



Triangles

BULLETIN

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THE TRIANGLES NETWORK

The symbol of the triangle has long been associated with spirituality and with the revelation of the nature of God in the outer world. This premise lies at the heart of the Triangles work. Since the Triangles project was first initiated in 1937, many thousands of triangles have been formed throughout the world. Each one, over the years, contributing to the living organic development of the network enfolding the planet in its radiant aura.

Over the last few years, the ideas of 'networks' and 'networking' have become familiar terms. There are networks that enable us to communicate through our computers in the office or home with other computers, giving us instantaneous electronic communication at a global level. There are telephone and satellite networks that relay sound and pictures, breaking down the barriers of time and space, so that we can receive images of any event, anywhere in the world. On another level, networks or networking bring together like-minded people with a common vision or interest. At a deeper level still lies the Triangles Network, linking humanity in a spirit of goodwill, and acting as a vertical channel through which the higher energies can charge the network with light and love.

We would all probably agree that these energies are needed today as never before, to lead humanity into an unprecedented period of peace, stability, co-operation and above all, right human relations. It is as if we stand on the verge of an unparalleled breakthrough into human spiritual creativity. All around us we see evidence of the emerging divine pattern materialising in the outer world. The progressive ideas, to name but a few, of mediation and conflict resolution; of sustainable development; of reducing, if not eradicating, third world debt; the proliferation of the number of NGOs, of those groups in civil society whose work, although diverse, is linked by a common vision of social responsibility; and the role of the UN in its work of serving the good of the whole; these are all outer symbols of humanity's growing responsiveness to the higher ideas, to the unfolding divine Plan.

To buttress these and many other profound initiatives in the world today, we invite the worldwide Triangles group to help expand the network, so that light can bring about right understanding and recognition of the real needs of all peoples, and practical love can mobilise the collective human will to effect these changes. All who love the Triangles work share a collective responsibility to ensure that the network touches the vaults of the heavens and reaches down to the densest planes of earth, so bringing the bountiful light and love of God to germinate the new civilisation and culture for the wellbeing of all life upon our planet.

THE GOLDEN THREAD

Since the dawn of time, the human family has ever been guided by the elders of the race, those liberated souls whose vision and wisdom have acted as a beacon of light to struggling humanity. A golden thread of spiritual revelation through the written and the spoken word has pervaded human thinking throughout the ages. Great spiritual teachers and teachings have emerged from time to time offering spiritual guidance to a perplexed world. The role of these divine intermediaries has ever been to anchor “a dynamic truth, a potent thoughtform or a vortex of magnetic energy in the world of human living.” This potent flow of spiritual energy into the outer world stimulates human thinking to express some divine idea, which over a period of time develops a civilisation. In the long history of humanity, many civilisations have come and gone, each one contributing to the overall development of the human family.

The flow of spiritual truth has traditionally emanated from the East. The sacred scriptures of ancient India – the spiritual pearls of *the Upanishads*, *the Bhagavad Gita*, *the Song of God* and *the Yoga Sutras of Patanjali* – have contributed to revealing the nature of divinity in the universe and in human form. *The Stanzas of Dzyan* too, have shone like a shaft of light giving in symbolic form the cosmogenesis, the evolution of the cosmos, and the anthropogenesis, the spiritual development of a human being. The Egyptian, Greek, Judeo-Christian and Islamic spiritual traditions have also contributed to a deeper understanding of the spiritual realities of life. Other presentations of spiritual reality likewise have enriched human thinking, giving inner meaning and spiritual direction to many throughout the world. Each revelation of truth conveys a part of an emerging spiritual pattern.

The two greatest spiritual teachers of our age, the Christ and the Buddha, revealed to humanity that God

is Love and that God is Light. These two truths have been foundational in their importance to human thinking and action. Even today, as a race, we are only just beginning to recognise the ramifications of these revelations. Love or goodwill is becoming instrumental in the way we respond to the inner and the outer worlds. Light, too, is revealing the true nature of our global home, with all its positive and negative aspects, bidding humanity to re-evaluate the real needs in society, free from prejudiced thinking.

Other shining luminaries have imparted to humanity spiritual values and philosophies that have stood the test of time. Hercules was such a server of the race, depicting in the *Twelve Labours of Hercules* “the nature of the problem to be solved upon the Path of Return to God”. Hermes, too, came and went, and was the first great teacher to affirm himself as “the light of the world”. Later still, the great initiate, Vyasa, revealed one simple message — the immortality of the soul. These and other great servers of the race, with the Christ and the Buddha, spanning great cycles of time, have provided a conscious linking from “God in the ‘secret Place of the Most High’ to the humblest human being, living and struggling and sorrowing on earth.”

The sacred teachings and philosophies of the ages have brought humanity to a stage of spiritual maturity, of an understanding and of a sense of responsibility to ourselves and to the natural world, a responsibility we share with the Kingdom of God, the Elders of the Race. Throughout all the spiritual scriptures of the world weaves a golden thread, linking them with the Father’s House, Shamballa, the Seat of the Lord of the World, Who “knows His own Mind, radiates the highest quality of love and focuses His Will in His Own high Place within the centre where the Will of God is known.”

Whenever there is a withering of the law and an uprising of lawlessness on all sides, *then* I manifest Myself.

For the salvation of the righteous and the destruction of such as do evil, for the firm establishing of the Law, I come to birth age after age.

THE BHAGAVAD GITA

THE NOURISHER OF THE LITTLE ONES

In the last of our series of three articles depicting the work of the Christ, the world saviour and teacher in the Aquarian age, our focus today is upon his work as the “Nourisher of the Little Ones”. In the two previous articles we explored the Christ’s roles as the “Point within the Triangle” and as the “Dispenser of the Water of Life”.

As the “Point within the Triangle”, the Christ stands at the centre of the Triangle, awakening human hearts and radiating divine energies from the three points of the Triangle to humanity. As the “Dispenser of the Water of Life” the Christ’s work is best expressed in his own words: “I am come that they may have life and that they may have it more abundantly.” This phase of work concerns the implementation of what has been described as the “force of universality” and which will enable the Christ to complete his mission as the world teacher. This process will lead to a more open and loving relationship between the human and the spiritual kingdoms.

As we embark upon an understanding of the Christ’s role as the “Nourisher of the Little Ones”, we are exploring an aspect of his work which involves the stimulation of his disciples as they enter into deeper phases of spiritual awareness. The effect is to nourish their development, which will eventually enable them to become “pillars in the Temple of God”, or servers of the divine Plan. Two episodes of the Gospel story, the Transfiguration on Mount Carmel and the Crucifixion on Mount Golgotha, vividly portray the expanded spiritual awareness which will be experienced by those Whom the Christ will aid in the new age. In the Transfiguration experience the unfoldment of the nature of God through a transfigured personality is revealed. This idea is reinforced in the words of the Christ: “Be ye therefore perfect even as your Father which is in heaven is perfect.” And the Crucifixion experience, the symbol of the eternal sacrifice of God immersed in matter, reveals that divinity can

only truly express itself when the lower nature is freed from the limitations of matter. These two stages of the spiritual path lead to the flowering glory of the soul within the form and act as a precursor to those even more rarefied spiritual heights that lie beyond the domain of the soul, portrayed in the life of the Christ at the Resurrection.

In the coming Aquarian cycle, as the Christ cultivates the inner lives of all spiritually polarised servers, a closer rapport with the Father’s House, Shamballa, will be unfolded. This relation of the disciples and servers of the world to Shamballa will contribute to a deeper relationship between the three major planetary centres and, as a result, will link humanity with the natural world in a more progressive and harmonious symbiosis. All aspects of divine life upon our planet will then begin to respond with greater sensitivity to the ‘unknown’ Purpose of God that will be revealed in all its beauty at the end of the age.

In her book, *The Reappearance of the Christ*, Alice Bailey offers a stimulating and inspiring account of the Christ’s future work and how we, as spiritual servers, can contribute to preparing humanity for this unique event. We can aid, quite simply, by working to bring about right human relations and so releasing the abundant energies of love and light into the human family. When the spiritual aspiration of humanity is sufficiently focused then the Christ will once again walk openly amongst his flock, the whole human family, irrespective of religion or race.

“The fiat of the Lord has gone forth; Christ stands attentive to the demand of humanity. That demand is rising and mounting every day and ‘in such an hour as you think not, He will come.’ ”

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**.

These three Festivals are a part of the unified spiritual approach of humanity, although they are not yet sufficiently related to each other. 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)

Easter Festival

Wesak Festival

Christ's Festival/World Invocation Day

April 7

May 6

June 5

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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