

‘A triangle of force in shades of varying rose’¹

The colour rose, a mixture of violet and red, is often mentioned in the Tibetan’s teachings. Christ is said to work with the rose and blue devas on astral levels and in the Old Commentary it says:

"The Master throws Himself—under the liberating Law of Sacrifice—into the vortex of the astral life of the One to Whom our Lord relates Himself with humble joy. And as the Master works, there forms before His eyes a triangle of force in shades of varying rose. By His magnetic power, He concentrates the energy required. Then through this triangle of force, as through an open door, He sends the potency of love into our planet, and till His cycle ends He thus must work." ¹

The Tibetan relates these words to the work of Triangles saying that the function of Triangles is to facilitate the work of distributing the pure incoming love energy (expressing itself as light and goodwill) into the Hierarchy and Humanity.

The Tibetan, when advising a student in his group, suggested that visualising the colour rose would stimulate the astral counterpart of the heart centre both in the spine and in its higher aspect in the head centre.² The feeling or desire nature denoted by the colour red changes hue when controlled by the mind and when desire becomes spiritual aspiration it takes on a rosy hue. It takes on the rose of devotion to higher causes rather than devotion to selfish pursuits. Red roses are a symbol of romantic love for another, whereas the colour rose is a symbol of love for all.

Spiritual aspirants are aware of the requirement for emotional detachment and the need to still the emotional nature so that it can reflect, without distortion, the light of the soul. Through mindfulness and meditation, we learn to stand back from the emotional nature and observe it from the perspective of the rational mind and through the continual process of redirection of thought and using the technique of substitution, we gradually take control of the emotional nature so that the reds turn to shades of rose and become a useful tool in service.

The Tibetan tells us that the work of Triangles members is purely mental and exceedingly powerful. However, he says that, ‘The work falls into two categories: that of invoking divine aid (to use Christian phraseology) and then—through faith and acceptance—directing the energies of light and love (which have been invoked) to all men everywhere.’ It involves he says, ‘Invocation, prayer or aspiration and meditation ...by means of these three methods spiritual energies are tapped and brought into activity. By clear thinking, directed thought and mental perception, they can be made objects of human desire.’³

Clear thinking and the ability to direct thought requires emotional detachment, however, the direction of the energy of love so invoked is more effectively distributed if the higher aspect of the astral nature is activated. We are talking here of that deeply felt aspiration to penetrate the hearts and minds of all people to understand and express goodwill and brotherhood, symbolised by the colour rose. It is the extent to which the power of love pours through each triangle through the controlled astral nature of each participant that generates the potency and power of the work.

A Robe of Rose are the words used by the Tibetan when talking about the sixth ray astral body of a member of his group. He tells his student that he has reached that point in his development where the rose of devotion was in no way a hindrance. It in fact simplified his life because it gave him that fixed devotion that allowed him to walk undeviatingly upon the Way. He asked the student to change his rather negative view of his sixth ray astral body and to see it as a powerful piece of equipment to be used in service. For, his robe of rose could stimulate devotion in others, not a devotion to him but instead a devotion to their own souls and whatever their souls were directing them towards.⁴

There is a tendency for disciples to see the sixth ray in negative terms, for much of the turmoil and chaos we are seeing in the world today is due to the crystallisation of the lower aspects of the sixth ray. That is, the materialist and individualistic attitudes that seek to preserve the status quo and which clash with the new inpouring energies of Aquarius and the seventh ray that promote sharing, cooperation and group work. It is important to remember however, that the sixth ray is a divine ray, and its higher aspects have an essential part to play in bringing about the Plan on earth.

It is interesting to consider that many aspirants have astral bodies conditioned by the sixth ray, or if not, they will tend to have the sixth ray somewhere in their makeup. Devotion is a quality of the aspirant, for it is devotion to daily practice that keeps us on the Path, it is our devotion to contacting those higher energies that evokes a response from Those who wield them and brings eventually a deeper alignment with Them. It is our devotion to humanity and the Plan that motivates us daily to engage in the important work of Triangles. Aspirants are therefore perfectly suited to working with astral matter.

It is in activating the higher aspects of our feeling nature when we do Triangles work that increases the potency of the work. The intensity of our aspiration to pour light, love and power into the world stimulates the flow of love and devotion allowing us to tap into, or call on, the triangle of force in varying shades of rose, created by the Christ.

The saying of the Great Invocation completes this work, however, due to the regularity of saying this great prayer, there are times perhaps when we may recite it in a perfunctory way, a little automatically without fully engaging the power of the heart and the higher feeling nature. A focus on the breath, however, can help us to work with the power of the heart. Tibetan monks utilise the breath in saying mantra using the inhalation to draw consciousness in and upwards, holding it then at a point of tension before reciting the words during the exhalation. There is then a pause before moving on with the work. The stanzas of the Great Invocation are it seems perfectly formed to work with the rhythm of the breath.

And so, as we work with the breath, the soul, with the rose of aspiration and with the imagination we dynamically "force" the energy of light, love and the will-to-good (that triangle of force in shades of varying rose created by the Christ) into the world which manifests in the average person as an unconscious expression of goodwill.

- 1 The Rays and Initiations pg. 402
- 2 Discipleship in the New Age I pg. 621
- 3 Discipleship in the New Age II pg. 170
- 4 Discipleship in the New Age II pg. 476