

Triangle: Idea and Form

It is a pleasure for me to explore some thoughts on the Triangle Work with you this evening. When I started my own Psychosynthesis practice over twenty-five years ago, I named it *Triagonalis*. With this, I wanted to express the importance I attached to the power of the triangle—both as an idea and in its formative effect.

The Triangle Work is part of the relatively new teachings, new also in their impact upon consciousness, which the Tibetan gave to humanity almost a century ago. Tonight, we will focus our attention on the Triangle Work, although it is only one of these teachings. And we want to reflect on the relationship between Idea and Form and how this can lead to surprising insights at a deeply esoteric level.

The Tibetan mentioned the Triangle Work in relation to the teaching about the work of the New Group of World Servers. He describes it as, on the one hand, the phase of forming a network of light that serves as a channel for communication between the Hierarchy and Humanity; and, on the other hand, as the simultaneous formation of a network of goodwill, which is equivalent to the objective expression of the subjective influence of light. ¹Although the two networks are not identical, they are closely intertwined.

At a deeply esoteric level, these two networks relate to the fundamental Triangle of Energy formed by the three Buddhas of Activity. Together with Sanat Kumara, the Lord of the World, these four embody active, intelligent, and loving will. They represent the full flowering of intelligence, having achieved in a previous solar system what humanity is now striving to perfect in our current solar system.

It is said that as networks of triangles are built and formed, the Invocation is, in essence, directed toward one of the Buddhas of Activity. When the energy of this Invocation is strong enough, a response will come.

All of this creates a remarkably sublime picture—and it is precisely this that makes the Triangle Work simultaneously so simple and so difficult. It is precisely this sublime relationship that makes it exceptionally complex for some, hindering clear thinking about its essential simplicity. Others, however, consider the work very simple. They emphasize its exoteric and organizational aspects. According to the Tibetan, both ways of thinking hinder the true purpose of Triangle work.

Therefore, he calls on us to become aware of the true plan underlying the Triangle Work. He also emphasizes the paramount importance of learning the true function of the Triangles. The Work of the Triangles *must* be continued, according to the Tibetan, but at the same time, he says, this work is so new and so different from anything previously conceived that it seems unlikely to succeed. ²

This is an intriguing observation that invites further reflection, and we will attempt to utilize the resulting tension between the work's importance and its unfamiliarity to clarify our thinking about the triangles. Underlying this tension is another tension, namely that between complexity and simplicity, both of which the Tibetan says distort the intention of the Triangle work.

The Tibetan is very clear about the purpose of forming triangles of light and goodwill. He says that the "forming" has to do with "the reservoir of energy on the inner and etheric side of life, which automatically and with a fully circulating effect will enable the exoteric work of men and women of

¹RI, p. 253 Eng.ed. in paraphrase.

²RI, p. 274, Eng.ed. in paraphrase

goodwill to progress. It is not goodwill as such, but the *deliberate* formation of triangles in the etheric body of the planet, qualified by goodwill."³

A subtle distinction emerges here, one that seems essential for properly understanding the function of the Triangle Work. On the one hand, there is the inner and subjective Work of the Triangles, and on the other, the outer and objective work of Goodwill. They complement each other but are not the same. Forming the Triangles is clearly expressed as the goal the Tibetan has in mind, but there seems to be a higher purpose beyond that, which has not yet become explicit.

What is being said here is that in the Triangle Work, it is not first an idea or ideal that is realized in form, but rather a form or structure is first created: the network of triangles.

This network builds up a reservoir of qualified energy - (endowed with the quality of good will -, through which - only then - can a hitherto latent Idea shine forth and become active.

In this sense, the Triangle Work is certainly not a moral call or an ideological movement but strictly speaking an almost meditative technical preparation for creating a reservoir of energy.

So much for the work itself. From here on, we'll focus on its background, now that it's becoming clear that the Triangle Work is indeed new and different from anything designed or conceived before.

To understand why this work is so new, we will first consider the fundamental relationship between Idea and Form. This means that the search for the exact meaning of a word, i.e., its form, is the starting point, because it is a law that every form of divine revelation must correspond exactly to its name.⁴

Let's take the word "Triangle".

1. In its first, purely linguistic meaning, a *triangle* is the compound of three + angle, and this word designates a figure or shape characterized by three angles (and thus three sides). More concisely, we can say it's a plane figure bounded by three lines that together form three angles. The shortest: that which has three angles.
2. Going a step further, just beyond the purely linguistic meaning, to what you might call the conceptual meaning, you could say that a triangle is a basic geometric shape created when three points are connected by three lines, creating a closed whole. Here, the focus is no longer on the word, but on a principle of order. We then know that a triangle consists of three separate elements that relate to each other and together form a closed structure. It is a more abstract level, but can be imagined, visualized, and also applied.
3. Taking a further step from structure to relational meaning, a triangle can be described as a structure of three interconnected elements, each element deriving its meaning from its relationship to the other two, and stability arising from mutual tension and balance. Here, the points of the triangle are no longer primarily seen as shapes, but as positions or functions. This means that the individual elements — the person connected to a triangle—as such cannot stand alone without disrupting the whole.

At this point we can begin to understand what the Tibetan meant by overly complex or overly simple thinking distorting the Triangle Work.

- An overly complex way of thinking could lead to the living relationship between the three elements being replaced by either excessive conceptual layering or by a loss of dynamic

³ RI, p. 274, Eng. Ed. In Paraphrase

⁴ See LOS, p. 104/105 Eng. Ed. In Paraphrase

balance. We can translate this practically, for example, to those moments when concrete and analytical mind takes center stage.

As a result, relationships are no longer experienced but rather explained.

The whole of the triangle then loses its function as a carrier of tension and balance and can “fall silent”.

- Overly simplistic thinking can also be restrictive. In such cases, the opposite occurs: the differences between the three positions or points are flattened. Something similar can reduce the triangle to a line or even a point. Tension is avoided instead of managed, and you could say the triangle collapses; collaboration is no longer possible.

In summary, we can say that the true effectiveness of the triangle lies not in *increasing* or *decreasing* elements, but in carefully maintaining the tension between three distinct positions. As soon as concrete thinking *takes over the tension* (complexity) or *eliminates it* (simplification), the triangle loses its organizing power.

So far, we have approached the triangle at different levels.

We first saw her as a form — a simple geometric figure.

Then as a working field of relationships, in which tension and proportion are decisive. Finally, as an attitude of awareness, sustained by goodwill.

At this point, something essential emerges.

When tension is carried—without reducing it and without overloading it — a field is created in which meaning can emerge that is not generated by any of the elements individually.

4. This brings us to a fourth level: the symbolic level.

Here, the triangle is no longer seen as a form or structure but experienced as a principle. The triangle then doesn't *signify* anything else; it *is* operative as a field.

At this level, goodwill becomes visible as a magnetic quality.

Not as a moral incentive, but as an organizing force that, like a magnet attracts iron, attracts the Idea and allows it to take root. Without goodwill, the Idea remains abstract—or crystallizes into ideology. With goodwill, it can become active, embodied in relationship.

From this perspective, the Triangle Work is seen in a new light.

Here, it's not the Idea that first forms the form, but rather the form itself that is carefully built.

The network of triangles creates a field - a reservoir of qualified energy - in which a hitherto latent Idea can then shine forth and function.

The Idea that takes shape here in the Work of the Triangles could be described as a potential of electrical current itself: invisible, active within the etheric body of the planet, formed according to laws of balance and proportion.

Under the right conditions — no overload, no underload; active yet receptive — this field can be connected to the source. What then becomes active belongs neither exclusively to inner experience nor exclusively to the external world, but to an organizing field in which both mutually enable one another. What can then become visible is not the Idea as a concept, but its workings. The example the Tibetan cites here is "brotherhood," not as an ideal, but as a living relationship.

Once again: the Triangle Work is not a moral program or an ideological movement, but a silent, persistent, meditative preparation. A preparation in which the form is so maintained that it can receive life. May then—when the form is sufficiently built and the tension is purely borne—the Buddha of Activity become aware of this form, in its nature of light and its quality of goodwill, and let His Life flow into it.