

The Upper Triad Material

Miscellany I

Edited by Peter Hamilton

August 2004

The Upper Triad Material

Miscellany I

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The Upper Triad Association is a 501 (c) 3 non-profit educational organization established in 1974 and devoted to the study and practice of various principles leading to personal and spiritual growth.

www.uppertriad.org

The Full List of Upper Triad Books:

December 2008

The Upper Triad Material 3rd Edition

Articles	3 volumes
Commentaries	15 volumes
Miscellany	2 volumes

The Upper Triad Material 4th Edition

Introduction
1 Purpose
2 Consciousness
3 Truth and Reality
4 Karma
5 Knowledge
6 Religion
7 Manifestation

A Personal Journey 4th Edition

Through the Grace of God 1st Edition

Preface

The Upper Triad Association is a non-profit educational organization, formed in 1973 and formally organized in 1974 by a small group of Christian students dedicated to spiritual growth through the study and practice of various ethical, metaphysical, spiritual, and theosophical principles.

The Upper Triad Material is a collection of over 1,500 articles and commentaries, plus various prayers, mantras, meditation outlines, quotations, synthetic triangles, and keywords relating to various aspects of metaphysics, religion, philosophy, psychology, and theosophy.

Since 1974, the Upper Triad Material has been published and distributed incrementally through the sometimes monthly, sometimes bi-monthly Upper Triad Journal, and has been reprinted as needed in various forms, most recently in a series of topical issues that cover the entire range of material and through the Association's website.

The Upper Triad Material is written by members of the Upper Triad Association. There is generally no author attribution, as most of the material is evoked through prayer and meditation, and the writers have no need of recognition. The material is augmented by a number of articles written by and attributed to associate members, e.g., two series of articles by K.M.P. Mohamed Cassim and an article by Robert L. Moore.

The various articles are relatively easy to read. The various commentaries are relatively more technical and not as easy to read due to the style of writing and the numerous correlations suggested via parentheses. This style of writing is not contrived. Commentaries are simply written according to the flow of consciousness of the writer.

The commentaries are not intended for the casual reader, but for the more serious student who is willing to invest the time and attention to understand both the semantic context and meditative import. Neither articles nor commentaries are intended to be read in any intellectual sense. Many of the

commentaries are incidentally intended to discourage casual reading and to encourage a more deliberate-but-non-linear approach that allows and stimulates a more intuitive reading.

The Upper Triad Material is not prescriptive, but it is suggestive. It is what we understand, at the moment it is written. It is intended to stimulate constructive thinking and foster spiritual growth. Each thought may be accepted, deferred, or rejected, in whole or in part, according to the framework, perspective, values, and consciousness of the reader. The challenge is for the student to read the material meditatively and intuitively rather than intellectually. We believe that self-realization occurs not through any rational or intellectual process, but rather through grace and through the meditative quality of higher consciousness. In the final analysis, it is up to the reader to discern the truth, according to his or her own consciousness.

Third Edition

This third edition is organized functionally and chronologically, in three titles, namely Articles, Commentaries, and Miscellany. The articles are written without much regard for format or length. Commentaries are naturally constrained to one page as originally published. The miscellaneous material is fairly diverse, but complements the various articles and commentaries.

In this third edition, the material is presented with articles and commentaries numbered according to their original sequence, except in the case of some series, where there are intervening articles or commentaries that would disrupt the series, in which case the series of articles and commentaries are presented in their more natural order.

Notes

These two volumes of miscellany contain all of the Upper Triad Material not otherwise included as articles and commentaries. The first part includes material that is complementary to various articles and commentaries. The second part includes a glossary and a complete index of the Upper Triad Material.

Additional Caveat

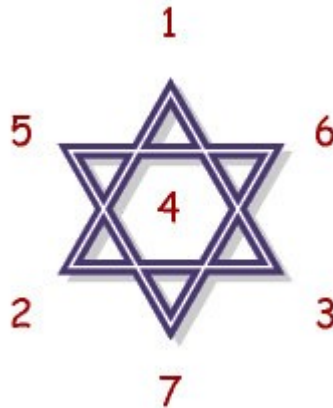
Peter Hamilton is the editor's pseudonym. For questions and comments on the Upper Triad Material, he may be contacted via the following email address.

peter@uppertriad.org

There is a place, deep within the heart, where we touch God, and where God touches us, where human hearts achieve communion, with God, and with one another, there being no difference, no space between us.

The challenge, for human beings, is to find our way to that place. There are signs along the way, left by those who have passed this way and found that place.

In that place, there is no having, no doing, there is only being. What we have, thus has no hold upon us. And what we do, likewise. As stewards we have things. As servants we do things. But in God we are simply being.



Contents			
Forms			1
	F 1	Self-Assessment 1	2
	F 2	Self-Assessment 2	7
Keywords I			9
	K 1	First Ray Keywords	10
	K 2	Second Ray Keywords	11
	K 3	Third Ray Keywords	12
	K 4	Fourth Ray Keywords	14
	K 5	Fifth Ray Keywords	15
	K 6	Sixth Ray Keywords	16
	K 7	Seventh Ray Keywords	18
Keywords II			20
	K 8	Alphabetical Random Keywords	21
Mantras			28
	M 1 through M 33		29
Outlines for Meditation			50
	O 1	Daily Meditation	51
	O 2	Group Meditation	60
Selected Quotations			66
Synthetic Triangles			99
	4.721	Illustratives	100
	4.722	Alphabetical Index	118
	4.723	Configuration Index	165



Forms

References:

Topical Issue 2.5

Spiritual Practice

Topic 2.53

Self-Assessment

Article Nos. 33 and 34

Self-Assessment 1 and 2

Commentary No. 1164

Self-Assessment

Self-Assessment 1

Positive Qualities

Assess the extent to which these are developed.

1. Physical Health
2. Proper Diet
3. Vitality
4. Cleanliness, Neatness
5. Sexual Sublimation
6. Physical Refinement, Purity
7. Emotional Health
8. Proper Temperament, Good-natured-ness
9. Emotional Discipline
10. Emotional Refinement, Purity
11. Mental Health
12. Openmindedness
13. Objectivity, Impartiality
14. Mental Ability
15. Mental Discipline
16. Concentration
17. Learning Ability
18. Scholarship and Attention to Detail
19. Worldly Knowledge
 But not adherence to worldly values
20. Common Sense
21. Facility of Language
 Ability to use words appropriately and effectively
22. Ability to Communicate Effectively
 Implies facility of language
 But includes the method of one's presentation (clarity)
23. Right Speech
 Harmlessness and truth in speech

- And refraining from idle talk
- 24. Administrative Ability
- 25. Organizational Ability
- 26. Practical Ability
 - Addressing practical, mundane matters using the concrete mind
- 27. Problem-Solving Ability
 - Aptitude with systems of reasoning, e.g.,
 - Logic, deductive reasoning, scientific methods
 - Using the abstract and/or concrete mind
- 28. Mental Refinement, Purity
- 29. Objective Awareness (external, physical awareness)
- 30. Subjective Awareness
 - Awareness of energies on other than physical levels
- 31. Clear Perception
- 32. Discernment, Discrimination
- 33. Understanding, Realization
- 34. Consideration, Courteousness
- 35. Cooperation, Helpfulness
- 36. Compassion and Kindness
- 37. Charity and Good Works
- 38. Service Motive
- 39. Devotion to Duty
- 40. Acceptance of Responsibility
- 41. Conscientiousness and Dependability
- 42. Perseverance, Endurance
- 43. Faithfulness, Loyalty
- 44. Overall Motivation
- 45. Competence
- 46. Personal Discipline
- 47. Honesty and Accuracy
- 48. Flexibility and Reasonableness
- 49. Patience
- 50. Balance and Moderation
- 51. Stability, Consistency, Coherence
- 52. Spiritual Poise
- 53. Personal and Professional Ethics
- 54. Personal Values

- As reflected in priorities and quality of living
Ethics are an indication of values
55. Adherence to Truth
What one believes in and the extent to which it is lived
 56. Courage (not physical boldness)
To live one's spiritual values and not embrace mundane values
 57. Respect for Secular Laws
Implies adherence as long as it's consistent with spiritual law
 58. Respect for the Natural Order
Implies knowledge of the natural flow of energy
And respect for all lives and all kingdoms in their places
 59. Responsiveness
Being responsive to the soul, to truth and the spiritual path
Being responsive to any call or appropriate stimulus
Through intelligent, well-considered action
Not ill-considered reactivity
 60. Discretion, Caution
 61. Gentleness, Harmony
 62. Harmlessness
Not passiveness, but an expression of loving awareness
Of the goodness within every lifeform
And the desire to avoid inflicting injury
 63. Right Human Relations
 64. Humility, Reverence
Not a submissive state
But freedom from egoism, pride and arrogance
With a loving realization and appreciation of the God within all
 65. Spiritual Character (Quality), Spiritual Strength
 66. Inclusiveness, Sense of Oneness
 67. Ability to Love Impersonally
Loving with detachment and inclusiveness
 68. Impersonality (a broader context than just loving impersonally)
 69. Detachment, Lack of Attachments
 70. Knowledge of the Human Constitution
Relationship of the personality to the soul to the monad
Chakras and their relationship to force
 71. Knowledge of Human Psychology

- Interaction of the person and his environment, consciousness, motivation, deceptions, and human relations
- 72. Knowledge of Evolution, Karma and Reincarnation
- 73. Knowledge of the Seven Planes
 - Including the relationship to the seven bodies
- 74. Knowledge of the Seven Rays
- 75. Knowledge of the Formal Spiritual Path
- 76. Knowledge of Cosmogogenesis (a qualification for occult training)
- 77. Meditation Ability
- 78. Meditation Discipline
- 79. Meditation Quality
- 80. Ability to Visualize Effectively
- 81. Contemplative Ability
- 82. Ability to Evoke Light Energy
- 83. Ability to Evoke Healing Energy
- 84. Telepathic Ability
 - Not in the crude common sense
 - But in the sense of the having been qualified and properly trained
- 85. Spiritual Absorption
 - Being aligned with the soul
 - And the absorption of the conscious mind in the world of the soul
 - It is the antithesis of being absorbed in the mundane personality life
- 86. Commitment to the Soul
 - A commitment and willingness of the personality
 - To follow the will and spiritual promptings of the soul
- 87. Commitment to the Formal Spiritual Path
- 88. Adherence to the Formal Spiritual Path

Negative Qualities

Assess the extent to which these are tempered.

1. Bias, Prejudice (-)
2. Opinionated Nature (-)
 - Having strong opinions and being attached to them
3. Critical, Judgmental Nature (-)
 - Tending toward fault-finding and negative evaluation

4. Impositional or Controlling Nature (-)
 Involves the inappropriate influencing, interference with.
 Or coercing of other people or other lives
 Most people who have it cannot perceive it in themselves
5. Independent, Separative Nature (-)
6. Ego, Pride, Vanity (-)
7. Self-Indulgence (-)
8. Extravagance (-)
9. Self-Centeredness (-)
10. Selfishness (-)
11. Personality-Centeredness (-)
 Being centered in the personality, rather than the soul
 One may have a great deal of quality without being self-centered
 Or selfish, and yet be centered in the personality and not the soul
12. Personal and Professional Absorption (-)
13. Mundane Absorption (-)
 Being absorbed in mass consciousness, and outer, worldly,
 Personality happenings, instead of the spiritual life
14. Reactiveness (-)
 The tendency of the personality toward quick, ill-considered action
 That is separative, defensive, and lacking in self-control
 Intelligent responsiveness should be developed instead
15. Susceptibility to Glamour (-)
 An astral, emotional problem that distorts reality and truth
16. Susceptibility to Illusion (-)
 A mental-level problem that distorts reality and truth
17. Susceptibility to Self-Deception (-)
 This is necessarily particularly difficult for most people to assess

Self-Assessment 2

Section I

1. Overall Head-Centered Development
2. Overall Heart-Centered Development
3. Overall Balance
4. Overall Intelligence
5. Overall Maturity
6. Personality Resistance and Inertia (-)
7. Spiritual Momentum
8. Quality of the Aura
Refers to one's etheric, astral (emotional), and mental bodies
9. Quality of Consciousness
Relates the quality of one's aura to the ability of the soul
And its personality to utilize the lower vehicles through awareness
10. Rapport with All Life
11. Potential for Occult Training
12. Suitability for Occult Training

Section II

1. Level of Polarization of Consciousness --- the plane of consciousness within which one's waking-consciousness is naturally and normally focused.
2. Degree of Integration of the Personality --- the extent to which one's physical body, emotions, and mind are fully integrated (functioning in a united, coordinated manner). To achieve full integration, one's consciousness must be polarized at the mental level or above. If one is emotionally (or physically) polarized, integration cannot be achieved for as long as one is so polarized.
3. Degree of Alignment of the Personality with the Soul --- to achieve alignment to any fair degree, one must be polarized at the mental level or above, and be well-integrated as a personality.

Section III

Assess the extent to which each is fully developed.

1. Ray I The Ray of Will and Power
2. Ray II The Ray of Love-Wisdom
3. Ray III The Ray of Active Intelligence
4. Ray IV The Ray of Harmony Through Conflict
5. Ray V The Ray of Concrete Knowledge
6. Ray VI The Ray of Devotion and Idealism
7. Ray VII The Ray of Ceremonial Order

Section IV

Assess one's relationship to the formal spiritual path.

1. Approaching the Formal Spiritual Path (Unconscious of the Path)
2. Approaching the Path (Somewhat Consciously)
3. Peripheral Commitment to an Inner Esoteric Group
4. Commitment to the Path by the Soul - Presumed
5. Commitment to the Path by the Soul - Known
6. Commitment to the Path by the Personality - Tentative
7. Commitment to the Path by the Personality - Known

Section V

Assess one's place on the path.

1. Aspirant
2. Probationary Student
3. Probationary Disciple
4. Accepted Disciple
5. Obligated Disciple
6. Initiate --- Third Degree
7. Master --- Fifth Degree

An initiate or master would never perceive of himself or herself as such.

Keywords I

References:

Topical Issue 1.5	<u>The Seven Rays</u>
Commentary No. 14	The Seven Rays
Topic 1.51	<u>Descriptions of the Seven Rays</u>
Commentary No. 20	The First Ray
Commentary No. 24	The Second Ray
Commentary No. 28	The Third Ray
Commentary No. 32	The Fourth Ray
Commentary No. 36	The Fifth Ray
Commentary No. 40	The Sixth Ray
Commentary No. 44	The Seventh Ray
Topical Issue 3.2	<u>Meaning</u>
Topic 3.23	<u>Keywords</u>
Commentary No. 251	Keywords and the Seven Rays

First Ray Keywords

Domain. Power, Force, Energy, Spirit, Life, Will, Leadership, Government, Freedom, Racial Development, Destruction, Synthesis.

Type. Soldier, Explorer, Ruler, Statesman, Leader, Occultist.

Qualities. Strength, Courage, Steadfastness, Power, Will, Leadership, Self-Reliance, Truthfulness Arising from Absolute Fearlessness, Power of Ruling, Capacity to Grasp Great Questions, Capacity to Handle Men and Measures.

Weaknesses. Pride, Ambition, Willfulness, Hardness, Arrogance, Desire to Control Others, Obstinacy, Anger, Love of Power, Self-Pity, Tyranny, Self-Will, Domination, Contempt, Contempt, Selfishness, Extravagance, Individualism, Rigidity, Surrender.

Virtues to be Acquired. Tenderness, Humility, Sympathy, Tolerance, Patience.

Sources of Suffering. Defeat, Degradation, Displacement, Humiliation, Exile, Subordination.

Quest and Driving Impulse. To Conquer, To Attain, To Find Ultimate Reality.

Method of Achievement. Concentration of Will Force, Overpower, Destroy, Discipline of Subordinates, Pronouncement of Own Will as Highest Authority.

Teaching Method. Drive Truth Home, Exile, Leave Pupil to Stand Alone.

Highest Attainments. Victory, Omnipotence, Exhilaration of Power, Kingship, Dominion over Nature and Lower Self, Selfless Effortless Will.

Power. Will (1,7).

Lamp. Courage (1,4,7).

Star. Freedom.

Root-Races. First (Polarian), Seventh.

Countries. India (1,4); China (1,3); Germany (4,1); Great Britain (2,1).

Kingdoms. Solar (1,7) (Universal Mind); Mineral (7,1) (Basic Reservoir of Power)

Planets. Sun (Vulcan), Uranus, Pluto.

Gates. Aries (1); Leo (1,2).

Laws. Synthesis (Higher); Vibration (Lower).

Relationships. Occult (1,3,5,7); Reflection (1,7); Complement (1,6); Inward Direction (1,2,3); Intermediate (1,4,7).

Planes. First (Adi) (Spirit) (God) (Atomic); First Ether (Reflecting).

Centers. Shamballa (Planetary); Crown (Pineal Gland).

Aspect of Trinity. First (the Father) (Shiva) (Spirit) (Monad) (Cause).

Manifestation. Out.

† Keywords (2)

Second Ray Keywords

Domain. Love, Truth (Wisdom), Philosophy (Esoteric), Teaching, Consciousness, Attraction, Magnetism, Democracy, Expansion, Discipleship.

Type. Sage, Healer, Teacher, Reformer, the True Psychic.

Qualities. Calm, Strength, Patience, Love of Truth, Faithfulness, Endurance, Intuition, Clear Intelligence, Serene Temper, Universal Love, Wisdom, Insight, Sense of Oneness, Spiritual Sympathy, Cooperativeness, Inclusiveness, Peace.

Weaknesses. Coldness, Over-Absorption in Studies, Indifference to Others, Sentimentality, Sensuality, Impracticability, Contempt of Mental Limitation in Others, Unwise Self-Sacrifice, Accentuation of Life and Neglect of Form.

Virtues to be Acquired. Love, Compassion, Unselfishness, Energy.

Sources of Suffering. Heartbreak, Loneliness, Isolation, Exclusion, Coldness, Neglect and Broken Faith and Trust, Misjudgment, Disloyalty.

Quest and Driving Impulse. To Save, Illumine, Teach, Share, Heal, Serve.

Method of Achievement. Intuitive Insight and Perception, Self-Illumination, To Win Over, Negotiate, Non-resistance.

Teaching Method. Share Knowledge, Illumine from Within, Bestow Happiness.

Highest Attainments. Full and Unbroken Realization of Unity, Successfully Impart Wisdom, Omniscience, Continual Expansion of the Experience of Unity.

Power. Love (2,6), Consciousness.

Lamp. Love (2,6).

Star. Union.

Root-Races. Second (Hyperborean), Fourth (Atlantean), Sixth.

Countries. Great Britain (2,1); United States (2,6); Brazil (4,2).

Kingdoms. Plant (2,4,6) (Magnetism); Soul (5,2) (Intuition).

Planets. Sun (esoteric), Jupiter, Neptune.

Gates. Gemini (2); Leo (1,2); Pisces (2,6).

Laws. Attraction (Higher); Cohesion (Lower).

Relationships. Mystical (2,4,6); Reflection (2,6); Complement (2,5); Inward Direction (1,2,3).

Planes. Second (Anupadaka) (Monadic); Second Ether (light).

Centers. The Hierarchy (Planetary); Heart (Thymus Gland).

Aspect of Trinity. Second (the Son) (Christ) (Vishnu) (Consciousness) (Soul).

Manifestation. 500-year Cycle, In Since 1575, Mid-Point 1825, Out 2075.

† Keywords (3)

Third Ray Keywords

Domain. Active Intelligence, Abstract Mind, Exoteric Philosophy, Activity, Abstract Truth, Money, Manifestation, Economy, Appearance, Adaptation, Matter, Development, Evolution, Socialism, Form, Personality, Effect.

Type. Philosopher, Scholar, Diplomat, Strategist, Astrologer, Chess Player, Economist, Banker, Judge.

Qualities. Patience, Caution, Clear Intellect, Sincerity of Purpose, Capacity for Philosophical Studies, Absence of Worry, Wide Views on Abstract Questions, Creative Ideation, Dignity, Adaptability, Tact, Impartiality, Discrimination, Comprehension, Understanding, Penetrative and Interpretative Mental Power.

Weaknesses. Intellectual Pride, Coldness, Isolation, Inaccuracy in Details, Absentmindedness, Obstinacy, Selfishness, Criticism, Cunning, Cruelty, Deceit, Indecision, Seeing too many Sides, Failure to Support in a Crisis, Aloofness.

Virtues to be Acquired. Sympathy, Tolerance, Devotion, Accuracy, Common-Sense.

Sources of Suffering. Indignity, Proven Incompetent, Darkness.

Quest and Driving Impulse. Creative Activity, To Understand.

Method of Achievement. Sequential Thinking, Right Understanding, Expediency.

Teaching Method. Explain Principle, Impersonality, Adaptation, Communication.

Highest Attainments. Truth, Genius as a Result of Overflow of Contemplation, Omnipresence, Comprehension of Truth.

Power. Thought (3,5), Adaptation.

Lamp. Truth (3,5).

Star. Comprehension.

Root-Races. Third (Lemurian), Fifth (Aryan).

Countries. China (1,3); France (5,3).

Kingdoms. Lower Animals (3) (Instinct); Planetary (6,3) (Creative Work).

Planets. Earth, Saturn.

Gates. Capricorn (3); Cancer (3,7); Libra (3).

Laws. Economy (Higher); Disintegration (Lower).

Relationships. Occult (1,3,5,7); Reflection (3,5); Complement (3,4); Inward Direction (1,2,3); Third Aspect (3,4,5,6,7).

Planes. Third (Atma) (Spiritual Will) (Divine Mind); Third Ether (Life).

Centers. Humanity (Planetary); Throat (Thyroid Gland).

Aspect of Trinity. Third (Holy Spirit) (Brahma) (Personality) (Manifestation).

Manifestation. 900-year Cycle, In Since 1425, Mid-Point 1875, Out 2325.

† Keywords (4)

Fourth Ray Keywords

Domain. Harmony through Conflict, Contrast, Beauty, Culture, Duality, Balance, Masonry, Response, Expression, Art (life and color).

Type. Artist, Mediator, Interpreter.

Qualities. Strong Affections, Sympathy, Physical Courage, Generosity, Balance, Devotion, Quickness of Intellect and Perception, Stability, Harmony, Rhythm.

Weaknesses. Self-Centeredness, Worrying, Inaccuracy, Lack of Moral Courage, Strong Passions, Indolence, Extravagance, Self-Dramatization, Self-Deception, Alternation, Moods of Exaltation and Despair, Sensuality, Self-Conceit, Self-Indulgence, Improvidence, Glamour.

Virtues to be Acquired. Serenity, Confidence, Self-Control, Purity, Accuracy, Unselfishness, Mental and Moral Balance.

Sources of Suffering. Frustration, Failure to Express Perfectly.

Quest and Driving Impulse. To Beautify.

Method of Achievement. Dramatization, by Beauty's Appeal, Physical Perfection, Charm.

Teaching Method. Dramatization, Illustration, Elevation by Beauty.

Highest Attainments. Harmony, Balance, Perfect Portrayal, Perception of Beauty.

Power. Imagination, Vibration.

Lamp. Courage (1,4,7).

Star. Harmony.

Root-Races. Second (Hyperborean), Fourth (Atlantean).

Countries. India (1,4); Germany (4,1); Italy (6,4); Austria (4,5); Brazil (4,2).

Kingdoms. Human (4,5) (Experience) (Growth); Plant (2,4,6) (Harmony of Color).

Planets. Mercury, Moon.

Gates. Scorpio (4); Taurus (4).

Law. Magnetic Dominion.

Relationships. Mystical (2,4,6); Intermediate (1,4,7); Complement (3,4); Third Aspect (3,4,5,6,7).

Planes. Fourth (Buddhi) (Spiritual Intuition); Fourth Ether (Chemical).

Centers. Base of Spine.

Aspect of Trinity. Third.

Manifestation. To come in slowly around 2025.

† Keywords (5)

Fifth Ray Keywords

Domain. Concrete Knowledge, Science, Education, Psychology, Research, Truth, Objectivity, Concrete Mind.

Type. Mathematician, Scientist, Lawyer, Alchemist.

Qualities. Accuracy, Justice (without Mercy), Perseverance, Common-Sense, Keen Intellect, Uprightness, Independence, Analytical and Logical Mentality, Patience.

Weaknesses. Harsh Criticism, Narrowness, Arrogance, Unforgiving Temper, Lack of Sympathy, Lack of Reverence, Prejudice, Self-Centeredness, Quibbling, Coldness, Curiosity, Accentuation of Form and Neglect of Life, Separativeness, Pride, Miserliness, Pedantic Mind and Manner, Demanding, Materialism, Smallness of Vision.

Virtues to be Acquired. Reverence, Devotion, Sympathy, Love, Open-Mindedness.

Sources of Suffering. Scorn, Fully Proven Wrong, Mental Defeat.

Quest and Driving Impulse. To Discover, Thirst for Knowledge.
Method of Achievement. Think, Seek, Search, Experiment, the Scientific Method, Observation.
Teaching Method. Elucidation, Charts, Diagrams, Details, Develop Accuracy.
Highest Attainments. Knowledge, Exhilaration of Mental Mastery.
Power. Thought (3,5) (Mentation).
Lamp. Truth (3,5).
Star. Truth.
Root-Races. Third (Lemurian), Fifth (Aryan).
Countries. France (5,3); Austria (4,5).
Kingdoms. Human (4,5) (Intellect); Soul (5,2) (Personality).
Planet. Venus.
Gate. Aquarius (5).
Law. Fixation.
Relationships. Occult (1,3,5,7); Reflection (3,5); Complement (2,5); Outward Direction (5,6,7); Third Aspect (3,4,5,6,7).
Planes. Fifth (Manas) (Mind); Physical Gaseous Sub-plane.
Center. Ajna (brow) (Pituitary Body).
Aspect of Trinity. Third.
Manifestation. In since 1775.

† Keywords (6)

Sixth Ray Keywords

Domain. Idealism, Devotion, Aspiration, Religion, the Probationary Path.
Type. Saint, Mystic, Devotee, Martyr, Evangelist, Server, Loyal Friend.
Qualities. Devotion, Single-Mindedness, Love, Tenderness, Intuition, Loyalty, Reverence, Ardor, Enthusiasm.

Weaknesses. Selfish and Jealous Love, Over-Leaning on Others, Partiality, Self-Deception, Sectarianism, Superstition, Prejudice, Over-Rapid Conclusions, Fiery Anger, Excessive Emotion, Narrow-mindedness, Glamour, Impulsiveness, Intolerance, Fanaticism, Blind Devotion to Personalities, Ignore or Despise Intellect, Sensuality, Values Based on Appeal rather than Merit.

Virtues to be Acquired. Strength, Self-Sacrifice, Purity, Truth, Tolerance, Serenity, Balance, Common-Sense.

Sources of Suffering. Crashed Heaven, Disloyalty of those Loved and Trusted, To be Misunderstood, To be Misjudged, Melancholy.

Quest and Driving Impulse. To Serve, To Adore, To Worship, the Cause.

Method of Achievement. One-pointedness.

Teaching Method. Evoke Hero Worship, Inspire, Enfire, Emotional Appeal.

Highest Attainments. Self-Sacrifice, Service, Friendship.

Power. Love (2,6), Devotion.

Lamp. Love (2,6).

Star. Goodness.

Root-Races. Second (Hyperborean), Fourth (Atlantean), Sixth.

Countries. Italy (6,4); Spain (6,7); Russia (7,6); United States (2,6).

Kingdoms. Plant (2,4,6) (Growth toward Light); Domestic Animals (6) Devotion); Planetary (6,3) (the Plan).

Planets. Mars, Neptune, Jupiter.

Gates. Virgo (6); Pisces (2,6).

Law. Love.

Relationships. Mystical (2,4,6); Reflection (2,6); Complement (1,6); Outward Direction (5,6,7); Third Aspect (3,4,5,6,7).

Planes. Sixth (Kama) (Desire) (Emotional) (Astral); Physical Liquid Sub-plane.

Center. Solar Plexus (Pancreas).

Aspect of Trinity. Third.

Manifestation. Passing out rapidly, since 1625.

Seventh Ray Keywords

Domain. Ceremonial Order, Ritual, Rhythm, Masonry, Law and Order, Magic, Art (form), Organization.

Type. Priest, Ceremonialist, Ritualist, Magician, Pageant-Master, Knight, Politician, Producer, Businessman.

Qualities. Strength, Perseverance, Courage, Courtesy, Extreme Care in Details, Self-Reliance, Grace, Precision, Ordered Beauty and Activity, Chivalry, Skill, Dignity, Noble Bearing, Military Method, Splendor.

Weaknesses. Formalism, Bigotry, Pride, Narrowness, Superficial Judgments, Self-Opinion Over-Indulged, Self-Dramatization, Playing Politics, Using People as Tools, Bureaucracy, Extravagance, Regimentation, Meticulous and Mechanical, Ceremonial, Plausibility, Love of Power and Office, Spiritualism.

Virtues to be Acquired. Realization of Unity, Wide-mindedness, Tolerance, Love, Humility, Gentleness.

Sources of Suffering. Humiliation, Loss of Outer Power, Frustration, Adverse Criticism by One of Lesser Degree, Discourtesy, Rudeness.

Quest and Driving Impulse. To Harness, To Synthesize, To Make Manifest.

Method of Achievement. Ordered Synthesis.

Teaching Method. Dramatization, Sacred Language, Symbolism.

Highest Attainments. Ordered Splendor, Exhilaration of Perfect Focus.

Power. Will (1,7) (Incantation).

Lamp. Courage (1,4,7).

Star. Beauty.

Root-Races. First (Polarian); Seventh (to come).

Countries. Russia (7,6); Spain (6,7).

Kingdoms. Mineral (7,1) (Radiation); Solar (1,7) (Synthetic Ritual).

Planets. Moon, Uranus.

Gate. Cancer (3,7).

Law. Sacrifice and Death.

Relationships. Occult (1,3,5,7); Reflection (1,7); Intermediate (1,4,7); Outward Direction (5,6,7); Third Aspect (3,4,5,6,7).

Planes. Seventh (Physical); Physical Solid Sub-plane.

Center. Sacral.

Aspect of Trinity. Third.

Manifestation. In since 1675.

Keywords II

References:

Topical Issue 2.7	<u>Meditation</u>
Topical Issue 3.2	<u>Meaning</u>
Topic 3.23	<u>Keywords</u>
Commentary No. 247	Keywords

- Alphabetical Random Keywords I

Adherence

Awareness

Balance

Coherence

Commitment

Compassion

Conscience

Consciousness

Considerateness

Discipleship

Egolessness

Ethics

Fidelity

Friendship

Gentleness

Goodness

Goodwill

Grace

Harmlessness

Harmony

Healing

Heart

Honesty

Humility

Inclusiveness

Inner Joy

Inner Strength

Kindness

Meditation

Moderation

Modesty

Patience

Purpose

Qualification

Quiescence

Reality

Refinement

Responsiveness

Selflessness

Self-Mastery

Self-Realization

Sensitivity

Service

Spirituality

Truth

Truthfulness

Unity

Values

Warmth

Wisdom

Yoga

- Alphabetical Random Keywords II

Christ

Commitment

Communion

Discipleship

Ethics

Faith

Fellowship

God

Grace

Healing

Heart

Knowing

Prayer

Salvation

Service

Spirituality

Spiritual Growth

Truth

- Alphabetical Random Keywords III

Compassion

Considerateness

Fidelity

Gentleness

Graciousness

Goodness

Goodwill

Harmlessness

Harmony

Honesty

Humility

Inclusiveness

Inner Joy

Inner Strength

Kindness

Moderation

Modesty

Patience

Responsiveness

Selflessness

Sensitivity

Truthfulness

Warmth

Wisdom

Mantras

References:

Topical Issue 2.7

Meditation

Topic 2.75

Mantras



The Actions of the Soul

Let the actions of the soul be the motives of my daily life.
I am that soul and unto that I dedicate myself.
That soul is one in all my fellowmen,
And I am one with them.
The keynote of the action of the soul is Sacrifice.

The Affirmation of the Disciple

I Am a point of Light within a greater Light.
I Am a strand of loving Energy within the stream of Love divine.
I Am a point of sacrificial Fire, focused within the fiery Will of God.
And Thus I stand.

I Am a Way by which men may achieve.
I Am a Source of strength, enabling them to stand.
I Am a beam of Light, shining upon their Way.
And Thus I stand.

And standing Thus, revolve
And tread this Way the ways of men, and know the ways of God.
And Thus I stand.

Ancient Mantra

From Darkness to Light.
From the Unreal to the Real.
From Death to Immortality.

The Disciple's Obligation

I solemnly pledge myself: To play my part with stern resolve,
With earnest aspiration. To look above, to help below;
To dream not, nor to rest. To toil, to serve, to reap, to pray.
To mount the cross, to tread the way.
To tread upon the work I do. To mount upon my slain self.
To kill desire and to strive, forgetting all reward.
To forego peace; to forfeit rest and,
In the stress of pain, to lose myself
And find my Self, thus entering into peace.
To all this I solemnly pledge myself, invoking my Higher Self.

The Disciple's Pledge

I pledge myself to the path of Love.
I affirm of my soul that I, the Spirit in form,
Shall act as a channel for compassion
And an instrument for love
Until I know myself to be love itself.
I am that love.
With pure intent I serve.

The Flame of My Being

The Flame of my Being rises and reaches upward to my God.
Father, let my Light so shine,
That I will be a beacon in the Night of Time
For any who are lost along the Way.
Glory to God in the highest, and glory to the God within me.

The Gayatri

Oh Thou Who gives sustenance to the universe.
From Whom all things proceed, to Whom all things return.
Unveil to us the face of the true Spiritual Sun,
Hidden by a disc of golden Light
That we may know the Truth, and do our whole duty,
As we journey to the Source.

The Golden Light of Love

The golden light of love irradiates my Path.
I am that Path.
As a beacon light in a dark place, I radiate the light.
I stand in spiritual being.

The Great Invocation

From the point of Light within the Mind of God
Let Light stream forth into the minds of men.
Let Light descend on Earth.

From the point of Love within the Heart of God
Let Love stream forth into the hearts of men.
May Christ return to Earth.

From the centre where the Will of God is known
Let purpose guide the little wills of men,
The purpose which the masters know and serve.

From the centre which we call the race of men
Let the Plan of Love and Light work out,
And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth.

Invocation for Alignment

Let a man deliberately realize that he is
A Son of God, returning to the Father;
That he is God himself, seeking to find
The God-consciousness which is his;
That he is a creator seeking to create;
That he is the lower aspect of Divinity
Seeking alignment with the Higher.

Invocation for Alignment and Dedication

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

Invocation of Light (1)

Radiance we are and power.
We stand forever with our hands stretched out,
Linking the heavens and the earth,
The inner world of meaning and the subtle world of glamour.
We reach into the Light and bring it down to meet the need.
We reach into the silent place
And bring from thence the gift of understanding.
Thus with the Light we work and turn the darkness into day.

Invocation of Light (2)

He who faces the light
And stands within its radiance
Is blinded to the issues of the world of men;
He passes on the Lighted Way
To the great Center of Absorption.

But he who feels the urge to pass that way,
Yet loves his brother on the darkened path,
Revolves upon the pedestal of light
And turns the other way.

He faces toward the dark,
And then the seven points of light within himself
Transmit the outward streaming light, and lo!
The face of those upon the darkened way receives that light.

For them the way is not so dark.
Behind the warriors,
Twixt the light and dark,
Blazes the light of the Hierarchy.

Let Us Be

Let us be, what we truly are, giving ourselves without reserve,
Seeking nothing,
Asking nothing, hoping nothing for the separated self.
Let us be, content to be, in the light or in the dark;
To be active or quiescent,
To work or to wait, to speak or to be silent,
To take praise or reproach,
To feel neither sorrow nor joy, just to be.
Let us be, whatever is needed for us to be,
In the great work of evolution,
And in fulfillment of the divine plan, in service of God and humanity,
And all of life on Earth.

The Lotus Heart

I Am the Lotus - Heart.
I Am That Heart, of Love - Wisdom.
I Am That Soul.
I Am That Flow, of Humility, Compassion, and Goodwill.

A Mantra for Goodness

I Am surrounded by the pure white Light of the Christ.
Nothing but Good shall come to me.
Nothing but Good shall go from me.

Mantra of the Christ

In the center of all Love I stand.
From That center, I, the Soul, will outward move.
From That center, I, the One who serves, will work.
May the Love of the Divine Self
Be shed abroad in my heart,
Through my Group,
And throughout the world.

Mantra of the New Group of World Servers

May the Power of the one Life
Pour through the group, Of all true servers.
May the Love of the one Soul, Characterize the lives
Of all who seek to aid the Great Ones.
May I fulfill my part in the one Work,
Through self-forgetfulness,
Harmlessness,
And right speech.

Mantra of Oneness

Within the radius of the love of God.
Within the circle of the Solar System.
All forms, all souls, all lives revolve.
Let each Son of God enter into this Wisdom.
Reveal to each the Oneness of the many lives.

Mantra of Second Ray Purpose

The Word is issuing from the Heart of God,
Emerging from a central point of Love.
That Word is Love itself.
Divine desire colors all That Life of Love.
Within the Human Hierarchy,
The Affirmation gathers Power and Sound.
The Word in the beginning Was.
The Word hath dwelt and dwells with God.
In Him was Light.
In Him was Life.
Within His Light we Walk.

Mantra of Service

May the energy of the Divine Self inspire.
May the Light of the Soul direct.
May I tread the Path as a living, loving Soul,
Serving my fellowmen.
So may I fulfill my Soul's intention
And mount upon the Way.

Mantra of the Spiritual Self

I am not the physical body --- I am the Spiritual Self.
I am not the emotions --- I am the Spiritual Self.
I am not the mind --- I am the Spiritual Self.
I am the Divine Self,
Immortal, Eternal, Radiant with Spiritual Life.
I am THAT Self of Light --- THAT Self am I.
The Self in me is one with the Self in All.
I am THAT Self in All --- THAT Self am I.
I am THAT --- THAT am I.

The Mantra of Unification

The sons of men are one and I am one with them.

I seek to love, not hate.

I seek to serve, and not exact due service.

I seek to heal, not hurt.

Let pain bring due reward of Light and Love.

Let the soul control the outer form, and life, and all events.

And bring to Light the Love that underlies the happenings of the time.

Let vision come and insight.

Let the future stand revealed.

Let inner union demonstrate, and outer cleavages be gone.

Oh Hidden Life

Oh hidden Life, vibrant in every atom.

Oh hidden Love, embracing all in Oneness.

Oh hidden Light, shining in every creature.

May each who feels himself as one with Thee.

Know he is therefore, one with every other.

Oh Powers of Love

Oh Powers of Love.

We pledge to you our faithfulness,
Knowing that only love can redeem the world.

We invoke your blessing upon all
Who strive to serve you.

We invoke your blessing upon all
Who in these days of change have to endure suffering,
That they may joyfully discover their unfoldment in your love,
Even in the midst of their affliction.

We invoke your blessing upon all who willfully inflict suffering,
That they may be moved to return to you and serve you.

The Pilgrim and the One

I am a messenger of Light.
I am a pilgrim on the way of love.
I do not walk alone
But know myself as one with all upon the Path,
And one with them in service.
Their strength is mine.
My strength is theirs.
A soul, I walk on earth.
I represent the One.

Prayer of Abdul Baha

Oh God.
Make me a teacher in thy cause.
Cause my mouth to utter the wisdom of thy ways.
Make me wise, kind, good, and understanding.
Give me the courage of thy martyrs, the patience of thy saints,
And the knowledge of thy chosen ones.
Make me a fire
That will burn through the darkness of man's ignorance,
A flag that will sing and echo through his despair.
And beloved Father, all I can return for these many gifts
Is a love so great it threatens to tear me in two.
I love thee from the innermost corners of my soul.
I beg for the priceless favor of being allowed to serve thee.
All that my heart is crying and my words cannot express,
I know thou, heavenly Father, understandeth.
I can say no more.

Prayer of Hermes

Holy is God the Father of all, who is before the first beginning.
Holy is God, whose purpose is accomplished by his several powers.
Holy is God, who wills to be known,
 And is known by them that are his own.
Holy art Thou, who by thy word has constructed all that is.
Holy art Thou, whose brightness nature has not darkened.
Holy art Thou, of whom all nature is an image.
Holy art Thou, who art stronger than all domination.
Holy art Thou, who art greater than all pre-eminence.
Holy art Thou, who surpasses all praises.
Please accept pure offerings of speech
 From a soul and heart uplifted to thee.
 Thou of whom no words can tell, no tongue can speak,
 Whom silence only can declare.

Prayer of St. Francis

Lord, make me an instrument of your peace.
Where there is hatred, let me sow love; where there is injury, pardon;
Where there is doubt, faith; where there is despair, hope;
Where there is darkness, light; and where there is sadness, joy.
Oh divine Master,
Grant that I may not so much seek to be consoled as to console,
To be understood as to understand,
To be loved as to love.
For it is in giving that we receive;
It is in pardoning that we are pardoned;
And it is in dying that we are born to eternal life.

Song of Praise

I sing a Song of Praise, for the God of All Creation.
I sing a Song of Praise, for That God Within.
I Am That God-Soul of Harmony and Impersonal Love.
I Am That Soul and unto That I dedicate myself.
I Am as old as the Universe. I Am as young as the Moment.
I Am Humility. I Am Compassion. I Am Goodwill.
I give thanks for Light. I give thanks for Love. I give thanks for Life.
I Am That I Am. I Am That I Am.
Humility. Compassion. Goodwill.

Within the Circle

Within the circle of the will of God, I stand.
Without the radius of the world of glamour, I take my place,
And there I stand.
Before the open door that just reveals a different lighted Way,
I take my stand.
Before the Presence I will take my place and there will firmly stand.

Within the Darkness

Within the darkness of the Soul within the form,
A point of light is seen.
There arises, all around that point, a field of deepest blue,
And this becomes irradiated by the Soul,
The inner sun, shining within a brilliant field of blue.
The points of light become the many lines or rays of light.
These lines merge and blend until the lighted Way appears
Before the eyes of each pilgrim upon that Way.
He is the Way and always walks thereon.

Within the Silence

Within the Silence, we Love.
Within the Stillness, we Heal.
Within the Impersonal, we Serve.

Outlines for Meditation

References:

Topical Issue 2.7

Meditation

Topic 2.74

Meditation Forms



Daily Meditation

The following daily meditation outline has been developed for individual use, and may be condensed, abbreviated, expanded, or otherwise adapted to meet the need, purpose, and temperament of the individual. A meditation exercise alone can do nothing for spiritual consciousness; it is only as meditation is approached with right motive and purpose, and as the meditation experience is applied to the daily responsibilities of the spiritual student, that it shall have a bearing on consciousness. Spiritual consciousness, on the other hand, cannot be achieved without some appropriate (meaningful) form of meditation.

In order for the meditation period to be effective, some preparation is required. A pattern of meditation (consistency in time and place) should be established so that daily meditation becomes a reasonable habit. The will or predetermination to meditate seriously each day is quite essential to successful meditation. Each daily meditation should be anticipated mentally, especially where the meditation comes later in the day or in the evening. An early morning meditation has the advantage of clarity of atmosphere and a lack of distortion due to entanglement in the daily, mundane life. A late evening meditation is the best time for a retrospective exercise. Other popular times are sunrise, noon, and sunset; but almost any convenient time that offers consistency in the daily meditation pattern will do. Eating within the hour prior to the meditation period is discouraged. Occasional moderate fasting is sometimes helpful. No meditation should be held under the influence of alcohol or other drugs (except in the case of properly prescribed drugs (for reasons of health)). Wherever possible, the meditation surroundings should be quiet and peaceful.



- Stage 1

Preparation
Prelude
Quiet Time

A formal meditation period that is preceded by a quiet time of (temporary) withdrawal (relaxation) (disentanglement) from the mundane life will be more effective. Wherever possible, a prelude (predetermination) of twenty minutes or more should be achieved. During the quiet time of minimal activity, the student might listen to soft (unemotional) classical music and/or read something of philosophical or spiritual value. Or the student might simply relax quietly while turning the mind from the lower self (and its values) to the higher. This should be a time of informal alignment and may also be a time of informal reflection or retrospection. The candle should be lit at the beginning of the quiet time.

The prelude is the time in which the meditation atmosphere is created or activated. During the prelude (quiet time) the student can learn to ignore distractions and to eliminate curiosity, and assure that there will be no interruptions. Toward the end of quiet time, the meditation posture should be attained (back aligned vertically and the body in a position to afford ease of no movement). The body should remain still, without movement, throughout meditation.



- Stage 2

Opening
The Sacred Word
Invocation

The formal meditation period begins with the taking of a few deep breaths, though during the meditation proper, breathing should be (far) below the threshold of consciousness. The Sacred word (OM) should be sounded once or three times, using the palate as a sounding board, breathing forth the OM. The first half of the OM (the 'O') is sounded with the mouth open (rounded); the second half (the 'M') follows a transition from the 'O' as the mouth is

gradually closed. The verbal OM has a potent and a positive effect on the atmosphere as well as the waking-consciousness and aura (especially where it follows a quiet time).

As appropriate, the mental OM may be substituted for the verbal OM, though the effects are not quite the same. The mental OM is useful as a transition between meditation stages where the verbal OM would be distracting. There should not be any haste in meditation; there should be a gentle pause (interlude) between each step or stage of the meditation activity. After the sounding of the sacred word, and after a short pause, an invocation should be sounded as an overall qualification for meditation. The 'Great Invocation' and the 'Mantra of Unification' are well-suited to this purpose, in beginning or ending a meditation period. Each mantra should be sounded naturally (slowly) out-breathing the words), with a pause between each line or stanza. The student should participate in each verse.



- Stage 3

Purification
Integration
Alignment

At this stage of the meditation, it is quite helpful to perform purification and integration exercises. Each aspect of the personality (the physical body (and its etheric double), the emotions (the astral body), and the mind (the mental body), in turn) should be stilled and purified (visualized as enveloped in pure white light). A breath of light may be seen passing through the bodies, sweeping away the coarse, impure atoms and replacing them with atoms of finer vibration. When this is accomplished, the lower aspects should be visualized (or affirmed) as being integrated (simplified) into one coherent and unified instrument. A powerful mantra (for the serious student and experienced meditator) for integration (leading to alignment) is "Be Still and Know That I am God."

In each of the various mantras, the words 'I' and 'I Am' refer to the greater, impersonal self rather than to the personality or ego. Another valuable mantra at this point is the 'Invocation for Alignment.' The alignment (or the effort

toward alignment) of the integrated lower self with the overshadowing soul is a process of identification and unification, resulting in the centering of the waking-consciousness in the higher self and a flow of energy linking the soul and its lower self. The vertical alignment (between personality and soul) exercise (visualization) should be followed by a horizontal alignment (between the soul and humanity and the greater life) exercise or affirmation. The key to either alignment is identification and participation. Horizontal alignment might include the visualization of the planetary network and the (subjective) linking up of the various peoples and groups.



- Stage 4

Thanksgiving
Dedication
Obligation

Building upon the foundation established in earlier stages, the student should make a commitment (or reinforcement of a commitment) and rededication to the spiritual path (and to meditation) (and to the higher self), beginning with a mental act of thanksgiving. At this point there are two mantras of special value: the 'Mantra of the New Group of World Servers' and the 'Disciple's Obligation.' Both are heart-centered and either can lead the student into the heart meditation stage. 'Oh Hidden Life' is another appropriate mantra at this stage. The act of dedication and obligation (responsibility) is a qualification (predisposition) for heart-centered meditation and a special qualification for the disciple: the offering of the unit (individual or group) for service.



- Stage 5

Heart Meditation
Heart Quality
Love Projection

The keynote of the heart meditation is love (wisdom). The student might ponder upon the various heart qualities (virtues) (one at a time) or upon a heart-centered seed thought or mantra. The heart meditation is built upon the

foundation of love and goodwill (identification with God and humanity), being aspirational and devotional, with stilled (purified and controlled) emotion. The heart meditation is also the place to mentally acknowledge any personal problems (with a brief analysis); but such should be completely released (and forgotten) after the acknowledgement if any real understanding or adjustment is to come (later). Another aspect of the heart-centered meditation is the invocation and liberation of healing energies.

As the heart meditation is qualified (by love), so can that energy and quality be projected radially outward for the good of humanity. The projection of love (healing) energies should include the encouragement of mental and emotional health as well as the physical (since most physical problems have mental or emotional causes). Emphasis should be placed on impersonal (general) healing energy (for all) rather than for specific persons. Similarly, emphasis should be placed on God and humanity rather than the individual. The impersonal quality of the heart becomes increasingly important as the student progresses. 'Oh Powers of Love' is another heart mantra that can be used to open, lead into, or close (release or uplift) the heart meditation.



- Stage 6

Head Meditation
Contemplation
Light Projection

The head meditation should be an extension of the heart meditation, as the love energies are blended with the head and intensified with light. Successful (spiritual) head meditation depends on the spiritual qualification attained in the heart. Without the safeguard of spiritual (heart-centered) motive and purpose, head-centered meditation should not be attempted. The head meditation might begin with a mantra such as the 'Affirmation of the Disciple' which is especially meaningful after a heart meditation. Three types of activity can be achieved in the head meditation. The first is concentration (the focusing of the mind upon a particular mental object); the second is meditation with a seed thought; and the third is contemplation (seedless meditation).

Concentration exercises and encourages the purification and discipline of the lower (concrete) mind and may include the focusing upon a single idea or the logical analysis of some object or idea (or self-analysis). As the mind is controlled and purified it becomes the instrument of clarity through which the soul can transmit understanding to the waking-consciousness. Meditation with seed is a gentle (but disciplined) pondering upon a subject or idea. If the object of meditation is impersonal and sufficiently abstract, the soul can more fully participate, as the abstract mind (the lowest aspect of the soul) works in alignment with the concrete mind (the highest aspect of the personality). This eventually leads to meditation without seed, which is true contemplation. This involves the stilling of the mind such that no thought-form (of the concrete or lower mind) can enter the waking-consciousness. This should not be a passive experience; it should be an active and disciplined exercise of self-control.

The key to this aspect of meditation is detachment from thought-forms. While the mind is resting in the presence of the soul, whatever thought-forms that enter should be allowed to come and go, without attachment. With practice, the thought-forms will naturally cease to enter the mind, and the direct realization of (participation in) the higher self can be attained. The mind then simply bathes in the light of the soul. In formless (seedless) meditation, the energy of the Self (beingness) is quietly experienced. The contemplative awareness (mystical experience) (soul-consciousness) can be partially evaluated (interpreted) in the lower mind, after the meditation proper. To think (form) at this stage (contemplation) is to drop out of the abstract mind (of the soul) and into the concrete mind.

The student may pass between the abstract and concrete minds many times before contemplation (consistency) is achieved. Without a disciplined mind, contemplation is virtually impossible. Another (complementary) technique leading from concentration through meditation to contemplation is the serious study of (appropriate abstract) symbols in the head-centered meditation period.

The study of symbols further develops the cooperation between the mind and the soul, and leads to a deeper (greater) understanding of the esoteric philosophy, especially those aspects which cannot really be grasped through thought-forms or expressed properly in words. The highest of teachings are transmitted through abstractions. As the student withdraws from the head

meditation, the (love and light) energy should be intensified and released (projected) for humanity.



- Stage 7

Triangle Meditation
Retrospection
Reflection

The triangle meditation may be performed independently of the daily (personal) meditation. But if the triangle is to be performed in conjunction with the daily individual meditation, then it should come after the head meditation, and the light and love (of the head and heart meditations) can be projected through the triangle exercise. In this way, the quality of the entire meditation exercise can be projected more usefully. If a retrospection exercise is to be included, it should follow both the head meditation and the triangle (if any), and after the release of the accumulated energies.

Retrospection is a more personal exercise, in which each of the events of the daily life are reviewed, in reverse order, and evaluated in order to strengthen right activity and to discourage (and compensate for) unfortunate inappropriate actions. Each thought, feeling, action, and motive should be carefully considered. Retrospection can be performed independently of the daily meditation, and is best performed just before going to sleep in the evening.

After the formal head meditation (and release) is also the best time for reflective thinking, for the atmosphere created by the meditation effort definitely encourages the continued alignment of soul and personality, which enhances the quality and clarity of thinking.



- Stage 8

Withdrawal
Salutation
Closing

The final stage of the formal meditation period is the withdrawal and closing. The withdrawal should be gradual and gentle (a few slow, deep breaths) and followed by some form of salutation or acknowledgement (reverence) (appreciation). The salutation might include the recognition of transcendence and immanence of God (e.g., the 'Flame of My Being'), a salute (with thanks) to the Christ and the spiritual hierarchy, the God within (the soul), and the light workers of the world. The 'Great Invocation' or the 'Mantra of Unification' might be used for the closing mantra, as the energy is finally released and distributed. The closing OM is the final breathing forth of light and love.



- Stage 9

The Presence
Postlude
Quiet Time

Following the meditation period, the student might have another quiet time, bathing in the presence (or atmosphere) created by the meditation (and the soul). The real purpose of the quiet time (postlude) is to assist in the extension of the meditative disposition to every aspect of the daily life. If the student rushes out of meditation he is likely to be almost immediately absorbed into the mundane life. But if the withdrawal is gradual, much more of the meditation energy will remain in the aura and consciousness. In this way, the energy is continually transmitted (released) (shared) wherever the student may be in the objective (lower) activities. Meditation then becomes a process of renewal and rededication (in soul-contact).

Daily Meditation Summary

1	Preparation	Prelude	Quiet Time
2	Opening	The Sacred Word	Invocation
3	Purification	Integration	Alignment
4	Thanksgiving	Dedication	Obligation
5	Heart Meditation	Heart Quality	Love Projection
6	Head Meditation	Contemplation	Light Projection
7	Triangle Meditation	Retrospection	Reflection
8	Withdrawal	Salutation	Closing
9	The Presence	Postlude	Quiet Time



Group Meditation

The daily (individual) (personal) meditation outline has been successfully adapted to group meditation work. The outline for group meditation is essentially the same as that for individual meditation, except that no triangle or retrospection exercise is included, and no individualized or personal activity is performed. Most of the comments included in the preceding discussion are also valid for group meditation, except as noted in the following discussion. The following comments on each stage concern the application of the daily meditation outline to (weekly) group meditation meetings. Two essential differences are timing and participation. In the individual meditation, the duration and timing of the stages can be varied to suit the individual as the meditation proceeds.

In group meditation, consideration must be given to the experience of each participant (some may not be able to meditate effectively for a long period of time) and the timing of the various stages and mantras (so that each person is functioning at the same stage). Emphasis in the group should be on the relatively impersonal service of the group (through meditation) rather than the individual. The various mantras may be sounded (for the group) by the various participants. As the group becomes experienced at working as a coherent whole rather than as the simple sum of the participants, the natural quality of the group meditation effort will be enhanced, and the contribution of the group unit will be considerably greater than that of the individuals present.



- Stage 1

Preparation
Prelude
Quiet Time

A specific regular, recurring time and meeting place should be agreed upon by the group, in advance. Each participant should be familiar with the meditation outline (what each stage is and where each mantra comes) and the various rules

or procedures. The meeting place should be unlocked (or otherwise opened up and prepared) at the beginning of quiet time (and the candle lit) so that the participants can enter gently and take their places without discussion. Mantra assignments should be made in advance, or mantra cards prepared and displayed so that participants can (voluntarily) pick up a card (and mantra assignment) upon entering.



- Stage 2

Opening
The Sacred Word
Invocation

The formal meditation period should begin at an agreed upon time, or when the last arrival has been in place for at least ten minutes. The moderator should ring a bell (or chime) softly to indicate the beginning of the formal meditation. After a pause, the moderator should begin the group OM and everyone should join in. Considerable practice by the group may be required in order to achieve a successful (coherent) group OM. Then the appropriate person should sound the opening mantra (the 'Great Invocation'?) (the group may choose to have one or more of its mantras sounded by the entire group (led by the moderator), but often it is easier and better (more coherent) where one person sounds the mantra verbally and everyone joins in mentally). Also, in some mantras, the singular pronouns might be replaced by plural pronouns, as 'I' (we), 'me' (us), and 'my' (our). If need be, the invocation for Stage 2 can be combined with Stages 3 and 4, for simplicity (and where the participants have made the necessary adjustments during the prelude).



- Stage 3

Integration
Alignment

A short interval of time should be allowed for each participant to quickly (simply) (without haste) perform the integration and alignment exercises (with emphasis on the integration and alignment of the group). Then an appropriate mantra may be sounded (such as the 'Invocation for Alignment').



- Stage 4

Dedication
Obligation

After a short interlude, the group unit should be properly dedicated to the service work at hand (group meditation for the invocation and distribution of spiritual energies (love and light)) (via the 'Mantra for the New Group of World Servers'). This leads into the heart meditation.



- Stage 5

Heart Meditation
Heart Quality

The heart meditation should be a period of ten to twenty minutes, depending on the temperament and experience (and coherence) of the group. A seed thought for heart meditation may be agreed upon in advance and sounded three times at the beginning of the heart meditation stage. If no seed thought for the group is to be used, then participants are free to use their own or simply dwell in the heart for the entire heart period. No personal problems or aspects should be considered during the group meditation effort. Some projection of the love (heart) energy (quality) is inevitable during the heart meditation, but the emphasis on release and distribution (projection) should come at the closing of the formal meditation. The moderator should gently ring the bell to indicate the end of the heart period and prompt the entry into the head meditation.



- Stage 6

Head Meditation
Head Quality

After a short interlude, a mantra of qualification should be sounded to begin the head meditation. The mantra may be followed by a sounding of a head-centered seed thought if one is to be used. The words 'I' and 'I Am' refer in group formation to the highest aspect of the group unit, the participation of each soul

in the work of the group. There is not usually enough time in group meditation for true contemplation (and some would find it difficult to withdraw at a fixed time). The head meditation stage (which is more properly a blend of heart and head energy) should last ten to twenty minutes also; but if there are any true constraints, then the emphasis should be placed on the heart meditation rather than the head meditation. The moderator should again ring the bell gently to indicate the end of the head meditation.

- Stage 7



Planetary Network
Energy Projection

No triangle meditation, retrospection exercise, or interlude for reflection is included in the group outline. But a visualization of the planetary network of light and love, and the projection of the group energies into that network, may be performed prior to and during the closing. The spherical planet might be visualized as being surrounded by light and love energy, and the triangular matrix of lines of force (light and love) might be visualized as covering the entire planet, as the accumulated energies of the meditation are released.

- Stage 8



Withdrawal
Release
Closing

As the closing mantra (the 'Great Invocation' or 'Mantra of Unification') is sounded, each participant should visualize the release of the meditation energies into the planetary network. The final (closing) OM is the final release and breathing forth of the group energy.



- Stage 9

The Presence
Postlude
Gentle Discussion

Following the formal meditation period might be another interlude (postlude) of quiet time (bathing in the presence) followed by a final ringing of the bell and a final withdrawal. Then might come an informal (and philosophical rather than mundane) discussion period. The emphasis during the post-meditation time should be on extending the meditative atmosphere to the daily lives. In this way, the various participants in the group meditation can function as extensions of the group meditation effort (and resulting energies).

- Outline Simplification

Students are encouraged to simplify their meditations by focusing and adapting the meditation forms to suit their particular, current needs and purposes. The following simplification reduces the general meditation outline to four distinct stages (each qualified by a single mantra) and two periods of meditation.

	(1)	Prelude
Stage I	(2) (3)	Invocation and Alignment
Stage II	(4) (5)	Dedication and Heart Meditation
Stage III	(6)	Head Meditation
Stage IV	(7) (8)	Energy Projection and Release
	(9)	Postlude

- Recommended Reading

There are a number of excellent books of seed thoughts (such as Gifts of the Lotus compiled by Virginia Hanson, and Thoughts for Aspirants by N. Sri Ram) and short readings (such as the D.K. compilations Ponder on This, Serving Humanity, and The Soul) which can be used during meditation.

For further information on meditation itself, the student might try From Intellect to Intuition and The Light of the Soul by Alice A. Bailey, The Silent

Path by Michael J. Eastcott, Approaches to Meditation edited by Virginia Hanson, Concentration by Ernest Wood, and Meditation by Adelaide Gardner.

Three little books that bear close (thorough) study meditatively are At the Feet of the Master, Light on the Path, and The Voice of the Silence. There are many other books of philosophical and spiritual value, for which the student should find deeper understanding when read and studied meditatively, such as the Alice A. Bailey books, the Agni Yoga series, the Tao Te Ching, The Bhagavad Gita, The Yoga Sutras of Patanjali, The Enneads of Plotinus, and The Secret Doctrine of Blavatsky.



Selected Quotations

Human Nature and the Spiritual Path

References:

Topical Issue 4.71

Selected Quotations

- Quotations from various sources can provide considerable stimulation and insight into human nature and the ways and means of the spiritual path. It is the content and quality and meaningfulness of the quotation that matters.
- Following are quotations selected from the Upper Triad material. Some quotations are derived from one or another of the various commentaries, while some commentaries are derived from one or another of these quotations. Some quotations have not yet been applied to the commentary form. These selected quotations are organized alphabetically by the first word of each respective quotation, except that quotations beginning with "The" are placed under the letters X-Y-Z.

A

- A meditation exercise alone can do nothing for spiritual consciousness; it is only as meditation is approached with right motive and purpose, and as the meditation experience is applied to the daily responsibilities of the spiritual student, that it shall have a bearing on consciousness. Spiritual consciousness, on the other hand, cannot be achieved without some appropriate (meaningful) form of meditation.
- A person does not move through the etheric web as much as he or she flows, in the sense of his shape (form) and content (quality of consciousness) moving through the changing (inductively responding) material of the web.
- A person's destiny is, first and foremost, what that person is, i.e., character, his or her predisposition to think, feel, and act as he or she does. What actually "happens" is secondary and incidental, to what a person is.
- All obstacles are necessarily of our own making, and all removals likewise. But obstacles are lessons, and what matters is learning, understanding, and growing in wisdom.
- Ambition precludes leadership.
- As the lower self and ego are transcended, the whole self is dissolved into the wholeness of God.
- As we evolve dimensionally in consciousness, "space" grows and "time" recedes. Thus space is relative and time is absolute.

B

- Be wary of the urge to help others, for helpfulness does not include imposing one's beliefs and principles. True helpfulness is encouragement by example, being ever willing to respond intelligently to the true needs of others. True helpfulness is a sharing of energy and quality of consciousness, being ever sustained and renewed by limitless potential. True helpfulness is ever a quiet, gentle endeavor, unimposing and never assertive. True helpfulness is respect and consideration for others, being a form of harmlessness.
- Being a decent human being is more important than any work that we may do, either upon ourselves or for others. But being a decent human being is not sufficient. The spiritual student must also embark upon the way, and that involves a great deal of work.
- Being identified with our sense impressions implies and conveys a loss of consciousness. Being free from such identification implies and conveys the beginning of true awareness.
- Believing something to be true does not mean (necessarily) that it is so (actually true). We must learn to discriminate between what we see or hear and what we believe and what we actually know (if anything), else we compound our errors of (largely unconscious) assumption by even greater measures of self-deception.

C

- Can we step outside of our structured minds and conditioned thinking and feeling, to see how others may think and feel on their terms and not our own? Only then can we go beyond merely fitting our own experience into our own limited framework, and actually learn from the broader experience of life in this world.
- Changelessness and immutability are merely perspectives. In one sense the higher realm is changeless and immutable, viewed from "below" rather than on its own level. Yet on its own level, its nature may be perceived rather differently, and one can only grasp that nature when one has reached that level. Of course there are no levels. Levels are merely devices.
- Confusion is born of presumption; those who do not presume may as others lack understanding, but they are never confused.
- Consider this.

D

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

E

- Each of the various great world-religions is based upon the same underlying truth-wisdom, yet each contributes a different keynote to the whole, suitable to the time and circumstances and culture within which it is emerged, yet nonetheless remaining an aspect of the universal religion.
- Energy flows through vector space, entirely and only through the connections of the grid (etheric web), and as a triple force current, with each point in the grid serving as a spiral node.
- Ethics and occult science ever go hand in hand.
- Even though an author or speaker may seem poorly informed or lacking in understanding in one or several or many ways, there may yet be some value in what is said or written, or at least in some of what is said or written. So learn to discern the truth, look for the spark, however dimly it may appear. Do not reject something just because it does not conform to what we already (think we) know, but let us defer that which does not seem consistent and reconsider what we think we know, with an intelligent openness. Eventually we shall learn discernment and ways of testing for truth, however relative it may be.
- Exclusivity in thinking is inherently limiting. If one thing is true, that does not preclude other things from also being true. Truth is realized through inclusive thinking. What seem to be contradictions are often different aspects of the same whole truth.

F

- Failure is to be expected, but one should seek to learn the lessons of each instance of failing, without dwelling upon the failure itself. That one has failed is of no consequence. That one has neglected to learn from every process is of consequence. Yet most failures go unrecognized as such and that is okay. It is only essential that the student have the right attitude toward experience, and that is to learn and grow and deepen and serve.
- For one who is truly prepared, self-realization comes without effort; it is simply a matter of being what one truly is. But to reach the point where one can let go of all the self-centered illusions, so that one can simply be, requires a great deal of conscious effort over a number of lifetimes.
- For one who is upon the Way, the bulk of his or her time and the bulk of his or her resources are devoted to the Spiritual Path. This does not mean that one neglects family or professional duties. It does mean that all activities are qualified by one's devotion to the Way.
- For the self-realized there are no rules. If a person is self-realized, he or she behaves in certain ways, naturally and without deliberation, in accordance with law. For the non-self-realized, rules are necessary as they lead to self-realization, as the student behaves, in a sense, as if he or she were self-realized. Consequently, when one passes beyond these rules one still adheres to them.
- For those who can effectively sense the aura (in contrast with those who see poorly or through their own auras), three most remarkable observations are achieved. One naturally notices the darkness and depression in (real) vitality of those who are involved with drugs, alcohol, tobacco, flesh foods, and other coarseness. And one naturally notices that virtually everyone is asleep in their waking-consciousness. But occasionally, one will also notice that someone is awake and fully vibrant in their whole lower self, and in such a case the aura

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

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

G

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

H

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

I

- If one is so easily distracted or bothered by sexist language, or something comparably petty, however unintended and incidental it might be, then one is probably wasting one's time in reading or studying metaphysics and theosophy. If, however, one can rise above any concern for the imperfections of human language and the imperfections that people may have, and focus on what really matters, that is truth, reality, and the path itself, then there is some reasonable chance that one can succeed in this struggle.
- If one wants to believe something, then one is likely to determine, however falsely, that it is true, for the intellect will naturally contrive to make it appear so; the intellect will present "evidence" selectively, emphasizing some aspects, ignoring others, in order to reach the desired conclusion. Similarly, if one wants to believe that an impression is based on intuition rather than intellect, then one is likely to determine, however falsely, that it is based on intuition. One should ever be careful in wanting to believe anything.
- If we truly need to understand, and if we merit understanding, and if we allow understanding, then we will understand. But we tend to confuse need with desire, and we do not generally understand merit (nor truly merit understanding), and we are not generally honest enough to allow understanding. Our minds are generally cluttered with our own notions and ideas, hence cannot accept the whole truth of anything. Much of the time we fail to understand something because the truth is inconsistent with what we already believe. But if we devote ourselves to the truth rather than having beliefs and opinions, if we rely on the intuition rather than our intellect, then at least there is the possibility of real understanding, and likely gradual growth of understanding, and concomitant progressive release from the delusions of our personal self.
- If you have to think about it, before coming to a realization or conclusion, then that is false realization and a fabrication or rationalization of the lesser

self. Of course that process of rationalization is still better than the deeper sleep of the bulk of non-thinking humanity, but in the real work, one must pass beyond thinking, and those who say this is the best they can do are simply wrong. What they really mean is this is all they want to do.

- Imposition leads inevitably to being imposed upon.
- In consideration of the various vices and weaknesses that beset the human being, that we have inherited from our own past activities, let us not think only of their more obvious, opposite, complementary virtues, but also of their adaptation and transmutation into their higher correspondents, supplementary virtues. For each vice contains a lesson and not merely in pointing toward its opposite, but to its evolute.
- In the final analysis, right action is that only which is consistent with the evolutionary flow, the Way of the soul.
- In the final analysis, there is never a good reason to lie. Lying is always harmful, to oneself and to others. Even "little white lies" are harmful. All lies contribute to our self-deception and undermine our ability to perceive the truth. Kindness may require that we remain silent or that we refuse to comment, but kindness never requires us to lie. In fact, kindness and harmlessness requires honesty in all things.
- In the short-term (incremental leadership) (evocation), the group asks the question "How do we get there from here?" while in the long-term (long view of leadership (invocation)), the statement is made "We have a vision. This is where we need to be, and in embracing this vision we invoke the subtle forces needed to bring it about."
- In this lower world there are few if any absolutes. It is rarely a matter of either-or. One must eventually take responsibility for exercising discretion, for recognizing or choosing what is simply appropriate.
- Intellectual indigestion refers to the phenomenon of physical or emotional disorder resulting from the acquisition of knowledge and thereby the responsibility for applying that knowledge appropriately, but where the person fails to do so by virtue of personality inertia or reservation.

- Intellectual thinking is thinking on (in) the surface (layer) of the mind.
- It doesn't really matter whether or not we believe that something is true. What matters is whether or not we believe that it might be true. For the mind that is unduly confident and sure of its beliefs is unfortunately blind to the extent of that confidence, while the mind that accepts the possibility of something, however implausible it may appear to be, has the possibility of embracing the truth, whatever it is and however it may be manifested.
- It is a mistake to anthropomorphize the higher order activities. The great (subjective) agents of karma, for example, are not even super-human in any anthropomorphic sense; they are conscious and they consciously perform karmic adjustment (allocation), but they do not "think" about it in any sense at all; they simply sense the great equation and recognize where and how adjustments are needed.
- It is never enough merely to believe or to know. One must actually strive to live in accordance with one's beliefs, knowledge, understanding, and realization. To do otherwise is hypocrisy and hypocrisy breeds conflict.
- It is of no consequence to us that the worldly eat flesh. What is of consequence to us in this matter of flesh foods is that no one who eats flesh is a serious candidate for the advanced training, for the relative coarseness and lack of self-control implied with those who yet eat flesh, even in moderation, are sufficient to inhibit the proper flow of the intended energies. Thus no such a one can yet be entrusted.
- It is said that the liberated human being is beyond life and death, that such a one is changeless and in no need of life in this world. And so it is, yet one can still return to this world and live constructively (in service to humanity), but without being compromised by attachment or entanglement.

J

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

K

- Karma is never infectious, although one is ever subject to one's own personal karma as well as various collective karmas, yet all according to the wisdom of accountability and appropriateness.
- Karma is the law, the will, of God. Grace is the love-wisdom of God. Yet grace operates within karma. And Tao is the manifestation or flow of that love-wisdom, ever in accord with law.
- Knowledge can be quite valuable, provided that one is not attached to it, but it is the assimilation of knowledge that is really of value, for assimilation produces wisdom, and wisdom can be effectively retained. The retention of knowledge has no such effective value. Knowledge to which we are attached, which has not been therefore assimilated, serves mainly as a hindrance to learning, for it clutters the mind.

L

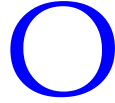
- Learn to discern the relative merit and significance of life and activities in the lower worlds. But judge not others, for each is a path within a greater path, and no one is wise enough to judge another's path. Be ever thankful of the grace granted to all of humanity.
- Let us distinguish between the principle of consciousness, wherein consciousness is changeless, unconditioned, without attributes, etc., and the "involvement" of consciousness in which various lifeforms embrace consciousness and appear to progress through various states of consciousness. In that sense, only, consciousness is changeable, conditioned, and has attributes, etc.
- Life is a constant movement. And an accumulative continuity.
- Listen to the voice of the silence. Learn to discern the deception of the self-interested personality from the beautiful silence of the soul. And in so doing allow that great silence to qualify the entire personality.
- Live an impersonal life, friendly, kind, considerate, and personable; but ever free from the petty values of personality-centeredness. Be gentle and compassionate and wise, without attachment or entanglement in personality matters. Remain detached and impersonal, yet filled with love for all of life and the quiet joy of inner peace.
- Living at the ego level, identifying oneself with the personality and mind thereof, constitutes the sleep of the not-yet-awakened. The problem of most people, even most spiritually-minded people, is that they we have tremendous inertia and remain satisfied to be asleep (not even knowing that we are asleep). Only those who are earnest about awakening are able to overcome that inertia.

M

- Man must eventually realize that his or her own personality and form are part of the external world and not even part of his or her own reality. Then it is possible to realize that the external world (the universe) lies within the human form, and not without as it appears to be, but behind all the veils of form and consciousness within.
- Manifested life implies a balance between the involutory and evolutionary forces, so that for humanity there is an evolutionary impulse (higher consciousness) checked to some extent by the involutory nature of the matter (inertia) through which that life and consciousness must be expressed. And each aspect of the human nature has its higher and lower counterparts, corresponding to these two great forces and associated tendencies. Progress is made, then, as each aspect of inertia is overcome in a progressive manner.
- Mistake not the mask of mind for the reality of the soul, for the soul is beyond emotion, beyond thinking, in the greatness of silence. The mind is the most potent adversary, yet the greatest instrument of human consciousness. While the soul persists as an impersonal being, sharing life and love and light via the silence.
- Most people see others as those others perceive themselves to be, and not as they really are, for one's mental self-image and associated feelings are projected albeit unconsciously and that projection generally and substantially influences how others perceive them to be. The spiritual student, however, who is more dedicated to the value of truth, tends to see things, internally and externally, more clearly, and is not so much influenced by his or her own or others' self-illusion.

N

- No opinion has any real value. Ideas have value. Concepts have value. Even beliefs have some value, provided they are not opinions.
- Not thinking and not-thinking are two entirely different processes. The one comes from mindlessness, the other from mindfulness.
- Nothing in all of nature happens suddenly. All is the consequence of gradual progressive application of forces. The effects may "appear" to be sudden, to the superficial and limited awareness, but in fact any "happening" is an extended phenomenon. Likewise, enlightenment or self-realization never happens suddenly. Those who achieve self-realization, if indeed they have achieved such a state, have spent a great deal of time and effort in preparation and any "suddenly apparent" fulfillment is merely an indication of that gradual achievement.



- Of course some will be distracted by this or that, but others will be stimulated by the form or the quality or both, and proceed without proceeding.
- On the other hand, one who merely goes and does whatever the personality is led to go and do based upon sense impression and external conditioning (i.e., external (mundane astrologic) forces) has no freedom at all and is wholly enslaved (for good or ill) by the lower nature.
- One can never really be without karma, for the wheel and its momentum are interminable, but one can certainly rise above and pass beyond any sense of karmic limitation. Then in freedom from karmic limitation one is able to serve most effectively. Until that point one should endeavor to serve as effectively as one can, while incidentally working out any karmic consequences that appear. Indeed the two go hand in hand. One cannot serve effectively without facing up to one's karma, without learning whatever the intended lessons. And one cannot completely fulfill one's karma, one cannot learn the ways of the path beyond, without dedicating oneself to service.
- One may be a fool in any one or more of many ways, but one should not be such a fool as to permit one's knowledge of history, theosophy, and other things, to color one's perception. One should rather hold one's knowledge (of anything and everything), simply and consciously, in abeyance, that one might perceive unhindered thereby.
- One might wonder if the monad (soul) on its level is "real" in the sense of being the principal essence or entity, or is it merely an archetype or pattern to be fulfilled? In which case what descends or is reflected into matter is the principal essence or entity! But even so, the monad (soul) on its own level is "more" real, and remains the source and the goal of human evolution.

- One must learn not to generalize indiscriminately. There are many great authors and many great teachings, but each author and every teaching has both strengths (validities) and weaknesses (limitations). One must assume therefore that no one is an authority, yet each may have some meaningful contribution.
- One must learn to be comfortable in the midst of illusion, without being absorbed therein, for all of this world of human endeavor is a system of perceptual illusions-within-illusions. As one progresses, one substitutes more subtle illusions for those that are transcended.
- One of the most powerful statements that one can make is the honest and un-self-disturbing expression that one simply does not know something. For the natural (egoistic) response to enquiry is to more or less unconsciously fabricate some (false) sense and expression of knowledge. This self-deceptive and complicating practice begins to be dispelled when we become comfortable in saying "I don't know" when we really don't know the answer, even if we think we may know.
- One who is accustomed to feeling without thinking must necessarily learn to think. Only thereby can one develop the mind. And one must have a more or less fully developed mind before one can learn to not-think. For only thereby, in the awareness that comes through not-thinking, can one achieve self-realization.
- Our objective is two-fold: to see ourselves (and things) as they are and to be. Then and only then can we move (grow) (serve) without attachment, without entanglement.

P

- People usually perceive things differently, but they cannot understand something differently.
- Proceed without fear, yet with all due humility, discretion, and spiritual strength. Perform the work that needs to be done, with all due humility, discretion, and spiritual strength. And in so doing be thankful for the opportunity and the lessons to be learned.
- Proper non-conformity in no way includes a lack of consideration for others. Inconsiderate non-conformity is another name for self-centeredness.

Q

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

R

- Real truth is self-evident. It needs no defense or explanation or rationalization or justification. No arguments or refutations can have any effect on the validity of real truth. If a truth is not self-evident, then it should not be accepted as truth, but then neither should it be rejected as falseness, for one may simply not yet be able to see the truth.
- Reality abides.
- Reality is that portion that remains unreflected, which descends not, which simply persists in the background, beyond activity.
- Remember that words mean different things to different people. The word "soul" is utilized in so many different, inconsistent ways, by so many people. Some use it to refer to the etheric or vital body. Some use it to refer to the astral or emotional body, to the "inner" desires and feelings. Some use it to refer to the "deeper" part of the personality or ego. While yet others use it (as we do) to refer to the higher self, beyond (deeper than) the personality, to the (spiritual) individuality and causal self that continues from one lifetime to another.

S

- Self-indulgence is wholly the domain of the ego, obvious or subtle as the case may be. Those who call themselves spiritual students yet indulge their personalities nonetheless are merely deceiving themselves, being weakened by the ego. Only through purification and self-discipline can the ego be properly and fully conquered. Only through purification and self-discipline can the candidate approach that small, still voice within the silence with humility and spiritual strength sufficient to afford the trust of those who wait and watch.
- Some say that there are no degrees of truth, that there is either truth or not truth. This is true only in the most superficial, concrete minded sense. In fact, there is only truth and there is no not-truth. But in the world of manifestation everything is relative, and truth is relative because our perception and understanding is relative.
- Some think of the present as embodying some great crisis or some special or wonderful opportunity. However, in the long view, there are always crises and there are always great opportunities. All of these times are great and special and wonderful. None are particularly so. And nothing is ever really lost.
- Some think that the various "spiritual" disciplines, e.g., vegetarian diet, once demonstrated suffice and can then be adhered to or not as one wishes or as a matter of convenience, that it is only a matter of becoming "able" to adhere. This sentiment is a self-serving promotion of the lower self or personality, and merely an excuse for self-indulgence and evasion of one's responsibilities and higher nature. In fact, each of the "spiritual" disciplines convey much more, and considerable value lies in their incorporation in one's nature.
- Speak gently, and overcome the loud voice of the personality. Walk softly, and overcome the haste and forcefulness of the personality. And in so doing

allow the light and love and strength of the soul to flow through the lesser instrument unimpeded.

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

T

- That which appears to be a continuity from the lower perspective may very well be a discontinuity from the higher. And that which appears discontinuous from the lower perspective may very well be continuous from the higher. It is only when the higher perspective is achieved and embraced that these distinctions can be realized within the perspective of the whole.
- There are basically three kinds of psychics in the world. Those who evoke (atavistically) the passive psychic talents of earlier evolutions, who have little control or understanding, have taken a half-step backwards in the evolutionary process. Those who invoke the (positive) psychic talents prematurely, who also lack the control or understanding or wisdom, have taken a half-step toward the left-hand path of darkness. And those who evoke the positive psychic (spiritual) talents properly, without intention or expectation, whose quality of consciousness and understanding and wisdom are appropriate for their appearance, have already taken a step forward along the path, the evocation of new talents being a consequence and not a cause. The first kind is easy to recognize through self-proclamation; the second kind likewise, but through the violence of loss of self-control; while the third kind is rare and almost impossible to recognize.
- There are many parts, but the whole does not work until all the parts are functioning cooperatively.

- There are many who hear what they want to hear, and who see what they want to see, who disregard much that is truth. And there are those relatively few, who are not afraid of truth, albeit ever relative, who fear not the challenge of life, the overcoming of personality and the subordination of that personality to the soul.
- There is a place with nothing in it, a no-place. That no-place is beyond any sense of (relative) place. It is absolute place.
- There is a stage upon the Way, in which one grows through duality, through involvement in the various pairs-of-opposites, by choosing good over evil, light over darkness, progress over retardation, etc. And there is a subsequent stage upon the Way, in which one passes beyond the various pairs-of-opposites into the higher unity.
- There is a tremendous difference between a quiet mind lacking in awareness and a (holistic) quiet mind in "full" awareness. The former can be induced (atavistically) by drugs and other artificial means (with attendant dangers). The latter can only be evoked through considerable effort over a number of lifetimes, culminating in the whole awareness of intelligent non-attachment.
- There is an underlying continuity of life that provides a framework for the evolution of consciousness. But there are superficial discontinuities in that framework, which imply and convey creative individuality, yet ever within the context of the underlying continuity.
- There is movement in consciousness, but that does not convey reality to any temporal existence. The flow of time is, like space and regardless of its appearance, merely a narrow-minded and partial perception.
- There is no space. There is only the absence of space.
- There is no such thing as coincidence. All is as it must be. But then, too, there is no great significance in any thing. Yet we proceed as we must, onward and upward, undeterred by apparent coincidence or apparent significance.
- Those who are involved in their sense impressions, through desire, likes and dislikes, etc., or whose ego remains untempered, therefore cannot hear, or see, or

understand, or reach the freedom-beyond-understanding. But those who are free of involvement in the senses, and who are relatively free from the ego, are therefore free to hear, and see, and understand, and reach the freedom-beyond-understanding.

- Those who take things personally or who are given to exception-taking are almost wholly personality-centered and reactive. Far better it would seem, to be reasonable.
- Those who would impose their will on others, are, ultimately, undermining their own measure of freedom and free will.
- Those whose perspective is relatively limited tend to impose their perspective on others, at least through judgment. This is simply a matter of insecurity. But those whose perspective is relatively unlimited tend not to impose their perspective at all. For they are secure in their openness.
- To act without disturbing the field of action, that is the meaning of non-action. The action of the spiritual student is the inner presence. The student remains obscure.
- To be merely a vegetarian is far from sufficient to accord the advanced training. One must also be properly motivated, purified, self-disciplined, and responsive to the God within. Without a sane mind, a soft heart, and a sound body, one cannot even hear the voice of that God within, though many imagine nonetheless that they do.
- To be truly effective as an occult student, one must achieve a basic understanding and awareness of action and consequence, of causes and effects. And to achieve this, one must study and gradually comprehend the nature of the super-physical realms and the scheme of evolution.
- To develop the impersonal self is to strip away all of the facades and hiding places of the unqualified personality that constantly clamors for self-esteem, security, and confidence. But, at the same time, it is to prepare the place of perfect peace within — that place from which the Whole can be approached, and wherein the demands of the personality do not exist.

- To fill the mind with emptiness, to embrace the fullness of the void.
- To those who are free from deception and glamour and illusion, come discretion and understanding and wisdom. But the price of freedom is great indeed, and few are willing to pay that price.
- Treat everything in its place with respect, whether it is matter, consciousness, or spirit. For all things live within the greater life, and deserve gentle treatment. And in such treatment shall come understanding and a growing rapport with the life within all things, which is one life.
- True freedom accompanies self-mastery, and implies a freedom from all of the various attachments and complications of mundane (personal) existence.
- Truth cannot be perceived effectively (properly) (correctly) until or unless one has effectively (properly) (correctly) dealt with all of one's conditioning.

U

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

V

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

W

- We also tend to have this (wrong) notion that we need to understand or that it is important for us to understand. In fact, if that were so, then we would understand. Rather, we simply want to understand. In fact, we learn or achieve understanding primarily through (indirect) assimilation of experience, and we are generally inhibited from consciously or directly understanding by virtue of our own beliefs, opinions, ideas, notions, etc.
- We are necessarily deluded by our own reservations, by our own judgment, by our self-will, which are, after all, merely manifestations of the petty personality which naturally resists all real work. To progress we must rise above our selfness to selflessness.
- We have no purpose. This is simply what we do.
- We invoke the spiritual presence of God. We align ourselves with the soul, with the over-shadowing esoteric group, with the Spiritual Hierarchy, and with humanity. We dedicate ourselves to spiritual purpose and give thanks to all who serve in the Light and Love of the Spiritual Self.

- We learn by virtue of our apprehension of the karmic consequences of our actions -- behavior, feelings, and thoughts. The wise do not seek to avoid the operation of karmic law. Indeed, the wise are those who collaborate with karmic law (by learning and by reformation) and who effectively avoid any binding consequences by virtue of the freedom that results from acceptance and non-attachment. The wise thereby act effectively, yet without binding consequences.
- We should never be disappointed or disillusioned relative to the actions (or non-action) of another. Disillusionment and disappointment are born of expectation, and it is not the province of the spiritual student to expect anything of anyone. Expectation (like judgment) is not for us to impose on anyone, knowing not the full extent of karma and circumstances and responsibility that each must fulfill.
- What a person appears to be is simply a play of forces through the conditioned and superficial artifact which is his or her mask or shell (personality). A person is not what he or she appears to be. The true person lies deeply within, eternally beautiful, and waits patiently for its opportunity to emerge into enlightened activity in the lower, outer worlds. The spiritual path simply facilitates that emergence sooner than would otherwise be the case, according to the will of that true inner self or soul.
- When a person incarnates, it is with all the potential of the human race as developed in the course of human experience, and with all the potential of the soul as developed in the course of numerous and successive incarnations. When that human being withdraws from incarnation, the individual soul assimilates the specific experience of that incarnation, while the greater soul of humanity assimilates the more generalized experience. Thus one ever contributes to the other, as one and the other are aspects of the same life force.
- When I am my Self, I do not have to think about anything, I simply know. But when I am not my Self, then whatever I think I know is compounded by the lower self.
- While words mean different things to different people, there is ever a consistency in what is revealed by the context. So no matter what the language

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

- Wisdom comes only to those who pass beyond the ego and its selfishness and self-centeredness. Enlightenment comes only to those who open their minds and hearts to possibilities beyond their own personal experience and opinions. Maturity and stability come only to those who temper their emotions with as much consideration for others as they may have for themselves.
- Within the general concept of time exist many dimensions. As each of these dimensions is realized, in turn, they each become "spatial" to our perception and consciousness. Ultimately, that which we call "space" will be realized as something vastly different from what it now appears to be.
- Worse than the indifference or disdain towards others that often accompanies a (necessarily false) sense of superiority, is the imposition or application of helpfulness (e.g., "I know what's best for others") in that same sense of (necessarily falsely presumed) superiority, however sincere it may be. True brotherhood (fellowship) conveys never any sense of superiority or separateness, nor any imposition toward or upon others. True brotherhood conveys respect and appreciation for others, a helpfulness commensurate only with others' willingness and interest in being helped, and ultimately, a sense or realization of unity that transcends any sense of one and the other.
- Why is humility so important? Because we are asleep, but falsely believe we are awake. Because we are only relatively conscious, but falsely believe we are self-conscious. Because much of what we believe is simply not true, and believing in something that is not true compounds the error. We deceive ourselves in so many ways. Humility is the key to honesty, and truth, and understanding.

XYZ

- The achievement of a deeply ingrained habit (qualification) of honesty and truthfulness in all aspects of life is absolutely essential, if the student is to rise above and beyond the maya, glamour, and illusion of the human personality existence (the external world), if the student is to become consciously aware of what is real.
- The dualistic perspective is simply a convenient way of discerning the distinctions between the inner and outer selves, without contradicting the underlying unity. Dualism and monism are merely two different ways of looking at the same reality.
- The difference between intuition and imagination is vast, yet few are they who can even begin to discern one from the other. The imagination and the intellect of the personality are naturally deceptive, and may as well be masked as intuition or reason as not. Yet one who is true to the higher self cannot be so deceived, for the real intuition is never concerned with personality matters, and is therefore easy to discern in that greater light.
- The ego is the barrier between matter and spirit. The soul is the connection or passage between matter and spirit. The work of the ego is to prevent the waking-consciousness from touching the soul. The work of the soul is to temper and eventually eliminate the ego.
- The emotions (feelings) necessarily function in the realm of glamour. In order to pass beyond glamour one must rise above the emotions (to the mind and the intellect). But the mind and the intellect necessarily function in the realm of ego and illusion. In order to pass beyond ego and illusion one must rise above the intellect (to intuition (buddhi)).
- The first stage of the path is called seeking (dharana) (approach). The second stage of the path is called finding (dhyana) (probation), and in order to

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

- The forgetting of the little self allows the greater Self to shine forth and direct the work of the aspirant. In self-forgetfulness comes our real awareness — the awareness in which we know we are one with all others. May the work of the One proceed with Love, Light, and Joy.
- The greatness and potency of the human being rests within his divine nature, and not with the outer self which merely appropriates. When one recognizes the divinity within oneself, and therefore recognizes the divinity within all lives, then one can effectively manifest that greatness and potency quite effectively, because it will be tempered by humility and respect for all of life.
- The heart of the soul is one thing, and the emotional heart of the personality is another thing altogether. Be not misled by attention to the emotional heart; listen instead earnestly in the silence of the heart of the soul, and take heed, for the heart of the soul is true love and wisdom, unbound by the foolish desires and selfishness of the personality. Likewise, the mind of the soul is one thing, and the mind of the ego is another thing altogether. Be not misled by attention to the intellect or the self-serving fabrications of the lower mind; listen instead to the voice of the higher mind of the soul, and take heed, for the mind of the soul is much closer to love and wisdom, unbound by the foolish thoughts of the personality.
- The existence of any paradox, for whatever reason, affords an opportunity for stretching the mind and increasing the awareness in its embrace and ultimate reconciliation.
- The interval of the Void is a non-interval, it is entirely beyond any sense of interruption or between-ness. Only in transcending even our conceptual sense of the Void can the fullness of the Void be embraced.
- The lack of humility and the lack of truth (lack of honesty) serve quite effectively as barriers that prevent or impede understanding and realization. It

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

- The lower or mundane psychology serves to cultivate and strengthen the ego, and is the way of development and preparation or unconscious evolution. The higher or spiritual psychology serves to weaken and eventually eliminate the ego, and is the way of conscious evolution.
- The mechanistic view of the etheric web, while nonetheless helpful in practical realization of the underlying framework and for apprehension of connectedness, is yet misleading, for it belongs to the short view and is therefore a somewhat constrained perspective.
- The message is not to withdraw from this world but to become and remain unattached to and unentangled by the things and processes of this world. Thus "withdrawal" in its higher sense is a matter of detachment, and accommodation to the Way of the higher self. It may or may not mean periods of physical isolation, but it does mean emotional and mental freedom through purification and alignment with the higher Way.
- The mind is a valuable tool in the practical life of the disciple. But, ultimately, one must let go of the mind and go well beyond the mind, in order to reach the source of one's being. Meditation is, in a sense, the means by which the disciple trains the mind in the art of detachment, that the student might thereby pass beyond the mind and into the realm of direct experience (buddhi).
- The more healthy thoughts and feelings of the men and women of goodwill go a long way toward achieving the needed balance. It is only as the good of humankind act within humanity, encouraging thereby the transformation of those who are relatively coarse and self-deceived, that the lifewave is impelled forward, onward and upward toward its proper conclusion.
- The object of life in the lower worlds, at least for the serious student, is to act constructively in the midst of the tangled web of secular existence, without becoming oneself entangled. This does not mean that one should be reluctant to act. It does mean that one should act according to whatever wisdom is afforded, to do what is before one to do, without fear for the consequences and without

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

- The personality cannot achieve greatness; it can only achieve the illusion of greatness. For greatness can only be achieved by the soul, by virtue of being, and without any concern or realization of greatness.
- The personality, or persona, is, literally, a mask. Until we can recognize the personality and ego for what they are, really, we cannot rise above them to the individuality or soul from which they are so dimly derived.
- The price of non-conformity is exceeded only by the price of conformity.
- The price of freedom is the end of self-centeredness and the subordination of the lesser self to the greater self. The soul chooses to surrender the deception of independence for the freedom of interdependence. In that freedom comes the joy of union with God, the all of life.
- The problem of Zen lies with the various glammers and illusions associated with Zen as an apparent shortcut or preclusion or futility of effort, higher purpose, evolution in consciousness, etc., i.e., in various (misguided) notions and over-generalizations peripheral to Zen proper. The real "value" of Zen lies in its more basic concepts, namely non-attachment leading to self-realization and the cessation of duality.
- The pursuit of any worldly ambition, however noble or sincere the motive may be, is wholly inconsistent with the spiritual path, for the pursuit of worldly ambitions necessarily involves emphasis and untempered reliance on the lower self and ego, thereby blinding (even further) the focus of consciousness to the higher self. The very intent to pursue some worldly ambition implies and conveys a certain coarseness. The spiritual path is not, however, inconsistent with holding worldly offices. Thus, spiritual students may live in the world and some may even be found in remarkably worldly places and positions, but the spiritual student does not pursue these worldly things. Worldly "achievements" (opportunities) may come to the spiritual student, but not by virtue of pursuit.
- The quest is really two-fold: to see things as they really are, and to be therefore what one truly is.

- The rules of the Path are underlying and self-evident, being derived entirely from the character of the Path.
- The serious student necessarily chooses to strive to adhere to four points of conduct (among others): Personal sacrifice to the cause of good, Absolute integrity in all situations, Impeccable wisdom in relationships with others, and Dedicated times of the search for truth and the study of self.
- The spiritual mind does not analyze. It does not measure. It does not evaluate. It does not compare. It does not judge. It does not argue. It does not quibble. It does not reach conclusions ... The spiritual mind merely observes, without judgment. Only then is realization possible.
- The spiritual teacher is not responsible for the spiritual student. The role of the teacher is to encourage and facilitate learning and growth in consciousness on the part of the student. But the teacher is not and cannot be responsible for the responsiveness of the student. The responsibility for what the student is, what the student learns, and how the student grows, lies entirely with the student. The teacher is responsible for what he is, what he thinks, feels, says, and does. The student is responsible for his or her response to whatever the teacher is, thinks, feels, says, and does.
- The spiritual worker in manifestation must effectively work on two levels, the practical level that affords relationship (service) in the context of humanity in manifestation, and the experience of reality that comes from having no self at all. The student can ill afford to get entangled in the former at the expense of the latter, nor absorbed in the latter at the expense of the former. Walking that fine line between the two levels is the real challenge of the worker in incarnation.
- The student identifies falsely with the physical body and then the overall personality, in turn. But the awareness that is required in order to identify with the soul rather than the personality is bitterly fought by the mind and the ego of the personality. It is that struggle that stands as the basic testing of commitment to the spiritual path, as the student overcomes his natural self-centeredness and becomes even more naturally the soul in all its blessed obscurity.

- The subjective distance or difference between the fundamental truths of any particular (typical) religion and the typical means of religious expression (adherence) (embracement) is almost incredibly large or substantial. If only the religious adherents (professors) of the world's great religions could only live in accordance with their own fundamental principles, instead of blindly following the superficial aspects, sincerely or otherwise. Then each great religion would become a major force for constructive (non-impositional) change, and the great underlying universal truths would become widely recognized and subsequently realized. We need not leave our religions, but perforce we need to live them.
- The three and the seven (ray energies) are always present to some extent, even though one or another usually dominates the whole and one or another usually dominates each of the respective and various aspects. This means that weaknesses inherent in those of the three and the seven which are not dominating may be called to the surface by sufficient stimulation (and may therefore need to be dealt with), but so too are the strengths inherent in the one and the seven available to one who suitably calls upon them from within one's higher nature.
- The true Christian mystic and the true Taoist have a great deal in common. They both revere the same (one) God and both find and manifest that great inner peace that comes only through transcending both the ego and self-will. For both the Way (Tao) is revealed in the Voice of the Silence.
- The truly enlightened, self-realized human beings are anomalous and become anonymous. They do not call attention to themselves. They are not recognized by others as enlightened or self-realized, except by those who are themselves enlightened and self-realized. They live subtle lives. They do not even think of themselves as enlightened or self-realized; indeed, thinking of oneself in these terms is strong evidence of lack of self-realization. For in self-realization there is only humility. The ego and its separateness are transcended altogether.
- The use of alcohol, even beer or wine, and/or any of the so-called recreational drugs (including tobacco), brings about a weakening (and eventual destruction) of the etheric web such that the person is exposed more and more directly (and less and less controllably) to the various external and elemental forces of the

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

- The Way is the condition of adherence to the spiritual path, of responsiveness to the soul, of the unobtrusiveness of the personality and ego.
- The Way requires passion and dispassion. Throughout one's practice of the Way, we must embrace the path with that quiet, subtle, and sustaining passion (joy) that is evoked of our higher nature. Among the many qualities evoked are kindness and consideration. And yet, throughout our practice of the Way, we must embrace the world dispassionately. Here is no contradiction or paradox. The proper passion and dispassion of the Path are one and the same.
- The Way to mystical union with God is clear, and has been expounded in the same terms by mystics of every religious tradition --- one must transcend identification with the body. Then one must transcend identification with the emotions. Then one must transcend identification with the mind and its intellect. One must transcend absorption in sense experience. One must transcend absorption in thinking. One must transcend the ego. And thus find that quiet place within. And in the silence one can then embrace God in the highest, deepest, most noble manner possible.
- The whole of the esoteric philosophy is but a means to an end. It is not real, in itself. It has no validity, except as that means to an end. The truth, then, is beyond the esoteric philosophy, beyond any intellectual endeavors, beyond any sense of separation or ego.
- The whole of the system (the philosophy) in its various aspects and methods is designed and intended solely to challenge the sleepiness of the student, that the student might be continually if not continuously prodded onward and upward, albeit, ultimately, without even that distinction of wardness.

Synthetic Triangles

Three-Fold Relationship

References:

Topical Issue 4.72

Synthetic Triangles

Commentary No. 120

Synthetic Triangles

Commentary No. 247

Keywords

Commentary No. 251

Keywords and the Seven Rays

Commentary No. 255

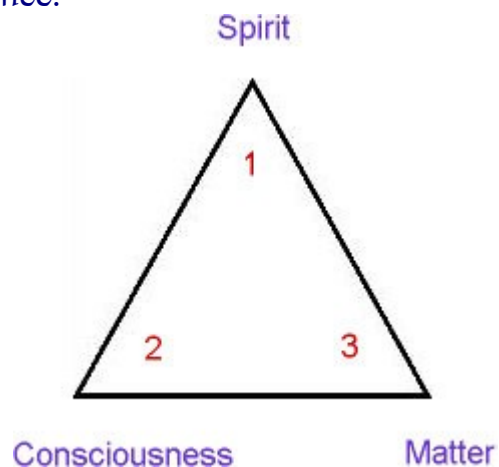
Keywords and Triangles

- 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.

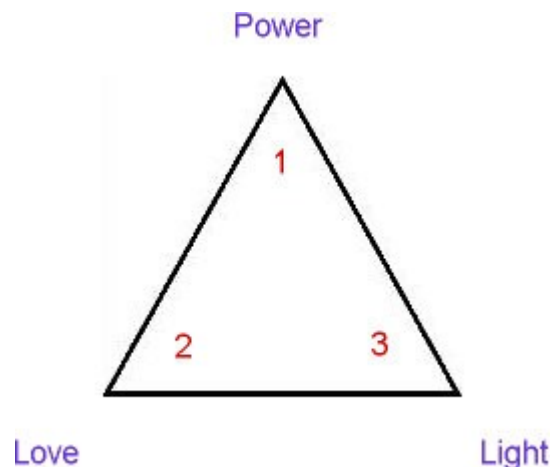
4.72I Illustratives

- 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.

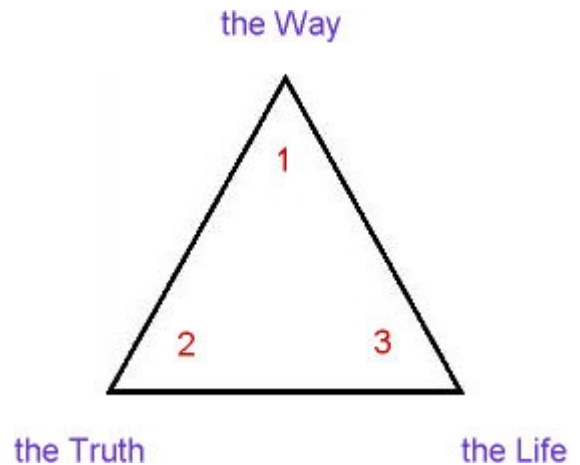
S 1 The (1:2:3) triangle is the basic or most fundamental of the synthetic triangle configurations. It involves the three major rays (the Trinity) and has the greatest number of variations simply because every possible keyword or symbol can be associated with one or another of the three primary rays. 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.



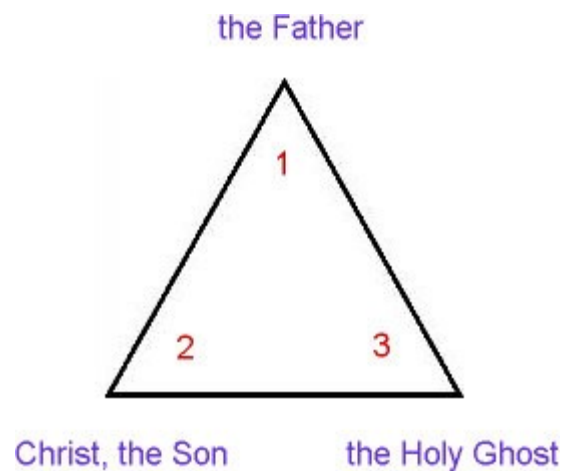
S 2 Another example of the basic (1:2:3) triangle is found in the Great Invocation where the keywords power, love, and light are linked together. If these three keywords are linked together in order (power, love, light), the circulation is negative (counter-clockwise) and implies the process of manifestation 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.



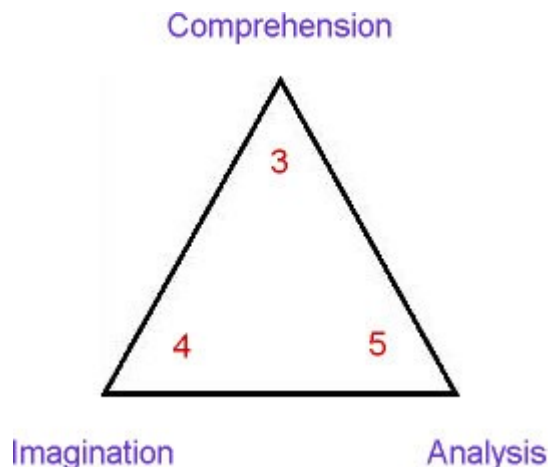
S 4 The Christian Trinity also correlates with these keywords of Christ: the Way is the Father (spirit), the path of return (ascent); the Truth is Christ, the Son (consciousness); and the Life can refer to the manifestation of the Holy Ghost (matter, light). Consciousness is seen to be the Christ aspect,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



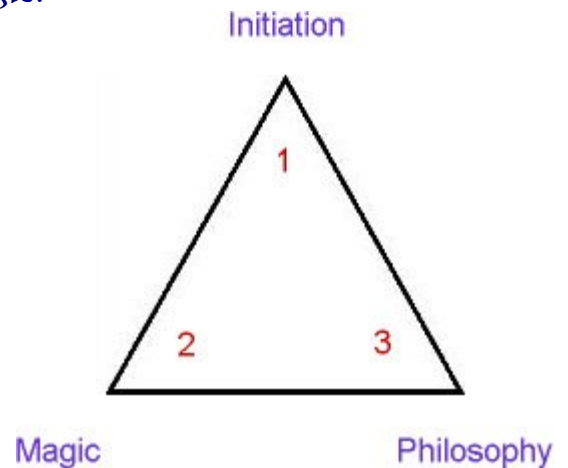
S 6 The (3:4:5) triangle brings together the three moderate rays. An example of this configuration links together comprehension, imagination, and analysis. Comprehension is a talent associated with the Third Ray (active intelligence); imagination is a Fourth Ray expression; and analysis is a Fifth Ray 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.



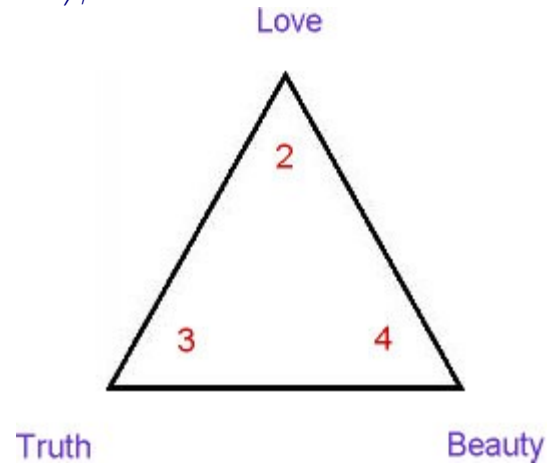
S 7 In the beginnings of historical Christianity can be found an interesting element of synthesis and elevation. Each major religion is associated with one or another of the various mystery systems (traditions). Some embrace elements of more than one system. The Christian mysteries (the true Christian 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.



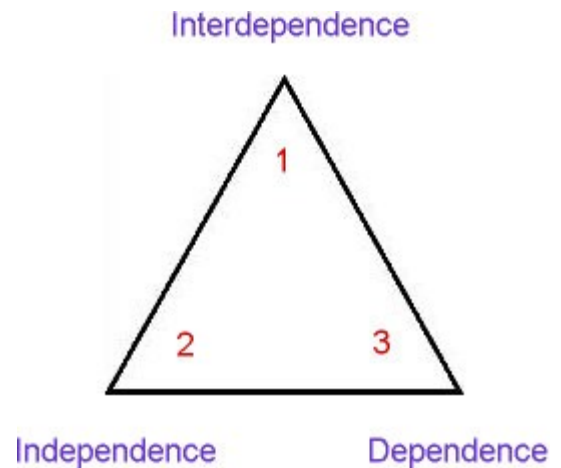
S 8 The Egyptian mysteries were essentially an initiatory or First Ray system. Although Judaism has a strong First Ray character, the Qabalistic mysteries were (are) primarily a magical or Second Ray system of magic (with a strong Seventh Ray flavor). And the Greek mysteries were a philosophical or Third 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.



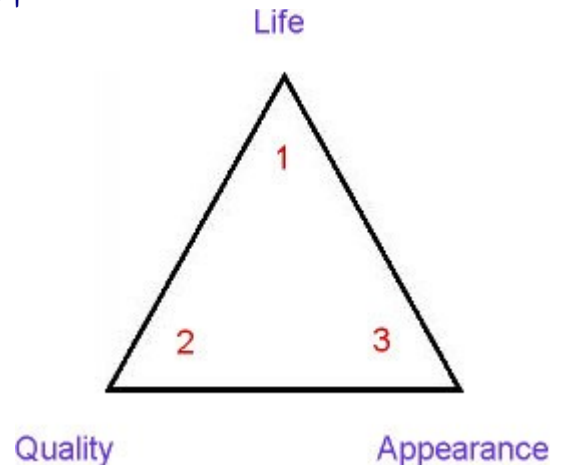
S 9 This practical triangle links love, truth, and beauty together in a (2:3:4) configuration. In most cases, the relationship between an assigned keyword and a numbered ray depends upon connotation. This (2:3:4) variation might also be considered as a (2:5:7) triangle, since truth can relate directly 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).



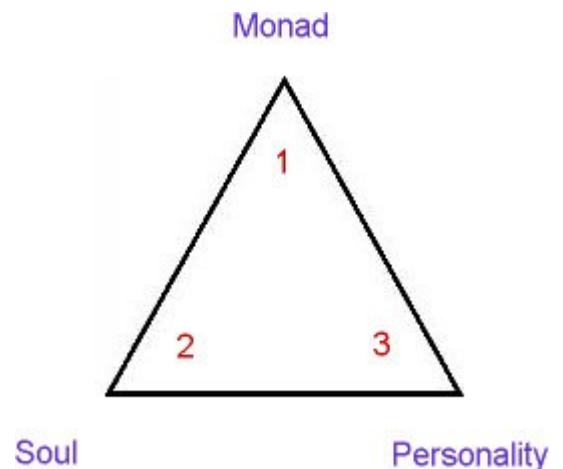
S 10 This basic triangle links together mass consciousness (dependence), self-consciousness (independence), and group consciousness (interdependence) in a (1:2:3) configuration, with ascending (clockwise) circulation from the lower right-hand point. The real key is interdependence. In life and manifestation 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).



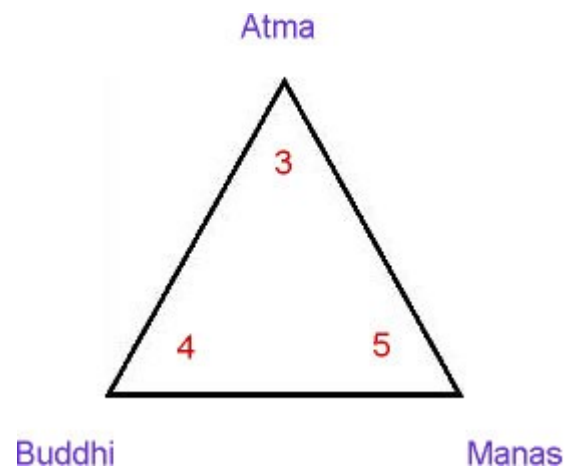
S 11 A popular variation of the basic (1:2:3) triangle links together life, quality, and appearance. Each of these keywords is especially meaningful as a general, comprehensive description of the respective major ray. Each of these three keywords can be used to overshadow other associations with these 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.



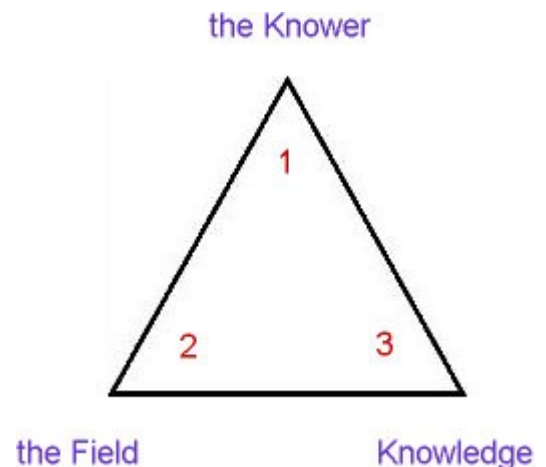
S 12 This (1:2:3) triangle shows the three basis aspects of the human being or trinity, namely the monad, representing spirit (life); the soul, representing consciousness (quality); and the personality, representing matter or form (ego) (appearance). While particular monads, souls, and personalities 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.



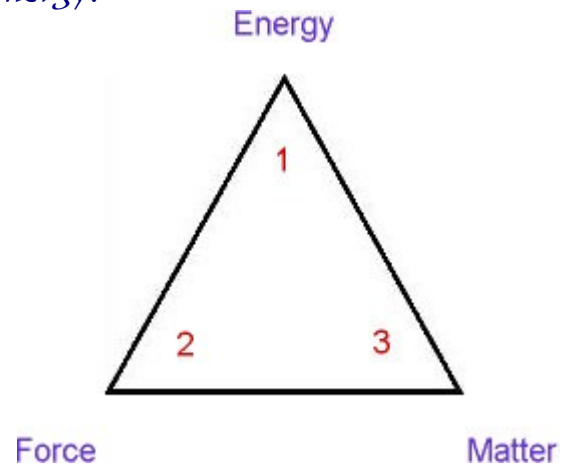
S 13 This (3:4:5) triangle shows the threefold nature of the soul, the second aspect of the human trinity. Atma, buddhi, and manas are principles corresponding to the third, fourth, and fifth planes of consciousness (and rays). Atma is the principle of spiritual will (as applied on soul levels, not relating 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.



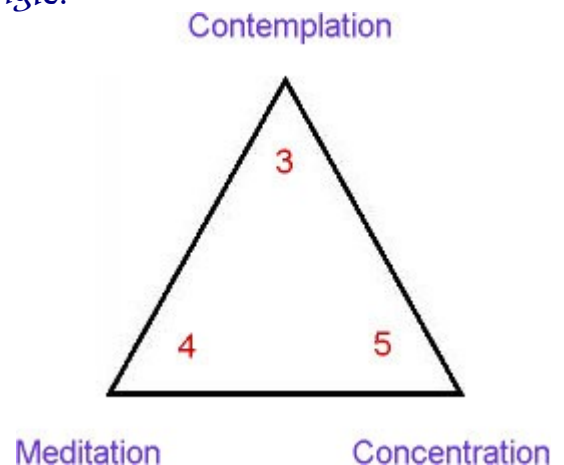
S 14 This (1:2:3) triangle links the knower, the field of knowledge, and knowledge itself. The knower utilizes the mind or the soul (in the higher case), but it is the expression or the function that is considered to be First Ray. The field is the domain or region of interaction and is associated with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



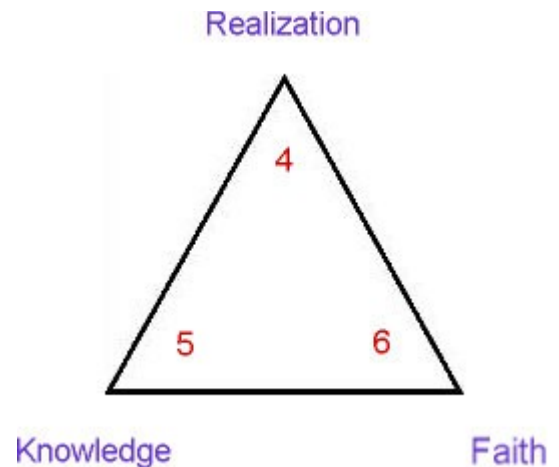
S 15 This is a First Ray triangle, as all three keywords relate in some way to the First Ray. In this case, function determines the ray correlation, as secondary rays (to the First Ray). Energy, force, and matter are linked together in a (1:2:3) triangle as energy is the source (First Ray); force is 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.



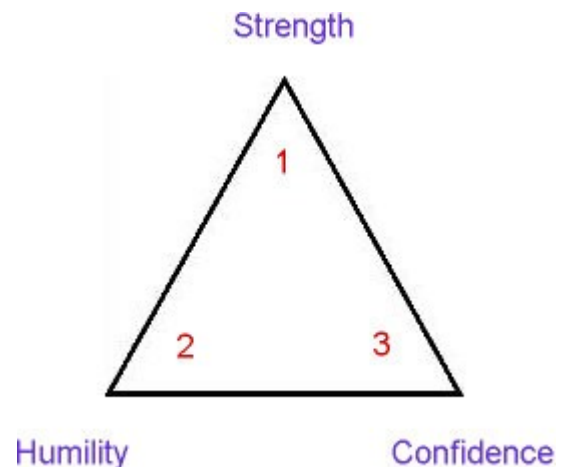
S 16 Three major stages of spiritual exercise form a (3:4:5) triangle. Circulation is clockwise, leading from (preparatory) concentration through meditation to contemplation. A somewhat more abstract variation would interchange contemplation and concentration, forming a more basic (1:2:3) pattern, since 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.



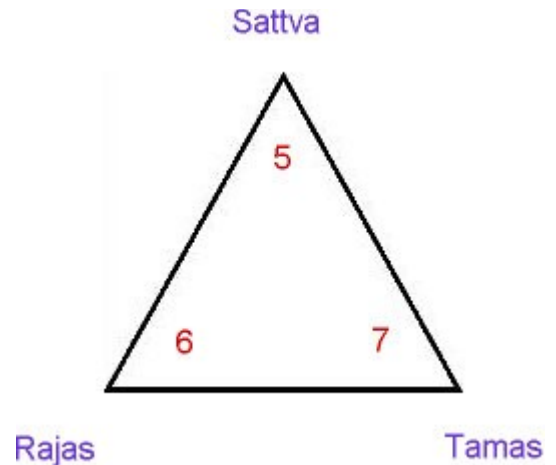
S 17 This clockwise triangle brings together faith, knowledge, and realization in a (4:5:6) configuration. The energy (basis) of faith passes through knowledge to realization. Each of these stages implies an application of the correlating energy. One tends to begin with faith. Through experience that 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.



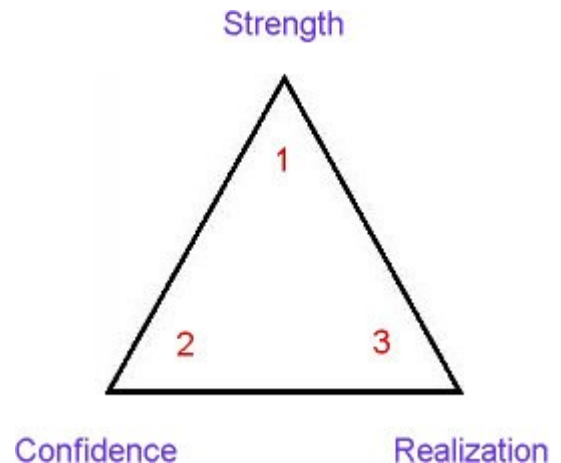
S 18 This is a First Ray triangle, with strength, humility, and confidence linked through their secondary rays. Strength comes from the underlying potency of the First Ray. Confidence is the evoked expression of First Ray energy. And humility is necessary for balance. Indeed, it is humility that indicates 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.



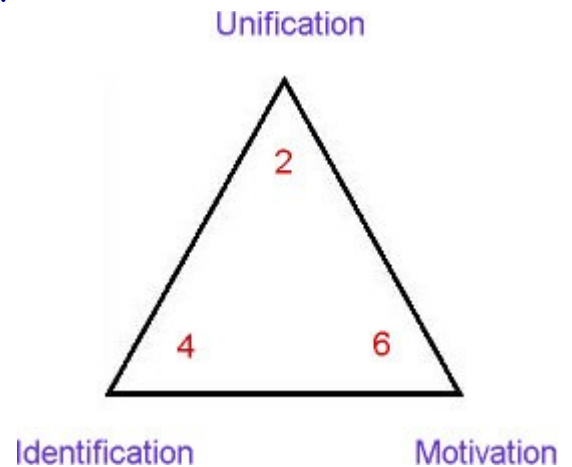
S 19 This (5:6:7) triangle embraces the three gunas forming the phenomenal universe. Sattva is the higher quality of purity, truth, goodness, or substantial reality. Rajas is the intermediate quality of activity, passion, or desire. And tamas is the quality of quiescence in the lower sense, of darkness, 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.



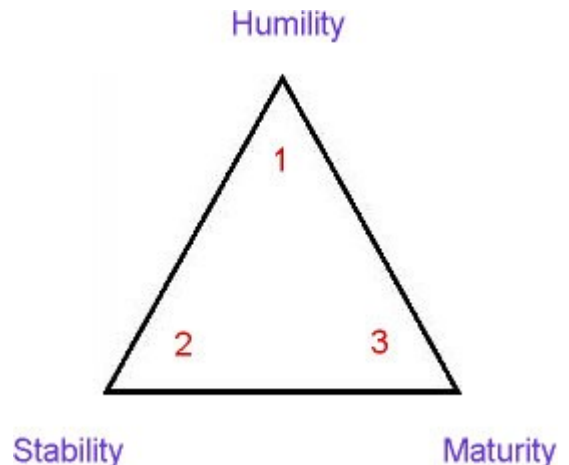
S 20 This basic (1:2:3) triangle links three keywords of a common First Ray nature, namely strength, confidence, and realization. It is context that usually determines ray assignment. Thus this triangle may be contrasted with that of S 18 (strength-humility-confidence), such that confidence is Second 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.



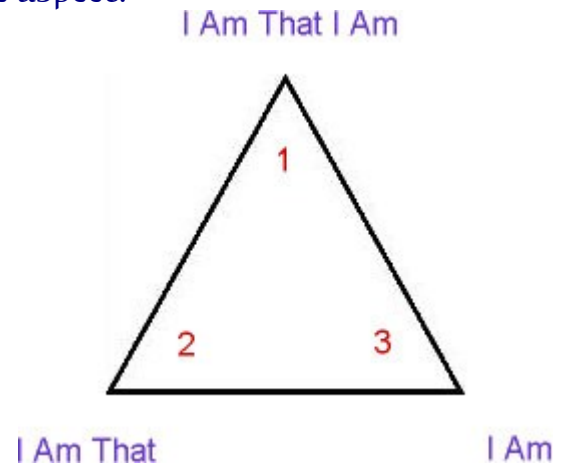
S 21 This (2:4:6) triangle bridges between the soul and its reflection (the personality), by linking together unification, identification, and motivation. Motivation is the lower element. Identification is the intermediate or process element, especially in the sense of progressive identification where 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.



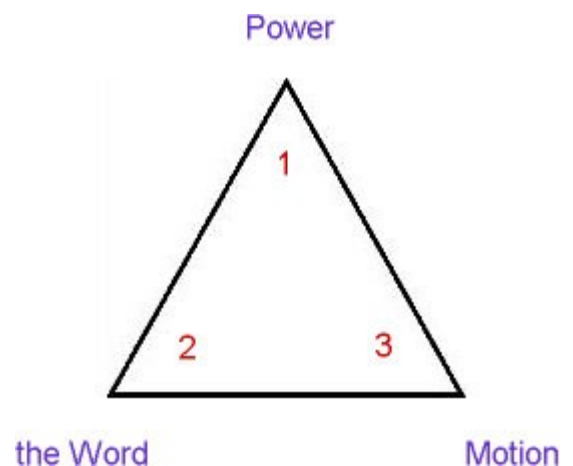
S 22 Humility, stability, and maturity are linked to form a basic (1:2:3). All three of these qualities are prerequisites for continued spiritual deepening, in each successive lifetime. The relationships between the three points indicate the delicate balance that is essential to progress and concomitant 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).



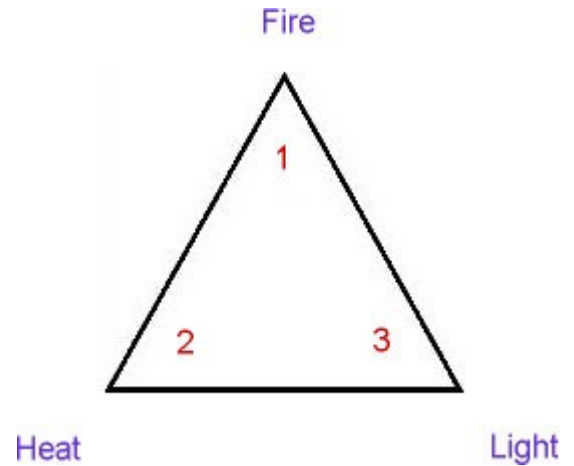
S 23 *I Am That I Am* is a triple mantra in a basic (1:2:3) triangle, clockwise from the third aspect. *I Am* is the activity aspect representing the personality (mind) (ego) and is used to integrate the personality. *I Am That* is the consciousness aspect representing the soul or higher Self and is 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.



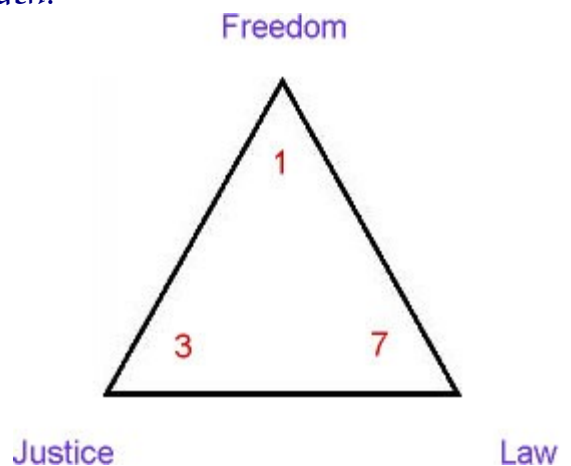
S 24 The trinity of manifestation is a basic (1:2:3) triangle with the three aspects of cosmic creation, namely power, the word, and motion. The circulation of descent is counterclockwise as power is expressed through the word and the word induces motion or activity (expression or manifestation). The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



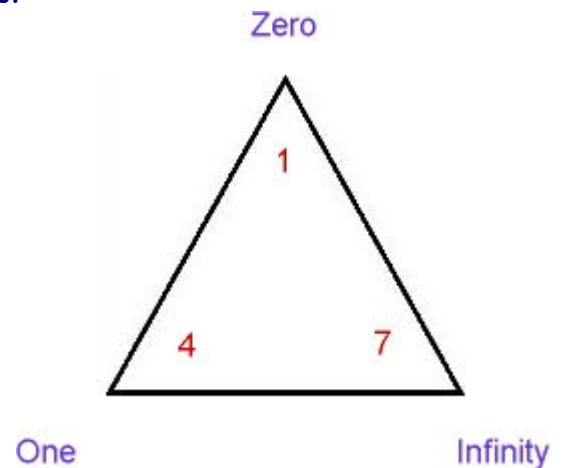
S 25 Another basic (1:2:3) triangle links together fire, heat, and light. These three keywords show the aspects of fire in manifestation. Each has many implications, through correspondence, and each has its deeper significance. The relationship between heat and light should be especially noted. But fire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



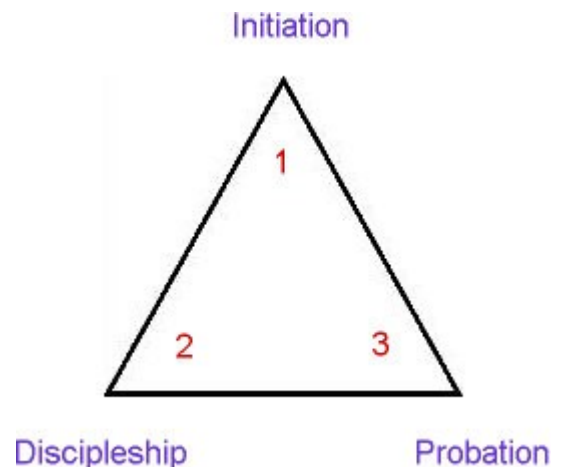
S 26 This (1:3:7) triangle shows relationships between freedom, justice, and law. This might also be considered as a (1:5:7). Or balance (Fourth Ray) could be substituted for justice to form a (1:4:7) triangle. And of course freedom and law can be interchanged, with implications. Freedom in the lower 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.



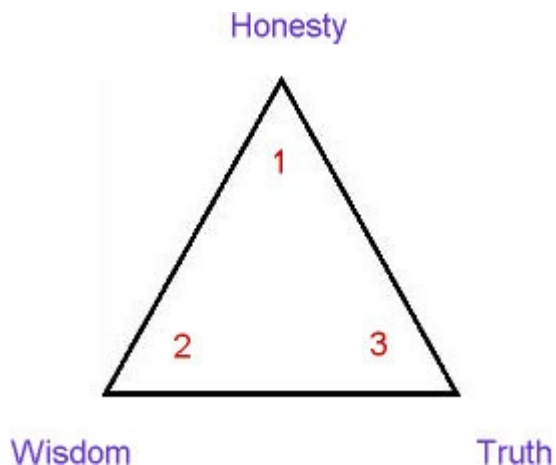
S 27 An abstract variation of the (1:4:7) triangle links the infinitely small (zero) and the infinitely large with the point of balance between them (one). The first and seventh elements can be interchanged, as they are equivalent. Or the entire triangle might be considered as a basic (1:2:3). This is 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.



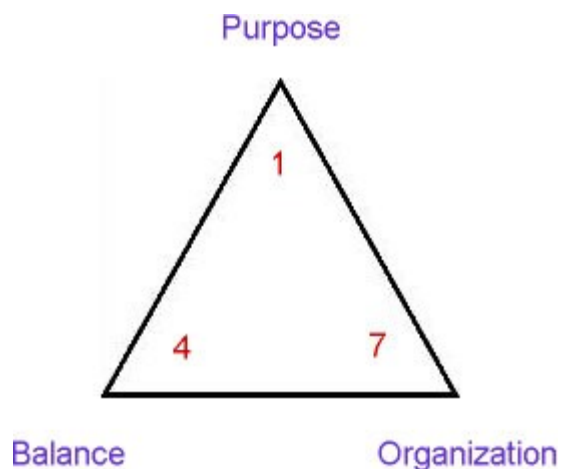
S 28 This basic (1:2:3) triangle links together the three major stages of the (formal) spiritual path, namely (1) the period of probationary or advanced preparatory effort, (2) the stage of discipleship or true spiritual growth and service, and (3) the conclusion (eternal beginning) of the path in initiation. 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.



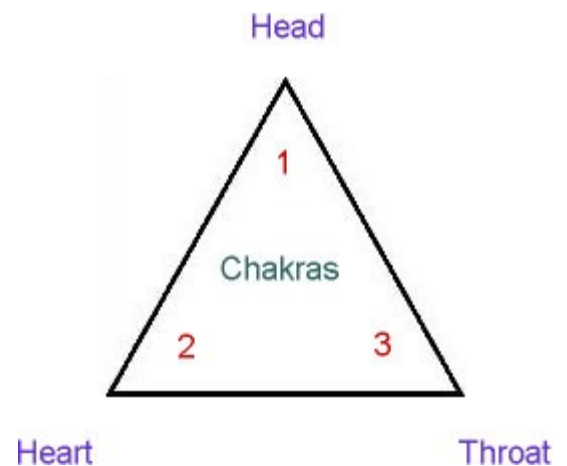
S 30 The reflection of the First Ray through the point of balance into the Seventh Ray is shown in this (1:4:7) triangle which links purpose, balance, and organization. Purpose is an impulse. Organization is a response to that impulse. Organization is never (properly) an end in itself. This can also 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.



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.

Keyword	First Position	Second Position	Third Position	▲
A	A	U	M	1:2:3
Abandonment	Abandonment	Leaving	Going Somewhere	1:2:3
Ability	Purpose	Ability	Application	1:2:3
Absolute Harmony	Limitless Power	Absolute Harmony	Eternal Duration	1:2:3
Absoluteness	Absoluteness	Universality	Individuality	1:2:3
Absorption	Coherence	Adhesion	Absorption	1:2:3
Abstract Mind	Abstract Mind	Balance	Concrete Mind	3:4:5
Abstract Mind	Abstract Mind	Antahkarana	Concrete Mind	3:4:5
Abstraction	Abstraction	Work	Foundation	1:2:3
Abstraction	Unity	Darkness	Abstraction	1:2:3
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
Acceleration	Position	Velocity	Acceleration	1:2:3
Accomplishment	Application	Activity	Accomplishment	1:2:3
Accomplishment	Motive	Effort	Accomplishment	1:2:3
Accuracy	Concentration	Clarity	Accuracy	1:3:5
Action	Action	Transformation	Renewal	1:4:7
Action	Right Thought	Right Feeling	Right Action	1:2:3
Action	Potency	Consideration	Action	1:2:3
Action	Understanding	Action	Experience	1:2:3
Action	Understanding	Experience	Action	1:2:3
Action	Will	Wisdom	Action	1:2:3
Actions	Actions	Media	Consequences	1:2:3
Active	Non-Active	Active	Passive	1:2:3
Activity	Power	Wisdom	Activity	1:2:3
Activity	Will	Coherence	Activity	1:2:3
Activity	Spiral Activity	Cyclic Activity	Rotary Activity	1:2:3
Activity	Purpose	Sentience	Activity	1:2:3
Activity	Purpose	Sentience	Activity	1:2:3
Activity	Vitality	Magnetism	Activity	1:2:3
Activity	Will	Wisdom	Activity	1:2:3
Activity	Goal	Function	Mode of Activity	1:2:3
Activity	Application	Activity	Accomplishment	1:2:3
Activity	Energy	Motion	Activity	1:2:3
Activity	Rhythm	Activity	Inertia	1:2:3
Activity	Being	Coherence	Activity	1:2:3
Activity	Abstraction	Orientation	Activity	1:2:3
Activity	Group Unity	Group Meditation	Group Activity	1:2:3
Activity	Being	Purpose	Activity	1:2:3
Actor	Onlooker	Perceiver	Actor	1:2:3
Actuality	Actuality	Relativity	Potentiality	1:2:3
Adaptation	Adaptation	Manipulation	Utilization	1:2:3
Adaptation	Modification	Qualification	Adaptation	1:2:3
Adaptation	Maturity	Adaptation	Limitation	1:2:3
Adept	Chohan	Adept	Arhat	1:2:3

Adherence	Commitment	Adherence	Transformation	1:2:3
Adhesion	Coherence	Adhesion	Absorption	1:2:3
Adi	Adi	Anupadaka	Atma	1:2:3
Adjustment	Healing	Understanding	Adjustment	1:2:3
Admiration	Reverence	Admiration	Devotion	2:4:6
Adolescence	Maturity	Adolescence	Childhood	1:2:3
Affirmation	Association	Visualization	Affirmation	1:2:3
Affirmation	Affirmation	Prayer	Mantra	1:2:3
Agni	Agni	Varuna	Kshiti	5:6:7
Agni	Agni	Surya	Brahma	1:2:3
Agnichaitans	Agnishvattas	Agnisuryans	Agnichaitans	5:6:7
Agnishvattas	Agnishvattas	Agnisuryans	Agnichaitans	5:6:7
Agnisuryans	Agnishvattas	Agnisuryans	Agnichaitans	5:6:7
Ahura	Ahura	Ahura-Mazda	Mazda	1:2:3
Ahura-Mazda	Ahura	Ahura-Mazda	Mazda	1:2:3
Akasa	Chitta	Prana	Akasa	1:2:3
Akasha	Akasha	Electricity	Prana	1:2:3
Akasha	Akasha	Electricity	Light	1:2:3
Akshara Purusha	Uttama Purusha	Akshara Purusha	Ksara Purusha	1:2:3
Alchemy	Spiritual Alchemy	Virtue	Doctrine	1:2:3
Alignment	Alignment	Integration	Purification	1:2:3
Alignment	Elevation	Alignment	Integration	1:2:3
Altruism	Holism	Altruism	Egoism	1:2:3
Analysis	Comprehension	Imagination	Analysis	3:4:5
Ancient of Days	Ancient of Days	World Savior	Prodigal Son	1:2:3
Angel	Monad	Solar Angel	Lunar Lords	1:2:3
Animal Nature	Elemental Nature	Animal Nature	Ego	1:2:3
Antahkarana	Abstract Mind	Antahkarana	Concrete Mind	3:4:5
Antahkarana	Antahkarana	Mindfulness	Precipitation	1:2:3
Antahkarana	Antahkarana	Quiet Mind	Thinking	1:2:3
Anthropogenesis	Cosmogenesis	Manifestation	Anthropogenesis	1:2:3
Anthropogenesis	Evolution	Cosmogenesis	Anthropogenesis	1:2:3
Antithesis	Thesis	Synthesis	Antithesis	1:4:7
Anupadaka	Adi	Anupadaka	Atma	1:2:3
Appeal	Radiation	Magnetic Appeal	Coherent Energy	1:2:3
Appearance	Life	Quality	Appearance	1:2:3
Application	Recognition	Understanding	Application	1:2:3
Application	Vitality	Application	Expression	1:2:3
Application	Application	Activity	Accomplishment	1:2:3
Application	Purpose	Ability	Application	1:2:3
Application	Source	Application	Manifestation	1:2:3
Application	Evolution	Progress	Application	1:2:3
Application	Inclusiveness	Understanding	Application	1:2:3
Apprehension	Preservation	Distribution	Apprehension	1:2:3
Apprehension	Apprehension	Distribution	Preservation	1:2:3
Approach	Perfection	Progress	Approach	1:2:3
Aquarius	Gemini	Libra	Aquarius	
Arhat	Chohan	Adept	Arhat	1:2:3
Aries	Aries	Leo	Sagittarius	
Art	Art	Science	Religion	4:5:6

Art	Philosophy	Art	Science	3:4:5
Art	Mysticism	Art	Glamour	2:4:6
Ascension	Ascension	Withdrawal	Forbearance	1:2:3
Ashes	Fire	Flame	Smoke (Ashes) (Love)	1:2:3
Ashram	Ashram	Inner Temple	Outer Court	1:2:3
Ashram	Path	Ashram	Incarnation	1:2:3
Ashram	Ashram	Order	Group	1:2:3
Ashrams	Inner Government	Ashrams	Outer Government	1:2:3
Aspirant	Initiate	Disciple	Aspirant	1:2:3
Aspiration	Love	Harmony	Aspiration	2:4:6
Aspiration	Aspiration	Devotion	Loyalty	1:2:3
Aspiration	Initiation	Discipleship	Aspiration	1:2:3
Aspiration	Will	Aspiration	Desire	1:2:3
Aspiration	Aspiration	Consecration	Dedication	1:2:3
Aspiration	Aspiration	Moderation	Temperance	1:2:3
Assimilation	Wisdom	Assimilation	Experience	1:2:3
Assimilation	Wisdom	Experience	Assimilation	1:2:3
Assimilation	Reception	Assimilation	Transmission	1:2:3
Assimilation	Assimilation	Discrimination	Perception	2:4:6
Assimilation	Conscience	Assimilation	Experience	1:2:3
Assimilation	Abstraction	Assimilation	Experience	1:2:3
Association	Association	Visualization	Affirmation	1:2:3
Atma	Atma	Buddhi	Manas	3:4:5
Atma	Adi	Anupadaka	Atma	1:2:3
Atomic Structure	Nuclear Structure	Atomic Structure	Molecular Structure	1:2:3
Attachment	True Devotion	Wisdom	Attachment	1:2:3
Attachment	Detachment	Non-Attachment	Attachment	1:2:3
Attachment	Transcendence	Detachment	Attachment	1:2:3
Attachment	Belief	Attachment	Opinion	1:2:3
Attachment	Belief	Non-Attachment	Realization	1:2:3
Attitude	Power	Attitude	Light	1:2:3
Attraction	Attraction	Indifference	Repulsion	1:4:7
Attraction	Synthesis	Attraction	Economy	1:2:3
Attraction	Magnetism	Attraction	Healing	1:2:3
Attraction	Attraction	Duality	Polarization	2:4:6
Attraction	Healing	Attraction	Magnetism	1:2:3
Aura	Logos	Aura	Expression	1:2:3
Aura	Chakras	Aura	Bodies	1:2:3
Autocracy	Autocracy	Oligarchy	Democracy	3:4:5
Average Man	Intellectual	Average Man	Savage	5:6:7
Avyakta	Avyakta	Vyakta	Vyakti	1:2:3
Awakening	Dawn	Awakening	Rebirth	1:2:3
Awareness	Truth	Awareness	Understanding	1:2:3
Awareness	Awareness	Discretion	Consideration	1:2:3
Awareness	Awareness	Discretion	Consideration	4:5:6
Awareness	Objective Awareness	Subjective Awareness	Goodwill	1:2:3
Awareness	Realization	Awareness	Perception	1:2:3
Awareness	Wisdom	Awareness	Intelligence	1:2:3
Awareness	Being	Intuition	Awareness	1:2:3
Awareness	Awareness	Consciousness	Depth	1:2:3

Awareness	Awareness	Perception	Intelligence	1:2:3
Balance	Purpose	Balance	Organization	1:4:7
Balance	Abstract Mind	Balance	Concrete Mind	3:4:5
Balance	Focus	Balance	Object	1:4:7
Balance	Identity	Balance	Difference	1:2:3
Balance	Balance	Rapport	Harmony	1:2:3
Balance	Detachment	Balance	Growth	1:2:3
Balance	Freedom	Balance	Order	1:4:7
Balance	Inner Tension	Balance	Outer Tension	1:2:3
Balance	Karma	Balance	Justice	1:2:3
Balance	Creation	Balance	Destruction	1:4:7
Balance	Detachment	Balance	Involvement	2:4:6
Balance	Mysticism	Emotional Balance	Religion	2:4:6
Balance	Occultism	Mental Balance	Science	1:3:5
Balance	Impulse	Balance	Response	1:2:3
Balance	Freedom	Balance	Law	1:4:7
Balance	Harmony	Balance	Healing	1:2:3
Balance	Progression	Balance	Regression	1:2:3
Beauty	Love	Truth	Beauty	2:3:4
Beauty	Truth	Goodness	Beauty	5:6:7
Beauty	Love	Beauty	Joy	2:4:6
Beauty	Goodness	Beauty	Symmetry	1:4:7
Beauty	Grace	Beauty	Glory	2:4:6
Beauty	Sublimity	Beauty	Stateliness	1:2:3
Beauty	Good	Beauty	Service	1:2:3
Beauty	Love	Truth	Beauty	2:5:7
Beauty	Will-to-Good	Will-to-Beauty	Will-to-Service	1:2:3
Becoming	Dissolution	Being	Becoming	1:2:3
Behavior	Thoughts	Feelings	Behavior	1:2:3
Behavior	Principles	Conscience	Behavior	1:2:3
Behavior	Reality	Truth	Behavior	1:2:3
Being	Unity	Being	Form	1:2:3
Being	I-am	Being	Impersonal	1:2:3
Being	Being	Existence (Genera)	Manifestation	1:2:3
Being	Being	Stability	Motion	1:2:3
Being	Dissolution	Being	Becoming	1:2:3
Being	Cultivation	Being	Occult Work	1:2:3
Being	Being	Selflessness	Desirelessness	1:2:3
Being	Being	Coherence	Activity	1:2:3
Being	Understanding	Being	Knowledge	1:2:3
Being	Being	Purpose	Consequence	1:2:3
Being	Being	Cause	Meaning	1:2:3
Being	Being	Consciousness	Effects	1:2:3
Being	Being	Purpose	Activity	1:2:3
Being	Monad	Unity	Being	1:2:3
Being	Being	Intuition	Awareness	1:2:3
Belief	Belief	Attachment	Opinion	1:2:3
Belief	Belief	Non-Attachment	Realization	1:2:3
Beliefs	Government	Beliefs	Civilization	1:2:3
Benevolence	Reverence	Love	Benevolence	1:2:3

Bhagavad Gita	Upanishads	Brahma Sutras	Bhagavad Gita	1:2:3
Bhakti Yoga	Karma Yoga	Bhakti Yoga	Jnana Yoga	1:2:3
Binah	Kepher	Binah	Chochmah	1:2:3
Biological	Psychic Phenomena	Biological	Physical	1:2:3
Birth	Birth	Life	Death	1:4:7
Bliss	Bliss	Joy	Happiness	1:2:3
Bodhisattva	Manu	Bodhisattva	Mahachohan	1:2:3
Bodies	Chakras	Aura	Bodies	1:2:3
Body	Spirit	Soul	Body	1:2:3
Bondage	Imposition	Proselytism	Bondage	1:2:3
Brahma	Shiva	Vishnu	Brahma	1:2:3
Brahma	Mahadeva	Vishnu	Brahma	1:2:3
Brahma	Mahadeva	Vishnu	Brahma	1:2:3
Brahma	Agni	Surya	Brahma	1:2:3
Brahma	Brahma	Vishnu	Maheshvara	1:2:3
Brahma Sutras	Upanishads	Brahma Sutras	Bhagavad Gita	1:2:3
Brain	Soul	Mind	Brain	1:2:3
Brain	Mind	Intellect	Brain	3:5:7
Brotherhood	Goodwill	Understanding	Brotherhood	1:2:3
Buddha	Kashyapa Buddha	Gautama Buddha	Maitreya Buddha	1:2:3
Buddha	Buddha	Dharma	Sangha	1:2:3
Buddha	Buddha	Dharma	Sangha	1:2:3
Buddhi	Atma	Buddhi	Manas	3:4:5
Buddhi	Buddhi	Manas	Kama	4:5:6
Buddhi	Yin	Buddhi	Yang	1:2:3
Buddhi	Yang	Buddhi	Yin	1:2:3
Buddhism	Taoism	Buddhism	Confucianism	1:2:3
Buddhism	Taoism	Buddhism	Shinto	1:2:3
Buddhism	Taoism	Buddhism	Confucianism	1:2:3
Cadence	Motion	Transition	Cadence	1:4:7
Cancer	Cancer	Scorpio	Pisces	
Capricorn	Taurus	Virgo	Capricorn	
Casual Interest	Spiritual Path	Causal Interest	Casual Interest	1:2:3
Cause	Being	Cause	Meaning	1:2:3
Causes	Causes	Interaction	Effects	1:2:3
Causes	Causes	Media	Effects	1:4:7
Centrifuge	Centripede	Equilibrium	Centrifuge	1:2:3
Centripede	Centripede	Equilibrium	Centrifuge	1:2:3
Chakras	Chakras	Aura	Bodies	1:2:3
Change	Plan	Change	Activity	1:2:3
Chaos	Void	Tension	Chaos	1:2:3
Chaos	Chaos	Unmanifest	Matter	1:2:3
Chaos	Dynamic Chaos	Stability	Chaos	1:2:3
Chaos	Chaos	Flow	Structure	1:2:3
Chaos	Structure	Flow	Chaos	1:2:3
Character	Character	Consciousness	Temperament	1:2:3
Character	Charter	Quality	Character	1:2:3
Character	Purpose	Quality	Character	1:2:3
Character	Character	Quality	Temperament	1:2:3
Charter	Charter	Quality	Character	1:2:3

Chastity	Poverty	Chastity	Obedience	1:2:3
Childhood	Maturity	Adolescence	Childhood	1:2:3
Chitta	Chitta	Prana	Akasa	1:2:3
Chochmah	Kepher	Binah	Chochmah	1:2:3
Chohan	Chohan	Adept	Arhat	1:2:3
Christ	God	Christ	Humanity	1:2:3
Christ	Sanat Kamura	Christ	Lucifer	1:2:3
Christ the Son	Father	Christ the Son	Holy Ghost	1:2:3
Christianity	Judaism	Christianity	Hellenism	1:2:3
Circle	Point	Circle	Sphere	1:2:3
Circle	Circle	Cylinder	Sphere	1:2:3
Circle	Point	Magnetism	Circle	1:2:3
Circumscription	Non-Limitation	Circumscription	Definition	1:2:3
Citizenship	Citizenship	Culture	Civilization	1:2:3
Citizenship	Citizenship	Understanding	Goodwill	1:2:3
Civilization	Government	Beliefs	Civilization	1:2:3
Civilization	Illumination	Culture	Civilization	1:2:3
Civilization	Citizenship	Culture	Civilization	1:2:3
Clairvoyance	Intuition	Telepathy	Clairvoyance	1:4:7
Clarification	Healing	Clarification	Reorganization	1:2:3
Clarity	Concentration	Clarity	Accuracy	1:3:5
Clement	Philo	Clement	Plotinus	1:2:3
Cognition	Will	Emotion	Cognition	1:2:3
Coherence	Will	Coherence	Activity	1:2:3
Coherence	Humility	Coherence	Truth	1:2:3
Coherence	Unity	Coherence	Stability	1:2:3
Coherence	Synthesis	Radiation	Coherence	1:2:3
Coherence	Coherence	Adhesion	Absorption	1:2:3
Coherence	Being	Coherence	Activity	1:2:3
Coherent Energy	Radiation	Magnetic Appeal	Coherent Energy	1:2:3
Cohesion	Vibration	Cohesion	Disintegration	1:2:3
Collision	Superposition	Interaction	Collision	1:2:3
Color	Vibration	Color	Form	1:2:3
Color	Light	Color	Sound	1:2:3
Commencement	Consummation	Transition	Commencement	1:2:3
Commitment	Commitment	Dedication	Thanksgiving	1:2:3
Commitment	Dharma	Commitment	Service	1:2:3
Commitment	Commitment	Dedication	Obligation	1:2:3
Commitment	Obligation	Dedication	Commitment	1:2:3
Commitment	Commitment	Adherence	Transformation	1:2:3
Commitment	Dharma	Commitment	Evolution	1:2:3
Commitment	Commitment	Spiritual Path	Lifestyle	1:2:3
Common Reality	Intrinsic Reality	Relative Reality	Common Reality	1:2:3
Communication	Energy	Communication	Speech	1:2:3
Communication	Communion	Communication	Transmission	1:2:3
Communion	Self-Mastery	Communion	Service	1:2:3
Communion	Communion	Communication	Transmission	1:2:3
Communion	Communion	Spiritual Path	Religion	1:2:3
Communion	Communion	Harmony	Peace	1:2:3
Community	Group	Community	Humanity	1:2:3

Community	Teacher	Teachings	Community	1:2:3
Companionship	Solitude	Companionship	Fellowship	1:2:3
Companionship	Fellowship	Companionship	Solitude	1:2:3
Compassion	Humility	Compassion	Goodwill	1:2:3
Compassion	Spiritual Poise	Love	Compassion	2:4:6
Compassion	Humility	Compassion	Goodwill	1:2:3
Compassion	Identity	Compassion	Understanding	1:2:3
Compassion	Compassion	Sympathy	Empathy	2:4:6
Compassion	Love	Compassion	Impersonality	1:2:3
Compassion	Impersonality	Love	Compassion	1:2:3
Completion	Completion	Revelation	Initiation	1:2:3
Complexity	Simplicity	Synthesis	Complexity	1:2:3
Complexity	Simplicity	Synthesis	Complexity	1:4:7
Complexity	Simplicity	Focus	Complexity	1:4:7
Comprehension	Comprehension	Imagination	Analysis	3:4:5
Comprehension	Freedom	Union	Comprehension	1:2:3
Comradeship	Responsibility	Sacrifice	Comradeship	1:4:7
Concentration	Contemplation	Meditation	Concentration	3:4:5
Concentration	Concentration	Clarity	Accuracy	1:3:5
Concentration	Concentration	Meditation	Contemplation	1:2:3
Concentration	Contemplation	Meditation	Concentration	1:2:3
Concentration	Wisdom	Concentration	Discipline	1:2:3
Concept	Reality	Concept	Precept	1:2:3
Concept	Concept	Recept	Percept	1:2:3
Concept	Concept	Representation	Sensation	1:2:3
Concrete Mind	Abstract Mind	Balance	Concrete Mind	3:4:5
Concrete Mind	Abstract Mind	Antahkarana	Concrete Mind	3:4:5
Confidence	Strength	Humility	Confidence	1:2:3
Confidence	Strength	Confidence	Realization	1:2:3
Confidence	Strength	Confidence	Realization	1:2:3
Confidence	Humility	Confidence	Joy	1:2:3
Confidence	Patience	Magnetism	Confidence	1:2:3
Confucianism	Taoism	Buddhism	Confucianism	1:2:3
Confucianism	Taoism	Buddhism	Confucianism	1:2:3
Conscience	Conscience	Assimilation	Experience	1:2:3
Conscience	Conscience	Retrospection	Experience	1:2:3
Conscience	Wisdom	Conscience	Experience	1:2:3
Conscience	Power	Conscience	Service	1:2:3
Conscience	Ethics	Conscience	Morality	1:2:3
Conscience	Principles	Conscience	Behavior	1:2:3
Conscious Existence	Conscious Existence	Relationship	Material Existence	1:2:3
Consciousness	Spirit	Consciousness	Matter	1:2:3
Consciousness	Heredity	Consciousness	Environment	1:2:3
Consciousness	Life	Consciousness	Form	1:2:3
Consciousness	Energy (Time)	Consciousness	Matter (Space)	1:2:3
Consciousness	Energy (Matter)	Consciousness	Time (Space)	1:2:3
Consciousness	Life	Consciousness	Manifestation	1:2:3
Consciousness	Character	Consciousness	Temperament	1:2:3
Consciousness	Group	Self-Consciousness	Mass-Consciousness	1:2:3
Consciousness	Life	Consciousness	Form	1:2:3

Consciousness	Hierarchy	Soul	Consciousness	1:2:3
Consciousness	Will	Consciousness	Manifestation	1:2:3
Consciousness	Being	Consciousness	Effects	1:2:3
Consciousness	Will of God	Consciousness	Space-Time	1:2:3
Consciousness	Initiation	Consciousness	Expression	1:2:3
Consciousness	Purpose	Consciousness	Truth	1:2:3
Consciousness	Purpose	Consciousness	Reality	1:2:3
Consciousness	Manifestation	Evolution	Consciousness	1:2:3
Consciousness	Evolution	Consciousness	Manifestation	1:2:3
Consciousness	Awareness	Consciousness	Depth	1:2:3
Consciousness	Inner Government	Consciousness	Outer Government	1:2:3
Consecration	Aspiration	Consecration	Dedication	1:2:3
Consequence	Being	Purpose	Consequence	1:2:3
Consequences	Actions	Media	Consequences	1:2:3
Conservation	Creation	Conservation	Transformation	1:2:3
Considerateness	Purpose	Humility	Considerateness	1:2:3
Consideration	Awareness	Discretion	Consideration	1:2:3
Consideration	Awareness	Discretion	Consideration	4:5:6
Consideration	Humility	Consideration	Detachment	1:2:3
Consideration	Potency	Consideration	Action	1:2:3
Consolidation	Consolidation	Expansion	Impact	1:2:3
Constellation	Constellation	Solar System	Planets	1:2:3
Construction	Dissolution	Utilization	Construction	1:2:3
Consummation	Consummation	Transition	Commencement	1:2:3
Contact	Contact	Impression	Relationship	1:2:3
Contemplation	Contemplation	Meditation	Concentration	3:4:5
Contemplation	Concentration	Meditation	Contemplation	1:2:3
Contemplation	Contemplation	Illumination	Inspiration	1:2:3
Contemplation	Contemplation	Meditation	Concentration	1:2:3
Context	Soul	Teachings	Context	1:2:3
Continuity	Discipline	Continuity	Perseverance	1:4:7
Contrast	Evolution	Contrast	Diversity	1:2:3
Control	Control	Discipline	Organization	1:5:7
Conversion	Initiation	Conversion	Individualization	1:2:3
Conveyance	Conveyance	Interaction	Linking	1:2:3
Correction	Liberation	Correction	Creation	1:4:7
Cosmic	Cosmic	Systemic	Microcosmic	1:2:3
Cosmic Logos	Cosmic Logos	Solar Logos	Planetary Logos	1:2:3
Cosmogogenesis	Purpose	Evolution	Cosmogogenesis	1:2:3
Cosmogogenesis	Cosmogogenesis	Manifestation	Anthropogenesis	1:2:3
Cosmogogenesis	Evolution	Cosmogogenesis	Anthropogenesis	1:2:3
Court	Ashram	Inner Temple	Outer Court	1:2:3
Creation	Creation	Conservation	Transformation	1:2:3
Creation	Creation	Synthesis	Dissolution	1:4:7
Creation	Creation	Preservation	Regeneration	1:2:3
Creation	Plan	Word	Creation	1:2:3
Creation	Liberation	Correction	Creation	1:4:7
Creation	Creation	Balance	Destruction	1:4:7
Creation	Creation	Restoration	Maintenance	1:2:3
Creation	Creation	Formation	Reproduction	1:2:3

Creation	Creation	Vitalization	Direction	1:2:3
Creation	Creation	Preservation	Manifestation	1:2:3
Creative Work	Invocation	Creative Work	Evocation	1:2:3
Creator	Creator	Preserver	Transformer	1:2:3
Crisis	Initiation	Passage	Crisis	1:2:3
Crisis	Focus	Tension	Crisis	1:2:3
Criticism	Pride	Separativeness	Criticism	1:2:3
Cultivation	Cultivation	Being	Occult Work	1:2:3
Cultivation	Realization	Cultivation	Temperance	1:2:3
Culture	Illumination	Culture	Civilization	1:2:3
Culture	Government	Education	Culture	1:2:3
Culture	Citizenship	Culture	Civilization	1:2:3
Current	Energy	Current	Entropy	1:2:3
Current	Positive Pole	Current (Flow)	Negative Pole	1:2:3
Cyclic Activity	Spiral Activity	Cyclic Activity	Rotary Activity	1:2:3
Cylinder	Circle	Cylinder	Sphere	1:2:3
Darkness	Unity	Darkness	Abstraction	1:2:3
Data	Knowledge	Information	Data	3:5:7
Dawn	Dawn	Awakening	Rebirth	1:2:3
Days	Ancient of Days	World Savior	Prodigal Son	1:2:3
Death	Birth	Life	Death	1:4:7
Deception	Self-Deception	Glamour	Illusion	1:2:3
Dedication	Obligation	Dedication	Thanksgiving	1:2:3
Dedication	Commitment	Dedication	Thanksgiving	1:2:3
Dedication	Commitment	Dedication	Obligation	1:2:3
Dedication	Obligation	Dedication	Commitment	1:2:3
Dedication	Aspiration	Consecration	Dedication	1:2:3
Deepening	Deepening	Growth	Progress	1:2:3
Definition	Non-Limitation	Circumscription	Definition	1:2:3
Delusion	Expectation	Desire	Delusion	1:2:3
Democracy	Autocracy	Oligarchy	Democracy	3:4:5
Dependence	Interdependence	Independence	Dependence	1:2:3
Depth	Awareness	Consciousness	Depth	1:2:3
Desire	Self-Importance	Jealousy	Desire	1:2:3
Desire	Will	Aspiration	Desire	1:2:3
Desire	Impersonal Love	Sympathy	Desire	2:4:6
Desire	Expectation	Desire	Delusion	1:2:3
Desirelessness	Being	Selflessness	Desirelessness	1:2:3
Destruction	Creation	Balance	Destruction	1:4:7
Destruction	Devitalization	Destruction	Dissipation	1:2:3
Detachment	Discrimination	Dispersion	Detachment	1:2:3
Detachment	Self-Reliance	Impersonality	Detachment	1:2:3
Detachment	Detachment	Dispersion	Discrimination	1:2:3
Detachment	Dispersion	Discrimination	Detachment	1:2:3
Detachment	Detachment	Balance	Growth	1:2:3
Detachment	Humility	Consideration	Detachment	1:2:3
Detachment	Detachment	Non-Attachment	Attachment	1:2:3
Detachment	Detachment	Balance	Involvement	2:4:6
Detachment	Detachment	Sympathy	Entanglement	2:4:6
Detachment	Transcendence	Detachment	Attachment	1:2:3

Detachment	Humility	Detachment	Realization	1:2:3
Detachment	Realization	Detachment	Humility	1:2:3
Determination	Will	Perseverance	Determination	1:2:3
Devas	Lunar Lords	Devas	Elementals	1:2:3
Devas	Tao	Group	Devas	1:2:3
Development	Energy	Expansion	Development	1:2:3
Development	Service	Development	Experience	1:2:3
Development	Resolution	Transmutation	Development	1:2:3
Development	Effectiveness	Usefulness	Development	1:2:3
Devitalization	Devitalization	Destruction	Dissipation	1:2:3
Devotion	Aspiration	Devotion	Loyalty	1:2:3
Devotion	True Devotion	Wisdom	Attachment	1:2:3
Devotion	Reverence	Admiration	Devotion	2:4:6
Devotion	Love	Reverence	Devotion	2:4:6
Devotion	Abstraction	Idealism	Devotion	2:4:6
Devotion	God	Devotion	Shrine	1:2:3
Dharana	Samadhi	Dhyana	Dharana	1:2:3
Dharma	Dharma	Commitment	Service	1:2:3
Dharma	Nirvana	Dharma	Karma	1:2:3
Dharma	Buddha	Dharma	Sangha	1:2:3
Dharma	Spiritual Path	Dharma	Karmic Field	1:2:3
Dharma	Dharma	Commitment	Evolution	1:2:3
Dharma	Buddha	Dharma	Sangha	1:2:3
Dhyana	Samadhi	Dhyana	Dharana	1:2:3
Difference	Identity	Balance	Difference	1:2:3
Differential Philosophy	Integral	Relativistic	Differential Philosophy	1:2:3
Differentiation	Integration	Transformation	Differentiation	1:2:3
Differentiation	Obscuration	Synthesis	Differentiation	1:2:3
Differentiation	Synthesis	Integration	Differentiation	1:2:3
Directed Energy	Energy	Thought	Directed Energy	1:2:3
Direction	Creation	Vitalization	Direction	1:2:3
Discernment	Realization	Discernment	Discrimination	1:2:3
Discernment	Discernment	Intuition	Sagacity	3:4:5
Disciple	Initiate	Disciple	Aspirant	1:2:3
Discipleship	Initiation	Discipleship	Probation	1:2:3
Discipleship	Initiation	Discipleship	Aspiration	1:2:3
Discipline	Control	Discipline	Organization	1:5:7
Discipline	Discipline	Continuity	Perseverance	1:4:7
Discipline	Wisdom	Concentration	Discipline	1:2:3
Discovery	Treading Path	Discovery	Preparation	1:2:3
Discretion	Awareness	Discretion	Consideration	1:2:3
Discretion	Awareness	Discretion	Consideration	4:5:6
Discretion	Discretion	Responsiveness	Stability	1:2:3
Discretion	Wisdom	Discretion	Prudence	1:2:3
Discretion	Wisdom	Intelligence	Discretion	1:2:3
Discretion	Discretion	Kindness	Respect	1:2:3
Discrimination	Discrimination	Dispassion	Detachment	1:2:3
Discrimination	Detachment	Dispassion	Discrimination	1:2:3
Discrimination	Dispassion	Discrimination	Detachment	1:2:3
Discrimination	Realization	Discernment	Discrimination	1:2:3

Discrimination	Assimilation	Discrimination	Perception	2:4:6
Discrimination	Wisdom	Prudence	Discrimination	1:2:3
Disintegration	Vibration	Cohesion	Disintegration	1:2:3
Disorder	Order	Flow	Disorder	1:2:3
Dispassion	Discrimination	Dispassion	Detachment	1:2:3
Dispassion	Detachment	Dispassion	Discrimination	1:2:3
Dispassion	Dispassion	Discrimination	Detachment	1:2:3
Dissipation	Devitalization	Destruction	Dissipation	1:2:3
Dissolution	Creation	Synthesis	Dissolution	1:4:7
Dissolution	Dissolution	Being	Becoming	1:2:3
Dissolution	Dissolution	Utilization	Construction	1:2:3
Distribution	Preservation	Distribution	Apprehension	1:2:3
Distribution	Apprehension	Distribution	Preservation	1:2:3
Distribution	Energy Gathering	Focalization	Distribution	1:4:7
Diversity	Evolution	Contrast	Diversity	1:2:3
Divine Self	Divine Self	Higher Self	Lower Self	1:2:3
Divinity	Divinity	Presence	Revelation	1:2:3
Divinity	Revelation	Presence	Divinity	1:2:3
Doctrine	Spiritual Alchemy	Virtue	Doctrine	1:2:3
Doctrine	Spiritual Method	Initiation	Doctrine	1:2:3
Dream	Plan	Vision	Dream	1:2:3
Duality	Unity	Duality	Trinity	1:2:3
Duality	Attraction	Duality	Polarization	2:4:6
Durability	Strength	Resilience	Durability	1:2:3
Duration	Space	Duration	Motion	1:2:3
Duration	Limitless Power	Absolute Harmony	Eternal Duration	1:2:3
Duty	Duty	Fitness	Right Order	1:4:7
Duty	Obligation	Service	Duty	1:2:3
Duty	Sacrifice	Duty	Obligation	1:2:3
Dynamic Chaos	Dynamic Chaos	Stability	Chaos	1:2:3
Dynamic Will	Dynamic Will	Radiatory Will	Magnetic Will	1:2:3
Economic Forces	Political Forces	Social Forces	Economic Forces	1:2:3
Economy	Synthesis	Attraction	Economy	1:2:3
Economy	Synthesis	Interaction	Economy	1:2:3
Education	Government	Education	Culture	1:2:3
Effectiveness	Effectiveness	Usefulness	Development	1:2:3
Effects	Source	Word	Effects	1:2:3
Effects	Causes	Interaction	Effects	1:2:3
Effects	Causes	Media	Effects	1:4:7
Effects	Being	Consciousness	Effects	1:2:3
Effort	Intention	Effort	Persistence	1:2:3
Effort	Motive	Effort	Accomplishment	1:2:3
Effort	Patience	Persistence	Effort	1:2:3
Ego	Elemental Nature	Animal Nature	Ego	1:2:3
Egoism	Holism	Altruism	Egoism	1:2:3
Egoism	Egoism	Sense-Indulgence	Materialism	1:2:3
Egoism	Worldliness	Identification	Egoism	1:2:3
Egyptian Mysteries	Egyptian Mysteries	Jewish Mysteries	Greek Mysteries	1:2:3
Electric Fire	Electric Fire	Solar Fire	Internal Fires	1:2:3
Electricity	Akasha	Electricity	Prana	1:2:3

Electricity	Akasha	Electricity	Light	1:2:3
Electricity	Electricity	Synthesis	Organization	1:2:3
Electricity	Electricity	Synthesis	Organization	1:4:7
Electricity	Organization	Synthesis	Electricity	1:2:3
Elegance	Elegance	Symmetry	Interdependence	1:2:3
Elemental Nature	Elemental Nature	Animal Nature	Ego	1:2:3
Elementals	Lunar Lords	Devas	Elementals	1:2:3
Elevation	Elevation	Alignment	Integration	1:2:3
Emanation	Word	Emanation	Sound	1:2:3
Emotion	Will	Emotion	Cognition	1:2:3
Emotion	Sensation	Feeling	Emotion	1:2:3
Emotional Balance	Mysticism	Emotional Balance	Religion	2:4:6
Emotional Love	Intuitive Love	Healing	Emotional Love	2:4:6
Empathy	Compassion	Sympathy	Empathy	2:4:6
Empathy	Unity	Empathy	Sympathy	1:2:3
Enchantment	Promotion	Enchantment	Manipulation	1:2:3
Encouragement	Energy	Thought	Encouragement	1:2:3
Encouragement	Soul	Purity	Encouragement	1:2:3
Encouragement	Stimulation	Encouragement	Sharing	1:2:3
Endurance	Endurance	Patience	Poise	1:2:3
Energy	Energy	Force	Matter	1:2:3
Energy	Energy	Expansion	Development	1:2:3
Energy	Power	Energy	Force	1:2:3
Energy	Energy (Time)	Consciousness	Matter (Space)	1:2:3
Energy	Energy (Matter)	Consciousness	Time (Space)	1:2:3
Energy	Energy	Current	Entropy	1:2:3
Energy	Karmic Energy	Healing Energy	Evolutionary Energy	1:2:3
Energy	Positive Energy	Equilibrized Energy	Negative Energy	1:2:3
Energy	Internal Energy	Potential Energy	Kinetic Energy	1:2:3
Energy	Energy	Communication	Speech	1:2:3
Energy	Energy	Thought	Directed Energy	1:2:3
Energy	Energy	Thought	Encouragement	1:2:3
Energy	Energy	Thought	Imposition	1:2:3
Energy	Energy	Motivation	Vitality	1:2:3
Energy	Energy	Motivation	Vitality	1:4:7
Energy	Energy	Motion	Activity	1:2:3
Energy	Energy	Intelligence	Matter	1:2:3
Energy	Radiation	Magnetic Appeal	Coherent Energy	1:2:3
Energy Gathering	Energy Gathering	Focalization	Distribution	1:4:7
Enlightenment	Abstraction	Realization	Enlightenment	1:2:3
Entanglement	Detachment	Sympathy	Entanglement	2:4:6
Entanglement	Integration	Resolution	Entanglement	1:4:7
Entropy	Energy	Current	Entropy	1:2:3
Environment	Heredity	Consciousness	Environment	1:2:3
Environment	Group Environment	Transition Region	World	1:2:3
Environment	Soul	Environment	Personality	1:2:3
Equality	Liberty	Equality	Fraternity	1:2:3
Equilibrium	Centripede	Equilibrium	Centrifuge	1:2:3
Equilibrized Energy	Positive Energy	Equilibrized Energy	Negative Energy	1:2:3
Equity	Evolution	Equity	Service	1:2:3

Esoteric	Esoteric	Theosophy	Metaphysics	1:2:3
Esotericism	Esotericism	Psychology	Logic	1:2:3
Essential Volatility	Essential Volatility	Pralalyic Solution	Radioactivity	1:2:3
Eternal Duration	Limitless Power	Absolute Harmony	Eternal Duration	1:2:3
Ethics	Ethics	Conscience	Morality	1:2:3
Ethics	Principles	Ethics	Morals	1:2:3
Evocation	Invocation	Creative Work	Evocation	1:2:3
Evolution	Initiation	Unification	Evolution	1:2:3
Evolution	Obscuration	Evolution	Involution	1:2:3
Evolution	Karma	Health	Evolution	1:2:3
Evolution	Volition	Evolution	Progression	1:2:3
Evolution	Evolution	Progress	Application	1:2:3
Evolution	Evolution	Experience	Healing	1:2:3
Evolution	Purpose	Evolution	Cosmogogenesis	1:2:3
Evolution	Manifestation	Evolution	Consciousness	1:2:3
Evolution	Evolution	Consciousness	Manifestation	1:2:3
Evolution	Evolution	Cosmogogenesis	Anthropogenesis	1:2:3
Evolution	Evolution	Contrast	Diversity	1:2:3
Evolution	Dharma	Commitment	Evolution	1:2:3
Evolution	Evolution	Equity	Service	1:2:3
Evolutionary Energy	Karmic Energy	Healing Energy	Evolutionary Energy	1:2:3
Executive	Executive	Legislative	Judicial	1:2:3
Existence	Being	Existence (Genera)	Manifestation	1:2:3
Existence	Virtue	Intelligence	Existence	4:5:6
Existence	Existence	Form	Matter	1:2:3
Existence	Conscious Existence	Relationship	Material Existence	1:2:3
Exoteric	Theosophy	Metaphysics	Exoteric	1:2:3
Expansion	Energy	Expansion	Development	1:2:3
Expansion	Consolidation	Expansion	Impact	1:2:3
Expectation	Expectation	Desire	Delusion	1:2:3
Experience	Progress	Experience	Manifestation	1:2:3
Experience	Wisdom	Assimilation	Experience	1:2:3
Experience	Wisdom	Experience	Assimilation	1:2:3
Experience	Service	Development	Experience	1:2:3
Experience	Expression	Experience	Experimentation	1:2:3
Experience	Conscience	Assimilation	Experience	1:2:3
Experience	Conscience	Retrospection	Experience	1:2:3
Experience	Wisdom	Conscience	Experience	1:2:3
Experience	Abstraction	Assimilation	Experience	1:2:3
Experience	Evolution	Experience	Healing	1:2:3
Experience	Understanding	Knowledge	Experience	3:5:7
Experience	Insight	Flexibility	Experience	1:2:3
Experience	Understanding	Action	Experience	1:2:3
Experience	Understanding	Experience	Action	1:2:3
Experimentation	Expression	Experience	Experimentation	1:2:3
Explosion	Explosion	Growth	Stagnation	1:2:3
Expression	Unity	Moderation	Expression	1:2:3
Expression	Vitality	Application	Expression	1:2:3
Expression	Individuality	Relationship	Expression	1:2:3
Expression	Illumination	Understanding	Expression	1:2:3

Expression	Expression	Experience	Experimentation	1:2:3
Expression	Vibration	Response	Expression	1:2:3
Expression	Logos	Aura	Expression	1:2:3
Expression	Initiation	Transformation	Expression	1:2:3
Expression	Initiation	Consciousness	Expression	1:2:3
Expression	Field	Relationship	Expression	1:2:3
Exterior	Interior	Surface	Exterior	1:2:3
Faith	Realization	Knowledge	Faith	4:5:6
Father	Father	Christ the Son	Holy Ghost	1:2:3
Feeling	Sensation	Feeling	Emotion	1:2:3
Feeling	Right Thought	Right Feeling	Right Action	1:2:3
Feeling	Thinking	Feeling	Speaking	1:2:3
Feelings	Thoughts	Feelings	Behavior	1:2:3
Fellowship	Solitude	Companionship	Fellowship	1:2:3
Fellowship	Fellowship	Companionship	Solitude	1:2:3
Field	Knower	Field	Knowledge	1:2:3
Field	Logos	Field	Manifestation	1:2:3
Field	Spiritual Path	Dharma	Karmic Field	1:2:3
Field	Field	Relationship	Expression	1:2:3
Field	Purpose	Relationship	Field	1:2:3
Fiery Stage	Volatile Stage	Solvent Stage	Fiery Stage	1:2:3
Fire	Fire	Heat	Light	1:2:3
Fire	Fire	Flame	Smoke (Ashes) (Love)	1:2:3
Fire	Electric Fire	Solar Fire	Internal Fires	1:2:3
Fires	Electric Fire	Solar Fire	Internal Fires	1:2:3
Fitness	Duty	Fitness	Right Order	1:4:7
Flame	Fire	Flame	Smoke (Ashes) (Love)	1:2:3
Flexibility	Insight	Flexibility	Experience	1:2:3
Flow	Positive Pole	Current (Flow)	Negative Pole	1:2:3
Flow	Chaos	Flow	Structure	1:2:3
Flow	Structure	Flow	Chaos	1:2:3
Flow	Order	Flow	Disorder	1:2:3
Focalization	Energy Gathering	Focalization	Distribution	1:4:7
Focus	Simplicity	Focus	Complexity	1:4:7
Focus	Focus	Balance	Object	1:4:7
Focus	Focus	Tension	Crisis	1:2:3
Focus	Force	Focus	Implication	1:2:3
Fohat	Purpose	Seven Rays	Fohat	1:2:3
Fohat	Fohat	Prana	Kundalini	1:4:7
Forbearance	Ascension	Withdrawal	Forbearance	1:2:3
Force	Energy	Force	Matter	1:2:3
Force	Power	Energy	Force	1:2:3
Force	Power	Strength	Force	1:2:3
Force	Force	Work	Power	1:2:3
Force	Force	Focus	Implication	1:2:3
Forces	Political Forces	Social Forces	Economic Forces	1:2:3
Forgetfulness	Self-Forgetfulness	Harmlessness	Right Speech	1:2:3
Forgetfulness	Understanding	Love	Self-Forgetfulness	1:2:3
Form	Unity	Being	Form	1:2:3
Form	Life	Consciousness	Form	1:2:3

Form	Existence	Form	Matter	1:2:3
Form	Matter	Manifested Life	Form	1:2:3
Form	Life	Consciousness	Form	1:2:3
Form	God	Love	Form	1:2:3
Form	Vibration	Color	Form	1:2:3
Formation	Creation	Formation	Reproduction	1:2:3
Foundation	Abstraction	Work	Foundation	1:2:3
Fraternity	Liberty	Equality	Fraternity	1:2:3
Freedom	Freedom	Justice	Law	1:2:3
Freedom	Freedom	Union	Comprehension	1:2:3
Freedom	Freedom	Responsibility	Order	1:2:3
Freedom	Freedom	Balance	Order	1:4:7
Freedom	Truth	Freedom	Life	1:2:3
Freedom	Freedom	Understanding	Love	1:2:3
Freedom	Freedom	Balance	Law	1:4:7
Friendship	Partnership	Relationship	Friendship	1:2:3
Frugality	Humility	Frugality	Gentleness	1:2:3
Fulfillment	Purpose	Sacrifice	Fulfillment	1:2:3
Fulfillment	Fulfillment	Justice	Retribution	1:4:7
Function	Stasis	Organism	Function	1:2:3
Function	Function	Organism	Stasis	1:2:3
Function	Goal	Function	Mode of Activity	1:2:3
Fusion	Spiritual Integrity	Fusion	Understanding	1:2:3
Gathering	Energy Gathering	Focalization	Distribution	1:4:7
Gautama Buddha	Kashyapa Buddha	Gautama Buddha	Maitreya Buddha	1:2:3
Gemini	Gemini	Libra	Aquarius	
Genera	Being	Existence (Genera)	Manifestation	1:2:3
Gentleness	Gentleness	Respect	Right Human Relations	1:2:3
Gentleness	Humility	Frugality	Gentleness	1:2:3
Gentleness	Honesty	Kindness	Gentleness	1:2:3
Gentleness	Gentleness	Kindness	Openness	1:2:3
Gentleness	Gentleness	Kindness	Openness	1:2:3
Gentleness	Gentleness	Softness	Warmth	1:2:3
Gentleness	Heart	Gentleness	Kindness	1:2:3
Ghost	Father	Christ the Son	Holy Ghost	1:2:3
Gita	Upanishads	Brahma Sutras	Bhagavad Gita	1:2:3
Glamour	Illusion	Glamour	Maya	1:2:3
Glamour	Self-Deception	Glamour	Illusion	1:2:3
Glamour	Mysticism	Art	Glamour	2:4:6
Glamour	Illusion	Glamour	Maya	5:6:7
Glory	Grace	Beauty	Glory	2:4:6
Goal	Goal	Function	Mode of Activity	1:2:3
God	God	Truth	Path	1:2:3
God	God	Hierarchy	World Servers Group	1:2:3
God	God	Christ	Humanity	1:2:3
God	God	Love	Form	1:2:3
God	God	Spiritual Path	Spiritual Work	1:2:3
God	God	Nature	Personality	1:2:3
God	God	Nature	Individuality	1:2:3
God	God	Life	Power	1:2:3

God	Will of God	Consciousness	Space-Time	1:2:3
God	God	Relationship	Human Being	1:2:3
God	God	Devotion	Shrine	1:2:3
Going Somewhere	Abandonment	Leaving	Going Somewhere	1:2:3
Good	Good	Beauty	Service	1:2:3
Good	Will-to-Good	Will-to-Beauty	Will-to-Service	1:2:3
Goodness	Truth	Goodness	Beauty	5:6:7
Goodness	Goodness	Beauty	Symmetry	1:4:7
Goodwill	Humility	Compassion	Goodwill	1:2:3
Goodwill	Goodwill	Understanding	Brotherhood	1:2:3
Goodwill	Objective Awareness	Subjective Awareness	Goodwill	1:2:3
Goodwill	Humility	Compassion	Goodwill	1:2:3
Goodwill	Unity	Understanding	Goodwill	1:2:3
Goodwill	Citizenship	Understanding	Goodwill	1:2:3
Goodwill	Light	Service	Goodwill	1:2:3
Government	Government	Beliefs	Civilization	1:2:3
Government	Government	Education	Culture	1:2:3
Government	Inner Government	Ashrams	Outer Government	1:2:3
Government	Inner Government	Consciousness	Outer Government	1:2:3
Grace	Grace	Beauty	Glory	2:4:6
Grace	Grace	Magic	Miracles	1:2:3
Greek Mysteries	Egyptian Mysteries	Jewish Mysteries	Greek Mysteries	1:2:3
Group	Planetary Life	Group (Humanity)	Individual	1:2:3
Group	God	Hierarchy	World Servers Group	1:2:3
Group	Path	Group	Work	1:2:3
Group	Group	Self-Consciousness	Mass-Consciousness	1:2:3
Group	Individual	Group	Humanity	1:2:3
Group	Group	Community	Humanity	1:2:3
Group	Tao	Group	Devas	1:2:3
Group	Monad	Group	Incarnation	1:2:3
Group	Ashram	Order	Group	1:2:3
Group Activity	Group Unity	Group Meditation	Group Activity	1:2:3
Group Environment	Group Environment	Transition Region	World	1:2:3
Group Meditation	Group Unity	Group Meditation	Group Activity	1:2:3
Group Unity	Group Unity	Group Meditation	Group Activity	1:2:3
Growing	Learning	Growing	Serving	1:2:3
Growth	Detachment	Balance	Growth	1:2:3
Growth	Explosion	Growth	Stagnation	1:2:3
Growth	Liberation	Transformation	Growth	1:2:3
Growth	Deepening	Growth	Progress	1:2:3
Hall of Ignorance	Hall of Wisdom	Hall of Learning	Hall of Ignorance	1:2:3
Hall of Learning	Hall of Wisdom	Hall of Learning	Hall of Ignorance	1:2:3
Hall of Wisdom	Hall of Wisdom	Hall of Learning	Hall of Ignorance	1:2:3
Happiness	Bliss	Joy	Happiness	1:2:3
Happiness	Holiness	Happiness	Health	1:2:3
Harmlessness	Self-Forgetfulness	Harmlessness	Right Speech	1:2:3
Harmlessness	Honesty	Harmlessness	Humility	1:2:3
Harmlessness	Humility	Harmlessness	Honesty	1:2:3
Harmlessness	Truth	Harmlessness	Service	1:2:3
Harmlessness	Humility	Honesty	Harmlessness	1:2:3

Harmlessness	Humility	Honesty	Harmlessness	1:2:3
Harmony	Love	Harmony	Aspiration	2:4:6
Harmony	Harmony	Wisdom	Truth	1:2:3
Harmony	Peace	Harmony	Order	1:4:7
Harmony	Balance	Rapport	Harmony	1:2:3
Harmony	Order	Harmony	Ratio	1:4:7
Harmony	Unity	Harmony	Symphony	1:4:7
Harmony	Impersonal Love	Harmony	Personal Love	2:4:6
Harmony	Unity	Harmony	Variety	1:4:7
Harmony	Limitless Power	Absolute Harmony	Eternal Duration	1:2:3
Harmony	Unity	Harmony	Sympathy	1:2:3
Harmony	Harmony	Balance	Healing	1:2:3
Harmony	Communion	Harmony	Peace	1:2:3
Head	Head	Heart	Throat	1:2:3
Healing	Love	Healing	Service	2:4:6
Healing	Magnetism	Attraction	Healing	1:2:3
Healing	Healing	Attraction	Magnetism	1:2:3
Healing	Healing	Clarification	Reorganization	1:2:3
Healing	Healing	Understanding	Adjustment	1:2:3
Healing	Intuitive Love	Healing	Emotional Love	2:4:6
Healing	Evolution	Experience	Healing	1:2:3
Healing	Peace	Healing	Transformation	1:2:3
Healing	Harmony	Balance	Healing	1:2:3
Healing	Health	Healing	Wholeness	1:2:3
Healing Energy	Karmic Energy	Healing Energy	Evolutionary Energy	1:2:3
Health	Wisdom	Virtue	Health	1:4:7
Health	Karma	Health	Evolution	1:2:3
Health	Holiness	Happiness	Health	1:2:3
Health	Health	Healing	Wholeness	1:2:3
Hearing	Hearing	Touch	Sight	1:2:3
Hearing	Sight	Touch	Hearing	1:2:3
Heart	Head	Heart	Throat	1:2:3
Heart	Soul	Love	Heart	1:2:3
Heart	Silence	Heart	Within	1:2:3
Heart	Heart	Gentleness	Kindness	1:2:3
Heat	Fire	Heat	Light	1:2:3
Hellenism	Judaism	Christianity	Hellenism	1:2:3
Heredity	Heredity	Consciousness	Environment	1:2:3
Hierarchy	God	Hierarchy	World Servers Group	1:2:3
Hierarchy	Planetary Logos	Spiritual Hierarchy	Humanity	1:2:3
Hierarchy	Hierarchy	Soul	Consciousness	1:2:3
Hierarchy	Shamballa	Hierarchy	Humanity	1:2:3
Higher Mind	Spiritual Will	Intuition	Higher Mind	1:2:3
Higher Self	Divine Self	Higher Self	Lower Self	1:2:3
Holiness	Holiness	Happiness	Health	1:2:3
Holism	Holism	Altruism	Egoism	1:2:3
Holy Ghost	Father	Christ the Son	Holy Ghost	1:2:3
Holy Orders	Holy Orders	Religious Orders	Religions	1:2:3
Honesty	Honesty	Wisdom	Truth	1:2:3
Honesty	Truth	Humility	Honesty	1:2:3

Honesty	Reality	Truth	Honesty	1:2:3
Honesty	Honesty	Harmlessness	Humility	1:2:3
Honesty	Humility	Harmlessness	Honesty	1:2:3
Honesty	Truth	Honesty	Justice	1:2:3
Honesty	Truth	Wisdom	Honesty	1:2:3
Honesty	Honesty	Kindness	Gentleness	1:2:3
Honesty	Honesty	Openness	Intelligence	1:2:3
Honesty	Honesty	Selflessness	Refinement	1:2:3
Honesty	Humility	Honesty	Harmlessness	1:2:3
Honesty	Humility	Honesty	Harmlessness	1:2:3
Human	Solar	Planetary	Human	1:2:3
Human	Universal Perception	Spiritual	Human	1:2:3
Human Being	God	Relationship	Human Being	1:2:3
Human Kingdom	Spiritual Kingdom	Human Kingdom	Material Kingdom	1:2:3
Human Life	Occult Life	Mystic Life	Human Life	1:2:3
Human Life	Occult Life	Mystic Life	Human Life	1:4:7
Human Relations	Gentleness	Respect	Right Human Relations	1:2:3
Humanity	Planetary Life	Group (Humanity)	Individual	1:2:3
Humanity	God	Christ	Humanity	1:2:3
Humanity	Individual	Group	Humanity	1:2:3
Humanity	Planetary Logos	Spiritual Hierarchy	Humanity	1:2:3
Humanity	Group	Community	Humanity	1:2:3
Humanity	One Life	One World	One Humanity	1:2:3
Humanity	Shamballa	Hierarchy	Humanity	1:2:3
Humanity	Soul	Path	Humanity	1:2:3
Humility	Humility	Compassion	Goodwill	1:2:3
Humility	Strength	Humility	Confidence	1:2:3
Humility	Humility	Stability	Maturity	1:2:3
Humility	Truth	Humility	Honesty	1:2:3
Humility	Humility	Coherence	Truth	1:2:3
Humility	Humility	Sincerity	Selflessness	1:2:3
Humility	Humility	Strength	Qualification	1:2:3
Humility	Humility	Inclusiveness	Impersonality	1:2:3
Humility	Humility	Compassion	Goodwill	1:2:3
Humility	Honesty	Harmlessness	Humility	1:2:3
Humility	Humility	Harmlessness	Honesty	1:2:3
Humility	Humility	Consideration	Detachment	1:2:3
Humility	Humility	Frugality	Gentleness	1:2:3
Humility	Humility	Temperance	Refinement	1:2:3
Humility	Humility	Confidence	Joy	1:2:3
Humility	Purpose	Humility	Considerateness	1:2:3
Humility	Humility	Detachment	Realization	1:2:3
Humility	Realization	Detachment	Humility	1:2:3
Humility	Humility	Honesty	Harmlessness	1:2:3
Humility	Humility	Honesty	Harmlessness	1:2:3
I-am	I-am That I-am	I-am That	I-am	1:2:3
I-am	I-am	Being	Impersonal	1:2:3
Ichichha	Ichichha	Jnana	Kriya	1:2:3
Idealism	Abstraction	Idealism	Devotion	2:4:6
Ideals	Ideas	Ideals	Idols	1:2:3

Ideas	Ideas	Ideals	Idols	1:2:3
Identification	Unification	Identification	Motivation	2:4:6
Identification	Identification	Inclusiveness	Understanding	1:2:3
Identification	Identification	Initiation	Individualism	1:2:3
Identification	Worldliness	Identification	Materialism	1:2:3
Identification	Worldliness	Identification	Egoism	1:2:3
Identity	Reality	Union	Identity	1:2:3
Identity	Identity	Balance	Difference	1:2:3
Identity	Identity	Compassion	Understanding	1:2:3
Idols	Ideas	Ideals	Idols	1:2:3
Ignorance	Hall of Wisdom	Hall of Learning	Hall of Ignorance	1:2:3
Ignorance	Wisdom	Learning	Ignorance	1:2:3
Ignorance	Wisdom	Illusion	Ignorance	1:2:3
Illumination	Light	Illumination	Knowledge	1:2:3
Illumination	Illumination	Understanding	Expression	1:2:3
Illumination	Illumination	Understanding	Love	1:2:3
Illumination	Illumination	Culture	Civilization	1:2:3
Illumination	Contemplation	Illumination	Inspiration	1:2:3
Illumination	Union	Illumination	Purification	1:2:3
Illusion	Illusion	Glamour	Maya	1:2:3
Illusion	Self-Deception	Glamour	Illusion	1:2:3
Illusion	Reality	Relativity	Illusion	1:2:3
Illusion	Occultism	Reality	Illusion	1:2:3
Illusion	Illusion	Glamour	Maya	5:6:7
Illusion	Wisdom	Illusion	Ignorance	1:2:3
Imagination	Comprehension	Imagination	Analysis	3:4:5
Immutable Unity	Supreme Self	Immutable Unity	Multiplicity	1:2:3
Impact	Consolidation	Expansion	Impact	1:2:3
Impersonal	Silence	Stillness	Impersonal	1:2:3
Impersonal	I-am	Being	Impersonal	1:2:3
Impersonal	Impersonal	Super Personal	Personal	1:2:3
Impersonal	Impersonal	Trans Personal	Personal	1:2:3
Impersonal Love	Impersonal Love	Sympathy	Personal Love	2:4:6
Impersonal Love	Impersonal Love	Sympathy	Desire	2:4:6
Impersonal Love	Impersonal Love	Harmony	Personal Love	2:4:6
Impersonality	Self-Reliance	Impersonality	Detachment	1:2:3
Impersonality	Soul	Inclusiveness	Impersonality	1:2:3
Impersonality	Humility	Inclusiveness	Impersonality	1:2:3
Impersonality	Love	Compassion	Impersonality	1:2:3
Impersonality	Impersonality	Love	Compassion	1:2:3
Implication	Force	Focus	Implication	1:2:3
Importance	Self-Importance	Jealousy	Desire	1:2:3
Imposition	Energy	Thought	Imposition	1:2:3
Imposition	Imposition	Proselytism	Bondage	1:2:3
Impression	Contact	Impression	Relationship	1:2:3
Impulse	Sacrifice	Magnetic Impulse	Service	1:2:3
Impulse	Impulse	Stabilization	Manifestation	1:2:3
Impulse	Impulse	Balance	Response	1:2:3
Incarnation	Path	Ashram	Incarnation	1:2:3
Incarnation	Monad	Group	Incarnation	1:2:3

Inclusiveness	Inclusiveness	Tolerance	Service	1:2:3
Inclusiveness	Soul	Inclusiveness	Impersonality	1:2:3
Inclusiveness	Humility	Inclusiveness	Impersonality	1:2:3
Inclusiveness	Identification	Inclusiveness	Understanding	1:2:3
Inclusiveness	Inclusiveness	Understanding	Application	1:2:3
Independence	Interdependence	Independence	Dependence	1:2:3
Indifference	Attraction	Indifference	Repulsion	1:4:7
Individual	Planetary Life	Group (Humanity)	Individual	1:2:3
Individual	Individual	Group	Humanity	1:2:3
Individual	Transcendental	Universal	Individual	1:2:3
Individualism	Identification	Initiation	Individualism	1:2:3
Individuality	Individuality	Relationship	Expression	1:2:3
Individuality	Absoluteness	Universality	Individuality	1:2:3
Individuality	God	Nature	Individuality	1:2:3
Individualization	Initiation	Conversion	Individualization	1:2:3
Indulgence	Egoism	Sense-Indulgence	Materialism	1:2:3
Inertia	Rhythm	Mobility	Inertia	1:2:3
Inertia	Inertia	Mobility	Rhythm	1:2:3
Inertia	Rhythm	Activity	Inertia	1:2:3
Infinity	Zero	One	Infinity	1:4:7
Information	Knowledge	Information	Data	3:5:7
Information	Wisdom	Knowledge	Information	1:3:5
Initiate	Initiate	Disciple	Aspirant	1:2:3
Initiates	Transcendents	Initiates	Karmic Members	1:2:3
Initiation	Initiation	Magic	Philosophy	1:2:3
Initiation	Initiation	Discipleship	Probation	1:2:3
Initiation	Initiation	Unification	Evolution	1:2:3
Initiation	Initiation	Discipleship	Aspiration	1:2:3
Initiation	Initiation	Passage	Crisis	1:2:3
Initiation	Completion	Revelation	Initiation	1:2:3
Initiation	Identification	Initiation	Individualism	1:2:3
Initiation	Initiation	Conversion	Individualization	1:2:3
Initiation	Initiation	Transformation	Expression	1:2:3
Initiation	Spiritual Method	Initiation	Doctrine	1:2:3
Initiation	Initiation	Consciousness	Expression	1:2:3
Inner Government	Inner Government	Ashrams	Outer Government	1:2:3
Inner Government	Inner Government	Consciousness	Outer Government	1:2:3
Inner Religion	Inner Religion	Meditation	Outer Religion	1:2:3
Inner Temple	Ashram	Inner Temple	Outer Court	1:2:3
Inner Tension	Inner Tension	Balance	Outer Tension	1:2:3
Insight	Insight	Flexibility	Experience	1:2:3
Inspiration	Contemplation	Illumination	Inspiration	1:2:3
Instinct	Intuition	Intellect	Instinct	1:2:3
Instinct	Intuition	Intellect	Instinct	1:2:3
Instinctive Mind	Spiritual Mind	Intellect	Instinctive Mind	3:5:7
Integral	Integral	Relativistic	Differential Philosophy	1:2:3
Integration	Alignment	Integration	Purification	1:2:3
Integration	Elevation	Alignment	Integration	1:2:3
Integration	Integration	Transformation	Differentiation	1:2:3
Integration	Unity	Integration	Multiplicity	1:2:3

Integration	Synthesis	Integration	Differentiation	1:2:3
Integration	Integration	Resolution	Entanglement	1:4:7
Integrity	Spiritual Integrity	Fusion	Understanding	1:2:3
Integrity	Integrity	Quality	Stability	1:2:3
Intellect	Intuition	Intellect	Instinct	1:2:3
Intellect	Mind	Intellect	Brain	3:5:7
Intellect	Spiritual Mind	Intellect	Instinctive Mind	3:5:7
Intellect	Intuition	Intellect	Instinct	1:2:3
Intellectual	Intellectual	Average Man	Savage	5:6:7
Intelligence	Will	Love	Intelligence	1:2:3
Intelligence	Virtue	Intelligence	Existence	4:5:6
Intelligence	Energy	Intelligence	Matter	1:2:3
Intelligence	Wisdom	Intelligence	Discretion	1:2:3
Intelligence	Wisdom	Awareness	Intelligence	1:2:3
Intelligence	Honesty	Openness	Intelligence	1:2:3
Intelligence	Awareness	Perception	Intelligence	1:2:3
Intention	Intention	Effort	Persistence	1:2:3
Interaction	Superposition	Interaction	Collision	1:2:3
Interaction	Causes	Interaction	Effects	1:2:3
Interaction	Conveyance	Interaction	Linking	1:2:3
Interaction	Synthesis	Interaction	Economy	1:2:3
Interdependence	Interdependence	Independence	Dependence	1:2:3
Interdependence	Elegance	Symmetry	Interdependence	1:2:3
Interest	Spiritual Path	Causal Interest	Casual Interest	1:2:3
Interest	Sacrifice	Sympathy	Interest	1:2:3
Interior	Interior	Surface	Exterior	1:2:3
Internal Energy	Internal Energy	Potential Energy	Kinetic Energy	1:2:3
Internal Fires	Electric Fire	Solar Fire	Internal Fires	1:2:3
Intrinsic Reality	Intrinsic Reality	Relative Reality	Personal Reality	1:2:3
Intrinsic Reality	Intrinsic Reality	Relative Reality	Common Reality	1:2:3
Intuition	Intuition	Intellect	Instinct	1:2:3
Intuition	Unity	Spiritual Perception	Intuition	1:2:3
Intuition	Discernment	Intuition	Sagacity	3:4:5
Intuition	Intuition	Telepathy	Clairvoyance	1:4:7
Intuition	Spiritual Will	Intuition	Higher Mind	1:2:3
Intuition	Being	Intuition	Awareness	1:2:3
Intuition	Intuition	Intellect	Instinct	1:2:3
Intuitive	Intuitive	Reasonable	Rational	1:2:3
Intuitive Love	Intuitive Love	Healing	Emotional Love	2:4:6
Invocation	Invocation	Creative Work	Evocation	1:2:3
Involution	Obscuration	Evolution	Involution	1:2:3
Involvement	Detachment	Balance	Involvement	2:4:6
Ishwar	Ishwar	Maheshvara	Vishnu	1:2:3
Jealousy	Self-Importance	Jealousy	Desire	1:2:3
Jewish Mysteries	Egyptian Mysteries	Jewish Mysteries	Greek Mysteries	1:2:3
Jnana	Ichichha	Jnana	Kriya	1:2:3
Jnana Yoga	Karma Yoga	Bhakti Yoga	Jnana Yoga	1:2:3
Joy	Love	Beauty	Joy	2:4:6
Joy	Bliss	Joy	Happiness	1:2:3
Joy	Humility	Confidence	Joy	1:2:3

Judaism	Judaism	Christianity	Hellenism	1:2:3
Judicial	Executive	Legislative	Judicial	1:2:3
Justice	Freedom	Justice	Law	1:2:3
Justice	Karma	Balance	Justice	1:2:3
Justice	Truth	Life	Justice	1:3:5
Justice	Fulfillment	Justice	Retribution	1:4:7
Justice	Truth	Honesty	Justice	1:2:3
Justice	Power	Wisdom	Justice	1:2:3
Kama	Buddhi	Manas	Kama	4:5:6
Kamura	Sanat Kamura	Christ	Lucifer	1:2:3
Karma	Karma	Health	Evolution	1:2:3
Karma	Karma	Balance	Justice	1:2:3
Karma	Nirvana	Dharma	Karma	1:2:3
Karma	Sanchita Karma	Parabdha Karma	Kriyamana Karma	1:2:3
Karma Yoga	Karma Yoga	Bhakti Yoga	Jnana Yoga	1:2:3
Karmic Energy	Karmic Energy	Healing Energy	Evolutionary Energy	1:2:3
Karmic Field	Spiritual Path	Dharma	Karmic Field	1:2:3
Karmic Members	Transcendents	Initiates	Karmic Members	1:2:3
Kashyapa Buddha	Kashyapa Buddha	Gautama Buddha	Maitreya Buddha	1:2:3
Kepher	Kepher	Binah	Chochmah	1:2:3
Kindness	Discretion	Kindness	Respect	1:2:3
Kindness	Honesty	Kindness	Gentleness	1:2:3
Kindness	Gentleness	Kindness	Openness	1:2:3
Kindness	Gentleness	Kindness	Openness	1:2:3
Kindness	Heart	Gentleness	Kindness	1:2:3
Kinetic Energy	Internal Energy	Potential Energy	Kinetic Energy	1:2:3
Kingdom	Spiritual Kingdom	Human Kingdom	Material Kingdom	1:2:3
Knower	Knower	Field	Knowledge	1:2:3
Knowledge	Knower	Field	Knowledge	1:2:3
Knowledge	Realization	Knowledge	Faith	4:5:6
Knowledge	Sacrifice	Love	Knowledge	1:2:3
Knowledge	Reality	Truth	Knowledge	1:2:3
Knowledge	Light	Illumination	Knowledge	1:2:3
Knowledge	Knowledge	Information	Data	3:5:7
Knowledge	Wisdom	Knowledge	Information	1:3:5
Knowledge	Understanding	Being	Knowledge	1:2:3
Knowledge	Understanding	Knowledge	Experience	3:5:7
Krishna	Patanjali	Krishna	Shankaracharya	1:2:3
Kriya	Ichichha	Jnana	Kriya	1:2:3
Kriyamana Karma	Sanchita Karma	Parabdha Karma	Kriyamana Karma	1:2:3
Kronos	Ouranos	Kronos	Zeus	1:2:3
Ksara Purusha	Uttama Purusha	Akshara Purusha	Ksara Purusha	1:2:3
Kshiti	Agni	Varuna	Kshiti	5:6:7
Kundalini	Fohat	Prana	Kundalini	1:4:7
Law	Freedom	Justice	Law	1:2:3
Law	Freedom	Balance	Law	1:4:7
Leadership	Leadership	Wisdom	Management	1:2:3
Learning	Hall of Wisdom	Hall of Learning	Hall of Ignorance	1:2:3
Learning	Wisdom	Learning	Ignorance	1:2:3
Learning	Learning	Growing	Serving	1:2:3

Leaving	Abandonment	Leaving	Going Somewhere	1:2:3
Legislative	Executive	Legislative	Judicial	1:2:3
Leo	Aries	Leo	Sagittarius	
Liberation	Liberation	Correction	Creation	1:4:7
Liberation	Liberation	Transformation	Growth	1:2:3
Liberty	Liberty	Equality	Fraternity	1:2:3
Libra	Gemini	Libra	Aquarius	
Life	Way	Truth	Life	1:2:3
Life	Life	Quality	Appearance	1:2:3
Life	One Life	One Soul	One Work	1:2:3
Life	Life	Consciousness	Form	1:2:3
Life	Life	Love	Light	1:2:3
Life	Planetary Life	Group (Humanity)	Individual	1:2:3
Life	Life	Consciousness	Manifestation	1:2:3
Life	Matter	Manifested Life	Form	1:2:3
Life	Life	Consciousness	Form	1:2:3
Life	Birth	Life	Death	1:4:7
Life	Life	Prana	Vitality	1:2:3
Life	Life	Prana	Vitality	1:4:7
Life	Occult Life	Mystic Life	Human Life	1:2:3
Life	Occult Life	Mystic Life	Human Life	1:4:7
Life	Truth	Freedom	Life	1:2:3
Life	Truth	Life	Justice	1:3:5
Life	Life	Radiation	Magnetism	1:2:3
Life	One Life	One World	One Humanity	1:2:3
Life	God	Life	Power	1:2:3
Life	Void	Life	Space-Time	1:2:3
Life	Life	Seven Rays	Seven Planes	1:2:3
Lifestyle	Commitment	Spiritual Path	Lifestyle	1:2:3
Lifewave	Solar System	Planetary Scheme	Lifewave	1:2:3
Light	Power	Love	Light	1:2:3
Light	Fire	Heat	Light	1:2:3
Light	Life	Love	Light	1:2:3
Light	Light	Illumination	Knowledge	1:2:3
Light	Akasha	Electricity	Light	1:2:3
Light	Power	Sound	Light	1:2:3
Light	Light	Color	Sound	1:2:3
Light	Power	Attitude	Light	1:2:3
Light	Power	Perspective	Light	1:2:3
Light	Light	Service	Goodwill	1:2:3
Limitation	Non-Limitation	Circumscription	Definition	1:2:3
Limitation	Position	Relation	Limitation	1:2:3
Limitation	Maturity	Adaptation	Limitation	1:2:3
Limitless Power	Limitless Power	Absolute Harmony	Eternal Duration	1:2:3
Line	Point	Line	Plane	1:2:3
Line	Point	Line	Plane	1:2:3
Linking	Purification	Linking	Sharing	1:2:3
Linking	Conveyance	Interaction	Linking	1:2:3
Logic	Esotericism	Psychology	Logic	1:2:3
Logos	Cosmic Logos	Solar Logos	Planetary Logos	1:2:3

Logos	Planetary Logos	Spiritual Hierarchy	Humanity	1:2:3
Logos	Logos	Field	Manifestation	1:2:3
Logos	Logos	Aura	Expression	1:2:3
Lords	Monad	Solar Angel	Lunar Lords	1:2:3
Lords	Lunar Lords	Devas	Elementals	1:2:3
Love	Power	Love	Light	1:2:3
Love	Love	Truth	Beauty	2:3:4
Love	Love	Harmony	Aspiration	2:4:6
Love	Love	Healing	Service	2:4:6
Love	Love	Beauty	Joy	2:4:6
Love	Power	Love	Strength	1:2:3
Love	Life	Love	Light	1:2:3
Love	Will	Love	Intelligence	1:2:3
Love	Fire	Flame	Smoke (Ashes) (Love)	1:2:3
Love	Sacrifice	Love	Knowledge	1:2:3
Love	Spiritual Poise	Love	Compassion	2:4:6
Love	Love	Wisdom	Service	2:4:6
Love	God	Love	Form	1:2:3
Love	Impersonal Love	Sympathy	Personal Love	2:4:6
Love	Impersonal Love	Sympathy	Desire	2:4:6
Love	Illumination	Understanding	Love	1:2:3
Love	Love	Reverence	Devotion	2:4:6
Love	Impersonal Love	Harmony	Personal Love	2:4:6
Love	Reverence	Love	Benevolence	1:2:3
Love	Intuitive Love	Healing	Emotional Love	2:4:6
Love	Freedom	Understanding	Love	1:2:3
Love	Truth	Sincerity	Love	1:2:3
Love	Union	Love	Service	1:2:3
Love	Love	Truth	Beauty	2:5:7
Love	Love	Compassion	Impersonality	1:2:3
Love	Impersonality	Love	Compassion	1:2:3
Love	Soul	Love	Heart	1:2:3
Love	Understanding	Love	Self-Forgetfulness	1:2:3
Lower Self	Divine Self	Higher Self	Lower Self	1:2:3
Loyalty	Aspiration	Devotion	Loyalty	1:2:3
Lucifer	Sanat Kamura	Christ	Lucifer	1:2:3
Lunar	Solar	Planetary	Lunar	1:2:3
Lunar Lords	Monad	Solar Angel	Lunar Lords	1:2:3
Lunar Lords	Lunar Lords	Devas	Elementals	1:2:3
M	A	U	M	1:2:3
Magic	Initiation	Magic	Philosophy	1:2:3
Magic	Occultism	Magic	Ritual	1:3:7
Magic	Grace	Magic	Miracles	1:2:3
Magnetic Appeal	Radiation	Magnetic Appeal	Coherent Energy	1:2:3
Magnetic Impulse	Sacrifice	Magnetic Impulse	Service	1:2:3
Magnetic Will	Dynamic Will	Radiatory Will	Magnetic Will	1:2:3
Magnetism	Vitality	Magnetism	Activity	1:2:3
Magnetism	Magnetism	Attraction	Healing	1:2:3
Magnetism	Point	Magnetism	Circle	1:2:3
Magnetism	Synthesis	Magnetism	Manifestation	1:2:3

Magnetism	Radiation	Magnetism	Vibration	1:2:3
Magnetism	Life	Radiation	Magnetism	1:2:3
Magnetism	Healing	Attraction	Magnetism	1:2:3
Magnetism	Patience	Magnetism	Confidence	1:2:3
Mahachohan	Manu	Bodhisattva	Mahachohan	1:2:3
Mahadeva	Mahadeva	Vishnu	Brahma	1:2:3
Mahadeva	Mahadeva	Vishnu	Brahma	1:2:3
Mahaparanirvana	Mahaparanirvana	Paranirvana	Nirvana	1:2:3
Maheshvara	Brahma	Vishnu	Maheshvara	1:2:3
Maheshvara	Ishwar	Maheshvara	Vishnu	1:2:3
Maintenance	Creation	Restoration	Maintenance	1:2:3
Maitreya Buddha	Kashyapa Buddha	Gautama Buddha	Maitreya Buddha	1:2:3
Man	Intellectual	Average Man	Savage	5:6:7
Management	Leadership	Wisdom	Management	1:2:3
Manas	Atma	Buddhi	Manas	3:4:5
Manas	Buddhi	Manas	Kama	4:5:6
Manifestation	Life	Consciousness	Manifestation	1:2:3
Manifestation	Progress	Experience	Manifestation	1:2:3
Manifestation	Being	Existence (Genera)	Manifestation	1:2:3
Manifestation	Impulse	Stabilization	Manifestation	1:2:3
Manifestation	Synthesis	Magnetism	Manifestation	1:2:3
Manifestation	Logos	Field	Manifestation	1:2:3
Manifestation	Will	Word	Manifestation	1:2:3
Manifestation	Source	Application	Manifestation	1:2:3
Manifestation	Creation	Preservation	Manifestation	1:2:3
Manifestation	Will	Consciousness	Manifestation	1:2:3
Manifestation	Manifestation	Evolution	Consciousness	1:2:3
Manifestation	Evolution	Consciousness	Manifestation	1:2:3
Manifestation	Cosmogogenesis	Manifestation	Anthropogenesis	1:2:3
Manifested Life	Matter	Manifested Life	Form	1:2:3
Manipulation	Adaptation	Manipulation	Utilization	1:2:3
Manipulation	Promotion	Enchantment	Manipulation	1:2:3
Mantra	Affirmation	Prayer	Mantra	1:2:3
Manu	Manu	Bodhisattva	Mahachohan	1:2:3
Mass-Consciousness	Group	Self-Consciousness	Mass-Consciousness	1:2:3
Mastery	Self-Mastery	Communion	Service	1:2:3
Material Existence	Conscious Existence	Relationship	Material Existence	1:2:3
Material Kingdom	Spiritual Kingdom	Human Kingdom	Material Kingdom	1:2:3
Materialism	Egoism	Sense-Indulgence	Materialism	1:2:3
Materialism	Worldliness	Identification	Materialism	1:2:3
Matter	Spirit	Consciousness	Matter	1:2:3
Matter	Energy	Force	Matter	1:2:3
Matter	Energy (Time)	Consciousness	Matter (Space)	1:2:3
Matter	Energy (Matter)	Consciousness	Time (Space)	1:2:3
Matter	Existence	Form	Matter	1:2:3
Matter	Chaos	Unmanifest	Matter	1:2:3
Matter	Matter	Manifested Life	Form	1:2:3
Matter	Energy	Intelligence	Matter	1:2:3
Maturity	Humility	Stability	Maturity	1:2:3
Maturity	Maturity	Adaptation	Limitation	1:2:3

Maturity	Maturity	Adolescence	Childhood	1:2:3
Maya	Illusion	Glamour	Maya	1:2:3
Maya	Illusion	Glamour	Maya	5:6:7
Mazda	Ahura	Ahura-Mazda	Mazda	1:2:3
Meaning	Significance	Meaning	Symbol	1:2:3
Meaning	Being	Cause	Meaning	1:2:3
Meaning	Meaning	Values	Philosophy	1:2:3
Means	Purpose	Method	Means	1:2:3
Mechanics	Psyche	Vitality	Mechanics	1:2:3
Media	Actions	Media	Consequences	1:2:3
Media	Causes	Media	Effects	1:4:7
Mediator	Statesman	Mediator	Politician	1:4:7
Meditation	Contemplation	Meditation	Concentration	3:4:5
Meditation	Service	Meditation	Study	1:2:3
Meditation	Concentration	Meditation	Contemplation	1:2:3
Meditation	Study	Meditation	Service	1:2:3
Meditation	Service	Meditation	Study	1:2:3
Meditation	Group Unity	Group Meditation	Group Activity	1:2:3
Meditation	Contemplation	Meditation	Concentration	1:2:3
Meditation	Wisdom	Meditation	Ten Precepts	1:2:3
Meditation	Inner Religion	Meditation	Outer Religion	1:2:3
Members	Transcendents	Initiates	Karmic Members	1:2:3
Mental Balance	Occultism	Mental Balance	Science	1:3:5
Mercy	Wisdom	Mercy	Tradition	1:2:3
Metaphysics	Theosophy	Metaphysics	Exoteric	1:2:3
Metaphysics	Esoteric	Theosophy	Metaphysics	1:2:3
Metaphysics	Spirituality	Metaphysics	Theosophy	1:2:3
Method	Purpose	Method	Means	1:2:3
Method	Spiritual Method	Initiation	Doctrine	1:2:3
Method	Nature	Relationship	Method	1:2:3
Methods	Ray Nature	Ray Relationships	Ray Methods	1:2:3
Microcosmic	Cosmic	Systemic	Microcosmic	1:2:3
Mind	Soul	Mind	Brain	1:2:3
Mind	Abstract Mind	Balance	Concrete Mind	3:4:5
Mind	Mind	Intellect	Brain	3:5:7
Mind	Soul	Mind	Personality	1:2:3
Mind	Abstract Mind	Antahkarana	Concrete Mind	3:4:5
Mind	Antahkarana	Quiet Mind	Thinking	1:2:3
Mind	Spiritual Mind	Intellect	Instinctive Mind	3:5:7
Mind	Spiritual Will	Intuition	Higher Mind	1:2:3
Mindfulness	Antahkarana	Mindfulness	Precipitation	1:2:3
Miracles	Grace	Magic	Miracles	1:2:3
Mobility	Rhythm	Mobility	Inertia	1:2:3
Mobility	Inertia	Mobility	Rhythm	1:2:3
Mode of Activity	Goal	Function	Mode of Activity	1:2:3
Moderation	Unity	Moderation	Expression	1:2:3
Moderation	Aspiration	Moderation	Temperance	1:2:3
Modesty	Patience	Temperance	Modesty	1:2:3
Modification	Modification	Qualification	Adaptation	1:2:3
Molecular Structure	Nuclear Structure	Atomic Structure	Molecular Structure	1:2:3

Monad	Monad	Soul	Personality	1:2:3
Monad	Monad	Solar Angel	Lunar Lords	1:2:3
Monad	Monad	Group	Incarnation	1:2:3
Monad	Monad	Unity	Being	1:2:3
Morality	Ethics	Conscience	Morality	1:2:3
Morals	Principles	Ethics	Morals	1:2:3
Motion	Power	Word	Motion	1:2:3
Motion	Being	Stability	Motion	1:2:3
Motion	Motion	Transition	Cadence	1:4:7
Motion	Energy	Motion	Activity	1:2:3
Motion	Spirit	Motion	Space	1:2:3
Motion	Space	Duration	Motion	1:2:3
Motivation	Unification	Identification	Motivation	2:4:6
Motivation	Energy	Motivation	Vitality	1:2:3
Motivation	Energy	Motivation	Vitality	1:4:7
Motive	Motive	Effort	Accomplishment	1:2:3
Moved	Unmoved	Self-Moving	Moved	1:2:3
Moving	Unmoved	Self-Moving	Moved	1:2:3
Multiplicity	Unity	Transition	Multiplicity	1:2:3
Multiplicity	Supreme Self	Immutable Unity	Multiplicity	1:2:3
Multiplicity	Unity	Integration	Multiplicity	1:2:3
Music	Silence	Music	Noise	1:2:3
Mysteries	Egyptian Mysteries	Jewish Mysteries	Greek Mysteries	1:2:3
Mystic Life	Occult Life	Mystic Life	Human Life	1:2:3
Mystic Life	Occult Life	Mystic Life	Human Life	1:4:7
Mysticism	Mysticism	Emotional Balance	Religion	2:4:6
Mysticism	Mysticism	Art	Glamour	2:4:6
Myth	Reality	Myth	Symbol	1:4:7
Nature	Elemental Nature	Animal Nature	Ego	1:2:3
Nature	God	Nature	Personality	1:2:3
Nature	God	Nature	Individuality	1:2:3
Nature	Power	Nature	Process	1:2:3
Nature	Ray Nature	Ray Relationships	Ray Methods	1:2:3
Nature	Nature	Relationship	Method	1:2:3
Necessity	Pertainment	Necessity	Operation	1:2:3
Need	Need	Talent	Opportunity	1:2:3
Negative Energy	Positive Energy	Equilibrated Energy	Negative Energy	1:2:3
Negative Pole	Positive Pole	Current (Flow)	Negative Pole	1:2:3
Nirvana	Nirvana	Dharma	Karma	1:2:3
Nirvana	Mahaparanirvana	Paranirvana	Nirvana	1:2:3
Noise	Silence	Music	Noise	1:2:3
Non-Action	Will	Wisdom	Non-Action	1:2:3
Non-Active	Non-Active	Active	Passive	1:2:3
Non-Attachment	Detachment	Non-Attachment	Attachment	1:2:3
Non-Attachment	Belief	Non-Attachment	Realization	1:2:3
Non-Limitation	Non-Limitation	Circumscription	Definition	1:2:3
Normal	Radical	Transitional	Normal	1:2:3
Nuclear Structure	Nuclear Structure	Atomic Structure	Molecular Structure	1:2:3
Obedience	Poverty	Chastity	Obedience	1:2:3
Object	Focus	Balance	Object	1:4:7

Object	Principle	Quality	Object	1:2:3
Object	Subject	Relationship	Object	1:2:3
Object	Subject	Transformation	Object	1:2:3
Objective Awareness	Objective Awareness	Subjective Awareness	Goodwill	1:2:3
Obligation	Obligation	Dedication	Thanksgiving	1:2:3
Obligation	Commitment	Dedication	Obligation	1:2:3
Obligation	Obligation	Dedication	Commitment	1:2:3
Obligation	Obligation	Service	Duty	1:2:3
Obligation	Sacrifice	Duty	Obligation	1:2:3
Obscuration	Obscuration	Evolution	Involution	1:2:3
Obscuration	Obscuration	Synthesis	Differentiation	1:2:3
Occult Life	Occult Life	Mystic Life	Human Life	1:2:3
Occult Life	Occult Life	Mystic Life	Human Life	1:4:7
Occult Work	Cultivation	Being	Occult Work	1:2:3
Occultism	Occultism	Magic	Ritual	1:3:7
Occultism	Occultism	Mental Balance	Science	1:3:5
Occultism	Occultism	Reality	Illusion	1:2:3
Old Testament	Qabalah	Talmud	Old Testament	1:2:3
Oligarchy	Autocracy	Oligarchy	Democracy	3:4:5
Omnipotence	Omnipotence	Omniscience	Omnipresence	1:2:3
Omnipresence	Omnipotence	Omniscience	Omnipresence	1:2:3
Omniscience	Omnipotence	Omniscience	Omnipresence	1:2:3
One	Zero	One	Infinity	1:4:7
One Humanity	One Life	One World	One Humanity	1:2:3
One Life	One Life	One Soul	One Work	1:2:3
One Life	One Life	One World	One Humanity	1:2:3
One Soul	One Life	One Soul	One Work	1:2:3
One Work	One Life	One Soul	One Work	1:2:3
One World	One Life	One World	One Humanity	1:2:3
Oneness	Oneness	Union	Unity	1:2:3
Onlooker	Onlooker	Perceiver	Actor	1:2:3
Openness	Honesty	Openness	Intelligence	1:2:3
Openness	Gentleness	Kindness	Openness	1:2:3
Openness	Gentleness	Kindness	Openness	1:2:3
Operation	Pertainment	Necessity	Operation	1:2:3
Opinion	Belief	Attachment	Opinion	1:2:3
Opportunity	Need	Talent	Opportunity	1:2:3
Order	Peace	Harmony	Order	1:4:7
Order	Order	Harmony	Ratio	1:4:7
Order	Freedom	Responsibility	Order	1:2:3
Order	Freedom	Balance	Order	1:4:7
Order	Order	Symmetry	Organization	1:4:7
Order	Duty	Fitness	Right Order	1:4:7
Order	Order	Flow	Disorder	1:2:3
Order	Ashram	Order	Group	1:2:3
Orders	Holy Orders	Religious Orders	Religions	1:2:3
Ordination	Sanction	Self-Ordination	Ordination	1:2:3
Organism	Stasis	Organism	Function	1:2:3
Organism	Function	Organism	Stasis	1:2:3
Organization	Purpose	Balance	Organization	1:4:7

Organization	Philosophy	Science	Organization	3:5:7
Organization	Electricity	Synthesis	Organization	1:2:3
Organization	Electricity	Synthesis	Organization	1:4:7
Organization	Control	Discipline	Organization	1:5:7
Organization	Order	Symmetry	Organization	1:4:7
Organization	Organization	Synthesis	Electricity	1:2:3
Orientation	Abstraction	Orientation	Activity	1:2:3
Ouranos	Ouranos	Kronos	Zeus	1:2:3
Outer Court	Ashram	Inner Temple	Outer Court	1:2:3
Outer Government	Inner Government	Ashrams	Outer Government	1:2:3
Outer Government	Inner Government	Consciousness	Outer Government	1:2:3
Outer Religion	Inner Religion	Meditation	Outer Religion	1:2:3
Outer Tension	Inner Tension	Balance	Outer Tension	1:2:3
Parabdha Karma	Sanchita Karma	Parabdha Karma	Kriyamana Karma	1:2:3
Paranirvana	Mahaparanirvana	Paranirvana	Nirvana	1:2:3
Participation	Purpose	Precipitation	Participation	1:2:3
Partnership	Partnership	Relationship	Friendship	1:2:3
Passage	Initiation	Passage	Crisis	1:2:3
Passive	Non-Active	Active	Passive	1:2:3
Patanjali	Patanjali	Krishna	Shankaracharya	1:2:3
Path	Path	Ashram	Incarnation	1:2:3
Path	God	Truth	Path	1:2:3
Path	Path	Group	Work	1:2:3
Path	Spiritual Path	Causal Interest	Casual Interest	1:2:3
Path	God	Spiritual Path	Spiritual Work	1:2:3
Path	Spiritual Path	Dharma	Karmic Field	1:2:3
Path	Treading Path	Discovery	Preparation	1:2:3
Path	Soul	Path	Humanity	1:2:3
Path	Communion	Spiritual Path	Religion	1:2:3
Path	Commitment	Spiritual Path	Lifestyle	1:2:3
Patience	Patience	Temperance	Modesty	1:2:3
Patience	Endurance	Patience	Poise	1:2:3
Patience	Patience	Magnetism	Confidence	1:2:3
Patience	Patience	Persistence	Effort	1:2:3
Pattern	Purpose	Pattern	Projection	1:2:3
Peace	Peace	Harmony	Order	1:4:7
Peace	Peace	Silence	Stillness	1:2:3
Peace	Peace	Progress	Prosperity	1:2:3
Peace	Peace	Poise	Quietness	1:2:3
Peace	Peace	Healing	Transformation	1:2:3
Peace	Communion	Harmony	Peace	1:2:3
Penetration	Precipitation	Polarization	Penetration	1:2:3
Perceiver	Onlooker	Perceiver	Actor	1:2:3
Percept	Concept	Recept	Percept	1:2:3
Perception	Realization	Reasoning	Sense-Perception	1:2:3
Perception	Realization	Awareness	Perception	1:2:3
Perception	Unity	Spiritual Perception	Intuition	1:2:3
Perception	Assimilation	Discrimination	Perception	2:4:6
Perception	Universal Perception	Spiritual	Human	1:2:3
Perception	Reality	Perception	Valuation	1:2:3

Perception	Awareness	Perception	Intelligence	1:2:3
Perfection	Perfection	Progress	Approach	1:2:3
Perseverance	Will	Perseverance	Determination	1:2:3
Perseverance	Discipline	Continuity	Perseverance	1:4:7
Persistence	Intention	Effort	Persistence	1:2:3
Persistence	Patience	Persistence	Effort	1:2:3
Personal	Impersonal	Super Personal	Personal	1:2:3
Personal	Impersonal	Trans Personal	Personal	1:2:3
Personal	Spiritual	Philosophical	Personal	1:2:3
Personal Love	Impersonal Love	Sympathy	Personal Love	2:4:6
Personal Love	Impersonal Love	Harmony	Personal Love	2:4:6
Personal Reality	Intrinsic Reality	Relative Reality	Personal Reality	1:2:3
Personality	Monad	Soul	Personality	1:2:3
Personality	Soul	Mind	Personality	1:2:3
Personality	Soul	Environment	Personality	1:2:3
Personality	God	Nature	Personality	1:2:3
Perspective	Power	Perspective	Light	1:2:3
Pertainment	Pertainment	Necessity	Operation	1:2:3
Phenomena	Psychic Phenomena	Biological	Physical	1:2:3
Philo	Philo	Clement	Plotinus	1:2:3
Philosophical	Spiritual	Philosophical	Personal	1:2:3
Philosophy	Initiation	Magic	Philosophy	1:2:3
Philosophy	Purpose	Philosophy	Science	1:3:5
Philosophy	Philosophy	Science	Organization	3:5:7
Philosophy	Philosophy	Art	Science	3:4:5
Philosophy	Integral	Relativistic	Differential Philosophy	1:2:3
Philosophy	Meaning	Values	Philosophy	1:2:3
Physical	Psychic Phenomena	Biological	Physical	1:2:3
Pisces	Cancer	Scorpio	Pisces	
Plan	Plan	Change	Activity	1:2:3
Plan	Plan	Word	Creation	1:2:3
Plan	Plan	Vision	Dream	1:2:3
Plane	Point	Line	Plane	1:2:3
Plane	Point	Line	Plane	1:2:3
Planes	Life	Seven Rays	Seven Planes	1:2:3
Planetary	Cosmic Logos	Solar Logos	Planetary Logos	1:2:3
Planetary	Planetary Life	Group (Humanity)	Individual	1:2:3
Planetary	Solar System	Planetary Scheme	Lifewave	1:2:3
Planetary	Planetary Logos	Spiritual Hierarchy	Humanity	1:2:3
Planetary	Solar	Planetary	Lunar	1:2:3
Planetary	Solar	Planetary	Human	1:2:3
Planets	Constellation	Solar System	Planets	1:2:3
Pleiades	Sirius	Pleiades	Venus	1:2:3
Plotinus	Philo	Clement	Plotinus	1:2:3
Point	Point	Line	Plane	1:2:3
Point	Point	Line	Plane	1:2:3
Point	Point	Circle	Sphere	1:2:3
Point	Point	Triad	Quaternary	1:2:3
Point	Point	Triad	Quaternary	1:2:3
Point	Point	Triad	Quaternary	1:3:4

Point	Point	Magnetism	Circle	1:2:3
Poise	Wisdom	Poise	Stability	2:3:4
Poise	Spiritual Poise	Love	Compassion	2:4:6
Poise	Endurance	Patience	Poise	1:2:3
Poise	Peace	Poise	Quietness	1:2:3
Polarization	Attraction	Duality	Polarization	2:4:6
Polarization	Precipitation	Polarization	Penetration	1:2:3
Pole	Positive Pole	Current (Flow)	Negative Pole	1:2:3
Political	Political Forces	Social Forces	Economic Forces	1:2:3
Politician	Statesman	Mediator	Politician	1:4:7
Politics	Politics	Religion	Science	1:2:3
Position	Position	Relation	Limitation	1:2:3
Position	Position	Velocity	Acceleration	1:2:3
Positive	Positive Energy	Equilibrized Energy	Negative Energy	1:2:3
Positive	Positive Pole	Current (Flow)	Negative Pole	1:2:3
Potency	Potency	Silence	Service	1:2:3
Potency	Potency	Consideration	Action	1:2:3
Potential	Internal Energy	Potential Energy	Kinetic Energy	1:2:3
Potentiality	Actuality	Relativity	Potentiality	1:2:3
Poverty	Poverty	Chastity	Obedience	1:2:3
Power	Power	Love	Light	1:2:3
Power	Power	Word	Motion	1:2:3
Power	Power	Wisdom	Activity	1:2:3
Power	Power	Love	Strength	1:2:3
Power	Power	Energy	Force	1:2:3
Power	Power	Strength	Force	1:2:3
Power	Force	Work	Power	1:2:3
Power	Power	Sound	Light	1:2:3
Power	Limitless Power	Absolute Harmony	Eternal Duration	1:2:3
Power	God	Life	Power	1:2:3
Power	Power	Conscience	Service	1:2:3
Power	Power	Attitude	Light	1:2:3
Power	Power	Perspective	Light	1:2:3
Power	Power	Wisdom	Justice	1:2:3
Power	Power	Nature	Process	1:2:3
Pralayic	Essential Volatility	Pralayic Solution	Radioactivity	1:2:3
Prana	Akasha	Electricity	Prana	1:2:3
Prana	Life	Prana	Vitality	1:2:3
Prana	Life	Prana	Vitality	1:4:7
Prana	Fohat	Prana	Kundalini	1:4:7
Prana	Chitta	Prana	Akasa	1:2:3
Prayer	Affirmation	Prayer	Mantra	1:2:3
Precept	Reality	Concept	Precept	1:2:3
Precepts	Wisdom	Meditation	Ten Precepts	1:2:3
Precipitation	Antahkarana	Mindfulness	Precipitation	1:2:3
Precipitation	Precipitation	Polarization	Penetration	1:2:3
Precipitation	Purpose	Precipitation	Participation	1:2:3
Preparation	Treading Path	Discovery	Preparation	1:2:3
Presence	Divinity	Presence	Revelation	1:2:3
Presence	Revelation	Presence	Divinity	1:2:3

Preservation	Creation	Preservation	Regeneration	1:2:3
Preservation	Preservation	Distribution	Apprehension	1:2:3
Preservation	Apprehension	Distribution	Preservation	1:2:3
Preservation	Creation	Preservation	Manifestation	1:2:3
Preserver	Creator	Preserver	Transformer	1:2:3
Pride	Pride	Separativeness	Criticism	1:2:3
Principle	Principle	Quality	Object	1:2:3
Principles	Principles	Conscience	Behavior	1:2:3
Principles	Principles	Ethics	Morals	1:2:3
Probation	Initiation	Discipleship	Probation	1:2:3
Process	Power	Nature	Process	1:2:3
Prodigal	Ancient of Days	World Savior	Prodigal Son	1:2:3
Progress	Progress	Experience	Manifestation	1:2:3
Progress	Perfection	Progress	Approach	1:2:3
Progress	Peace	Progress	Prosperity	1:2:3
Progress	Evolution	Progress	Application	1:2:3
Progress	Deepening	Growth	Progress	1:2:3
Progression	Progression	Revolution	Rotation	1:2:3
Progression	Volition	Evolution	Progression	1:2:3
Progression	Progression	Balance	Regression	1:2:3
Projection	Purpose	Pattern	Projection	1:2:3
Promotion	Promotion	Enchantment	Manipulation	1:2:3
Proselytism	Imposition	Proselytism	Bondage	1:2:3
Prosperity	Peace	Progress	Prosperity	1:2:3
Prudence	Wisdom	Discretion	Prudence	1:2:3
Prudence	Wisdom	Prudence	Discrimination	1:2:3
Psyche	Psyche	Vitality	Mechanics	1:2:3
Psychic	Psychic Phenomena	Biological	Physical	1:2:3
Psychology	Esotericism	Psychology	Logic	1:2:3
Pulsation	Pulsation	Revolution	Rotation	1:2:3
Purification	Alignment	Integration	Purification	1:2:3
Purification	Purification	Linking	Sharing	1:2:3
Purification	Refinement	Qualification	Purification	1:2:3
Purification	Upliftment	Refinement	Purification	1:2:3
Purification	Union	Illumination	Purification	1:2:3
Purity	Soul	Purity	Encouragement	1:2:3
Purpose	Purpose	Balance	Organization	1:4:7
Purpose	Purpose	Philosophy	Science	1:3:5
Purpose	Purpose	Method	Means	1:2:3
Purpose	Purpose	Sacrifice	Fulfillment	1:2:3
Purpose	Purpose	Sentience	Activity	1:2:3
Purpose	Purpose	Sentience	Activity	1:2:3
Purpose	Purpose	Quality	Character	1:2:3
Purpose	Purpose	Vehicle	Response	1:2:3
Purpose	Purpose	Seven Rays	Fohat	1:2:3
Purpose	Purpose	Ability	Application	1:2:3
Purpose	Purpose	Pattern	Projection	1:2:3
Purpose	Being	Purpose	Consequence	1:2:3
Purpose	Being	Purpose	Activity	1:2:3
Purpose	Purpose	Evolution	Cosmogogenesis	1:2:3

Purpose	Purpose	Humility	Considerateness	1:2:3
Purpose	Purpose	Precipitation	Participation	1:2:3
Purpose	Purpose	Consciousness	Truth	1:2:3
Purpose	Purpose	Consciousness	Reality	1:2:3
Purpose	Purpose	Relationship	Field	1:2:3
Purusha	Uttama Purusha	Akshara Purusha	Ksara Purusha	1:2:3
Qabalah	Qabalah	Talmud	Old Testament	1:2:3
Qualification	Humility	Strength	Qualification	1:2:3
Qualification	Refinement	Qualification	Purification	1:2:3
Qualification	Modification	Qualification	Adaptation	1:2:3
Quality	Life	Quality	Appearance	1:2:3
Quality	Principle	Quality	Object	1:2:3
Quality	Charter	Quality	Character	1:2:3
Quality	Purpose	Quality	Character	1:2:3
Quality	Character	Quality	Temperament	1:2:3
Quality	Integrity	Quality	Stability	1:2:3
Quaternary	Point	Triad	Quaternary	1:2:3
Quaternary	Point	Triad	Quaternary	1:2:3
Quaternary	Point	Triad	Quaternary	1:3:4
Quiet	Antahkarana	Quiet Mind	Thinking	1:2:3
Quietness	Peace	Poise	Quietness	1:2:3
Radiation	Radiation	Magnetism	Vibration	1:2:3
Radiation	Synthesis	Radiation	Coherence	1:2:3
Radiation	Life	Radiation	Magnetism	1:2:3
Radiation	Radiation	Magnetic Appeal	Coherent Energy	1:2:3
Radiatory	Dynamic Will	Radiatory Will	Magnetic Will	1:2:3
Radical	Radical	Transitional	Normal	1:2:3
Radioactivity	Essential Volatility	Pralayic Solution	Radioactivity	1:2:3
Rajas	Sattva	Rajas	Tamas	5:6:7
Rajas	Sattva	Rajas	Tamas	1:2:3
Rapport	Balance	Rapport	Harmony	1:2:3
Ratio	Order	Harmony	Ratio	1:4:7
Rational	Intuitive	Reasonable	Rational	1:2:3
Rationalization	Realization	Understanding	Rationalization	1:2:3
Ray	Ray Nature	Ray Relationships	Ray Methods	1:2:3
Rays	Purpose	Seven Rays	Fohat	1:2:3
Rays	Life	Seven Rays	Seven Planes	1:2:3
Reality	Reality	Union	Identity	1:2:3
Reality	Reality	Truth	Knowledge	1:2:3
Reality	Reality	Relativity	Illusion	1:2:3
Reality	Intrinsic Reality	Relative Reality	Personal Reality	1:2:3
Reality	Intrinsic Reality	Relative Reality	Common Reality	1:2:3
Reality	Reality	Truth	Honesty	1:2:3
Reality	Reality	Myth	Symbol	1:4:7
Reality	Reality	Realization	Symbol	1:4:7
Reality	Occultism	Reality	Illusion	1:2:3
Reality	Reality	Concept	Precept	1:2:3
Reality	Reality	Synthesis	Relation	1:2:3
Reality	Purpose	Consciousness	Reality	1:2:3
Reality	Reality	Perception	Valuation	1:2:3

Reality	Reality	Truth	Behavior	1:2:3
Realization	Realization	Knowledge	Faith	4:5:6
Realization	Strength	Confidence	Realization	1:2:3
Realization	Strength	Confidence	Realization	1:2:3
Realization	Realization	Discernment	Discrimination	1:2:3
Realization	Realization	Reasoning	Sense-Perception	1:2:3
Realization	Realization	Awareness	Perception	1:2:3
Realization	Realization	Understanding	Rationalization	1:2:3
Realization	Reality	Realization	Symbol	1:4:7
Realization	Abstraction	Realization	Enlightenment	1:2:3
Realization	Truth	Realization	Values	1:2:3
Realization	Humility	Detachment	Realization	1:2:3
Realization	Realization	Detachment	Humility	1:2:3
Realization	Belief	Non-Attachment	Realization	1:2:3
Realization	Realization	Cultivation	Temperance	1:2:3
Reasonable	Intuitive	Reasonable	Rational	1:2:3
Reasoning	Realization	Reasoning	Sense-Perception	1:2:3
Rebirth	Dawn	Awakening	Rebirth	1:2:3
Rebirth	Resurrection	Transfiguration	Rebirth	1:2:3
Recept	Concept	Recept	Percept	1:2:3
Reception	Reception	Assimilation	Transmission	1:2:3
Recognition	Recognition	Understanding	Application	1:2:3
Refinement	Refinement	Qualification	Purification	1:2:3
Refinement	Upliftment	Refinement	Purification	1:2:3
Refinement	Humility	Temperance	Refinement	1:2:3
Refinement	Honesty	Selflessness	Refinement	1:2:3
Regeneration	Creation	Preservation	Regeneration	1:2:3
Region	Group Environment	Transition Region	World	1:2:3
Regression	Progression	Balance	Regression	1:2:3
Relation	Position	Relation	Limitation	1:2:3
Relation	Reality	Synthesis	Relation	1:2:3
Relations	Gentleness	Respect	Right Human Relations	1:2:3
Relationship	Individuality	Relationship	Expression	1:2:3
Relationship	Conscious Existence	Relationship	Material Existence	1:2:3
Relationship	Subject	Relationship	Object	1:2:3
Relationship	Contact	Impression	Relationship	1:2:3
Relationship	Partnership	Relationship	Friendship	1:2:3
Relationship	Field	Relationship	Expression	1:2:3
Relationship	Purpose	Relationship	Field	1:2:3
Relationship	God	Relationship	Human Being	1:2:3
Relationship	Nature	Relationship	Method	1:2:3
Relationship	Unity	Relationship	Xenos	1:2:3
Relationships	Ray Nature	Ray Relationships	Ray Methods	1:2:3
Relative	Intrinsic Reality	Relative Reality	Personal Reality	1:2:3
Relative	Intrinsic Reality	Relative Reality	Common Reality	1:2:3
Relativistic	Integral	Relativistic	Differential Philosophy	1:2:3
Relativity	Reality	Relativity	Illusion	1:2:3
Relativity	Actuality	Relativity	Potentiality	1:2:3
Reliance	Self-Reliance	Impersonality	Detachment	1:2:3
Religion	Art	Science	Religion	4:5:6

Religion	Politics	Religion	Science	1:2:3
Religion	Mysticism	Emotional Balance	Religion	2:4:6
Religion	Communion	Spiritual Path	Religion	1:2:3
Religion	Inner Religion	Meditation	Outer Religion	1:2:3
Religions	Holy Orders	Religious Orders	Religions	1:2:3
Religious	Holy Orders	Religious Orders	Religions	1:2:3
Renewal	Action	Transformation	Renewal	1:4:7
Renunciation	Renunciation	Service	Sacrifice	1:2:3
Reorganization	Healing	Clarification	Reorganization	1:2:3
Representation	Concept	Representation	Sensation	1:2:3
Reproduction	Creation	Formation	Reproduction	1:2:3
Repulsion	Attraction	Indifference	Repulsion	1:4:7
Resilience	Strength	Resilience	Durability	1:2:3
Resistance	Vibration	Responsiveness	Resistance	1:2:3
Resolution	Resolution	Transmutation	Development	1:2:3
Resolution	Integration	Resolution	Entanglement	1:4:7
Respect	Gentleness	Respect	Right Human Relations	1:2:3
Respect	Discretion	Kindness	Respect	1:2:3
Response	Vibration	Response	Expression	1:2:3
Response	Purpose	Vehicle	Response	1:2:3
Response	Impulse	Balance	Response	1:2:3
Responsibility	Freedom	Responsibility	Order	1:2:3
Responsibility	Responsibility	Sacrifice	Comradeship	1:4:7
Responsiveness	Discretion	Responsiveness	Stability	1:2:3
Responsiveness	Vibration	Responsiveness	Resistance	1:2:3
Restoration	Creation	Restoration	Maintenance	1:2:3
Resurrection	Resurrection	Transfiguration	Rebirth	1:2:3
Retribution	Fulfillment	Justice	Retribution	1:4:7
Retrospection	Conscience	Retrospection	Experience	1:2:3
Revelation	Completion	Revelation	Initiation	1:2:3
Revelation	Divinity	Presence	Revelation	1:2:3
Revelation	Revelation	Presence	Divinity	1:2:3
Reverence	Reverence	Admiration	Devotion	2:4:6
Reverence	Love	Reverence	Devotion	2:4:6
Reverence	Reverence	Love	Benevolence	1:2:3
Revolution	Pulsation	Revolution	Rotation	1:2:3
Revolution	Progression	Revolution	Rotation	1:2:3
Rhythm	Rhythm	Mobility	Inertia	1:2:3
Rhythm	Inertia	Mobility	Rhythm	1:2:3
Rhythm	Rhythm	Activity	Inertia	1:2:3
Right Action	Right Thought	Right Feeling	Right Action	1:2:3
Right Feeling	Right Thought	Right Feeling	Right Action	1:2:3
Right Human Relations	Gentleness	Respect	Right Human Relations	1:2:3
Right Order	Duty	Fitness	Right Order	1:4:7
Right Speech	Self-Forgetfulness	Harmlessness	Right Speech	1:2:3
Right Thought	Right Thought	Right Feeling	Right Action	1:2:3
Ritual	Occultism	Magic	Ritual	1:3:7
Rotary Activity	Spiral Activity	Cyclic Activity	Rotary Activity	1:2:3
Rotation	Pulsation	Revolution	Rotation	1:2:3
Rotation	Progression	Revolution	Rotation	1:2:3

Sacrifice	Purpose	Sacrifice	Fulfillment	1:2:3
Sacrifice	Sacrifice	Magnetic Impulse	Service	1:2:3
Sacrifice	Sacrifice	Love	Knowledge	1:2:3
Sacrifice	Renunciation	Service	Sacrifice	1:2:3
Sacrifice	Sacrifice	Duty	Obligation	1:2:3
Sacrifice	Responsibility	Sacrifice	Comradeship	1:4:7
Sacrifice	Sacrifice	Sympathy	Interest	1:2:3
Sagacity	Discernment	Intuition	Sagacity	3:4:5
Sagittarius	Aries	Leo	Sagittarius	
Samadhi	Samadhi	Dhyana	Dharana	1:2:3
Sanat Kamura	Sanat Kamura	Christ	Lucifer	1:2:3
Sanchita Karma	Sanchita Karma	Parabdha Karma	Kriyamana Karma	1:2:3
Sanction	Sanction	Self-Ordination	Ordination	1:2:3
Sangha	Buddha	Dharma	Sangha	1:2:3
Sangha	Buddha	Dharma	Sangha	1:2:3
Sattva	Sattva	Rajas	Tamas	5:6:7
Sattva	Sattva	Rajas	Tamas	1:2:3
Savage	Intellectual	Average Man	Savage	5:6:7
Savior	Ancient of Days	World Savior	Prodigal Son	1:2:3
Scheme	Solar System	Planetary Scheme	Lifewave	1:2:3
Science	Purpose	Philosophy	Science	1:3:5
Science	Philosophy	Science	Organization	3:5:7
Science	Art	Science	Religion	4:5:6
Science	Philosophy	Art	Science	3:4:5
Science	Politics	Religion	Science	1:2:3
Science	Occultism	Mental Balance	Science	1:3:5
Scorpio	Cancer	Scorpio	Pisces	
Self	Supreme Self	Immutable Unity	Multiplicity	1:2:3
Self	Divine Self	Higher Self	Lower Self	1:2:3
Self-Consciousness	Group	Self-Consciousness	Mass-Consciousness	1:2:3
Self-Deception	Self-Deception	Glamour	Illusion	1:2:3
Self-Forgetfulness	Self-Forgetfulness	Harmlessness	Right Speech	1:2:3
Self-Forgetfulness	Understanding	Love	Self-Forgetfulness	1:2:3
Self-Importance	Self-Importance	Jealousy	Desire	1:2:3
Selflessness	Humility	Sincerity	Selflessness	1:2:3
Selflessness	Being	Selflessness	Desirelessness	1:2:3
Selflessness	Honesty	Selflessness	Refinement	1:2:3
Self-Mastery	Self-Mastery	Communion	Service	1:2:3
Self-Moving	Unmoved	Self-Moving	Moved	1:2:3
Self-Ordination	Sanction	Self-Ordination	Ordination	1:2:3
Self-Reliance	Self-Reliance	Impersonality	Detachment	1:2:3
Sensation	Sensation	Feeling	Emotion	1:2:3
Sensation	Concept	Representation	Sensation	1:2:3
Sense-Indulgence	Egoism	Sense-Indulgence	Materialism	1:2:3
Sense-Perception	Realization	Reasoning	Sense-Perception	1:2:3
Sentience	Purpose	Sentience	Activity	1:2:3
Sentience	Purpose	Sentience	Activity	1:2:3
Separativeness	Pride	Separativeness	Criticism	1:2:3
Servers	God	Hierarchy	World Servers Group	1:2:3
Service	Inclusiveness	Tolerance	Service	1:2:3

Service	Love	Healing	Service	2:4:6
Service	Sacrifice	Magnetic Impulse	Service	1:2:3
Service	Potency	Silence	Service	1:2:3
Service	Self-Mastery	Communion	Service	1:2:3
Service	Dharma	Commitment	Service	1:2:3
Service	Service	Development	Experience	1:2:3
Service	Love	Wisdom	Service	2:4:6
Service	Truth	Harmlessness	Service	1:2:3
Service	Renunciation	Service	Sacrifice	1:2:3
Service	Service	Meditation	Study	1:2:3
Service	Obligation	Service	Duty	1:2:3
Service	Study	Meditation	Service	1:2:3
Service	Service	Meditation	Study	1:2:3
Service	Good	Beauty	Service	1:2:3
Service	Union	Love	Service	1:2:3
Service	Power	Conscience	Service	1:2:3
Service	Light	Service	Goodwill	1:2:3
Service	Will-to-Good	Will-to-Beauty	Will-to-Service	1:2:3
Service	Evolution	Equity	Service	1:2:3
Serving	Learning	Growing	Serving	1:2:3
Seven Planes	Life	Seven Rays	Seven Planes	1:2:3
Seven Rays	Purpose	Seven Rays	Fohat	1:2:3
Seven Rays	Life	Seven Rays	Seven Planes	1:2:3
Shamballa	Shamballa	Hierarchy	Humanity	1:2:3
Shankaracharya	Patanjali	Krishna	Shankaracharya	1:2:3
Sharing	Purification	Linking	Sharing	1:2:3
Sharing	Stimulation	Encouragement	Sharing	1:2:3
Shinto	Taoism	Buddhism	Shinto	1:2:3
Shiva	Shiva	Vishnu	Brahma	1:2:3
Shrine	God	Devotion	Shrine	1:2:3
Sight	Hearing	Touch	Sight	1:2:3
Sight	Sight	Touch	Hearing	1:2:3
Significance	Significance	Meaning	Symbol	1:2:3
Silence	Silence	Stillness	Impersonal	1:2:3
Silence	Potency	Silence	Service	1:2:3
Silence	Peace	Silence	Stillness	1:2:3
Silence	Silence	Music	Noise	1:2:3
Silence	Silence	Heart	Within	1:2:3
Simplicity	Simplicity	Synthesis	Complexity	1:2:3
Simplicity	Simplicity	Synthesis	Complexity	1:4:7
Simplicity	Simplicity	Focus	Complexity	1:4:7
Sincerity	Humility	Sincerity	Selflessness	1:2:3
Sincerity	Truth	Sincerity	Love	1:2:3
Sirius	Sirius	Pleiades	Venus	1:2:3
Smoke	Fire	Flame	Smoke (Ashes) (Love)	1:2:3
Social Forces	Political Forces	Social Forces	Economic Forces	1:2:3
Softness	Gentleness	Softness	Warmth	1:2:3
Solar	Solar	Planetary	Lunar	1:2:3
Solar	Solar	Planetary	Human	1:2:3
Solar Angel	Monad	Solar Angel	Lunar Lords	1:2:3

Solar Fire	Electric Fire	Solar Fire	Internal Fires	1:2:3
Solar Logos	Cosmic Logos	Solar Logos	Planetary Logos	1:2:3
Solar System	Solar System	Planetary Scheme	Lifewave	1:2:3
Solar System	Constellation	Solar System	Planets	1:2:3
Solitude	Solitude	Companionship	Fellowship	1:2:3
Solitude	Fellowship	Companionship	Solitude	1:2:3
Solution	Essential Volatility	Pralayic Solution	Radioactivity	1:2:3
Solvent Stage	Volatile Stage	Solvent Stage	Fiery Stage	1:2:3
Somewhere	Abandonment	Leaving	Going Somewhere	1:2:3
Son	Father	Christ the Son	Holy Ghost	1:2:3
Son	Ancient of Days	World Savior	Prodigal Son	1:2:3
Soul	Monad	Soul	Personality	1:2:3
Soul	Soul	Mind	Brain	1:2:3
Soul	One Life	One Soul	One Work	1:2:3
Soul	Spirit	Soul	Body	1:2:3
Soul	Soul	Inclusiveness	Impersonality	1:2:3
Soul	Soul	Mind	Personality	1:2:3
Soul	Soul	Environment	Personality	1:2:3
Soul	Hierarchy	Soul	Consciousness	1:2:3
Soul	Soul	Teachings	Context	1:2:3
Soul	Soul	Love	Heart	1:2:3
Soul	Soul	Purity	Encouragement	1:2:3
Soul	Soul	Path	Humanity	1:2:3
Sound	Power	Sound	Light	1:2:3
Sound	Word	Emanation	Sound	1:2:3
Sound	Light	Color	Sound	1:2:3
Source	Source	Word	Effects	1:2:3
Source	Source	Application	Manifestation	1:2:3
Space	Energy (Time)	Consciousness	Matter (Space)	1:2:3
Space	Energy (Matter)	Consciousness	Time (Space)	1:2:3
Space	Spirit	Motion	Space	1:2:3
Space	Space	Duration	Motion	1:2:3
Space	Void	Life	Space-Time	1:2:3
Space	Will of God	Consciousness	Space-Time	1:2:3
Speaking	Thinking	Feeling	Speaking	1:2:3
Speech	Self-Forgetfulness	Harmlessness	Right Speech	1:2:3
Speech	Energy	Communication	Speech	1:2:3
Sphere	Point	Circle	Sphere	1:2:3
Sphere	Circle	Cylinder	Sphere	1:2:3
Spiral Activity	Spiral Activity	Cyclic Activity	Rotary Activity	1:2:3
Spirit	Spirit	Consciousness	Matter	1:2:3
Spirit	Spirit	Soul	Body	1:2:3
Spirit	Spirit	Motion	Space	1:2:3
Spiritual	Universal Perception	Spiritual	Human	1:2:3
Spiritual	Spiritual	Philosophical	Personal	1:2:3
Spiritual Alchemy	Spiritual Alchemy	Virtue	Doctrine	1:2:3
Spiritual Hierarchy	Planetary Logos	Spiritual Hierarchy	Humanity	1:2:3
Spiritual Integrity	Spiritual Integrity	Fusion	Understanding	1:2:3
Spiritual Kingdom	Spiritual Kingdom	Human Kingdom	Material Kingdom	1:2:3
Spiritual Method	Spiritual Method	Initiation	Doctrine	1:2:3

Spiritual Mind	Spiritual Mind	Intellect	Instinctive Mind	3:5:7
Spiritual Path	Spiritual Path	Causal Interest	Casual Interest	1:2:3
Spiritual Path	God	Spiritual Path	Spiritual Work	1:2:3
Spiritual Path	Spiritual Path	Dharma	Karmic Field	1:2:3
Spiritual Path	Communion	Spiritual Path	Religion	1:2:3
Spiritual Path	Commitment	Spiritual Path	Lifestyle	1:2:3
Spiritual Perception	Unity	Spiritual Perception	Intuition	1:2:3
Spiritual Poise	Spiritual Poise	Love	Compassion	2:4:6
Spiritual Practice	Wisdom	Understanding	Spiritual Practice	1:2:3
Spiritual Will	Spiritual Will	Intuition	Higher Mind	1:2:3
Spiritual Work	God	Spiritual Path	Spiritual Work	1:2:3
Spirituality	Spirituality	Metaphysics	Theosophy	1:2:3
Stability	Humility	Stability	Maturity	1:2:3
Stability	Wisdom	Poise	Stability	2:3:4
Stability	Being	Stability	Motion	1:2:3
Stability	Unity	Coherence	Stability	1:2:3
Stability	Discretion	Responsiveness	Stability	1:2:3
Stability	Dynamic Chaos	Stability	Chaos	1:2:3
Stability	Integrity	Quality	Stability	1:2:3
Stabilization	Impulse	Stabilization	Manifestation	1:2:3
Stage	Volatile Stage	Solvent Stage	Fiery Stage	1:2:3
Stagnation	Explosion	Growth	Stagnation	1:2:3
Stasis	Stasis	Organism	Function	1:2:3
Stasis	Function	Organism	Stasis	1:2:3
Stateliness	Sublimity	Beauty	Stateliness	1:2:3
Statesman	Statesman	Mediator	Politician	1:4:7
Stillness	Silence	Stillness	Impersonal	1:2:3
Stillness	Peace	Silence	Stillness	1:2:3
Stimulation	Stimulation	Encouragement	Sharing	1:2:3
Strength	Strength	Humility	Confidence	1:2:3
Strength	Strength	Confidence	Realization	1:2:3
Strength	Strength	Confidence	Realization	1:2:3
Strength	Power	Love	Strength	1:2:3
Strength	Humility	Strength	Qualification	1:2:3
Strength	Strength	Resilience	Durability	1:2:3
Strength	Power	Strength	Force	1:2:3
Structure	Nuclear Structure	Atomic Structure	Molecular Structure	1:2:3
Structure	Chaos	Flow	Structure	1:2:3
Structure	Structure	Flow	Chaos	1:2:3
Study	Service	Meditation	Study	1:2:3
Study	Study	Meditation	Service	1:2:3
Study	Service	Meditation	Study	1:2:3
Subject	Subject	Relationship	Object	1:2:3
Subject	Subject	Transformation	Object	1:2:3
Subjective Awareness	Objective Awareness	Subjective Awareness	Goodwill	1:2:3
Sublimity	Sublimity	Beauty	Stateliness	1:2:3
Super Personal	Impersonal	Super Personal	Personal	1:2:3
Superposition	Superposition	Interaction	Collision	1:2:3
Supreme Self	Supreme Self	Immutable Unity	Multiplicity	1:2:3
Surface	Interior	Surface	Exterior	1:2:3

Surya	Agni	Surya	Brahma	1:2:3
Sutras	Upanishads	Brahma Sutras	Bhagavad Gita	1:2:3
Symbol	Significance	Meaning	Symbol	1:2:3
Symbol	Reality	Myth	Symbol	1:4:7
Symbol	Reality	Realization	Symbol	1:4:7
Symmetry	Elegance	Symmetry	Interdependence	1:2:3
Symmetry	Goodness	Beauty	Symmetry	1:4:7
Symmetry	Order	Symmetry	Organization	1:4:7
Sympathy	Impersonal Love	Sympathy	Personal Love	2:4:6
Sympathy	Impersonal Love	Sympathy	Desire	2:4:6
Sympathy	Detachment	Sympathy	Entanglement	2:4:6
Sympathy	Compassion	Sympathy	Empathy	2:4:6
Sympathy	Unity	Harmony	Sympathy	1:2:3
Sympathy	Sacrifice	Sympathy	Interest	1:2:3
Sympathy	Unity	Empathy	Sympathy	1:2:3
Symphony	Unity	Harmony	Symphony	1:4:7
Synthesis	Thesis	Synthesis	Antithesis	1:4:7
Synthesis	Simplicity	Synthesis	Complexity	1:2:3
Synthesis	Simplicity	Synthesis	Complexity	1:4:7
Synthesis	Creation	Synthesis	Dissolution	1:4:7
Synthesis	Synthesis	Attraction	Economy	1:2:3
Synthesis	Electricity	Synthesis	Organization	1:2:3
Synthesis	Electricity	Synthesis	Organization	1:4:7
Synthesis	Synthesis	Magnetism	Manifestation	1:2:3
Synthesis	Synthesis	Radiation	Coherence	1:2:3
Synthesis	Synthesis	Interaction	Economy	1:2:3
Synthesis	Obscuration	Synthesis	Differentiation	1:2:3
Synthesis	Synthesis	Integration	Differentiation	1:2:3
Synthesis	Organization	Synthesis	Electricity	1:2:3
Synthesis	Reality	Synthesis	Relation	1:2:3
System	Solar System	Planetary Scheme	Lifewave	1:2:3
System	Constellation	Solar System	Planets	1:2:3
Systemic	Cosmic	Systemic	Microcosmic	1:2:3
Talent	Need	Talent	Opportunity	1:2:3
Talmud	Qabalah	Talmud	Old Testament	1:2:3
Tamas	Sattva	Rajas	Tamas	5:6:7
Tamas	Sattva	Rajas	Tamas	1:2:3
Tao	Tao	Group	Devas	1:2:3
Taoism	Taoism	Buddhism	Confucianism	1:2:3
Taoism	Taoism	Buddhism	Shinto	1:2:3
Taoism	Taoism	Buddhism	Confucianism	1:2:3
Taurus	Taurus	Virgo	Capricorn	
Teacher	Teacher	Teachings	Community	1:2:3
Teachings	Teacher	Teachings	Community	1:2:3
Teachings	Soul	Teachings	Context	1:2:3
Telepathy	Intuition	Telepathy	Clairvoyance	1:4:7
Temperament	Character	Consciousness	Temperament	1:2:3
Temperament	Character	Quality	Temperament	1:2:3
Temperance	Patience	Temperance	Modesty	1:2:3
Temperance	Humility	Temperance	Refinement	1:2:3

Temperance	Aspiration	Moderation	Temperance	1:2:3
Temperance	Realization	Cultivation	Temperance	1:2:3
Temple	Ashram	Inner Temple	Outer Court	1:2:3
Ten Precepts	Wisdom	Meditation	Ten Precepts	1:2:3
Tension	Void	Tension	Chaos	1:2:3
Tension	Inner Tension	Balance	Outer Tension	1:2:3
Tension	Focus	Tension	Crisis	1:2:3
Testament	Qabalah	Talmud	Old Testament	1:2:3
Thanksgiving	Obligation	Dedication	Thanksgiving	1:2:3
Thanksgiving	Commitment	Dedication	Thanksgiving	1:2:3
That	I-am That I-am	I-am That	I-am	1:2:3
Theosophy	Theosophy	Metaphysics	Exoteric	1:2:3
Theosophy	Esoteric	Theosophy	Metaphysics	1:2:3
Theosophy	Spirituality	Metaphysics	Theosophy	1:2:3
Thesis	Thesis	Synthesis	Antithesis	1:4:7
Thinking	Antahkarana	Quiet Mind	Thinking	1:2:3
Thinking	Thinking	Feeling	Speaking	1:2:3
Thought	Right Thought	Right Feeling	Right Action	1:2:3
Thought	Energy	Thought	Directed Energy	1:2:3
Thought	Energy	Thought	Encouragement	1:2:3
Thought	Energy	Thought	Imposition	1:2:3
Thoughts	Thoughts	Feelings	Behavior	1:2:3
Throat	Head	Heart	Throat	1:2:3
Time	Energy (Time)	Consciousness	Matter (Space)	1:2:3
Time	Energy (Matter)	Consciousness	Time (Space)	1:2:3
Time	Void	Life	Space-Time	1:2:3
Time	Will of God	Consciousness	Space-Time	1:2:3
Tolerance	Inclusiveness	Tolerance	Service	1:2:3
Touch	Hearing	Touch	Sight	1:2:3
Touch	Sight	Touch	Hearing	1:2:3
Tradition	Wisdom	Mercy	Tradition	1:2:3
Trans Personal	Impersonal	Trans Personal	Personal	1:2:3
Transcendence	Transcendence	Detachment	Attachment	1:2:3
Transcendental	Transcendental	Universal	Individual	1:2:3
Transcendents	Transcendents	Initiates	Karmic Members	1:2:3
Transfiguration	Transfiguration	Transmutation	Transformation	1:2:3
Transfiguration	Resurrection	Transfiguration	Rebirth	1:2:3
Transformation	Integration	Transformation	Differentiation	1:2:3
Transformation	Creation	Conservation	Transformation	1:2:3
Transformation	Action	Transformation	Renewal	1:4:7
Transformation	Transition	Transformation	Transmutation	1:2:3
Transformation	Subject	Transformation	Object	1:2:3
Transformation	Transfiguration	Transmutation	Transformation	1:2:3
Transformation	Initiation	Transformation	Expression	1:2:3
Transformation	Peace	Healing	Transformation	1:2:3
Transformation	Liberation	Transformation	Growth	1:2:3
Transformation	Commitment	Adherence	Transformation	1:2:3
Transformer	Creator	Preserver	Transformer	1:2:3
Transition	Unity	Transition	Multiplicity	1:2:3
Transition	Motion	Transition	Cadence	1:4:7

Transition	Transition	Transformation	Transmutation	1:2:3
Transition	Consummation	Transition	Commencement	1:2:3
Transition Region	Group Environment	Transition Region	World	1:2:3
Transitional	Radical	Transitional	Normal	1:2:3
Transmission	Reception	Assimilation	Transmission	1:2:3
Transmission	Communion	Communication	Transmission	1:2:3
Transmutation	Resolution	Transmutation	Development	1:2:3
Transmutation	Transition	Transformation	Transmutation	1:2:3
Transmutation	Transfiguration	Transmutation	Transformation	1:2:3
Treading Path	Treading Path	Discovery	Preparation	1:2:3
Triad	Point	Triad	Quaternary	1:2:3
Triad	Point	Triad	Quaternary	1:3:4
Trinity	Unity	Duality	Trinity	1:2:3
True Devotion	True Devotion	Wisdom	Attachment	1:2:3
Truth	Way	Truth	Life	1:2:3
Truth	Love	Truth	Beauty	2:3:4
Truth	Honesty	Wisdom	Truth	1:2:3
Truth	Truth	Goodness	Beauty	5:6:7
Truth	God	Truth	Path	1:2:3
Truth	Truth	Awareness	Understanding	1:2:3
Truth	Truth	Humility	Honesty	1:2:3
Truth	Humility	Coherence	Truth	1:2:3
Truth	Harmony	Wisdom	Truth	1:2:3
Truth	Reality	Truth	Knowledge	1:2:3
Truth	Reality	Truth	Honesty	1:2:3
Truth	Truth	Harmlessness	Service	1:2:3
Truth	Truth	Realization	Values	1:2:3
Truth	Truth	Freedom	Life	1:2:3
Truth	Truth	Life	Justice	1:3:5
Truth	Truth	Honesty	Justice	1:2:3
Truth	Truth	Wisdom	Honesty	1:2:3
Truth	Truth	Sincerity	Love	1:2:3
Truth	Love	Truth	Beauty	2:5:7
Truth	Purpose	Consciousness	Truth	1:2:3
Truth	Reality	Truth	Behavior	1:2:3
U	A	U	M	1:2:3
Understanding	Will	Wisdom	Understanding	1:2:3
Understanding	Truth	Awareness	Understanding	1:2:3
Understanding	Recognition	Understanding	Application	1:2:3
Understanding	Goodwill	Understanding	Brotherhood	1:2:3
Understanding	Realization	Understanding	Rationalization	1:2:3
Understanding	Identification	Inclusiveness	Understanding	1:2:3
Understanding	Illumination	Understanding	Expression	1:2:3
Understanding	Illumination	Understanding	Love	1:2:3
Understanding	Identity	Compassion	Understanding	1:2:3
Understanding	Spiritual Integrity	Fusion	Understanding	1:2:3
Understanding	Understanding	Being	Knowledge	1:2:3
Understanding	Healing	Understanding	Adjustment	1:2:3
Understanding	Freedom	Understanding	Love	1:2:3
Understanding	Understanding	Knowledge	Experience	3:5:7

Understanding	Unity	Understanding	Goodwill	1:2:3
Understanding	Inclusiveness	Understanding	Application	1:2:3
Understanding	Citizenship	Understanding	Goodwill	1:2:3
Understanding	Understanding	Love	Self-Forgetfulness	1:2:3
Understanding	Understanding	Action	Experience	1:2:3
Understanding	Understanding	Experience	Action	1:2:3
Understanding	Wisdom	Understanding	Spiritual Practice	1:2:3
Unification	Unification	Identification	Motivation	2:4:6
Unification	Initiation	Unification	Evolution	1:2:3
Union	Freedom	Union	Comprehension	1:2:3
Union	Reality	Union	Identity	1:2:3
Union	Oneness	Union	Unity	1:2:3
Union	Union	Illumination	Purification	1:2:3
Union	Union	Love	Service	1:2:3
Unity	Unity	Being	Form	1:2:3
Unity	Unity	Transition	Multiplicity	1:2:3
Unity	Unity	Moderation	Expression	1:2:3
Unity	Unity	Coherence	Stability	1:2:3
Unity	Supreme Self	Immutable Unity	Multiplicity	1:2:3
Unity	Oneness	Union	Unity	1:2:3
Unity	Unity	Duality	Trinity	1:2:3
Unity	Unity	Harmony	Symphony	1:4:7
Unity	Unity	Spiritual Perception	Intuition	1:2:3
Unity	Unity	Darkness	Abstraction	1:2:3
Unity	Unity	Integration	Multiplicity	1:2:3
Unity	Group Unity	Group Meditation	Group Activity	1:2:3
Unity	Unity	Harmony	Variety	1:4:7
Unity	Unity	Understanding	Goodwill	1:2:3
Unity	Monad	Unity	Being	1:2:3
Unity	Unity	Harmony	Sympathy	1:2:3
Unity	Unity	Empathy	Sympathy	1:2:3
Unity	Unity	Relationship	Xenos	1:2:3
Universal	Transcendental	Universal	Individual	1:2:3
Universal Perception	Universal Perception	Spiritual	Human	1:2:3
Universality	Absoluteness	Universality	Individuality	1:2:3
Unmanifest	Chaos	Unmanifest	Matter	1:2:3
Unmoved	Unmoved	Self-Moving	Moved	1:2:3
Upanishads	Upanishads	Brahma Sutras	Bhagavad Gita	1:2:3
Upliftment	Upliftment	Refinement	Purification	1:2:3
Usefulness	Effectiveness	Usefulness	Development	1:2:3
Utilization	Adaptation	Manipulation	Utilization	1:2:3
Utilization	Dissolution	Utilization	Construction	1:2:3
Uttama Purusha	Uttama Purusha	Akshara Purusha	Ksara Purusha	1:2:3
Valuation	Reality	Perception	Valuation	1:2:3
Values	Truth	Realization	Values	1:2:3
Values	Meaning	Values	Philosophy	1:2:3
Variety	Unity	Harmony	Variety	1:4:7
Varuna	Agni	Varuna	Kshiti	5:6:7
Vehicle	Purpose	Vehicle	Response	1:2:3
Velocity	Position	Velocity	Acceleration	1:2:3

Venus	Sirius	Pleiades	Venus	1:2:3
Vibration	Vibration	Cohesion	Disintegration	1:2:3
Vibration	Radiation	Magnetism	Vibration	1:2:3
Vibration	Vibration	Response	Expression	1:2:3
Vibration	Vibration	Color	Form	1:2:3
Vibration	Vibration	Responsiveness	Resistance	1:2:3
Virgo	Taurus	Virgo	Capricorn	
Virtue	Wisdom	Virtue	Health	1:4:7
Virtue	Virtue	Intelligence	Existence	4:5:6
Virtue	Spiritual Alchemy	Virtue	Doctrine	1:2:3
Vishnu	Shiva	Vishnu	Brahma	1:2:3
Vishnu	Mahadeva	Vishnu	Brahma	1:2:3
Vishnu	Mahadeva	Vishnu	Brahma	1:2:3
Vishnu	Brahma	Vishnu	Maheshvara	1:2:3
Vishnu	Ishwar	Maheshvara	Vishnu	1:2:3
Vision	Plan	Vision	Dream	1:2:3
Visualization	Association	Visualization	Affirmation	1:2:3
Vitality	Vitality	Application	Expression	1:2:3
Vitality	Vitality	Magnetism	Activity	1:2:3
Vitality	Life	Prana	Vitality	1:2:3
Vitality	Life	Prana	Vitality	1:4:7
Vitality	Energy	Motivation	Vitality	1:2:3
Vitality	Energy	Motivation	Vitality	1:4:7
Vitality	Psyche	Vitality	Mechanics	1:2:3
Vitalization	Creation	Vitalization	Direction	1:2:3
Void	Void	Tension	Chaos	1:2:3
Void	Void	Life	Space-Time	1:2:3
Volatile Stage	Volatile Stage	Solvent Stage	Fiery Stage	1:2:3
Volatility	Essential Volatility	Pralayic Solution	Radioactivity	1:2:3
Volition	Volition	Evolution	Progression	1:2:3
Vyakta	Avyakta	Vyakta	Vyakti	1:2:3
Vyakti	Avyakta	Vyakta	Vyakti	1:2:3
Warmth	Gentleness	Softness	Warmth	1:2:3
Way	Way	Truth	Life	1:2:3
Wholeness	Health	Healing	Wholeness	1:2:3
Will	Will	Emotion	Cognition	1:2:3
Will	Will	Wisdom	Understanding	1:2:3
Will	Will	Coherence	Activity	1:2:3
Will	Will	Love	Intelligence	1:2:3
Will	Will	Wisdom	Activity	1:2:3
Will	Will	Aspiration	Desire	1:2:3
Will	Will	Perseverance	Determination	1:2:3
Will	Will	Word	Manifestation	1:2:3
Will	Dynamic Will	Radiatory Will	Magnetic Will	1:2:3
Will	Spiritual Will	Intuition	Higher Mind	1:2:3
Will	Will	Consciousness	Manifestation	1:2:3
Will	Will	Wisdom	Action	1:2:3
Will	Will	Wisdom	Non-Action	1:2:3
Will	Will-to-Good	Will-to-Beauty	Will-to-Service	1:2:3
Will of God	Will of God	Consciousness	Space-Time	1:2:3

Wisdom	Honesty	Wisdom	Truth	1:2:3
Wisdom	Leadership	Wisdom	Management	1:2:3
Wisdom	Power	Wisdom	Activity	1:2:3
Wisdom	Will	Wisdom	Understanding	1:2:3
Wisdom	Wisdom	Virtue	Health	1:4:7
Wisdom	True Devotion	Wisdom	Attachment	1:2:3
Wisdom	Wisdom	Poise	Stability	2:3:4
Wisdom	Harmony	Wisdom	Truth	1:2:3
Wisdom	Wisdom	Assimilation	Experience	1:2:3
Wisdom	Wisdom	Experience	Assimilation	1:2:3
Wisdom	Will	Wisdom	Activity	1:2:3
Wisdom	Love	Wisdom	Service	2:4:6
Wisdom	Hall of Wisdom	Hall of Learning	Hall of Ignorance	1:2:3
Wisdom	Wisdom	Knowledge	Information	1:3:5
Wisdom	Wisdom	Learning	Ignorance	1:2:3
Wisdom	Wisdom	Conscience	Experience	1:2:3
Wisdom	Wisdom	Illusion	Ignorance	1:2:3
Wisdom	Truth	Wisdom	Honesty	1:2:3
Wisdom	Wisdom	Discretion	Prudence	1:2:3
Wisdom	Wisdom	Mercy	Tradition	1:2:3
Wisdom	Wisdom	Intelligence	Discretion	1:2:3
Wisdom	Wisdom	Awareness	Intelligence	1:2:3
Wisdom	Wisdom	Concentration	Discipline	1:2:3
Wisdom	Wisdom	Prudence	Discrimination	1:2:3
Wisdom	Power	Wisdom	Justice	1:2:3
Wisdom	Will	Wisdom	Action	1:2:3
Wisdom	Will	Wisdom	Non-Action	1:2:3
Wisdom	Wisdom	Meditation	Ten Precepts	1:2:3
Wisdom	Wisdom	Understanding	Spiritual Practice	1:2:3
Withdrawal	Ascension	Withdrawal	Forbearance	1:2:3
Within	Silence	Heart	Within	1:2:3
Word	Power	Word	Motion	1:2:3
Word	Source	Word	Effects	1:2:3
Word	Plan	Word	Creation	1:2:3
Word	Word	Emanation	Sound	1:2:3
Word	Will	Word	Manifestation	1:2:3
Work	Abstraction	Work	Foundation	1:2:3
Work	One Life	One Soul	One Work	1:2:3
Work	Path	Group	Work	1:2:3
Work	Cultivation	Being	Occult Work	1:2:3
Work	Force	Work	Power	1:2:3
Work	God	Spiritual Path	Spiritual Work	1:2:3
Work	Invocation	Creative Work	Evocation	1:2:3
World	Group Environment	Transition Region	World	1:2:3
World	One Life	One World	One Humanity	1:2:3
World Savior	Ancient of Days	World Savior	Prodigal Son	1:2:3
World Servers Group	God	Hierarchy	World Servers Group	1:2:3
Worldliness	Worldliness	Identification	Materialism	1:2:3
Worldliness	Worldliness	Identification	Egoism	1:2:3
Xenos	Unity	Relationship	Xenos	1:2:3

Yang	Yin	Buddhi	Yang	1:2:3
Yang	Yang	Buddhi	Yin	1:2:3
Yin	Yin	Buddhi	Yang	1:2:3
Yin	Yang	Buddhi	Yin	1:2:3
Yoga	Karma Yoga	Bhakti Yoga	Jnana Yoga	1:2:3
Zero	Zero	One	Infinity	1:4:7
Zeus	Ouranos	Kronos	Zeus	1:2:3

4.723 Configuration Index

- This index organizes the synthetic triangles according to configuration.

▲	First Position	Second Position	Third Position	S
1:2:3	A	U	M	253
1:2:3	Abandonment	Leaving	Going Somewhere	584
1:2:3	Absoluteness	Universality	Individuality	439
1:2:3	Abstraction	Assimilation	Experience	377
1:2:3	Abstraction	Orientation	Activity	499
1:2:3	Abstraction	Realization	Enlightenment	376
1:2:3	Abstraction	Work	Foundation	52
1:2:3	Actions	Media	Consequences	344
1:2:3	Actuality	Relativity	Potentiality	190
1:2:3	Adaptation	Manipulation	Utilization	299
1:2:3	Adi	Anupadaka	Atma	434
1:2:3	Affirmation	Prayer	Mantra	660
1:2:3	Agni	Surya	Brahma	402
1:2:3	Ahura	Ahura-Mazda	Mazda	600
1:2:3	Akasha	Electricity	Prana	251
1:2:3	Akasha	Electricity	Light	252
1:2:3	Alignment	Integration	Purification	34
1:2:3	Ancient of Days	World Savior	Prodigal Son	606
1:2:3	Antahkarana	Mindfulness	Precipitation	448
1:2:3	Antahkarana	Quiet Mind	Thinking	449
1:2:3	Application	Activity	Accomplishment	286
1:2:3	Apprehension	Distribution	Preservation	260
1:2:3	Ascension	Withdrawal	Forbearance	511
1:2:3	Ashram	Inner Temple	Outer Court	61
1:2:3	Ashram	Order	Group	700
1:2:3	Aspiration	Consecration	Dedication	505
1:2:3	Aspiration	Devotion	Loyalty	107
1:2:3	Aspiration	Moderation	Temperance	596
1:2:3	Association	Visualization	Affirmation	199
1:2:3	Avyakta	Vyakta	Vyakti	463
1:2:3	Awareness	Consciousness	Depth	646
1:2:3	Awareness	Discretion	Consideration	165
1:2:3	Awareness	Perception	Intelligence	688
1:2:3	Balance	Rapport	Harmony	181
1:2:3	Being	Cause	Meaning	545
1:2:3	Being	Coherence	Activity	469
1:2:3	Being	Consciousness	Effects	546
1:2:3	Being	Existence (Genera)	Manifestation	149
1:2:3	Being	Intuition	Awareness	572
1:2:3	Being	Purpose	Consequence	500
1:2:3	Being	Purpose	Activity	549
1:2:3	Being	Selflessness	Desirelessness	352
1:2:3	Being	Stability	Motion	150
1:2:3	Belief	Attachment	Opinion	667
1:2:3	Belief	Non-Attachment	Realization	668
1:2:3	Bliss	Joy	Happiness	240
1:2:3	Brahma	Vishnu	Maheshvara	638

1:2:3	Buddha	Dharma	Sangha	464
1:2:3	Buddha	Dharma	Sangha	680
1:2:3	Causes	Interaction	Effects	345
1:2:3	Centripede	Equilibrium	Centrifuge	408
1:2:3	Chakras	Aura	Bodies	599
1:2:3	Chaos	Flow	Structure	577
1:2:3	Chaos	Unmanifest	Matter	194
1:2:3	Character	Consciousness	Temperament	163
1:2:3	Character	Quality	Temperament	223
1:2:3	Charter	Quality	Character	175
1:2:3	Chitta	Prana	Akasha	517
1:2:3	Chohan	Adept	Arhat	607
1:2:3	Circle	Cylinder	Sphere	269
1:2:3	Citizenship	Culture	Civilization	440
1:2:3	Citizenship	Understanding	Goodwill	582
1:2:3	Coherence	Adhesion	Absorption	401
1:2:3	Commitment	Adherence	Transformation	632
1:2:3	Commitment	Dedication	Thanksgiving	176
1:2:3	Commitment	Dedication	Obligation	382
1:2:3	Commitment	Spiritual Path	Lifestyle	686
1:2:3	Communion	Communication	Transmission	569
1:2:3	Communion	Harmony	Peace	695
1:2:3	Communion	Spiritual Path	Religion	681
1:2:3	Completion	Revelation	Initiation	523
1:2:3	Concentration	Meditation	Contemplation	470
1:2:3	Concept	Recept	Percept	501
1:2:3	Concept	Representation	Sensation	554
1:2:3	Conscience	Assimilation	Experience	357
1:2:3	Conscience	Retrospection	Experience	358
1:2:3	Conscious Existence	Relationship	Material Existence	233
1:2:3	Consolidation	Expansion	Impact	608
1:2:3	Constellation	Solar System	Planets	432
1:2:3	Consummation	Transition	Commencement	609
1:2:3	Contact	Impression	Relationship	506
1:2:3	Contemplation	Illumination	Inspiration	471
1:2:3	Contemplation	Meditation	Concentration	529
1:2:3	Conveyance	Interaction	Linking	368
1:2:3	Cosmic	Systemic	Microcosmic	304
1:2:3	Cosmic Logos	Solar Logos	Planetary Logos	111
1:2:3	Cosmogogenesis	Manifestation	Anthropogenesis	648
1:2:3	Creation	Conservation	Transformation	117
1:2:3	Creation	Formation	Reproduction	417
1:2:3	Creation	Preservation	Regeneration	204
1:2:3	Creation	Preservation	Manifestation	535
1:2:3	Creation	Restoration	Maintenance	361
1:2:3	Creation	Vitalization	Direction	472
1:2:3	Creator	Preserver	Transformer	639
1:2:3	Cultivation	Being	Occult Work	198
1:2:3	Dawn	Awakening	Rebirth	322
1:2:3	Deepening	Growth	Progress	665

1:2:3	Detachment	Balance	Growth	200
1:2:3	Detachment	Dispassion	Discrimination	121
1:2:3	Detachment	Non-Attachment	Attachment	359
1:2:3	Devitalization	Destruction	Dissipation	351
1:2:3	Dharma	Commitment	Service	183
1:2:3	Dharma	Commitment	Evolution	671
1:2:3	Discretion	Kindness	Respect	560
1:2:3	Discretion	Responsiveness	Stability	182
1:2:3	Discrimination	Dispassion	Detachment	62
1:2:3	Dispassion	Discrimination	Detachment	122
1:2:3	Dissolution	Being	Becoming	160
1:2:3	Dissolution	Utilization	Construction	350
1:2:3	Divine Self	Higher Self	Lower Self	237
1:2:3	Divinity	Presence	Revelation	597
1:2:3	Dynamic Chaos	Stability	Chaos	461
1:2:3	Dynamic Will	Radiatory Will	Magnetic Will	455
1:2:3	Effectiveness	Usefulness	Development	473
1:2:3	Egoism	Sense-Indulgence	Materialism	605
1:2:3	Egyptian Mysteries	Jewish Mysteries	Greek Mysteries	7
1:2:3	Electric Fire	Solar Fire	Internal Fires	241
1:2:3	Electricity	Synthesis	Organization	283
1:2:3	Elegance	Symmetry	Interdependence	78
1:2:3	Elemental Nature	Animal Nature	Ego	222
1:2:3	Elevation	Alignment	Integration	83
1:2:3	Endurance	Patience	Poise	267
1:2:3	Energy	Communication	Speech	291
1:2:3	Energy	Current	Entropy	217
1:2:3	Energy	Expansion	Development	123
1:2:3	Energy	Force	Matter	15
1:2:3	Energy	Intelligence	Matter	446
1:2:3	Energy	Motion	Activity	409
1:2:3	Energy	Motivation	Vitality	392
1:2:3	Energy	Thought	Directed Energy	386
1:2:3	Energy	Thought	Encouragement	387
1:2:3	Energy	Thought	Imposition	388
1:2:3	Energy (Matter)	Consciousness	Time (Space)	140
1:2:3	Energy (Time)	Consciousness	Matter (Space)	139
1:2:3	Esoteric	Theosophy	Metaphysics	604
1:2:3	Esotericism	Psychology	Logic	475
1:2:3	Essential Volatility	Pralayic Solution	Radioactivity	327
1:2:3	Ethics	Conscience	Morality	657
1:2:3	Evolution	Consciousness	Manifestation	642
1:2:3	Evolution	Contrast	Diversity	670
1:2:3	Evolution	Cosmogogenesis	Anthropogenesis	649
1:2:3	Evolution	Equity	Service	677
1:2:3	Evolution	Experience	Healing	518
1:2:3	Evolution	Progress	Application	476
1:2:3	Executive	Legislative	Judicial	58
1:2:3	Existence	Form	Matter	188
1:2:3	Expectation	Desire	Delusion	690

1:2:3	Explosion	Growth	Stagnation	536
1:2:3	Expression	Experience	Experimentation	339
1:2:3	Father	Christ the Son	Holy Ghost	4
1:2:3	Fellowship	Companionship	Solitude	628
1:2:3	Field	Relationship	Expression	643
1:2:3	Fire	Flame	Smoke (Ashes) (Love)	115
1:2:3	Fire	Heat	Light	25
1:2:3	Focus	Tension	Crisis	451
1:2:3	Force	Focus	Implication	637
1:2:3	Force	Work	Power	285
1:2:3	Freedom	Justice	Law	26
1:2:3	Freedom	Responsibility	Order	225
1:2:3	Freedom	Understanding	Love	524
1:2:3	Freedom	Union	Comprehension	37
1:2:3	Function	Organism	Stasis	259
1:2:3	Gentleness	Kindness	Openness	629
1:2:3	Gentleness	Kindness	Openness	655
1:2:3	Gentleness	Respect	Right Human Relations	184
1:2:3	Gentleness	Softness	Warmth	656
1:2:3	Goal	Function	Mode of Activity	261
1:2:3	God	Christ	Humanity	142
1:2:3	God	Devotion	Shrine	678
1:2:3	God	Hierarchy	World Servers Group	125
1:2:3	God	Life	Power	551
1:2:3	God	Love	Form	296
1:2:3	God	Nature	Personality	442
1:2:3	God	Nature	Individuality	512
1:2:3	God	Relationship	Human Being	645
1:2:3	God	Spiritual Path	Spiritual Work	381
1:2:3	God	Truth	Path	85
1:2:3	Good	Beauty	Service	519
1:2:3	Goodwill	Understanding	Brotherhood	148
1:2:3	Government	Beliefs	Civilization	256
1:2:3	Government	Education	Culture	428
1:2:3	Grace	Magic	Miracles	568
1:2:3	Group	Community	Humanity	355
1:2:3	Group	Self-Consciousness	Mass-Consciousness	171
1:2:3	Group Environment	Transition Region	World	209
1:2:3	Group Unity	Group Meditation	Group Activity	502
1:2:3	Hall of Wisdom	Hall of Learning	Hall of Ignorance	313
1:2:3	Harmony	Balance	Healing	583
1:2:3	Harmony	Wisdom	Truth	134
1:2:3	Head	Heart	Throat	32
1:2:3	Healing	Attraction	Magnetism	460
1:2:3	Healing	Clarification	Reorganization	477
1:2:3	Healing	Understanding	Adjustment	503
1:2:3	Health	Healing	Wholeness	702
1:2:3	Hearing	Touch	Sight	279
1:2:3	Heart	Gentleness	Kindness	696
1:2:3	Heredity	Consciousness	Environment	56

1:2:3	Hierarchy	Soul	Consciousness	419
1:2:3	Holiness	Happiness	Health	634
1:2:3	Holism	Altruism	Egoism	397
1:2:3	Holy Orders	Religious Orders	Religions	698
1:2:3	Honesty	Harmlessness	Humility	305
1:2:3	Honesty	Kindness	Gentleness	567
1:2:3	Honesty	Openness	Intelligence	574
1:2:3	Honesty	Selflessness	Refinement	594
1:2:3	Honesty	Wisdom	Truth	29
1:2:3	Humility	Coherence	Truth	102
1:2:3	Humility	Compassion	Goodwill	5
1:2:3	Humility	Compassion	Goodwill	230
1:2:3	Humility	Confidence	Joy	548
1:2:3	Humility	Consideration	Detachment	321
1:2:3	Humility	Detachment	Realization	610
1:2:3	Humility	Frugality	Gentleness	537
1:2:3	Humility	Harmlessness	Honesty	306
1:2:3	Humility	Honesty	Harmlessness	633
1:2:3	Humility	Honesty	Harmlessness	691
1:2:3	Humility	Inclusiveness	Impersonality	218
1:2:3	Humility	Sincerity	Selflessness	161
1:2:3	Humility	Stability	Maturity	22
1:2:3	Humility	Strength	Qualification	178
1:2:3	Humility	Temperance	Refinement	547
1:2:3	I-am	Being	Impersonal	76
1:2:3	I-am That I-am	I-am That	I-am	23
1:2:3	Ichichha	Jnana	Kriya	106
1:2:3	Ideas	Ideals	Idols	332
1:2:3	Identification	Inclusiveness	Understanding	263
1:2:3	Identification	Initiation	Individualism	525
1:2:3	Identity	Balance	Difference	151
1:2:3	Identity	Compassion	Understanding	348
1:2:3	Illumination	Culture	Civilization	340
1:2:3	Illumination	Understanding	Expression	337
1:2:3	Illumination	Understanding	Love	338
1:2:3	Illusion	Glamour	Maya	46
1:2:3	Impersonal	Super Personal	Personal	507
1:2:3	Impersonal	Trans Personal	Personal	508
1:2:3	Impersonality	Love	Compassion	588
1:2:3	Imposition	Proselytism	Bondage	661
1:2:3	Impulse	Balance	Response	478
1:2:3	Impulse	Stabilization	Manifestation	159
1:2:3	Inclusiveness	Tolerance	Service	41
1:2:3	Inclusiveness	Understanding	Application	538
1:2:3	Individual	Group	Humanity	173
1:2:3	Individuality	Relationship	Expression	216
1:2:3	Inertia	Mobility	Rhythm	403
1:2:3	Initiate	Disciple	Aspirant	398
1:2:3	Initiation	Consciousness	Expression	620
1:2:3	Initiation	Conversion	Individualization	539

1:2:3	Initiation	Discipleship	Probation	28
1:2:3	Initiation	Discipleship	Aspiration	172
1:2:3	Initiation	Magic	Philosophy	8
1:2:3	Initiation	Passage	Crisis	342
1:2:3	Initiation	Transformation	Expression	540
1:2:3	Initiation	Unification	Evolution	127
1:2:3	Inner Government	Ashrams	Outer Government	651
1:2:3	Inner Government	Consciousness	Outer Government	652
1:2:3	Inner Religion	Meditation	Outer Religion	682
1:2:3	Inner Tension	Balance	Outer Tension	236
1:2:3	Insight	Flexibility	Experience	541
1:2:3	Integral	Relativistic	Differential Philosophy	213
1:2:3	Integration	Transformation	Differentiation	97
1:2:3	Integrity	Quality	Stability	561
1:2:3	Intention	Effort	Persistence	80
1:2:3	Interdependence	Independence	Dependence	10
1:2:3	Interior	Surface	Exterior	220
1:2:3	Internal Energy	Potential Energy	Kinetic Energy	287
1:2:3	Intrinsic Reality	Relative Reality	Personal Reality	191
1:2:3	Intrinsic Reality	Relative Reality	Common Reality	192
1:2:3	Intuition	Intellect	Instinct	53
1:2:3	Intuition	Intellect	Instinct	687
1:2:3	Intuitive	Reasonable	Rational	356
1:2:3	Invocation	Creative Work	Evocation	504
1:2:3	Ishwar	Maheshvara	Vishnu	640
1:2:3	Judaism	Christianity	Hellenism	35
1:2:3	Karma	Balance	Justice	316
1:2:3	Karma	Health	Evolution	232
1:2:3	Karma Yoga	Bhakti Yoga	Jnana Yoga	105
1:2:3	Karmic Energy	Healing Energy	Evolutionary Energy	231
1:2:3	Kashyapa Buddha	Gautama Buddha	Maitreya Buddha	113
1:2:3	Kepher	Binah	Chochmah	443
1:2:3	Knower	Field	Knowledge	14
1:2:3	Leadership	Wisdom	Management	31
1:2:3	Learning	Growing	Serving	683
1:2:3	Liberation	Transformation	Growth	631
1:2:3	Liberty	Equality	Fraternity	479
1:2:3	Life	Consciousness	Form	82
1:2:3	Life	Consciousness	Manifestation	141
1:2:3	Life	Consciousness	Form	196
1:2:3	Life	Love	Light	99
1:2:3	Life	Prana	Vitality	271
1:2:3	Life	Quality	Appearance	11
1:2:3	Life	Radiation	Magnetism	457
1:2:3	Life	Seven Rays	Seven Planes	602
1:2:3	Light	Color	Sound	405
1:2:3	Light	Illumination	Knowledge	203
1:2:3	Light	Service	Goodwill	593
1:2:3	Limitless Power	Absolute Harmony	Eternal Duration	520
1:2:3	Logos	Aura	Expression	384

1:2:3	Logos	Field	Manifestation	383
1:2:3	Love	Compassion	Impersonality	587
1:2:3	Lunar Lords	Devas	Elementals	462
1:2:3	Magnetism	Attraction	Healing	282
1:2:3	Mahadeva	Vishnu	Brahma	300
1:2:3	Mahadeva	Vishnu	Brahma	303
1:2:3	Mahaparanirvana	Paranirvana	Nirvana	433
1:2:3	Manifestation	Evolution	Consciousness	641
1:2:3	Manu	Bodhisattva	Mahachohan	136
1:2:3	Matter	Manifested Life	Form	195
1:2:3	Maturity	Adaptation	Limitation	480
1:2:3	Maturity	Adolescence	Childhood	565
1:2:3	Meaning	Values	Philosophy	647
1:2:3	Modification	Qualification	Adaptation	454
1:2:3	Monad	Group	Incarnation	557
1:2:3	Monad	Solar Angel	Lunar Lords	239
1:2:3	Monad	Soul	Personality	12
1:2:3	Monad	Unity	Being	558
1:2:3	Motive	Effort	Accomplishment	465
1:2:3	Nature	Relationship	Method	654
1:2:3	Need	Talent	Opportunity	366
1:2:3	Nirvana	Dharma	Karma	427
1:2:3	Non-Active	Active	Passive	435
1:2:3	Non-Limitation	Circumscription	Definition	290
1:2:3	Nuclear Structure	Atomic Structure	Molecular Structure	110
1:2:3	Objective Awareness	Subjective Awareness	Goodwill	180
1:2:3	Obligation	Dedication	Thanksgiving	33
1:2:3	Obligation	Dedication	Commitment	418
1:2:3	Obligation	Service	Duty	452
1:2:3	Obscuration	Evolution	Involution	135
1:2:3	Obscuration	Synthesis	Differentiation	406
1:2:3	Occult Life	Mystic Life	Human Life	314
1:2:3	Occultism	Reality	Illusion	425
1:2:3	Omnipotence	Omniscience	Omnipresence	431
1:2:3	One Life	One Soul	One Work	65
1:2:3	One Life	One World	One Humanity	481
1:2:3	Oneness	Union	Unity	228
1:2:3	Onlooker	Perceiver	Actor	100
1:2:3	Order	Flow	Disorder	601
1:2:3	Organization	Synthesis	Electricity	459
1:2:3	Ouranos	Kronos	Zeus	137
1:2:3	Partnership	Relationship	Friendship	626
1:2:3	Patanjali	Krishna	Shankaracharya	45
1:2:3	Path	Ashram	Incarnation	68
1:2:3	Path	Group	Work	147
1:2:3	Patience	Magnetism	Confidence	573
1:2:3	Patience	Persistence	Effort	575
1:2:3	Patience	Temperance	Modesty	69
1:2:3	Peace	Healing	Transformation	571
1:2:3	Peace	Poise	Quietness	482

1:2:3	Peace	Progress	Prosperity	367
1:2:3	Peace	Silence	Stillness	265
1:2:3	Perfection	Progress	Approach	169
1:2:3	Pertainment	Necessity	Operation	214
1:2:3	Philo	Clement	Plotinus	72
1:2:3	Plan	Change	Activity	197
1:2:3	Plan	Vision	Dream	579
1:2:3	Plan	Word	Creation	289
1:2:3	Planetary Life	Group (Humanity)	Individual	114
1:2:3	Planetary Logos	Spiritual Hierarchy	Humanity	227
1:2:3	Point	Circle	Sphere	208
1:2:3	Point	Line	Plane	186
1:2:3	Point	Line	Plane	207
1:2:3	Point	Magnetism	Circle	293
1:2:3	Point	Triad	Quaternary	238
1:2:3	Point	Triad	Quaternary	247
1:2:3	Political Forces	Social Forces	Economic Forces	90
1:2:3	Politics	Religion	Science	255
1:2:3	Position	Relation	Limitation	307
1:2:3	Position	Velocity	Acceleration	483
1:2:3	Positive Energy	Equilibrized Energy	Negative Energy	242
1:2:3	Positive Pole	Current (Flow)	Negative Pole	371
1:2:3	Potency	Consideration	Action	611
1:2:3	Potency	Silence	Service	152
1:2:3	Poverty	Chastity	Obedience	612
1:2:3	Power	Attitude	Light	591
1:2:3	Power	Conscience	Service	586
1:2:3	Power	Energy	Force	129
1:2:3	Power	Love	Light	2
1:2:3	Power	Love	Strength	89
1:2:3	Power	Nature	Process	650
1:2:3	Power	Perspective	Light	592
1:2:3	Power	Sound	Light	380
1:2:3	Power	Strength	Force	281
1:2:3	Power	Wisdom	Activity	48
1:2:3	Power	Wisdom	Justice	613
1:2:3	Power	Word	Motion	24
1:2:3	Precipitation	Polarization	Penetration	453
1:2:3	Preservation	Distribution	Apprehension	258
1:2:3	Pride	Separativeness	Criticism	362
1:2:3	Principle	Quality	Object	138
1:2:3	Principles	Conscience	Behavior	658
1:2:3	Principles	Ethics	Morals	693
1:2:3	Progress	Experience	Manifestation	146
1:2:3	Progression	Balance	Regression	666
1:2:3	Progression	Revolution	Rotation	131
1:2:3	Promotion	Enchantment	Manipulation	673
1:2:3	Psyche	Vitality	Mechanics	450
1:2:3	Psychic Phenomena	Biological	Physical	521
1:2:3	Pulsation	Revolution	Rotation	57

1:2:3	Purification	Linking	Sharing	185
1:2:3	Purpose	Ability	Application	391
1:2:3	Purpose	Consciousness	Truth	635
1:2:3	Purpose	Consciousness	Reality	636
1:2:3	Purpose	Evolution	Cosmogenesis	552
1:2:3	Purpose	Humility	Considerateness	585
1:2:3	Purpose	Method	Means	63
1:2:3	Purpose	Pattern	Projection	458
1:2:3	Purpose	Precipitation	Participation	614
1:2:3	Purpose	Quality	Character	177
1:2:3	Purpose	Relationship	Field	644
1:2:3	Purpose	Sacrifice	Fulfillment	84
1:2:3	Purpose	Sentience	Activity	156
1:2:3	Purpose	Sentience	Activity	162
1:2:3	Purpose	Seven Rays	Fohat	375
1:2:3	Purpose	Vehicle	Response	349
1:2:3	Qabalah	Talmud	Old Testament	104
1:2:3	Radiation	Magnetic Appeal	Coherent Energy	484
1:2:3	Radiation	Magnetism	Vibration	295
1:2:3	Radical	Transitional	Normal	697
1:2:3	Ray Nature	Ray Relationships	Ray Methods	653
1:2:3	Reality	Concept	Precept	485
1:2:3	Reality	Perception	Valuation	672
1:2:3	Reality	Relativity	Illusion	189
1:2:3	Reality	Synthesis	Relation	522
1:2:3	Reality	Truth	Knowledge	154
1:2:3	Reality	Truth	Honesty	276
1:2:3	Reality	Truth	Behavior	692
1:2:3	Reality	Union	Identity	79
1:2:3	Realization	Awareness	Perception	219
1:2:3	Realization	Cultivation	Temperance	689
1:2:3	Realization	Detachment	Humility	615
1:2:3	Realization	Discernment	Discrimination	143
1:2:3	Realization	Reasoning	Sense-Perception	145
1:2:3	Realization	Understanding	Rationalization	235
1:2:3	Reception	Assimilation	Transmission	254
1:2:3	Recognition	Understanding	Application	112
1:2:3	Refinement	Qualification	Purification	325
1:2:3	Renunciation	Service	Sacrifice	330
1:2:3	Resolution	Transmutation	Development	308
1:2:3	Resurrection	Transfiguration	Rebirth	564
1:2:3	Revelation	Presence	Divinity	598
1:2:3	Reverence	Love	Benevolence	436
1:2:3	Rhythm	Activity	Inertia	466
1:2:3	Rhythm	Mobility	Inertia	264
1:2:3	Right Thought	Right Feeling	Right Action	324
1:2:3	Sacrifice	Duty	Obligation	486
1:2:3	Sacrifice	Love	Knowledge	130
1:2:3	Sacrifice	Magnetic Impulse	Service	128
1:2:3	Sacrifice	Sympathy	Interest	617

1:2:3	Samadhi	Dhyana	Dharana	49
1:2:3	Sanat Kamura	Christ	Lucifer	618
1:2:3	Sanchita Karma	Parabdha Karma	Kriyamana Karma	487
1:2:3	Sanction	Self-Ordination	Ordination	674
1:2:3	Sattva	Rajas	Tamas	244
1:2:3	Self-Deception	Glamour	Illusion	101
1:2:3	Self-Forgetfulness	Harmlessness	Right Speech	67
1:2:3	Self-Importance	Jealousy	Desire	229
1:2:3	Self-Mastery	Communion	Service	174
1:2:3	Self-Reliance	Impersonality	Detachment	96
1:2:3	Sensation	Feeling	Emotion	277
1:2:3	Service	Development	Experience	221
1:2:3	Service	Meditation	Study	365
1:2:3	Service	Meditation	Study	492
1:2:3	Shamballa	Hierarchy	Humanity	509
1:2:3	Shiva	Vishnu	Brahma	157
1:2:3	Sight	Touch	Hearing	280
1:2:3	Significance	Meaning	Symbol	353
1:2:3	Silence	Heart	Within	669
1:2:3	Silence	Music	Noise	320
1:2:3	Silence	Stillness	Impersonal	75
1:2:3	Simplicity	Synthesis	Complexity	91
1:2:3	Sirius	Pleiades	Venus	309
1:2:3	Solar	Planetary	Lunar	250
1:2:3	Solar	Planetary	Human	333
1:2:3	Solar System	Planetary Scheme	Lifewave	224
1:2:3	Solitude	Companionship	Fellowship	627
1:2:3	Soul	Environment	Personality	234
1:2:3	Soul	Inclusiveness	Impersonality	153
1:2:3	Soul	Love	Heart	589
1:2:3	Soul	Mind	Brain	36
1:2:3	Soul	Mind	Personality	167
1:2:3	Soul	Path	Humanity	630
1:2:3	Soul	Purity	Encouragement	595
1:2:3	Soul	Teachings	Context	495
1:2:3	Source	Application	Manifestation	444
1:2:3	Source	Word	Effects	158
1:2:3	Space	Duration	Motion	467
1:2:3	Spiral Activity	Cyclic Activity	Rotary Activity	132
1:2:3	Spirit	Consciousness	Matter	1
1:2:3	Spirit	Motion	Space	412
1:2:3	Spirit	Soul	Body	94
1:2:3	Spiritual	Philosophical	Personal	563
1:2:3	Spiritual Alchemy	Virtue	Doctrine	580
1:2:3	Spiritual Integrity	Fusion	Understanding	488
1:2:3	Spiritual Kingdom	Human Kingdom	Material Kingdom	526
1:2:3	Spiritual Method	Initiation	Doctrine	619
1:2:3	Spiritual Path	Causal Interest	Casual Interest	288
1:2:3	Spiritual Path	Dharma	Karmic Field	490
1:2:3	Spiritual Will	Intuition	Higher Mind	510

1:2:3	Spirituality	Metaphysics	Theosophy	684
1:2:3	Stasis	Organism	Function	257
1:2:3	Stimulation	Encouragement	Sharing	662
1:2:3	Strength	Confidence	Realization	20
1:2:3	Strength	Confidence	Realization	73
1:2:3	Strength	Humility	Confidence	18
1:2:3	Strength	Resilience	Durability	268
1:2:3	Structure	Flow	Chaos	578
1:2:3	Study	Meditation	Service	491
1:2:3	Subject	Relationship	Object	395
1:2:3	Subject	Transformation	Object	396
1:2:3	Sublimity	Beauty	Stateliness	302
1:2:3	Superposition	Interaction	Collision	70
1:2:3	Supreme Self	Immutable Unity	Multiplicity	202
1:2:3	Synthesis	Attraction	Economy	243
1:2:3	Synthesis	Integration	Differentiation	407
1:2:3	Synthesis	Interaction	Economy	400
1:2:3	Synthesis	Magnetism	Manifestation	294
1:2:3	Synthesis	Radiation	Coherence	297
1:2:3	Tao	Group	Devas	553
1:2:3	Taoism	Buddhism	Confucianism	493
1:2:3	Taoism	Buddhism	Shinto	675
1:2:3	Taoism	Buddhism	Confucianism	676
1:2:3	Teacher	Teachings	Community	494
1:2:3	Theosophy	Metaphysics	Exoteric	603
1:2:3	Thinking	Feeling	Speaking	694
1:2:3	Thoughts	Feelings	Behavior	323
1:2:3	Transcendence	Detachment	Attachment	445
1:2:3	Transcendental	Universal	Individual	468
1:2:3	Transcendents	Initiates	Karmic Members	699
1:2:3	Transfiguration	Transmutation	Transformation	531
1:2:3	Transition	Transformation	Transmutation	334
1:2:3	Treading Path	Discovery	Preparation	496
1:2:3	True Devotion	Wisdom	Attachment	116
1:2:3	Truth	Awareness	Understanding	86
1:2:3	Truth	Freedom	Life	413
1:2:3	Truth	Harmlessness	Service	310
1:2:3	Truth	Honesty	Justice	497
1:2:3	Truth	Humility	Honesty	87
1:2:3	Truth	Realization	Values	394
1:2:3	Truth	Sincerity	Love	527
1:2:3	Truth	Wisdom	Honesty	514
1:2:3	Understanding	Action	Experience	621
1:2:3	Understanding	Being	Knowledge	498
1:2:3	Understanding	Experience	Action	622
1:2:3	Understanding	Love	Self-Forgetfulness	590
1:2:3	Union	Illumination	Purification	543
1:2:3	Union	Love	Service	562
1:2:3	Unity	Being	Form	60
1:2:3	Unity	Coherence	Stability	168

1:2:3	Unity	Darkness	Abstraction	298
1:2:3	Unity	Duality	Trinity	249
1:2:3	Unity	Empathy	Sympathy	659
1:2:3	Unity	Harmony	Sympathy	581
1:2:3	Unity	Integration	Multiplicity	379
1:2:3	Unity	Moderation	Expression	126
1:2:3	Unity	Relationship	Xenos	701
1:2:3	Unity	Spiritual Perception	Intuition	278
1:2:3	Unity	Transition	Multiplicity	64
1:2:3	Unity	Understanding	Goodwill	533
1:2:3	Universal Perception	Spiritual	Human	534
1:2:3	Unmoved	Self-Moving	Moved	50
1:2:3	Upanishads	Brahma Sutras	Bhagavad Gita	54
1:2:3	Upliftment	Refinement	Purification	360
1:2:3	Uttama Purusha	Akshara Purusha	Ksara Purusha	201
1:2:3	Vibration	Cohesion	Disintegration	124
1:2:3	Vibration	Color	Form	404
1:2:3	Vibration	Response	Expression	341
1:2:3	Vibration	Responsiveness	Resistance	528
1:2:3	Vitality	Application	Expression	164
1:2:3	Vitality	Magnetism	Activity	187
1:2:3	Void	Life	Space-Time	555
1:2:3	Void	Tension	Chaos	193
1:2:3	Volatile Stage	Solvent Stage	Fiery Stage	326
1:2:3	Volition	Evolution	Progression	456
1:2:3	Way	Truth	Life	3
1:2:3	Will	Aspiration	Desire	331
1:2:3	Will	Coherence	Activity	93
1:2:3	Will	Consciousness	Manifestation	544
1:2:3	Will	Emotion	Cognition	43
1:2:3	Will	Love	Intelligence	103
1:2:3	Will	Perseverance	Determination	364
1:2:3	Will	Wisdom	Understanding	66
1:2:3	Will	Wisdom	Activity	245
1:2:3	Will	Wisdom	Action	623
1:2:3	Will	Wisdom	Non-Action	624
1:2:3	Will	Word	Manifestation	411
1:2:3	Will of God	Consciousness	Space-Time	556
1:2:3	Will-to-Good	Will-to-Beauty	Will-to-Service	625
1:2:3	Wisdom	Assimilation	Experience	210
1:2:3	Wisdom	Awareness	Intelligence	559
1:2:3	Wisdom	Concentration	Discipline	566
1:2:3	Wisdom	Conscience	Experience	363
1:2:3	Wisdom	Discretion	Prudence	516
1:2:3	Wisdom	Experience	Assimilation	215
1:2:3	Wisdom	Illusion	Ignorance	430
1:2:3	Wisdom	Intelligence	Discretion	550
1:2:3	Wisdom	Learning	Ignorance	354
1:2:3	Wisdom	Meditation	Ten Precepts	679
1:2:3	Wisdom	Mercy	Tradition	542

1:2:3	Wisdom	Prudence	Discrimination	570
1:2:3	Wisdom	Understanding	Spiritual Practice	685
1:2:3	Word	Emanation	Sound	385
1:2:3	Worldliness	Identification	Materialism	663
1:2:3	Worldliness	Identification	Egoism	664
1:2:3	Yang	Buddhi	Yin	212
1:2:3	Yin	Buddhi	Yang	211
1:3:4	Point	Triad	Quaternary	248
1:3:5	Concentration	Clarity	Accuracy	119
1:3:5	Occultism	Mental Balance	Science	423
1:3:5	Purpose	Philosophy	Science	38
1:3:5	Truth	Life	Justice	414
1:3:5	Wisdom	Knowledge	Information	318
1:3:7	Occultism	Magic	Ritual	421
1:4:7	Action	Transformation	Renewal	275
1:4:7	Attraction	Indifference	Repulsion	95
1:4:7	Birth	Life	Death	246
1:4:7	Causes	Media	Effects	346
1:4:7	Creation	Balance	Destruction	343
1:4:7	Creation	Synthesis	Dissolution	118
1:4:7	Discipline	Continuity	Perseverance	410
1:4:7	Duty	Fitness	Right Order	441
1:4:7	Electricity	Synthesis	Organization	284
1:4:7	Energy	Motivation	Vitality	393
1:4:7	Energy Gathering	Focalization	Distribution	474
1:4:7	Focus	Balance	Object	133
1:4:7	Fohat	Prana	Kundalini	447
1:4:7	Freedom	Balance	Order	226
1:4:7	Freedom	Balance	Law	530
1:4:7	Fulfillment	Justice	Retribution	437
1:4:7	Goodness	Beauty	Symmetry	205
1:4:7	Integration	Resolution	Entanglement	438
1:4:7	Intuition	Telepathy	Clairvoyance	378
1:4:7	Liberation	Correction	Creation	328
1:4:7	Life	Prana	Vitality	272
1:4:7	Motion	Transition	Cadence	270
1:4:7	Occult Life	Mystic Life	Human Life	315
1:4:7	Order	Harmony	Ratio	206
1:4:7	Order	Symmetry	Organization	372
1:4:7	Peace	Harmony	Order	144
1:4:7	Purpose	Balance	Organization	30
1:4:7	Reality	Myth	Symbol	369
1:4:7	Reality	Realization	Symbol	370
1:4:7	Responsibility	Sacrifice	Comradeship	616
1:4:7	Simplicity	Focus	Complexity	109
1:4:7	Simplicity	Synthesis	Complexity	92
1:4:7	Statesman	Mediator	Politician	311
1:4:7	Thesis	Synthesis	Antithesis	42
1:4:7	Unity	Harmony	Symphony	266
1:4:7	Unity	Harmony	Variety	515

1:4:7	Wisdom	Virtue	Health	81
1:4:7	Zero	One	Infinity	27
1:5:7	Control	Discipline	Organization	292
2:3:4	Love	Truth	Beauty	9
2:3:4	Wisdom	Poise	Stability	120
2:4:6	Abstraction	Idealism	Devotion	420
2:4:6	Assimilation	Discrimination	Perception	319
2:4:6	Attraction	Duality	Polarization	329
2:4:6	Compassion	Sympathy	Empathy	415
2:4:6	Detachment	Balance	Involvement	389
2:4:6	Detachment	Sympathy	Entanglement	390
2:4:6	Grace	Beauty	Glory	273
2:4:6	Impersonal Love	Harmony	Personal Love	416
2:4:6	Impersonal Love	Sympathy	Personal Love	335
2:4:6	Impersonal Love	Sympathy	Desire	336
2:4:6	Intuitive Love	Healing	Emotional Love	513
2:4:6	Love	Beauty	Joy	88
2:4:6	Love	Harmony	Aspiration	44
2:4:6	Love	Healing	Service	77
2:4:6	Love	Reverence	Devotion	347
2:4:6	Love	Wisdom	Service	262
2:4:6	Mysticism	Art	Glamour	424
2:4:6	Mysticism	Emotional Balance	Religion	422
2:4:6	Reverence	Admiration	Devotion	274
2:4:6	Spiritual Poise	Love	Compassion	179
2:4:6	Unification	Identification	Motivation	21
2:5:7	Love	Truth	Beauty	576
3:4:5	Abstract Mind	Antahkarana	Concrete Mind	312
3:4:5	Abstract Mind	Balance	Concrete Mind	108
3:4:5	Atma	Buddhi	Manas	13
3:4:5	Autocracy	Oligarchy	Democracy	429
3:4:5	Comprehension	Imagination	Analysis	6
3:4:5	Contemplation	Meditation	Concentration	16
3:4:5	Discernment	Intuition	Sagacity	301
3:4:5	Philosophy	Art	Science	71
3:5:7	Knowledge	Information	Data	317
3:5:7	Mind	Intellect	Brain	155
3:5:7	Philosophy	Science	Organization	39
3:5:7	Spiritual Mind	Intellect	Instinctive Mind	489
3:5:7	Understanding	Knowledge	Experience	532
4:5:6	Art	Science	Religion	40
4:5:6	Awareness	Discretion	Consideration	166
4:5:6	Buddhi	Manas	Kama	98
4:5:6	Realization	Knowledge	Faith	17
4:5:6	Virtue	Intelligence	Existence	170
5:6:7	Agni	Varuna	Kshiti	374
5:6:7	Agnishvattas	Agnisuryans	Agnichaitans	373
5:6:7	Illusion	Glamour	Maya	426
5:6:7	Intellectual	Average Man	Savage	399
5:6:7	Sattva	Rajas	Tamas	19

5:6:7	Truth	Goodness	Beauty	74
	Aries	Leo	Sagittarius	47
	Cancer	Scorpio	Pisces	59
	Gemini	Libra	Aquarius	55
	Taurus	Virgo	Capricorn	51

