



The Upper Triad Material

Topical Issue 4.72

Synthetic Triangles

Three-Fold Relationship



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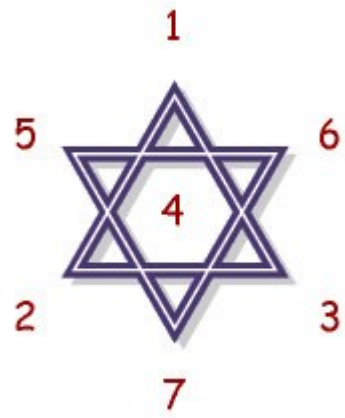
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Chapter 4.72

Synthetic Triangles



Three-Fold Relationship

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

Synthetic Triangles

One of the more powerful aids to philosophical study is the utilization of synthetic triangles. Synthetic triangles are simple, equilateral triangles about which are placed various numbers, symbols, and (or) key words. The purpose of synthetic triangles is threefold: to provide an instrument for the study and clarification of the seven rays, with the emphasis on relationships; to provide a synthetic point of focus for the study and correlation of meaningful keywords; and to present esoteric formulas, the utilization and understanding of which depend upon the spiritual intuition. The method of study includes meditation and contemplation.

A synthetic triangle must be valid in order to be meaningful or significant. A valid triangle is one in which meaningful relationships or representations exist between the three points (numbers, symbols, keywords). Or in other words, the three elements of the triangle must synthesize or correlate information in order to be useful. One of the objects of synthetic triangles is to show how the various elements fit together. Where an item of information remains unrelated or isolated, its potential for understanding is limited. But where relationships are recognized, information (knowledge) becomes much more significant and a greater (broader), more inclusive perspective can be evolved.

Synthetic triangles are not fabricated or created; they are realized. The relationships between the points must already exist in order for the triangle to be significant. Relationships between the seven rays provide the foundation or framework for the synthesis of various concepts represented by keywords or symbols. Each point of the triangle represents one or another of the seven rays; each keyword is associated with one (in particular) or more (in application) of the seven rays. If the seven rays are well understood and if the rules for constructing synthetic triangles are known, then it is a simple matter to test the validity of any triangle. In studying the synthetic triangles, it is helpful, but not necessary, to understand the seven rays. It is the circulation (synthesis and correlation) of thought through the three points (keywords) that leads to understanding.

Each set of three rays is a configuration; since there are seven rays, there are thirty-five combinations of three different rays, or thirty-five configurations. Some triangle configurations are relatively more significant than others due to symmetry or special relationships. The more significant triangles are (1:2:3), (1:3:5), (1:4:7), (2:4:6), (3:4:5), (3:5:7), and (5:6:7). Each assignment of keywords to a particular triangle is a variation. The number of variations is essentially unlimited. A particular variation may be qualified by one or another of the seven rays; in that case, the three rays or points of the triangle are subordinate to the qualifying ray.

Synthetic triangles combine power (insight) and simplicity, symbolism and synthesis. The power comes from the circulation of energy (thought) through the three points of the triangle, linking the three rays and keywords. Simplicity is apparent in having only three points, the minimum unit of circulation. In synthesis comes the unification, correlation, and integration of all of life, consciousness, and activity. Synthetic triangles may be relatively easy or difficult, personal or impersonal, exoteric or esoteric; they may involve universals or specifics and particulars. Almost anything can be simplified or resolved into a triangle structure; but actually, it is the basic triplicity (and septenate) of life and manifestation that provides the significance. May understanding increase, that harmony and synthesis prevail.

† Commentary No. 247

Keywords

Keywords are an important part of philosophical study, and used intelligently can lead the student to a much deeper, more effective understanding of the ancient and eternal wisdom. A keyword is literally a word that serves as a key or device, a means of gaining or preventing knowledge and understanding. A keyword exemplifies the meaning or value of a particular idea, concept, or relationship; a keyword indicates a thread or chain of philosophical (abstract) or scientific (concrete) (rational) (analytical) thought.

Keywords are symbols that represent a considerable amount of relatable information. In one sense, keywords overcome much of the limitation of

language, for keywords contain (relate) (potentially) much more information than any verbal description or elaboration in itself (apart from keywords). Each keyword has an associated (intrinsic) energy (philosophical) value, an energy of some basic (fundamental) significance. Keywords are clues, uncluttered by verbiage, that indicate and implicate meanings by association and correspondence with other keywords and the ideas and concepts that they represent.

Keywords arise (derive) from the underlying philosophical (and scientific) framework of universal manifestation, from the grand (natural) (precursory) philosophical system that represents universal manifestation (life, quality, and appearance) (spirit, consciousness, and matter) in all its glory (systematic detail). That philosophical system is eternal (dynamic) and exists beyond language; it consists of the basic ideas and the subsequent or consequent details and relationships which can (in turn) be assigned symbols (keywords) or representation in any language. But keywords pass beyond definition and semantics, for the energy of a keyword is a deeper matter than the word itself. Language serves merely to introduce the concrete mind to the particular thought-forms which lead (in turn) to deeper realization (understanding). Definitions and semantics are only the (superficial) beginning; as more and more relationships are recognized, the greater (deeper) is the meaning embraced.

But without that philosophical system in the first place, keywords would have no intrinsic energy. The energy arises from association, from the deliberate (natural) attribution of a keyword to a particular thread of energy. The system simply ties all (meaningful) threads (ideas) together in a universal (interrelated) fashion. When the (enlightened or responsive) student embraces the body of knowledge that the system represents, any or every aspect of that philosophical system is available (potentially). First the student must develop the capacity for understanding and the ability to embrace the energy of the esoteric philosophy (the system) (body of knowledge). Then it is a simple matter of evocation using the various (selected) keywords to guide the mind in its love (inclusion) of truth (reality).

The necessary human link in this matter is the abstract mind of the soul and its relationship to a well-developed (trained and subordinate) concrete mind. It is the abstract mind that bridges the gap between knowledge and general

(universal) understanding. The vision must necessarily be broad-minded, for infinite are the number of relationships that exist between the (selected) keywords. A narrow (closed) (predominantly concrete) mind will be unable to incorporate the associations and correspondences necessary to understanding. But the properly prepared mind can gradually improve its capacity and philosophical capability, as the keywords are studied and (especially) as the relationships between keywords are recognized. The set of keywords simply provides an index (simplification) to the entire philosophical system.

† Commentary No. 251

Keywords and the Seven Rays

Every aspect and attribute within the scope (framework) of human experience and beyond is qualified by one or another of the seven (energy) rays. These seven rays (lives) constitute all of manifestation and quite conveniently (naturally) classify (qualify) (organize) all of manifestation into seven fundamental domains. These seven rays can be studied (and understood) by their fundamental and applied nature (properties and characteristics) and by their domain, at least to the extent that the human mind can embrace and associate the various keywords that are naturally assigned to the respective rays.

Thus the seven rays (manifestation) can be understood (by degrees) by studying the various associated keywords and the relationships that exist between the rays through the correlation of keywords. Once a student has mastered the basic concepts involving the seven rays and has accomplished a comprehensive study of the rays (and has achieved a considerable understanding based on a well-developed mind and a balanced ability of discernment), it is a simple matter to recognize any word or concept as it relates to any one or more of the seven rays. Thus even words hitherto uncorrelated can be easily assigned to their proper places within the divine (natural) taxonomy of the seven rays.

However, in the natural assignment (realization) of keywords there are two governing principles: a uniqueness principle and (paradoxically) a conformity (plurality) principle. Each keyword can be uniquely (singularly) assigned to only

one ray in the most basic, intrinsic sense. Or in other words, each keyword can be conclusively assigned to its (singularly) natural ray, according to its intrinsic character. But, at the same time, the same keyword can be assigned to each of the remaining six rays, depending on context (implication) (application). Thus, each keyword exists (correlates) in an active sense (in qualifying) as well as in a passive sense (by being qualified singularly). For example, the keyword "energy" is associated uniquely with the first ray, in the most basic sense, for the first ray is the unique aspect (concept) of energy. But each of the seven rays is a particularly qualified energy. Second ray energy can be distinctly contrasted with third ray energy, etc.

Another example is the keyword "truth" which has a number of aspects or implications, depending on context. Truth in the sense of freedom is clearly within the first ray domain. Truth in the sense of wisdom is clearly second ray. Truth in the purely philosophical sense falls within the third ray domain, while truth in the sense of knowledge is more closely associated with the fifth ray. Thus, the assignment of a keyword may depend very much on the implication (context). The assignment of keywords is further complicated (to some extent) by the relationships that exist between the rays, so that a keyword belonging to one ray may also belong to another (by inference) according to the relationship(s) between the rays. Though no limit exists on the number of keywords, the rules (patterns) that determine assignment are relatively few.

The natural order (organization) of universal manifestation into seven streams (categories) of qualified energy provides the underlying potency for keywords. In understanding the seven rays, the spiritual student can apply the various keywords to any aspect of his experience and learn through association (correlation) and integration (since all of manifestation is interrelated). Provided the student avoids arbitrary (personal) assignment and association, and recognizes the natural order (rather than an order of personal (human) origin), the keywords associated with the seven rays can be a considerable tool leading to greater understanding and realization.

Keywords and Triangles

In any philosophical study involving keywords, there are two primary considerations: a study of the various keywords individually (as a necessary first step), and a study of the various keywords by association (correspondence) (implication) (application). The study by association may proceed pairwise (involving pairs of keywords naturally related) as well as by correspondence with the seven rays and other (triple and septenary) implications. Pairwise association (and study) can be particularly potent in the case of natural dualities (pairs of opposites), especially where the student realizes that a continuum exists between the extremes. But this study of pairs of opposites is an intermediate stage, at best, for such a study is limited to one (primary) dimension and the pairwise association cannot be resolved at that level.

The advantage of triplicities is considerable. Triplicities allow several dimensions to be considered, while maintaining a relative simplicity (potency). Pairs of opposites can be resolved through a contemplation (study) of their natural triangular relationships. These relationships demonstrate a natural, dynamic interaction between the three points of focus. As the minimum (optimum) unit of circulation, triangles are usually more potent than other alternatives (though a number of unresolved pairs of opposites can be quite potent paradoxically). There are few examples of meaningful study by association beyond triplicities (mostly quaternary or septenary).

In synthetic triangles, a positive (clockwise) circulation (3:2:1) implies integration (synthesis) and the ascent of energy (consciousness), while a negative (counterclockwise) circulation (1:2:3) implies the process of manifestation and differentiation (the descent of a higher energy). In any circulation, a fourth keyword may emerge in the center of the triangle, signifying a product of synthesis. Keywords used in synthetic triangles should be of the same class (type) (category) or be linked together progressively. The triangle itself may belong to one of the seven rays in particular, in which case the three keywords function as subordinate elements (with appropriate secondary ray correspondence). So much depends on connotation and implication; the same

keyword may be assigned different positions and/or different rays, depending on the situation (connotation) (and the implied relationships).

The procedure for studying keywords via synthetic triangles assumes some knowledge of the basic philosophy and some meditative (contemplative) (intuitive) ability. The exercise or effort expended in study should encourage the development of such ability. The student should first study the keywords individually, taking into consideration any apparent or implied correspondence with the seven rays. The student should then study each of the three pairs of keywords, taking into consideration the relationships of any correspondents.

Then the student should consider the circulation of energy (thought) through the three points (keywords), in both clockwise and counterclockwise directions (since each may yield some insight). Finally, the student should apply the dynamic interactions of the three by inference. This last stage requires a meditative posture and the presence of intuition (and a comprehensive, abstract understanding of the various factors and their relationships). This effort leads ultimately to synthesis (realization) and a relatively profound conclusion (provided of course that the student is dealing with a valid triangle in the first place). The student should endeavor to remain open-minded throughout this process, since concrete patterns (mental habits) (opinions, beliefs, and prior assumptions) serve as prejudice and normally limit the realization achieved.



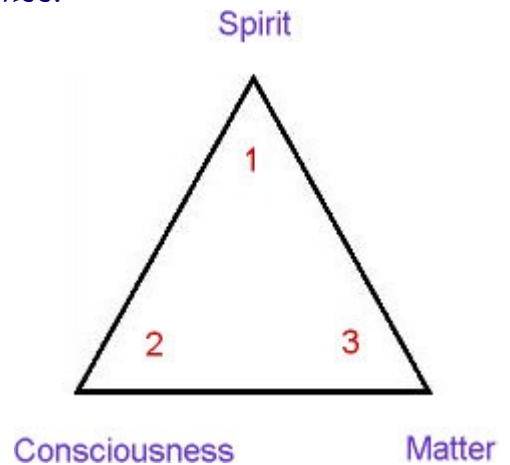
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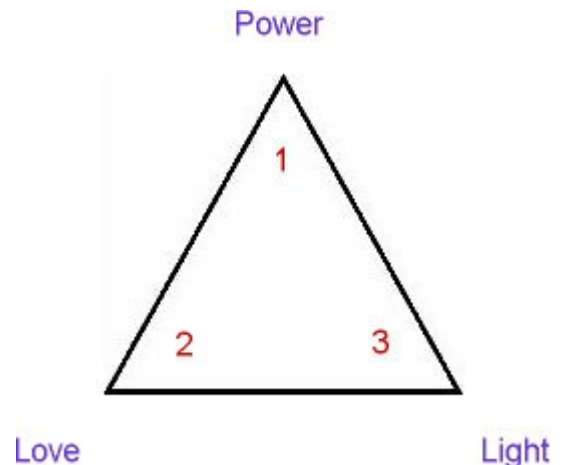
Illustratives

- Synthetic triangles are aids to meditation and philosophical study. The various keywords indicate relationships between the three points of the triangle, while the various numbers indicate relationships through correspondence with the Seven Rays. Here are 33 illustrative synthetic triangles.

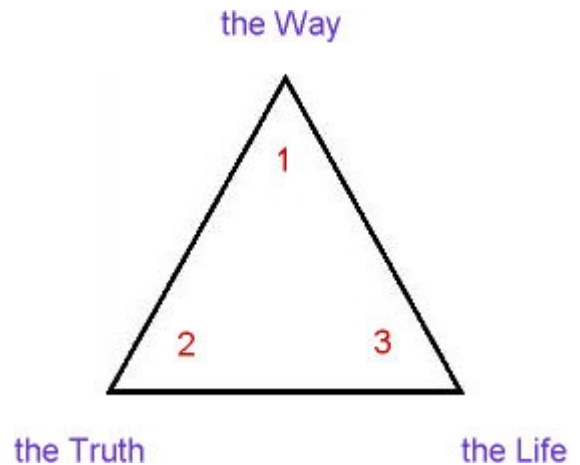
S 1 The (1:2:3) triangle is the basic or most fundamental of the synthetic triangle configurations. It involves the three major rays (the Trinity) and has the greatest number of variations simply because every possible keyword or symbol can be associated with one or another of the three primary rays. This example of the (1:2:3) triangle shows the relationships between spirit, conscious-ness, and matter. Spirit is associated with the First Ray of purpose; conscious-ness is associated with the Second Ray of love-wisdom; and matter is associated with the Third Ray of active intelligence.



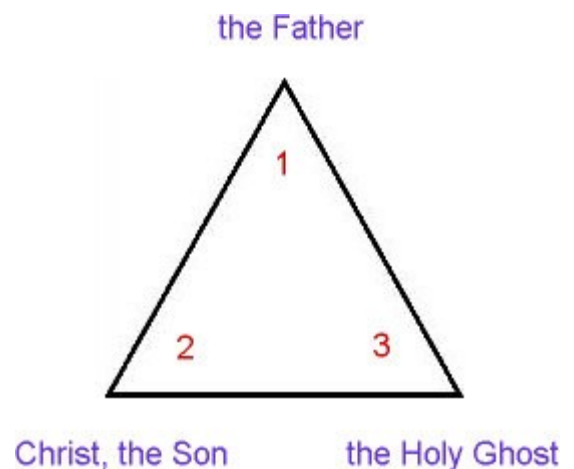
S 2 Another example of the basic (1:2:3) triangle is found in the Great Invocation where the keywords power, love, and light are linked together. If these three keywords are linked together in order (power, love, light), the circulation is negative (counter-clockwise) and implies the process of manifestation and differentiation, the descent of a higher energy into a lesser field or domain. If the keywords are linked together in reverse order (light, love, power), the circulation is positive (clockwise) and implies integration, synthesis, and the ascent of energy (consciousness).



S 3 Meaningful triplicities can be found throughout the various scriptures. In the Christian Bible, for example, are found these words of Christ: "I am the Way, the Truth, and the Life." (John 14:6). The Way is the First Ray aspect of the spiritual path; the Truth is the Second Ray aspect; and the Life is the Third Ray aspect (activity). The Way and the Life might be interchanged to offer further significance. The words "I Am" might be placed in the center of the triangle to indicate that each of the three points is associated with the soul or consciousness aspect.



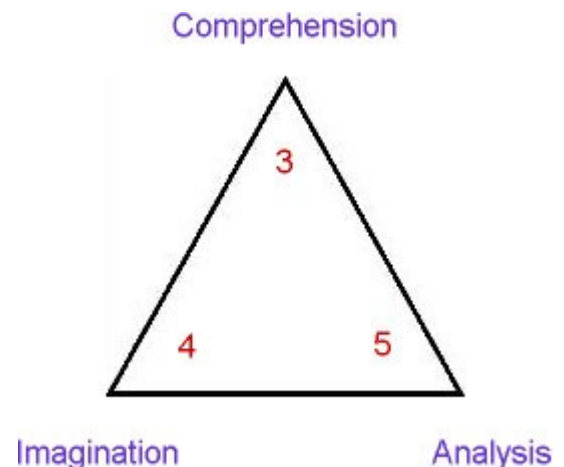
S 4 The Christian Trinity also correlates with these keywords of Christ: the Way is the Father (spirit), the path of return (ascent); the Truth is Christ, the Son (consciousness); and the Life can refer to the manifestation of the Holy Ghost (matter, light). Consciousness is seen to be the Christ aspect, the moderation or balance (interaction) between the two poles of spirit and matter. The interaction between spirit (Father) and matter (Mother) gives birth to consciousness (the Son).



S 5 An especially potent triangle for meditation links humility, compassion, and goodwill in a (1:2:3) configuration. Humility is the goal (remedy) of the First Ray of power; compassion is a keynote of the Second Ray of love; and goodwill is an expression of the Third Ray of light. In linking these three together in meditation, opportunities for studying and understanding them is enhanced, and it becomes easier to naturally develop and express these qualities.



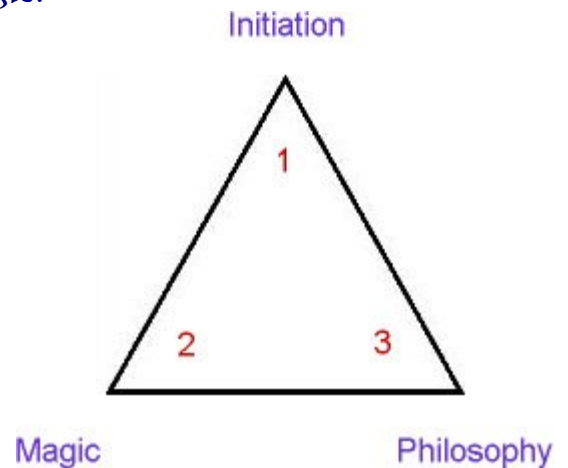
S 6 The (3:4:5) triangle brings together the three moderate rays. An example of this configuration links together comprehension, imagination, and analysis. Comprehension is a talent associated with the Third Ray (active intelligence); imagination is a Fourth Ray expression; and analysis is a Fifth Ray method. Keywords used in synthetic triangles should either be of the same class, type, or category; or be linked together progressively. In this example, the three keywords are of the same class or category. In any case, there should be vertical (progressive) or horizontal (categorical) synthesis.



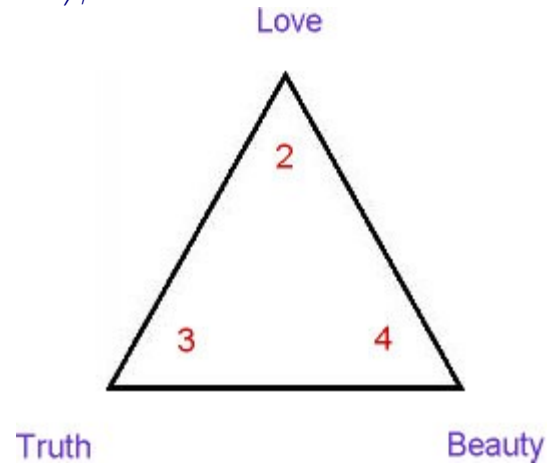
S 7 In the beginnings of historical Christianity can be found an interesting element of synthesis and elevation. Each major religion is associated with one or another of the various mystery systems (traditions). Some embrace elements of more than one system. The Christian mysteries (the true Christian religion) are found to be a synthesis (Fourth Ray) of three earlier mystery systems, namely the Egyptian mysteries, the Jewish or Qabalistic mysteries, and the Greek mysteries. These three mystery systems form a (1:2:3) triangle giving birth to an elevated synthesis in proper Christianity.



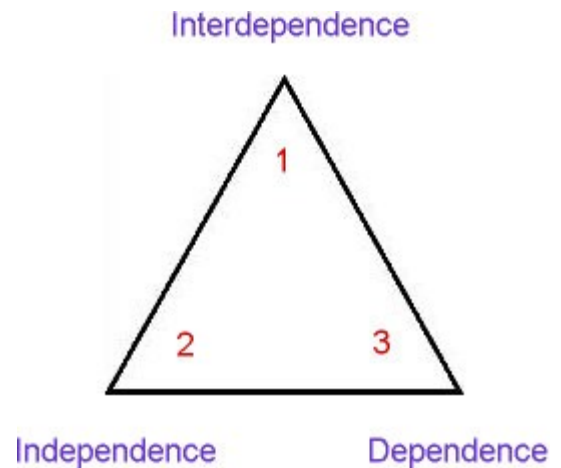
S 8 The Egyptian mysteries were essentially an initiatory or First Ray system. Although Judaism has a strong First Ray character, the Qabalistic mysteries were (are) primarily a magical or Second Ray system of magic (with a strong Seventh Ray flavor). And the Greek mysteries were a philosophical or Third Ray system of magic. And yet each system embraces initiation and magic and philosophy. Thus are the keywords initiation, magic, and philosophy linked together to form another (1:2:3) triangle.



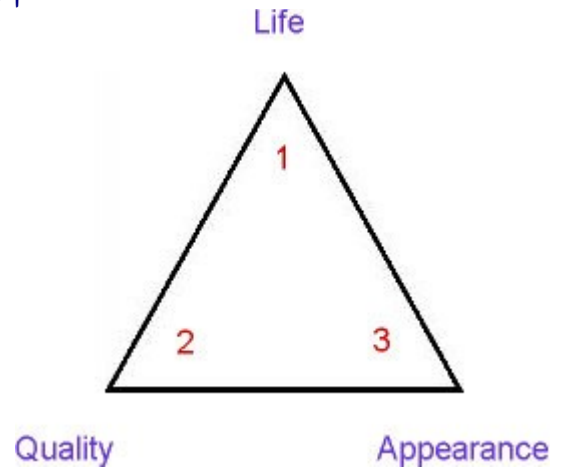
S 9 This practical triangle links love, truth, and beauty together in a (2:3:4) configuration. In most cases, the relationship between an assigned keyword and a numbered ray depends upon connotation. This (2:3:4) variation might also be considered as a (2:5:7) triangle, since truth can relate directly either to abstract knowledge (Third Ray) or concrete knowledge (Fifth Ray), and beauty can refer to either life (Fourth Ray) or to form (Seventh Ray).



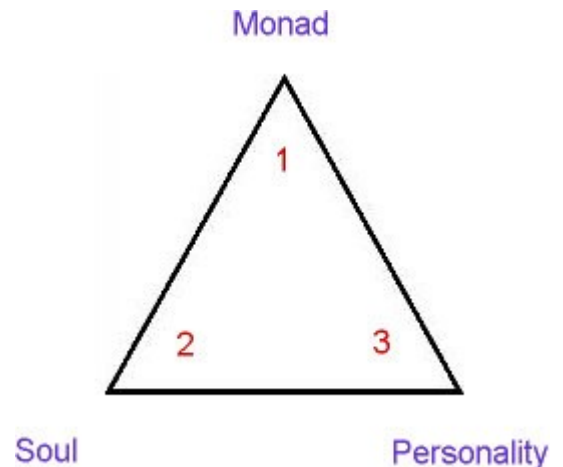
S 10 This basic triangle links together mass consciousness (dependence), self-consciousness (independence), and group consciousness (interdependence) in a (1:2:3) configuration, with ascending (clockwise) circulation from the lower right-hand point. The real key is interdependence. In life and manifestation all things are inter-related. In an entirely different perspective than this triangle, these three keywords might be used to illustrate the extremes of dependence and independence where interdependence is the moderation between them (in which case the keywords in the first and second places would be interchanged).



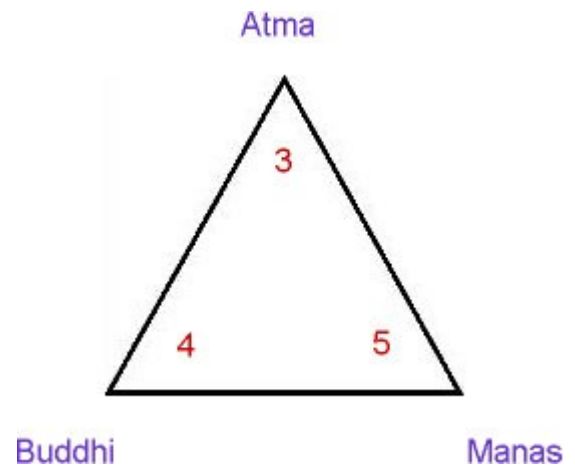
S 11 A popular variation of the basic (1:2:3) triangle links together life, quality, and appearance. Each of these keywords is especially meaningful as a general, comprehensive description of the respective major ray. Each of these three keywords can be used to overshadow other associations with these rays. Life refers to the underlying First Ray reality or creative nature of manifestation. Quality refers to the nature of what emerges from manifestation (experience and expression), namely consciousness. And appearance refers to the relatively superficial nature of matter and form.



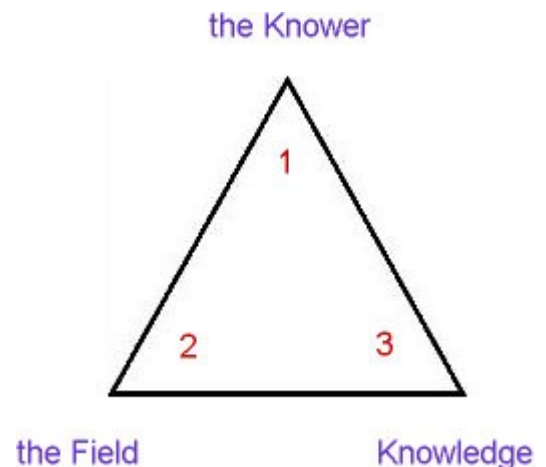
S 12 This (1:2:3) triangle shows the three basis aspects of the human being or trinity, namely the monad, representing spirit (life); the soul, representing consciousness (quality); and the personality, representing matter or form (ego) (appearance). While particular monads, souls, and personalities may be qualified by any of the various rays, they are governed or qualified as elements or aspects by the first three rays. The monad is the First Ray aspect of the human being; the soul is the Second Ray aspect; and the personality is the Third Ray aspect.



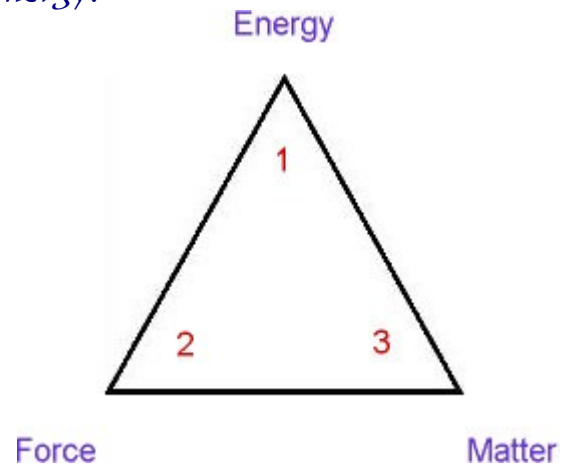
S 13 This (3:4:5) triangle shows the threefold nature of the soul, the second aspect of the human trinity. Atma, buddhi, and manas are principles corresponding to the third, fourth, and fifth planes of consciousness (and rays). Atma is the principle of spiritual will (as applied on soul levels, not relating to the mind or personality); buddhi is the principle of spiritual intuition; and manas is the principle of mind, especially in the sense of higher mind. This atma-buddhi-manas triangle demonstrates the synthetic nature of the soul. These keywords can also be linked together in a (1:2:3) fashion, as the three basic aspects of the soul.



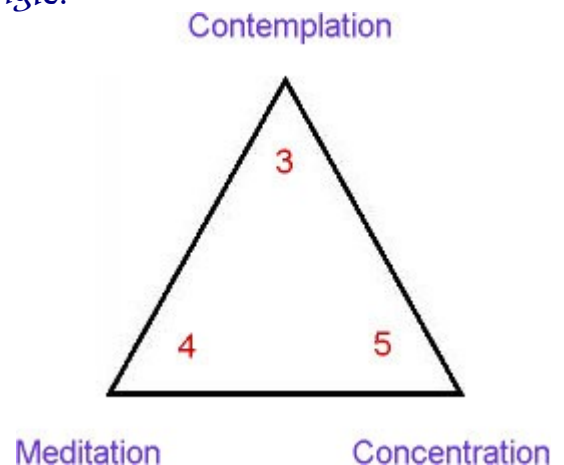
S 14 This (1:2:3) triangle links the knower, the field of knowledge, and knowledge itself. The knower utilizes the mind or the soul (in the higher case), but it is the expression or the function that is considered to be First Ray. The field is the domain or region of interaction and is associated with the Second Ray (consciousness). Knowledge is the third aspect and can refer to either the Third Ray (higher mind) or the Fifth Ray (lower mind).



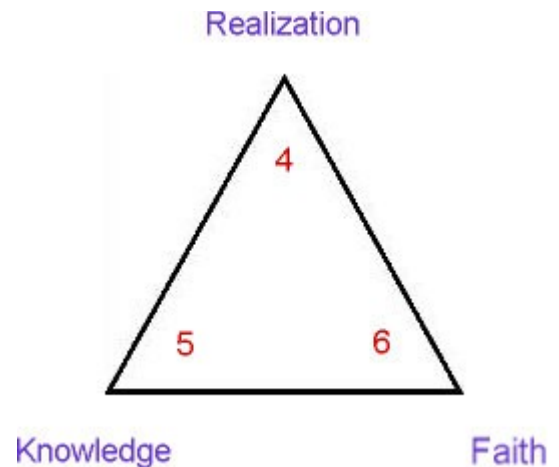
S 15 This is a First Ray triangle, as all three keywords relate in some way to the First Ray. In this case, function determines the ray correlation, as secondary rays (to the First Ray). Energy, force, and matter are linked together in a (1:2:3) triangle as energy is the source (First Ray); force is the application (Second Ray); and matter is the objective manifestation (Third Ray). Energy is life; force is consciousness (quality); and matter is appearance. This could also be a (1:4:7) triangle, in which case, force would indicate balance and matter would indicate reflection or containment of energy.



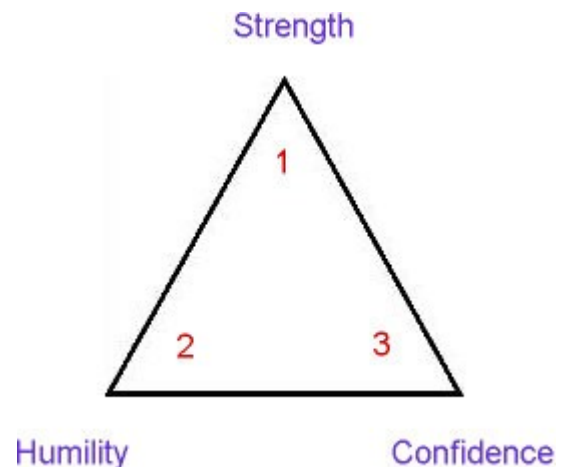
S 16 Three major stages of spiritual exercise form a (3:4:5) triangle. Circulation is clockwise, leading from (preparatory) concentration through meditation to contemplation. A somewhat more abstract variation would interchange contemplation and concentration, forming a more basic (1:2:3) pattern, since concentration is a First Ray function and meditation is primarily a Second Ray function. This also points out the relationships between the first and third rays, between the second and fourth rays, and between the third and fifth rays. Overall, this is a Second Ray triangle.



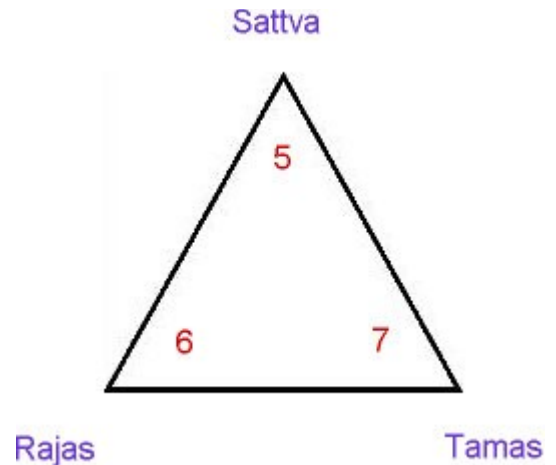
S 17 This clockwise triangle brings together faith, knowledge, and realization in a (4:5:6) configuration. The energy (basis) of faith passes through knowledge to realization. Each of these stages implies an application of the correlating energy. One tends to begin with faith. Through experience that faith is strengthened by (necessarily superficial) knowledge, a head quality. Eventually one goes beyond knowledge and achieves realization, a heart quality in the higher sense. Thus knowledge leads the way to higher realization but knowledge alone cannot evoke realization.



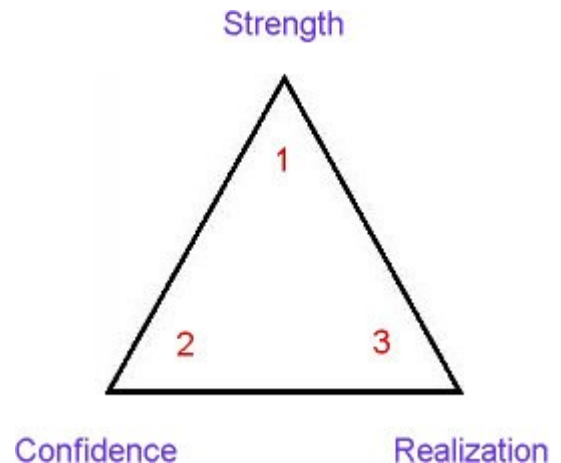
S 18 This is a First Ray triangle, with strength, humility, and confidence linked through their secondary rays. Strength comes from the underlying potency of the First Ray. Confidence is the evoked expression of First Ray energy. And humility is necessary for balance. Indeed, it is humility that indicates the true nature of the First Ray. It is the inner strength that matters, not the superficial strength of the mind or personality (ego). This triangle might also be considered a formula for the development of spiritual poise, as its synthetic (Fourth Ray) product.



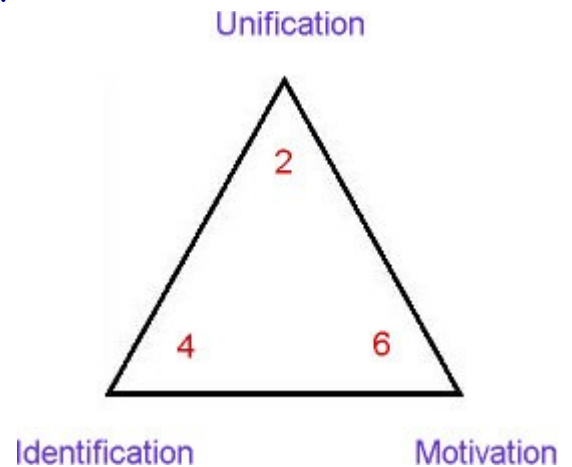
S 19 This (5:6:7) triangle embraces the three gunas forming the phenomenal universe. Sattva is the higher quality of purity, truth, goodness, or substantial reality. Rajas is the intermediate quality of activity, passion, or desire. And tamas is the quality of quiescence in the lower sense, of darkness, ignorance, or inertia. This triangle could be rotated sixty degrees clockwise and reflected about a vertical axis; then it would further show the reflection of the upward-pointing (1:2:3) triangle into the form-world of a downward-pointing (5:6:7) triangle.



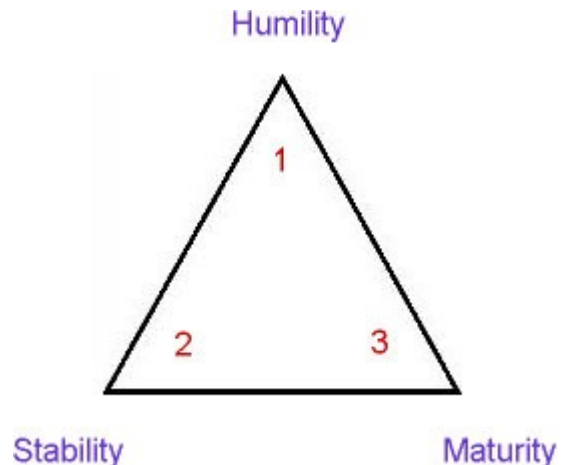
S 20 This basic (1:2:3) triangle links three keywords of a common First Ray nature, namely strength, confidence, and realization. It is context that usually determines ray assignment. Thus this triangle may be contrasted with that of S 18 (strength-humility-confidence), such that confidence is Second Ray in one context and Third Ray in another. The alphabetical tabulations of synthetic triangles further illustrate how various keywords may appear in one or another of the points of the triangle and be associated in context with one or another of the various seven rays.



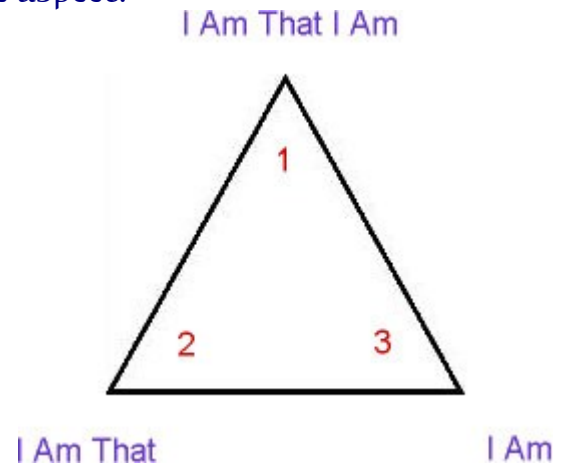
S 21 This (2:4:6) triangle bridges between the soul and its reflection (the personality), by linking together unification, identification, and motivation. Motivation is the lower element. Identification is the intermediate or process element, especially in the sense of progressive identification where a person overcomes lower identifications and is led to progressively greater unities. And that (underlying) unification is the higher element. This triangle might also be considered as a basic (1:2:3), with slightly different implications. Overall, this triangle illustrates the process of integration.



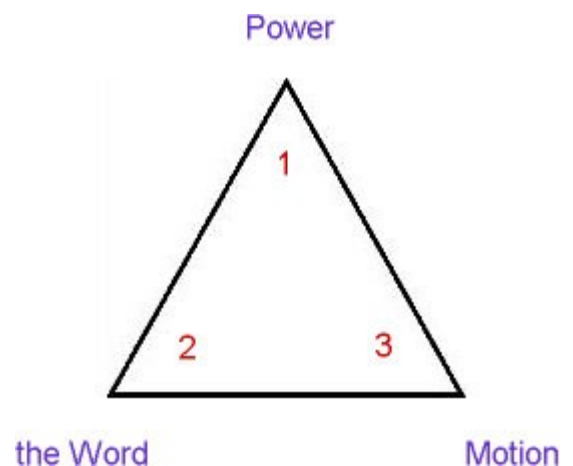
S 22 Humility, stability, and maturity are linked to form a basic (1:2:3). All three of these qualities are prerequisites for continued spiritual deepening, in each successive lifetime. The relationships between the three points indicate the delicate balance that is essential to progress and concomitant service. Humility is the fundamental quality of the higher Self. (Spiritual) maturity is the quality evoked in the lower self through experience and expression, through progress. And stability is both a consequence and a need, that is evoked by the process (in the sense of balance).



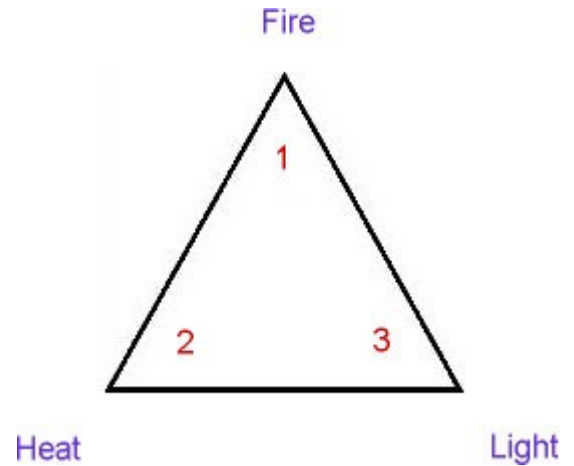
S 23 *I Am That I Am* is a triple mantra in a basic (1:2:3) triangle, clockwise from the third aspect. *I Am* is the activity aspect representing the personality (mind) (ego) and is used to integrate the personality. *I Am That* is the consciousness aspect representing the soul or higher Self and is used to achieve alignment between the personality and the soul. *I Am That I Am* is in the (true) power position, the First Ray aspect, representing the monad, and is used by the soul to evoke the energy and qualification of the monad. Each of the three mantras links consciousness to the respective aspect.



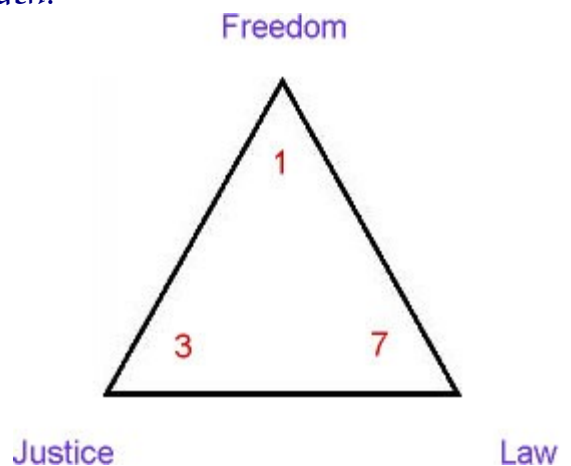
S 24 The trinity of manifestation is a basic (1:2:3) triangle with the three aspects of cosmic creation, namely power, the word, and motion. The circulation of descent is counterclockwise as power is expressed through the word and the word induces motion or activity (expression or manifestation). The circulation of ascent is clockwise, as the units of consciousness evolve from the domain of motion through the word back to the source.



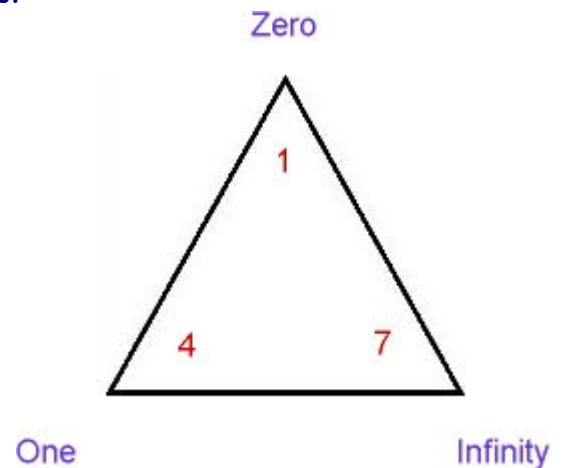
S 25 Another basic (1:2:3) triangle links together fire, heat, and light. These three keywords show the aspects of fire in manifestation. Each has many implications, through correspondence, and each has its deeper significance. The relationship between heat and light should be especially noted. But fire underlies all.



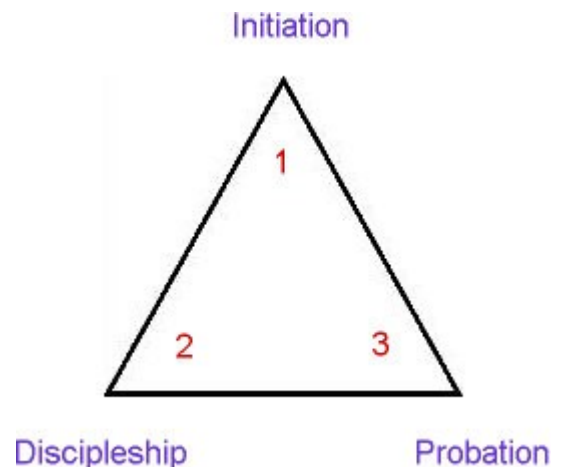
S 26 This (1:3:7) triangle shows relationships between freedom, justice, and law. This might also be considered as a (1:5:7). Or balance (Fourth Ray) could be substituted for justice to form a (1:4:7) triangle. And of course freedom and law can be interchanged, with implications. Freedom in the lower sense is tempered or constrained by law and justice. While freedom in the higher sense actually evokes justice, while justice evokes law. But while freedom from the limitations of ego-based existence is part of the quest of the spiritual student, the actual underlying reality of freedom is truth.



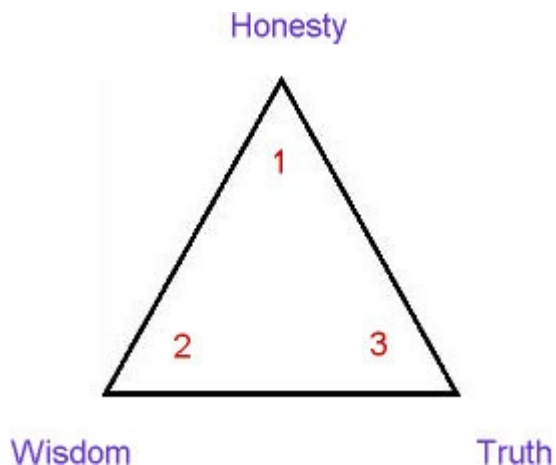
S 27 An abstract variation of the (1:4:7) triangle links the infinitely small (zero) and the infinitely large with the point of balance between them (one). The first and seventh elements can be interchanged, as they are equivalent. Or the entire triangle might be considered as a basic (1:2:3). This is not a triangle about unity, in which case one would be First Ray. This is a triangle about balance, where one is the centrality between large and small. It also illustrates the superficiality of everything other than one.



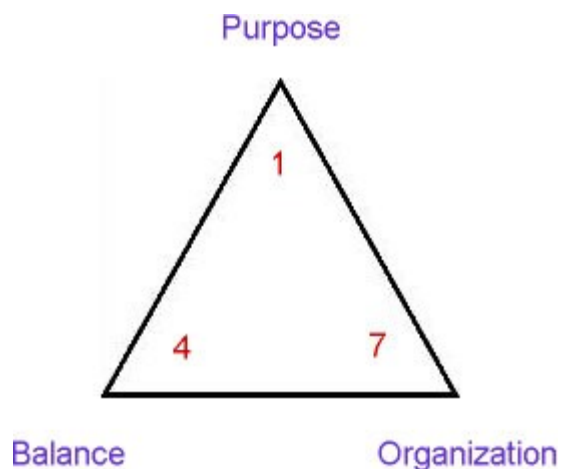
S 28 This basic (1:2:3) triangle links together the three major stages of the (formal) spiritual path, namely (1) the period of probationary or advanced preparatory effort, (2) the stage of discipleship or true spiritual growth and service, and (3) the conclusion (eternal beginning) of the path in initiation. The circulation is clockwise from the third aspect. Everything prior to probation is merely preliminary. One can grow spiritually through ordinary experience and expression, albeit rather gradually, but one cannot be (truly) fulfilled without embracing the formal path, and that is not a matter (concern) (decision) of the personality, but a matter of the soul.



S 29 This (1:2:3) triangle links the three primary rays through keywords honesty, wisdom, and truth. Circulation can be either clockwise from the third aspect or counterclockwise from the first aspect. Clockwise indicates the ascent of consciousness from lower self to the higher. Counterclockwise indicates the sending forth of higher energies into manifestation. In a higher sense the keywords honesty and truth can be interchanged. Wisdom is a consequence and comes from adherence to truth. If one embraces truth, then one lives honestly and one deepens in wisdom.



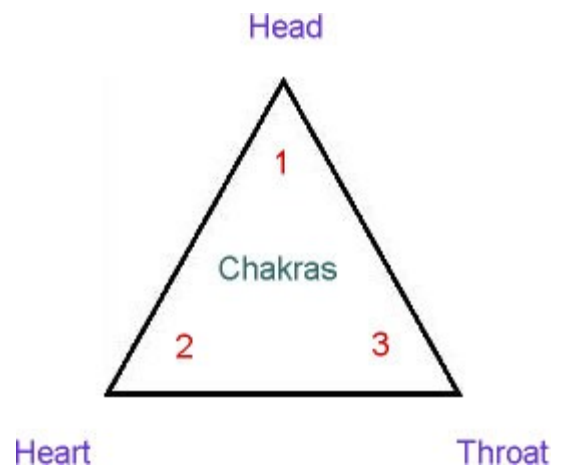
S 30 The reflection of the First Ray through the point of balance into the Seventh Ray is shown in this (1:4:7) triangle which links purpose, balance, and organization. Purpose is an impulse. Organization is a response to that impulse. Organization is never (properly) an end in itself. This can also be a (1:2:3) triangle, as the Second Ray (consciousness) serves as a point of balance or moderation between spirit and matter, and as the second and fourth rays are closely related.



S 31 This basic (1:2:3) triangle links together leadership, wisdom, and management (with deeper significance). The processes of leadership and management can be easily discerned in the light of (these) ray relationships. Wisdom simply provides balance and allows effectiveness. Without wisdom (and without (associated) adherence to truth), both leadership and manifestation are hollow.



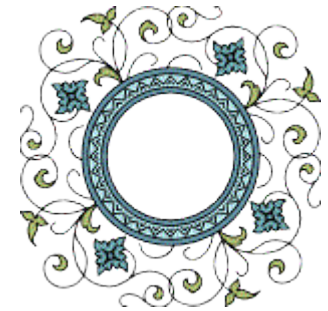
S 32 This basic (1:2:3) triangle links together three major energy centers or chakras, namely the head center or crown chakra, which is related to all of the odd-numbered rays (First Ray, Third Ray, Fifth Ray, and Seventh Ray); the heart center, which is related to all the even-numbered rays (Second Ray, Fourth Ray, and Sixth Ray); and the throat center, which is related to all of the minor rays (Fourth Ray, Fifth Ray, Sixth Ray, and Seventh Ray). While the throat center is a creative center, it relies on the balance and wisdom of the heart and the potency of the head (especially in the higher sense).



S 33 Another basic (1:2:3) triangle links three aspects of spiritual commitment, namely thanksgiving, leading to dedication, leading in turn to (voluntary) obligation. Thus from the perspective of the personality, the circulation is clockwise, from the third aspect. And from the perspective of the soul, the circulation is counterclockwise, from the first aspect, as the soul sends forth energy and looks for the awakening and responsiveness of the personality.



Section 4.722



Alphabetical Index

- Over 700 synthetic triangles were published in the periodic issues of the Upper Triad Journal, numbered from S-1 to S-702, with only a few unintended duplications. A given keyword may appear at different points of the triangle depending on the nature of the relationship(s). As each triangle has at least three keywords, there are over 2,200 entries in this alphabetical or keyword index.

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Abstract Mind	Abstract Mind	Antahkarana	Concrete Mind	3:4:5
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Abstraction	Abstraction	Realization	Enlightenment	1:2:3
Abstraction	Abstraction	Assimilation	Experience	1:2:3
Abstraction	Abstraction	Idealism	Devotion	2:4:6
Abstraction	Abstraction	Orientation	Activity	1:2:3
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