



Triangles

BULLETIN

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LETTING IN THE LIGHT

For thousands of years, Light has been the theme of religious and spiritual teachings, and is today the objective behind universal education. Humanity needs light if it is ever to evolve in consciousness and finally realise its true destiny as that of light-bearer on earth. From the very beginning of creation this has been the task. “Let there be light” exclaims Genesis. The Buddha, who achieved full illumination, said “Be a lamp unto your own feet”, meaning let your own inner light guide your way. In Greek mythology Apollo was the God of Light and of Truth, “in whom is no darkness at all”. Christ said “I am the Light of the world”. Each great teacher has further unfolded the revelation of light. Each revelation of light has enabled us to understand that mysterious relationship with God and thus deepen our participation in the one great Work. Today the Great Invocation increases our invocative capacity: “From the point of Light within the Mind of God, let light stream forth into the minds of men. Let Light descend on Earth.” This is the heart of the Triangles work—to build an etheric network of lighted triangles within human consciousness so that Light from the Mind of God may flow unimpeded into the world. We are the agents of this light; it is our responsibility to “let” it come through us into the world.

The problem is, we are imperfect agents and, in fact, too often we obstruct the very light we are destined to let in. The realm of light is ever present. As the light and warmth of the sun are ever present, so is the inner radiance of the light of knowledge. Even the very words we use to describe this inner awareness tend to obscure the vivid radiance of the light itself. The activity of our minds and imagination tend to create imperfect images of what is actually present. The task of letting in the light, therefore, is contingent upon our ability to remove or by-pass these impediments that deflect and distort the light’s full radiance. The objective is not to attack the veils, distortions or impediments; that would only strengthen them. The real task is to leave them where they are and to transcend them in consciousness, and in their place build more enlightened values. This one does through the power of the highly focused mind in the light of the soul. Soul light gives one a more direct appreciation of the light in the Mind of God.

“That which covers up the light”, says Alice Bailey, “(the ‘bushel’ referred to by the Christ...) is the changing, fluctuating sheaths or bodies. When they are transmuted and transcended the light of God...can flood the lower man and he knows himself as he is” (*The Light of the Soul*, p. 340).

THE EDUCATION OF THE FUTURE Part 1

This article is the first in a series of four focusing on the role and development of education from a spiritual perspective. In many countries of the world, education is now a high priority on the agenda of civil society. Parents, educators, NGOs, politicians and international organisations alike are seeking ways in which children and young adults can expect the highest level of educational standards. In ages past, education with certain exceptions was the preserve of a select few. It is only in recent times that the theme of universal primary education has become a necessary ideal in human consciousness. For countless millions of children and adults alike in the world learning the basic skills of reading, writing and arithmetic will lead to greater empowerment and release from a cycle of poverty and helplessness. That this is the case is a major development in the life of humanity.

And, whilst this major international effort is underway to achieve **Education for All**¹ by 2015, another visionary line of thought is emerging. Spiritually aware educators are questioning whether modern educational establishments really know or understand what children and young adults should be taught in order to better equip them for human life? One interesting interpretation written over fifty years ago, but still as relevant today suggests that education “must meet the needs of the human spirit. It must assist persons to develop a satisfactory personal philosophy and sense of values; to cultivate tastes for literature, music and the arts; to grow in ability to analyze problems and arrive at thoughtful conclusions”.²

No doubt all of us would support this methodology. Yet, how many modern educational establishments embrace this system of learning? The simple answer is probably very few. Education today is still mainly pre-occupied with an outward-looking, materialistic and mechanical emphasis, which loses sight of the complex psychological and spiritual development of the individual. Nevertheless, visionary individuals and groups are rising to the challenge, and presenting a new holistic approach.

In the past education has served to develop a competitive, selfish nature, but in the future the emphasis will shift to embrace the ideas of *the value of the individual and the fact of the one humanity*. The concept of right relationship will increasingly find its way into the school curriculum. Not only will this be discussed from the perspective of developing this attitude in our children, but it will also help to demonstrate the interconnectedness of all life. Over the coming decades it will be seen that the science of right relationship is fundamental to the advancement of human thinking and to the expression of the human soul.

It is suggested that in the future three great sciences will predominate in the field of education:

The Science of the Antahkarana

The Science of Meditation

The Science of Service

Whilst all of us are familiar with the sciences of meditation and service, not all are acquainted with the antahkarana, the building of the bridge between the human and spiritual natures. This science is relatively new in the consciousness of humanity and has been described as “the new and true science of the mind”.³

The world today is not yet ready to take on board these advanced educational techniques. But, as human consciousness develops the educational systems will be better fitted to embrace these sciences and bring about far-reaching effects in the human condition. We can be sure that the education of the future will be empowered with a spiritual direction nurturing creativity, developing the analytical and reasoning faculties, and fitting the young person to lead a responsible and socially aware life. And through our Triangles work we can help to reveal and anchor this new educational model in the outer world. In the next three Bulletins we will be exploring these ideas in greater detail.

¹ UNESCO

² Education in the New Age, p.v

³ Ibid, p.95

THE PLANETARY NETWORK

University for Spirit Forum (UfSF)

University for Spirit Forum is an inclusive, networked organisation that brings together and supports visionary organisations and individuals to explore, provide and promote spiritual education at all levels and in many ways. The Forum is the contemporary expression of the Wrekin Trust, which is an educational charity founded in 1971 by the late Sir George Trevelyan. UfSF is part of a world-wide movement of spiritual awakening bringing personal and planetary transformation and major social change. UfSF believes that education, both formal and informal, has a pivotal role to play in supporting and encouraging the emergence of a new spiritually based culture.

The University for Spirit Forum will be publicly launched at a conference in London on 4-5 November 2006 on the **Emerging Spirituality Revolution**. This conference, timed to commemorate the centenary of Sir George Trevelyan, will highlight the grassroots movement that is exploring new expressions of spirituality and seeking to ground these in practical action. It will showcase the work of the 80 organisations, including the Lucis Trust, and the 60 independent individuals that have currently associated, and will focus on the unity that is emerging to create a strong field of spiritual awareness and endeavour.

Looking to the future, UfSF hopes to attract those who seek to awaken and feed awareness of spiritual essence within other facets of industry and commerce where these areas are currently under represented.

As the Forum gathers momentum it plans to become a significant reference point to all those who seek spiritual education in its many forms or a spiritual perspective on contemporary issues.

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WYSE International

World Youth Service & Enterprise

WYSE International was established in 1988 as a not for profit educational organisation in the UK. Its mission is to find and support "young people with vision and awareness who are inspired to create a peaceful world". WYSE provides educational projects to young people regardless of political, religious or social backgrounds and promotes "visionary leadership capable of responding to evolving world needs".

In 1998, WYSE attained recognition as a non-governmental organisation (NGO) officially associated with the Department of Public Information of the UN. The organisation's head office is located in London and it has a number of national branches around the world. For over 15 years it has worked with hundreds of young people in over 65 countries. In order to include people from diverse backgrounds the organisation provides a bursary scheme for its international programmes.

WYSE projects include extended international programmes to workshops and day courses. WYSE uses Psychosynthesis, a transpersonal psychology developed by Roberto Assagioli, as a way to help develop people spiritually. It encourages young people "to grapple with a global perspective and gain a sense of their own value in contributing to a peaceful and equitable world".

International Leadership and International Advanced programmes are planned in July 2006, which will take place in Lucca, Italy and the Netherlands respectively. Please contact the organisation for further information.

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THREE SPIRITUAL FESTIVALS

There are three major spiritual Festivals which form the high point in the annual cycle – **the Festival of Easter, the Festival of Wesak, and the Festival of Goodwill**. Through the steady, persistent meditation work of many individuals and groups in all parts of the world, these Festivals are now achieving a subjective anchorage in the consciousness of the human family.

In the future all people of spiritual inclination will keep the same holy days. This will bring about a pooling of spiritual resources and a united spiritual effort, plus a simultaneous invocation. The potency of this will be apparent. The three major Festivals each year are concentrated in three consecutive months and lead to a prolonged annual spiritual effort which affects the remainder of the year. These are:

The Festival of Easter: This is the Festival of the risen living Christ, the teacher of humanity and the head of the spiritual Hierarchy. He is the expression of the love of God. On this day the spiritual Hierarchy, which he guides and directs, is recognised and the nature of God's love is emphasised.

The Festival of Wesak: This is the Festival of the Buddha, the spiritual intermediary between the highest spiritual centre, Shamballa, and the Hierarchy. The Buddha is the expression of the wisdom of God, the embodiment of light and the indicator of divine purpose.

The Festival of Goodwill: This is the Festival of

the spirit of humanity aspiring towards God, seeking conformity with the will of God and dedicated to the expression of right human relations. On this Festival for two thousand years the Christ has represented humanity and has stood before the Hierarchy and in the sight of Shamballa as the God-man, the leader of his people and "the eldest in a great family of brothers" (Romans VIII: 29). Each year at this time he has preached the last sermon of the Buddha before the assembled Hierarchy. This is, therefore, a Festival of deep invocation and appeal, of a basic aspiration towards fellowship, of human and spiritual unity; it represents the effect in human consciousness of the work of the Buddha and of the Christ. This Festival is also observed as **World Invocation Day**.

Although they are not yet sufficiently related to each other, these three Festivals are a part of the unified spiritual approach of humanity. The time is coming when all three Festivals will be kept throughout the world and by their means a great spiritual unity will be achieved and the effects of the Great Approach, so close to us at this time, will be stabilised by the united invocation of humanity throughout the planet.

(Adapted from the **Three Spiritual Festivals** pamphlet)

2006:

Easter Festival: 13 April

Wesak Festival: 12 May

Christ's Festival/World Invocation Day: 11 June

Triangles is a world service activity in which people link in thought in groups of three to create a planetary network of triangles of light and goodwill. Using a world prayer, the Great Invocation, they invoke light and love as a service to humanity. Further information is available on request from Triangles.

The Triangles Bulletin is for men and women of goodwill and is published four times a year in Danish, Dutch, English, French, German, Greek, Italian, Polish, Portuguese, Russian, Spanish and Swedish. Triangles is an activity of the Lucis Trust, a non-profit educational charity which exists to promote right human relations.

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