

THE UPPER TRIAD

SPECIAL ISSUE NUMBER 7

SYNTHETIC TRIANGLES (19-AUG-86)

Introductory Commentaries

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Illustrative Synthetic Triangles

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THE UPPER TRIAD

The Upper Triad is a journal of metaphysical, theosophical, and esoteric philosophy. The journal is published monthly by the Upper Triad Association, a tax-exempt, non-profit, philosophical society. The Upper Triad is distributed free of charge to any interested persons. This work is financed almost entirely by voluntary contributions. All contributions are tax-deductible.

Commentaries and quotations printed in the journal are intended to stimulate constructive thinking and further study along spiritual lines. Each thought may be accepted, deferred, or rejected, in whole or in part, according to the perspective of the reader.

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SOME BASIC ASSUMPTIONS

1. THE UNITY OF ALL LIFE. That there exists one God, both immanent and transcendent, within which are differentiated all lives and all forms.

2. THE PURPOSE OF LIFE. That the purpose of life is the evolution of consciousness through experience and expression. That all life is conditioned by purpose within a grand scheme of progressive cyclic evolution.

3. REINCARNATION AND KARMA. That human evolution proceeds through many progressive incarnations according to a cosmic law of periodicity, ever onward and upward. That life is conditioned by the Great Teacher, the Law of Karma, which yields learning experiences and encourages evolution as a consequence of free will, through every thought, feeling, and action.

4. THE NATURE OF TRUTH. That truth can be found in philosophy, religion, and science, which are but aspects of one coherent and inclusive truth having no inherent conflict or contradiction. That there are many paths to God, embracing all religions and spiritual philosophy. That truth is relative and can be perceived in many ways and on many levels, according to consciousness.

5. THE PROBLEM OF LIFE. That the real problem of life in the lower worlds is the elimination of glamour and illusion. That glamour and illusion can be fully overcome, as the student achieves the alignment of a purified and integrated personality with the soul, through intelligent meditation.

6. PERSONALITY AND SOUL. That the true individuality is the soul which inhabits the personality. That the personality is composed of three interrelated instruments: the physical body, the emotional or astral body, and the lower mind. That the soul is the essence of the divinity within.

7. THE SPIRITUAL PATH. That the spiritual path in its many aspects embraces the higher stages of human evolution, as the human soul takes its stand and commits itself to conscious and selfless development. That this process encompasses the development of the inner, latent spirituality and the application of one's faculties in service to God and to humanity.

A COMMENTARY ON THE ESOTERIC PHILOSOPHY

No. 120 - 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.

A COMMENTARY ON THE ESOTERIC PHILOSOPHY

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.

A COMMENTARY ON THE ESOTERIC PHILOSOPHY

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.

A COMMENTARY ON THE ESOTERIC PHILOSOPHY

No. 255 - 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.

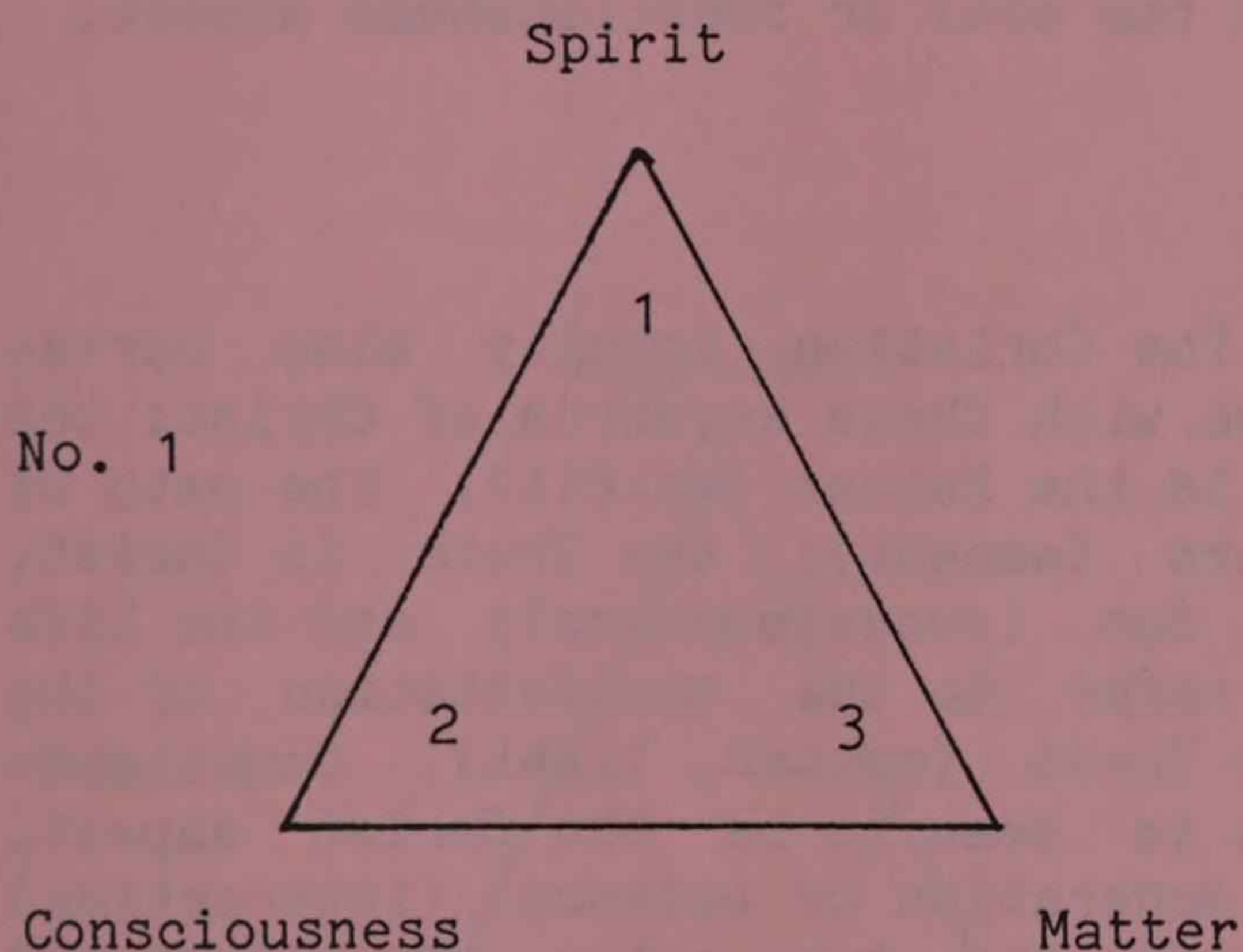
The advantage of triplicities is considerable. Triplicities allow several dimensions to be considered, while maintaining a relative simplicity (potency). Pairs of opposites can be resolved through a contemplation (study) of their natural triangular relationships. These relationships demonstrate a natural, 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 quarternary 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).

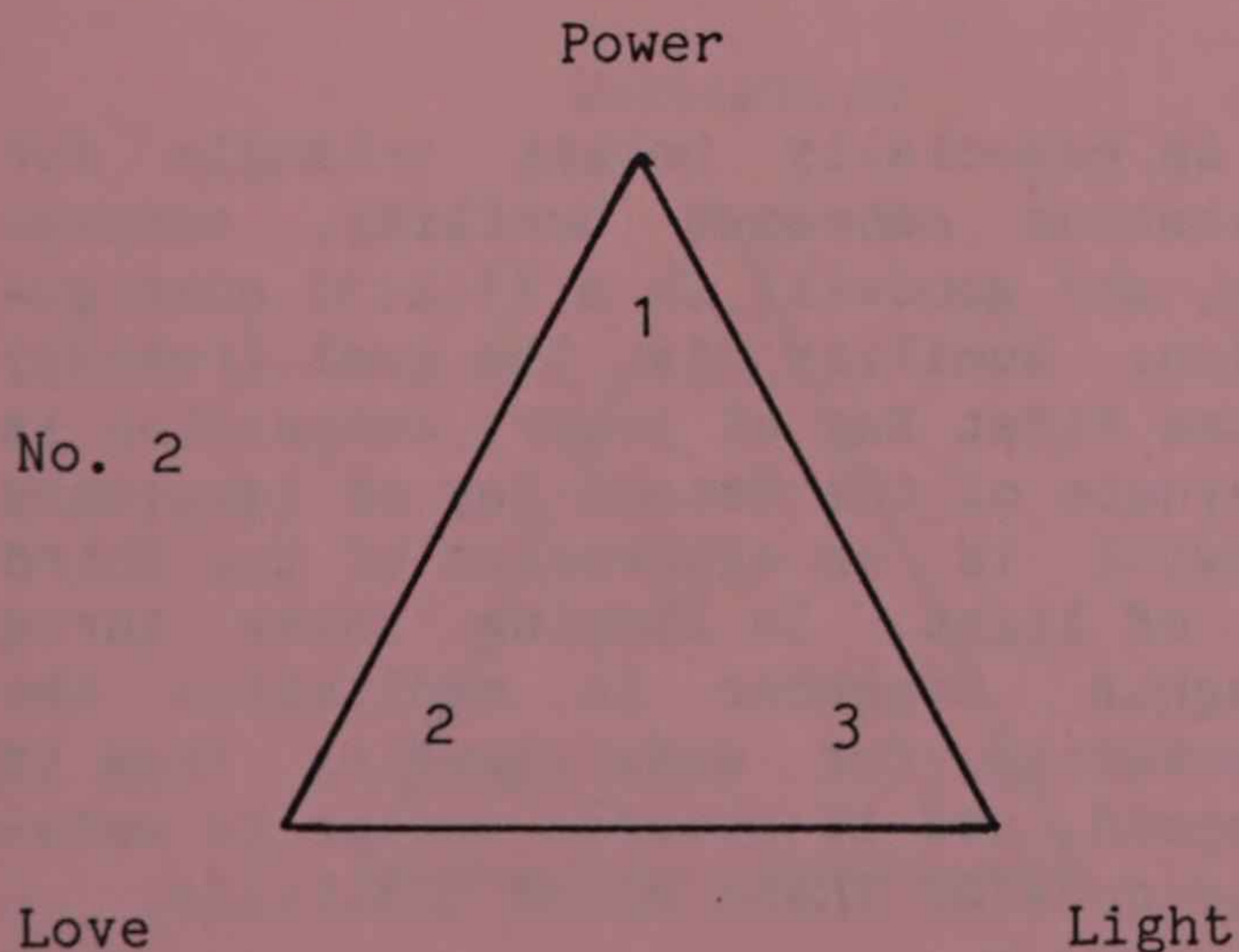
The procedure for studying keywords via synthetic triangles assumes some knowledge of the basic philosophy and some meditative (contemplative)(intuitive) ability. The exercise or effort expended in study should encourage the development of such ability. The student should first study the keywords individually, 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 openminded throughout this process, since concrete patterns (mental habits)(opinions, beliefs, and prior assumptions) serve as prejudice and normally limit the realization achieved.

SYNTHETIC TRIANGLES - I

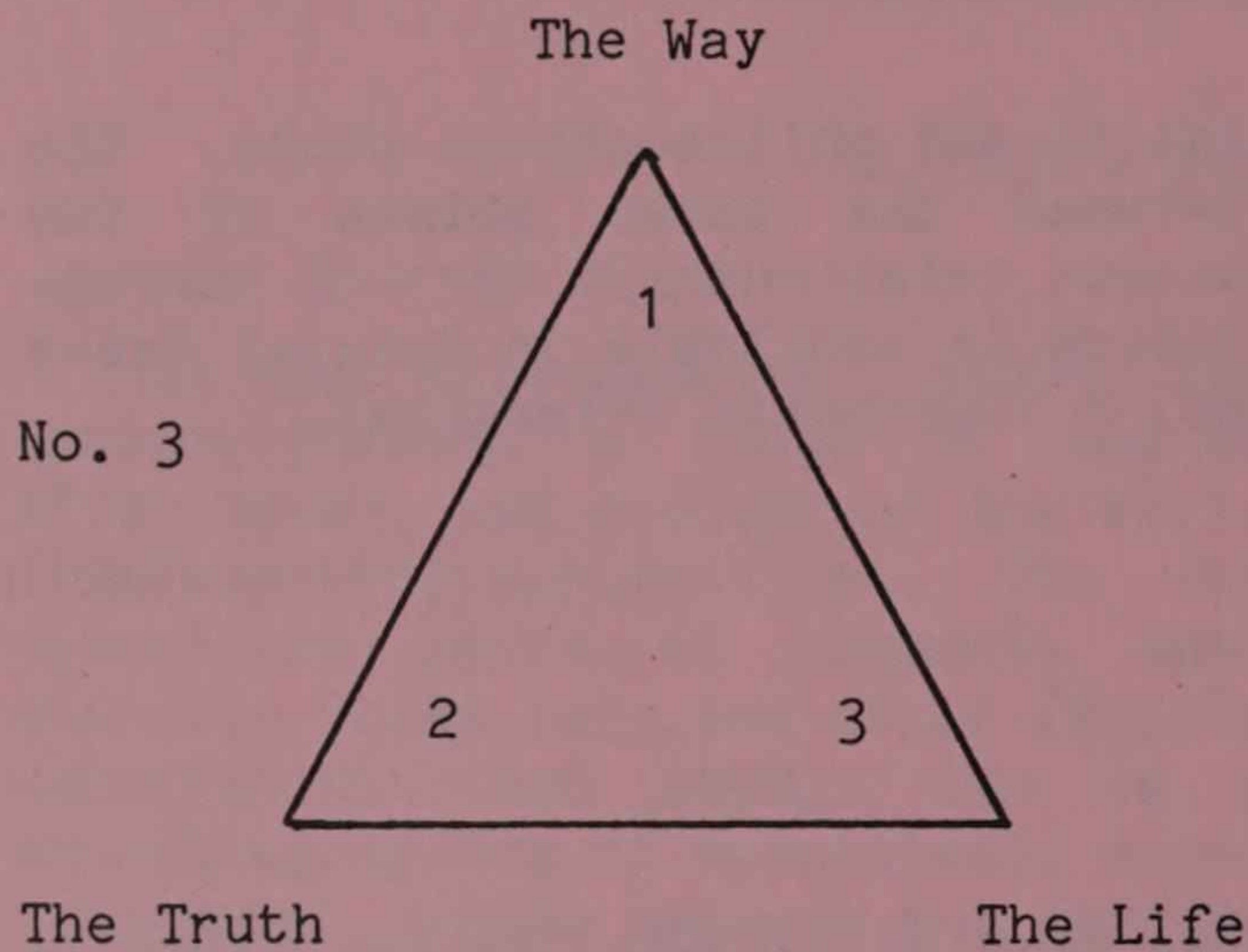
Synthetic triangles are aids to meditation and philosophical study. The various keywords indicate relationships between the three points of the triangles, while the various numbers indicate relationships through correspondence with the seven rays. Further information is available in Special Issue No. 1 (The Seven Rays) and in Special Issue No. 7 (Synthetic Triangles).



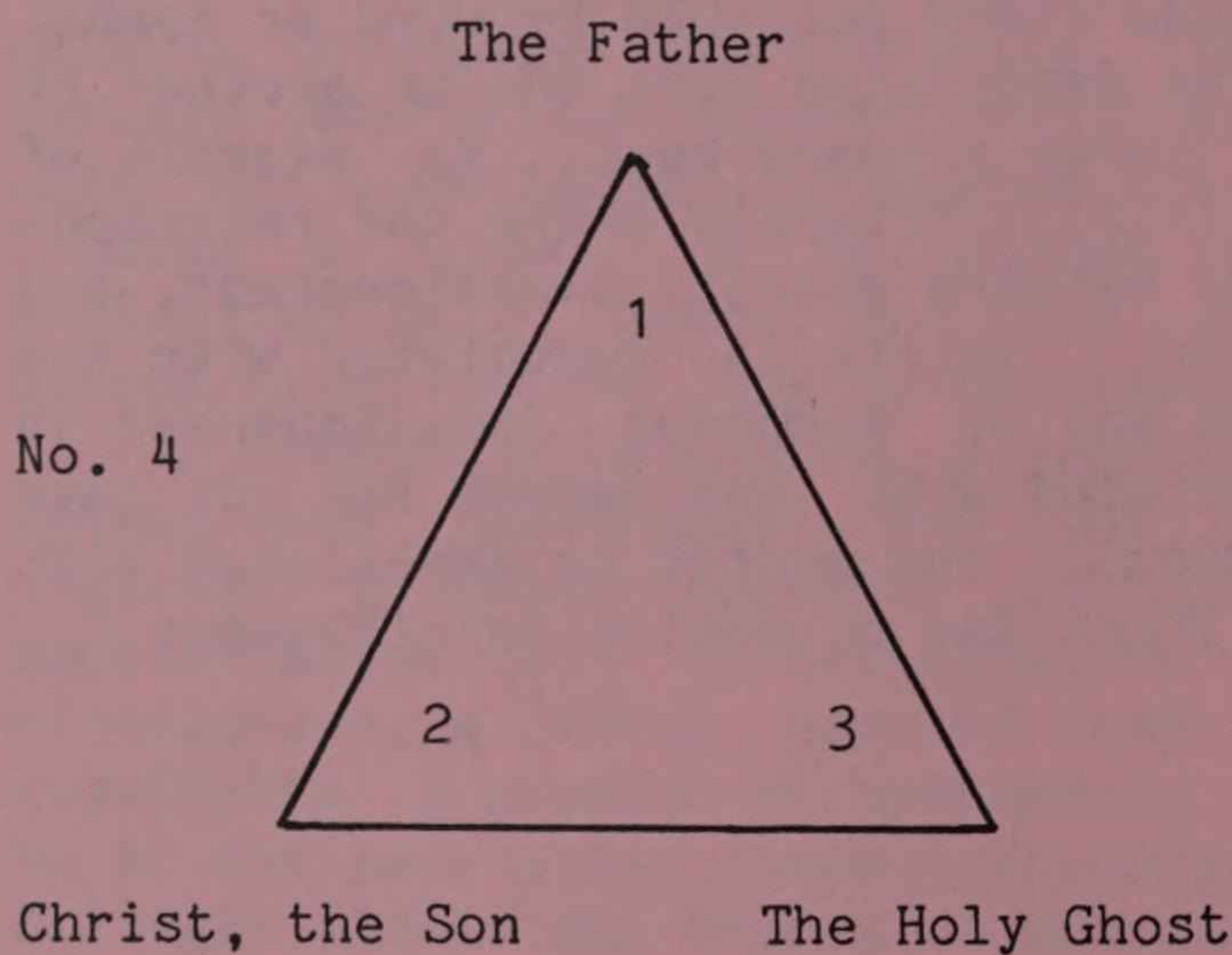
The (1:2:3) triangle is the basic or most fundamental of the synthetic triangle configurations. It involves the three major rays (the trinity) and has the greatest number of variations simply because every possible keyword or symbol can be associated with one or another of the three primary rays. An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



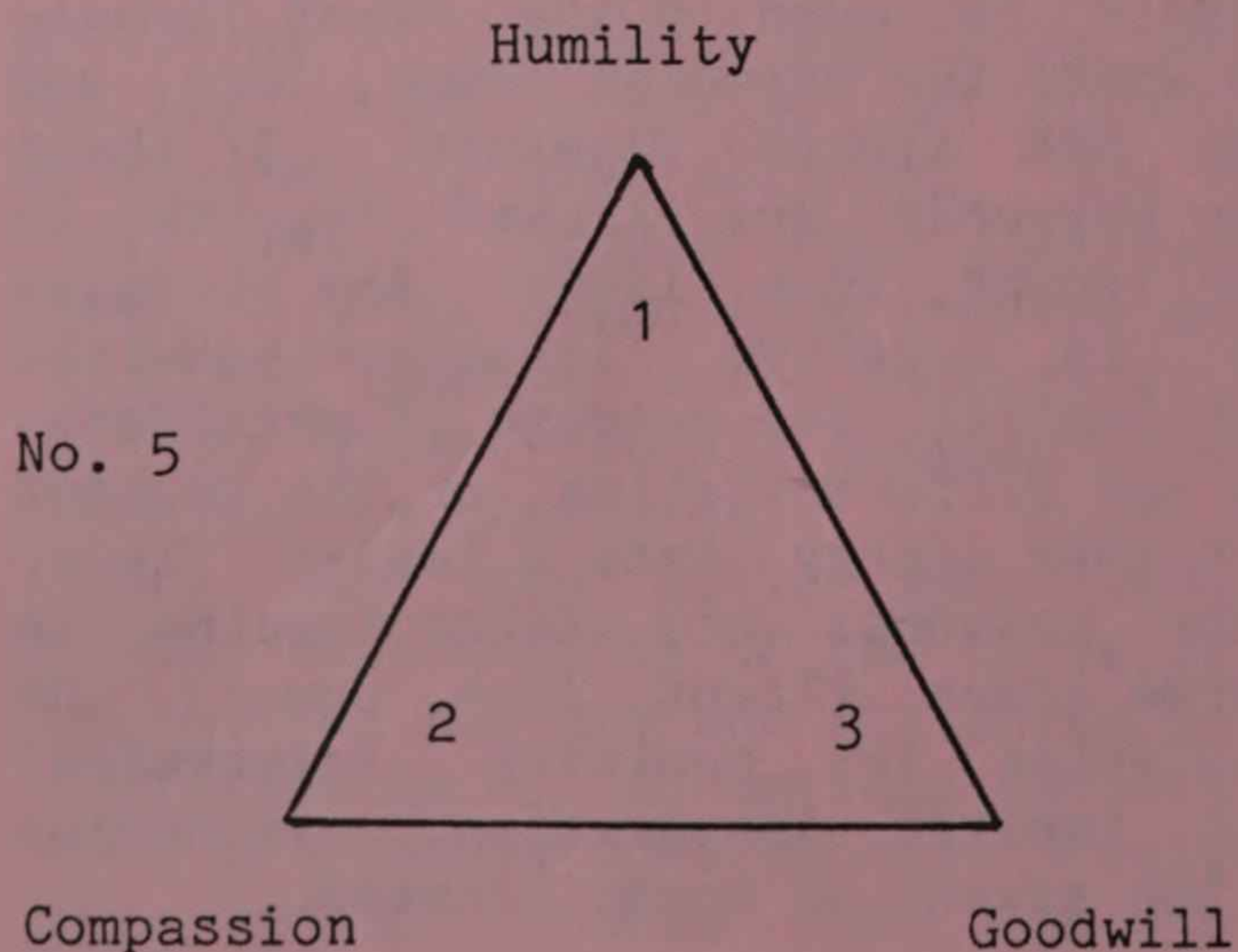
Another example of the basic (1:2:3) triangle is found in the Great Invocation where the keywords power, love, and light are linked together. If these three keywords are linked together in order (power, love, light) the circulation is negative (counterclockwise) which implies the process of manifestation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



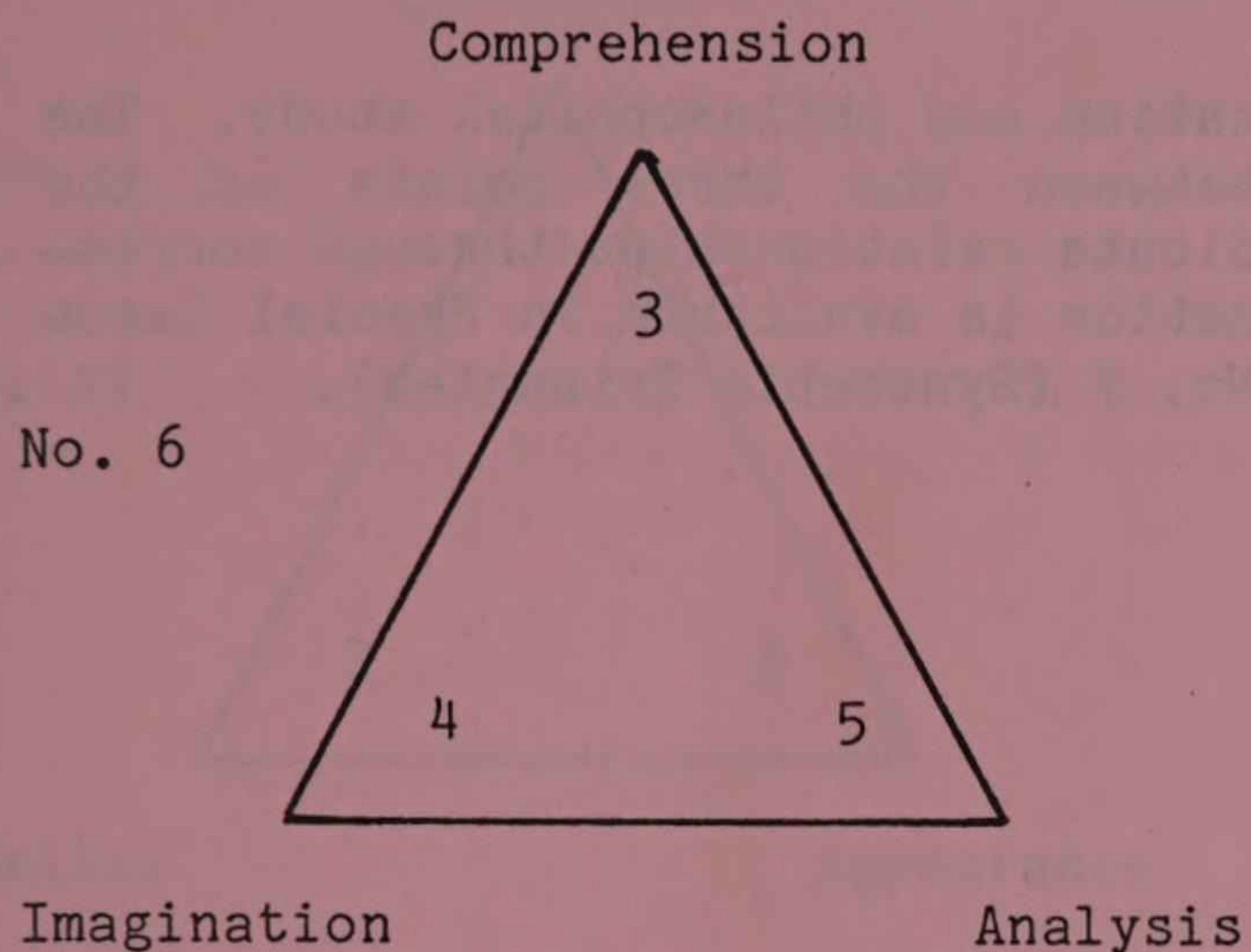
Meaningful triplicities can be found throughout the various scriptures. In the Christian Bible, for example, are found these words of Christ: "I am the Way, the Truth, and the Life." (John 14:6). These words constitute a (1:2:3) triangle. The Way is the First Ray aspect of the spiritual path; the Truth 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 are associated with the soul or consciousness aspect.



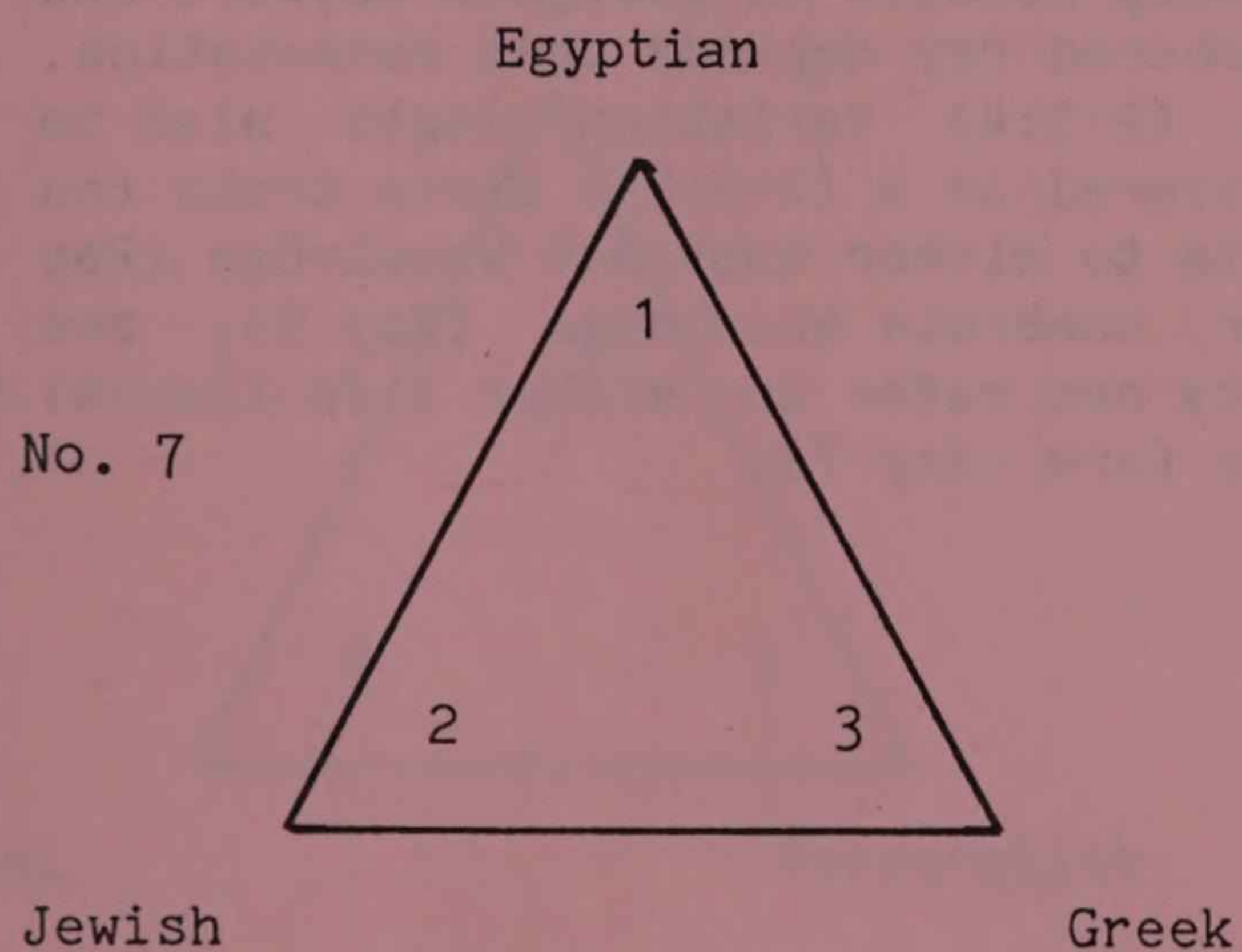
The Christian trinity also correlates with these keywords of Christ: the Way is the Father (spirit), the path of return (ascent); the Truth is Christ, the Son (consciousness); and the Life can refer to the manifestation of the Holy Ghost (matter, light). Consciousness is seen to be the Christ aspect, 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).



An especially potent triangle for meditation embraces 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 thoughts together in meditation the opportunity for understanding them is enhanced, and it becomes easier to naturally develop these sound qualities.

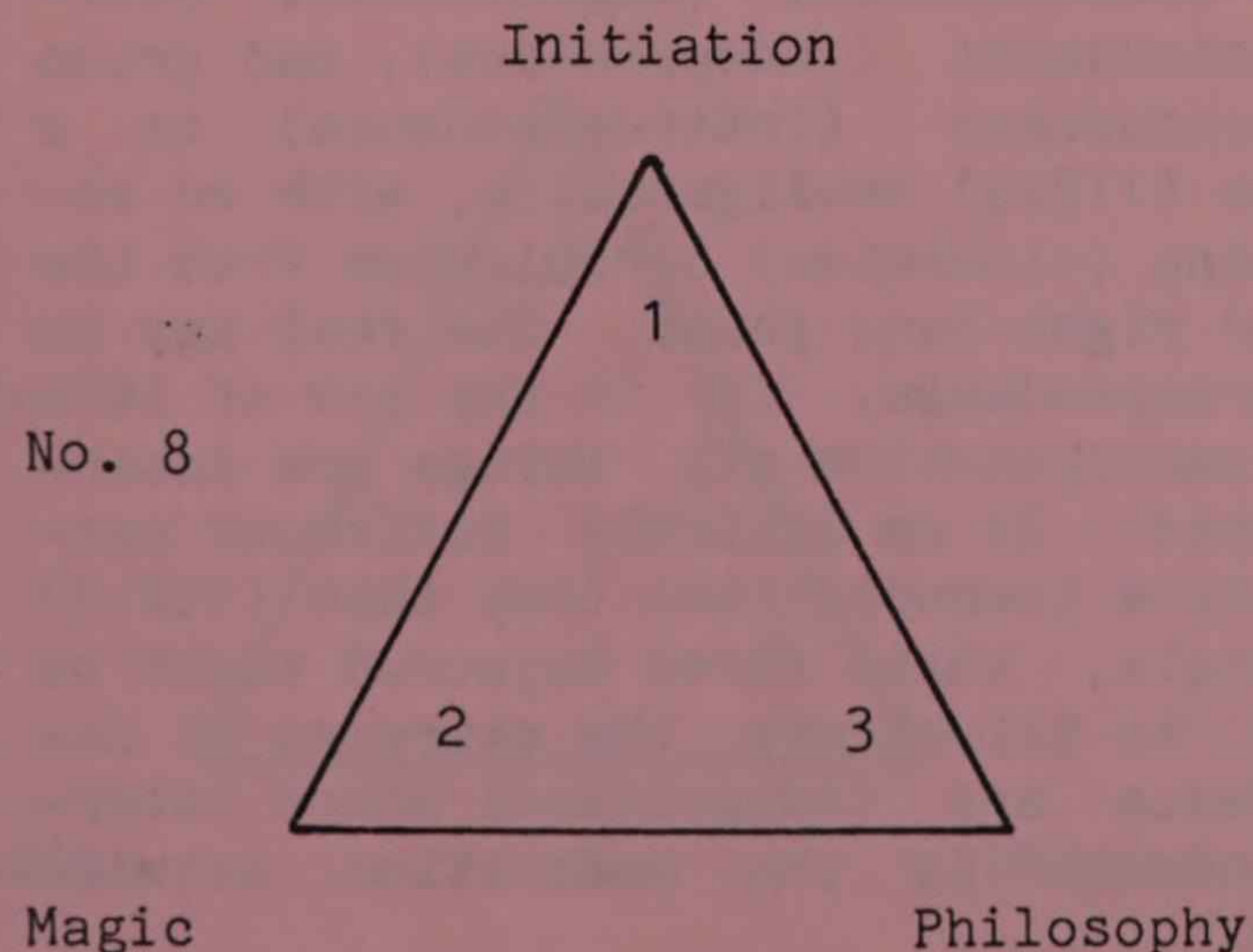


The (3:4:5) triangle brings together the three moderate rays. An example of this configuration links together comprehension, imagination, and analysis. Comprehension is a talent associated with the Third Ray; imagination is a Fourth Ray expression; and analysis is a Fifth Ray method. Keywords used in 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 either case, there should be vertical (progressive) or horizontal (categorical) synthesis.



In the birth of historical Christianity can be found an interesting element of synthesis and elevation. The Christian mysteries (the true Christian religion) are found to be a synthesis (Fourth Ray) of three earlier mystery systems: the Egyptian mysteries, the Jewish (Qabalistic) mysteries, and the Greek mysteries. These three mystery systems form a (1:2:3) triangle giving birth to an elevated synthesis in Christianity.

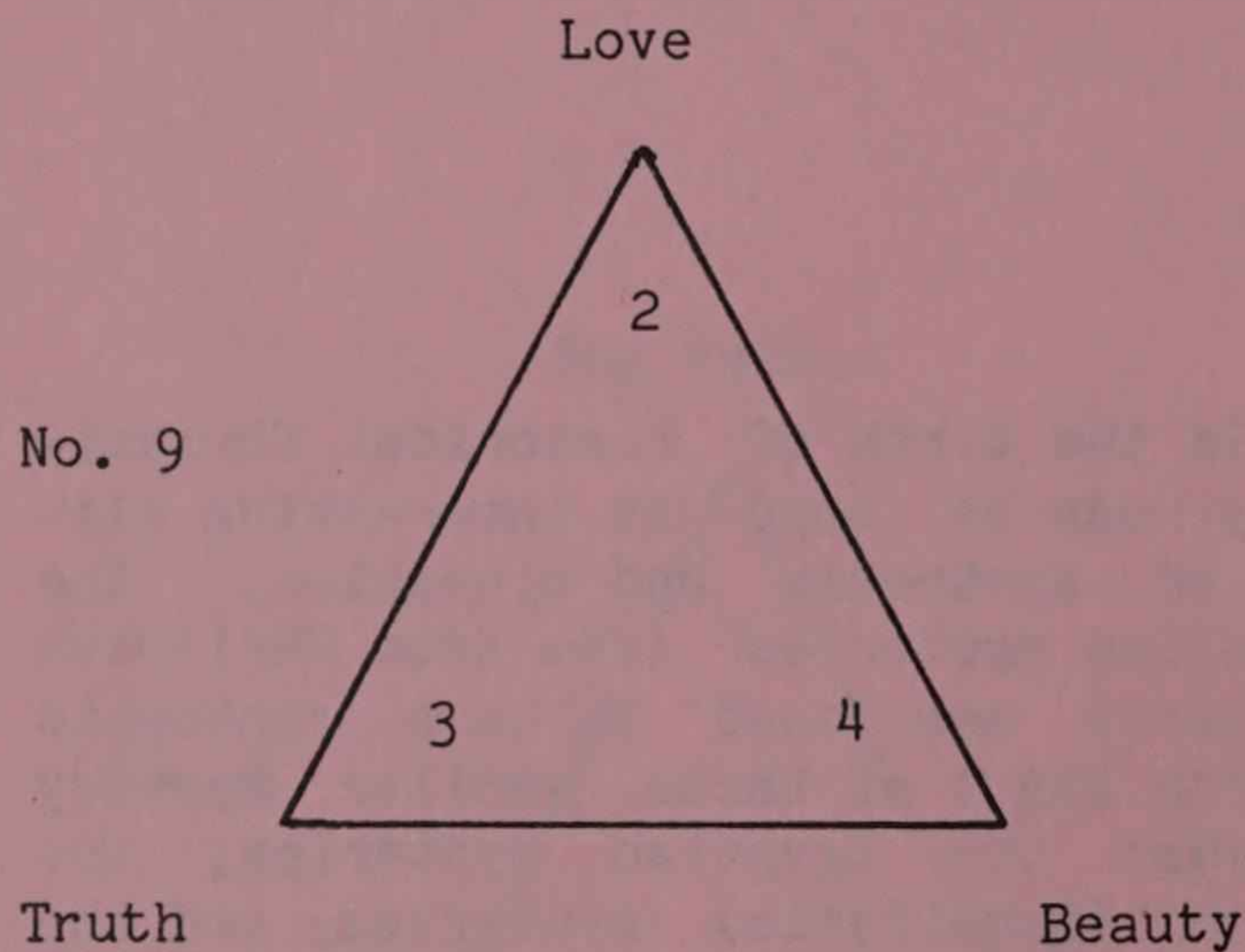
A Triangle of Mysteries



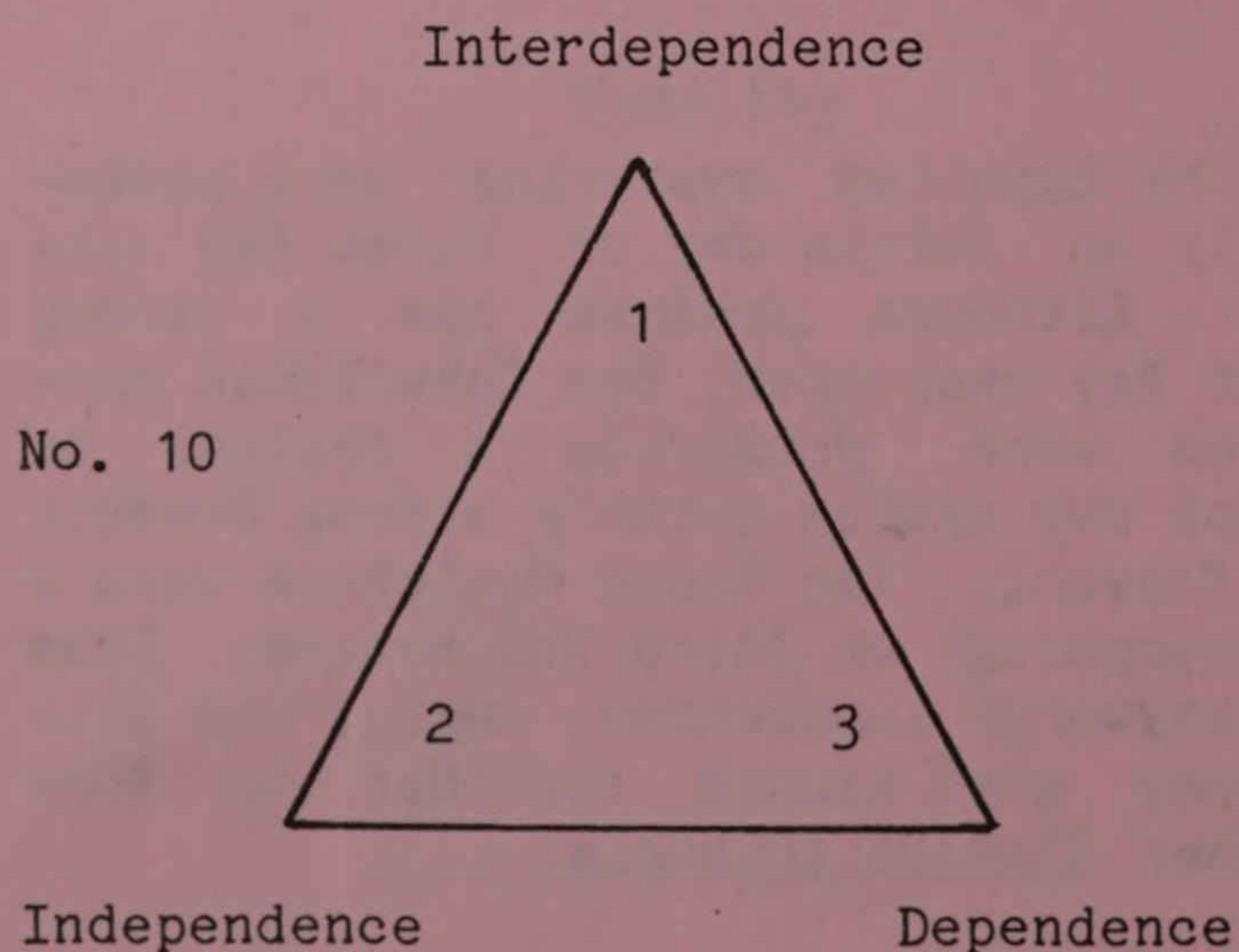
The Egyptian mysteries were essentially an initiatory or First Ray system. Although Judaism has a strong First Ray character, the Qabalistic mysteries were primarily a magical or Second Ray system (with a strong Seventh Ray flavor). The Greek mysteries were a philosophical or Third Ray system. Thus the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

SYNTHETIC TRIANGLES - II

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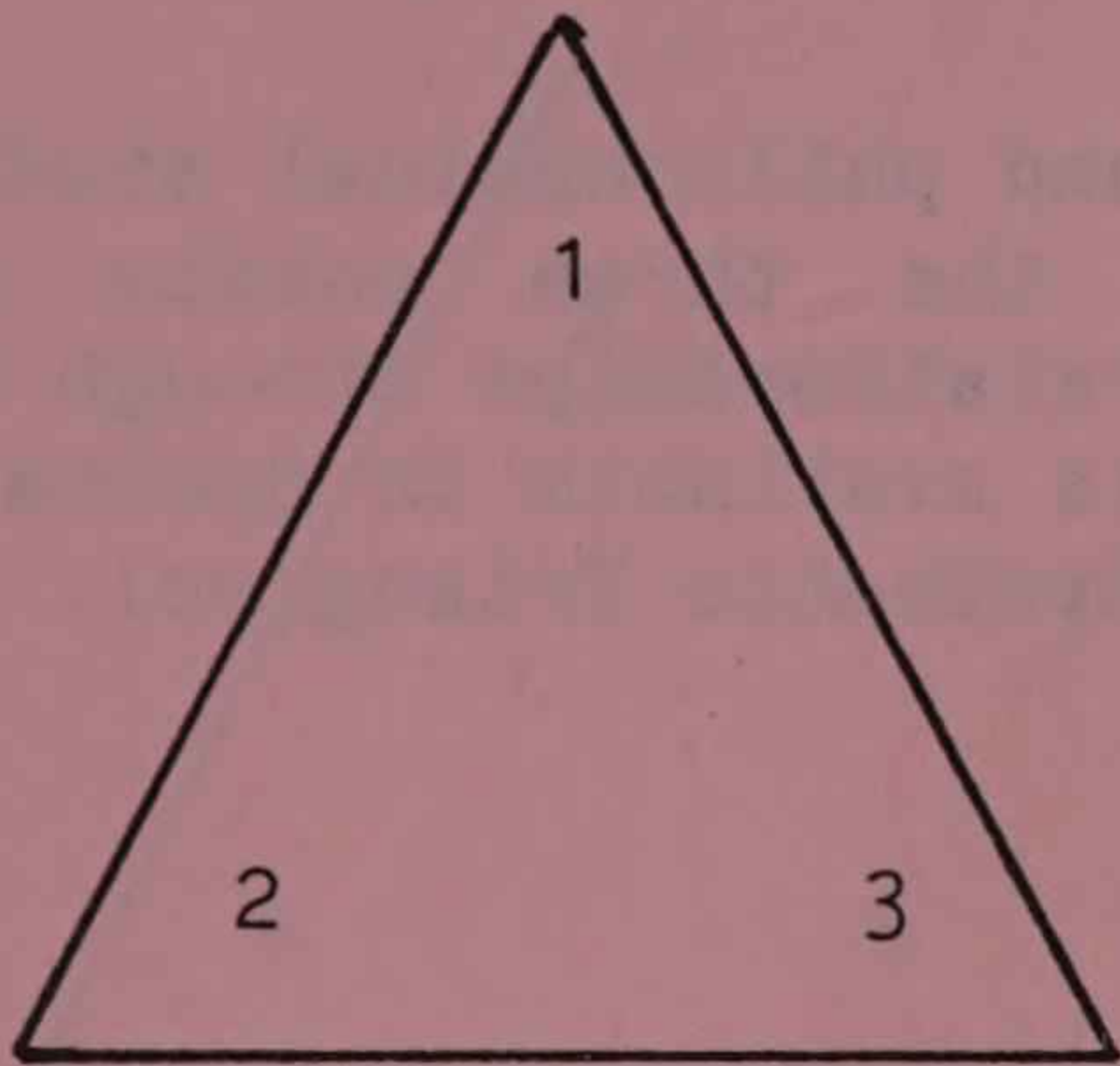
This practical triangle links love, truth, and beauty together in a (2:3:4) configuration. In most cases, the relationship between an assigned keyword and a numbered ray depends upon connotation. This (2:3:4) variation might also be considered as a (2:5:7), since truth can relate to either abstract knowledge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



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

Life

No. 11



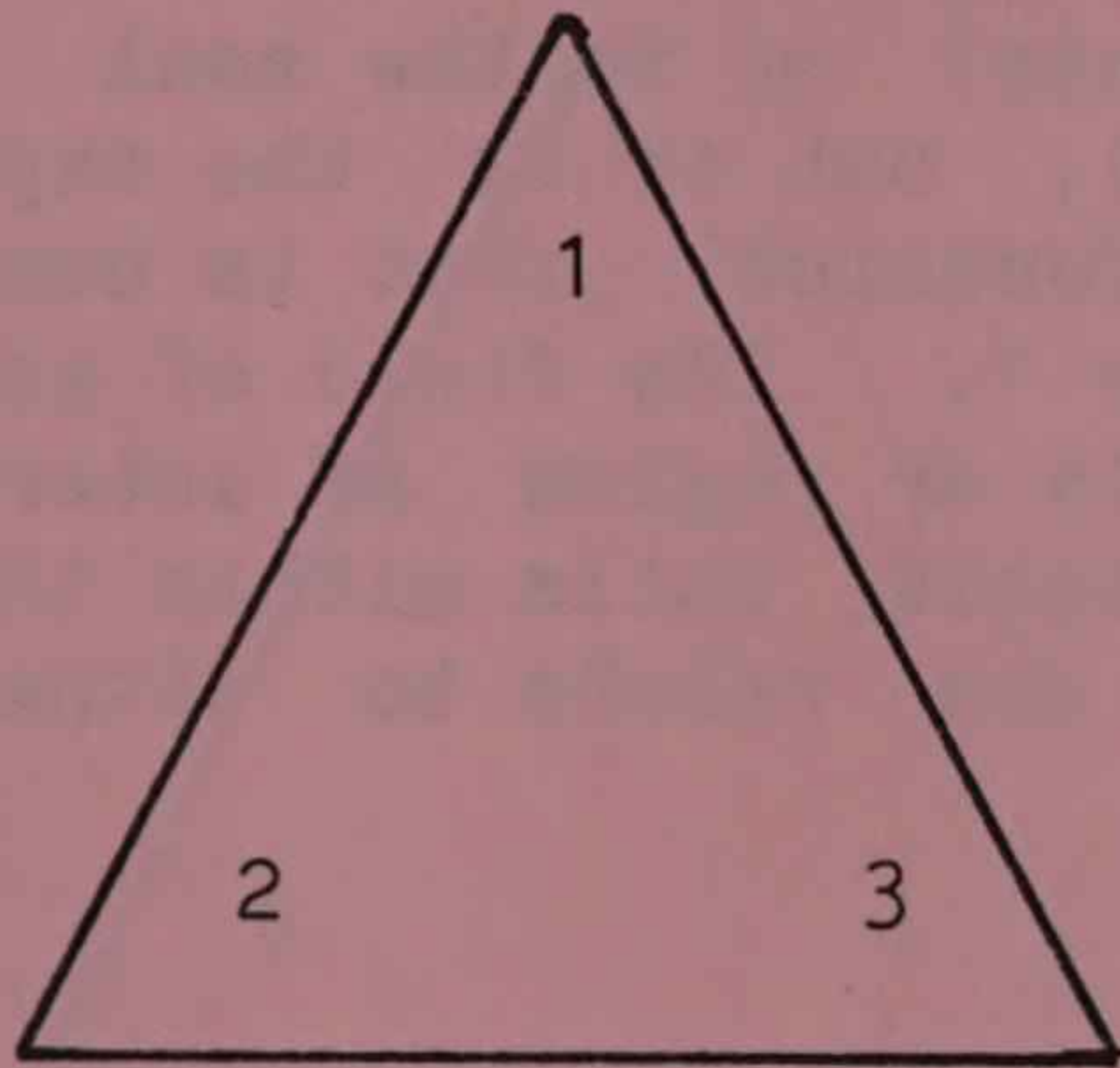
Quality

Appearance

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 keywords can be used to overshadow other thoughts associated with these rays.

Monad

No. 12



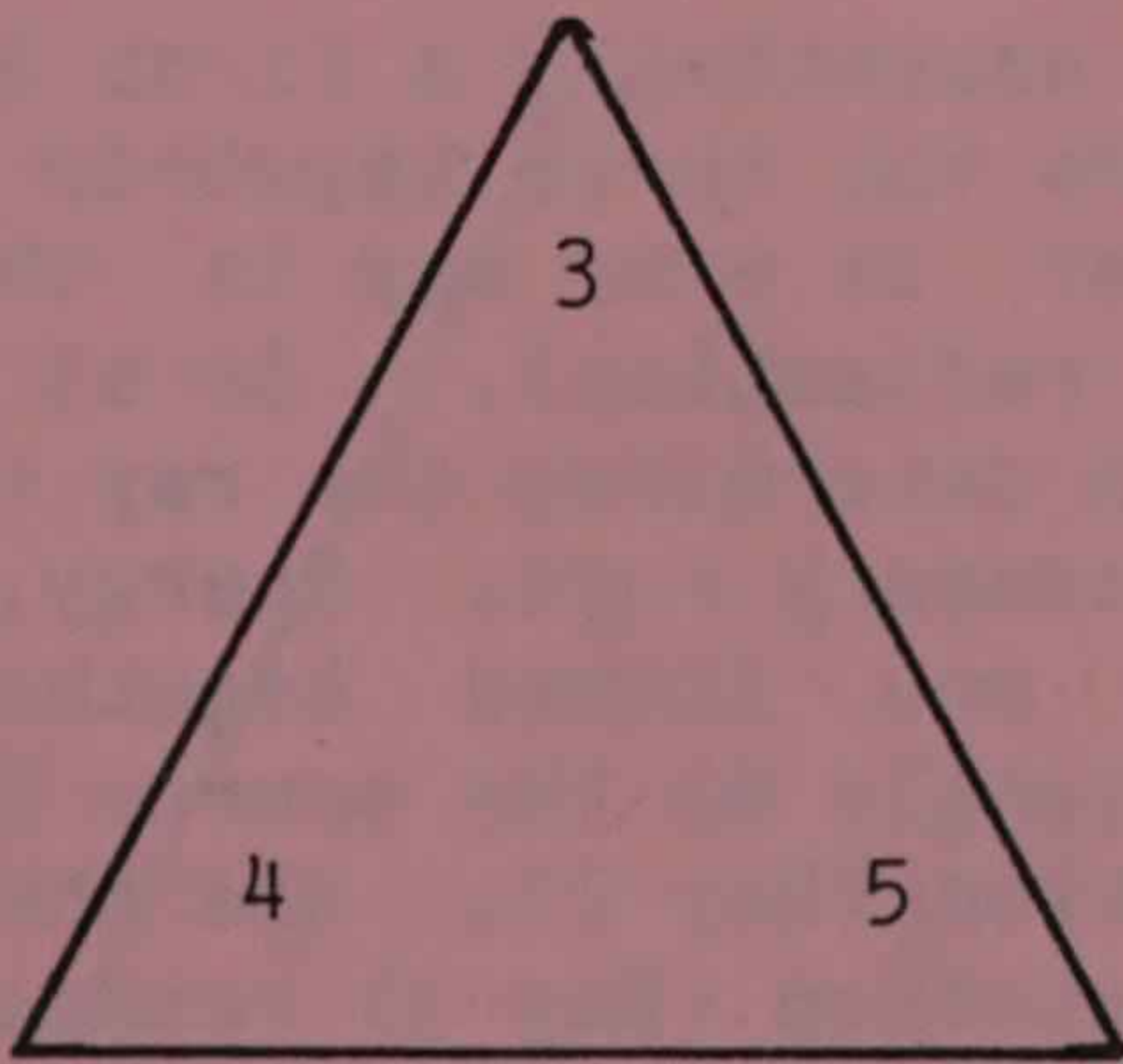
Soul

Personality

This (1:2:3) triangle shows the three basic aspects of the human trinity (the monad, representing spirit (life); the soul, representing consciousness (quality); and the personality, representing matter or form (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, respectively.

Atma

No. 13



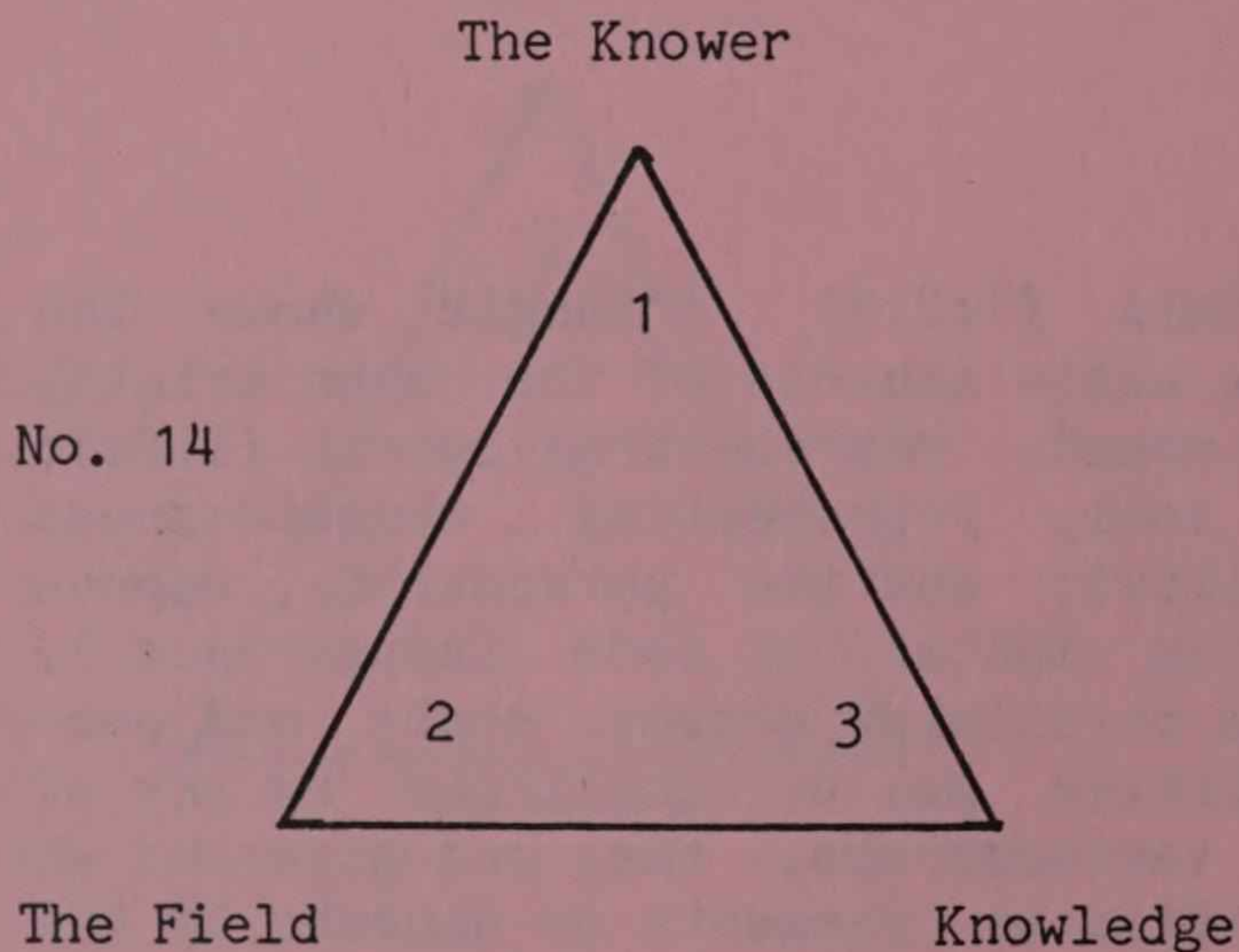
Buddhi

Manas

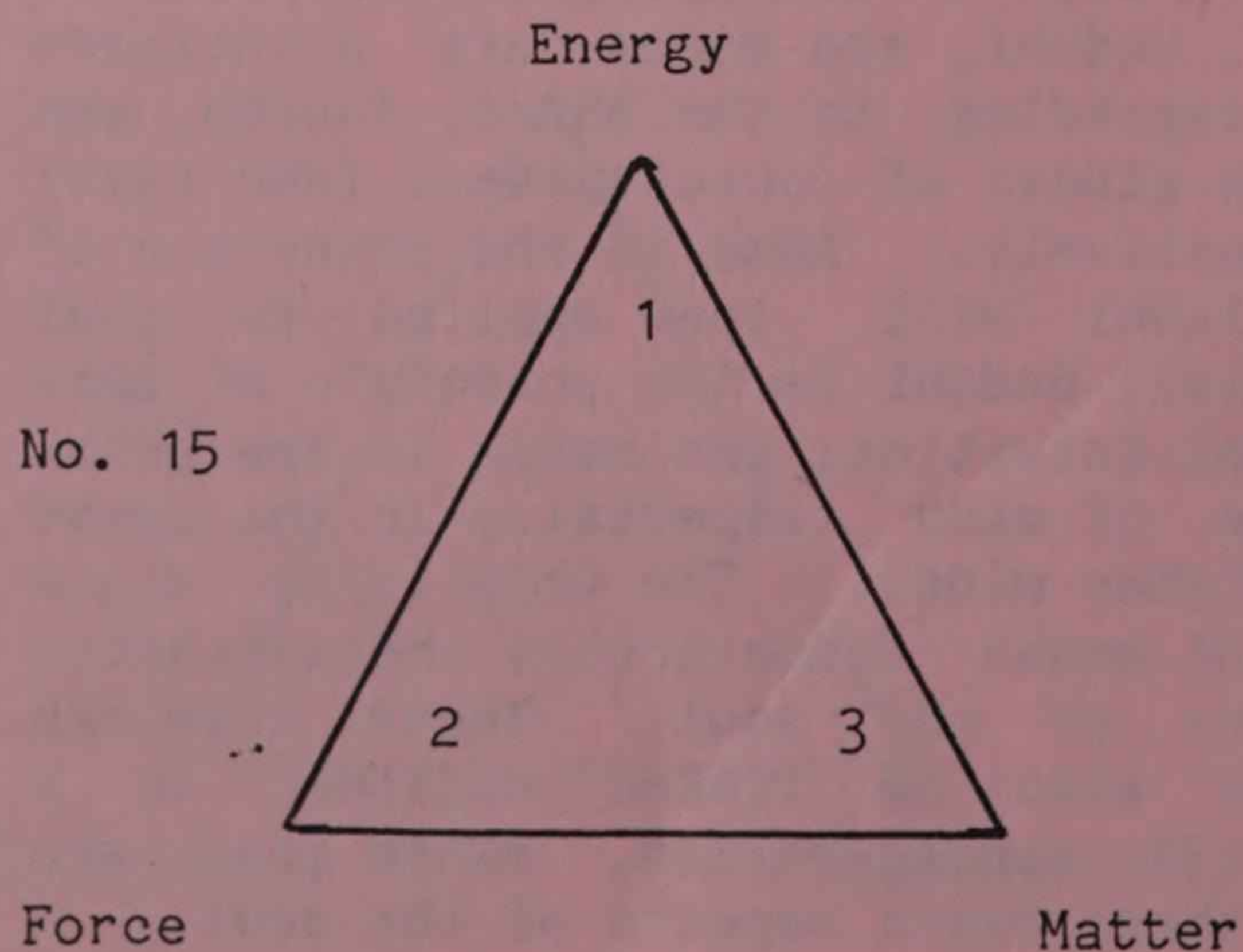
This (3:4:5) triangle illustrates the threefold nature of the soul, the second aspect of the human triplicity. Atma, buddhi, and manas are principles corresponding to the third, fourth, and fifth planes of consciousness (and rays) respectively. Atma is the principle of spiritual will (as applied on soul levels); buddhi is the principle of spiritual intuition; and manas is the principle of mind (especially in the sense of higher mind). The triplicity atma-buddhi-manas demonstrates the synthetic nature of the soul. These keywords might also be linked together in a (1:2:3) configuration, since they are the three basic aspects of the soul.

SYNTHETIC TRIANGLES - III

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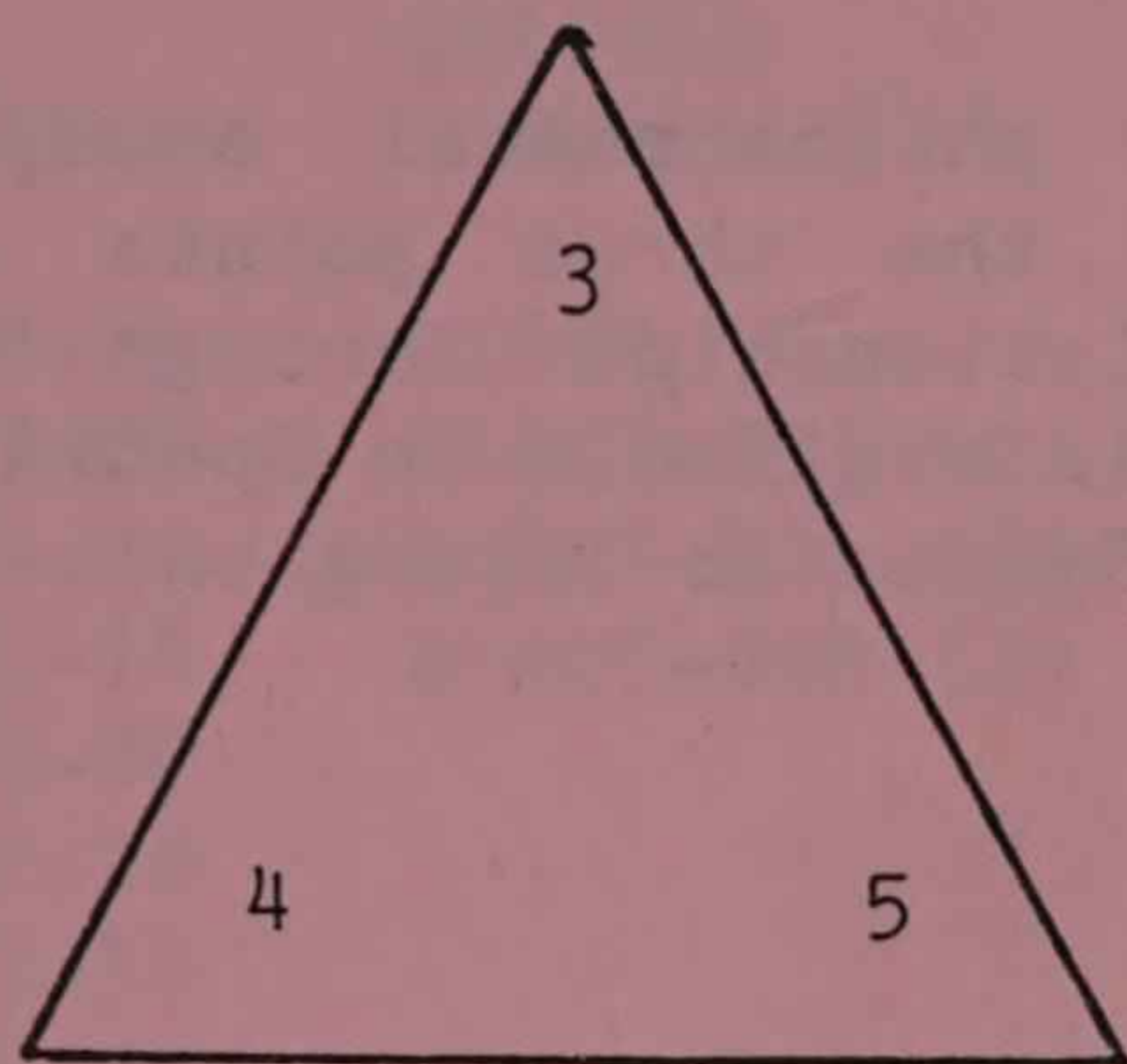
This triangle resolves the knower, the field of knowledge, and knowledge itself into a (1:2:3) configuration. The knower might refer to the mind (in the lower case) or to the soul (in the higher case), but it is the expression or aspect (function) that is considered to be of Ray 1. The field of knowledge is the domain or region of interaction. Knowledge itself falls within the third aspect and can relate to either Ray 3 or Ray 5.



This is essentially a First Ray triangle, since the three keywords all relate or refer in some way to the First Ray (or its reflection). So it is that the function determines the ray correlations as secondary rays. Energy, force, and matter are linked together in a (1:2:3) triangle as the source (Ray 1), the application (Ray 2), and the objective manifestation (Ray 3) respectively. Energy is life; force is consciousness (quality); and matter is appearance.

Contemplation

No. 16



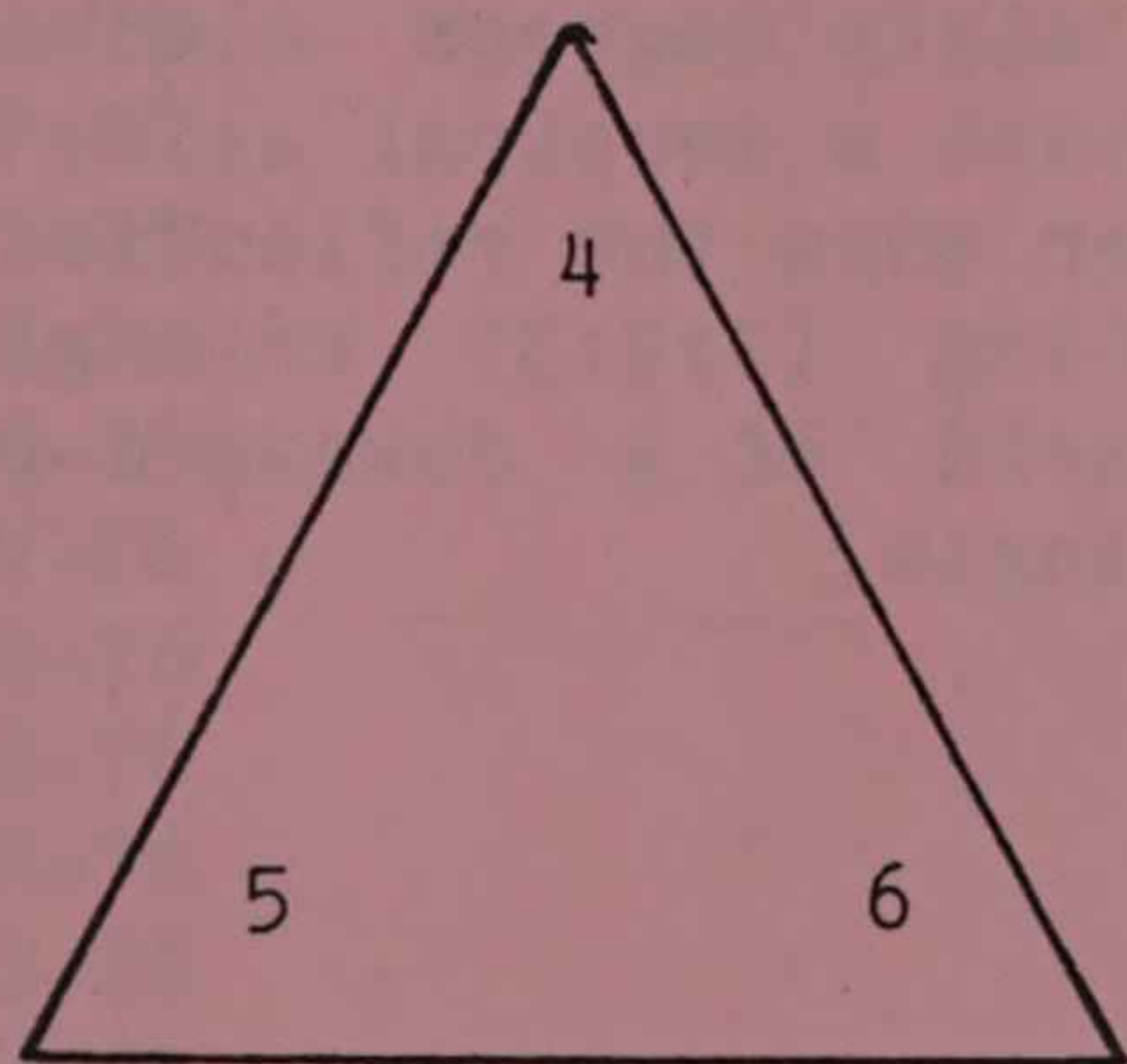
Meditation

Concentration

Three major stages of spiritual exercise are here linked together to form a (3:4:5) triangle. The circulation is clockwise, leading from concentration through meditation to contemplation. A somewhat more abstract variation could be obtained via the interchange of contemplation and concentration, forming a basic (1:2:3) pattern; since concentration is a First Ray function, and since meditation is primarily a Second Ray function.

Realization

No. 17



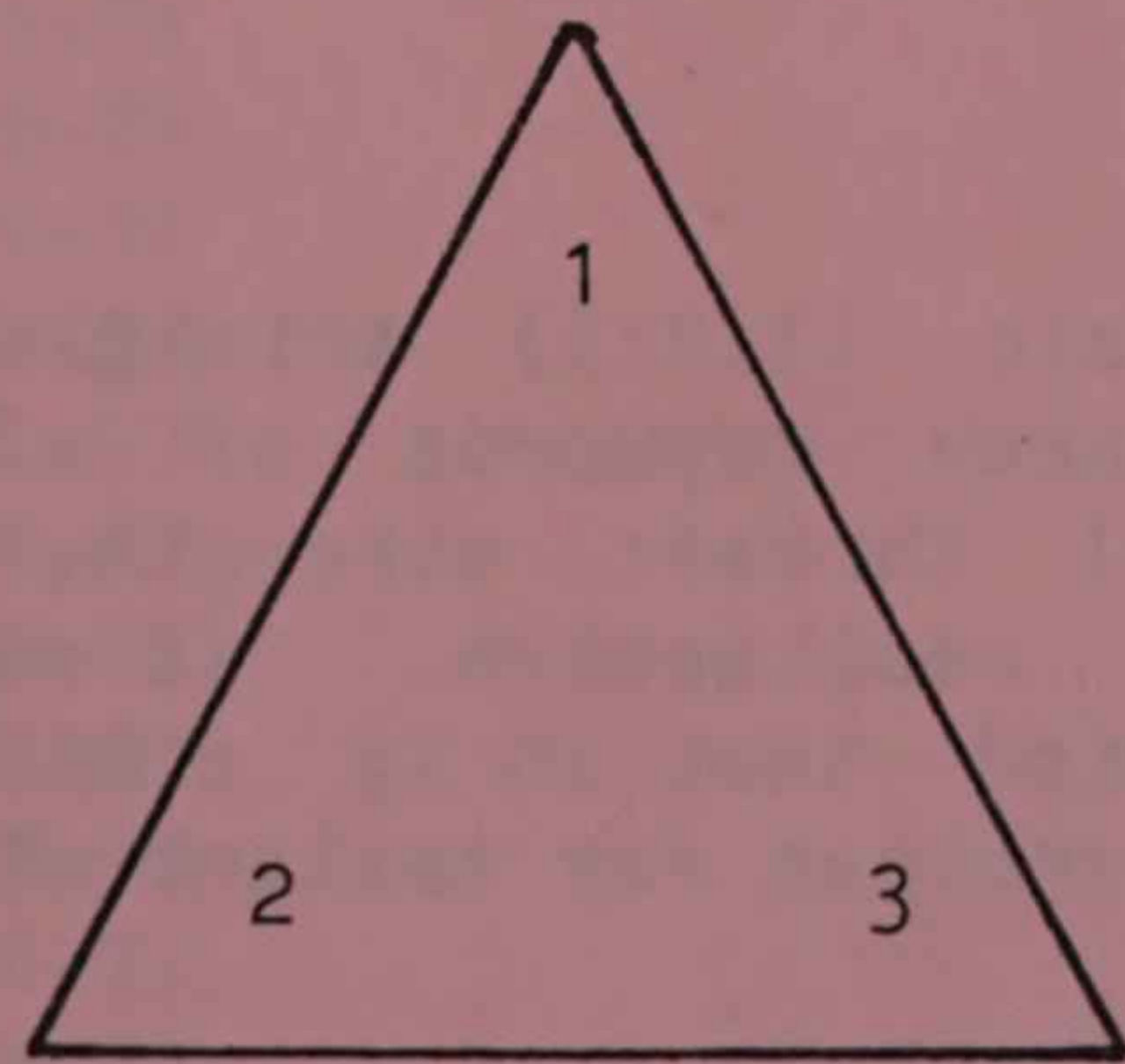
Knowledge

Faith

Another triangle that sustains a clockwise circulation brings together faith, knowledge, and realization to form a (4:5:6) configuration. The energy (basis) of faith passes through knowledge to realization. Each of the three stages implies an application of the basic (correlating) energy.

Strength

No. 18



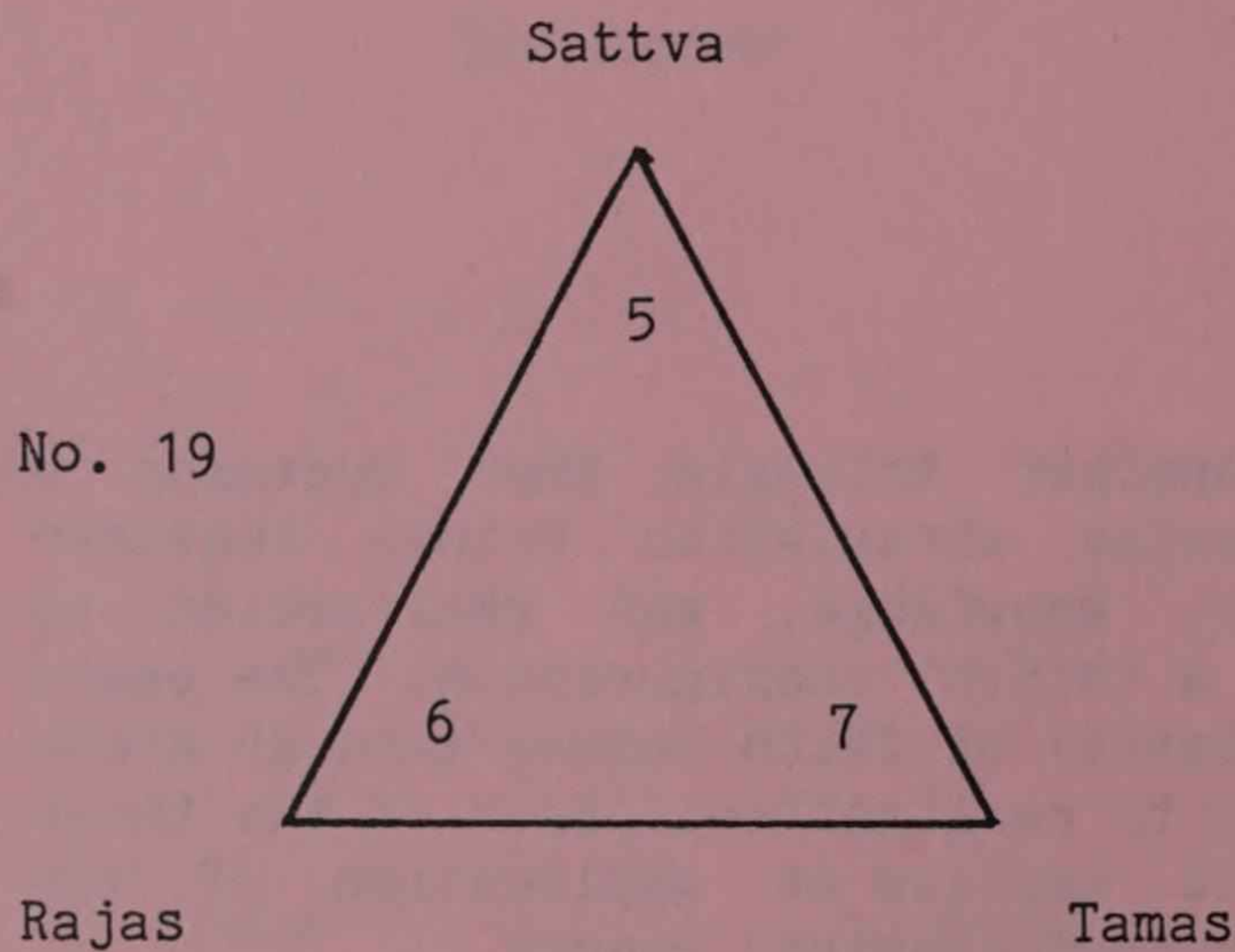
Humility

Confidence

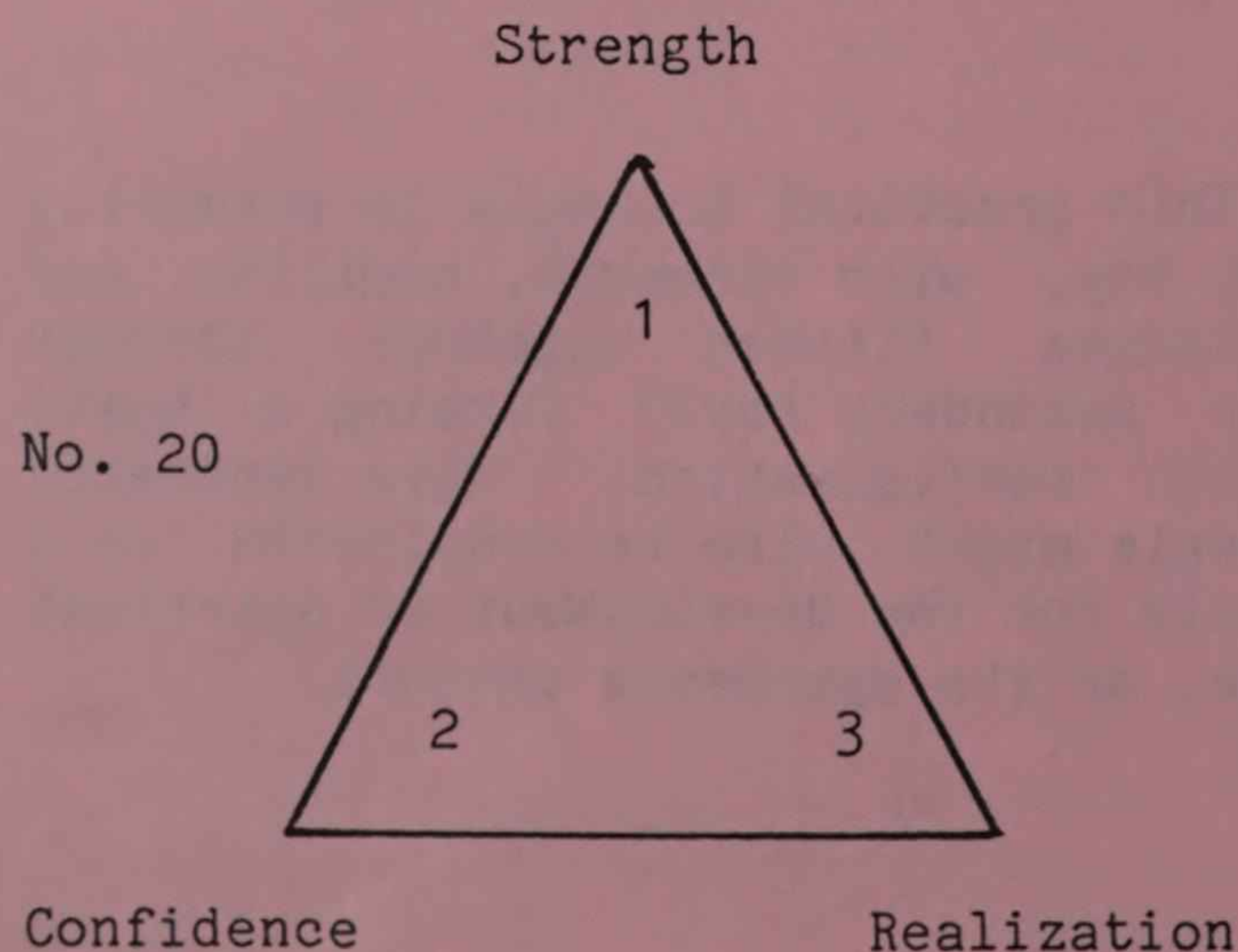
This practical triangle is primarily First Ray, with strength, humility, and confidence (linked together through their secondary rays) forming a basic (1:2:3) configuration. This synthetic triangle might also be considered as a formula for the development of spiritual poise, as its synthetic product.

SYNTHETIC TRIANGLES - IV

Synthetic triangles are aids to meditation and philosophical study. The various keywords indicate relationships between the three points of the triangles, while the various numbers indicate relationships through correspondence with the seven rays. Further information is available in Special Issue No. 1 (The Seven Rays) and in Special Issue No. 7 (Synthetic Triangles).



This (5:6:7) triangle incorporates the three gunas as constituting the phenomenal universe. 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.



This basic (1:2:3) triangle links together three keywords of a common (First Ray) thread: strength, confidence, and realization. It should be kept in mind that it is context that usually determines ray assignment.

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Journal No.	Date	Article Nos.	Commentary Nos.	Synthetic Triangle Nos.
J-1	APR-74	A:001	C:001-003 (3)	
J-2	MAY-74	A:002-003 (2)	C:004-006 (3)	
J-3	JUN-74	A:004-006 (3)	C:007-009 (3)	
J-4	JUL-74	A:007-008 (2)	C:010-012 (3)	
J-5	AUG-74		C:013-016 (4)	
J-6	SEP-74		C:017-020 (4)	
J-7	OCT-74		C:021-024 (4)	
J-8	NOV-74		C:025-028 (4)	
J-9	DEC-74		C:029-032 (4)	
J-10	JAN-75		C:033-036 (4)	
J-11	FEB-75		C:037-040 (4)	
J-12	MAR-75		C:041-044 (4)	
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J-63	JUN-79		C:285-288 (4)	S:099-102 (4)
J-64	JUL-79		C:289-292 (4)	S:103-106 (4)
J-65	AUG-79	A:012	C:293-296 (4)	
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S-55	()	Gemini	Libra	Aquarius
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S-250	(1:2:3)	Solar	Planetary	Lunar
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S-252	(1:2:3)	Akasha	Electricity	Light
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S-256	(1:2:3)	Government	Beliefs	Civilization
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S-258	(1:2:3)	Preservation	Distribution	Apprehension
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S-211	(1:2:3)	Yin	Buddhi	Yang
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