place of perfect peace within — that place from which the Whole can be approached, and wherein the demands of the personality do not exist.

To fill the mind with emptiness, to embrace the fullness of the void.

To those who are free from deception and glamour and illusion, come discretion and understanding and wisdom. But the price of freedom is great indeed, and few are willing to pay that price.

Treat everything in its place with respect, whether it is matter, consciousness, or spirit. For all things live within the greater life, and deserve gentle treatment. And in such treatment shall come understanding and a growing rapport with the life within all things, which is one life.

True freedom accompanies self-mastery, and implies a freedom from all of the various attachments and complications of mundane (personal) existence.

Truth cannot be perceived effectively (properly) (correctly) until or unless one has effectively (properly) (correctly) dealt with all of one's conditioning.

U

Understanding requires agreement. Non-agreement requires, and therefore conveys, misunderstanding or non-understanding. But agreement does not require, or necessarily convey, understanding. Similarly, misunderstanding does not require or convey non-agreement or disagreement. Of course there can be partial or incomplete understanding.

V

Vanity is not an attractive quality. It is inherently separative. The spiritual student strives to temper and transcend the limitations of the ego nature, embracing instead inclusiveness and graciousness.

W

We also tend to have this (wrong) notion that we need to understand or that it is important for us to understand. In fact, if that were so, then we would understand. Rather, we simply want to understand. In fact, we learn or achieve understanding primarily through (indirect) assimilation of experience, and we are generally inhibited from consciously or directly understanding by virtue of our own beliefs, opinions, ideas, notions, etc.

We are necessarily deluded by our own reservations, by our own judgment, by our self-will, which are, after all, merely manifestations of the petty personality which naturally resists all real work. To progress we must rise above our selfness to selflessness.

We have no purpose. This is simply what we do.

We invoke the spiritual presence of God. We align ourselves with the soul, with the over-shadowing esoteric group, with the Spiritual Hierarchy, and with humanity. We dedicate ourselves to spiritual purpose and give thanks to all who serve in the Light and Love of the Spiritual Self.

We learn by virtue of our apprehension of the karmic consequences of our actions -- behavior, feelings, and thoughts. The wise do not seek to avoid the operation of karmic law. Indeed, the wise are those who collaborate with karmic law (by learning and by reformation) and who effectively avoid any binding consequences by virtue of the freedom that results from acceptance and non-attachment. The wise thereby act effectively, yet without binding consequences.

We should never be disappointed or disillusioned relative to the actions (or non-action) of another. Disillusionment and disappointment are born of expectation, and it is not the province of the spiritual student to expect anything of anyone. Expectation (like judgment) is not for us to impose on anyone, knowing not the full extent of karma and circumstances and responsibility that each must fulfill.

What a person appears to be is simply a play of forces through the conditioned and superficial artifact which is his or her mask or shell (personality). A person is not what he or she appears to be. The true person lies deeply within, eternally beautiful, and waits patiently for its opportunity to emerge into enlightened activity in the lower, outer worlds. The spiritual path simply facilitates that emergence sooner than would otherwise be the case, according to the will of that true inner self or soul.

When a person incarnates, it is with all the potential of the human race as developed in the course of human experience, and with all the potential of the soul as developed in the course of numerous and successive incarnations. When that human being withdraws from incarnation, the individual soul assimilates the specific experience of that incarnation, while the greater soul of humanity assimilates the more generalized experience. Thus one ever contributes to the other, as one and the other are aspects of the same life force.

When I am my Self, I do not have to think about anything, I simply know. But when I am not my Self, then whatever I think I know is compounded by the lower self.

While words mean different things to different people, there is ever a consistency in what is revealed by the context. So no matter what the language

or semantics utilized, people of comparable intelligence and training in the esoteric philosophy can discern what is meant. The key is to avoid making assumptions, and look to the context and the "energy" behind the words.

Wisdom comes only to those who pass beyond the ego and its selfishness and self-centeredness. Enlightenment comes only to those who open their minds and hearts to possibilities beyond their own personal experience and opinions. Maturity and stability come only to those who temper their emotions with as much consideration for others as they may have for themselves.

Within the general concept of time exist many dimensions. As each of these dimensions is realized, in turn, they each become "spatial" to our perception and consciousness. Ultimately, that which we call "space" will be realized as something vastly different from what it now appears to be.

Worse than the indifference or disdain towards others that often accompanies a (necessarily false) sense of superiority, is the imposition or application of helpfulness (e.g., "I know what's best for others") in that same sense of (necessarily falsely presumed) superiority, however sincere it may be. True brotherhood (fellowship) conveys never any sense of superiority or separateness, nor any imposition toward or upon others. True brotherhood conveys respect and appreciation for others, a helpfulness commensurate only with others' willingness and interest in being helped, and ultimately, a sense or realization of unity that transcends any sense of one and the other.

Why is humility so important? Because we are asleep, but falsely believe we are awake. Because we are only relatively conscious, but falsely believe we are self-conscious. Because much of what we believe is simply not true, and believing in something that is not true compounds the error. We deceive ourselves in so many ways. Humility is the key to honesty, and truth, and understanding.

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The achievement of a deeply ingrained habit (qualification) of honesty and truthfulness in all aspects of life is absolutely essential, if the student is to rise above and beyond the maya, glamour, and illusion of the human personality existence (the external world), if the student is to become consciously aware of what is real.

The dualistic perspective is simply a convenient way of discerning the distinctions between the inner and outer selves, without contradicting the underlying unity. Dualism and monism are merely two different ways of looking at the same reality.

The difference between intuition and imagination is vast, yet few are they who can even begin to discern one from the other. The imagination and the intellect of the personality are naturally deceptive, and may as well be masked as intuition or reason as not. Yet one who is true to the higher self cannot be so deceived, for the real intuition is never concerned with personality matters, and is therefore easy to discern in that greater light.

The ego is the barrier between matter and spirit. The soul is the connection or passage between matter and spirit. The work of the ego is to prevent the waking-consciousness from touching the soul. The work of the soul is to temper and eventually eliminate the ego.

The emotions (feelings) necessarily function in the realm of glamour. In order to pass beyond glamour one must rise above the emotions (to the mind and the intellect). But the mind and the intellect necessarily function in the realm of ego and illusion. In order to pass beyond ego and illusion one must rise above the intellect (to intuition (buddhi)).

The first stage of the path is called seeking (dharana) (approach). The second stage of the path is called finding (dhyana) (probation), and in order to

find one must transcend or stop seeking. The third stage of the path is called sharing (samadhi) (discipleship), and in order to share one must transcend or stop finding. Every stage is intermediate. And the ways and means of each stage must be fulfilled and (then) overcome.

The forgetting of the little self allows the greater Self to shine forth and direct the work of the aspirant. In self-forgetfulness comes our real awareness — the awareness in which we know we are one with all others. May the work of the One proceed with Love, Light, and Joy.

The greatness and potency of the human being rests within his divine nature, and not with the outer self which merely appropriates. When one recognizes the divinity within oneself, and therefore recognizes the divinity within all lives, then one can effectively manifest that greatness and potency quite effectively, because it will be tempered by humility and respect for all of life.

The heart of the soul is one thing, and the emotional heart of the personality is another thing altogether. Be not misled by attention to the emotional heart; listen instead earnestly in the silence of the heart of the soul, and take heed, for the heart of the soul is true love and wisdom, unbound by the foolish desires and selfishness of the personality. Likewise, the mind of the soul is one thing, and the mind of the ego is another thing altogether. Be not misled by attention to the intellect or the self-serving fabrications of the lower mind; listen instead to the voice of the higher mind of the soul, and take heed, for the mind of the soul is much closer to love and wisdom, unbound by the foolish thoughts of the personality.

The existence of any paradox, for whatever reason, affords an opportunity for stretching the mind and increasing the awareness in its embrace and ultimate reconciliation.

The interval of the Void is a non-interval, it is entirely beyond any sense of interruption or between-ness. Only in transcending even our conceptual sense of the Void can the fullness of the Void be embraced.

The lack of humility and the lack of truth (lack of honesty) serve quite effectively as barriers that prevent or impede understanding and realization. It

is only as a person overcomes the ego and achieves humility and overcomes the dishonesty inherent in material form (personality) that real understanding and self-realization are achieved.

The lower or mundane psychology serves to cultivate and strengthen the ego, and is the way of development and preparation or unconscious evolution. The higher or spiritual psychology serves to weaken and eventually eliminate the ego, and is the way of conscious evolution.

The mechanistic view of the etheric web, while nonetheless helpful in practical realization of the underlying framework and for apprehension of connectedness, is yet misleading, for it belongs to the short view and is therefore a somewhat constrained perspective.

The message is not to withdraw from this world but to become and remain unattached to and unentangled by the things and processes of this world. Thus "withdrawal" in its higher sense is a matter of detachment, and accommodation to the Way of the higher self. It may or may not mean periods of physical isolation, but it does mean emotional and mental freedom through purification and alignment with the higher Way.

The mind is a valuable tool in the practical life of the disciple. But, ultimately, one must let go of the mind and go well beyond the mind, in order to reach the source of one's being. Meditation is, in a sense, the means by which the disciple trains the mind in the art of detachment, that the student might thereby pass beyond the mind and into the realm of direct experience (buddhi).

The more healthy thoughts and feelings of the men and women of goodwill go a long way toward achieving the needed balance. It is only as the good of humankind act within humanity, encouraging thereby the transformation of those who are relatively coarse and self-deceived, that the lifewave is impelled forward, onward and upward toward its proper conclusion.

The object of life in the lower worlds, at least for the serious student, is to act constructively in the midst of the tangled web of secular existence, without becoming oneself entangled. This does not mean that one should be reluctant to act. It does mean that one should act according to whatever wisdom is afforded, to do what is before one to do, without fear for the consequences and without

being adversely affected by the process. Thereby does one learn. And thereby does one serve.

The personality cannot achieve greatness; it can only achieve the illusion of greatness. For greatness can only be achieved by the soul, by virtue of being, and without any concern or realization of greatness.

The personality, or persona, is, literally, a mask. Until we can recognize the personality and ego for what they are, really, we cannot rise above them to the individuality or soul from which they are so dimly derived.

The price of non-conformity is exceeded only by the price of conformity.

The price of freedom is the end of self-centeredness and the subordination of the lesser self to the greater self. The soul chooses to surrender the deception of independence for the freedom of interdependence. In that freedom comes the joy of union with God, the all of life.

The problem of Zen lies with the various glammers and illusions associated with Zen as an apparent shortcut or preclusion or futility of effort, higher purpose, evolution in consciousness, etc., i.e., in various (misguided) notions and over-generalizations peripheral to Zen proper. The real "value" of Zen lies in its more basic concepts, namely non-attachment leading to self-realization and the cessation of duality.

The pursuit of any worldly ambition, however noble or sincere the motive may be, is wholly inconsistent with the spiritual path, for the pursuit of worldly ambitions necessarily involves emphasis and untempered reliance on the lower self and ego, thereby blinding (even further) the focus of consciousness to the higher self. The very intent to pursue some worldly ambition implies and conveys a certain coarseness. The spiritual path is not, however, inconsistent with holding worldly offices. Thus, spiritual students may live in the world and some may even be found in remarkably worldly places and positions, but the spiritual student does not pursue these worldly things. Worldly "achievements" (opportunities) may come to the spiritual student, but not by virtue of pursuit.

The quest is really two-fold: to see things as they really are, and to be therefore what one truly is.

The rules of the Path are underlying and self-evident, being derived entirely from the character of the Path.

The serious student necessarily chooses to strive to adhere to four points of conduct (among others): Personal sacrifice to the cause of good, Absolute integrity in all situations, Impeccable wisdom in relationships with others, and Dedicated times of the search for truth and the study of self.

The spiritual mind does not analyze. It does not measure. It does not evaluate. It does not compare. It does not judge. It does not argue. It does not quibble. It does not reach conclusions ... The spiritual mind merely observes, without judgment. Only then is realization possible.

The spiritual teacher is not responsible for the spiritual student. The role of the teacher is to encourage and facilitate learning and growth in consciousness on the part of the student. But the teacher is not and cannot be responsible for the responsiveness of the student. The responsibility for what the student is, what the student learns, and how the student grows, lies entirely with the student. The teacher is responsible for what he is, what he thinks, feels, says, and does. The student is responsible for his or her response to whatever the teacher is, thinks, feels, says, and does.

The spiritual worker in manifestation must effectively work on two levels, the practical level that affords relationship (service) in the context of humanity in manifestation, and the experience of reality that comes from having no self at all. The student can ill afford to get entangled in the former at the expense of the latter, nor absorbed in the latter at the expense of the former. Walking that fine line between the two levels is the real challenge of the worker in incarnation.

The student identifies falsely with the physical body and then the overall personality, in turn. But the awareness that is required in order to identify with the soul rather than the personality is bitterly fought by the mind and the ego of the personality. It is that struggle that stands as the basic testing of commitment to the spiritual path, as the student overcomes his natural self-centeredness and becomes even more naturally the soul in all its blessed obscurity.

The subjective distance or difference between the fundamental truths of any particular (typical) religion and the typical means of religious expression (adherence) (embracement) is almost incredibly large or substantial. If only the religious adherents (professors) of the world's great religions could only live in accordance with their own fundamental principles, instead of blindly following the superficial aspects, sincerely or otherwise. Then each great religion would become a major force for constructive (non-impositional) change, and the great underlying universal truths would become widely recognized and subsequently realized. We need not leave our religions, but perforce we need to live them.

The three and the seven (ray energies) are always present to some extent, even though one or another usually dominates the whole and one or another usually dominates each of the respective and various aspects. This means that weaknesses inherent in those of the three and the seven which are not dominating may be called to the surface by sufficient stimulation (and may therefore need to be dealt with), but so too are the strengths inherent in the one and the seven available to one who suitably calls upon them from within one's higher nature.

The true Christian mystic and the true Taoist have a great deal in common. They both revere the same (one) God and both find and manifest that great inner peace that comes only through transcending both the ego and self-will. For both the Way (Tao) is revealed in the Voice of the Silence.

The truly enlightened, self-realized human beings are anomalous and become anonymous. They do not call attention to themselves. They are not recognized by others as enlightened or self-realized, except by those who are themselves enlightened and self-realized. They live subtle lives. They do not even think of themselves as enlightened or self-realized; indeed, thinking of oneself in these terms is strong evidence of lack of self-realization. For in self-realization there is only humility. The ego and its separateness are transcended altogether.

The use of alcohol, even beer or wine, and/or any of the so-called recreational drugs (including tobacco), brings about a weakening (and eventual destruction) of the etheric web such that the person is exposed more and more directly (and less and less controllably) to the various external and elemental forces of the

etheric and astral planes, and the protection that is normally afforded by the web is no longer provided. In the case of alcohol, even in moderation, this process occurs quite progressively. In the case of most "recreational" drugs this process can be affected rather more quickly if not straight away.

The Way is the condition of adherence to the spiritual path, of responsiveness to the soul, of the unobtrusiveness of the personality and ego.

The Way requires passion and dispassion. Throughout one's practice of the Way, we must embrace the path with that quiet, subtle, and sustaining passion (joy) that is evoked of our higher nature. Among the many qualities evoked are kindness and consideration. And yet, throughout our practice of the Way, we must embrace the world dispassionately. Here is no contradiction or paradox. The proper passion and dispassion of the Path are one and the same.

The Way to mystical union with God is clear, and has been expounded in the same terms by mystics of every religious tradition --- one must transcend identification with the body. Then one must transcend identification with the emotions. Then one must transcend identification with the mind and its intellect. One must transcend absorption in sense experience. One must transcend absorption in thinking. One must transcend the ego. And thus find that quiet place within. And in the silence one can then embrace God in the highest, deepest, most noble manner possible.

The whole of the esoteric philosophy is but a means to an end. It is not real, in itself. It has no validity, except as that means to an end. The truth, then, is beyond the esoteric philosophy, beyond any intellectual endeavors, beyond any sense of separation or ego.

The whole of the system (the philosophy) in its various aspects and methods is designed and intended solely to challenge the sleepiness of the student, that the student might be continually if not continuously prodded onward and upward, albeit, ultimately, without even that distinction of wardness.

