

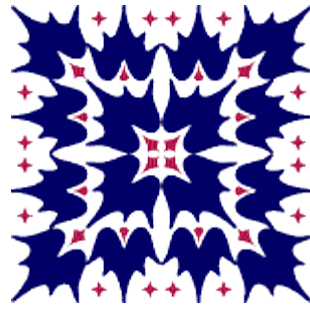


The Upper Triad Material

Topical Issue 3.2

Meaning

Prelude to Understanding



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Meaning

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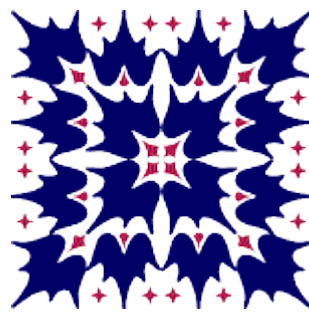
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Chapter 3.2

Meaning



Prelude to Understanding

- There are two fundamental aspects to meaning, the essential significance of something and what is actually or believed to be understood by something. Essential significance is a matter of truth and reality and that relative significance can be discerned or understood or realized according to the consciousness and capacity of the perceiver. Yet that discernment, understanding, and realization is generally limited substantially by the conditioning and consciousness of the perceiver. In the second sense, meaning is very much a personal matter, as each person understands "things" according to his or her own conditioning and consciousness.
- Meaning is related to both experience and truth. It is also quite pertinent to communication and the limitations of language. There is what is true. There is what one understands to be true, consciously or otherwise. And there is what is conveyed or communicated, accurately and effectively or otherwise.

Meaning

One of the challenges of the esoteric philosophy is the cultivation of wisdom (understanding) (quality) through the presentation of ideas for consideration and application. The philosophy tends to address the more significant concepts (ideas) (principles) (teachings), which coincidentally tend to be more abstract and less easily conveyed than the relatively mundane (familiar) (more objective) (less significant) aspects. The problem of meaning can arise wherever attempts are made to communicate ideas. It can also arise with respect to the significance of life (experience) (philosophy).

In the communicative process, meaning refers to the idea intended to be conveyed and to the idea actually conveyed or received (understood). Problems arise from limitation, as the intended idea is translated into some symbolic form or message (language) and as the received message is translated into some idea or understanding that the recipient correlates with the intended message. Problems are compounded by perception, prejudiced thinking (narrow-minded or premature assumptions), and selective interpretation based on disposition or habit. Consequently, the student should exercise considerable care (insight) in communication to ensure (to the extent that it is possible or reasonable) accuracy and proper significance. The student should also evaluate the possible interpretations of the message and consider the responsiveness and background of the recipient. As a recipient, the student should seek clarification of the meaning conveyed and evaluate the message or communication in context.

Context is important because it provides information which may clarify the intended meaning. Character and psychology both contribute to the context or framework of the communication. The words themselves are normally insufficient, because most words have several or more meanings (definitions) (denotations), some common, some not so common. The attachment that people tend to have with regard to particular definitions also contributes to the problem. Misunderstanding often arises from a failure to respect or understand the definitions of others, particularly where the individual (utilizing the concrete mind) associates only his own limited definitions of words (concepts) (actions). This is particularly a problem for spiritual students and for relatively subjective

concepts. The concept of impersonality, for example, is frequently misunderstood by spiritual students, and communication often fails to impart the proper meaning. This is due to the limitations of language as well as to common preconceptions and predispositions (based on limited experience or ability).

The esoteric philosophy in a sense embraces a very particular terminology, where ordinary words takes on both academic definitions and connotations as well as special (subtle) associations and correspondences, making far greater use of the available language than ordinary communication. Consequently, the student must learn to recognize the context and implications of philosophical writing and pertinent communication. A broad vocabulary and an open mind are essential to the understanding of the various aspects of the esoteric philosophy.

The meaning of any idea (concept) (thought) can be properly conveyed, but only where the proper energy (qualification) is present and only where the recipient is responsive. Where serious philosophical writing is read casually (and where ordinary or common meanings are presumed) a great deal of the meaning may not be conveyed. Interactive communication (where feedback is permitted) is preferred, particularly where the interaction is simultaneous. The esoteric student should ultimately be in touch with the energy of the communication so that the entire meaning can be embraced with insight and confidence.

† Commentary No. 297

Meaning and Experience

There are two ways in which an individual evolves through the assimilation (integration) (correlation) of experience. The first method is common to all and involves primarily unconscious, after the fact, assimilation of particular experience. The bulk of humanity assimilate experience at a far slower rate than the rate of experience accrual. The volume of information is usually too large for consciousness to process during the lifetime, so a period between incarnations is needed for proper review (assimilation).

The second method is far less common, and is the method used by the esoteric student (and to some extent by anyone who is reasonably intelligent and consciously aware of his experience) to consciously and deliberately assimilate experience (simultaneously as experience is being realized). This second method requires some degree of awareness of the situation (context) of the experience and the relationship of the individual to the experience (i.e., an honest assessment of one's own motivation and ability), and the ability to correlate information and discern significance. It is a relatively difficult task for the untrained to discern the meaning of any experience, because (usually) a large number of factors (forces) must be considered, correlated, and evaluated, and that can only properly be accomplished via the abstract mind and the intuition.

One of the problems of discernment occurs when the student makes a judgment (assessment) based on superficial factors and reasoning. Such an oversimplification can easily lead to more erroneous (misleading) conclusions. The other extreme can also be a problem, where the student unnecessarily complicates his assessment by relying too heavily on the rational (concrete) mind. The student is encouraged to remain relatively detached from his experience and his assessment of meaning, thus precluding either complication. With a balanced (moderate) approach, the student can consider various possibilities and implications without drawing rigid (limiting) conclusions (which impair further understanding). This balanced approach is important because meaning can only be properly realized in breadth. The forces which combine to produce experience (and which further produce the disposition of the individual with respect to the experience) are necessarily related to other non-apparent factors.

No experience is altogether isolated or independent. Any experience is related to the continuity of the individual (with past, present and future relationships) (and even to preceding and succeeding lifetimes) and to the world context (the relationship of the individual to group karma). Thus, the forces of any experience are related to numerous other factors. It is however possible to understand some of the meaning intended to be conveyed by experience, particularly as the student is able to correlate diverse factors over a period of time (continual evaluation and reconsideration (meaning that all conclusions are tentative and subject to further experience and consideration)).

In the first method (unconscious assimilation), the student learns more or less unconsciously as more and more experience is considered. Unconsciously, the mind is able to correlate considerable amounts and diverse threads of information, relating them to the consciousness of the individual. The second method (conscious and deliberate assimilation) does not replace the former method entirely; it simply complements the first method as the conscious mind interacts with the normal (and paranormal) abilities of the unconscious (and super-conscious) mind. Through deliberate observation, conscious evaluation, contemplation, and alignment with the higher self, the individual can hasten the process of assimilation of experience and interact with new experience.

† Commentary No. 562

Truth and Meaning

Truth is a much more synthetic quality (construct) than harmlessness (and comparable qualities) because it embraces, enfolds, and thereby transcends (without negation) the composite field. Thus while the first stage of the spiritual path (in this sense) involves primarily character-building (purification, qualification, integration, alignment, etc.) (of which harmlessness is representative and indicative (if not inclusive)), the second stage of the path involves primarily the quest for truth (and all of the refinement and qualification (and practice (service)) implied by that quest (which is, in a sense, simply a more subtle, more general form of character-building)).

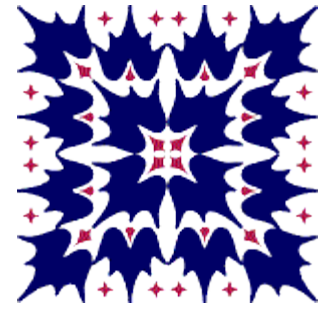
The quest for truth is also (properly) much broader in the sense of the inductive influence of the consciously participating consciousness, in part due to the levels of consciousness involved, in part due to the evocation of forces affecting humanity in a broader, more general manner than is the case for the first stage which is more focused on the individual and the individual's contribution to humanity. The quest for truth (in the proper sense and context of the spiritual path) embraces adherence to (realized) truth, and that adherence (practice) is the real contribution of the seeker. Achievement of (realization of and adherence to) truth is the principal obligation of the spiritual student (from this perspective, service to humanity is quite synonymous with adherence to truth, for in realization comes inevitable practice (qualification)).

One dimension of truth is (the posture of) honesty in all respects. This allows greater realization of truth (conversely, dishonesty (conscious or otherwise) prevents or impedes the greater realization of truth). Another dimension of truth is the quest for knowledge (understanding) leading to the qualification of consciousness and the incorporation of realization (wisdom). The process begins with the question of what is true? This leads to the successive questions of what is truth, how is it realized, and what does it mean? In this sense, the quest for knowledge is a preliminary endeavor that should properly lead (in turn) to the quest for wisdom (realization) and the quest for meaning.

It is not enough, ultimately, to achieve realization, for one must, ultimately, embrace the meaning of truth (wisdom), not merely how all things are correlated, but what it means in a much more profound sense. Of course the revelation (realization) of truth is successive and never-ending, and so is the quest for meaning, but (relative) success (progress) depends more on the incorporation of the value of truth than its pursuit. If one is merely fervent (about the quest) then one will necessarily lack the necessary balance (qualification), but if one truly values understanding (truth) (wisdom) (meaning), then one will be (become) properly qualified (conditioned by the value of truth) and this will then permit the assimilation and sharing (of the energy of truth (meaning) embraced. Merely fervently seeking (truth) (meaning) will impede that realization and assimilation, but seeking incorporation of truth (meaning) (value) provides a much more effective integration of the spiritual student and the path (life (lifewave)).

The true quest thus begins with harmlessness (proper demeanor) (the third ray), leads through the embrace of truth (the second ray) (incorporation of harmlessness), and eventually embraces meaning (the first ray) (incorporation of truth).

Section 3.21



Language

- The problem of language is that words mean different things to different people. People tend to react to words, to interpret statements according to their own experience and not generally in accord with the experience of others or in accord with what is intended to be conveyed. Thus language both facilitates and inhibits communication and subsequent understanding. These limitations can be overcome to a large extent as one overcomes the unconscious conditioning and associated biases, as one truly appreciates the context of the communication, and as one becomes more intuitive and therefore more in touch with the consciousness of the speaker and/or writer and the intended meaning.

The Limitation of Language

The ability to accurately and effectively communicate in the lower sense (through language) is a prerequisite for the training required in order to properly communicate in the higher sense (through mental and buddhic telepathy). The normal objective process of communicating between human minds involves the use of language in either verbal or written format. It is advantageous to this process of transmitting and receiving thoughts through the mechanism of words to realize the limitation of language and some of the ways by which communication can be enhanced.

First one can recognize that the objective world and objective mechanisms are all limitations when compared to the trans-mental realms and processes. The energy behind a thought has a higher information content than the thought itself. Normal thinking is a limitation of the concrete mind. The energy of the soul or of soul levels is quite superior to thought, for that energy is of a higher dimension. Whenever an object (energy, thought, process) having a certain number of dimensions is expressed through a mechanism having fewer dimensions, then information is obviously lost. Similarly, the thought behind a word or sentence has a higher information content than the words themselves. Abstract thought is of a higher order (dimensionality) than concrete thought. Concrete thought is of greater dimensionality than objective language.

One can also recognize that the medium of expression is a further limitation. Thoughts transmitted in the form of words (and feelings) are distorted by the aura of the transmitter, the medium itself, and the aura of the receiver. Emotional energies do have an effect on the transmission of thoughts and words. Often the intended message is not equivalent to the received (and interpreted) message. One of the problems in this process is conditioning. The personal experience, environment, culture, heredity, attitudes, habits, and capacities of an individual affect or influence the communication of knowledge or information. Thus perception has a considerable impact on communication.

Furthermore, the language itself limits the thoughts and feelings that can be expressed. Higher thoughts (abstractions) can only be approximately

represented in language. What a word or phrase means to one person may mean something different (slightly or entirely) to another. Each word can have many meanings, connotations, and implications. One can often interpret from a statement what one wants to hear rather than what is really said. The translation of words from one language to another often brings connotations or meanings that are not equivalent to the original. Another problem is the determination of the truth (validity) of any statement.

In spite of these inherent problems, one can overcome much of the limitation of language. On purely objective levels, one can study the various languages, expand and enhance one's vocabulary and depth of understanding of the meanings of words, and observe or study the environment and character in which or from which a statement is made. On a somewhat more subjective level the emotions can be calmed; the lower mind can be disciplined; bias and prejudice can be minimized or eliminated; and the intuition can be evoked and utilized to discern the validity and meanings of words (to recognize the thought behind the words, and perhaps even the energy behind the thought). Knowledge is not necessarily an indication of wisdom. Only knowledge accompanied by understanding (love) can yield wisdom. To transmit and receive information as accurately as possible, both verbally and mentally, is to enhance the capacity to experience and understand, and the capacity to transform that experience into wisdom.

† Commentary No. 136

The Value of Language

The value of language is manifold. Though the limitations of words and language are many and varied, and though more direct communication (mental or buddhic union) (realization) is preferable (and ultimately inevitable), thought-forms expressed through language remain the primary means of communication one to another. In communication there is the sharing of (approximate) thought-content and information which can stimulate constructive thinking and thereby enhance experience and consciousness. Encoded as language, information can be effectively and usefully communicated. Language is so much a part of the contemporary learning process that many persons take it for granted, without utilizing its full potential or realizing its varied expression.

The basis of language is symbolism. Every letter, prefix, suffix, root, derivative, combination, and word is a symbol (or composite) in its own right. Every phrase, sentence, and paragraph is a symbolic substructure. A language is a symbolic system, the superstructure of which is communication. The language of the poet is an artistic communication, often deeper than its appearance. The language (without words) of the painter is a communication of beauty or meaning potentially more comprehensive and unstructured than words. Even the complex and intricate technical language of scientist has its purpose and its value in transmitting subtleties and abstractions in specialized (and useful) terminology. The universal language of mathematics has an even greater and deeper usefulness in symbolizing concepts. Even the language of computer programming has its contribution to mental training via symbolic thinking. Moreover, objective language is the basis of concrete thought and can be used in the training and discipline of the concrete mind. And the somewhat more subjective language and beauty of music can assist in the training and discipline of both the mind and the emotions.

The objectives of language include more effective communication, but also the attainment of deeper understanding of people, events, and things (forms), mental clarity, and the broadening of perspectives. A study of the various languages can aid in the understanding of various peoples and cultures, and can reveal the common threads (and derivatives) of words and language. Appropriate language can discourage prejudicial and self-defeating mental habits: the variations in language (in words, word order, and structure) from the commonplace can be used to stimulate thinking and avoid the habitual perspective and its concomitant limitations. A richness abounds in every language for the broadening and deepening of perspective and communication. Language is a tool for the student of life, as well as the scholar.

Wisdom and intelligence in the transmission (via speech, the written word, or other means) and the organization of (specific) language implies the reasonably accurate transmission (sharing) of meaning. The careless transmission or offering of language may be relatively empty of significance or even misleading. With the proper projection of energy, considerably much more than words (or even thought) can be shared through language.

Language then becomes the key to the release of energy, understanding, and realization far greater than the appearance of words. As the mind is trained and disciplined, the correlations of a broad enough perspective can encourage realization. As true realization is found, dependence on language is reduced, as the energy of an object or event or concept is perceived independently of language or ordinary perception. In that way, ordinary language is actually replaced by specialized and more abstract (composite) symbolism.

† Commentary No. 249

Communication

Communication is the process by which information (meaning) (energy) is exchanged between focal points of consciousness, through some common means or system of symbols. The process requires an originator (precursor) (sender), a message (energy), and a recipient (and usually includes feedback). The originator and recipient, as focal points of consciousness, must each be polarized in some common way, or at least have some common ground of experience, in order for understanding to occur. Effective communication implies the accurate understanding of the intended message.

The least effective communication occurs between separated units of consciousness. Separated units of consciousness must rely on discrete means of communication, subject to inaccuracies (misunderstanding) at every stage of the process: the limitations of language, the utilization of words (symbols) that mean different things to different people, the problem of interpretation (and the bias of expectation), and the various problems of personality-centered experience. Such communication (between separated units) can be improved by the establishment of a common basis (foundation) of communication: a common core of experience, familiarity, honesty, openness, and sincerity.

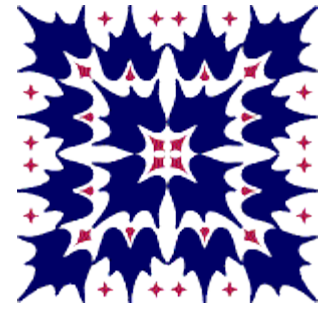
The most effective communication occurs between focal points of consciousness which experience deep, subjective, intrinsic rapport and a harmony of integrated fields (of consciousness) (harmoniously integrated auras, regardless of distance or apparent separation). If direct, rational, and coherent communication can be (first) (properly) established (in the objective sense), based on mutual trust and

objective understanding, then that process of communication can be enhanced (and ultimately transcended) by more subjective factors in consciousness. Then the exchange of information can be enhanced by the energy of the exchange and the subjective rapport that exists (consequently) between the respective minds (hearts) (souls) (units of consciousness).

Ultimately, a telepathic rapport can be developed which embraces a continuous exchange of energy, with or without conscious involvement. The exchange of a discrete, objective message (energy) then simply strengthens (confirms) the energy link between the centers (units) of consciousness, and allows stronger, more subjective energies to flow. In the case of the evolving spiritual student, it is essential for the student to overcome the impediments of the personality in order to achieve effective (unprejudiced) communication. Reactionary tendencies must be transformed into intelligent and intentional (meaningful and reasonable) responses. The fear and vanity of the personality must be properly overcome or eliminated, to allow for unbiased interpretation and more complete understanding. The tendency of the mind to make personality-centered assumptions must also be overcome, for a considerable misunderstanding can arise where implications are exaggerated, distorted, or misinterpreted along personal lines. A complete dedication to truth and honesty in all matters can substantially enhance the communication process.

The process of communication (energy transfer) can occur horizontally (between units of consciousness on the same plane or of the same relative magnitude) or vertically (between units of consciousness on different planes or of different relative magnitude). The communication of the macrocosm with its microcosm is paralleled by man's communication with the lesser lives of his own constitution and with the energies (lives) (forms) within nature. A considerable volume of communication exists within the framework of human experience, of which only a small portion is realized or involved consciously.

Section 3.211



Aspects of Language

- There are a number of aspects to language. There is body language and that which is conveyed non-verbally. There is conversational and written language. And there are all manners of conditioning factors which influence language and what is expressed in comparison to what is understood by what is expressed.

Body Language 1

Body language is defined as a means of communication in which aspects of physical posture, gestures, facial expressions, demeanor, etc. are interpreted with some presumed significance. Although body language is a “real” phenomenon (process), there are associated problems. The real problem of body language is that in a particular instance, it may be intended or otherwise, it may be real or imagined (i.e., significant or not), and/or the “recipient” may be interpreting body language consciously or unconsciously, correctly or otherwise. Additional complications are cultural context, generality, and degree of personality integration (polarization of consciousness). The whole phenomenon of body language is a consequence of the passage of the human lifewave through the animal kingdom, where non-verbal communication was considerably developed.

The actual relative significance of body language depends on the relative consciousness of the sender. Almost everyone is emotionally-polarized and therefore (for most people) a person’s thoughts and feelings are to some extent (and largely unconsciously) reflected in his or her body language. That reflection is, in turn, qualified or conditioned by some variability and within some cultural context. This is “natural” body language. However, a person of deliberation may mask his or her thoughts and feelings, to some considerable extent, by consciously manipulating his or her body language. This is “artificial” body language.

Moreover, someone whose personality is fully integrated and who is mentally-polarized or intuitively-polarized will not generally reflect thoughts and feelings in the form of body language, naturally or artificially, because in such a case the body is naturally “poised” and qualified (and responds only in the active sense), whereas in the “normal” (emotionally-polarized) case, the body responds passively and automatically to thoughts and feelings. The perceived relative significance may be something else altogether (i.e., other than intended and/or other than real).

The cultural context often dominates body language, in the sense that one's cultural (tribal) (family) conditioning qualifies one's body language such that there is some general consistency within a given culture (tribe) (family). Thus a problem for one who would interpret body language is the assessment of the cultural context and degree to which the body language is consistent with that cultural context. Cultural conditioning can vary a great deal from one country or culture to another. And cultural conditioning can vary a great deal even within a culture. The interpreter must also assess the degree of contrivance, if that is even possible, or else draw wrong inferences and conclusions. Likewise, the interpreter must appreciate the extent of personality integration, etc., or risk substantial misunderstanding.

The problem, then, for any interpreter of body language is correctness or validity of interpretation (inference and conclusion). Yet many people interpret body language unconsciously, based upon their own cultural conditioning, so the result is a consequence of a person unconsciously "sending" body language and another person unconsciously "receiving" body language. In either case, or both, the potential for misunderstanding is considerable. Even where the interpreter is conscious of body language and intelligently reading the perceived (presumed) signals, there is generally some degree of misunderstanding. In any case, reliance on observed body language is dangerous, and interpretation of body language is generally inconclusive or only partially conclusive (yet self-deceptive if presumed to be conclusive).

† Commentary No. 932

Body Language 2

The value of body language lies in its offering of information that might not otherwise be readily or easily (or politely) available. The problem of body language is its inconclusiveness. If a person interprets body language unconsciously, then the objective should be to transcend such unconsciousness and achieve conscious awareness. If a person interprets body language consciously, then the objective should be to do so without presuming validity.

The problem of any emotional or intellectual process is the presumption of correctness, which compounds the problem with self-deception. In wisdom, one

considers whatever evidence is presented either to the senses or to the mind, without presuming any conclusion, except potentially or tentatively. This allows the possibility of truth and reality emerging into conscious realization, while without such tentativeness such possibility is impeded or constrained by one's presumptions. Wherever one is convinced of correctness, then the problem of presumption is further compounded (in this context, it does not really matter if one is correct or not, self-deception and unresponsiveness to the truth are "bigger" problems). Moreover, the whole process of reliance upon body language is a "lower" process that feeds the lower nature by drawing upon bodily instincts and emotional instincts (and even intellectual instincts), without regard (necessarily) for the truth.

While there is a conventional, cultural basis for body language, based on conditioning, the spiritual student tends to pass beyond that conditioning, becoming increasingly non-conforming (albeit not necessarily evidently so to others) until the student is fully integrated and mentally-or-intuitively-polarized and relatively free from external (cultural) conditioning (of course the student still has to overcome the internal conditioning (ego) (personality) (intellect) (illusion), but such a student will generally not conform to "normal" expectations (i.e., at that point the student generally has substantially different character, temperament, and values from the general population, yet appears more-or-less the same to anyone who does not share the character, temperament, and values)).

For the relatively mature spiritual student, there is evoked a poise of higher contact (of personality with soul or higher self), or at least the quality thereof, that is reflected in the student's consciousness and demeanor, albeit in subtle ways. The student has no need of masking his or her thoughts and feelings, for the body is so conditioned and qualified that it simply does not respond passively and reflectively. In short, while the normal person reflects his or her thoughts and feelings largely unconsciously and passively, the (relatively mature) spiritual student naturally (instead) reflects poise and quality of consciousness.

Consequently, (1) the relatively mature (mentally-or-intuitively-polarized) spiritual student does not rely on body language (nor intellect) as higher awareness (intuition) is more reliable and (2) anyone attempting to interpret the

body language of such a (relatively mature) spiritual student will likely misinterpret the presumed signals and draw wrong (or at least misleading) conclusions (i.e., emopols (emotionally-polarized people) tend to see whatever they want to and/or allow their imagination to amplify and distort perceived (presumed) signals). On the other hand, it would be inappropriate for the student to contrive his or her body language to conform with someone's expectations, so the spiritual student remains, for the most part, indifferent to body language in both directions.

† Commentary No. 912

Conversation 1

Conversation may be categorized in a number of ways. One approach is by virtue of nature and quality (rather than subject matter). In this sense there are (in one approach) five levels of conversation: (1) negative, (2) mundane, (3) experiential, (4) philosophical, and (5) cursory.

The first level of conversation is that of negative conversation, that which is destructive, by virtue of one's being actively (directly) or passively (indirectly) aggressive, antagonistic, argumentative, coarse, combative, contrary, critical, deceitful, harsh, hostile, judgmental, opinionated, separative, spiteful, etc. An example of passive negative conversation is gossip, however harmless it may appear to be. This first level is actually retrogressive, as it indicates a step backwards from the normal human state. Depending on the relative strength of the personality, negative conversation is a projection of substantial and forceful energy toward the object (subject) of conversation. And of course one is wholly (consciously or otherwise) responsible for the consequences thereof.

The second (first proper) level of conversation is that of mundane, idle, personal, secular, superficial conversation, which is the norm for the bulk of humanity (in the waking-sleep state). Like the first level, this level implies personality absorption, but unlike the first level, this level implies a lack of the destructive element. However non-destructive, mundane (personal) (secular) (superficial) conversation (chatter) serves no real purpose other than to entertain the personality (mind) (ego) (wasting energy in the process, sustaining one's absorption (self-deception), and preventing or impeding any growth in

consciousness). This does not involve much projection of energy, except in the sense that it definitely qualifies the whole aura and immediate environment with its mundaneness, further contributing to and sustaining the waking-sleep. Those who like to talk are hopelessly mired at this level, regardless of the subject matter.

The third (second proper) level of conversation is experiential in the sense that the subject matter relates to what is being learned from experience and the intention or motive is sincere in that sense of learning (otherwise it is not much different from the strictly mundane). If engaged openly and honestly, without it being merely a glamorous or intellectual exercise, experiential conversation can be quite constructive and helpful (and in some cases even a means of service (e.g., counseling)). The focus and emphasis needs to be on the relevant issues in experience and consciousness, not on the petty details and aspects or objects of curiosity. The third (and fourth) level(s) is (are) inherently projective and constructive, as energy follows thought.

The fourth (third proper) level of conversation is philosophical (spiritual) (theosophical) and is much less personal than the previous level. It relates to principles and concepts, embraced emotionally, mentally, and/or intuitionally according to the ability and capacity (and temperament) of the participants. It should not be a matter of imposition or in the domain of agreement-disagreement (which is really negative conversation disguised as philosophical). It can (and should) be a matter of consideration, of knowledge, understanding, and wisdom (and service), without being personality-centered. As the talent for proper consideration grows (properly) it naturally leads to the fifth level of conversation which is cursory. Conversation is ultimately transformed more into the telepathic regime (i.e., less conversational and more intuitionally), from the concrete to the abstract, from the personal to the impersonal, and beyond.

Conversation 2

Beyond the fourth level of conversation, beyond consideration of the principles and concepts and philosophy (theosophy) of the spiritual path, the fifth (fourth proper) level of conversation is entirely impersonal and cursory. It is impersonal in the sense that (ideally) the personality does not play any role other than sounding the words. It is cursory in the sense that the words or sounds themselves are entirely superficial, serving not as a means of communication but instead serving as a means of symbolic indication, with a nature and quality that transcends the personality levels.

In this highest level of conversation, the actual communication (conveyance of informational energy) is, properly, telepathic and intuitive, without recourse to thinking or any intellectual activity. In this sense, words are used only as pointers or triggers (catalysts) for (evoking) synonymous intuitive realization. Once this stage is reached it is relatively easy to pass beyond even cursory conversation, but reaching this level is relatively quite difficult as it implies (requires) an almost complete refinement (temperance) (transformation) of the personality (ego) (intellect) and a strong commitment to the path (soul).

The great value of cursory conversation lies in the qualifying absence of (impeding) personality (in this sense, any personality presence at all is an impediment). Cursory conversation also transcends language and culture (and in principle all conditioning), in the sense that where two or more people are able to interact more or less intuitively, without the impediment of thinking, then language (which is necessarily imperfect) is not part of the process of communication. Communication then takes place en rapport, in mutual realization rather than in perception, evaluation, and interpretation, all of which are largely subject to the conditioning and self-interest (bias) of the personality (ego) (intellect) [which lead to sustaining differences rather than realizing the common ground].

Cursory conversation may outwardly involve some word or phrase (or sound), that draws the consciousness intuitively to some common source of realization. Where such an intuitive rapport does not exist, or where it exists only partially

(i.e., where the personality emerges in some way), then cursory conversation is not very effective, as the participating minds then get caught in the perception-evaluation-interpretation trap. And of course cursory conversation cannot be utilized to focus on anything of interest to the personality. The focus of cursory conversation must therefore necessarily be upon abstract and/or subjective aspects of life (consciousness), and more properly, without any form at all. The personality effectively resists cursory conversation by clinging to thoughts, feelings, etc. (or even by glamorizing and thereby effectively compromising cursory conversation (by preventing the establishment of intuitive rapport)). But if the personality is sufficiently tempered and qualified by the soul, then the presence of the soul (which is equivalent to the responsiveness of the personality) will evoke the necessary rapport on intuitive levels.

Cursory conversation can be utilized to break through the habits and conditioning of (mundane) (personality) absorption, e.g., as in some forms of Zen monologue, and/or to draw the consciousness on to less personal (more abstract (intuitive) (subjective)) levels. Thus cursory conversation is also a means of achieving freedom, or the sixth level of conversation, which is non-conversation (in contrast with the absence of conversation).

† Commentary No. 1001

Semantic Conditioning

Semantic conditioning refers to the conditioned tendency of people to mindlessly associate specific meanings to respective words, largely independently of the contexts in which the words are encountered, and largely independently of the intended meanings. This is a natural consequence of the educational process reinforced by cultural conditioning.

Language (words and their meanings) is learned through education and experience. Language is evolutionary, or at least not entirely stable. It changes over time and it changes from one culture or sub-culture to another. Thus even dictionary definitions of words change over time, as dictionaries tend to eventually track actual word usage rather than original intentions or meanings. Although there is a mass consciousness that unconsciously conveys “mass”

meanings of words, word meanings do also vary to some extent from person to person, because each person is differentially conditioned and/or each person responds differently to conditioning. Individual experience, education, training, and conditioning, can vary markedly from one to another. This is, actually, a strength, in the sense of the cultural diversity of humanity and the contributions that each makes (ultimately) to the whole of consciousness (assimilation of experience). But what this means is that the implied or intended meanings of words depend very much on the circumstances and context.

Without appreciation for these differences, one would tend to mindlessly (unconsciously) assume that any encountered usage of a word conveys the same meaning as one would intend. Thus, if the word "soul" means to one person the deeper emotional component of the human personality (which necessarily exhibits personality attributes), and it means to another person the overshadowing higher self of atma-buddhi-manas (which is above and beyond the human personality and has no personality attributes), then no real communication between the two persons is possible unless both are appreciative of each others conditioning. Another example is the word "meat" which originally meant "food" but has since become particularized to mean "flesh food." Of course there is a difference between meat and food. The use of the word "meat" without appreciation for its historical context can lead to (significant or otherwise) misunderstanding.

The problem is compounded by the egoistic tendency of people to mindlessly make assumptions, to unconsciously presume understanding where real knowledge and understanding do not exist, and to be inhibited (by ego) from admitting that one does not understand another's intended meaning. With honesty and humility, there is a better likelihood of real understanding. By mindfully or intuitively looking at the context of words, one is much more likely to grasp the intended meaning. By asking for clarification, likewise.

The spiritual student is, properly, trained to look carefully at the context of things, not reading into that context anything that is not intended, by reactive association or presumption, but looking for the meaning in context. In this way, spiritual students (authors) in different cultures, different languages, and different times in history, can convey meaningful philosophical and spiritual insights. If Plotinus appears to use the word "mind" to mean "soul" and the

word "soul" to mean "mind," then it should be relatively obvious to the mindful or intuitive reader-student. Serious philosophical writings utilize a context-sensitive and particular (not generally orthodox) terminology. By reading and listening mindfully (or preferably intuitively), without attachments to (or unconscious presumptions about) word meanings, one can overcome the inhibiting and misleading tendencies of semantic conditioning.

† Commentary No. 1011

Gender-Neutral Language

The human being is an inherently sexless soul or higher self manifesting periodically as a male-female personality, with one or the other sex predominating in any given incarnation (and generally alternately as male and female). Consequently, the equality of the male and female is implied and each component (male and female) is present to some extent in every personality (sometimes even in a confusing manner). Each sex contributes equally to the whole, both within a person and within the race.

There is some value to gender-neutral language. Wherever practicable, one should appreciate and respect the equality of the sexes and minimize prejudicial or biased interpretations and reactions through gender-neutrality. On the other hand, there is nothing "wrong" with using generic terms such as "man" and "mankind" and "humanity" to refer to the entire race or lifewave, provided that that is what is meant. Generic terms, without intended distinction or implied prejudice with regard to sex, should not be offensive to anyone. The actual "taking-offense" at something (reactive association) is a much more significant problem, i.e., it implies a reactive and separative nature, and relative immaturity. Carelessness in utilization of language is a much lesser concern. Of course, unfounded sexual bias is a real concern, in any substantive form.

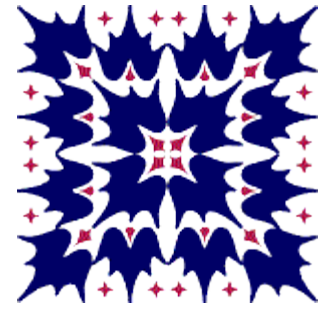
But the mere use of ambiguous or mis-interpretable language is not a substantive concern (since all language is inherently ambiguous and mis-interpretable, one should attempt to minimize the likelihood of ambiguity or misinterpretation but realize that in the final analysis it is impossible to prevent someone who is predisposed (conditioned) (reactive) to distort the intended

meaning from doing so). Likewise, attempts to constrain the natural and sincere language of anyone is another problem. Any such attempts constitute unwarranted imposition. Any attempt to artificially revise any previously published material to eliminate gender-specific references or other “offensive” terms is inherently dishonest, however openly and sincerely it may be performed. For example, a succession of revisionist meddling with The Holy Bible has resulted in considerable distortion in many of its chapters.

The real problem of gender-specific-language-sensitivity is the separative element that that sensitivity introduces, which is comparable to the historically male-or-female-dominated periods of cultural and language development (historically, there have been periods of male-dominated society and periods of female-dominated society, but gradually the race is evolving toward appreciation of male-female equality, not in the trendy sense of separate-but-equal, but in the sense of each person being male-female, in which the distinction of the personality being one or the other (male or female) becomes irrelevant). The separative element is pervasive at the lower personality levels where a person identifies with being male or female (or black or white) instead of being human. Thus the real problem is the delusion of a man thinking of himself as a man and the delusion of a woman thinking of herself as a woman, instead of each thinking of himself or herself as a human being.

In the final analysis, if one views each man and each woman as equal and non-sexual in the higher sense, then gender-neutral language is not really important. Instead of reacting to “words” the gender-sensitive reader should be encouraged to rise above the separative perspective and to focus more on the quality and character and content and relative value of any spoken or written material. A person who reacts to gender-specific language can hardly be expected to focus on more substantive issues.

Section 3.212



Non-Correlative Expression

- Non-correlative expression is an aid to breaking various aspects of mental conditioning. It involves the cultivation of the habit of thinking non-correlatively, which is also to think non-superficially or to not-think in a creative (intuitive) manner, allowing the deeper understanding and wisdom to emerge rather than being functioning unconsciously at superficial levels.

Non-Correlative Expression 1

For the vast majority and preponderance of people, the way a person thinks and feels and behaves is primarily a matter of conditioning, of the habits born of being absorbed in the world and worldly experience, of being entangled unconsciously in the ways of the world (personality-centered consciousness) (the delusion of materiality and delusion of ego). For the vast majority and preponderance of people, life in the world is really quite superficial in the sense that there is little if any realization of the world as it is, just a matter of seeing and thinking and feeling in accordance with the appearance of things. Unfortunately, while superficiality dominates life in the lower worlds, there is little or no actual realization of this fact. People who are shallow or superficial have no conscious realization that they are, indeed, shallow or superficial. Because (almost) everyone else is also shallow or superficial.

But while the vast majority and preponderance of people are simply where they need to be to enable the needed experience (afforded by absorption in the lower worlds), the spiritual student needs to gradually and progressively awaken from the habits of being so conditioned, from thinking and feeling and behaving mechanically, even while thinking and feeling that one is thinking and feeling acting independently and without being conditioned (i.e., one who is conditioned is generally unaware of the fact that one is conditioned). So the spiritual student needs to break free from these habits, and begin thinking and feeling and behaving in accordance with the inner, unconditioned senses (intuition). Much of the discipline and practices of the spiritual path are intended to assist or encourage the student in this awakening process.

But one of the most perverse factors (from a metaphysical perspective) is the tendency of the mind to correlate, i.e., to think and judge and analyze. Granted that most people don't think effectively and need to learn how to think properly (logically and objectively), the spiritual student who has already accomplished this (i.e., a well-developed but not overly-developed mind), needs rather to learn how to not think, which also means to learn not to unconsciously or automatically (mechanically) think correlatively, analytically, or even logically. It is of course okay to deliberately think correlatively, analytically, logically, and

objectively, but not so indeliberately. The key is to be able to maintain awareness of higher, inner senses instead of being absorbed in the (mechanical) thinking process.

One of the aids to breaking these lesser habits is the cultivation of the habit of thinking non-correlatively, which is also to think non-superficially or to not-think in a creative (intuitive) manner, allowing the deeper understanding and wisdom to emerge rather than being unconsciously engulfed by the habits of superficiality. The undeveloped mind tends to respond or react passively to stimulation. The developed-but-untethered mind tends to respond or react to the superficial content of stimulation. To such a mind, words, behavior, other superficial indicators, all trigger conditioned and correlative responses or reactions. Most people engage in conditioned (mechanical) conversation. Words trigger correlative responses or reactions. But for one who embraces not-thinking, reversion to non-correlative expression is a wonderful and relatively unconditioning practice, a means of becoming less superficial, less mechanical.

It is not a matter of frivolity or unresponsiveness, it is a matter of being conscious. Allowing responses to emerge naturally, uncontrivedly. So when someone says "How are you?" perhaps a suitable response would be "Sheffield Wednesday" or "Serious Moonlight" ...

† Commentary No. 1279

Non-Correlative Expression 2

But in responding non-correlatively, i.e., where the response does not naturally correlate with the stimulus, one should not be flippant or unresponsive. One must also be careful not to allow the non-correlative process to become mechanical, i.e., to become correlative in its non-correlativeness. On the other hand, one should not think about it. And eventually even the habit of non-correlative expression becomes an impediment to something even deeper in consciousness.

Part of the problem (of mechanistic thinking) is that people generally live according to their expectations (delusions) and do not really listen to what other people are saying, and do not really see what is actually happening. And when

they do listen, they tend to react to the words rather than the energy (quality) and underlying content. The mind tends to (intellectually and mechanically-reactively) “read into” things without any real (intuitive, insightful) appreciation for what is actually intended or conveyed. Even when confronted with the unusual, the mind will endeavor, successfully or otherwise, to fit the observations into something more familiar (comfortable) and comprehensible in terms of previous experience and conditioning. Thus most people are conditioned in their thinking and conditioned in their expressions (and this does to some (large) extent inhibit the realization of truth). Conventions (and conventional thinking) have some value, for most people, but intelligent non-conformity (where one lives according to some higher calling) is perhaps of much more value to some people.

The mind naturally tends to presumptively correlate observations (words, experience) with its previous experience, habits, beliefs, values, and expectations (often even if there is no real correlations). The challenge is to not allow one’s previous experience or knowledge to bias how one responds to words, observed behavior, circumstances, etc. The fact that most people have certain characteristics does not mean that all people have the same characteristics. And people do not generally have all of the same values and conditioning. In some regards there are many similarities among people, in some regards there are few similarities. But in other regards there may be a great variety. It is about truth, about being able to see clearly, rather than according to our conditioning and our expectations. To relate to people as they are and not as we would preferentially perceive them to be.

But most people are not really comfortable with non-correlative thinking, because it stretches the mind, takes it out of its more comfortable (inertial) patterns. People tend to be comfortable with the knowledge and experience that they have acquired and do not want to be challenged by observations that do not fit into the comfortable patterns. The spiritual student may not be too outwardly eccentric or non-conforming, but in consciousness, in how the student thinks and feels, it is decidedly (constructively) unconventional. It is uncontrived leadership (by example and without intention).

The real objectives of non-correlative expression are open-mindedness, increased perceptiveness, and increased awareness, leading to deeper understanding and

wisdom. Non-correlative expression is an expression of intelligent non-conformity. It is not a matter of separateness, but a matter of becoming free from the conditioned conformity of life in the lower worlds. Indeed, graciously and sincerely embraced non-correlative expression contributes to increasing freedom from materialism and egoism, ultimately to true communion, with humanity as a lifewave, with all lives, and with God.

† Commentary No. 1280

Non-Correlative Expression 3

Correlative expression is a matter of expressing something through words or otherwise that correlates in some intellectually or comprehensibly meaningful way, meaning that there is, in principle, a comprehensible and well-defined (reproducible) relationship between the question and response or for whatever the interaction may be, even if there is miscommunication due to presumption or bias. But while most people function mechanically, and think mechanically, there is nonetheless an intelligent correlation in most (correlative) expression. But in non-correlative expression there is no less meaningfulness, indeed there is more. And freedom from much of the ordinary (conventional) conditioning.

In proper non-correlative expression, there is actually significant (meaningful in some higher sense) content conveyed. It just doesn't correlate at an intellectual level. If one asks "How are you?" and the response is, genuinely, "Looking for Lester" then that is an actual (sincere, valid) expression of how one feels and information (energy) (quality) is actually conveyed. If the non-correlative expression is genuinely uncontrived (i.e., spontaneous and intuitive) and if the recipient-observer is likewise genuinely-sincerely listening (intuitively), then there is mutual realization and real communication. Indeed much more meaningfully so than through ordinary (contrived) (correlative) (intellect-based) (personality-centered) (ego-based) communication.

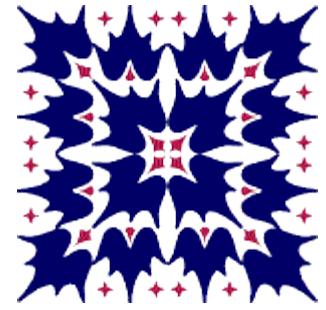
But one can never genuinely (properly) say the same thing in response to the same question, even if one genuinely feels the same (though the mind will no doubt attempt (independently) to establish a correlative pattern). This is because while the energy (quality) content (feeling) (sense) may be the same as

before, the non-correlative expression is decidedly different (i.e., it does not (cannot naturally) correlate with the previous non-correlation). It is simply a matter of there being a language of non-correlation that transcends the intellectual abilities and requires intuitive insight for comprehension. It transcends (normal) language. Zen koans are some (almost conventional) examples of non-correlativeness.

But the practical advantage of non-correlative expression is that it transcends the limitations of language. The mind tends to be attached to words and is comfortable with correlation ((and with anti-correlation) but not with non-correlation). But the mind also tends to interpret based upon words rather than energy or quality. The mind also tends to “read into” what is said by interpreting (properly or otherwise) (consciously or unconsciously) presumed-to-be-associated factors (such as body language) which may or may not be consistent with the intended content. Much of the “interpretation” occurs unconsciously and so constitutes a bias that the person is not generally aware of. And of course words mean different things to different people. Conventional language is, to a considerable extent, limited in its ability to convey any real depth. But in non-correlative expression, the mind is discouraged from making attachments and from making interpretations, which allows the intuition to emerge and provide genuine insight.

While non-correlative expression is much less likely to become mechanical than conventional expression, there is nonetheless a danger, of one becoming enamoured in the process of non-correlative expression. It is not a game. It is not in itself frivolous. It is light-hearted. It is gentle. It does convey something meaningful. But it is not an end in itself.

Section 3.22



Symbolism

- Due to the inherent limitations of language, mind, and objective experience, the highest teachings are transmitted through the use of symbolism. Symbolism is a mechanism for transmitting abstract, complex, and multiple truths in a convenient and compact form. It is a means of communicating truths that cannot (or cannot easily) be transmitted in concrete thought or language.

The Symbolic Language

The sacred symbolic language is the language of the scriptures. It is a language of symbols, parables, analogies, correspondences, inferences, comparisons, and allegories. The sacred language is a mechanism or instrument used by the inspired founders and disciples of most religions who have been schooled in the ancient mysteries and whose task it is to encode the hidden wisdom in the scriptures of their faith. The sacred language can be adapted to any human exoteric language, though each language and successive translation implies further limitation.

Scriptures are usually written intuitively; and scriptures should be read intuitively if the full meaning is to be determined. A number of keys to the symbolic language are publicly available. Further keys must come from within. With these special keys, much that offers little or no value in a literal interpretation will offer considerable meaning from a symbolic interpretation. One of the major (exoteric) keys implies that objective events described in the scriptures (which may or may not have occurred historically) occur subjectively, that outer events refer to happenings within the human being (in consciousness). Another key suggests that persons, races, or countries actually represent or personify human qualities and weaknesses. Most of the enemies referenced in scripture describe the enemies of the human soul and spirit, the weaknesses and limitations of the personality, weaknesses and limitations to be overcome.

Many of the scriptural stories describe phases or cycles of human evolution, as well as planetary and solar events. Included in the Old Testament is the (symbolic) story of millions of years of evolutionary cycles and human development. Included in the New Testament is the story of the gradual unfoldment of Christ-consciousness, an inevitable event for every human being. Included in the Bhagavad Gita is the story of man's great struggle between truth (reality) and glamour (illusion). The great value of these scriptures (and others) is the multiplicity of symbolic levels of meaning. Each story or verse may describe several different allegorical and symbolic events or truths. Each word may further be encoded with several layers of symbolic meaning. Each

letter in a word (in the original language) and each number may also have considerable significance. Some verses and some stories may even be blinds. And some may be written to support the literal continuity rather than the spiritual significance. Thus wisdom is required for proper discernment.

Another valuable complexity (simplicity) is that many of the symbolic stories describe events on the gradual path of human evolution as well as events on the hastened path of spiritual development. There are many levels of hidden wisdom contained in the various scriptures. It is a task of the evolving spiritual student to learn as much as he can of life in general and of the spiritual life in particular, and to put into practice that which is learned. The lessons of life and the lessons of the various scriptures must be learned if mankind is to achieve illumination and liberation.

The reading of scripture can be quite misleading if the student reads only in a literal sense. The reading can be as complex and as abstract as the mind chooses, or it can be quite simple and practical. With the guidance and understanding that comes with the spiritual intuition, the student should be able to discern the original intentions and overcome much that is lost through the translation and the manipulation of the scriptures. With the keys to the symbolic language in hand, a great deal of the hidden wisdom can be uncovered (revealed) to the mind and heart that have (obviously) been prepared.

† Commentary No. 55

Symbolism

Due to the inherent limitations of language, mind, and objective experience, the highest teachings are transmitted through the use of symbolism. Symbolism is a mechanism for transmitting abstract, complex, and multiple truths in a convenient and compact form. It is a means of communicating truths that cannot (or cannot easily) be transmitted in concrete thought or language.

Studied meditatively, symbols encourage the powers of concentration, visualization, and correlation. The study of symbols is an exercise in abstract thinking, a discipline that invokes the presence of the higher (abstract) mind and

intuition (of the soul). Almost any form of concentrated abstract thinking is an experience that develops the capacity of the mind and soul to work cooperatively in discerning and grasping the higher truths and greater mysteries. The study of theoretical (mathematical) physics, chemistry, astronomy, and similarly abstract subjects can have quite positive effects in the higher (subjective) life, even though such studies are not entirely practical. Thus one studies cosmogenesis and mathematical symbolism.

The study of symbols is the study of relationships and correspondences, of analogies and correlations. The order of the universe is quite symbolic and progressive. There are esoteric and exoteric relationships between the higher order of cyclic manifestation and the lower order of cyclic evolution (as above, so below). Though the higher truths (having greater dimensionality) cannot be understood in objective terms, the higher truths can be studied through their correspondence and analogy to the objective experience. One might study the objective universe and deduce or infer knowledge about the greater (subjective) universe, but only through the understanding and application of the soul (invoked through symbolism) can the abstractions be realized. There exists no real literal relationships between the higher and lower worlds. God transcendent does not exist in any form comparable to the physical, emotional, or mental form of the human being. God transcendent does, however, exist in an analogous sense in terms of spirit, consciousness, and energy. To make literal comparisons is to make serious and misleading oversimplifications.

Through analogy and correspondence (symbolism) applied free of much prejudice (in thinking), the spiritual student can receive and interpret (perceive) (in a limited sense) energies, guidance, and understanding leading to inspiration and illumination. Most esoteric symbols hold (hide) (conceal) (reveal) several layers of meaning, including some trivial (obvious) (concrete) (practical) teachings. Symbols may be in the form of figures, numbers, letters, words, or combinations thereof. They may be quite simple in appearance or quite complex and intricate (veiling a greater simplicity). The higher degrees of complexity in the esoteric teachings are often applied through symbols of rather simple form. Complexity ultimately gives way to simplicity (unification). Some of the most profound teachings are transmitted in only a few potent words.

The effective study of symbols requires considerable versatility in objective experience, thinking, memory, and vocabulary. It also calls for consciousness, freedom from bias and attachment, and freedom from habit and anticipation. The spiritual student must learn as much as he can in the lower world so that the mind can draw upon that foundation as it seeks to respond to the higher symbols and teachings and translate the abstract into the concrete thought. Both simplicity and complexity in symbolic teaching, abstraction, and concretion yield knowledge and understanding that couple with (interior) experience to produce wisdom and final liberation (perfection).

† Commentary No. 65

Mathematical Symbolism

The purpose of mathematical symbolism is, in part, to encode (obscure) (safe-guard) knowledge and to recover such encoded knowledge, both of human and higher sources; to infer transcendental knowledge from the unfolding science of mathematics itself; and to train the higher (abstract) and lower (concrete) minds to work cooperatively, bringing the soul energies (intuition) down to the brain-consciousness levels. The scope of the subject of mathematical symbolism is vast, from the simplicities of integer arithmetic, cabalistic reduction, and letter-number correspondences to the complexities of number systems, theorems, operations, dimensions, cumulative systems, and the higher mathematics.

One of the more common methods used to encode and recover knowledge is through letter-number correspondence and reduction operations. Some human languages were designed and based upon various mathematical systems. For other languages, mathematical systems were invented or adapted for symbolic use. Each alphabet of each language has one or more systems of assigning a number to each letter. Words and sentences are then constructed encoding the desired information in the values of the various letters and combinations. Much of the Old Testament has been encoded in this fashion using Hebrew symbolism, and much of the New Testament has likewise been encoded using Greek symbolism. In order to decode or recover the encoded information, one must somehow determine the proper alphabet and system of assigned numbers

to letters, the base of the number system, the required mathematical operations or reduction techniques, and the significance of the recovered information.

The simplest of letter-number systems is the assignment of simple integers, in order, to the letters of the particular alphabet; or the assignment of the integers 1 through 10 (in decimal system), then by tens through 100, and by hundreds through 1000. Complexities arise from more obscure systems of assigning correspondences and by esoteric letters missing from the orthodox alphabet. To be valid, the mathematics must be performed on the original language. Though the decimal system prevails in the mundane world, other number systems (bases) are more significant esoterically. The simplest of reduction methods is the ordinary cabalistic reduction, in which the values of letters are summed in a word, and the resultant digits summed and reduced progressively to the simplest integer. At each stage in this process, information may be encoded. Simple reduction methods also include multiplication and summation, exponentiation and summation, and other operations and combinations.

Each number and its factor contain symbolic information according to various methods and systems. Cosmically, the integer value of each major and minor cycle implies various qualities associated with the forces or energies of the cycles. Each lifewave has assigned numbers and cyclic correspondences relating to the trinity, the seven rays, and the twelve signs of the ecliptic (zodiac). The mathematical symbolism of the seven rays and the diversities of cosmogenesis is quite an involved system in itself. Much information can be discerned from the numerological correspondences of the evolutionary scheme.

In deducing information from the mathematical correspondences, one must first ascertain whether the derived number is arbitrary or significant. A derived number is only significant and of value if the number was first encoded with information. Without some prior knowledge and preparation, much time can be expended without drawing meaningful conclusions by working with arbitrary consequences. The experience and exercise of mathematical symbolism is (in reasonableness) at least an abstract exercise of some value.

The Seal of Solomon

One of the ancient symbols of wisdom is the seal of Solomon, two triangles interlaced to form a six-pointed star. This emblem has been used in a number of ways to symbolize various aspects of ageless wisdom. The downward-pointing triangle is the lower triad, the symbol of the path of descent (involution) and the symbol of matter (form). The lower triad also denotes the three principles of the human personality: the physical (etheric), the emotional (astral), and the lower mental. The upward-pointing triangle is the upper triad, the symbol of the path of ascent (evolution) and of spirit (life). The upper triad also denotes the three principles of the human soul: atma (spiritual will) (purpose), buddhi (spiritual intuition), and manas (higher mind). Together, the interlacing triangles demonstrate the unity of spirit-matter and life-form.

With the numerals of the seven rays (and planes of consciousness) placed auspiciously in the field of the emblem (one at each point of the star, in sequence, beginning with the peak, clockwise 1-6-3-7-2-5 with 4 in the center), many of the relationships and correspondences can be seen. The upper triad then indicates the three major rays of aspect and the associated trinities: spirit, consciousness, and matter; power (life), love, and light; monad, soul, and personality; will, wisdom, and intelligence; life, quality, and appearance; and so forth. The lower triad indicates the reflection of the upper triad into matter (objectivity). The seventh ray of organization is the reflection of the first ray of power (will) (life) (purpose). The sixth ray of devotion (idealism) is the reflection of the second ray of love (wisdom). The fifth ray of concrete knowledge is the reflection of the third ray of comprehension (active intelligence). In each case the qualities of the major rays are reflected as the qualities of the objectified minor rays. The fourth ray is seen as the ray of balance (tension) (harmony through conflict) in the center of the emblematic field, providing a point of linking between rays 1 and 7, 2 and 6, and 3 and 5.

As the seven planes of consciousness (physical (7), emotional (6), mental (5), intuitional (4), atmic (3), monadic (2), and God-consciousness (1)) are associated with the corresponding rays, insight into those relationships is also demonstrated. Similarly, the human principles associated with the upper and

lower triads can find elucidation (atma (1), buddhi (2), higher mind (3), lower mental (5), emotional (6), and physical (7)). In that set of correspondences, four denotes the antahkarana, the bridge between mind and soul, between the lower personal self and the higher impersonal self.

The six points of the star (seal) of Solomon can also show some astrological relationships (two interrelated signs per point) in addition to the placing of the seven sacred planets. The septenary cycles of the evolutionary spiral and their relationships to other septenates can also be shown. The human (fourth) kingdom and the fourth (earth) globe (chain) stand prominently in the center.

The upper triangle also indicates God the triple logos (Shiva-Vishnu-Brahma) (father-son-holy spirit) while the lower triangle symbolizes man, the reflection of God (in principle). The two triangles indicate further the various pairs-of-opposites and their transcendence in unity. In this respect, the two triangles (upper and lower, respectively) denote the duality and relationship of macrocosm and microcosm, of good and evil, life and death, reality and illusion. As ancient as the universe, the seal of Solomon brings together the wisdom of manifestation; the emblem blazes forth as a symbol of creation itself, and the ageless wisdom that shall lead man from darkness into the light.

† Commentary No. 895

The Tarot 1

The tarot is a particular symbolic and procedural system embodying some degree of metaphysical philosophy, utilizing a combination of particular and various symbolisms, through the medium of a (tarot) deck of cards and their various relationships one to another and through the medium of utilizing those cards according to particular and various methods.

The higher purpose of the tarot is to provide a convenient and portable mechanism for the embodiment and representation of the ancient wisdom (esoteric philosophy) that can be utilized effectively as a point of focus for occult work. Since the basis of the tarot is natural symbolism, it can easily convey its content and quality to (and be effectively utilized by) any trained spiritual

student (of any system), while safeguarding that content and quality from any person ill-prepared and unfamiliar with the natural, underlying basis of all occult systems. There is no lower purpose of the tarot, although it is often (and necessarily poorly) utilized by the unqualified and pseudo-qualified for (presumed) fortune-telling and other (relatively foolish) personality-centered operations.

The tarot design can vary a great deal from deck to deck, although those decks that are designed properly, according to the natural, underlying system, are sufficiently similar in the important aspects. The embodied quality and depth (breadth) of content can also vary a great deal from deck to deck, according to the qualifications (knowledge, understanding, wisdom) of the designer. A highly qualified designer will generally produce a highly qualified tarot design (high deck). A poorly qualified designer will generally produce a poorly qualified design (low deck). Consequently, the usefulness and utility of a deck is limited by both the quality of the design (embodied knowledge, understanding, and wisdom) and the quality of the operator (reader) (user) [capacity of the operator for knowledge, understanding, and wisdom].

A high deck is only really useful to a highly qualified reader. Anyone less qualified will simply be unable to discern the embodied quality and content. A moderate deck is only useful to moderately and highly qualified readers, although for the highly qualified reader a moderate deck cannot convey the higher aspects of the teaching. A low deck is not really useful to anyone, although the unqualified readers generally do not discern the relative (real) quality of the deck being utilized, being able to judge only on the basis of (superficial) appearance. In other words, the key to effective utilization of a tarot deck lies in the resonance (potential) that exists between the deck and the reader. A low deck has low potential, even for the enlightened reader. A high deck has a range of potential, depending on the potential of the reader. One can only extract what has been embodied and only to the extent that one already possesses the embodied knowledge, understanding, and wisdom (and only to the extent that one is properly attuned to or aligned with one's own higher nature). The intellect is not an effective operator.

The tarot is properly utilized (1) as a focus for (unspecified) occult work (service) (white magic), (2) as a point of focus for evoking knowledge, understanding, and

wisdom that is not otherwise readily available to the waking-consciousness (but which has been otherwise personally realized), and (3) as a self-psychological tool. The tarot is improperly utilized for any personality-centered, self-centered, or selfish purposes, or for any mundane or personal interests (e.g., fortune-telling). The tarot is merely a point of focus, and can be used or mis-used according to the reader's intention.

† Commentary No. 896

The Tarot 2

The (proper) tarot deck consists of 78 cards in three parts. The first part consists of 21 numbered cards. The second part consists of card number zero. And the third part consists of 56 cards in four suits (signs) (elements) (seasons) (principles) (cardinal points) of 14 cards each. The first two parts constitute the major arcana, while the third part constitutes the minor arcana.

The cards of the major arcana are known by various names, each of which constitutes an entire symbolic sub-system and is related to every other according to the various embodiments. The following are among the various names. Card I is the Magician. Card II is the High Priestess. Card III is the Empress. Card IV is the Emperor. Card V is the Chariot. Card VI is the Lovers. Card VII is the Hierophant. Card VIII is Strength. Card IX is the Hermit. Card X is the Wheel of Chance. Card XI is Justice. Card XII is the Hanged Man. Card XIII is Death. Card XIV is Temperance. Card XV is the Devil. Card XVI is the Tower. Card XVII is the Star. Card XVIII is the Moon. Card XIX is the Sun. Card XX is Judgment. Card XXI is World. Card XXII (Zero) is the Fool. The first suit of the minor arcana is called clubs or sceptres and represents the first principle (fire). The second suit is called hearts or cups and represents the second principle (water). The third suit is called spades or swords and represents the third principle (air). And the fourth suit is called diamonds or pentacles or disks and represents the fourth principle (earth). The popular deck of "playing cards" is a derivative of the minor arcana.

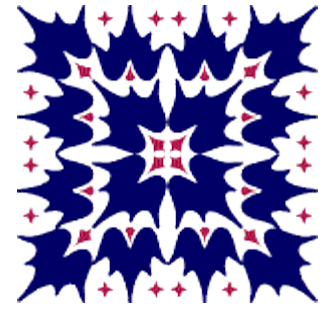
The symbolism (properly) embodied in the tarot is multi-dimensional, with numerous symbolic threads (consistencies) running throughout the various cards and in various directions. Since the tarot does, in its higher sense, rely on an

intuitive (non-egoistic and non-rational) appreciation of the “deck” and its manifestation (application), one can only really learn the tarot by actually utilizing a (high) deck. Once a person has a suitable feel for the tarot, then one can study the various writings on the tarot, but ever relying on the intuition for that sense of appropriateness (for what rings true and for what rings not so true) [for much of what is written concerning the tarot is without much meaning to the spiritual student]. One can ill afford to approach the tarot in a strictly rational manner, for much will be missed thereby, and one can ill afford to approach the tarot with unbridled or untempered imagination, for much that is false will be gained thereby, thereby deceiving the student and distracting the student from what is true. The only truly effective means of embracing the tarot is intuitively, without recourse to psychic (astral) (emotional) abilities and without recourse to rational (intellectual) abilities.

The tarot is both a definite system and a means by which any (proper) system may be embodied. The tarot is both a systemic doctrine and a system of methods. The tarot is a book of knowledge, understanding, and wisdom that can be read in any number of different directions (ways). The tarot is both definite and indefinite. The mind must therefore be tempered and qualified by the intuition to effectively interpret the higher impressions without prejudice. One must be able to embrace both abstract and concrete concepts. One must be able to discern the sense of things (patterns) as well as to discriminate vital distinctions. Above all, to achieve any real understanding of these things, one must be both open-minded and impersonal.

In a sense, and in the final analysis, the real intention of the tarot is to conveniently evoke within the consciousness of a reincarnated student all that he or she had previously learned of the esoteric philosophy.

Section 3.221



Geometry

- Geometry is a very powerful way of expressing something symbolically. Geometric symbolism is inherently and consistently correlative, provided one senses and understands to some extent the basic underlying (metaphysical, theosophical, esoteric) philosophy. If one understands the "system" then one can convey a great deal of information and insight through geometry that transcends much of the limitation of conversational languages.

Geometric Symbolism

Geometry is a branch of mathematics that deals with the measurement, properties, and relationships of points, lines, angles, surfaces, and solids. Geometric symbolism is the study of geometric constructs as symbols, particularly in the sense of conveyance of relatively abstract philosophical concepts. The utility of geometric symbols is limited by the relative inabilities of the concrete mind (of the personality) which is necessarily accustomed to the common (three-dimensional) spatial perspective and is not normally accustomed to working closely with the abstract mind.

As an exercise, the study of geometric symbols serves to train and encourage the concrete mind to be relatively free from mundane or personal attachments (distractions) and to work more closely with the necessarily impersonal, abstract mind (of the soul). Philosophy is naturally the domain of the abstract mind (manas) and spiritual intuition (buddhi), but must be embraced conceptually on the more concrete levels (of the personality) if the personality is (ever) to be responsive to the soul (and to the spiritual path of conscious evolution).

The proper (higher) elements of the esoteric philosophy (and theosophy) are necessarily abstract and less amenable (if at all amenable) to concrete thought and language. But the energy of those elements can be conveyed to the (concrete mind of the) personality (and waking-consciousness) via geometric symbols. The potency of the symbolic concept (in this context) is relatively inversely proportional to the complexity (dimensionality) of the symbol(s) utilized. The (symbolic) concept of a dimensionless point within a (nonexistent) field is vastly more potent in this respect, for example, than a three-dimensional object of mundane familiarity. The simple (most profound) truths are those which appear to illustrate contradiction or paradox, since each such instance is resolvable with more inclusive (relatively more abstract) thinking. Complexity serves primarily to distract the more mundane mentalities, and can be used to mask the more simple, more potent constructs and ideas. Thus in viewing a relatively complex geometric symbol one should look for the inherent

simplicities and avoid being distracted by the more familiar habits of thinking (and feeling).

The preponderance of (meaningful) geometric symbols are two-dimensional, being relatively simple yet able to illustrate a variety of ideas (the three-dimensional analogues being significant mainly by derivation and reduction (or more properly, by the implications of derivation and/or reducibility)). The proper (contemplative) study of geometry should be complemented by a study of the (simple, conceptual) physics of power, energy, and force, since many of the implications of geometry are (can be) associated with lines of force (and their respective implications). Energy flows along lines of force, linearly or radiatively or otherwise according to its form (nature) and circumstances. The (simple, conceptual) geometry of nature implies much concerning the nature of manifestation and evolution, all of which is (most) effectively described in symbolic terms, the apparent complexity of nature notwithstanding.

Pragmatic issues associated with geometric symbolism should be generally discounted or at least viewed impersonally. There is no personal significance to the esoteric philosophy or to the symbolic representation of manifestation (philosophy). One should simply remain self-responsible and view the various symbols conceptually, learning contemplatively and reflectively, and progressing to the extent of the soul's participation in conceptual process (mental training).

† Commentary No. 500

The Circle 1

The circle is a closed plane curve every point of which is equidistant from a fixed point within the curve (the point being fixed relative to the curve or vice versa). As a geometric symbol, the circle is one of the more potent symbolic abstractions, leading to numerous concepts of philosophical significance.

The elements or properties of the circle are (1) the fixed (dimensionless) point within the circle (at the center) (2) the radius or diameter (magnitude) of the circle (which determines its circumference), (3) the two-dimensional space (region) circumscribed by the circle (the inner region), (4) the two-dimensional

space excluded by the circle (the outer region), (5) the dimensionless points which constitute the circle per se, and (6) the lines of force implied by the circle. Extensions or derivatives of the circle include (1) the family of closed curves of which the circle is the simple case, (2) the element of motion, (3) the element of segmentation, (4) the element of proliferation, (5) the three-dimensional analog, (6) relationships with other objects, and (7) the lines of force implied in those relationships.

The fixed (central) point can be viewed as the source. As that central point expands uniformly and two-dimensionally, its surface constitutes a circle. The circle represents (among many other things) the frontier of defined (two-dimensional) space, the ring-pass-not of the unitary (all-inclusive) (atomic) source. While the central point remains dimensionless (not defined in one or two (or more) dimensions) (obscure) (beyond the ken of dimensional existence (which implies greater reality to dimension-lessness)), the circle has apparent magnitude by virtue of its radius or diameter. But that magnitude has no independent or singular significance. It is only significant in relation to some other object, either within or without the circle. Likewise, the magnitude of the area within the circle is only significant given the division of space into regions additional to the circle's inner and outer regions.

In fact, symbolically, in the absence of other participants in the symbolic space, the area within the circle is equivalent to the area beyond the circle (since the interior region has no relative magnitude and since the outer region is not bounded). Thus the inner region can be viewed as the inner world (subjective reality) and the outer region can be viewed as the outer world (objective reality) or vice versa. The outer can be viewed as the reflection of the inner, with the circle representing the surface of reflection (i.e., the soul). But more essentially, the two are equivalent and neither is real relative to the central point.

The dimensionless points which constitute the circle per se can be viewed collectively as the soul or intermediate existence. Each point is equidistant from the source, giving rise to equivalence or equality. To constitute a circle the dimensionless points cannot be discrete, non-discretion giving rise to continuum, the circle being an unbroken line of (circular or periodic) force. In addition to the circular lines of force are an infinite number of lines of force between the central point and the circle per se, infinite since each of the

dimensionless points on the circle is necessarily linked to the central point and since an infinite number of dimensionless points are necessary to constitute a circular continuum. Since the surface (the circle per se) is reflective, those lines of force extend radially outward beyond the circle, indefinitely. Thus the central point (monad) is related to the unbroken circle (the soul) and on to the shadow (personality) of the circle.

† Commentary No. 504

The Circle 2

The three-dimensional analog of the circle is the sphere (the circle being a natural extension of a dimensionless point to two dimensions, while the sphere is a further extension to three dimensions). The surface of the sphere has all of the properties of a circle relative to their common central point. The intersection of any sphere with a plane defines a circle (which may or may not be an equatorial (great) circle depending on whether or not the plane also passes through the sphere's central point). The spherical analog is useful provided the student is not distracted by the familiarity of three-dimensional (objective) reality. It is of course a more general analog, and its value lies in the extension to an infinite (or indefinite) number of dimensions.

Another extension of the circle is to the family of closed curves of which the circle is the most perfect, the circle having a single (interior) focus and being equidistant from that central point. This extension of the circle to a family of ellipses and less regular closed curves increases the complexity of the form as a symbol but serves to illustrate additional ideas (the ellipse for example has two focal points and implies acceleration and deceleration and changing magnitudes of respective forces).

The segmentation of a circle into equal areas provides a means of consideration of partials, always bounded by the circle and dependent upon its essential unity. The circumscription of some appropriate other symbol also provides a means to unity (particularly where the other symbol is simple or equilateral). Included in this class are simple series of concentric circles (with linear or exponential variation (in increasing or decreasing fashion) in radii). The extension to partials quickly leads to a consideration of discretion and continuum, to

finiteness and infiniteness, to definiteness and indefiniteness (to unity and duality and multiplicity), as does the extension to a proliferation of similar or dissimilar (correlated or uncorrelated) circles (which then introduces the complexity of relatedness).

In addition to the lines of force linking each point on the circle with the central point (and its inverse (complement) at infinity) is the line of force of the circle itself, linking all points of the circle with a current of clockwise or counterclockwise rotation (one may view the points in motion through the circle or the circle (circular force) in motion through stationary points). That circular force can also be viewed as a vibration within itself (an oscillating wavefront, stationary or otherwise). As the circle exhibits translation (linear motion as a whole, with each point sharing the overall motion of the circle), with (simultaneous) circular motion (angular momentum), the relative motion of a point moving along that wavefront describes a spirillic progression (evolution) with each turn of the cycle (circle) finding a new and different environment (conditions) (region of space) (region within some field of manifestation).

The circle is primarily a symbol of balance between unity and duality (multiplicity). It describes oneness and the relation of all to that unity. It provides a central point of focus in the face of diversity and differentiated manifestation. It illustrates separation, reflection, equivalence, equality, recapitulation, recurrence, progression, etc., while the circle itself remains in stable equilibrium (relatedness). A circle of light is a potent point of focus for the evocation of force, being relatively balanced and stable, and therefore being more easily workable. Above all, the circle illustrates the major precept: "Within the circle, the One is revealed."

Quaternaries

A quaternary is a member of a group fourth in order or (more commonly) a set (quaternion) (tetrad) comprising four (generally equal but not generally identical) units or members. In this sense (of a four-fold set) the quaternary is a natural bridge (energy-link) between the more natural trinity (tertiary) (triplicity) (three major rays) and the astrological framework which has a basis of twelve.

The quaternary also has significance by virtue of the role (qualification, correlation) of the fourth ray and offers the energies of harmony through contrast and relationship through balance. In a trinity properly there are three members and three relationships and a whole, while in a quaternary there are four members and two primary relationships (pairs of opposites) and four secondary relationships and a whole. The trinity is relatively more simple and stable while the quaternary is relatively more complex and dynamic. And yet relationships exist between trinities and quaternaries (significantly) and between quaternaries and pentads (significantly less so).

One natural quaternary is that of the four directions (north, south, east, and west) and various associated symbologies. Another is that of the four seasons (spring, summer, autumn, winter). Yet another is that of the four elements (air, water, fire, earth) and their astrological implications. Indeed, it is the interaction of the trinity (cardinal, fixed, mutable) and the quaternary (air, water, fire, earth) that forms the (three times four equals) twelve signs of the zodiac (the astrological background) as well as the twelve houses (that background in its more dynamic sense). And of course the four seasons correlate directly with the annual astrological cycle. There are also the four (symbolic) horsemen of the apocalypse (war, famine, pestilence, and death). And the four (normal) dimensions of space-time (length, breadth, depth, duration). And four suits of the Tarot (wands, cups, swords, disks) (hearts, spades, diamonds, clubs). There are also four cardinal virtues (prudence, justice, temperance, fortitude). And many other quaternaries (significantly so or otherwise). All sets of four which are mutually correlative in some sense or another.

A number of religious symbols embrace or derive (from) the quaternary, including the Christian cross, the (ancient) (more dynamic) swastika, and the tetragrammaton (Yahweh). Some crosses are symmetrical in one dimension (only), while others are symmetrical in two dimensions. There is relatively more balance in symmetry, but more “urging” with less symmetry, provided the whole (symbol) (set of relationships) is coherent. The cross is an open quaternary (symbolic framework), while a square or rectangle (or other tetrahedron) is a closed quaternary (symbolic framework). Thus the energy relationships of a cross are quite different from those of a square.

Tetravalent members are properly equal but not equivalent. Each conveys or embraces its own energy and symbolism. But the relationships that exist between set members also convey (generally deeper) insights. One should properly first study the nature of the four set members individually, then the nature of the four as a whole, then the nature of relationships of each to the whole, and finally the nature of relationships of each member one to another. There is greater meaning (and insight) in context. And a proper quaternary has considerable (proper) context (albeit not as much as a trinity (there is greater depth in simplicity than in complexity)).



Section 3.23



Keywords

- Keywords are an important part of philosophical study. A keyword is a word or phrase that serves as a key or device, to symbolize or exemplify the meaning of some particular idea, concept, or relationship. Utilized intuitively, keywords can convey a great deal of insight, particularly through correlation and relationship. The great truths are invariably simple and rather symbolic.

Synthetic Triangles

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

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

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

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

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

† Commentary No. 247

Keywords

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

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

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

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

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

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

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

† Commentary No. 251

Keywords and the Seven Rays

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

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

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

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

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

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

Keywords and Triangles

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

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

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

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

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

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

† Commentary No. 602

Keyword Indexing

The body of esoteric (theosophical) (metaphysical) knowledge (principles) (doctrine) is quite vast, and although rich and diverse (and complex in practice) it is also relatively simply organized (in principle) along the lines of the seven rays (which naturally qualify everything in one way or another and of which everything can be definitely assigned or related (particularly and generally)) and simultaneously according to relatively few basic ideas or groups of ideas (concepts). Redundancy is widespread and affords different approaches (presentations) to given concepts (and demonstrates correlation or association).

Each such approach should complement or supplement the basic concept and provide additional means of (paths for) understanding.

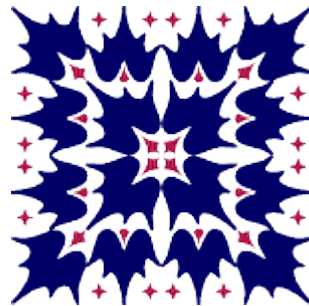
Language per se is quite a help and quite a hindrance to learning. Language facilitates the conveyance of information, particularly where intuitive faculties are not well-developed (in the sense of no alternative) and particularly where intuitive faculties are well-developed (in the sense that intuition complements language and provides (for) understanding (correlation)). The problem of language (in the context of a relatively large body of information) (for the concrete mind) is organization, association, and comprehension. Keyword indexing, properly implemented, is a means of correlation and association without need for (objectively) mentally embracing the entire body of information; i.e., it facilitates a narrowing of the (mental) focus within a field of information, and conveys symbolically (concisely) the philosophical content (essence) of the field, allowing the student to recognize patterns and paths through the material of the field.

Keyword indexing involves the assignment or derivation of a relatively small number of keywords for each unit of consideration. Those keywords then convey, by association, the content of each unit; those keywords also provide an additional (multiple) dimension to the body or field of information. Semantics are important in the sense that each keyword should represent some reasonably well-defined energy (concept), consistently, throughout the field in which each keyword (or keyword phrase) is used. Inconsistency (in this context) leads to ambiguities and confusion. The effectiveness of keyword indexing depends in part on the quality and consistency (validity) of the index per se, and in part on the manner and effectiveness of utilization of the index by the reader (spiritual student).

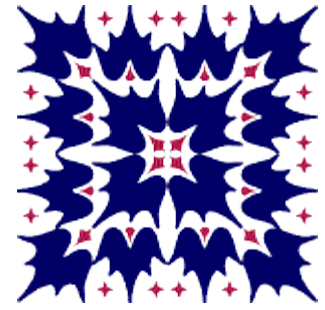
Those accustomed to linear thinking rather than matrix or symbolic thinking will prefer conventional indexing. But where keywords (and the keyword concept) are recognized and valued, then a keyword index becomes a valuable tool for any relatively large body (field) of knowledge (database), that cannot otherwise be objectively (wholly) embraced. Individual realizations (recognitions of keyword significance) can complement and personalize a given keyword index to make it more useful to particular views or interests. Potency in keyword indexing comes from a consistent hierarchy of keywords within

keywords (linkage in several dimensions); but in the final analysis, it is the (relative) validity of keyword assignments, correlations, and associations that make a keyword index effective.

Keyword indexing (or some correspondence thereto) is ultimately necessary in comprehension and assimilation, of a field of information (the esoteric philosophy) and of the overall experience of each incarnation. All knowledge and experience must ultimately be reduced to symbolic form for abstraction and retention (while the bulk of (particular) knowledge and experience is released), on every respective level of manifestation.



Section 3.231



Keywords 1 • The Seven Rays

- For each of the seven rays there are a number of keywords and groups of keywords, which, taken as a whole, indicate the character and quality and nature of the ray. Included are domain, type, qualities, weaknesses, virtues to be acquired, sources of suffering, quest and driving impulse, method of achievement, teaching method, highest attainments, power, lamp, star, races, countries, kingdoms, planets, gates, laws, relationships, planes, centers, aspect of trinity, and status of manifestation. In some case, keywords appear under more than one ray, due to relationships between the 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.

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.

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.

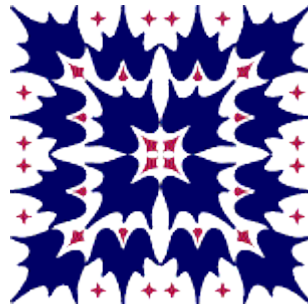
Relationships. Occult (1,3,5,7); Reflection (1,7); Intermediate (1,4,7); Outward Direction (5,6,7); Third Aspect (3,4,5,6,7).

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

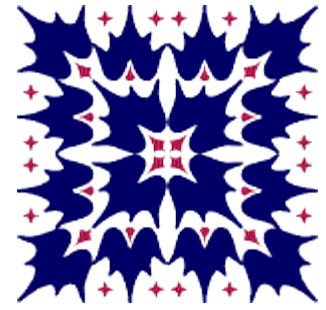
Center. Sacral.

Aspect of Trinity. Third.

Manifestation. In since 1675.



Section 3.232



Keywords 2 • Random Keywords

- Here are three series of random keywords, arranged alphabetically. Each keyword can serve as a point of focus for meditation.

- 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

