



# Triangles

BULLETIN

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## THE ART OF REVERENCE

The word “reverence” can have an almost old-fashioned connotation for the modern server, conjuring up images of religious adoration based on blind devotion and fear of God. But reverence, in truth, is a mixture of profound awe, respect and love. As such it would be a mistake to assume it is missing today, for it is more the case that it is simply changing guise and gathering around a more intelligent, less restricted view of the Divine. The human mind is starting to escape from the dogma that can only contemplate Heaven through the distorted lens of human desire, and which is humorously epitomised in Rupert Brook’s poem, “Heaven”. Here, in a pond, on a hot summer’s day, some fish are reflecting upon their destiny, concluding that:

... Somewhere, beyond Space and Time,  
Is wetter water, slimier slime!  
And there (they trust) there swimmeth One  
Who swam ere rivers were begun,  
... And under that Almighty Fin,  
The littlest fish may enter in.  
Oh! never fly conceals a hook,  
Fish say, in the Eternal Brook,  
... Fat caterpillars drift around,  
And Paradisal grubs are found;  
... And in that Heaven of all their wish,  
There shall be no more land, say fish.

For humanity, the notion of all its fondest desires reaching their apotheosis in heaven must be supplanted by a sense of wonder of all that surrounds us in this world and which openly reveals the nature of Divinity to those who have eyes to see. Developing this vision is no easy thing, though, and involves concentrated, meditative thought in order to see the quality, meaning and purpose that exist. Through the mastery of this art, we steadily enter another world – not heaven as traditionally portrayed – but an inner world of qualifying energies that bring meaning to life and all its forms. We begin to see the working out of a divine plan colossal in both scale and grandeur, and we are filled with reverence. It prompts us to express its beauty and goodness in our relationships with others – according them the love and respect that all sentient beings warrant as expressions of the Divine.

Reverence, then, is a two-way process that not only calls on us to witness the Divine, but also to express what we have evidenced through the joy of right relationships. Reverence sees both humanity and nature within the context of the greater chain of Being and moving towards a future of ineffable beauty and creative living. The mud and slime of this world then become “celestially fair”, yielding their hidden potential. New vistas of meaning and powers of redemption are thus revealed through the spirit and the art of reverence. This power can greatly enhance our Triangles work, bringing yet more Light and Love to bear upon this outer world.

## MUSINGS ON REVERENCE

The One who rules over every source,  
in whom the world coheres and dissolves,  
the Lord, giver of blessings, adorable God —  
by revering him one goes to peace forever.

*The Upanishads*

The moment I have realized God sitting in the  
temple of every human body, the moment I  
stand in reverence before every human being  
and see God in him—that moment I am free  
from bondage, everything that binds vanishes,  
and I am free.

*Swami Vivekananda*

Two things draw me to reverence: the starry  
heaven above and the moral law within.

*Immanuel Kant*

He who knows God reverences Him.

*Lucius Annaeus Seneca*

The most elementary ethical principle, when  
understood by the heart, means that out of  
reverence for the unfathomable, infinite, and  
living Reality we call God, we must never  
consider ourselves strangers toward any human  
being. Rather, we must bind ourselves to the  
task of sharing his experiences and try being of  
help to him.

*Albert Schweitzer*

Reverence for the Eternal trains men to be wise.  
And to be humble is the way to honor.

*Proverbs*

Revere the Maker; fetch thine eye  
Up to his style, and manners of the sky.  
Not of adamant and gold  
Built he heaven stark and cold;  
No, but a nest of bending reeds,  
Flowering grass and scented weeds.

*Ralph Waldo Emerson*

Ethics is nothing else than reverence for life.

*Albert Schweitzer*

God sent his Singers upon earth  
With songs of sadness and mirth,  
That they might touch the hearts of men,  
And bring them back to heaven again.

*Henry Wadsworth Longfellow*

The more completely a man lives, the more  
largely alive he is in every part of him—in  
brain, and heart, and hands—the more  
completely he will comprehend the magnitude  
of life, and stand in reverence before the Power  
that moves and governs it.

*Phillips Brooks*

After the lights of inspirations have rayed out  
and their mysteries have been deposited, do not  
seek their continuance, for you have in God one  
who enables you to dispense with everything;  
but nothing enables you to dispense with God.

*Ibn 'Ata'illah*

God! sing, ye meadow-streams, with gladsome  
voice!  
Ye pine-groves, with your soft and soul-like  
sounds!  
And they too have a voice, yon piles of snow,  
And in their perilous fall shall thunder, God!

*Samuel Taylor Coleridge*

Thou knowest my tongue, O God,  
Fain would it bring a precious gift—  
The songs thou makest me sing!

*Solomon Ibn Gabirol*

Reverence for God is the thread upon which the  
various good qualities of men are strung like  
pearls. When this string is severed, the pearls  
scatter in all directions and are lost one by one.

*Judah Ibn Kalaaz*

## THE PLANETARY NETWORK

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**The planetary network of light, love and service is transforming the mental climate of the planet, reorientating humanity to spiritual attitudes and values. The groups and activities reported in the Bulletin reflect different aspects of the network.**

### The Institute of Reverential Ecology

The Institute's vision is based upon five principles:

- Self-conscious intelligence is a special gift of creation to humans. It is to be used wisely and nonviolently.
- The coexistence of freedom and necessity, choice and inevitability is part of the deep structure of the universe.
- All that nature has evolved is completely interconnected and interdependent.
- A sense of wonder at the mystery and sanctity of nature is at the root of Reverential Ecology.
- Continually recognizing and respecting the reciprocity and mutuality between generations is a key element in sustaining the harmonious turning of the universal "wheel of life."

Each year the Institute holds a conference focusing on some aspect of reverential ecology. And the Institute proposes to hold a series of regular gatherings throughout the world "to bring together representatives of many cultures, races and ages to discuss and explore the most significant ideas that advance our evolving awareness of the interdependence of life."

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### The Eco-Philosophy Center

The idea of eco-philosophy was developed in 1974 by Dr. Henryk Skolimowski, then Professor of Humanities at the University of Michigan. The Eco-Philosophy Center (EPC) was founded in 1981 in Michigan, USA. The purpose of the EPC is "to serve as a focal point for the development and advancement of eco-philosophy, which emphasized the importance of the relationship between humanity and the environment."

The Center invites people of goodwill to become 'Friends of Eco-Philosophy'. The Center explains: "the world is a *sanctuary*, while we are its reverential guardians, responsible for its well-being. Eco-philosophy maintains that *the ecological and the spiritual are one*. We need to work simultaneously on healing ourselves and on healing our external environments."

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### The Resurgence Trust

For many years, Satish Kumar, the editor of Resurgence magazine and programme director of Schumacher College in Devon, UK has been a leading and an influential proponent of reverential ecology.

In an article entitled "Learning From Nature" he comments: "Everything we receive from nature is a gift; whether it is food, water, sunshine or anything else; everything is a gift. This is the symbiotic relationship which equips us with humility, wonder and reverence. Nature is not there to be plundered or exploited rather it is there to be cherished and celebrated. I call it 'Reverential Ecology'".

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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)

**2008:**

**Easter Festival: 21 March**

**Wesak Festival: 20 April**

**Christ's Festival/World Invocation Day: 18 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 Czech, 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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