

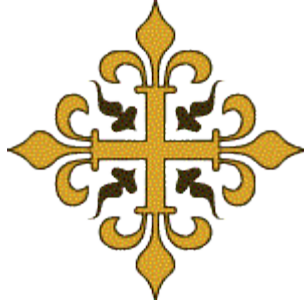


# The Upper Triad Material

Topical Issue 5.2

Science

The Quest for Objective Knowledge



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Science

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# Chapter 5.2

## Science



## The Quest for Objective Knowledge

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



## Science

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The ancient science (from which the present arcane science is derived) is in many ways superior to the present orthodox science. The enlightened ancients knew a great deal more about the universe and reality, and had far greater control over the forces of nature, but they wisely veiled their knowledge from the unprepared and the unequipped masses. The arrogance of modern (orthodox) science is considerable, yet the scientific knowledge and understanding of the esoteric masters far exceed that of modern science. The ancient science was a divine science, and as orthodox science becomes more and more attuned with God, so shall it rediscover many of the ancient truths for the benefit of humanity, and so shall its own contribution be extended along more useful lines. It is the actual purpose of science to learn of God (and the universe) through the study of objective manifestation (exoteric science) and subjective manifestation (in the case of esoteric science). It is the real or intended purpose of science to serve humanity through the training of the mind and through the application of power and technology for constructive work. It is not the purpose of science to prolong illusion (dependence on science and technology), nor is the purpose of science to keep man immersed in materialism.

Progress implies cyclic (spiral) growth. In the past, man has passed through many cycles in which the emphasis has alternated between science, religion, philosophy, and art. This has been necessary in order to prevent a preoccupation with crystallizing forms in any of the perspectives. Now (on a higher turn of the spiral) man must learn to synthesize science, religion,

philosophy, and art; for each is only a perspective on truth, and in the greater reality, the four perspectives can be blended to form a unity.

Science can shed light on religion and philosophy, while religion and philosophy can shed light on science. There is danger in each of the four extremes and in failing to realize that each has a contribution to make to the greater whole. The greater truths come when the mind can perceive the togetherness and the relevance of all things, without being impaired by the many illusions of the four perspectives. There are many scientific facts yet to be realized or rediscovered; and there are many so-called facts yet to be recognized as illusions of objectivity. As humanity grows and matures, the emphasis in science will be more and more constructive, for the good of mankind (and other lives), and less and less corrupted by materialism.

The greatest value of science is in the scientific method and in the training of the mind. Through the discipline and organization of the mind, the human personality becomes a more perfect instrument for the soul. With the illumined mind (guided by spiritual intuition) will come the true brotherhood of man and the cooperative effort needed for humanity to march onward and upward. The scientific contribution, merged with the contributions of religion, philosophy, and art, will evoke further light upon the path of evolution.

† Commentary No. 993

## The Scientific Method

The scientific method includes the “principles and procedures for the systematic pursuit of knowledge involving the recognition and formulation of a problem, the collection of data through observation and experiment, and the formulation and testing of hypotheses.” The scientific method is not limited to the traditional physical sciences, but can be applied (successfully or otherwise) to psychology and the social sciences and to virtually every arena of human experience, including to some extent even the non-physical (super-physical) realms.

The obvious strength of the scientific method is the implied human objectivity, with associated rational, logical thinking processes (a weakness of the process

being the extent of lack of objectivity in human nature and a compromising of the scientific method thereby). The principal benefit of scientific training (in the scientific method) is in the concentration (discipline) (focus) (strengthening) of the mind, concrete mental development, and potential overcoming of the distractions of emotional polarization (personal, non-objective entanglements) thereby facilitating the transition from emotional polarization to mental polarization.

Among the weaknesses or difficulties of the scientific method are unconscious assumptions, bias (seeking to prove something biases the process and potentially biases the outcome, while seeking to understand something does not necessarily bias the process or results), and ego. The limitations of the conventional scientific method are attachment to the concrete mind and reliance on the concrete mental process (reasoning) (logic) which inhibit the unfoldment of the intuition (i.e., the responsiveness of the lower self to the intuitional insight of the higher self) (yet developing the mind is a necessary precursor to further evolution).

The biggest problem of "science" lies in the usual assumption that physical reality is all that there is (i.e., viewing everything (physics, biology, psychology, as explainable in physical terms, without recognition of the non-physical factors (forces) and the fact that physical effects (e.g., biological processes) are merely induced consequences of non-physical causes). In the context of the esoteric philosophy, therefore, scientific "results" are not considered particularly meaningful in themselves, although research into the nature of energy, force, and matter, and research into the nature of time and space (and other subjects), in the context of the esoteric philosophy, helps to clarify understanding of deeper (less orthodox) (intuitively realized) principles.

There is also the problem of egoistic presumption, of presuming that the scientific method is an effective means of reaching understanding of things. It is potentially effective, except that any conscious or unconscious assumption of physical preeminence distorts or invalidates some or all of the conclusions or results. Interpretation (misinterpretation) of "evidence" is another problem in the scientific method. This is where logic is dangerous, in the sense that scientists often use logic unreasonably (making conscious or unconscious assumptions) to reach invalid conclusions. Without an investigator's intuitive

appreciation of cause and effect relationships, the scientific method may (and will often) fail (though it will not generally be realized to fail). Ultimately, with growing and deepening intuition, the scientific method leads to transcending the concrete mind. Realization rather than logic then guides the scientific process.

† Commentary No. 1206

## The Value of Science

Most people think that the principal value of science lies in its results, i.e., knowledge and understanding of the physical world and how it can be applied to the apparent benefit of humanity, life, the planet, etc. While this may be of value to some extent and in some cases, the real value of science lies in its process (means rather than ends). The study and practice of science contributes substantially to the training of the concrete mind, and in principle to increasing objectivity.

Material benefits (comforts) notwithstanding, it is how science contributes to the evolution of consciousness that really matters. The actual knowledge obtained through the study and practice of science is necessarily partial, since the focus of science does not yet properly acknowledge the underlying reality (seven planes of consciousness, cosmogenesis and anthropogenesis, etc.). Thus science is limited mainly to the physical and psychological realms, and limited very much by the assumptions implied (i.e., that the apparent physical world, that which is apparent to the senses or to physical plane scientific instruments, is all that exists). The two most substantial limitations of science are the inability to comprehend cause and effect relationships, by virtue of cause and effect being more than just physical or even psychological, and the consequences of implied assumptions about merely apparent cause and effect relationship.

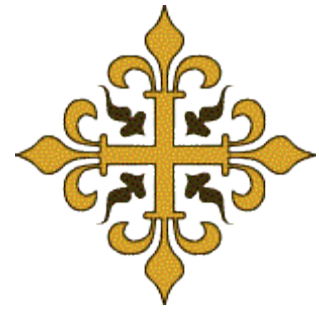
Actual scientific knowledge is almost always simply an emergence into the conventional realm of knowledge and insight that is (and was) more readily obtained through psychic techniques. Those who have evolved before and beyond humanity already know and understand what science is now beginning to know and understand. In fact, virtually all that science embraces is an (incidentally) induced response to the knowledge and understanding that

already exists on higher levels. Scientists are generally able to unconsciously tap into the sources of knowledge on the concrete mental plane, interpret them in the form of ideas and concepts, and then investigate them and develop them accordingly, all the while thinking that it is the scientist that discovers or invents rather than realizing the scientist is merely an instrument.

Scientific progress is also a consequence of overall consciousness. For example, the discovery of an effective medicine to treat a particular disease is primarily a matter of karma (timely discovery), and not generally a matter of true scientific insight. In this sense, scientific discoveries are consequences and not causes. In another sense they can also be causes, e.g., in being able to treat a particular disease, that consequence is also a catalyst for other diseases to emerge (in order to meet the need in consciousness). Thus without appreciating the underlying cause and effect relationships (psychological (karmic) causes for physical plane effects), science is relatively blind. And yet there remain considerable and helpful consequences. The (necessarily transient) alleviation of suffering and the improvement of the apparent quality of life remain noble motives.

But the real value of science is in its methods and processes. Much is developed and learned through the process that science undertakes. In learning to think objectively (or at least as objectively as is practicable), the student has accomplished something. In embracing the quest for knowledge (understanding) the student is eventually led to the quest for the underlying truth and reality (as physical plane understanding is recognized as insufficient and unsatisfying).

## Section 5.21



### Matter and Energy

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

## Matter and Energy

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

From the objective perspective, the densest (physical) matter (and its associated forces and energies) is reality, and the superphysical is the realm of illusion. From the higher (subjective) perspective, the inverse is true: matter is illusion, and the world of forces and energies (the subjective realm) is the only reality. Spirit and matter are the two extremes of energy and constitute a duality (paradox) (pair-of-opposites). Spirit is liberated matter and matter is crystallized spirit. Thus is energy the common reality.

Energy is vitality, the capacity to perform work. Force is applied, directed, or focused energy. The task of the spiritual student is to work effectively and constructively with the various energies that are made available. The esoteric student bridges the gap (illusion) between subjective and objective realities. The esoteric student lives and works consciously with forces and energies. Work is the transfer of energy from one form or aspect to another. The esoteric student works in the world of causes, responding to the available energies, and mentally transforming and directing them with purpose and wisdom into the objective world in order to produce the needed effects. Behind every effect there is a cause (energy). For every energy sent out, there are appropriate energies evoked, to accomplish the work of evolution.

The human being (like every positive life-form in manifestation) is a receiver, absorber, transformer, and transmitter of energy. From one perspective, the

work of human evolution is to perfect this complex energy-mechanism through the cultivation of consciousness, where consciousness is the aspect that provides the motivation, purification, and control of the mechanism (the human personality and soul). The unenlightened and separative consciousness (of the ordinary man) is imperfect and careless; the enlightened cooperative consciousness (of the evolving esoteric student) is efficient and deliberately constructive. Energy is neither good nor evil, for energy is divine essence; but the uses of energy, the motives and purposes of the directing agent, determine the appropriateness or rightness.

As the human being evolves he begins to respond to the higher forces (applied energies) of the soul and begins to unconsciously (and eventually consciously) cooperate with the higher forces. The effect of energy depends on the nature and quality of the receiving apparatus (the soul, the mind, the astral body, etc.), and the coherence, purpose, and intensity of the force (which depends on the nature and quality of the transmitting agent and of the medium, atmosphere, or aura through which the energy must travel). Where there is little understanding and a lack of maturity, there are the dangers of uncontrollable and wrongly applied forces. With spiritual and esoteric maturity comes the understanding, wisdom, and ability to constructively and potently apply the various forms of physical and superphysical energy.

† Commentary No. 56

## The Atomic Sphere

In the analogy of the atomic sphere, a correspondence or relationship is implied between lesser and greater lives, a relationship that demonstrates unity, continuity, and purpose. An atom is a spheroidal force field, an atomic sphere of consciousness. Each human being (life), each plane of consciousness, each of the seven rays, each planet, and each system can be regarded or interpreted symbolically as a rotating (and evolving) atomic sphere of some polarization, orientation, and quality. Each atom can be characterized by certain elements of vibration, color, sound, and light. Each atomic life involves action and reaction (of positive and negative aspects (forces)), relationships and interactions, and a contribution to a greater life.



Each atomic sphere has a positive (male) nucleus or central life and a negative (female) spheroidal form. The limit of the force field is the ring-pass-not. Each atom can be differentiated and exhibits discrimination. Each is responsive to both internal and external stimulation. In the first stage of development, the atom is internally active (not on the path). In the second stage of development, it is interactive (on the path). In the third stage, the atomic sphere is radioactive (perfected) (on its level). Each atom has the ability to grow (increase vibration), to evolve (expand the ring-pass-not), and to achieve perfection (liberation) by becoming radioactive and transferring its essence to the greater life (radiating beyond the ring-pass-not).

The process of transmutation involves a succession of intrinsic reconfigurations in which the polarity of the atomic life reverses itself onto a higher level (which is still a matter of perspective) (the turning of focus, inside out). The atom (positive) becomes an electron (negative) to a greater atom (life). Each atomic sphere, whether it be microscopic, human, planetary, or macroscopic, may be viewed as positive or negative (in polarity) depending on whether it is viewed up or down the spiral circuit (of evolution), and depending on the degree of development and relationship to each level of manifestation. The atomic sphere is highly dependent on polarity for its configuration.

As each atom finds its place within a group, its immediate purpose becomes apparent. The goal of each atomic life is its ultimate abstraction and synthesis. A man's atomic sphere is his causal body. As this vehicle of the soul is perfected (completed) through experience and expression, the human life becomes radioactive and the adept leaves (graduates from) the human (fourth) kingdom and enters the fifth kingdom. Similarly, at the end of a major solar cycle (or incarnation) the solar system (a cosmic atom) will radiate beyond its ring-pass-not and expend itself. This final process involves both the transmutation of one element to a higher level and the combination (absorption) of positive and negative lifewaves within the greater life.

Though the atomic processes on each level of manifestation vary in their details, they are all subject to the general rules of spherical development. Those rules include involution, karmic adjustment, evolution, integration, alignment, transmutation, and synthesis. The vertical unity of all life can be seen in the almost infinite succession of transformations. The continuity of all levels of life

is seen in the one progressive path from the microcosm to the macrocosm (and on the next microcosm). The purpose of each vertical element is seen in the interactions and relationships between levels. Within the conceptual atomic sphere (and its experience) is hidden the mystery of electrical and magnetic phenomena, the lines of force that bind together all aspects of differentiated cosmic life into a singular coherent whole (oneness).

† Commentary No. 105

## Esoteric Economics

Esoteric economics is the science of energy production, distribution, and consumption (dissipation). The source of energy is the logos (God) who releases and directs (with purpose) a finite amount of energy (life) during manifestation. Since the purpose of the logos is evolution, the energy of manifestation must be directed, transformed, manipulated, and distributed for (relative) effectiveness, that purpose might be fulfilled.

From the highest plane of consciousness to the lowest, and from the center of the logos to its ring-pass-not (the periphery of local manifestation), countless (internal) lives play various economic roles in support of manifestation (creation, experience, and dissolution) (differentiation, interaction, and integration) (concretion, expression, and abstraction).

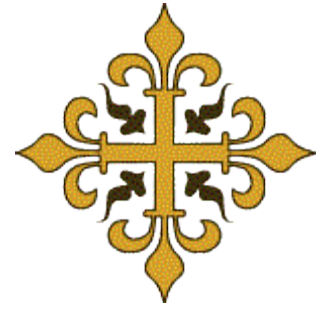
Greater (superhuman) intelligence is concerned with the energy transport and transformation from cosmic (logoic) levels (and relative sources) to human (soul) levels and directly to the elemental (subhuman) lives. The lesser (elemental) lives are utilized in the energy domain by human and superhuman intelligence, from the standpoint of consciousness and consequence. At each stage of the energy transport sequence, the energy is prepared (qualified) by differentiated purpose. The initial ray of life (God) (manifestation) becomes seven (horizontal) rays and seven (vertical) planes, and each septenate differentiates further. Each of the rays is a relative source given to the production (horizontal transformation) of qualified energy. Each of the atomic sub-planes is a relative source given to the vertical transformation of specific energy (quality). The first, highest, most pure plane (or sub-plane) (at whatever level) is called atomic

(fundamental). Each atomic plane transforms vertical energy (from a higher relative source) into both horizontal and vertical planar manifestation. The rays and planes are thus polarized ninety degrees apart (forming an interlocking matrix or energy web) and together constitute the entire (energy) structure of manifestation for all evolutionary and involutory units of life.

Following the production (availability) of energy come distribution and consumption. Distribution (on any level) implies interaction (communication), the activity of evolution. There is a ceaseless sharing (projection and reception) of energy among all rays, planes, and lives as each functional unit finds its place, and as relationships are established. Vertical relationships are a function of the (involuntary and evolutionary) nature and polarity of the unit. Horizontal relationships are more concerned with experience and expression on some particular level. Ultimately, consumption (realization) is achieved and the energy is no longer in the field. It is this ultimate release of energy into the isotropic (irretrievable) void that demands responsibility.

Energy cannot be lost in the absolute sense, for all is recovered (in an esoteric fashion) by the logos during (universal) pralaya (the interval between cosmic incarnations): but the energy that is beyond access due to fulfillment (or due to waste) is, for practical purposes, lost. In order to achieve the intended fulfillment, energy must be considered (at all levels) in the economic sense. Intelligent (conscious) cooperation with the divine plan requires responsibility and wisdom, that energy might be utilized properly (constructively and efficiently). The practical aspect of (spiritual) energy conservation (usefulness and effectiveness) in human terms, is the passage of energy from soul levels to (purified) personality levels where the energy can be shared with humanity in practical (concrete mental and aspirational) form.

## Section 5.211



### Matter

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

## Matter

The whole of the universe, or universal manifestation (the whole of the universe in manifestation), consists, in its highest sense, of spirit or energy. At an intermediate level (perspective), the underlying spirit or energy is manifested as consciousness. And at the lowest level (perspective), the underlying consciousness (spirit or energy) is manifested as matter and through material forms.

Matter and energy are perspectives, as one can perceive the non-physical realms to some extent as material (although in the subtle sense), although even this fails above the concrete mental plane. One can more easily (properly) perceive matter as energy, for even at the lowest, densest levels, matter is simply an appearance to the senses. Forms are merely material aggregates, and matter is merely energy constrained (localized) in time and space. It is not that something is either matter or energy, or consciousness, or spirit, but that everything is energy (spirit) and most things are also consciousness, and some things are also matter.

Modern science (physics) has now demonstrated what was long realized in esoteric and exoteric (theosophical) circles, that material particles are simply resonances of energy. The material world is real, to some extent, in the sense that it has some value and implied purpose (facilitating experience and expression in the context of evolution in consciousness). But the material world is not really as it appears to be. Things (objects) (people) (forms) that appear to be distinct in the material perspective are not really so distinct. Forms exist in time and space, but all are distributed, and not merely isolated or distinct in either time or space, which are merely convenient ways to perceive things in the lower world.

The principal quality of matter or material substance is inertia. Each successively lower plane of consciousness is materially denser and the matter of each (lower) level exhibits more inertia. Each level of consciousness (energy) (matter) offers or affords opportunity for experience and expression, as the various lives (lifewaves) pass through the various kingdoms (levels and domains

in consciousness). The densest levels simply offer the most inertial experience. Evolution proceeds through involution and then evolution proper. Involution is the descent of non-self-realized consciousness (life) into matter (ignorance) (evil), the blinding of consciousness to higher levels, while evolution (proper) is the subsequent ascent of eventually-self-realized consciousness (life) back to the source (God) (good). And in the process the human being gradually overcomes the inertia of matter, learns the lessons implied or afforded through material existence, and becomes essentially creative.

What this really means, in practical terms, for the human being in incarnation, is that he (she) is thrust into the lower worlds, immersed in matter, blinded to higher consciousness, very much subject to the inertial forces (mechanicalness), and struggling (unconsciously) to realize the true nature of things. As the human being gradually understands the nature of matter, and the nature of the human being in material form, as the human being gradually apprehends the nature of consciousness and the distinction between consciousness and matter (and how consciousness is absorbed in matter), then the human being is able to gradually overcome these limitations, more consciously learning the afforded lessons, and more intelligently contributing to the evolution of consciousness of the whole.

† Commentary No. 132

## Vibration

In the perspective of form (complexity), all that exists is vibration, in one way or another. Every element and every aspect of the differentiated universe is vibration, from the microscopic realm to the macrocosmic. A vibration is a cyclic or periodic process having various properties, parameters, and characteristics. Matter consists of vibration; applied force is a vibration; even energy (life) is vibration, (being) a cyclic process of some well-defined character. It is such vibration that provides the basis and continuity (unity and coherence) of all of life and consciousness and form.

The perspective of vibration is quite potent due to its virtual universality and the insight it provides into the nature of form and manifestation. Physical forms have an atomic and molecular structure composed ultimately of simple

vibrations. Every such complex form (vibration) can be (theoretically if not practically) resolved into a superposition or product of basic or fundamental components. Similarly, etheric forms and forces are composed of vibration. And analogously, emotional (astral) waveforms (feelings) and mental thought-forms (waves of energy) are composed of vibration. The interactions between the various types and levels of vibration further complicate matters, but at the same time provide the basic framework for integration and correlation.

A key to this perspective is rooted in the original process of manifestation. At the beginning of time, the unmanifested reality is stretched so that vibration can be inserted (this implies pressure or tension). From the simple insertion of basic energies (vibrations) the complexity (structure) of the manifested universe is developed through differentiation. The seven fundamental rays and the seven planes of consciousness are derived (evolved) from the original insertion and from the basic pattern of spirit, consciousness, and matter. The seven rays and the seven planes form an interlocking matrix of interactive vibration. From there, it is a simple matter to achieve further complexity (differentiation) based upon various combinations or resolutions of the components of the (ray-planar) matrix. Each derived vibration can be further complicated (structured) (hopefully with some purpose in mind) by the introduction, modification, and variation of various characteristics.

Among the various basic and introduced parameters are frequency, intensity, polarization (related to the plane or sub-plane of consciousness), ray character (or mixture), purity (degree of cleanliness (lack of distortion)), and quality. Some of the characteristics can be observed objectively; others can only really be discerned subjectively. The reference frame (perspective) of observation also has an effect on characteristics as perceived. A vibration of very large and well-defined frequency, for example, might appear as a very simple vibration when viewed from a distance time-wise (where the frequency of the reference frame is far-removed (in magnitude) from the frequency to be perceived). In this way (by changing the perspective), the greatest of vibrations becomes the least (or vice versa) as it passes from one domain (field) to another.

A study of vibration can lead into many allied areas, such as color and sound (the note and tone of the soul may be of interest to the head-centered student in seeking alignment). Vibration is also a key to the mystery of life (and time) (as

a life-thread is (subjectively) integrated over time, conclusions can be realized concerning the wave-nature of life and the wave-nature of the monad) (are not vibrations and energy merely indications of the presence of life). A study of vibration can also serve to bridge the (apparent) gap between orthodox physical science and its metaphysical and esoteric correspondence.

† Commentary No. 138

## Waves and Matter

In the classical (traditional) (orthodox) view of the material world, matter is that which can be considered as an aggregate of material particles. Material particles are supposed to have well-defined mass and observable positions in space-time (localized, with sharp boundaries).

But in the modern (orthodox) experience (especially on sub-atomic and atomic levels), matter has been found to exhibit the properties of waves or particles, depending on the method or perspective. Fundamental particles have been discovered in which the mass is not well-defined; such a particle might appear to be an energy resonance rather than a distinct particle. In quantum mechanics, even traditional particles (like the electron) can be observed (indirectly) as well-defined particles or as wave phenomena. By wave phenomena, it is meant that a particle may be spread out in time and space (a distributed mass, for example, or a distributed position or probability).

The phenomena of wave-matter duality sheds some light upon the etheric realm and even further (though the proper relationships of energy and matter are quite well-known in the esoteric tradition). Physical vision is awfully objective (in which macroscopic objects are well-defined), but the resolution of atomic and sub-atomic phenomena is denied the ordinary vision. Etheric vision (and its astral counterpart) is less well-defined; etheric vision is concerned more with an energy (wave) (aura) perspective than it is with the perspective of matter (well-defined forms). Subtle vision or perception may be relatively objective (turned outward) while maintaining an energy perspective, or it may be rather subjective (turned inward) in which the energy perspective transcends even wave



phenomena. In either case, the reality of energy is confirmed, and the transience of matter is recognized.

In the superphysical, but objective realms, wave phenomena predominate. Thought-forms and feelings (emotions) are examples of energy phenomena that take on some wave properties. Feelings tend to be rather poorly defined (vague) but are transmitted almost objectively, in waves. Thought-forms can be fairly sharp (focused) (concrete) or relatively vague, but either way remain somewhat objective, being within the world of form. It is only when the abstract regions (beyond the concrete mental) are entered that subjective forces predominate. On those levels, forms are nonexistent, but a subjective phenomenon (analogous to waves) does exist, called consciousness. The world of form is a world of matter and waves; the world beyond form is a world of consciousness and finer energies. But there are other, more profound implications to wave-matter duality.

Some of those implications (linking waves and matter, depending on point of view) elucidate the reality of a universal thread. An example is the appearance of an isolated individual human being (matter perspective) compared with humanity (wave perspective). Another example involves the appearance of an individuality isolated in time and space (objective, matter perspective) compared with an individual life (monad) which is distributed in time and space (subjective, wave perspective), living simultaneously (beyond time) (through self-projection) throughout the past, present, and future. The appearance of an individual in incarnation, then, is merely part of a life extending along the individual space-time track and extending also across the distributed wave front of the human lifewave. The perspective of matter (particles) (discrete lives) leads through various chains of complexity; but the more powerful (meaningful) perspective of waves (energy) (integrated or continuous lives) leads more directly to simplicity through the universality of the subjective lifewave.

## Frequency

Frequency is intimately involved with time and space, and yet, within itself, frequency is beyond any realm of time and space. Frequency is defined as the number of cycles or repetitions (of some phenomenon or activity) in a unit interval of time. By normalizing time (integrating over the time variable), the phenomenon is transformed into the frequency domain. In that domain can be found a number of keys to the various mysteries of manifestation, for manifestation is a periodic (recurring) (cyclic) function.

One of those keys has to do with the variation in frequency of the progressive spiral of evolution. In the frequency domain is found the natural tone of the logos and the various permutations of the creative Sacred Word. Each of the variations holds a unique and creative aspect of manifestation. As creative manifestation proceeds, the frequency of cyclic unfoldment varies according to those (musical) potencies. As the frequency changes, so does the nature of objective experience (in the space-time reference frame) change. It would be misleading to assume the constancy of the time-interval in classical (historical) (non-relativistic) experience. The objective experience (time-wise) changes gradually throughout history.

Another key provides some insight into the relationship of the soul to its personality via meditation, since the microcosm reflects on its own level the natural experience of the macrocosm. On human levels, the (frequency of the) rhythm of the soul changes as the individual continues the pilgrimage (along the path). The soul is itself a creative word, related to the natural unfoldment of the human lifewave. And as a creative word, that soul has a natural rhythm (and frequency) through which it subjectively interacts (communicates) with its instrument (primarily the mind and the heart of the personality). Meditation is therefore much more meaningful if it coincides (in some significant way) with the natural tempo of the soul. Infrequent or occasional meditation is generally ineffective as far as the soul is concerned, for it lacks the continuity necessary for substantial progress. Too frequent meditation likewise becomes ineffective since the natural response is violated and is therefore confused. A meditation frequency of once per day (minimum) to several times per day (maximum) is

usually quite appropriate for any spiritual student, but the specific timing is mostly a matter of the individual rhythm.

Throughout manifestation are additional clues and hints concerning the natural order and rhythm of the universe which can be directly related in a helpful manner to human existence. The natural frequencies of the solar and lunar cycles, for example, determine the (effective) meditation rhythm or pattern for group endeavor. There are cycles within cycles, with harmonics and overtones of significance; each of which can reveal a natural frequency. In the atomic and molecular realms are found natural frequencies that can provide information concerning the various orders (and structure) of manifestation; and each may have its analogy for human experience.

The unit (dimension) of frequency is inverse time. Inverse times are the common threads of every rotation, revolution, and progression throughout all of nature. For every modulation (communication) and pulsation (evolution), regardless of level, there exists (in the frequency domain) a common thread through which all things are bound (conditioned) (qualified) (sustained), the music of the spheres. In the frequency domain is found also the relationship between objective time and subjective time, and the ease of transition from the world of limitation (time and space).

† Commentary No. 157

## Tension

Tension refers to stress or pressure, whether it is physical, emotional, or mental in nature. Understanding tension in both the orthodox and metaphysical domains can be quite helpful to the spiritual student, for tension is involved in the structure and manifestation of the universe, and tension is involved in every stage of experience and evolution. Wherever force exists, a tension of some sort is present. Wherever there is mass (matter); wherever there is motion; and wherever there is consciousness, there is tension.

Every aspect of the form world involves tension. Every atom of matter is a force-field that is held in place through tension. Every interaction between forms or between form and consciousness incorporates tension. Wherever there

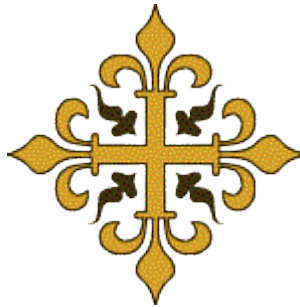
is an opposition of forces, and wherever there is balance, there is tension. For tension is directly related to energy and interaction (communication).

Without tension, matter could not be held in place; the human form could not exist; and human consciousness could not be focused at all. Without tension there would be no potential (future). Tension might even be defined as the urge or impulse to progress or release (to achieve potential). Tension is inherent in the laws of karma and evolution. Therefore, tension is directly related to the plan or purpose of life, and the manifestation (fulfillment) of that plan. Wherever there is an objective that is unsatisfied there is tension (contrast) (conflict) between what is and what should be, between existence and anticipated existence (destiny). That tension is a manifested force that urges progress toward completion. The law (plan) of evolution places continuous pressure (tension) upon humanity, and in various ways upon all who are a part of that lifewave. Similarly, karma places pressure upon every unfulfilled energy, whether it belongs to an individual soul (in perspective) or to the group or lifewave. The pressures of evolution (and karma) are continuous but not necessarily constant; those pressures and tensions are continually changing in magnitude, type, and application, as the dynamic interaction of life (purpose), consciousness, and form progresses.

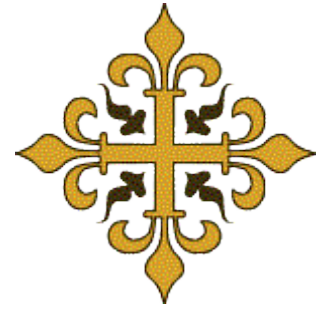
Tension might also be defined as the accumulation of energy, and it is in this respect that the spiritual student might (especially) well be aware, for everyone is continually receiving and accumulating and transmitting energy. The spiritual student actually invokes and attracts (consciously or otherwise) spiritual energies to be utilized constructively and shared appropriately. If these energies are allowed to accumulate without proper disposition, then the energy tension will necessarily find its release in ways which may not be intended. Disease (disharmony) is almost universally a matter of unresolved and unreleased energies. If the energy is released improperly (or selfishly), then disease (of some sort) may be the consequence. Or if a needed lesson is not learned, then the energy of the lesson may accumulate in the form of tension.

Tension in itself is neither good nor bad. Some forms of tension are absolutely essential to life and progress. Other forms of tension may come and go according to karma (action, the sending forth of energies; and reaction, the tension or consequence of those energies). In every form of tension there is

information (lessons) (purpose). The esoteric student may (eventually) be expected to determine the cause of every tension to be faced or experienced, so that appropriate release and resolution can be achieved. Psychological tension must also be resolved appropriately, just as the tension that forms the foundation of existence must ultimately be released (completed). The relatedness of tension is quite profound; may understanding increase.



# Section 5.212



## Energy

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

## Energy

While matter is inertial and represents limitation (to consciousness), energy is inherently flexible or adaptable and embraces momentum. Everything is energy in one form or another. As the human being evolves, he (she) becomes more and more a worker in the realm of energy, wielding energy (for qualification) and forces (applied energies) more and more intelligently (creatively) (constructively) (sensibly), eventually becoming immersed in the higher flow.

It is essential for the spiritual student to understand and appreciate the limitations of matter, and particularly the limitations conveyed by (through) the human form (and ego). But it is also essential for the spiritual student to understand and appreciate the nature and availability and various types of energy, so that he (she) is able to evoke energy and work with energy for the good of all. Much of the experience and training implied and conveyed through the spiritual path deals with preparing oneself for working safely and intelligently with energies, learning how to invoke and evoke energies, how to manage them constructively, etc. Indeed, much of life is already (unconsciously) a matter of dealing with energies on various levels (etheric, astral or emotional, and concrete mental).

With proper metaphysical and theosophical (occult) training, the student is simply more consciously able to work effectively with energies. But even without training, without understanding, people are continuously invoking and evoking energies, albeit unconsciously and without realization of the nature of energies and the consequences of their behavior (feelings) (thoughts). The difference then is conscious awareness. The spiritual student learns to be aware of the energy domain, learns the various rules regarding working with energy in its various forms, understands the various dangers, limitations, and safeguards, and is therefore able to work more effectively.

For all practical purposes there is an infinite, unlimited supply of energy. And energy can be readily manipulated or qualified in various ways for various purposes. Wherever there is a (real) need, there is energy of the right kind in the right form and available to responsive consciousness. The mere presence of a

human being (any lifeform) attracts (repels) energy according to the character, temperament (dynamics), and values in consciousness. The human being (aura) is essentially magnetic and electric, in accordance with its nature. Much of energy dynamics is unconscious, but as the human being achieves integration and becomes more aware, then the energy dynamics become more conscious and more intelligently qualified. In the meantime, in accordance with the nature of energy, every thought, every feeling, every expression, of every person (lifeform) has an effect or influence on every other life, and particularly those with whom a person is affiliated or linked (e.g., family, friends, people in the immediate environment), but with everyone to some extent (there is no order of difficulty in miracles, meaning there is no essential limit to the range of energy and that everything is interrelated).

Most people are introduced to the energy domain indirectly, through prayer or ritual (or through wishful thinking, etc.). But in understanding the various levels of consciousness and the ways in which energy is manifested on each level (etheric, astral, concrete mental), the student is able to be more creative and more purposeful (constructive) in his (her) work. Instead of wasting energy through unconscious endeavors, the student more properly evokes energy consciously, economically, and purposefully.

† Commentary No. 359

## Energy and Cooperation

One of the more potent, yet not-so-obvious means of humanitarian cooperation (constructive endeavor) is the sharing of energy through the establishment and maintenance of energy relationships between various individuals (spiritual students), metaphysical groups and organizations, and (consequently) their contacts in the more mundane world. Part of the service role of the spiritual student (with or without group affiliations) is to encourage the evolution of human consciousness by providing qualified energy on appropriate levels.

Those energy levels may include etheric, (higher) astral, and mental sub-planes of consciousness. The energy should be largely qualified (impersonal) and a reflection of the higher consciousness attained by the spiritual student and/or



group. Students and groups receive this qualified energy via proper meditation and/or contemplative activity, to the extent and quality of their consciousness.

The qualified energy is effective to the extent that personal energy does not interfere and to the extent that the participants are responsive to the energy relationships. The sharing of the qualified energy proceeds in many ways. The energy may be properly shared through (mature) interpersonal relationships, via conversation, correspondence, or simply via two or more persons being together or working together (where a rapport exists on some level) (where personal energy does not preclude or overshadow the qualified energy). The energy may also be shared through intelligent, impersonal meditation and the mental life of the spiritual student (or group). On meditative levels, the energy is shared between higher centers of consciousness, and brought onto more objective levels via the individual consciousness. Energy shared via interpersonal relationships is shared between lower (intermediate) centers of consciousness (i.e., between the minds and hearts of the individual personalities) evoking subconscious and subjective responsiveness according to character and quality.

Similarly, qualified energy may be shared on a broader scale through appropriate practical media, such as radio and television, publications, etc. Metaphysical (theosophical) (philosophical) periodicals are particularly effective where properly qualified by (higher) group energy, even if the recipient is not particularly responsive in any conscious sense (i.e., such periodicals provide an intrinsic means of sharing energy, whether they are read and studied or not) (the more effective where read or studied, but the energy is shared without conscious study). The exchange of publications between various groups also helps to further the interrelatedness of the planetary energy network, thereby improving the effectiveness of sharing qualified energy.

The motive and intention of this sharing of qualified energy is cooperation with the evolutionary plan (to the extent understood) via the encouragement of higher consciousness. It is not the proper intention to promulgate any particular beliefs or perspective, though such may well be shared nonetheless, provided there is no imposition or expectation. The means and methods of sharing qualified energy should preclude or discourage emotional stimulation of concrete-minded reactions. The energy sharing (interaction) of qualified energy is even more effective. The sharing of proper energy is actually an expansion of

the field (reservoir) of qualified energy available to a responsive humanity on practical (etheric, astral, and mental) levels in accordance with human karma (i.e., the energy available and the associated responsiveness is limited only by the karma of humanity and its various component lives).

† Commentary No. 364

## Energy and Entropy 1

Universal manifestation proceeds in a teleological and developmental (progressive, cyclic) manner (according to the general plan), as the field of manifestation is created (defined) (imposed upon the void (the null universe)) and as vast amounts of qualified energy are released into (induced to appear within) that field of manifestation. The general plan is actually imprinted within the field, as an overall qualification. The field of manifestation is not in fact a closed system, but one with a single source term (general source) (discrete logoi, who serve to introduce energy into the system as a function of the progressed state (of the manifested universe)) and a single sink (depletion) term (type) (the diffusion of energy from the field and its accumulation beyond the field). For all practical purposes, the system can be considered as a steady-state, closed system, although in fact, the energy input is not constant, but increases and decreases over vast periods in accordance with the creative (logoi) pulsations (which correspond to emanations of lifewaves).

Two of the most fundamental principles relating to the energy of manifestation are the principles of conservation of energy and increasing entropy. The energy of any system (i.e., the system, its internal processes, and its relationships to the region (existence) beyond the field) is conserved in all cases; energy (life) cannot be created or destroyed, but it can be introduced (transferred from another field or system) and it can be manipulated (qualified) (progressed) (degraded) (enhanced) in many ways, changing form and character (and quality) according to intentions and circumstances. The entropy of the system (the field of universal manifestation and everything therein) is defined as a measure of the unavailable energy in the system (which is also a measure of the disorder of the system) (order being an indication of the plan) (entropy being an indication of the fulfillment of that plan).

The total energy of the universe (the system) is (for all practical purposes) fixed and determined by the energy implanted during the process of creation, but that energy is not inherently available; it must be properly adjusted and transformed into various, useful forms (by some intermediate intelligence) according to the needs of the plan. Energy introduced into the system is highly qualified (vivified with purpose) (under considerable (occult) tension). That energy then undergoes a cascade (succession) of transformations (from one level or character or form to another) (from one state to another) (through the various levels of consciousness) and is utilized in some (meaningful) fashion at every level (state). As the energy undergoes transformation, it is no longer "available" at the preceding state, and is then considered "degraded" relative to the previous state (most processes are for all practical purposes irreversible) (in the particular sense). Energy degradation (in this natural sense) is a release of higher (qualified) tension and a natural process towards equilibrium. Left to itself (i.e., without any external or applied forces), all of the matter and energy of the universe will naturally degrade (unwind) to an ultimate state of inert uniformity (absolute chaos (in the occult sense)) (a condition in which each state is equally probable).

As a measure of the unavailable energy, entropy tends to increase to some maximum value for any given system; i.e., for a given energy level, the system will naturally assume the equilibrium state which maximizes the entropy.

All natural processes flow in a particular direction (of maximum entropy); energy is conserved, but necessarily degraded to a lower (less useful) level. Thus energy serves a purpose and is thereby expended (but not destroyed).

## Energy and Entropy 2

The ordered energy of the universe corresponds to (occult) tension (qualification) within the fabric (field) of manifestation. The process of creation is the process of introducing tension into an otherwise (relatively) inert uniformity (the void). As that tension expires (as the universe under tension returns to its natural state (non-existence)), the energy is degraded and diffused. But the process of energy dissolution is actually the process by which life (consciousness) evolves, for all (life) (consciousness) (matter) within the field is conditioned or qualified in some evolutionary sense.

Of greater practical significance is the (process of) preservation of tension, or at least that of gradual relaxation (experience). Energy can be preserved at some state (level) (qualification) only by the application of some external (internal) applied force (consciousness). Most intermediate (hierarchical) processes involve the preservation and/or adjustment of energy for particular (general) (various) purposes. Qualified energy is thereby made available at some level (i.e., is not wasted by virtue of natural diffusion (dissolution)). The vast majority of energy within the field of manifestation is intelligently preserved (albeit temporarily) and distributed at various useful energy levels. But even so, every process results in an overall increase in entropy (and a corresponding degradation in energy) or involves a withdrawal of energy from some level (state) (via applied (creative) force) in order to maintain or enhance the energy at some other level (state).

Increasing entropy is either processional or configurational (or some combination which results in an overall maximum entropy). Processional entropy is the entropy increase due to the process (the transformation of energy from one form to another) (i.e., the entropy associated with an energy-spread), while configurational entropy is the entropy increase associated with the resulting state (i.e., the energy configuration resulting in a (relative) maximum entropic increase). That configuration is simply the most probable state (which is the most random state). The underlying principle which results in increasing entropy is essential to the meaningful evolution of all lives, for it provides a means of overcoming inertia, thereby permitting a dynamic field of evolution

(rather than a static field which would necessarily preempt evolution). Though energy is continually being degraded, the energy is simultaneously (effectively) being replenished (refreshed) (at least to the extent that intermediate lives are available to perform the transformations and adjustments (in accordance with the plan (karma))) (and to the extent that energy is not being wasted).

In the total evolutionary scheme energy cannot be lost, but energy can become unavailable in the context of a given system (and in the context of universal manifestation) (which requires a region beyond the system where the diffused energy is accumulated) (i.e., where experience is assimilated). What is true for the greater scheme is also true for subordinate compositions (microcosms) within the greater scheme (macrocosm). Human consciousness is (potentially) an applied, creative force which qualifies environmental matter (energy) as well as the composite material (lives) of the human personality.

In an absolute sense, equilibrium is always maintained, though contrasting forces are continuously changing. As adjustments are made in consciousness (as in the universe as a whole), that consciousness passes through a continuous succession of equilibrium states. Any deviation from the general evolutionary plan (i.e., from the qualified intention of natural evolution) results in the application of karmic forces which serve to restore the intended balance.

† Commentary No. 645

## Energy and its Derivatives

The most fundamental concept in both physics and metaphysics is that of energy. All that is, is energy in one form or another. Matter is energy. Consciousness is energy. And spirit is energy. Life itself is simply a form of energy, albeit the highest (in the sense that life (spirit) is superior to consciousness, and consciousness is superior to matter). Energy in its various forms cannot be created or destroyed; energy is conserved in every transformation and in every activity. Matter can be destroyed, as matter, but the energy that matter represents persists. Similarly, consciousness can be destroyed, as consciousness, but the energy that consciousness represents

persists. Matter (consciousness) (spirit) (life) (energy) can be transformed or converted from one form to another, but the essence (energy) is conserved.

Energy is defined (in physics) as the ability to do work and is acquired by some body or lifeform as a result of having work done on it. This (work) is equivalent, in more metaphysical terms, to qualification. In this sense, universal manifestation begins as life (energy) is induced in or conveyed to the primordial fabric of the manifested universe (i.e., some agency (God) performs work upon manifestation). Energy, force, work, and power are all related but distinctly different concepts. Energy (mass) is the fundamental concept from which force, work, and power are derived by virtue of application, activity, and accomplishment (respectively).

Energy is a characteristic, actually possessed or attributed to some object (matter) (consciousness) (lifeform) and conveyed by the fundamental creative process (manifestation or existence of God). Energy falls into three general categories (as well as numerous specific types): (1) internal energy, the energy of existence (state of matter or consciousness), not accounted for by virtue of position or motion (activity), (2) potential energy, the energy attributed by virtue of position (in some external force field), and (3) kinetic energy, the energy attributed by virtue of motion. Actually internal energy is the sum of the internal kinetic energy (of vibration) and the (self-induced) potential energy. Energy is the fundamental ability of existence (presence).

Force is defined as any operating agency or application. Force is a vector quantity (quality) by virtue of directionality and is derived entirely from energy and will (or law). There can be energy without (applied) force, but there cannot be force without energy. Will (or law) provides the application of energy which constitutes force. There are numerous types of force (i.e., many ways of applying energy in its various forms) and force can even evoke energy transformations and induce respondent forces. Work is defined as the (process of) transfer of energy from one body (consciousness) (lifeform) to another and is equivalent to activity (e.g., radiation, exertion, the process of qualification, etc.). Work is derived from force (as force is derived from energy). Power (in this proper sense) is defined as the rate of doing work and is equivalent to accomplishment. Thus, strictly speaking, power is not possessed or expended (as energy is possessed or expended (shared) (transferred) (transformed)),

although the term “power” is often confused with “energy” (and has commonly come to mean the reservoir of available energy).

Thus, in this broader sense, power leads to energy which leads to force (the application of energy) which leads to work (the activity of some force) which leads to power (accomplishment). More importantly, energy provides the basis (perspective) for understanding the fundamental concepts of physics and metaphysics and their consistency.

† Commentary No. 646

## Energy Levels 1

Every object (atom, molecule, composite form, lifeform, etc.) possesses (is) energy (life) in one form or another. Each object can exist (manifest) (operate) (live) over some range of energy states or levels which indicate the relative character and quality of life (consciousness). Each object is (more properly) a waveform having an associated wave-function which describes or indicates the range of energy states realizable by that object (waveform). As an object (waveform) (lifeform) develops (evolves), the wave-function is changed and the range of realizable energy states is adjusted.

There are two principal dimensions associated with analysis of energy levels. The first is that of increasing complexity from the material perspective, from simple atomic and molecular states to complex composite forms (organized aggregates of more elemental matter) to beings of consciousness who merely inhabit the composite forms, to beings who induce consciousness, etc. The second is that of the various planes and sub-planes of matter (consciousness), from dense physical levels to etheric levels to astral levels to concrete mental levels. Together, these two principal dimensions (and energy levels) provide a basis for analogy in understanding occult phenomena and human consciousness (in terms of energy levels), application of forces (qualification), occult activity (work accomplished by transference or transformation of energy), the role of the chakras, etc.

The material perspective of atoms and molecules (leading to composite forms) is useful in describing the basic building blocks of the physical, astral, and

concrete mental planes (disregarding for the present the sub-atomic or more fundamental nature). The principal differences between physical and astral and mental atoms are polarization and behavior. The concept of energy levels holds for all three planes of consciousness and for all lives and forms found or functioning therein. An atom on any level can be depicted as having a nucleus (central focus of consciousness) and an electronic (energy) field (field of activity). Atoms of the various elements differ in magnitude (size) and complexity, but each can be described by a specific wave-function having specific energy levels within its range of existence (manifestation). The same is true for molecules, being relatively simple combinations of atoms.

The basic or lowest energy level (energy state) (eigen-state) of an atom or molecule is its ground state, which represents the amount of energy required to create (induce) an atom or molecule of that particular element or substance. The ground state also represents the lowest (basic) vibration of that particular element or substance. As an atom or molecule receives energy, it is generally absorbed in its electronic or vibrational field, meaning that the atom or molecule undergoes excitation to an energy state above the ground state or above the previously achieved energy level (atoms and molecules can also receive or exhibit kinetic and potential energy). If the new energy level (state) is stable, the atom or molecule will remain in that state until something occurs to bring about a change.

If the new energy level (state) is unstable, then the atom or molecule will (relatively quickly) generally radiate (release) (transmit) sufficient energy to allow relaxation to a lower, more stable energy level. The wavelength (frequency) of the radiation depends upon the difference in energy levels (more complex interactions are possible, but the basic atomic and molecular dynamics involve transitions between energy levels, to higher levels by absorption of energy, to lower levels by emission (release or radiation) of energy).



## Energy Levels 2

The value of the perspective that embraces energy levels and energy quality, life as waveforms, progress in terms of energy balance, etc., lies in the resulting detachment from the ordinary (limited and limiting) personal-spatial-temporal perspective, enabling the student to reach higher and more practical energy levels without being inhibited or constrained (or deluded) by the ordinary perspective. Moreover, the energy perspective is simply more real, being closer to the truth of the way things are rather than the way things appear to the senses.

For the human being, in or out of incarnation, energy quality (in the higher sense) refers to the states of consciousness characterized in terms of quality rather than in terms of magnitude or "level" per se. The human being is seen to be an energy resonance (localization) within the lifewave that is humanity (the wave of human experience and expression). There are many ways to characterize the various states of consciousness, but quality is the more fundamental way, as it illustrates the underlying evolutionary nature of consciousness. Other measures (e.g., intellectual development) do not necessarily indicate or reflect either quality of consciousness or evolutionary achievement, whereas quality of consciousness is relatively more permanent and relatively more integral to a person's progress.

Even on etheric levels, one can view the entire framework of existence (experience and expression) (manifestation) [on etheric levels] in terms of a universal flow of energy (prana) from the logos, embracing the planetary scheme and all lives and forms therein. How one responds to that flow (on various levels) determines one's vitality and one's energy balance. Some are primarily passive energy-wise, receiving and assimilating energy without sharing, while some are more active in receiving, transforming, and sharing the energy. Those who accumulate energy tend to weaken thereby, while those who share tend to have a more or less unlimited throughput of energy, ever remaining fully vitalized and uninhibited. In this sense, energy level refers to the relative abundance of energy for one's apparent needs or intentions.

With increasing quality of consciousness, that process of energy receipt, transformation, and sharing is improved and enhanced such that one becomes an active force of inductive encouragement for others, albeit primarily incidentally (naturally and without contrivance or imposition). Some (spiritual students) work primarily on etheric levels, directly with prana or maya. Some work primarily on astral levels, providing coherence and stability within the field of glamour. While others work primarily (and analogously) on concrete mental levels (within the field of illusion).

But while the planar level of consciousness (i.e., physical, emotional, mental) is relevant, it is the sub-planar level of consciousness on the respective plane that is (relatively more) important, because it is the sub-planar level that indicates quality. On each plane, the higher sub-planes are more refined and reflect the higher quality of consciousness within that level. Low energy quality implies polarization on one of the lower planes and sub-polarization on one of the lower sub-planes, while high energy quality implies polarization on one of the higher planes and sub-polarization on one of the higher sub-planes. Sub-polarization is actually a misnomer, as one's sub-planar energy level tends to vary more or less temperamentally with circumstances, although the (mentally-polarized) disciple tends to be more coherent and stable in this sense than the (emotionally-polarized) aspirant.

† Commentary No. 1409

## Energy Projection 1

In the more general sense, projection is simply the projection of energy, consciously or unconsciously, purposefully or casually, intensely or non-intensely.

The basis of energy projection is simply that the human being is an energy (energetic) being who naturally absorbs, reflects, and transmits energy through every waking and non-waking moment, on virtually all levels (physical, emotional, and mental). A healthy person tends to attract and absorb "good" energy, reflect "bad" energy in some diffusive sense, and transmit "good" energy by virtue of his or her nature and circumstances. Conversely, an unhealthy person tends to attract and absorb "bad" energy, reflect "good" energy in some

diffusive sense, and transmit “bad” energy according to his or her nature and circumstances. Most people are somewhere in between and not entirely consistent energy-wise. Most people are not really aware of their energy nature or of the consequences of their projections.

In this sense “good” energy is that which is encouraging or constructively helpful to others in some evolutionary context, while “bad” or harmful energy is that which is discouraging or destructively not helpful to someone, i.e., that which is counter-evolutionary. Virtually everything that a person does or feels or thinks results in the projection of some energy qualified in consciousness by that person’s nature. If one is angry or critical or wounded in some other way then one tends to project that “energy” on etheric and astral (emotional) and concrete mental levels. One tends then to (resonantly) attract similar energies. But if one is good-natured and gentle and respectful of others then one tends to project that good-natured energy as a matter of course. Good-natured energy is never imposed on people, it is simply shared, gently. Wherever there is imposition the energy projected is relatively negative, regardless of intent. Because imposition is inherently harmful (counter-evolutionary).

Most people project energy unconsciously and continuously, for good or ill, accordingly to their nature and according to the dynamics of their nature. But with proper (occult) training, the student learns to become aware of his or her projections and then qualifies the entire process in some constructive sense. So that energy is no longer projected unconsciously in any negative sense, but only unconsciously in some positive (overall gently encouraging) sense. So that energy is projected consciously only with wisdom. This process of cultivation and refinement is very preliminary to the spiritual path and the development of the higher faculties.

The main reason for the preliminary discipline and preliminary endeavors is to minimize a person’s potential for harm (through carelessness), and to maximize a person’s potential for good. This requires purification and qualification and refinement. This requires a growing awareness that is only possible if one’s coarser nature is tempered. Thus the spiritual student learns to temper the lower nature, refine the components of the personality (physical body, etheric body, emotions, and concrete mind), and achieve some degree of self-mastery before any advanced training can be undertaken (safely). With power comes

responsibility. Thus a student needs to be properly qualified. Then, in embracing the spiritual path and its dharma, the student works within the framework of evolution, gently encouraging everyone in his or her vicinity, simply by virtue of his or her (now) more refined nature and understanding. And to some extent deliberately projecting needed energies.

† Commentary No. 1410

## Energy Projection 2

With regard to energy projection, the role of the spiritual student has two major aspects, the first being sufficient qualification of one's own nature such that natural (unconscious) (incidental) and deliberate energy projection is healthy (encouraging, constructive, non-impositional), the second being the deliberate and constructive working with energy according to the principles of the path (to encourage evolution in consciousness by sharing energy (not imposing energy)).

There are a number of stages in energy work, including attraction (accumulation) (accretion) (invocation), qualification, projection (evocation), and release. It is natural for energy to accumulate and be released, as a person engages the ebb and flow of life in the lower worlds (indeed, in the case of an unhealthy person there is either the inability to (naturally) accumulate and release energy or the tendency for negative qualification of the energy released). In (proper) meditation work the student tends to attract particular energies (according to the student's attractive quality of consciousness) that are then further qualified by the meditation (and the student's nature), and then projected into the immediate (and not so immediate) environment, to be available to anyone who has both need and the ability to respond to (that) energy. It is then important (vital) that the student release the projected energy and not become entangled in it. That way the energy is free to be fulfilled and not (artificially) constrained by the student. Once a proper meditation (energy) practice is engaged, the process becomes (also) incidental (unconscious, during non-meditative periods).

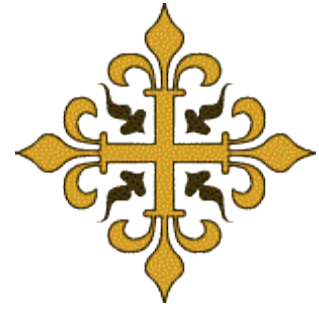
If energy is allowed to accumulate needlessly, without being projected, then it tends to evoke problems (dis-ease) within the body and consciousness (retained

(unfulfilled) energy tends to crystalize and form “blocks” in the body (and consciousness)). Else, under stress, the energy is (unconsciously) (sometimes explosively) projected in some (relatively) negative sense. All energy has some implied destiny and must ultimately be released or fulfilled in some way. Thus the student properly attracts energy, works with it in consciousness, and then projects and releases it, with healthy import. Energy is not (properly) retained, for the healthy student attracts whatever energy is needed (there being effectively an unlimited supply). Energy is allowed to accumulate only for some period and process of (further) qualification, and then projected and released.

Thus the student should be wary of needless accumulation and wary of unfortunate qualification. These are particularly significant due to the (implied) potency of a properly trained spiritual student. With power and potency come additional responsibility. And without (relative) purity (a refined body and refined consciousness, through spiritual discipline) potency can be quite dangerous (to the student and to others). Thus the student engages continually in refinement and safeguarding. With pure heart (service motive) and a tempered personality, the student can much more effectively work with needed energies.

Depending on the relative intensity and qualification (purpose and nature), projected energy can persist for quite some time. The ability of people to respond to energies-of-encouragement is determined by (overall and particular) karma, but then so is the availability of students to work with these energies (thus there is balance). Thus in some broad (karmic) sense the availability of energy and the availability of energy workers equates to human need.

## Section 5.22



### Energy Fields

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

## Fields

So. What is a field? Fields are relatively more easily defined in terms of some context. There are many different kinds of fields, some real (substantial) and some conceptual (but nonetheless meaningful). In one sense a field is a sphere or domain (area, space, timeframe, media) of operation (application) (existence) (manifestation) of one sort or another. In another sense, a field is "a complex of forces that serve as causative agents in human behavior." In yet another sense, a field is a region or space (domain) in which a given force operates.

More fundamentally, regarding substantive fields, there is a overall field of (universal) manifestation in which and through which all lives (consciousness) (forms) are developed and expressed. There are existent fields, fields associated with each unit of life (expression), and there are relationship fields, fields which relate two or more existent fields. There are energy fields and there are force fields (force in this sense is simply energy applied to some objective or goal or in accordance with some motive or intention). There is a field of spirit (life) and there is a field of consciousness. There are also fields of spirit (life) (energy) and fields of consciousness. There is scalar existence and there is vector existence, all in the context of some field or another (consequently there are scalar fields and there are vector fields). There are fields of behavior (expression) and there is behavior (characteristics) (dynamics) of fields.

There are internal fields and there are external fields. There are fields of activity (endeavor), fields of influence, fields of expression, fields of contemplation. A substantive field is a vibrational field (in matter and/or consciousness), having some associated energy. A non-substantive field (a conceptual field) merely induces a vibrational field. The overall field of manifestation began in response to the existence of a conceptual field, with that conceptual field inducing and qualifying the existent field (overall manifestation). A field is held in place through tension and an induced field inherently tends to apply force (radiates or otherwise conveys energy) or exhibits tension of its own. There are dynamic (active, expressive) fields and there are static (repressive, inertial) fields. Each sphere of consciousness is a field with a ring-pass-not. Some fields are closed systems, but most fields are open or

interactive in some way. The field of manifestation is a closed system only from some transcendental perspective and otherwise it is an (internally) open system.

There is a field of manifestation. Is there a field of non-manifestation? Or is there a non-field of manifestation? Or is it a non-field of non-manifestation? Similarly there are fields of perception (non-perception) (awareness) (non-awareness) (probability) (chaos) (memory) (maya) (glamour) (illusion). But mostly there are fields of activity (endeavor) (expression) (influence) in consciousness, that afford opportunity for experience through interaction with other fields (lives).

Perhaps more than anything else, fields constitute a perspective, a way of viewing and considering the energy that is conveyed through and developed through manifestation. But fields are also the context for energy (life) (consciousness) and fields are very real. They have substance (form). They have characteristics (that need to be appreciated). There are also associated rules (what works, what does not work (what facilitates the evolutionary flow, what impedes or inhibits that flow)).

† Commentary No. 1210

## Energy Fields

Most fields are energy fields. In this sense, a field is a fabric (domain) (reservoir) (pattern) (structure) of (containing) energy. The field is comprised of energy and there is energy in the field (although in some instances there is energy no longer in the field). And most energy fields are also force fields, in the sense that they facilitate the expression or application of energy in the form of some qualifying force.

Without there being an energy field associated with manifestation there would be no means of conveying energy (life) (consciousness) (purpose). Without there being an energy field associated with a human being there would be no means of experience or expression. It is the existence of the field (context) that makes everything else possible. Existent fields allow life to emerge, develop, and express itself. Relational fields allow lives (consciousness) to interact, to change, to grow. Thus much of the panorama of universal manifestation



(cosmogogenesis and anthropogenesis) can properly be viewed in terms of the field (manifestation) and the various composite (internal) existent and relational fields.

Each energy field has a range or extent. The energy field of the human being (nominally the aura on the lower levels and the causal body on the higher levels) extends into the immediate (spatial-temporal) environment, but selectively well beyond that environment. The extent of influence of a person (and the extent to which a person is influenced) in consciousness is simply not limited to the immediate space and time. Energy fields tend to be composite and multi-dimensional, relating in different ways on different levels, according to the quality of consciousness embraced by the energy (in manifestation, energy is invariably associated with consciousness (more properly vice versa), even though there is a distinction between them). There is a near-field associated with every dynamic field. And there is a far-field, likewise. The characteristics may vary from near-field to far-field, either in some linear or non-linear but continuous manner, or in some instances in a discontinuous manner, according to need and circumstances.

Once a field is established it can then contain (accommodate) energy that is consistent with its nature (qualification) (intent). Thus can energy enter and leave an energy field. But energy is also generally qualified by the field (and the field is, in turn, qualified by the energy). Since the overall field is teleological, there is purpose implied in and conveyed through every field. Every cycle of activity utilizes the various existent and relational fields, and energy ebbs and flows according to the dance. The field contains the plan and facilitates its working out (fulfillment) (resolution); in this sense, each of the various existent and relational fields is also a karmic field (and there is an overall karmic field). Thus fields are also superimposed, one upon another, each working on its own level(s) and in its own way(s), according to the plan. Each field is imprinted in some manner, according to function and purpose (and ways and means). Each energy field is a system, and each relates in some way or another to every other field (system).

Most energy fields are either electric or magnetic (or both) in some way or another (not necessarily in a physical sense). Some fields are radiative, conveying (sharing) energy readily with the environment. Some fields are more

absorptive, attracting and containing energy. Where energy fields are radiative, there tends to be continuous replenishment, a flow of energy from higher (more purposive) levels to lower levels for expression and resolution.

† Commentary No. 564

## Existent Fields

The underlying field of manifestation is the fundamental existent field, within which are induced all other existent fields. An existent field is simply the life (energy) field associated with some element of manifested existence. The existent field represents the quality and character of the manifested life (form) (existence) (existent) and is simultaneously a means of expression and a means of being qualified by other (internal) (external) forces. Existent fields are multidimensional, although in the case of elemental lives the field of expression may be limited to only one dimension, while more complex lives may be expressed over a range (number) of dimensions (levels of consciousness).

Within the underlying (existent) field of manifestation are induced the countless units of elementary (atomic) life which constitute material or atomic existence on the various levels of consciousness. These induced lives and their associated existent fields (can any distinction be made between an induced life and its existent field?) are actually modulations within the overall (fundamental) existent field and are therefore subject to the overall qualification of that fundamental as well as the particular qualification of the induced life. As the atomic lives form (composite) planes and sub-planes of consciousness (composite fields), higher lives are able to manifest (in this perspective) through inductive processes in which each higher life induces a (relatively complex) composite (existent) field associated with the form to be utilized and another (more complex albeit more subtle) composite (existent) field associated with the consciousness to be manifested (each such form and consciousness being the result of numerous incarnations or cycles of experience and development (evolution)).

The existent field is a radiative field having some radius or range of manifestation. For elemental lives that radius or range is quite limited, both in

dimension and extent (as well as magnitude and duration); for (relatively) higher lives, that radius or range can be quite considerable, enfolding all of the elemental and composite lives that are its constituents (form and consciousness are both compositional from the perspective of the higher lifeform). Each manifested life (form) (consciousness) (existent field) is qualified particularly according to its nature (and karmic consequences) and generally according to its group relationships and associations, via the more fundamental existent fields associated with various lifewaves and planetary schemes (for example) within the overall field of manifestation.

Each manifested life (form) (consciousness) is also qualified to some extent by its environment (and vice versa) to the extent and nature of its interaction with that environment. This basic environmental qualification is conveyed by means of the field existent, as it is the existent field of one object (lifeform) that is the means of interaction (expression) (responsiveness) (communication) with any other (existent field) within its radius or range. Energy conveyed through an existent field is simply a modulation within the field that induces some response (assimilation) (energy reception).

Since existent fields are generally multidimensional, a response may (generally) occur on the dimension (wavelength) of receipt, but induced (consequential) effects may manifest on (generally) lower levels as well, particularly if the conveyed energy (or response) is programmed or qualified to do so (generally or particularly). Not only is life synonymous with existent fields, but evolution is synonymous with the extension (expansion) (interaction) of existent fields in the form of relational fields.

## Scalar Existence

Scalar existence refers to the perspective that views existence without regard to relative position or direction. A scalar is any quantity (measure) that can be represented (merely) by a point on a scale. Scalar quantities are describable magnitudes without direction. Examples of scalar quantities in physical science are speed, mass, and energy (without recourse respectively to velocity, weight, and force which are not scalar quantities because they have direction (direct relationship)).

Scalar existence implies self-containment in the sense (for example) of a field of self-centered consciousness, without necessarily any concern for that which exists beyond that immediate field. Scalar existence does not however imply necessarily a lack of variability in magnitude or constitution (scalar characterization), for scalar quantities can be changed by internal and external forces (realization) (growth), but scalar quantities are not themselves interactive, for scalars (as scalars) have no means of interaction.

Self-qualified (contemplative) (mystical) meditation is an example of a scalar activity in consciousness, within a scalar perspective. Such meditation is not linked necessarily to externals, but is focused for the most part within the scalar field. Scalar consciousness is inherently introverted and localized rather than extroverted and extended. Scalar existence is not inherently radiative, in the sense that the scalar field is self-contained and without any sense of seeking expression. Scalar existence is relatively simple and relatively measurable (or at least relatively easily describable). Examples of inherently scalar existence (consciousness) are the body (form existence as a form) and the soul (the one) which are inherently non-dynamic in activity (in contrast with the personality consciousness which is non-scalar and (potentially) rather dynamic in activity). The body (and the soul) grows by virtue of assimilation (of qualified energy and experience (respectively)) and thereby changes in magnitude and constitution (but not in direction (at least not in direction as a body (or soul))).

In the field of progressive manifestation, scalar experience corresponds to pralaya, the interval between periods of active experience and expression. The

unmanifested (on any level) is scalar, whether it is the sleep between days of experience and expression or the sleep (assimilation of experience) between incarnations of experience and expression. Wherever consciousness is self-contained or withdrawn from active experience there is thereby scalar existence. In the cycles of experience and expression within a given incarnation, there may be times of more or less (relatively) scalar experience, where the waking-consciousness is turned within for consideration (evaluation) (contemplation) (self-realization) in contrast with principally outer expression. And in the spiritual life there are obligations of daily (scalar) meditation (as well as opportunities of non-scalar meditation and service).

Scalar existence is necessary to the evolutionary process, and affords assimilation of experience and relative growth (deepening) in (of) consciousness. All (non-scalar) experience and expression must ultimately be tempered and integrated (assimilated) by (through) scalar processes if evolution is to be sustained. Unconstrained (untempered) non-scalar experience (expression) leads to premature dissolution (without assimilation). Non-scalar experience (expression), tempered by periods of effective scalar (non) activity, leads to effective assimilation and growth (and ultimate dissolution only when the form is no longer warranted).

† Commentary No. 566

## Vector Existence

Vector existence refers to the perspective that views existence with particular regard to relative position and direction. A vector is any quantity (measure) that has a describable magnitude and direction (orientation). The magnitude of a vector quantity or variable is a scalar quantity. Examples of vector quantities in physical science are velocity (a speed in some direction), weight (mass subject to some acceleration (e.g., gravity)), and force (energy exerted in some direction). Each vector quantity exhibits relationship (interaction) by virtue of relative position and direction. While a scalar quantity is represented typically by a point on a scale, a vector quantity is represented typically by a line relative to some coordinate system or reference frame which demonstrates magnitude (by virtue of its length) and direction (by virtue of its orientation).

Vector existence is not self-contained because its very nature is interactive, with consciousness focused more or less on the environment (external reality) and upon experience (expression) within that environment. Vector existence is subject to variability in magnitude and constitution (scalar characterization) and in direction or orientation (vector characterization). Because of its subjectivity to direction and orientation (interaction), vector quantities (lives exhibiting vector consciousness or vector existence) are inherently more progressive (evolutionary) than scalar quantities (in the sense of manifested existence).

Non-contemplative (service) (occult) meditation is an example of vector activity in consciousness, where (scalar) energy and associated (vector) forces are evoked and directed outward for some purposive qualification. Vector existence is necessarily linked to externals through the vector field (the field induced and sustained by the activity of vector consciousness). Vector consciousness is inherently extroverted and extended albeit tempered and balanced in the case of relatively mature spiritual students. Vector existence is radiative and consists at least of sharing energy with the immediate environment (through radiative qualification). Vector existence is more complex and more difficult to measure or describe than scalar existence, because of the potentially numerous relationships (lines of force) and the dynamic nature of those relationships. Scalar existence is more or less self-determined, while vector existence is determined in a multiplexive manner (determined by the mutual interactions of all lives principally linked). The personality consciousness is an example of inherently vector existence (expression).

Non-scalar (vector) existence corresponds to the intervals of activity (incarnation) (manifestation) between pralaya. Manifestation (on any level) is a vector process, involving or leading to (evolutionary) experience, expression, development, progress, and momentum. Momentum itself is a vector quantity and illustrates the vectorial nature of the evolutionary path. But in order to sustain the (spiritual) (evolutionary) momentum vector, there must necessarily be a periodic (or continual) scalar exercise of assimilation to afford the integration (incorporation) of the lessons of (vector) experience.

Thus scalar existence and vector existence are inevitably linked in the sense that the magnitude and constitution of a vector is necessarily a scalar and in the

sense that scalar existence (internal activity) necessarily leads to vector existence (manifestation) and vice versa. Both are necessary to evolution and the balance between them is an indication of the relative poise of the manifested life.

† Commentary No. 568

## Relational Fields

In addition to the existent fields which characterize all lives within the field of manifestation are the relational fields which are the means of evolutionary interaction (relationship) (communication) (balance). Relational fields have all the inherent characteristics of existent fields except that existent fields emanate from and are the expression (immediate consciousness) of particular (individual or composite) lives (forms) and are therefore centered or focused upon or about those lives (forms), while relational fields are derived from (and actually constitute) relationships between individual or composite lives (relating their existent fields each to the other) and extend (spatially, spectrally, and temporally) between the respective lives (forms) in accordance with the character (quality) (balance) of the relationships.

Like existent fields, relational fields are induced within the underlying (existent) field and allow energy to be transferred directly or indirectly (consciously or unconsciously) between life-forms. In fact, every action or response on every level constitutes a relational exercise in which energy is either received or broadcast (or both) in one or a number of different ways. Qualification is a more proper term for this mutual relational exercise, for qualification is a relational (energy) expression and response (is any expression ever without a response on some level both at the source and at the focus?) (can any distinction be made between a life-form, its existent field, and its composite relational field?) (since all lives are induced, is there any (existent) reality beyond relationship?).

Each relational field is a multiplexed modulation within the overall (fundamental) existent (relational) field, with each aspect or component having some multidimensional associations. Where each existent field is radiative, each relational field is the coupling of two or more radiative fields, effectively extending the effects of each radiative field beyond its apparent intensity and

nominal radius or range. In a sense, each existent field of a composite life-form is as much relational as existent, as are the binding forces of all of existence. The environmental qualification (of an individual life-form upon its immediate environment and vice versa) is essentially relational and by virtue of each aspect of consciousness.

Thus every life-form is related to every other; each has an inherent ability to interact with every other; and evolution proceeds through constructive relational experience. If the spiritual student is consciously aware of existent and relational fields, then the student can more effectively qualify both, and can more effectively respond to the implied opportunities. These fields then become consciously modulated (qualified) (tempered) fields of constructive endeavor, to the extent of the ability (coherence) and wisdom (quality) of the student. The student who has mastered these ideas is necessarily (relatively) balanced in most respects, having at least a (simplex) conscious rapport with all lives in the near-field and intermediate range (environment) (a simplex conscious rapport is one in which one party is properly conscious of the rapport, while a complex or multiplex conscious rapport is one in which both (several) (all) parties are so properly conscious).

Relational fields are more properly the relational field, for all induced lives are more properly one life and all participate in (are) the one (existent) (relational) field. Truly independent (non-relational) existence is simply not possible, and any perception of separate or independent existence is simply an aspect of deception (illusion) on some level. The one prevails.



## Electricity and Magnetism

In the context of consciousness and the realm of human activity upon the physical, emotional, and mental planes, electricity and magnetism are related to occultism and mysticism (not necessarily respectively) and (indirectly) to polarization of consciousness.

Although electrical and magnetic phenomena (properties) can be considered separately (for convenience), they are more properly considered together, for electricity and magnetism are two aspects of electromagnetic phenomena and those two aspects are closely related and properly inseparable. In a practical application however, one or the other may predominate. In fact, in most applications of one, the other will be induced or evoked to some extent.

In general, electricity is a manifestation (in consciousness) of the odd-numbered or occult rays (first, third, fifth, and seventh) and correlates with the odd-numbered planes of consciousness (physical, mental, etc.) so that (1) physical and mental experience and activity, (2) occult or head-centered activity on whatever plane of consciousness, (3) people (personalities) that are physically or mentally polarized, and (4) men (or male expression) tend to be more electrical than magnetic. Similarly, in general, magnetism is a manifestation (in consciousness) of the even-numbered or mystical rays (second, fourth, and sixth) and correlates with the even-numbered planes of consciousness (emotional, intuitional, etc.), so that (1) emotional and intuitional experience and activity, (2) mystical or heart-centered activity on whatever plane of consciousness, (3) people (personalities) that are emotionally or intuitively polarized, and (4) women (or female expression) tend to be more magnetic than electrical. The actual situation depends on the relative balance of all of these aspects (e.g., a female personality working with second ray qualification may be mentally-polarized and working along occult lines).

Also, in general, electrical expression tends to be more direct, more active, more objective, and relatively narrowly focused, while magnetic expression tends to be more indirect, more passive, more subjective, and relatively broadly focused. Thus electrical (occult) applications are more suitable for specific adjustments

(energy manipulation) of limited duration (and greater intensity) while magnetic (mystical) applications are more suitable for more general qualification (energy manipulation) of extended duration (and lesser intensity). While an emotionally polarized person and the mystic will generally have a preponderance of magnetism, and while a mentally polarized person and the occultist will generally have a preponderance of electricity, this does not imply that the mystic is emotionally polarized or that the occultist is mentally polarized. The proper (true) mystic and the proper (true) occultist are both mentally polarized, since emotionally polarized people lack the stability and integrated personality required of either path to be (properly) effective, and since a prerequisite for intuitional polarization is a proper balance between the head nature and the heart nature so that all who are intuitively polarized are relatively equally adept (and balanced) with respect to electrical (occult) and magnetic (mystical) expression.

Thus while the integration of the personality can be achieved on either (mystical or occult) path of approach, the proper alignment of the integrated personality with the soul can only be achieved where the properly developed (cultivated) (refined) electrical and magnetic nature is balanced. Further advancement (service) occurs more rapidly (effectively) because electricity and magnetism are so complementary (yet do not represent a pair-of-opposites).

† Commentary No. 800

## Convection 1

Convection is the action or process of conveying, the transference of energy from one place (time) (plane) to another, with a sense of movement (conveyance) in a continuous stream. Convection implies circulation, in that each energy conveyance is accompanied by some balancing activity (e.g., the conveyance of some other form of energy in a direction opposite to the original or the conveyance of some energy (in that opposite direction) on some other level).

The sense of this circulation is both continuous and simultaneous, although in the sense of karmic fulfillment, convection implies at least two-dimensional accomplishment (i.e., energy (consequences) is (are) conveyed and karma is

thereby fulfilled). More properly karmic fulfillment is a continuous phenomena with many contributive aspects and elements. Realization (self-realization) is another example of convective experience and expression (achievement and fulfillment), particularly when viewed as a continuous (bidirectional) process and not merely as (apparently) happening in time and place.

In broader context, all (life) (consciousness) (manifestation) (appearance) is a multidimensional energy flow. All (all things) is (are) energy in one form or another. For every action (energy flow) there is an equal and opposite reaction (more properly, a corresponding and equivalent balance of forces) (as the energy necessarily flows in some way back to its source). Convection is merely the means (action) (process) of natural conveyance of energy (under law, and without deliberation). With deliberation, energy is more properly conveyed (more) directly, through qualification. But without deliberation (conscious moderation of an existing energy flow (field)) energy is naturally convected.

Convection occurs (naturally) wherever, whenever, and however, in accordance with need (purpose), particularly in the sense of restoration of equilibrium or (apparent) balance. For example, a student who approaches the edge (lateral boundaries) of the path will find increasing resistance in the form of an energy convection (conveyance) of restorative forces. If the student is willful and pushes beyond the boundary (i.e., becomes lost), then an energy convection will eventually restore the student to the path. Wherever there is need, there is fulfillment of that need (need and desire are not equivalent (i.e., desire implies energy projection but not necessarily a fulfillment consistent with desire, while true need is a necessarily fulfilled condition)). In each case balance is achieved and need fulfilled.

Convection also implies a flow between two disparate points (conditions) (places), e.g., energy is conveyed (conveys) naturally from a high pressure "place" to a "place" of lower pressure, thereby achieving balance (pressure equilibrium) (actually balance is implied not in the energy fulfillment but in the energy flow (i.e., in the broader sense everything is always in equilibrium but some things merely appear to be out of focus)). Disparateness is merely a convenient perspective but exists not in any proper (broad) view. Because energy (reality) is not limited by the illusions of time, space, and/or dimension, conveyance (convection) occurs between places (i.e., between the conditions

(states) of places), between times (forward, backward, or otherwise), and between planes (sub-planes) (dimensions). In this sense, chakras (human and planetary) are the means of convection for energy flows between levels. But as there are always at least two components to any convection, any “downward” flow through a chakra is accompanied (simultaneously) by a corresponding (different) “upward” flow through the same or some other center. In the midst of changing conditions in life, consciousness and appearance, equilibrium persists.

† Commentary No. 805

## Convection 2

The practical implication of convection, from the standpoint of the spiritual student, is in the collaborative role of the spiritual student in conveying energy (light, love, or some aspect and/or combination thereof). Convection is a natural process, i.e., it occurs without human intervention (not that it is even possible for humanity to intervene), under higher law, in response to generalized need (relative imbalance (or inconsistency between the ways things are and the way things are intended to be (in the evolutionary sense of archetypal fulfillment))).

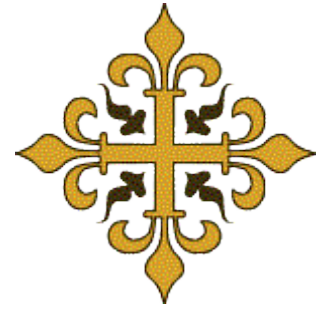
The spiritual student, by virtue of being associated with (embedded in) the spiritual path, naturally and unconsciously participates in natural convection (the more so as his or her aura is purified and the mind (heart) is able to convey appropriate (refined) energies). But the spiritual student can (and gradually does) participate more and more consciously and deliberately in the process of conveyance (energy sharing) (and linking), through various occult (mystical) (esoteric) means and methods. Even the relatively untrained aspirant is involved in this process. Through aspiration the student represents (and conveys) the more noble desire of humanity, and through compassion and consideration for others, the student conveys consciously or unconsciously the heart-centered qualification and encouragement. Being more head-centered, the occultist tends to be more (occultly) direct and deliberate in his or her activities, utilizing various visualization or advanced techniques in order to convey or focus appropriate energies.

Collaborative energy conveyance is part of natural convection, provided the motive, means, methods, and apparent objectives are consistent with the intended convection (i.e., consistent with the evolutionary plan as manifested). The keys to success in this regard are (1) being responsive to the soul (higher impression) and (2) being (having) sufficient quality (measure of refinement) of consciousness [which are equivalent]. Pursuing one's own (specific) ideas is generally inconsistent with the plan (or at best less efficient and less effective), so that the relative presence of ego is a counter-indication, but working along more general (constructive, qualitative) lines is substantially more effective.

Advanced (esoteric) work builds necessarily upon a continuing foundation of more basic work (reliance on character, temperament, and quality of consciousness). Being good-natured (cheerful, considerate, relatively selfless) significantly conveys goodwill (third ray qualification) which is a particularly effective moderating (qualifying) force for humanity. Similarly, the expression or manifestation of the various heart-centered qualities is essential to human progress and as the student embraces and shares these various energies the student contributes to (participates more intelligently in) the working out of the plan. The subtle, qualitative presence of a spiritual student within some aspect or activity of humanity is a positive encouragement, even if (as it should) it remains unrecognized by the sleeping bulk of the lifewave.

So while convection is a natural phenomenon (process), the student can and should participate more and more in the flow (dharma) (work) of the path, both actively in the sense of cultivating and manifesting the higher human qualities (demonstrating potential) (without imposition or seeking any recognition) and more subtly (albeit not passively) by virtue of quality and presence. Thus do the spiritual students of the world (and everyone who embraces goodwill) naturally share (convey) light and love.

## Section 5.23



### Space and Time

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

## Time and Space

The illusion of time and space is a necessary, yet temporary experience, an experience that is mostly limited to the objective (physical) world and the perception of the mind seeking to utilize physical plane consciousness. Space is an entity, and time is simply an extension of space into a fourth dimension. From a purely objective point of view, space is the three-dimensional dense physical world (realm) (solid, liquid, and gaseous) (having size and shape); and time is objectively (apparently) constant. The perception of time is obviously not a constant, for subjective time varies considerably. But even objectively, time is in reality a variable. Objective time varies according to the polarity and degree of manifestation (as well as in relativistic phenomena). An hour of objective time today is not the same duration as an hour of objective time a hundred years ago. To speak of an event occurring a thousand years in the past is hardly accurate, since objective space-time is neither absolute nor constant.

Many mysteries are hidden within the concept of time and space (and in their equivalency). Modern science has discovered a number of clues, including Einstein's relativity theories and the doctrine of wave-matter duality. With a few minor corrections in interpretation, relativity theory becomes a specific case of a much more generalized law, a cosmic law that demonstrates dimensional continuity. Physicists call this the unified field theory. Modern science is investigating and discovering physical (and etheric) phenomena that are limitations (special cases) of this cosmic law.

The concept of wave-matter duality (equivalence) leads to the realization of time and space as an illusion (perspective). In classical physics the atom is composed of particles: protons, neutrons, and electrons. But in modern physics, it has been demonstrated that the particle appears to behave as a solid sphere (or point) of matter in one experiment (perspective) and as a wave of energy under another perspective (which relates its properties as a particle). Each elementary (and secondary) particle then, can be envisioned as an energy resonance that may appear as matter or as a wave, depending on how it is viewed. But it cannot appear to be both simultaneously (in any one perspective).

Matter is alive, being crystallized (by degrees) spirit. Matter is energy in a form of limitation. Matter is composed of holes stretched in a cosmic aether (absolute emptiness). Time and space are phenomena associated mostly with the densest of (physical) matter. If matter is considered to be a variance of resonant energy, then time and space are variances within the illusion of the physical world. From the lower perspective, the planet Earth appears to be a solid sphere existing at a point in space and at a point in time. But space is an infinity, and time is an eternity. And from the higher perspective the planet (and its life) is an energy resonance distributed through time and space, coexisting in several ways. The past exists as fact, though through an infinite number of perspectives. The future exists as archetypes and probabilities (yet from a higher perspective, the future is as existent as the past and present).

Time and space do not exist as realities beyond the physical plane. As the disciple begins to think in terms of consciousness which transcends the limitations and illusions of time and space, then shall higher realities begin to be known and understood. One can hardly learn of the higher dimensions with any real understanding or comprehension until one can look beyond the physical illusion. Space that is expanded to infinity becomes nonexistent, and time that is expanded to an infinity becomes nonexistent; for eternity is space, and space is life, and life is a unity which transcends all limitation and existence.

† Commentary No. 70

## The Light Cone

One of the implications of relativistic physics is the relationship of the speed of light to causality in time-space. Causality is concerned with a sequence of time-space events and a determination of karma (cause and effect). The light cone is a four-dimensional mathematical concept (three-dimensional space plus time) which shows past, present, and future events and their relationship to a light pulse.

There are actually two regions of time-space (space-time) described by the light cone. There is a time-like region in which events can be related by a vector of



magnitude less than or equal to the speed of light. There is also a space-like region in which events cannot be related with respect to the time-like present, for a vector of magnitude greater than the speed of light would be required in order to link the events. Light represents the maximum medium of communication between time-like events. The time-like region is composed of a broad past (negative time), a present (zero time), and a broad future (positive time).

The past exists with definiteness, though each observer may interpret or perceive the past in any one or more of a number of perspectives. The future exists only in terms of probability, for the future is in the process of achieving definiteness. Throughout that process, the future is flexible within limits determined by the particular evolutionary scheme (karma). Time itself is somewhat flexible and tenuous, and can be interchanged with a three-dimensional space under certain conditions. Consciousness can transcend the limitations of time-space, since time and space are mostly functions of the physical plane.

Any present event is limited in its ability to be influenced by past events. Similarly, any present event is limited in its ability to influence (possible) future events. Space-like events cannot influence (or be influenced by) the present. Time-like phenomena exhibit a unique ordering of events for all observers. This is not necessarily true for space-like phenomena. Causality may not be preserved for all observers of space-like phenomena. Thus, different observers may observe different sequences for certain space-like events. According to Einstein's relativity theory, there is a limit to the magnitude of the slope of any time-space path (sequence of events). That limit is the speed of light. But these conclusions refer primarily (only) to the physical plane. Thus, even time-like events may appear space-like when the total phenomena (covering several planes of consciousness) is considered. The analogous speed of light for astral (emotional) and mental levels is not restricted as the mechanistic physical plane. Time and space correspondences take on deeper meanings when considered simultaneously with physical, emotional, and mental processes. Even the space-time interval which appears physically invariant takes on a new meaning and some modification of its mathematical form.

It is possible for a time-like effect to precede a subsequent time-like cause, if the energy that relates (connects) the two events is not entirely physical. Physical, emotional, and mental events are often quite interrelated. Time-like and space-like events can become superimposed by the deeper relationships. For example, a tendency is normally a space-like event. A likely response to a given possible future (time-like) circumstance may well invite that circumstance. A person who tends to anger easily may very well invite situations which will anger him, yet his response (anger) to the situation is indeed (often) the precursor of that situation in the first place. The likelihood of future events can therefore precipitate present events.

† Commentary No. 186

## The Past

From the standpoint of the waking-consciousness, the past exists as a field of memory, the period of time (and space in time) beginning with the birth of objective manifestation and ending with the present moment. From that standpoint or perspective the past exists only as a memory field, but in a greater reality the past has a greater existence, as an integral part of the totality of life (without time). However, for practical purposes the past need only be considered as a function of memory (history) and a matter of perception (and the extraction of useful information).

The memory of past experience and expression (in physical, emotional, and mental terms) exists in both personal (particular) and impersonal forms. The personal (individual) memory includes events perceived and recalled consciously and unconsciously. Throughout conscious and unconscious experience, the mind (and aura) takes in far more information than is consciously observed. In fact, the super-conscious memory holds within it practically all of the information relating to individual experience on every level of (human) consciousness. But there exists as well an impersonal memory of nature in which all circumstances, events, and consciousness are recorded indelibly for all of the past. Within that memory of nature the past exists as a complete historical record. Even within matter itself (on various levels) can be found many elements of memory.

The real value of the past lies in the learning of lessons and in the understanding of the patterns of life (with respect to purpose and the evolution of consciousness). Many lessons in life are not assimilated or realized consciously or in the present tense. Some (moderate) reflection or contemplation (retrospection) upon the past can help an individual to realize many of those lessons. Also many lessons are learned unconsciously or subconsciously as the mind relates past experience through analysis and correspondence. With considerable skill and training it is possible for the student to accurately view the records of the memory of nature and to assimilate the experience of the past, not simply in the individual sense (which is hardly important) but in the greater sense of life itself, the consciousness of the lifewave, and the pattern of evolution.

But two significant (related) problems exist with respect to the past (and to the waking-consciousness): perception and personal energy (glamour). The properly trained esoteric student is (relatively) free from personal energies and can easily view and properly interpret the memory of nature. For such a student there exists (virtually) no glamour or distraction, no curiosity, no personal motives that could distort the perception and interpretation of the past. But the past is usually complicated by perception. The untrained or unprepared student (relying only on superficial psychic faculties) would perceive the past through the distortion of the aura and the distortions of the reflecting ether (which is not the true memory of nature). Though the past exists as fact, the past can be perceived and interpreted in countless ways according to the consciousness of the enquirer. Thus it is important for the spiritual student to be unconcerned by personal energies and immature interests.

The proper recall of the past (in terms of meaningful information) requires a clarity of vision and a purity (depth) of consciousness. The truth (of the past) can only be realized to the extent that the consciousness lives in truth. The spiritual student should dwell primarily on the subjective whole which exists beyond the limitations of time; beyond the past, the present, and the future; where truth lives unburdened by any concept of time or space.

## The Present

From the standpoint of the waking-consciousness, the present exists only as a momentary (eternal) field of localized and immediate awareness in the objective sense. The present is therefore a focal point in time and space for the benefit of the waking-consciousness that is absorbed by mundane (objective) experience. The present tense is a phenomenon associated primarily with experience in the physical world (but also to a lesser extent with the emotional plane). The present tense is the focus of objective time (rather than subjective time and the greater reality that it represents), and for all practical purposes, it is the present tense which provides the bulk of experience and expression for the waking-consciousness in incarnation.

The present is the (apparent) frontier of experience. The present is a consequence of previous experience since the past is a considerable influence on the present. All of the causes of the past (near or distant) are projected forward in time according to the needs (karma) of the individual and the concomitant needs of the greater life. The causes exist out-of-time, but precipitate in time and space as needed, as meaningful effects (consequences) and lessons to be learned. The magic of the present tense is its dynamic place in the timestream; the present tense interacts simultaneously with the past (since it derives primarily from past action) and the future (since the present is a creative force for future consequences). One of the secrets of time (and space) can be realized in the expansion of the present tense (focus).

At the focus (convergence) (resolution) (concentration) (distortion) of time, the present is the immeasurable and elusive (exclusive) intersection of the past with the future. It is the attention of the waking-consciousness of the personality (mind) that gives meaning to the present tense. The reality of lower (objective) experience is better represented by an eternal focal point of attention through which passes the ebb and flow of an objective timestream.

Through that focal point the timestream is perceived (distorted) and forced to pass. But in the present all focal points (one for each individual in objective incarnation) exist simultaneously, each distorting (interactively changing) the

timestream at least locally. With the natural equivalence of time and space, the present exists only in terms of the immediate field of perception in time and space. That perception (participation) includes observation and creative interaction with both the past and present, the immediate environment (physical, emotional, and mental), and the stream of consciousness.

The paradox (misunderstanding) of the present tense arises from absorption in objective (material) existence. The present seems to be the only reality of time, whereas in truth the present has no intrinsic reality apart from eternity (timelessness). The eternal now (realization of being) is so unconcerned with past, present, or future, because all are seen as a single totality, out of time. It is the natural timelessness (impersonality) of the soul that provides for the expansion of consciousness and corresponding self-realization (the acceptance of reality). The spiritual adept is a master of time and circumstances, for the mind of the adept lives in the eternal (timeless) reality of the soul, and from that vantage point interacts creatively (and dispassionately) with the objective world. The truth of the present can only be realized to the extent that the consciousness lives in truth (timelessness). The spiritual student should dwell primarily on the subjective whole which exists beyond the limitation of time; beyond the past, the present, and the future; where truth lives unburdened by any concept of time and space.

† Commentary No. 196

## The Future

The past is the time that has been experienced (individually or collectively), a specific and well-defined history subject only to memory, perception, and interpretation. The present is the time that is being experienced, the normal focus of the waking-consciousness in the objective world. But the future is the time that is to come, the frontier of anticipated experience. The future is inextricably related to the past and the present, for karma (creative impulse) (archetypal reality) is a thread that binds all causes and effects (consequences) together throughout (and beyond) the domain of time.

The past and the present are essentially singular, being extremely well-defined. The present exists as a point of convergence. On the one side, the past is a

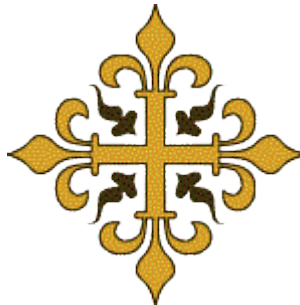
multidimensional field of certainties. On the other side, the future exists as a divergent field (mixture) of probabilities and inevitabilities, of certainties and uncertainties. As the student projects his vision further and further along the forward (future) timestream, the more divergent it becomes. Specific events in time and space become less well-defined (less certain), while significant generalities become (esoterically) more certain. The reason for this apparent paradox lies in the reality and supremacy of the divine evolutionary plan and the basic fallacy of time and space.

The evolutionary plan exists outside of time and space and determines the entire structure (intention) (framework) (foundation) of manifestation, in general terms. The evolutionary plan takes into consideration karma (on cosmic, solar, and planetary levels) and creative ideation (purpose). That plan precipitates certain forces (energies) in time and space which serve as guidelines, to keep the evolutionary lives within the boundaries of intended experience. Those forces take the form of lifewaves, laws, and other principles of manifestation. The boundaries of intended experience provide room for experimentation and creativity within the scope of the general evolution.

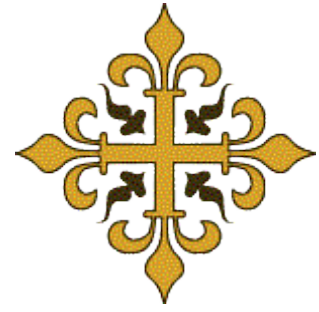
But it is the individual lives within each planetary scheme and within each lifewave that provide the details (karma) of experience. The future thus becomes an interaction between the evolutionary plan and the karma (freedom) (destiny) of all of the lesser lives. Events (details) (actions) in the past and present are projected along the forward timestream to precipitate effects (consequences) (lessons). Individual forces (causes) are inextricably related to all other (localized) forces in time and space, as well as to the plan itself. Even the individual soul projects its plans into the future to guide and develop the experience of the incarnated life. Thus the future is a dynamic mixture of certainties and uncertainties, of particular and inevitable events within the freedom and flexibility of the creative individual (and group).

The future is essentially a tentative and creative realm of consequences. Past and present (and future) experience creates dynamic probabilities (experience) to be faced (usually) at variable times and circumstances in the future. The perception of future events is filled with uncertainties. The details of future experience are continually being revised by the dynamic present. The perception of the future is a cause in itself. And it is extremely difficult (if not impossible)

for the untrained to discern between imagination (and psychic or astral impressions) and the future field. As always, the personal energy involves a distortion of perception. Fortunately, the spiritual student is hardly concerned about future events; the spiritual student is primarily concerned with the work at hand, and to a certain extent, with the principles of life and the generalities of the evolutionary plan.



# Section 5.231



## Aspects of Space and Time

- Aspects of space and time include the all of time ( integration over time ), infinity, scale, significance and time, temporal flow and evolution, and eternity.



## The All of Time

Objective experience is usually viewed in terms of time and space since these two variables (which are actually two expressions of a single variable) provide the basic framework and focus for objective (personality) experience.

The apparent reality of time (and space) is not usually questioned, but when the student begins to realize the greater reality of the soul (on its own level), the world of time becomes quite insufficient as a point of reference or focus. Consequently, the spiritual student must learn to function consciously unhindered by the distraction of time and space. The real world of the soul is clearly beyond such limitation; the spiritual student needs to be free from the habit of thinking only in terms of time and space or not, as the case need be. As the student progresses in his soul relationship, a new reference frame is evolved based primarily on consciousness and independence from time.

Time (space) is merely a perspective, one way of viewing the experience of objective manifestation (with emphasis on the world of effects), and it is a very small portion of the reality of existence. Since time is a necessary phenomenon during incarnation, there is no harm in its acceptance, but the spiritual student should at least acknowledge time for what it is (a temporary and illusionary perspective) rather than an absolute reality. The ocean of time is subject generally (greatly) to perception and interpretation; beyond time there is an inclusive understanding and a potent realization that is relatively free from the distortion of perception. Meditation (and other forms of abstract and subjective thinking and realization) is a way by which the student can ultimately and consciously achieve the transcendence of time (and its inherent limitations) (at will), while simultaneously functioning in the lower worlds.

The real understanding of life (and events) comes when the mind (and soul) views life as inclusively as possible, beyond the sequence of events and experience in time and space. The phenomenon (panorama) of karma is unbound by time (though obviously related to time-dependent events). Therefore, any real understanding of cause and effect relationships can only exist on higher levels of consciousness than those which are merely time-

dependent. Any real understanding of life must take into consideration the existence and character of the soul (the unit of human evolution); but the soul does not exist in time and space (nor does the soul exist as (or through) a single incarnation). The soul exists (in reality) as the totality of experience (past, present, and future) and the integration of all related perspectives (levels of consciousness) (and simultaneously as an integration over all lives).

The all of time (of the soul) is not an extension of time; it is the integration over time such that time-dependence is inclusively eliminated. Time-dependence could be eliminated by treating time as a constant (through successive differentiation), but that would not be all-inclusive. By successive integration (vice differentiation), the reality of higher existence (beyond time) is approached in consciousness, and the illusion (appearance) and exclusiveness of lower (finite) existence is successively overcome. The past, present, and future are merely distributions of energy (as the soul itself is essentially energy). Time (separated existence in time and space) is seen to be only a focus for objective experience, replaced as a reference frame by the timelessness (reality) of the soul. Refusing to be completely absorbed in time, the esoteric student dwells primarily in (on) the subjective whole, the all of time, and views all experience in the greater light of life and consciousness (knowing that events and experience are merely transitory energy expressions).

† Commentary No. 253

## Infinity

The value of infinity is found within its contemplation, and from its contemplation should arise mental broadening and a considerable evolutionary encouragement. Infinity is difficult to define, for it embraces an unlimited, indefinitely large extent of time, space, and quantity. But it can be approached in contemplation and leads the mind ultimately to the concept of God having an infinite extent and an integral presence in all of manifestation.

Mathematically, the concept of infinity can be defined in two ways. One can approach infinity by continuously increasing the scope of some finite extent until the magnitude becomes incomprehensible; but infinity remains beyond even the incomprehensibly large (but finite) magnitude. One can also approach

(realize) infinity more directly, through the conception of some null quantity (zero) and its relationship by division to any non-trivial finite quantity (any finite quantity larger than zero, divided by zero yields an infinitely large magnitude). Either approach may be extended or applied to any conceptual domain (such as time (duration) or space) in any dimension. Consequently, infinity enfolds all of time and space (and beyond), especially since infinity remains beyond the limited extent of (ordinary) human experience.

The concept of infinity can be applied in two basic directions: to the endlessness of the infinitely large and to the endlessness of the infinitely small. The macrocosmic extent of universal manifestation is essentially infinite in its boundlessness and in its perpetual (cyclic) activity. And the microscopic extent of the infinitely small is limited only by the resolution of human consciousness. From both extremes come unanswered questions and an appreciation of the natural (divine) order of manifestation (and the humble place of human consciousness). Yet the endlessness of manifestation in time and space is a paradox, as reality (being) transcends the illusion of space-time.

Manifestation exhibits a basic, exponential nature, both in its progressive, cyclic activity and in its septenary structure (where seven planes of consciousness constitute an order of magnitude within greater and lesser schemes). Within the contemplation of this apparently infinite manifestation come a number of concepts or theories of manifestation. The theory of finite manifestation is quickly discarded since no end to manifestation has yet been realized (what could possibly exist beyond any finite limit?). The theory of unconditioned (infinite) manifestation is more humble (though bothersome), as it accepts the endlessness of both extremes. A third theory presents a more comforting (moderate) explanation: an infinite universe conditioned by a paradox of exponential inversion, an all-inclusive universe in the form of a multi-dimensional cosmic Moebius' strip which embraces all levels of consciousness. In such a formulation, progression through the infinitely large would lead to a relative emergence (and phase change) from the infinitely small.

This would not violate progression (evolution), for the conditions and consciousness would be ever-changing, and each successive experience would be unique. This ever-changing, never-ending loop suggests a universe that folds upon itself in any translational direction with lateral (angular) folding as well.

The vertical dimension would have infinite extent while the horizontal dimension would be limited (lateral movement would be impossible). This concept of infinity (conditioned or otherwise) leads directly to a realization of God immanent, for with infinity God transcendent could not exist without being simultaneously immanent within all lives and forms. Moreover, God transcendent must be a totality or the totality must be a reflection of God transcendent.

† Commentary No. 312

## Scale

The ordinary human mind is accustomed to thinking in terms of linear scale; i.e., a scale in which intervals of equal (linear) measure are considered significant relative to each other. For example, the passage of time is normally considered linear, as a period of ten years might be compared with another period of ten years. The human mind tends to measure and view all of its experience (and environment) according to a linear perspective, and that perspective is practical and sufficient for ordinary (relatively mundane) experience and the thinking that (hopefully) corresponds to that experience.

But the universe (nature) (reality) is not bound by any linear perspective, but manifests itself according to an exponential scale; i.e., a scale based upon orders of magnitude rather than linearity, in which one order of magnitude is considered relative to other orders of magnitude. For example, using a base of ten, an exponential progression of 1, 10, 100, 1000, etc., corresponds to orders of magnitude 0, 1, 2, 3, etc., respectively. As measures of comparison and correspondence, orders of magnitude (an exponential or logarithmic scale) are more significant than equal intervals (a linear scale), far more so over a wide range than a narrow range. Ten is a relatively arbitrary (human) base, while two and seven are more natural (universal) bases for progression.

Though science is accustomed to dealing with orders of magnitude in time, space (distance), frequency (wavelength), intensity (brightness), concentration (density) (of atoms, molecules, people), etc., much of the human psychological experience is also more properly considered in terms of orders of magnitude, as quality (consciousness) (the only real measure of an individual's progression) is

an exponential function. Real experience (which is subjective) is consequently not a linear phenomenon as ordinary experience appears to be. The ordinary human perspective (range) is relatively narrow and superficially correct (as a segment of any order of magnitude appears linear to the casual observer), but the true range of human consciousness extends naturally over a far broader (progressive) scale.

Human (color) (optical) vision, for example, extends over a very small segment (less than an order of magnitude) of the electromagnetic (frequency) spectrum. The narrowness of ordinary (human) vision finds an analogy in ordinary thinking (related to consciousness); most thinking occurs over a very small (limited) range (of thoughts and intensity of focus). As the individual evolves, the relative narrow-mindedness gives way to an increasingly broader range of thinking and the corresponding consciousness is thus able to function over a much greater range of focus, spanning (potentially) many orders of magnitude. As this occurs, the individual begins to realize the scale of universal manifestation and, more importantly, that the human mind is potentially capable of participating in (focusing upon) that broad range.

The enlightened mind accepts the illusion of temporary (linear) (local) experience, and recognizes the reality of its existence which is spread over orders of magnitude of time. Such a mind (able to transcend the linear illusion) can participate as well in microscopic life (and the far past) as in macroscopic life (and the far future), understanding that the innumerable orders of magnitude (life) are far less separated from each other than are the linear intervals of immediate objective experience and the units of separated consciousness. A thread of continuity extends throughout the manifested universe, regardless of scale (magnitude), weaving all components together in consciousness, passing freely from one correlative scale to another.

## Significance and Time

Events and occurrences in time are necessarily the karmic consequences of actions (on various physical, emotional, and mental levels) (usually but not necessarily earlier in time than the consequences), and are significant to the extent of the overall context and not merely that which is apparent (immediate or obvious). Simple occurrences can be far more significant than apparent but not necessarily so (similarly, complex occurrences need not be as significant as apparent). It is important for the analyst not to presume significance or the lack of significance, but to evaluate the overall context without undue attention to appearances.

Insofar as an event or occurrence in time is concerned in the (minor) context of the time or setting of the event, virtually all events and occurrences in time are consequences of a considerable causal chain in time, with the near timeframe having only the significance of precipitation or catalysis rather than causation. In other words, all effects are the result of an integration of causal forces over an extended period of time (that extended period of time (or more properly the actions in consciousness over that extended period of time) being the major context). An apparently sudden occurrence is normally (not so apparently) not sudden at all when the causal chain is considered. The significance and true magnitude of the consequences are related more so to attitudes (thoughts and feelings) (quality of consciousness) than to specific overt actions, since attitudes (consciousness) weigh more heavily than (most) overt actions (since attitudes integrate over an extended period of time while particular actions are integrated over relatively brief periods (even though particular actions can have extended consequences)).

The vast majority of events or occurrences in time are not particularly significant. They are nonetheless products of the causal chain (more properly the causal matrix) and merely serve to provide a framework for more significant events and occurrences in time. The incarnated individual (mind) needs time to assimilate experience and achieve understanding (and subsequent wisdom) (at least from the temporal perspective). Understanding (comprehension) is more important than particular experience, so the whole of some lifetime is more

important than the succession of events or occurrences in time that make up the apparent lifetime.

A person's response to experience (conscious or unconscious) is relatively more significant than the experience per se. An event or occurrence in time that provokes thinking is generally more significant than one that provokes feeling (which in turn is generally more significant than one that provokes a merely physical response), because integrated thinking contributes more directly to the assimilation of experience than integrated feeling (although a strong emotional response may contribute more to the karmic equation (if contributions to the karmic equation can be measured at all)).

Since distance and time are dimensionally similar, then a temporal moment (relative significance) is the product of the magnitude of the force and the time over which it is applied. Many great forces are applied to the human experience, as qualification for evolution along particular lines. Consequently, group response to qualification is considerably more significant than any individual response or any collection of individual responses. And yet, since time is part of the grand illusion, the true significance of anything is only measured (properly) where the factor of time has been integrated out of the equation of life.

† Commentary No. 585

## Temporal Flow and Evolution

Time and temporal flow (the passage of time) are a perspective and demonstration of manifestation on the relatively more objective levels of consciousness (principally on physical (and etheric) levels, but to some extent (at least conceptually) on astral and mental levels as well). On unmanifested levels there is no time and there is no passage of time. On those levels all is integrated and the perspective is holistic in the cosmic or solar sense. On the middle levels of manifestation, consciousness may be focused upon the temporal perspective or otherwise, but the temporal perspective is necessarily misleading as it is merely partial or differential in nature.

Time is a consequence of the interaction of spirit and matter. At the beginning of manifestation (and the beginning of time), all of the (universal) energy resides as spirit. As manifestation proceeds (first through involutory processes) and as time begins to flow, some energy is conveyed to produce a material demonstration of (as) matter. Thus some energy begins to accumulate in the material pole. The flow of energy (and the temporal flow) from spirit to matter is necessarily balanced (through dynamic equilibrium) by a flow of energy (and temporal flow) from matter to spirit. And all that exists between the two poles (reservoirs of energy) is consciousness.

The “downward” flow from spirit to matter is the involutory path and the inverse of time as it is normally perceived. The “upward” flow from matter to spirit is the evolutionary or spiritual path and the passage of time as normally perceived. As involution proceeds, the material reservoir (field of material demonstration) increases in magnitude and the downward flow is more intense than the upward flow (from a higher perspective the two flows are perfectly balanced (in several dimensions) (and from an even “higher” perspective the two flows are really one flow)). As evolution begins, the balance shifts gradually to the upward flow until a considerable evolutionary momentum is achieved.

But a dynamic equilibrium must be maintained. As the evolutionary momentum builds upon the upward path and as the downward involutory flow is reduced, another aspect of the downward flow is used to balance the upward momentum. That aspect is devolution or the withdrawal of life from (and disintegration of) form. In this way, the temporal (energy) flow remains balanced (in dynamic equilibrium) throughout the various phases of manifestation. For every action, there is an equal and opposite reaction; for every applied force, there is an equal and opposite force for balance; except that equal and opposite refer to the overall (integrated) magnitude, and do not require each aspect to be balanced in the same way. Thus the momentum for evolution can exceed the momentum for involution (being balanced with the overall, integrated momentum for involution and devolution (and some more subtle processes (aspects))) and does for the second (progressive) half of every cycle of manifestation.

In this sense of temporal flow, the upward right-hand path (identification with spirit) is the path of provision, representing the future, while the downward left-



hand path (identification with matter) is the path of depletion, representing the past. Thus time flows simultaneously in both directions, and in such a way that a balance (integrated equivalence) is maintained between the two. As evolution proceeds, consciousness gradually embraces first the evolutionary path (positive temporal flow) and eventually the whole, as time is integrated out of the equation of manifestation (from this higher perspective) and consciousness (of the esoteric student (the evolved human being)) embraces all without the burden (partial perspective) of temporal existence.

† Commentary No. 848

## Time and Eternity

Time is usually thought of as the “measured or measurable period in which an action, process, or condition exists or continues.” Time is a function and perspective of relative objective existence (manifestation) (materialization). Time is thus manifestly connected with the notion of space and with mass (material substance). And yet each of these (time) (space) (mass) is merely a perspective and all are manifestly misleading unless viewed collectively and/or with a far greater depth and breadth than is obvious to the (normal) mind and consciousness that is (merely) embedded (in time, space, and mass) (or objective existence). For time (like space) is embedded in a fabric of existence, for the purposes of manifestation (evolution).

Time is more correctly thought of as a multi-dimensional temporal flow (intimately connected with spatial flow and mass flow). The first temporal dimension is a point in (of) time. That point or moment is the least real aspect of time, giving rise to considerable illusion (complexity and identification) (and of our living in merely that one dimension). The second temporal dimension is a line or duration in time, with a two-dimensional flow, passing in two directions (past and future) [simultaneously] from the point of view of some point in time. That (temporal) line is the next least real aspect of time, giving rise to the (false) notion of past, present, and future as unrelated or loosely related components of time (and of our living in merely two-dimensional time). The third temporal dimension extends that line (duration) to a temporal plane

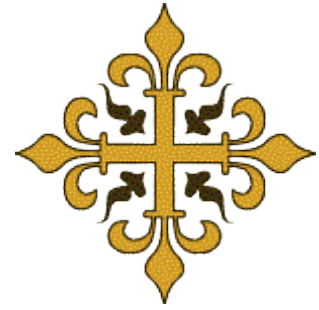
(which is relatively more real). And the fourth temporal dimension extends that plane (analogously) to a (temporal) sphere.

This notion of three and four temporal dimensions must ultimately be embraced before one can even begin to appreciate the wholeness of one's self. In one temporal dimension we can glimpse the aspect of transience, which indicates only the smallest part of what we are. In two temporal dimensions we can begin to grasp the aspect of our own continuity and relationships, however poorly (dimly) (partially). In three and four temporal dimensions we begin to appreciate that what we are (even as individuals) extends far beyond what is normally temporally perceived, that we are part of a much greater temporal whole, and that we are indeed living through many lives simultaneously. Of the temporal dimensions (eternity) beyond the fourth even less is comprehended.

It is only when we reach that third temporal dimension that we are able to consciously change the past and actually embrace the future (and in so doing overcome the notions of both). And it is only when we reach that fourth temporal dimension that we pass beyond time as even we can conceive. But in the process we must overcome our (natural) assumptions about the way things (time) are (is). We must begin to think of the past, the present, and the future as one. We must realize that what we are extends throughout all three of those aspects (and beyond). We must begin to think of consciousness as reality, and consciousness as non-temporal (or at least not temporally in the "normal" sense of a given moment in time). And in extending our "waking" consciousness beyond the normal (dull) waking-sleep of the imbedded, we are able to embrace more of what we are (and reflect that more-ness in what little we are).

The notion of being able to influence the past is a very potent one, the objects of which are to improve the depth of one's understanding, to improve one's relationships in consciousness with others, and to compensate others (in consciousness) for our lack of expressed wisdom. All of which necessarily improves our prospects for subsequent usefulness.

## Section 5.232



### Chaos

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

## 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.

† Commentary No. 464

## 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. 902

## Chaos

Chaos is defined conventionally as a state of things in which chance is supreme, the confused unorganized state of primordial matter before the creation of distinct forms, and heterogeneous agglomeration. Occultly (metaphysically), exoterically chaos is more properly defined as a characteristic of the lowest, least organized, and least structured state of manifestation, i.e., the field of chaos which constitutes the lower three worlds of physical, emotional, and mental existence (the principal realm of human experience and expression), while esoterically chaos is more properly defined as the highest, least organized, and least structured state of manifestation (i.e., the state of lack of manifestation and the state of underlying causes for manifestation).

In a sense, the lowest and highest states of manifestation are the least structured (most stochastic), and yet within the least structured states there is still an underlying structure. But that underlying structure (at the extremes) is not so apparent, as it resides in the laws of chaos which govern how the chaotic behavior of things proceeds. In between the highest and lowest states there is a measure of imposed structure that varies by level and sequence (state) of manifestation, but the structure is primarily in the form of qualification of the periodic nature of manifestation and in the various laws relating causes and effects. Even where structure is imposed, the underlying chaos persists in playing its role.

Over all is the teleological qualification of manifestation that conditions everything, all life, all consciousness, and all form. Beginning with first principles of creative manifestation, laws are evoked and manifestation proceeds. As manifestation proceeds further, the "substance" of manifestation qualified by the precursory laws evokes additional (subsidiary) laws which

further condition the manifested life (consciousness) (form). In short, manifestation proceeds through the emission of life and the qualification of manifestation by evoked laws. But one thing leads to another, and a whole panorama of broad and diverse manifestation is accomplished thereby. Yet all proceeds and persists within the context of the underlying chaos and subject to the laws of chaos. What appears to be random is (in the spatial-temporal perspective) nonetheless the consequence of precursory activity, however significant or otherwise it may be.

In fact, chaos does not convey confusion. What appears to be the confused state of (some levels of) manifestation is simply coherence of a different order, unfamiliar to our external (normal and para-normal) senses. Thus the organization or structure of manifestation embraces chaos and draws upon the order of chaos. According to James Gleick, "Nature forms patterns. Some are orderly in space but disorderly in time, others are orderly in time but disorderly in space." Our perception of space and time leads us to draw misleading conclusions about the nature and patterns of manifestation. But when and as we rise above the limitations of space-time, we begin to perceive the underlying (higher) order of life, the (intermediate) order of consciousness, and the (lower) order of form.

Chaos is randomness, but only in accordance with the patterns of chaos (underlying manifestation). The "hand" of God remains within the works, however subtle that may be. Chaos is essential to the working out of the plan, for it allows things to fall into place, for without chaos everything would be wholly deterministic and contrived. But with chaos there is freedom (free will) and genuine creative evolution, within the bounds of law.



