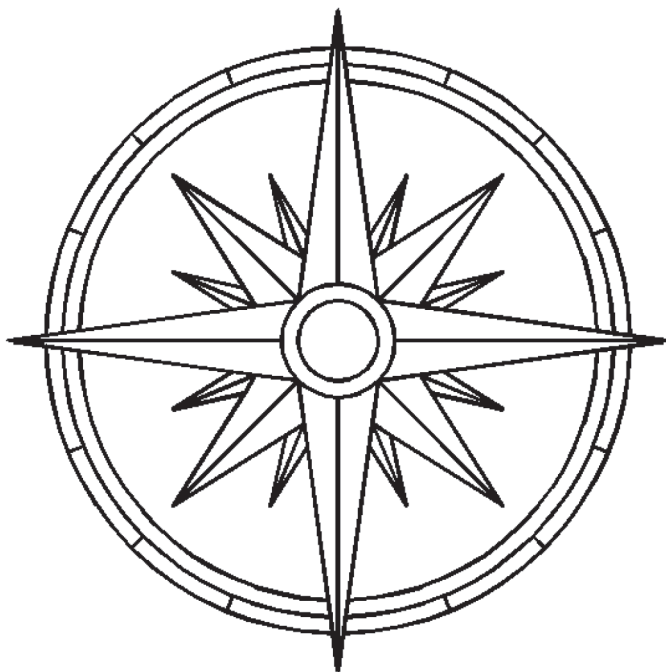


# The Compass of Light



**Volume VI:**  
*Triangles in  
the Great Invocation*

*Starling David Hunter III*

*The Compass of Light,*  
*Volume VI: Triangles in the Great Invocation*

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## The Great Invocation

From the point of Light within the Mind of God  
Let light stream forth into the minds of men.  
Let Light descend on Earth.

From the point of Love within the Heart of God  
Let love stream forth into the hearts of men.  
May Christ return to Earth.

From the centre where the Will of God is known  
Let purpose guide the little wills of men—  
The purpose which the Masters know and serve.

From the centre which we call the race of men  
Let the Plan of Love and Light work out  
And may it seal the door where evil dwells.

Let Light and Love and Power  
restore the Plan on Earth.

# Dedication

To Herbert and Elmira, for their invaluable guidance.

## About the Author

Starling David Hunter III was born in California and raised in Washington State, Colorado, and Arizona. His higher education was obtained at Arizona State University, where he earned a BS in Electrical Engineering, and Duke University, where he earned both a Masters of Business Administration and a Ph.D. in Management. His professional experience has been divided between industry and academia. Starling worked as an electrical engineer at the Boeing Company in Seattle and as a compensation analyst at Exxon Chemical. His academic posts have been at the Massachusetts Institute of Technology, The American University of Sharjah, and Carnegie Mellon University. Starling has published, reviewed, and edited numerous academic papers on the strategic use and organizational consequences of management information systems. This is his seventh book on the Great Invocation.



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## Foreword

Both the Triangle work and the Great Invocation aid in bringing light, goodwill and love onto the physical plane (Earth) and into the minds and hearts of humanity.

For those unfamiliar with this subject area, the Great Invocation is an impersonal prayer given to the whole of humanity.

The New Group of World Servers, working with the spiritual Hierarchy, aids in this work of service to humanity and the divine Plan. For some of the Masters working with humanity, as part or all of their work, through their expressing one aspect of the One Life, that of divine love, as well as wisdom, and thus aiding in furthering evolution and the divine Plan.

Some of the members of Shamballa, embodying the divine aspect of divine will, as well as divine love and wisdom, also aid the One Life in purpose and evolution, and in guiding the Hierarchy.

Through meditation, reflection, awareness and understanding, Starling has brought to light the triangles veiled within the Great Invocation in each Stanza and has given which of the Great Beings form each triangle, and their meaning and purpose.

May Starling's book aid in bringing in a little more goodwill, light, love and understanding into the world.

Ann Friend  
High Wycombe, Buckinghamshire, UK



# Introduction

In 1937 The Tibetan Master Djwbal Khul (DK) initiated a simple yet potent service activity known as Triangles. The website of Lucis Trust provides this simple and serviceable description of that work:

What is Triangles? Three people agree to link in thought each day and use the Great Invocation. They visualize love and light radiating from the triangle they create. Imaginatively they see their triangle as part of the network of all such triangles encompassing the globe and ceaselessly pouring love and goodwill into the hearts and minds of the human family.<sup>1</sup>

The Great Invocation to which the Lucis Trust refers was given out by DK in 1945 and has since been translated into over 120 languages.<sup>2</sup> It reads as follows:

From the point of Light within the Mind of God  
Let light stream forth into the minds of men.  
Let Light descend on Earth.

From the point of Love within the Heart of God  
Let love stream forth into the hearts of men.  
May Christ return to Earth.

From the center where the Will of God is known  
Let purpose guide the little wills of men —  
The purpose which the Masters know and serve.

From the center which we call the race of men  
Let the Plan of Love and Light work out  
And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth.<sup>3</sup>

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1 [http://www.lucistrust.org/en/service\\_activities/e\\_pamphlets/triangles](http://www.lucistrust.org/en/service_activities/e_pamphlets/triangles)

2 <http://www.scribd.com/collections/2293452/Translations>

3 *Discipleship in the New Age*, Vol. 2, p. 149

Prior to 1945, two other versions of the Great Invocation were utilized. The first, given by the Tibetan Master in the mid-1930s was much shorter:

Let the Forces of Light bring illumination to mankind.

Let the Spirit of Peace be spread abroad.

May men of goodwill everywhere meet in a spirit of cooperation.

May forgiveness on the part of all men be the keynote at this time.

Let power attend the efforts of the Great Ones.

So let it be, and help us to do our part.<sup>4</sup>

In a letter dated April 1935—in the lead up to the Wesak Festival—the Tibetan implored all aspirants and disciples to use the first version:

Will you say, each night and morning, with all your heart's desire and with the attention of your mind as well, the following words? Their united saying will set up a rhythm and a momentum of great potency.<sup>5</sup>

That rhythm and potency, He went on to say, would invoke assistance from interplanetary Agents and Powers:

These words sound simple, but the "Forces of Light" is the name for certain new Powers which are being invoked by the Hierarchy at this time, Whose potencies can be brought into great activity at the May full moon if due effort is made. The Spirit of Peace which is invoked is an interplanetary Agent of great power Whose cooperation has been promised if all aspirants and disciples can cooperate to break through the shell of separation and hatred which holds our planet in thrall.<sup>6</sup>

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4 *The Externalization of the Hierarchy*, p. 26

5 *Ibid.*, pp. 25-6

6 *Ibid.*

In 1940, DK gave us this second Stanza of the Great Invocation, the longest and most emphatic of the three:

Let the Lords of Liberation issue forth.  
 Let them bring succor to the sons of men.  
 Let the Rider from the Secret Place come forth,  
 And coming, save.  
 Come forth, O Mighty One.

Let the souls of men awaken to the Light,  
 And may they stand with massed intent.  
 Let the fiat of the Lord go forth:  
 The end of woe has come!  
 Come forth, O Mighty One.  
 The hour of service of the saving force has now arrived.  
 Let it be spread abroad, O Mighty One.

Let Light and Love and Power and Death  
 Fulfill the purpose of the Coming One.  
 The WILL to save is here.  
 The LOVE to carry forth the work is widely spread abroad.  
 The ACTIVE AID of all who know the truth is also here.  
 Come forth, O Mighty One, and blend these three.  
 Construct a great defending wall.  
 The rule of evil NOW must end.<sup>7</sup>

As the date makes abundantly evident, this second stanza was given shortly after the onset of World War II, a time of unparalleled crisis in the human family:

These are difficult and terrible days. Men and women are needed who have the courage and the insight to stand with steadfastness and to take the steps which are needed—no

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7 *Ibid.*, p. 249

matter what they may be—to bring this war to an end. ... The demand today is for the building of a bulwark of defense around humanity; then—having fulfilled every physical plane requirement—to stand immovable. But you must stand with faces turned towards the enemy of the souls of men, ready to do battle, literally and physically, ready to take every needed step to drive the enemy back, and ready to sacrifice to the uttermost so that he may advance no further.<sup>8</sup>

The timing was not coincidental. The Tibetan specifically asked that disciples use this second Stanza as a way to “release humanity from the thralldom of evil.”

I give you now another set of phrases which can (if rightly used) invoke the Forces of the Divine Will on to the side of the Forces of Light. It is not easy to give an adequate translation or paraphrase of this power-mantram, nor is it easy to step it down sufficiently so that it can be safely used by all, yet at the same time preserve its challenging, dynamic quality. ... Along the lines of power which you may thus succeed in setting up may come that which is needed to release humanity from the thralldom of evil, provided the nature of the sacrificial will is somewhat understood by you.<sup>9</sup>

In addition to enlisting the Forces of the Divine Will “on to the side of the Force of Light”, this Second Stanza was also intended to blend...

...into a magnetic unity the forces of the divine Will-to-Good, the Love which underlies the efforts of the Hierarchy, and the Intelligent Activity of humanity, thus creating a reservoir of power into which the energy of the three divine centers can pour and upon which the Forces of Light can draw.<sup>10</sup>

The triangle formed by Shamballa, Hierarchy, and Humanity—the “three divine centers”—is mentioned several other times

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8 *Ibid.*, pp. 247

9 *Ibid.*, pp. 248-9

10 *Ibid.*, p. 250

throughout the Tibetan's books, particularly in commentary on the third Stanza of the Great Invocation. For examples, in the second volume of *Discipleship in the New Age*, we are told that

You will already have noted—as you have studied the Invocation—that the three major centers in our planet are linked up: Shamballa, “where the Will of God is known,” the Hierarchy, where Christ rules and from whence he seeks closer contact among men, and the center which we call Humanity.<sup>11</sup>

Elsewhere in the same discussion we are reminded that the first three contain a reference to “the over-shadowing soul of humanity”, that the second three lines refer to Hierarchy—“the heart of the manifested world”—and that the third three lines refer to Shamballa—the Center where the Will of God is known.<sup>12</sup>

Noticeably absent in this third Stanza, however, are any *direct* references to extra-planetary Beings of the kind invoked in the first two Stanzas—the Forces of Light, the Spirit of Peace, the Lords of Liberation, etc. We do have references to Christ, the Masters, and to God and only the latter—depending of course on how it is defined—could meet the definition of extra-planetary. And if no *indirect* references exist either, then the third Stanza would differ quite markedly—in both content and purpose—from the previous Invocations.

The Tibetan's commentary on the third Stanza does describe this Invocation's use and distribution as a “cosmic event of tremendous importance” and the Invocation itself as “a cosmic, planetary, individual alignment exercise.”<sup>13</sup>

I wonder, brother of mine, if you have grasped the momentous significance of this presentation of a cosmic, planetary and individual alignment exercise, prayer or invocation? It provides, as a result of its correct use, a spiritual inflow—right to the very heart of humanity and from the highest sources. For the reception of this last part or final stanza of the great hierarchical

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11 *Ibid.*, p. 169

12 *Ibid.*, p. 159

13 *Discipleship in the New Age*, Volume 2, pp. 187-8

“Invocation for Power and Light,” all previous teaching you have received and all your earlier meditation work was simply an elementary prelude. In receiving this Invocation, in its use and distribution, you have been participating in a cosmic event of tremendous importance.<sup>14</sup>

This passage appears in the second volume of *Discipleship in the New Age*, in commentary accompanying the Tibetan’s first written presentation of the third Stanza. Determining the specific identities of the “highest sources” to which He refers requires consulting passages from some of His other books. The first of these is *The Reappearance of the Christ* where we are told that:

In June, 1945, at the time of the full moon (so significant a day in the spiritual experience of the Christ), He definitely and consciously took over His duties and responsibilities as the Teacher and Leader during the Aquarian solar cycle. ... His outpouring love and spiritual vitality (augmented by the energies of the Spirit of Peace, the Avatar of Synthesis and the Buddha) were refocused and channeled into a great stream, pulled through into expression ... by the words of the Invocation, “Let love stream forth into the hearts of men... Let Light and Love and Power restore the Plan on Earth.”<sup>15</sup>

Thus, we have here been given the name of at least one extra-planetary source mentioned specifically—the Spirit of Peace—and one other Whose name is new to us—the Avatar of Synthesis. In the following paragraph we are given important information about the relationship of these two extra-planetary Beings with the Buddha and the Christ—a relationship that has its basis in the last line of the third Stanza:

In those three words—light, love and power—the energies of His three Associates (the great Triangle of Force which stands in power behind Him) are described:

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14 *Ibid.*, p. 187

15 *The Reappearance of the Christ*, pp. 82



- the energy of the Buddha: Light, for the light ever comes from the East;
- the energy of the Spirit of Peace: Love, establishing right human relations;
- the energy of the Avatar of Synthesis: Power, implementing both light and love.<sup>16</sup>

The above statement is remarkable for several reasons. First, this is the only instance in the Tibetan's commentary on one of the Great Invocations that we find such a triangle mentioned. For example, in the commentary on Stanza one much is said concerning the planes of existence that the Forces of Light and Spirit of Peace inhabit—the Monadic and Logoiic planes, respectively. We are also told that the Forces of Light are comprised of the Planetary Logos, the Logoi of the seven sacred planets, and the three Buddhas of Activity and that the Buddha is their “embodiment or agent.”<sup>17</sup> And while these entities do have some correspondences to the three Aspects of Light, Love-Wisdom, and Will-Power, no triangular relationship among them is described.

The one triangle that is described in that commentary is formed by “the three Representatives of Shamballa within the Hierarchy—the Manu, the Christ and the Mahachohan.” We are reminded that at Wesak these three invoke the Buddha “by a special mantram” and then transmit “the appeal to the One Whose agent He is.”<sup>18</sup> We are then told that if the first Great Invocation had been “rightly said” then Humanity, Hierarchy, and Shamballa could have been “related in a similar manner.” Specifically, the Tibetan meant that the three representatives of these centers could invoke the Spirit of Peace:

The Lord of Civilization, the Master R -, representing humanity, the Christ representing the Hierarchy and the Lord of the World, linked through the Manu and representing Shamballa

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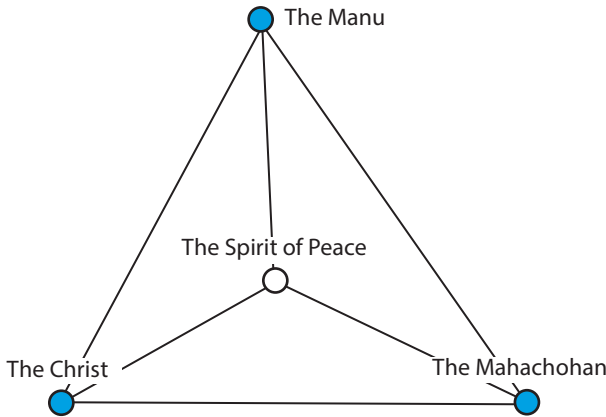
16 *Ibid.*, pp. 82-3

17 *The Externalization of the Hierarchy*, p. 158, 163

18 *Ibid.*, p. 160

can be brought into a close relation so that the result will be the setting up of such a potent vibration and note that the Spirit of Peace will be invoked and contacted.<sup>19</sup>

That relationship could be representing graphically, as shown below:



In the second Stanza, there is another triangle is formed by the Lords of Liberation, the Rider from the Secret Place, and the Lord of Civilization (the Master R. and the “fiat of the Lord”). We were told that if humanity was successful in calling these three forth, then from their “united work...will come the alignment and the correct relation of the three great spiritual centers of the planet, a thing which has never occurred before.”<sup>20</sup> The Lords of Liberation, we are told, are three in number and one of them is...

...closer to the Earth and to humanity than are the other two, and it is He Who can be reached by those who comprehend the nature of freedom and who desire beyond all things to be liberated and to see all the oppressed and enslaved people of the world also liberated.<sup>21</sup>

In the above triangle, the Lords of Liberation “receive and transmit to the Hierarchy energy from” Shamballa. The Rider received that energy and takes “such action as will express it” and the “motivat-

19 *Ibid.*, p. 160

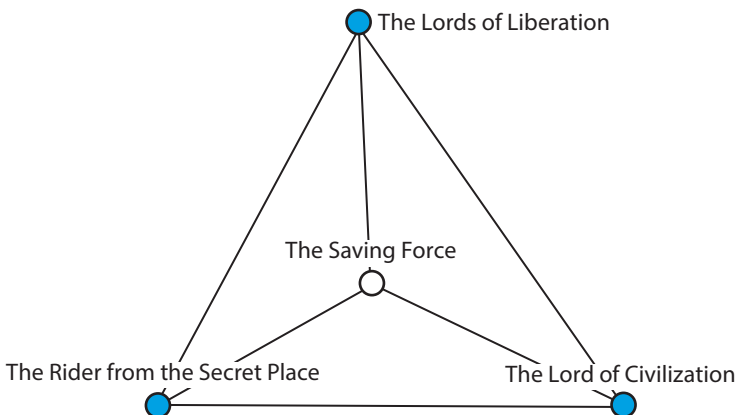
20 *Ibid.*, p. 274

21 *Ibid.*, p. 267

ing energy” of the Hierarchy. The role of the Lord of Civilization (Mahachohan) is to “stimulate and prepare” Humanity “for “right reception of this revitalizing, stimulating, and releasing force.”<sup>22</sup>

As a consequence of this three-fold activity Shamballa, Hierarchy, and Humanity would “stand consciously related and dynamically in touch with each other.” Specifically, this meant that “(t)he Will of God, the Love of God and the Intelligence of God will thus fuse and blend on Earth and in relation to human problems.” To the synthesis of those three energies and the “response of certain divine Potencies” is given the esoteric name “the saving Force.”<sup>23</sup>

At the time (1940) the Tibetan stated that the “practically nothing was known” of “its exact nature” other than that its outstanding characteristic would be that of “Divine Will.” The uncertainty stemmed from the fact that while it had been “for some time active on the mental plane” this force had “never before appeared in action on the physical plane.” This mystery was no long in being resolved, however. Five years later, in His commentary on the third Stanza, the Tibetan informs us that the Saving Force is the harnessing of the atom, specifically, the explosion of the nuclear bombs that ended World War II.<sup>24</sup> Visually, the relationships described above could be represented as shown below:



22 *Ibid.*, p. 274

23 *Ibid.*, p. 275

24 *Ibid.*, p. 497

What is particularly notable here is the overlap with the immediately preceding triangle—the one formed by the Mahachohan, the Christ, and the Manu and which invoked the Buddha at Wesak and the Spirit of Peace in relation to the use of the first Stanza. One point of overlap concerns the Lord of Civilization and the Mahachohan: these are two names or title for the one we also know as the Master R. A second point of overlap concerns the Christ and the “Rider from the Secret Place.” Concerning the latter we are told that He is...

...no extra-planetary Entity or Life, but is essentially One like unto ourselves—human and animal combined as are we all, but fused with divinity and inspired from on high, informed by some cosmic and divine Principle, as Christ was informed with the Love of God and carried the revelation of love to man. The Rider is one of our humanity Who has reached a predestined goal and Who—for very love and understanding of man—has remained for ages in the secret place of revelation (as it is esoterically called), waiting until His hour comes around again and He can then issue forth to lead His people to triumphant victory.<sup>25</sup>

Even more importantly, we are told later in the same volume that the Christ is that Rider from the Secret Place.<sup>26</sup>

In the following table is summarized the participants of the Triangles associated with each of the three Stanzas. Several important points are evident here. Firstly, the Christ appears in all three Triangles. In the first two He is one of the points of the Triangle but in the latter, He is the point within the Triangle.

Second, note that the third Triangle is the only one whose members all belong to at least one other Triangle mentioned throughout the Tibetan’s books. Beginning in the next chapter, it will be demonstrated that these triangles are not only linked to one another, but also to other triangles that extend from as low as the mineral kingdom to as high as the Cosmic Logos, i.e., to the *One About Whom Naught May Be Said*.

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25 *Ibid.*, p. 269

26 *Ibid.*, p. 350

Third, there is a notable reversal in the composition of the outer triangle and the inner point. In the first instance, the points of the Triangle are occupied by the three Department Heads of the Hierarchy, the three Representatives of Shamballa in the Hierarchy—the Manu, the Christ, and the Hierarchy. Within the context of the first Stanza, the point within the Triangle is the Spirit of Peace—an extra-planetary Life. In the second Triangle, only two of these Representatives are present—the Christ and the Mahachohan—while the third spot is occupied by one or more of the Lords of Liberation who are extra-planetary. The point in the center is occupied by “certain divine Potencies” whose response releases “the saving Force.”

Stanza	3rd Aspect	2nd Aspect	1st Aspect	Center
One (Let the forces of Light bring illumination...)	The Mahachohan	The Christ	The Manu	The Spirit of Peace and, at Wesak, The Buddha
Two (Let the Lords of Liberation issue forth...)	The Lord of Civilization (aka The Mahachohan)	The Rider from the Secret Place (aka the Christ)	The Lords of Liberation	“certain divine Potencies” and/or “The Saving Force”
Three (From the point of Light within the Mind of God)	The Buddha	The Spirit of Peace	The Avatar of Synthesis	The Christ

So now there are one or more extra-planetary Lives joining two planetary Lives in a triangle and once again an extra-planetary Life or Lives in the center. In the third triangle the progression continues. There we have two extra-planetary Lives on the corners of the triangle—the Spirit of Peace and the Avatar of Synthesis—while the center is now occupied by the Christ, the Head of Hierarchy and the first member of our earth humanity to enter the Path of Probation.<sup>27</sup> Interestingly, the third point on this triangle is occupied by the Buddha, the Brother of Christ who was the last of “the

27 *Esoteric Psychology*: Volume 2, p. 210

moon chain humanity to do so.”<sup>28</sup> Elsewhere we are also told that Christ and the Buddha took the third initiation of Transfiguration together.<sup>29</sup>

Also of importance is what we are told about why the Buddha has not already departed the Earth. First let us note that the Master DK tells us that the Buddha “hovers over the planet”<sup>30</sup> and “has a special function at this time as an interplanetary mediator, and in this capacity (at the coming May Festivals) He will attempt to bring certain Spiritual Beings into touch with our earth Hierarchy.”<sup>31</sup> He also is the intermediary between Shamballa and Hierarchy.<sup>32</sup>

In *The Rays and the Initiations* we are further told that out of love for humanity, the Buddha chose the Path of Earth Service when it in actuality it was another path for which He was more appropriately suited. We also are told that in His yearly return at Wesak may not last much longer and in fact it may have already ended. The following passage appearing in *The Externalization of the Hierarchy*, which was published in 1957 makes clear the very real possibility that the Buddha may have already passed on to higher work in the Solar Hierarchy:

The main intention in these early stages of keeping the Eastern Festival of Wesak is to familiarize the Western world with the fact of the presence of the Buddha and with His activities in connection with humanity. Such great progress has, however, taken place in the spiritual development of humanity that the Buddha need no longer continue with His task unless He so desires—and then only for a period of years, known to Him and the Lord of the World. He could cease His annual contact with the Hierarchy at this time, if He so chose, owing to the direct contact now established between the Hierarchy and Shamballa. This, however, He does not immediately choose to do. For a few decades longer He will cooperate with the Christ in widen-

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28 *Ibid.*

29 *The Rays & Initiations*, p. 386

30 *The Reappearance of the Christ*, p. 38

31 *Esoteric Psychology*, Volume 2, p. 685

32 *The Externalization of the Hierarchy*, pp. 420-1

ing the channel of contact between Shamballa, the Hierarchy and Humanity. After that, He will “proceed to His Own place” in the solar Hierarchy and will no longer visit the Himalayas annually, as has been His custom for so many centuries.<sup>33</sup>

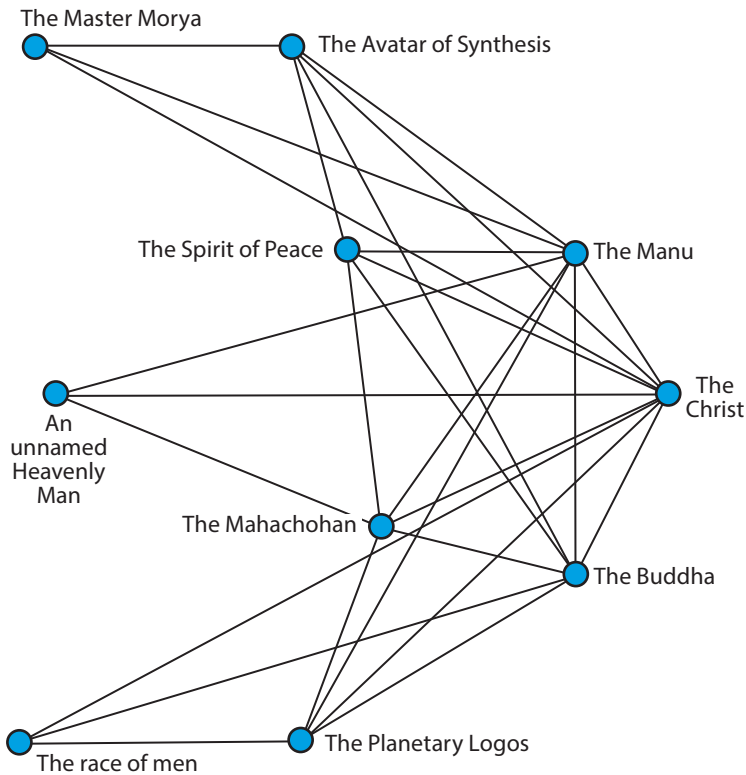
For the purposes of this discussion, whether the Buddha still returns to Wesak each year is not as important knowing the implications for the third of the three Triangles we have under consideration. Assuming that His place of residence has no bearing on His participation in the third triangle then if He is still within the Planetary ring-pass-not, just two of the points are occupied by extra-planetary Avatars—the Spirit of Peace and the Avatar of Synthesis. But if He has left for good, then all three points are occupied by extra-planetary Lives while the first among earth humanity stands at its center. No other such triangle is mentioned in relation to the other Stanzas and thus this Triangle is very unique and unprecedented.

Beginning in the next chapter, I describe the seven triangles to which the Christ, the Buddha, the Spirit of Peace, and the Avatar of Synthesis are a part. Their composition is summarized in the following table.

<b>3rd Aspect</b>	<b>2nd Aspect</b>	<b>1st Aspect</b>	<b>Center</b>
The Buddha	The Spirit of Peace	The Avatar of Synthesis	The Christ <sup>1</sup>
The Mahachohan	The Christ	The Manu	The Spirit of Peace <sup>2</sup>
The Mahachohan	The Christ	The Manu	An unnamed Heavenly Man <sup>3</sup>
The Mahachohan	The Christ	The Manu	The Planetary Logos <sup>4</sup>
The Mahachohan	The Christ	The Manu	The Buddha <sup>5</sup>
The Buddha	The Christ	The Planetary Logos	The race of men <sup>6</sup>
The Master Morya	The Christ	The Manu	The Avatar of Synthesis <sup>7</sup>

Table references appear at end of Introduction.

The most notable feature of these seven triangles is that, again, every one of them involves to the Christ. That is to say, every triangle described by the Tibetan that includes the Buddha, the Spirit of Peace, or Avatar of Synthesis also includes the Christ. In the parlance of social network analysis, that makes Christ the most central node or the “key player” in the network formed by these seven triangles. That network is depicted in the image below.





Admittedly, it is very difficult to identify in this network graph all of the triangles identified in the above table. However, it is worth pointing out that while the Planetary Logos is not a central node or “key player” in this graph, He is in another context. That context is the broader network that includes the many extra-planetary and extra-solar Lives that seek to aid Him in his Path to becoming a sacred planet. After a discussion of the seven Christ-centric triangles listed in the above table, we will turn our attention to these higher triangles.

### **Table References**

- 1 *The Reappearance of the Christ*, p. 82, p. 111
- 2 *Esoteric Astrology*, p. 687
- 3 *Ibid.*
- 4 *The Externalization of the Hierarchy*, p. 564; *Telepathy and the Etheric Vehicle*, p. 185; *Initiation, Human and Solar*, pp. 37-47
- 5 *The Externalization of the Hierarchy*, p. 160
- 6 *Ibid.*, pp. 642-3, 441, 287, 464, 87
- 7 *Ibid.*, p. 663



# Part I

As noted in the Introduction, the Christ is a part of no fewer than seven triangles that either include or invoke planetary and extra-planetary Lives. In Part I of this study, these triangles are described in detail.

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## The Buddha, the Spirit of Peace, the Avatar of Synthesis, and the Christ

In 1945, at the moment of the Full Moon of Gemini, Christ took His stand at the center of a “great Triangle of Force.”<sup>34</sup> That triangle is, we are told, formed by three Avatars or “Associates” who embody the three Rays of Aspect. Specifically they are,

- the Buddha, representing Light;
- the Spirit of Peace, representing Love and “establishing right human relations”; and
- the Avatar of Synthesis, “implementing both light and love.”<sup>35</sup>

Taking this stand marked the commencement of Christ’s “duties and responsibilities as the Teacher and Leader during the Aquarian solar cycle”, a period of “two thousand five hundred years.”<sup>36</sup> In recognition of Christ’s unique relationship with these three Associates, one of the names by which He will be known in the coming era is “The Point within the Triangle.”

The consequences of the Christ’s stand “as the focal point of the inner Triangle” are of tremendous importance and almost impossible to overstate. First, we are told that several vital “distinctions” will be drawn and made universally clear:

... the consequent outpouring potency of the Christ will be so great that the distinction between love and hate, between aggression and freedom, and between greed and sharing will be made lucidly clear to the eyes and minds of all men and, therefore, the distinction between good and evil will be made equally clear.<sup>37</sup>

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34 *The Reappearance of the Christ*, p. 82

35 *Ibid.*, pp. 82-3

36 *Ibid.*, pp. 82-3

37 *Ibid.*, p. 111

We are also told that the third sentence of the Great Invocation—*From the point of Love within the Heart of God, Let love stream forth into hearts of men.*—“will meet with fulfillment.” More specifically, this means that Christ will “let loose into the world of men the potency and the distinctive energy of intuitive love.”<sup>38</sup> The distribution of that energy will, in turn, have two tangible and significant effects. The first concerns men and women of goodwill and their relationship to the New Group of World Servers.

Countless men and women in every land will form themselves into groups for the promotion of goodwill and for the production of right human relations. So great will be their numbers that from being a small and relatively unimportant minority, they will be the largest and the most influential force in the world. Through them, the New Group of World Servers will be able to work successfully.

The second consequence concerns how hatred will come to be recognized as *the* cardinal sin:

This active energy of loving understanding will mobilize a tremendous reaction against the potency of hate. To hate, to be separate, and to be exclusive will come to be regarded as the only sin, for it will be recognized that all the sins—as listed and now regarded as wrong—only stem from hate or from its product, the anti-social consciousness.<sup>39</sup>

The third consequence concerns the series of recognitions that will make possible the “new culture and the new civilization.”<sup>40</sup>

The power of the hierarchical spiritual impact, focused through Christ and His working disciples, will be so great that the usefulness, the practicality and the naturalness of right human relations will become so evident that world affairs will rapidly be adjusted and the new era of goodwill and of peace on earth will be inaugurated. The new culture and the new civilization will then be possible.<sup>41</sup>

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38 *Ibid.*, p. 111

39 *Ibid.*, pp. 111-2

40 *Ibid.*, p. 112

41 *Ibid.*, p. 112

The consequences of Christ's stand as the "focal point" of this "inner Triangle" are clearly profound. Before examining other triangles to which He is a part, details about two of His Associates—the Spirit of Peace and the Avatar of Synthesis—will first be provided.

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## The Spirit of Peace

As noted in Part I, the Spirit of Peace is mentioned explicitly in the first Stanza of the Great Invocation. Grammatically, that great Being is the subject of the second sentence—*Let the Spirit of Peace be spread abroad*. In the third Stanza of the Invocation the *Spirit of Peace* is mentioned implicitly in the fifth and final sentence of the Invocation—*Let Light and Love and Power restore the Plan on Earth*. Specifically, in this context It is the agent for or perhaps the embodiment of the energy of Love.

The term *Spirit of Peace* appears 43 times in seven of the Tibetan Master's books. Two of them—*The Externalization of the Hierarchy* and *The Reappearance of the Christ*—contain the vast majority of the references. In the former the first mention of this Avatar comes in the commentary of the first Stanza. There we are informed about the origin and power of this Avatar and the conditions upon which His aid can be secured:

The Spirit of Peace which is invoked is an inter-planetary Agent of great power Whose cooperation has been promised if all aspirants and disciples can cooperate to break through the shell of separation and hatred which holds our planet in thrall.<sup>42</sup>

Later in this same volume we learn about the unique and relatively long-standing relationship that He has with the Christ:

The Spirit of Peace... is ... that mysterious and divine Entity with Whom the Christ came into touch and Whose influence played through Him at the time that He earned the right to be called the "Prince of Peace."<sup>43</sup>

Because Christ was the first member of Humanity to make contact with the Spirit of Peace, His title of the Prince of Peace can be understood to mean the "agent" or "vehicle of expression" of the Spirit of Peace.<sup>44</sup>

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42 *The Externalization of the Hierarchy*, p. 26

43 *Ibid.*, p. 159

44 *Ibid.*, p. 163, 397

In commentary on the second Stanza of the Great Invocation we are provided with some important insights about how the first Stanza was misconstrued and its effectiveness drastically limited.

The problems arose in the second sentence—the line in which the Spirit of Peace was mentioned. In particular, it appears that some of those using the first Stanza did not recognize that the Spirit of Peace was not an “abstract concept” but instead a “potent Individual, wielding forces hitherto unfamiliar to our planet.”<sup>45</sup> Those who were unaware of this may have been the ones the Tibetan speaks of in later commentary that turned the first Stanza into a peace prayer:

I said earlier that the war could have been averted from expression on the physical plane had the disciples and aspirants of the world measured up to their opportunity and responsibilities. The Great Invocation was rendered relatively powerless, from the angle of dynamic usefulness, because the majority of those who used it turned it into a peace prayer. It was instead a great spiritually militant invocative demand.<sup>46</sup>

In 1936, when the first Stanza was given out, the Tibetan indicated the Spirit of Peace was “hovering close to mankind, seeking opportunity to make His Presence felt.”<sup>47</sup> He also added that other “Great Forces” were also “awaiting the hour when They” could “function as the Liberators and Deliverers of mankind.”<sup>48</sup> In all cases, however, the role of human agency is key:

The door to Their entrance must be opened by humanity itself and it will be opened by *a united act of the will*, expressed through some formula of words and expressed in sound.<sup>49</sup>

In *The Reappearance of the Christ* we learn more about the nature of the Spirit of Peace Himself, about His relationship with the Christ—particularly from a Biblical standpoint—and about the

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45 *Ibid.*, p. 173

46 *Ibid.*, p. 250

47 *Ibid.*, p. 173

48 *Ibid.*

49 *Ibid.*, p. 173; emphasis in original



consequences for humanity of “the inevitability of His activity.”<sup>50</sup> Readers intimately familiar with the Gospel of Matthew will recall that Chapter 3, Verse 16 relates the descent of a dove upon Christ following His baptism by John.

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.<sup>51</sup>

According to the Tibetan, it was the Spirit of Peace that descended upon Christ. He is, we are told:

...a Being of tremendous cosmic potency and is today over-shadowing the Christ in much the same manner as Christ (two thousand years ago) over-shadowed or worked through the Master Jesus.<sup>52</sup>

And once again the Tibetan underscores that the Spirit of Peace is not an abstract concept or a state of affairs:

This Spirit of Peace is not the sumtotal of an emotional and static calm, bringing to an end the turmoil on the Earth and instituting an era of peace.<sup>53</sup>

Rather, we are told that “He is, in a mysterious sense, the Spirit of Equilibrium”, that “He works with the Law of Action and Reaction...” and that His work will demonstrate in the following two specific ways, First of all,

The chaos, turmoil, emotional disturbance and mental unbalance found in the world today will be (under this Law) balanced by a corresponding cycle of calm, emotional quiet and mental poise, thus releasing humanity into a new phase and experience of freedom.<sup>54</sup>

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50 *The Reappearance of the Christ*, p. 74

51 Matthew 3:16

52 *The Reappearance of the Christ*, p. 74

53 *Ibid.*

54 *Ibid.*

The second consequence is one now familiar to us as it concerns hatred and how it will be balanced by goodwill:

The hate which is so dominant in the world today will—through the life of the Spirit of Peace, working through the Christ, the Embodiment of the love of God—be balanced by an expressed goodwill.<sup>55</sup>

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55 *The Reappearance of the Christ*, p. 74

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## The Avatar of Synthesis

There are 26 references to the Avatar of Synthesis spread over three of the Tibetan Master's books—*The Rays and the Initiations*, *The Externalization of the Hierarchy*, and *The Reappearance of the Christ*. In the former we learn that this Avatar is one of an “extra-planetary body of Avatars Who hold Themselves in readiness to function as destroying or building Energies in any part of our solar system and are under the direction of the Solar Logos.”<sup>56</sup>

Although they work within our solar system and are under the direction of its Logos, these Avatars' origins are obscure:

...these extra-planetary Avatars have not arrived at Their high state of spiritual unfoldment on our planet or even in our solar system. Their origin, source and spiritual relationships are a great mystery even to the planetary Logoi to Whose help They go when the invocative appeal of any planet is adequate.

These Avatars “work along the line of the seven ray energies in the solar system and produce certain energy effects desired at any particular time” but only “to the extent that any particular planet is capable of receiving it.” The Avatar of Synthesis will “wield and apply first ray energy” in a “constructive” manner and will also

...charge or galvanize... three groups—the directing Agents in Shamballa, the Nirmanakayas, and the New Group of World Servers—with dynamic energy and, in a mysterious way, relate them to each other so that a new synthesis and alignment will be present upon the Earth.<sup>57</sup>

In *The Rays and the Initiations*, we are told that the Avatar of Synthesis is also “working in cooperation with the Christ.”<sup>58</sup> That cooperation is a very recent phenomenon, especially in comparison to the length of the relationship that the Christ has with the Spirit of Peace. This close cooperation is described by the Tibetan as an event of “supreme and planetary importance” which was brought

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56 *The Rays and the Initiations*, p. 734

57 *Ibid.*, p. 735

58 *Ibid.*, p. 734

about by two recent and significant developments. The first was Christ's decision to reappear among humanity. The second was His "spiritual fusion" with "the Will of God."<sup>59</sup> Notably, the Great Invocation is implicated in this relationship. Specifically, we are told that both the relationship itself and the "planned help" that the Avatar of Synthesis will provide began at "the time of the pronouncing of the great Invocation and its use by men everywhere."<sup>60</sup>

And perhaps because the task that confronts the Christ is so "stupendous", the Tibetan employs especially symbolic and poetic language to describe the nature of that "planned help."<sup>61</sup>

Owing to the stupendous task confronting Christ, the Avatar of Synthesis will fortify Him, and He will be buttressed by this "Silent Avatar" Who (to speak symbolically) will "keep His eye upon Him, His hand beneath Him and His heart in unison with His."<sup>62</sup>

Given the importance of Christ's fusion with the Will of God in establishing this relationship, it follows quite logically that this Avatar "is closely related to the Will Aspect of divinity." The law under which He is said to work is "the great natural Law of Synthesis" the purpose of which is to produce "at-one-ment, unification and fusion." We are further told that "in unison with the energy of Christ", His specific function is "to generate spiritual will in humanity, the will-to-good." Three fields of activity will bear the stamp of the potency of His work—the Hierarchy, the United Nations, and "the masses of men everywhere."

In the former, His work is revealing "the nature of the divine will-to-good which the Kingdom of God must express, and the nature also of divine Purpose." In the General Assembly of the UN—and not, we are told, the Security Council—He is "generating a slowly growing will-to-unity." And with regard to the latter, He is "fostering the urge to a general betterment."<sup>63</sup>

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59 *The Reappearance of the Christ*, p. 76

60 *Ibid.*, p. 77

61 *Ibid.*

62 *Ibid.*

63 *Ibid.*

What these three “fields of activity” have in common is mass or group consciousness, the only kind through which His energies can be channeled. That having been said, it is a fourth group—the New Group of World Servers—serves as “focal point of His effort and the Agent through which distribution of His energy can be made” and this is further said to be “uniquely related” to the Avatar of Synthesis.

The bringing together of all the agents of goodwill (who are responsive to the energy of the divine will-to-good) constitutes the major objective of the New Group of World Servers and always has been. Their work can now be constructively and creatively intensified through the association of the Avatar of Synthesis with the Christ. Their task is to usher in the New Age; in that New Age, the five Kingdoms in Nature will begin to function as one creative whole.<sup>64</sup>

Hierarchy’s main objective is to distribute those “constructive, synthesizing energies” in such a way that “the theory of unity may slowly be turned into practice” and the word “United” takes on “a true significance and meaning.”<sup>65</sup>

But while theory may be translated into practice and important words will take their true meaning, the Avatar of Synthesis will also eventuate that for which we have no name and about which little or nothing is now known. Specifically, in *Telepathy and the Etheric Vehicle* we are told that when Christ reappears...

...the Avatar of Synthesis will draw very close to humanity and He will inaugurate the “reign of Avatars” Who will be embodied Purpose and spiritual Will; They will initiate both the Hierarchy and Humanity into phases of the divine character of which, at present, nothing is known and for which we have no terminology that could convey the exact facts and nature.<sup>66</sup>

In *The Reappearance of the Christ* we are given some suggestive information—and possibly terminology, too—about what that those “phases of divine character” might entail. Specifically, we are

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64 *Ibid.*, p. 78

65 *Ibid.*

66 *Telepathy and the Etheric Vehicle*, p. 134

first reminded that the Avatar of Synthesis—with the aid of the Christ—will “convey to humanity... something for which we have as yet no name”, something that is “neither love nor will, as, we understand them.” The Tibetan goes on to state that “only a phrase of several words will bring to us something of the meaning—“the principle of directed Purpose.” Its main characteristics are three—understanding of the Plan, focused intention, and the capacity to direct energy:

This principle involves three things:

1. Understanding—intuitive and spiritually instinctual, but intelligently interpreted—of the Plan, as it can be worked out in the immediate future by the Christ and His disciples.
2. Focused intention, based upon the above and emphasizing an aspect of the will, hitherto undeveloped in man.
3. Capacity to direct energy (through understanding and intent) towards a recognized and desired end, overcoming all obstacles and destroying all that stands in its way.<sup>67</sup>

Concerning the third point, the Tibetan reassures us that the destructive action comes about through “the greatly strengthened life *within* the form” and not by the application of destructive force to the form.<sup>68</sup> This last point is wholly consistent with information already supplied about the constructive forces and ends characteristic of the Avatar of Synthesis.

In the next chapter we take up consideration of a triangle involving the Christ and His other extra-planetary Associate—the Spirit of Peace.

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67 *The Reappearance of the Christ*, p. 94

68 *Ibid.*, italics emphasis added

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## The Mahachohan, the Christ, the Manu, and the Spirit of Peace

As noted previously, in His books the Tibetan mentions no fewer than seven Triangles that include the Christ—either as one of the corner points or as the focal point. The most frequently mentioned among these is the one formed by the Manu, the Christ, and the Mahachohan. Notably, among the many references to this triangle are found at least four different focal points—the Spirit of Peace, the Planetary Logos, another Planetary Logos Who is not named, and the Buddha.

In *A Treatise on Cosmic Fire* we are provided with two very interesting insights about the triangle that invokes the Spirit of Peace by way of the first Stanza and about the one that invokes the Buddha each year at Wesak. First of all, the Tibetan tells us that the latter is a “re-enacting and training process” for the former. He elaborates, informing us that at Wesak

...the three Representatives of Shamballa within the Hierarchy—the Manu, the Christ and the Mahachohan—invoke the Buddha, Who in His turn is the transmitter of still higher Forces. He is invoked by a special mantram and transmits the appeal to the One Whose agent He is.<sup>69</sup>

Secondly, we are then told that if that first Stanza of the Great Invocation could be “rightly said”, then the “three great planetary centers”—Humanity, Hierarchy, and Shamballa—could be “related in a similar manner.”<sup>70</sup> Specifically, the Mahachohan (representing Humanity), the Christ (representing Hierarchy and the Lord of the World) and the Manu (representing Shamballa) could be brought into “a close relation”, the result of which would be “the setting up of such a potent vibration and note that the Spirit of Peace will be invoked and contacted.” And because of this rightly-voiced appeal by the three planetary centers and their Representatives, “His attention will be forced to turn itself towards our planet.” The

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69 *The Externalization of the Hierarchy*, p. 160

70 *Ibid.*

consequences of that, The Tibetan said, would be “significant and potent” but also “impossible” to predict.<sup>71</sup>

Finally, it is worth noting what appears to be another triangle implicated in the above process. In *The Externalization of the Hierarchy*, immediately preceding the above quoted passages, the Tibetan tells us that

When the thought behind the Great Invocation can be carried high enough in the consciousness of those using it through a joint effort of the world disciples and the Hierarchy of Light—as well as being reinforced by the Forces of Light—then the Spirit of Peace can be invoked.<sup>72</sup>

If, in this passage, the Tibetan is in fact describing a triangle among these three groups, then it is important to mention a few of its outstanding characteristics. The first of these is the group emphasis. Specifically, each party to the triangle is a group. Additionally, the size of the groups decreases as rank or status increases. The lowest ranking of the three is the group of world disciples and perhaps they numbered in the thousands or tens of thousands in the 1930s. The middle group is the Hierarchy of Light whose core Personnel, we are told, is comprised of sixty Masters of Wisdom. The third group is the Forces of Light, and they number twelve, including their Agent, the Buddha. The eleven other members are our own Planetary Logos, the Representatives of the seven sacred planets—Vulcan, Mercury, Venus, Jupiter, Saturn, Uranus, and Neptune—and the three Buddhas of Activity.<sup>73</sup> The latter three also form a triangle whose focal point is our Planetary Logos.<sup>74</sup>

Perhaps the most important recognition here is how interconnected are the planetary centers with inter-planetary and extra-planetary Lives and how vital is Humanity’s participation in invoking Their aid.

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71 *Ibid.*, pp. 160-1

72 *Ibid.*, p. 160

73 *The Externalization of the Hierarchy*, pp. 158, 162-3

74 *Initiation, Human and Solar*, p. 107; *Discipleship in the New Age*, Vol. 2, p. 201, *Telepathy and the Etheric Vehicle*, p. 185



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## The Mahachohan, the Christ, the Manu, and an Unnamed Heavenly Man

In *A Treatise on Cosmic Fire* (TCF) the Tibetan describes another of the four triangles formed by the Mahachohan, the Christ, and the Manu. This one is unique from the others in part because its focal point is veiled. All we are told is that it is one of the “Heavenly Men”, i.e., one of the Planetary Logoi of our Solar System, but not which one. To appreciate why this information is kept from us, it is important to understand something of the internal organization of this volume and of the content of the section where this triangle is discussed.

TCF is divided into three major sections. Each of these is subdivided into six, six, and three “Divisions”, respectively. Division E of the first section is entitled “Motion on the Physical and Astral Planes.” In a subdivision entitled “The Centers in connection with the Rays” we are told that the “life of the Pilgrim” can be divided into “three main periods”

1. That period wherein he is under the influence of the Personality Ray.
2. That wherein he comes under the Ray of the Ego.
3. That wherein the Monadic Ray holds sway.<sup>75</sup>

Each of these periods, we also learn, is governed one or more of the six triangles discussed in Section 1, Division D which is entitled “Kundalini and the Spine.” There we are told that the three most important triangles in the “human unit” are:

1. *In the head*: The triangle of the three major centers,
  - a. The pineal gland,
  - b. The pituitary body,
  - c. The alta major center.

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<sup>75</sup> *A Treatise on Cosmic Fire*, p. 174

2. *In the body*: The triangle of prana,
  - a. Between the shoulders,
  - b. Above the diaphragm,
  - c. The spleen.
  
3. *At the base of the spine*: The three lower centers,
  - a. A point at the bottom of the spinal column.
  - b. and c. The two major sex organs in the male and female.<sup>76</sup>

The fourth triangle is formed by the “three major head centers (from the physical standpoint)” which are the *alta major*, the pineal gland, and the pituitary gland. The three form yet another triangle after they join with “the two fires of the two lower triangles.” This fifth triangle is known as the “manasic triangle.”<sup>77</sup> Prior to this merger, a “purely manasic” triangle exists that is formed by the throat center, the pineal gland, and the pituitary gland.

In the first of the three periods described above, the pilgrim is under the influence of the first three triangles. In the second period, the soul ray “holds sway” and the fourth and fifth triangles are “vivified.” This relatively shorter stage “marks the lives wherein the man throws his forces on the side of evolution, disciplines his life, steps upon the Probationary Path, and continues up to the third Initiation.”<sup>78</sup> In the third period—the shortest of the three—“the monadic ray makes itself felt on the physical plane” and “the sixth triangle holds sway.” It is characterized by both “achievement” and “liberation.”<sup>79</sup>

A little further on in this section we are given information concerning the relevance of these esoteric facts to the triangle involving the Christ. On page 180 a discussion on “Heavenly Men” begins. As we know, this is one of the many terms the Tibetan

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76 *Ibid.*, p. 136

77 *Ibid.*, p. 137

78 *Ibid.*, p. 175

79 *Ibid.*, p. 178

uses to describe Planetary Logoi. And the first thing we are told here about Them is that

The Heavenly Men, in Themselves, embody centers just as does a human being, and on Their Own plane these centers of force can be found.<sup>80</sup>

The Tibetan further extends the analogy by noting that

These centers of force will demonstrate on etheric levels and on the subtler planes just as they do in a man, and they will be vivified as are the human centers by planetary kundalini, progressing in the desired triangles.<sup>81</sup>

One of the “desired triangles” is formed by three “great force centers”, each of which is comprised of a “group of adepts and Their pupils”, i.e., “a group of Masters and all the human beings incarnate or discarnate who are held within the periphery of Their consciousness.”<sup>82</sup> More specifically we are told that

In connection with one of the Heavenly Men (which one cannot at this juncture be pointed out) we have one triangle of force to be seen in the following three centers:

- a. The force center of which the Manu, and His group, are the expression.
- b. The center of which the Bodhisattva or the Christ and His adherents are the focal point.
- c. The center of which the Mahachohan and his followers are the exponents.<sup>83</sup>

To be clear, each of these three groups is forms one of three centers “in one great triangle—a triangle which is not yet in complete vivification at this stage of evolutionary development.”<sup>84</sup>

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80 *Ibid.*, p. 180

81 *Ibid.*

82 *Ibid.*

83 *Ibid.*

84 *Ibid.*

Thus, even though information about the specific Heavenly Man is withheld, the analogy is broadly complete. The “pilgrim” advances through distinct periods in his evolution and so too our Planetary Logos. In each period the pilgrim is under the influence of one or more triangles of centers through which the fires of kundalini progress—so too with the Planetary Logos. In the second period the pilgrim is under the influence of the egoic ray and in the third, the monadic ray. And recall that the second period extends up to the taking of the third initiation of Transfiguration. By analogical necessity, a similar relationship must exist in the evolution of a Planetary Logos. Specifically, if our Planetary Logos is in a period analogous to the second of the three, then the source of the egoic or soul influence would be Venus, the Earth’s Solar Angel. The unnamed Heavenly Man would be, then, the Venusian Logos, the agent in our Solar System of the 5th Ray of Concrete Science.<sup>85</sup>

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85 *Esoteric Astrology*, p. 517

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## The Mahachohan, the Christ, the Manu, and the Planetary Logos

In the Tibetan's book entitled *Telepathy and the Etheric Vehicle* we find discussion of yet another of the four triangles involving the Christ, the Manu, and the Mahachohan—the one whose focal point is the Planetary Logos. The book itself is divided into two sections entitled “Teaching on Telepathic Interplay” and “Teaching on the Etheric Vehicle.” These two major sections are further subdivided into fifteen and six subsections, respectively. The last subsection of the “Teaching on the Etheric Vehicle” is named “The Planetary Life—A Center in the Solar System.” The term “Planetary Life” is a reference to the Planetary Logos, also known as the One in Whom we live and move and have our being.<sup>86</sup> As the name of the subsection suggests, the chapter is concerned with “the Planetary Life, expressing itself as a center in the solar system.” It is also concerned “its secondary expression through the medium of the three major centers: Shamballa, Hierarchy, and Humanity.”

The Planetary Logos is, we are told, the “informing and ensouling life of this Planet, the Earth.” His life “integrates the planet as a whole ... and pours through all forms—great or small”, forms which “in their aggregate constitute the planetary form.”<sup>87</sup> In the center or “heart” of the “vast sea of energies” to which the Earth is responsive can be found “that cosmic Consciousness to Whom we give the name of Sanat Kumara, the Lord of the World, the Ancient of Days.”<sup>88</sup>

Just as the Lives above and below Him on the ladder of Cosmic evolution, this “great Center of Existence works through a triangle of energies or through lesser centers, each of which is brought into active expression by one of the three major Rays or Energies.” Shamballa is the highest of these three centers as it is the one created by or responsive the first Ray of Will-Power. Its principle function or activity involves “bequeathing, distributing and circu-

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86 *Telepathy and the Etheric Vehicle*, p. 182

87 *Ibid.*, pp. 182-3

88 *Ibid.*, p. 182

lating the basic principle of life itself to every form which is held within the planetary ring-pass-not” of the Logos.<sup>89</sup>

The second center is Hierarchy and it is created by the action of the second Ray, Love-Wisdom, “the basic energy which brought into being the entire manifested universe... the energy of the Builder Aspect.”<sup>90</sup> Its “prime activity” concerns the “unfolding consciousness of the planet” and of “all forms of life within or upon the planet.”

The third center is “the Human Kingdom” which is “brought into being by means of the energy of the third Ray of Active Intelligence” and its “major function is intelligent creation.”<sup>91</sup> Its “secondary” function is to relate itself to Hierarchy in such a manner that it can “assume progressive control of the subhuman kingdoms and relate them to each other.” While it is not stated here how long this secondary activity has been underway, we are told that “only now assuming proportions which can be recognized and noted.”<sup>92</sup>

Because each of these centers is an aggregate of lives, it is perhaps not surprising to learn that all three has, in turn, “a governing and controlling Triangle or central Triangle of Energies.”<sup>93</sup> The composition and character of these three Triangles is summarized in the table below. Notably, the Tibetan’s commentary concerning each of these triangles increases as we move from highest to lowest. Concerning the governing Triangle of Shamballa, the Tibetan offers only two sentences of discussion, the content of which is completely contained in the following table.

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89 *Ibid.*, p. 183

90 *Ibid.*, p. 184

91 *Ibid.*, pp. 184-5

92 *Ibid.*, p. 185

93 *Ibid.*

Planetary Center	1 <sup>st</sup> Ray (Will-Power)	2 <sup>nd</sup> Ray (Love-Wisdom)	3 <sup>rd</sup> Ray (Active Intelligence)
Shamballa	A Buddha of Activity, representing conscious intelligent <i>life</i>	A Buddha of Activity, representing conscious, intelligent, and active <i>wisdom</i>	A Buddha of Activity representing conscious, intelligent, and active <i>creation</i>
Hierarchy	The Manu, representing loving, intelligent <i>life</i>	The Christ, representing loving, intelligent <i>consciousness</i>	The Mahachohan, representing loving, intelligent <i>activity</i>
Humanity	World Government	World Religion	World Economics & Finance

Concerning the second Triangle, we are also told that between Them, the Mahachohan, the Manu, and the Christ represent “every phase of group livingness, group expression, and group action.” Moreover, we learn that these qualities are focused through the Mahachohan, the Lord of Civilization, because “the civilizations of humanity represent progressive growth and unfoldment.”

But it is for the third governing and controlling Triangle, that the Tibetan has reserved the bulk of His commentary. The first thing we are told is that “only in the final root-race of men on this planet” it will be some time before we see its “open appearance” and functioning. The reason why is stated simply—“Men are not yet ready for this.” That having been said, preparations are underway. Specifically, we are told that the three points of this future triangle will emerge from the fields of (1) world government, politics, and statesmanship (2) the world religions and (3) the “general field of world economics and finance.” Somewhat astonishingly, the Tibetan informs us that at this time

...no such men of spiritual will, of spiritual love and of spiritual intelligence are to be found upon Earth; even if they did emerge in these three fields of expression they could do little good, for the sense of recognition and of responsibility is as yet inadequately developed.<sup>94</sup>

94 *Ibid.*, p. 185-6

When they come they will relate the departments of the Manu, the Christ, and the Mahachohan to fields of world government, religion, and “social and financial order.” All of this will occur only *after* the Hierarchy has externalized and is functioning openly “upon the physical plane.”<sup>95</sup> We will know that the work is unfolding as planned when “senior disciples” from the these three departments

...appear and... attempt the experiment of this centralizing and embodiment of the three qualities of the central Triangle. They will then discover, by direct action, when and if mankind is ready for such an experiment of direct control and if it has developed the needed sense of responsibility—a responsibility which will produce cooperation.<sup>96</sup>

Also preparatory to the appearance of this third triangle is closer integration between the first and second Planetary centers—Shamballa and Hierarchy. In *The Externalization of the Hierarchy* it is stated that “the relation of Shamballa to the Hierarchy is closer than at any previous time.”<sup>97</sup> This is due to several factors, the first and most important of which is...

...the one-pointed work and plan—pursued by the three great departments in the Hierarchy—in which the three Leaders have unitedly acted as a Triangle of transmission between the Council Chamber of the Lord of the World and the Hierarchy.<sup>98</sup>

Notably, even though the Christ, Manu, and Mahachohan are all “Members of the Council” neither of Them is “yet working at the very center of affairs.” We are told that “in order to be of greater service” in Their own” spheres of influence “They have taken Their stand upon the periphery of the Council’s influence.”

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95 *Ibid.*, p. 186

96 *Ibid.*

97 *The Externalization of the Hierarchy*, p. 564

98 *Ibid.*



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## The Mahachohan, the Christ, the Manu, and the Buddha

The fourth triangle involving the Christ, the Manu, and the Mahachohan has the Buddha as its focal point and was discussed earlier in relation to the Spirit of Peace. Specifically, recall that at Wesak, “the three Representatives of Shamballa within the Hierarchy—the Manu, the Christ and the Mahachohan—invoke the Buddha, Who in His turn is the transmitter of still higher Forces.”<sup>99</sup>

The role of the Buddha as Wesak is an important one and is discussed in several of the Tibetan’s books including *The Externalization of the Hierarchy*, *The Reappearance of the Christ*, *Telepathy and the Etheric Vehicle*, *Esoteric Psychology* (Vol. 2), and *Initiation—Human and Solar*. Described in these works are the unique responsibilities of the Buddha at this yearly festival, as well as the nature of His relationship to Shamballa, the Christ, the Hierarchy, and Humanity. Below appears a compendium of “Key Wesak Quotes” collected by the *World Service Group* and posted on their website.<sup>100</sup>

- “The Festival of Wesak is the festival of Buddha, the spiritual intermediary between Shamballa and Hierarchy.”<sup>101</sup>
- “Hierarchy meets at Wesak for three purposes: to contact force flowing through the Buddha; to hold the main quarterly meeting (and) to admit those ready for initiation.”<sup>102</sup>
- “At Wesak the Buddha communicates via Christ and Hierarchy with Humanity.”<sup>103</sup>
- “Wesak links east and west, Buddha and Christ,

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99 *Ibid.*, p. 160

100 <http://www.worldservicegroup.com/tsf.html#tsf6>

101 *The Externalization of the Hierarchy*, pp. 420-1

102 *Initiation, Human and Solar*, p. 106 - 107

103 *The Reappearance of the Christ*, p. 96

Shamballa and Hierarchy, purpose and love.”<sup>104</sup>

- “The Buddha flashes forth into physical manifestation for the fulfillment of Plan at Wesak.”<sup>105</sup>
- “The Wesak Ceremony is held by Hierarchy for 4 objectives: to substantiate the existence of the Christ; to demonstrate solidarity of east and west; to form a meeting place for the faithful; (and) to demonstrate the nature of the Christ’s work as head of Hierarchy.”<sup>106</sup>
- “The Hierarchical objective at Wesak is to familiarize the West with the Buddha and his work.”<sup>107</sup>
- “The Buddha brings spiritual entities from beyond our planet into contact with earth Humanity at Wesak.”<sup>108</sup>
- “The Buddha carries the impressing forces of the Buddhas of Activity to Hierarchy at Wesak.”<sup>109</sup>
- “Once a year at Wesak, the Buddha transmits a dual stream of force—one stream from the Silent Watcher, or higher counterpart of Sanat Kumara, and one stream from Sanat Kumara himself.”<sup>110</sup>
- “The Buddha, the Christ, and Shamballa are linked to Humanity at Wesak.”<sup>111</sup>

Much is also written about the Manu and the Mahachohan—the other two members of the Triangle that invoke the Buddha at Wesak along with the Christ. In the next two chapters the characteristics and activities of these two great Lords are discussed, respectively.

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104 *The Externalization of the Hierarchy*, p. 227

105 *Esoteric Psychology*, Vol. 2, p. 33

106 *The Reappearance of the Christ*, p. 45

107 *The Externalization of the Hierarchy*, p. 542

108 *Esoteric Psychology II*, p. 685

109 *Telepathy and the Etheric Vehicle*, pp. 44-45

110 *Initiation, Human and Solar*, pp. 104-5

111 *The Externalization of the Hierarchy*, pp. 162-3

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## The Manu

The book *Initiation, Human and Solar* is divided into nineteen chapters, the fifth of which is entitled “The Three Departments of the Hierarchy.” The first subsection within that chapter has the exact same name while the other three are entitled “The Work of the Manu”, “The Work of the World Teacher, Christ”, and “The Work of the Lord of Civilization, the Mahachohan.”

Information provided in Chapter V concerning the Manu can be divided into five broad groups—(1) His fundamental nature and origins (2) His dwelling place and spheres of influence (3) The specific domain of His work and responsibilities (4) His relationship to the Planetary Logos and (5) the means by which He works, specifically the nature of His meditation. Each is now considered in turn.

*Fundamental nature and origins.* The Hierarchical name of this Lord is Vaivasvata Manu. There have been other Manus in the past and there will be others after Him. The one of which we speak is the Manu of the fifth root-race. We are told that He is the “ideal thinker” and that He “sets the type for our Aryan race, having presided over its destinies since its inception” nearly 100,000 years ago.

*Dwelling place and spheres of influence.* Whereas the Manu of the fourth root-race—with whom He works in close cooperation—has a center of influence in China, our Manu “has his dwelling place in the Himalayan mountains.” In nearby Shigatse He has gathered around Him “some of those immediately connected with Aryan affairs in India, Europe, and America.” Also there are some who later will be involved with the “coming sixth root-race.” One of them is the Master Morya Who, we are told, will eventually hold the office of Manu of the sixth root-race.<sup>112</sup>

*Work and responsibilities.* The Manu’s work “is largely concerned with government, planetary politics, and with the founding, direction, and dissolution of racial types and forms.” Specifically, the Manu is responsible for five tasks: “*setting the race type... segregat-*

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112 *Initiation, Human and Solar*, p. 54

ing the groups out of which races will develop... *manipulating* the forces which move the earth's crust... *raising and lowering* continents (and) ...*directing* the minds of statesmen everywhere so that racial government will proceed as desired."<sup>113</sup>

*Relationship to the Planetary Logos.* Other the three Department Heads, it is to the Manu to Whom is "committed the Will and the Purpose of the Planetary Logos." He knows "the immediate objective" for the "cycle of evolution" and His aforementioned work concerns "making that will and accomplished fact."

*Method of work.* As noted previously, the Planetary Logos is the focal point of all planetary energy. The energy flowing through the Manu "emanates from the head center" of the Logos and reaches him via "the brain of Sanat Kumara." Not surprisingly then, the Manu conducts his work within his own head center. And "by means of a dynamic meditation... produces his results" through three means: "his perfect realization of that which has to be accomplished", "through a power to visualize that which must be done to bring about accomplishment", and "through a capacity to transmit creative and destructive energy to those who are his assistants." Intriguingly, all of these things are eventuated "through the power of enunciated sound."<sup>114</sup>

The Head of the third Department—and thus a co-worker of the Manu—is the Mahachohan, the Lord of Civilization. In the next chapter, His work is described.

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113 *Ibid.*, p. 43; italics emphasis added

114 *Ibid.*

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## The Mahachohan

“The Work of the Lord of Civilization, the Mahachohan” is the name of a subsection of Chapter V of *Initiation, Human and Solar*. Therein we find information on Mahachohan organized in a manner similar to that provided for the Manu and described in the preceding chapter:

*Fundamental nature and origins.* The Mahachohan is the “sum-total of the intelligence aspect” and a “reflection of the third or aspect.” Notably, the present Lord of Civilization is not the one described in this sub-section. Since the time that it was written, the one we know as the Master R, the former Lord of the seventh Ray, has assumed that position.<sup>115</sup>

*Work and responsibilities.* The work of the Mahachohan is concerned with “the fostering and strengthening of that relation between spirit and matter, life and form, the self and the not-self, which results in what we call civilization.”<sup>116</sup> In many ways, we are told, He makes that of the other two Department heads possible. Specifically, “(t)heir plans and desires are submitted to him, and through him pass the instructions to a large number of the deva agents.”<sup>117</sup>

*Method of work.* The Mahachohan works through the “manipulation of the forces of nature” and is “largely the emanating source of electrical energy as we know it.”

*Relationship to the Planetary Logos.* As the Lord of the 3rd Ray of Active Intelligence, energy reaches Him via the throat center of the Planetary Logos.

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115 *Ibid.*, p. 45

116 *Ibid.*

117 *Ibid.*

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## The Buddha, the Christ, the Planetary Logos, and the Race of Men

Recall that each year, at Wesak, the three Department Heads of the Hierarchy—the Manu, the Christ, and the Mahachohan—invoke the Buddha. Another triangle implicated at Wesak includes the Christ, the Buddha, and the Planetary Logos. It is in *The Externalization of the Hierarchy* that we find four references to that Triangle. Notably, the references are dated May 1941, May 1944, March 1945, and June 1948. This seven-year span overlaps with the time frames for the release and use of the second (1940-1945) and third Stanzas (1945-present) of the Great Invocation. A chronological study of the Tibetan’s discussion of this triangle is revealing for the progression that underlies it.

In the first of the four excerpts—May 1941—we are reminded of the underlying reason for the Buddha’s annual return at Wesak—to let humanity know that it is not alone:

At the time of this Wesak Festival, I would call your attention to the fact that the annual return of the Buddha to bless His people everywhere and to convey the message of wisdom, light and love to humanity—coming as He does from the very Heart of Deity Itself—is the outer evidence and guarantee of inner divine guidance and revelation in this present world cycle of 2500 years. Year by year He returns. For a brief minute He reminds us that God exists and ever loves; that He is not unmindful of His people; that the heart of the universe is unalterable compassion, and that man is *not alone*.<sup>118</sup>

Essential to bringing about this recognition is the “living Triangle of Energy is created and focused” through the “three great spiritual Individuals” that we know as the Planetary Logos, the Buddha, and the Christ. And each year at Wesak the “impact of the energy They wield and seek to transmit” is stepped down and brought

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<sup>118</sup> *The Externalization of the Hierarchy*, pp. 286-7; emphasis in original

to a “focus of transmission” by way of “the *massed intent* of the Hierarchy and the *massed demand* of the world aspirants and disciples—itself drawn forth by the *massed need* of the people of all lands.”<sup>119</sup>

In the excerpt date May 1944, we are given an indication of what one of those massed demands or needs was—the ending of the devastating World War—and how the three great Lords worked in conjunction with one another and through Hierarchy and the New Group of World Servers to bring about this state of affairs:

This great Triangle of Potencies—the Lord of Will or Power, the Lord of Wisdom, and the Lord of Love—are today entirely pre-occupied with the task of bringing the war to an end, and therefore with the task of neutralizing the destroyer aspect of the first ray. This They will do by implementing the will-to-good by means of the wisdom of which the Buddha is the experienced Custodian, and also by laying down those plans whereby the Christ may—via the Hierarchy and the New Group of World Servers—bring about that “loving understanding” ... in the hearts of men.<sup>120</sup>

In the March 1945 excerpt we are reminded of the Buddha’s unique role—the agent of Planetary Logos—and of his long-standing effort to bring light into the minds of men:

Year after year, ever since the Buddha achieved His goal of illumination, an effort has been made to increase the flow of enlightenment into the world and to throw the light of wisdom, experience and understanding... into the minds of men. At each Full Moon of May this has been the effort of the spiritual Forces which are working out the Will of God.<sup>121</sup>

The Tibetan goes on to tell us that at Wesak in 1945, the Forces of Light were going to make a “supreme effort” and that there would also be “a major test of the effectiveness of Their activity.” The

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119 *Ibid.*, p. 287; emphasis in original

120 *Ibid.*, pp. 442-3

121 *Ibid.*, p. 464

“great Triangle of Force” through which Their energy was to flow is one now familiar to us—the Lord of the World, the Buddha, and the Christ. The release of that energy was intended to bring about two effects—“the illuminating of men’s minds” and “bringing the war to an end through the defeat of the Axis Nations.”<sup>122</sup>

The final reference to this triangle describes the close and reciprocal relationship between one of its members—the Christ—and humanity and the time of the Christ’s Festival, i.e., the Full Moon of Gemini.

The Full Moon is upon us and the thoughts of the world (to a far larger extent than you realize) are directed towards the Christ. It is upon His concerns that I speak to you today, inextricably bound up, as they are, with the concerns of humanity, and this by His Own choice. Many today in all lands are turning their thoughts consciously to Him; others are aware of a vague turning towards some divine Person or Power Who must and should help mankind in its hour of need.<sup>123</sup>

As we know, the Full Moon of Taurus, also known as Wesak, and the Full Moon of Gemini, also known as the Christ’s Festival, are separated by a period of slightly less than a month. A Triangle of Light that is created at the Wesak Full Moon and “the strength, the power, and the special energies” that Christ then receives are focused on the “center which we call the race of men.” But, they are not released until “the hour of the Full Moon of June.” In the interim those energies will have been “transformed into the energy of goodwill and into that light which will illumine the minds of men.”

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122 *Ibid.*, p. 464

123 *Ibid.*, p. 642



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## The Master Morya, the Christ, the Manu, and the Avatar of Synthesis

As noted previously, the Christ stands at the center of a Triangle comprised of the Buddha, the Spirit of Peace, and the Avatar of Synthesis. Concerning the former two, the preceding chapters have detailed several of the other triangles to which They and Christ are also a part. As might be expected, the Avatar of Synthesis also belongs to one other triangle, one that also includes the Christ.

The Christ is working, therefore, in very close cooperation with the Master Morya, and also with the Manu (one of the three Heads of the Hierarchy), and these three—the Christ, the Manu and the Master Morya—create a triangle of energies into which (and through which) the energy of the Avatar of Synthesis can pour, finding right direction under Their combined efforts.<sup>124</sup>

This triangle has a very clear first Ray emphasis. As we recall, the Avatar of Synthesis represents in the first Ray of Will-Power in the triangle formed with the Buddha and Christ. The Manu's sphere of influence involves government and politics—both associated with the 1st Ray and to Him is committed the Will and purpose of the planetary Logos. The Master Morya, as we recall, works in the department of the Manu and will assume that office for the duration of the sixth root-race. Finally, even though Christ is the Lord of Love and the planetary embodiment of the 2nd Ray of Love-Wisdom, He is also the Head of Hierarchy and in that role He functions in a first Ray capacity.

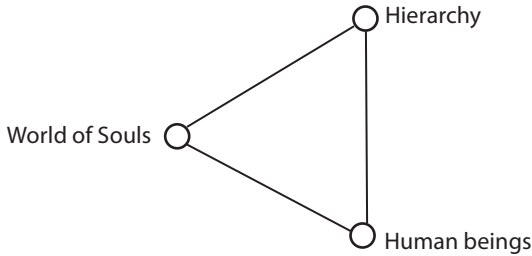
The Master Morya is also the head of an Ashram on the first Ray, one that we are told is “exceedingly busy” in preparation for the externalization of the Hierarchy. We are also told that the “energy coming from the Avatar of Synthesis” makes its “primary impact” upon that Ashram.<sup>125</sup> And because of this Ashram's relation to Shamballa, the Master Morya is also “the Head of all truly

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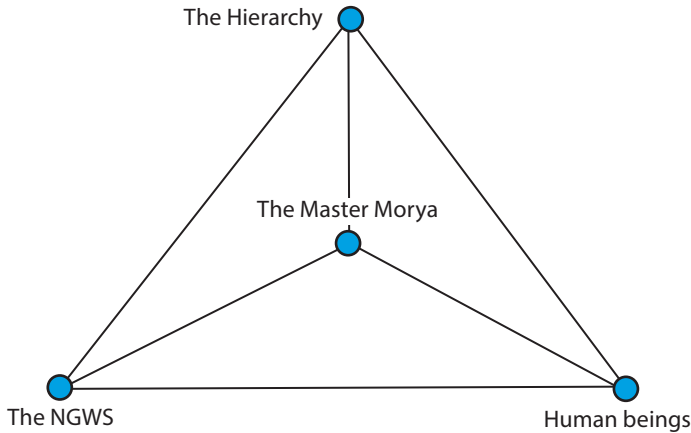
<sup>124</sup> *Ibid.*, p. 662

<sup>125</sup> *Ibid.*, p. 662

esoteric schools.” In that role, He “relates the three points of the triangle composed of the Hierarchy, the world of souls on the mental plane, and those human souls who (on all Rays) are ready for contact with the Hierarchy.”<sup>126</sup> That triangle is depicted as follows:



Another name that the Tibetan provides for the “world of souls” is one that is now familiar to us, the New Group of World Servers (NGWS). An alternate representation of this triangle is presented below. It depicts the Master Morya at the center of this same triangle:



The NGWS has a vitally important role to play in relation to those Ashrams involved in the externalization of the Hierarchy. Specifically, “as the externalization of the Ashram proceeds those souls upon the physical plane who are ready for enlightenment will find their way” into the ranks of the NGWS. The NGWS, in turn,

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126 *The Rays and the Initiations*, p. 373

assumes a “potent relation” between the Ashram and humanity. But this is not all it does. We are also told that the NGWS also serves as a “great transforming station” performing two functions, the first of which is

...to enable “externalizing units of perfection” (the higher initiates and the Masters) to step down Their individual potency to such a degree that They will be able to work in physical objectivity on the earth, with no undesirable effects upon humanity.<sup>127</sup>

The second function of the NGWS in this context is “to enable those who are making definite soul contact, reorienting themselves and nearing the periphery of the Ashram, to absorb with profit the radiation of the Hierarchy.”<sup>128</sup> In the second volume of *Discipleship in the New Age*, additional detail is provided about this triangle. First we learn that there is another triangle associated it, one constituted of “Souls”, “Soul-infused personalities”, and “Intelligent Aspirants”, each of whom have differing responsibilities in relation to the Plan:

1. Souls; i.e., those initiates who have taken the fourth Initiation of Renunciation and in whom the soul body, the causal body, has been destroyed. They are the Custodians of the Plan.
2. Soul-infused personalities; these are the disciples and the initiates of the first three initiations, through whom the “Souls” work in the carrying out of the Plan.
3. Intelligent aspirants who are not yet soul-infused personalities but who recognize the necessity of the Plan and who seek the welfare of their fellowmen.<sup>129</sup>

We are further told that whereas the first group formulates the Plan, the second “modifies, qualifies, and adapts” it to “contemporary human requirements”, thereby ensuring its “gradual and

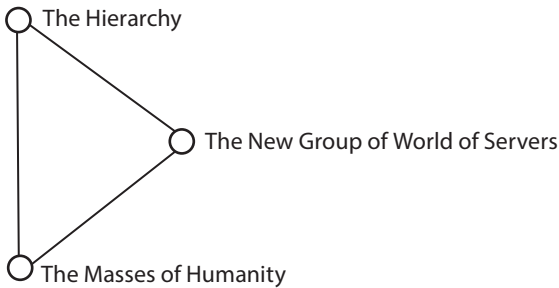
127 *The Externalization of the Hierarchy*, p. 373

128 *Ibid.*

129 *Discipleship in the New Age*, Volume 2, pp. 392-3

steady continuity.” The final group carries the Plan to humanity and, guided by “spiritual compromise” seeks “to make it workable.”<sup>130</sup>

These three groups of workers are also described as being “enfolded on all sides” by the three points of the triangle formed by Humanity, the NGWS, and the Hierarchy. Put another way, the “intelligent aspirants” are a part of Humanity; the “soul-infused personalities” are a part of the NGWS; and the “Souls” are members of the Hierarchy. The Tibetan depicts this larger triangle as follows:



As this depiction makes clear, there are two lines of relationship between Humanity and Hierarchy. One is the “straight line of spiritual descent from the Masters into the ranks of men.” The other is mediated by the NGWS to whom is given the task of “modifying, qualifying, and adapting” the Plan until it becomes “a series of sequential steps and is not the violent impact of an unrealized idea.”<sup>131</sup>

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130 *Ibid.*, p. 393

131 *Ibid.*, p. 392

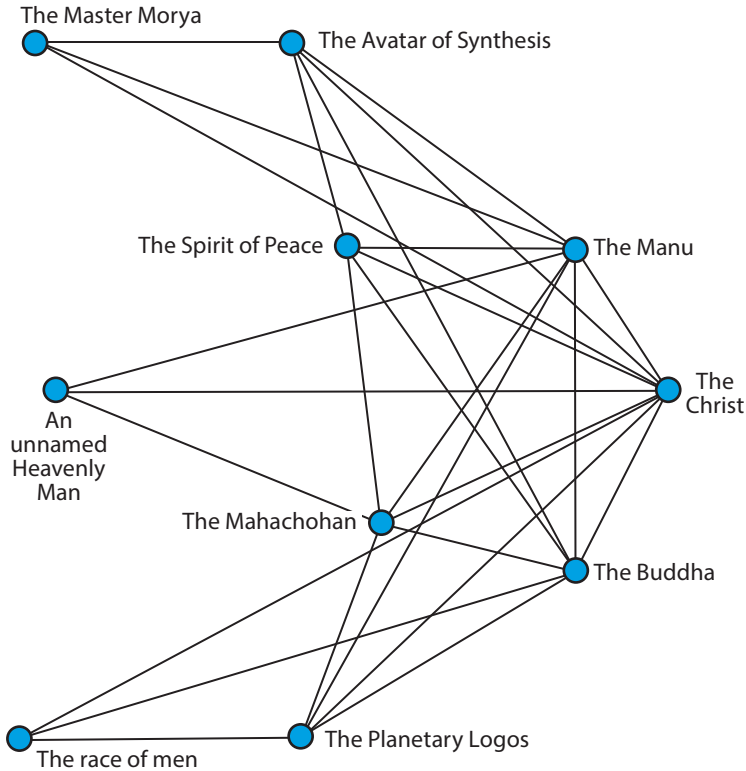
## Part II

In the first section of this study it was shown that each of the three Stanzas of the Great Invocation has an underlying triangle. Each triangle has at least two major characteristics in common. First, either the center (focal point) or one of the corner points is an extra-planetary Individual(s). These include the Forces of Light, the Spirit of Peace, the Lords of Liberation, the Buddha, and the Avatar of Synthesis.

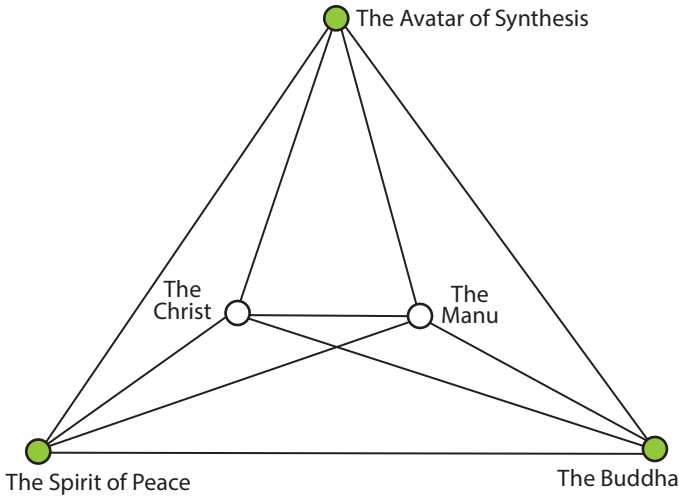
Second, in each case the Christ is either the focal or center point of the Triangle. The bulk of the ensuing analysis was devoted to identifying, describing, and inter-relating the many and varied triangles to which the Christ is part. Notably, it was shown that all of these triangles are connected to one another in one inter-connected network, as shown again below. There are ten “nodes” in the network. Below they are ordered according to the number of links they have to one another:

1. The Christ (9)
2. The Manu (8)
3. The Buddha (7)
4. The Mahachohan (6)
5. The Avatar of Synthesis (5)
6. The Spirit of Peace (5)
7. The Planetary Logos (5)
8. The Master Morya (3)
9. The race of men (3)
10. The unnamed Heavenly Man (3)

In this representation, it is admittedly difficult to identify the individual triangles described earlier. However, when they are considered one or two at a time, it is possible to discern important relationships among them that were not described explicitly by the Tibetan.



One such relationship concerns the very first triangle, the one formed by the Buddha, the Spirit of Peace, and the Avatar of Synthesis and with the Christ its center. Somewhat surprisingly, the Manu can also be found at the center of this triangle. This occurs as a result of the first Ray triangle that he forms with the Avatar of Synthesis, the Christ, and the Master Morya. When certain parts of those two triangles—or more properly, tetrahedrons—are considered in isolation from the others, the result is as shown next:



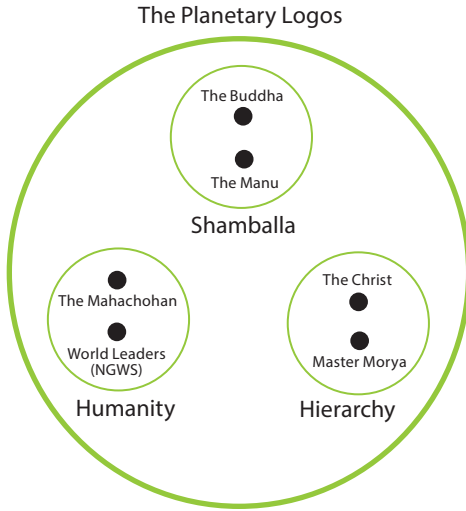
A second and somewhat more complex set of relationships can also be identified when we consider the relationships that many of the “nodes” have with one another, with the three planetary centers, and with the Planetary Logos. First let us recall that the three planetary centers—Humanity, Hierarchy, and Shamballa—are also the throat, heart, and head centers of the Planetary Logos, respectively.

Second, recall that the Mahachohan, the Christ, and the Manu are the Representatives of these three centers. Also, the Christ and the Buddha are both “embodiments of the heart center of the Planetary Logos.”<sup>132</sup> The latter “represents the twelve-petalled lotus in the head” while the former represents “the counterpart, the twelve-petalled lotus in the heart.”

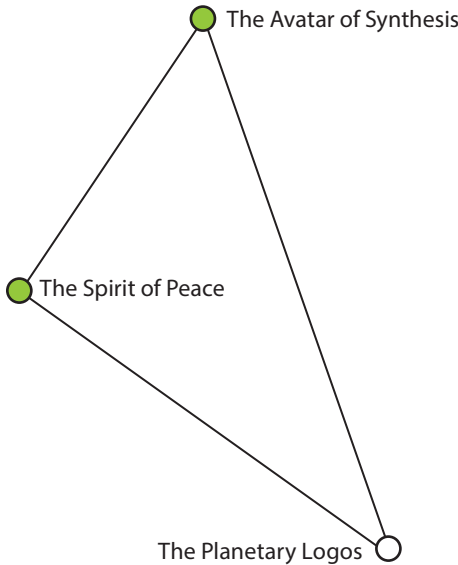
Third, we are also told that the “petals of the throat center are represented... by “certain of the leading world rulers.” And though it is not said here directly, these rulers would be part of the New Group of World Servers.

Finally, the Master Morya is the head of an Ashram on the first Ray, one of the five directly concerned with the externalization of the Hierarchy. Taken together, these relationships can be represented in a diagram like the one shown below:

<sup>132</sup> *The Externalization of the Hierarchy*, pp. 86-7



When all of these centers within the Planetary Logos are represented as a single point or node, then the triangle below becomes apparent:



This triangle is significant for quite a few reasons. First, recall that previously the Avatar of Synthesis and the Spirit of Peace have



been associated with the First Ray of Will-Power and the Second Ray of Love-Wisdom, respectively. Thus, by analogical necessity the Planetary Logos would represent the 3rd ray, at least in this diagram. As it turns out, in other contexts the Tibetan affirms precisely this conclusion. In the first volume of *Esoteric Psychology* He tells us the third Ray of Active Intelligence is the personality ray of our Planetary Logos:

The magnetic pull of that which is desired is modified on our planet by the personality ray of our particular planetary Logos. This is the Ray of Active Intelligence, and of selective Adaptability. Just as every cell and atom in the human body is modified and conditioned by the egoic ray and the ray of each of the inner bodies, so every cell and atom in the body of the planetary Logos is conditioned and modified by His outstanding ray influence, in this case, His personality ray. ... It is this Ray of Intelligent Activity which dominates man at this time.<sup>133</sup>

The Tibetan also relates this information to the evolutionary status of the Planetary Logos and, by extension, Humanity. Concerning the Logos He states that

In this conditioning influence is found a clue to the distress and agony and pain in the world today. The planetary Logos of our Earth is primarily conditioned by a cosmic ray, to be sure, but not by His egoic ray. Perhaps in this condition may be found the reason (or one of the reasons) why our Earth is not one of the seven sacred planets.<sup>134</sup>

And concerning Humanity we are told that:

This ray brings in the factor of discrimination through mental activity, and this, in its turn, balances the so-called love nature, and it is in truth the cause of our evolutionary growth. ... Human beings are largely centered in their personalities; they are "egocentric," in the terminology of the psychologist, which recognizes the integrating principle of the ego (in many cases)

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133 *Esoteric Psychology*, Vol. 1, pp. 337-8

134 *Ibid.*, p. 329

but does not yet recognize the over-shadowing ego or soul, except under such a vague term as “the superconscious.”<sup>135</sup>

Thus, there is a striking series of parallelisms here between the Planetary Logos and Humanity. Both are under the influence of the Third Ray but neither is under the influence of their Egoic Ray. The Ego or Soul is representative of the 2nd Ray of Love-Wisdom. Viewed in this light, it makes sense that the triangle formed by the Buddha, the Spirit of Peace, and the Avatar of Synthesis is focused on the Christ, He Who is literally and figuratively the point of Love within the Heart of God.

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135 *Ibid.*

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## Simplexes

The Tibetan makes dozens of references to fourth and fifth dimensions of awareness and consciousness in His books. Although considerable divergences of opinion exist among philosophers, artists, scientists, and mathematicians concerning the nature of the fourth dimension in particular, the Tibetan's discussion leaves no doubt that he sees it as purely spatial, i.e., independent of time.<sup>136</sup>

For those not familiar with or unable to envision higher dimensions of space, the fields of solid and multi-dimensional geometry provide a relatively straight-forward set of concepts that can aid understanding. One of these is the term "simplex." In geometry the term refers to a "Euclidean geometric spatial element" that has "the minimum number of boundary points."<sup>137</sup> These would include a line segment in one-dimensional space (1-space), a triangle in two-dimensional space (2-space) and a tetrahedron in three-dimensional space (3-space).

Interestingly, the term also has a definition in linguistics—"a word that has no affixes and is not part of a compound; a simple word." The word "light" is a good example of a simplex. As a base it can accommodate suffixes like *-er* (lighter), *-s* (lights), and *-ed* (lighted) and prefixes like *a-* (alight). It can also be a part of compound words (flashlight, lightheaded, light-sensitive, and night-light).

Returning to our first definition of "simplex", it should be noted that in Euclidean geometry a point is dimensionless. It has no height, width, or depth. The "space" that it occupies is referred to as zero-space or 0-space.



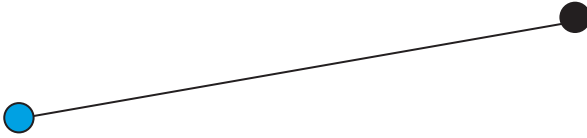
If we connect the point to a second one by way of a line, we then have created 1-space or one-dimensional space because the

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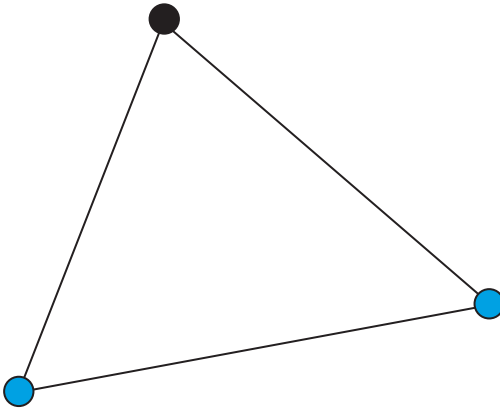
136 [http://en.wikipedia.org/wiki/Fourth\\_dimension](http://en.wikipedia.org/wiki/Fourth_dimension)

137 <http://education.yahoo.com/reference/dictionary/entry/simplex>

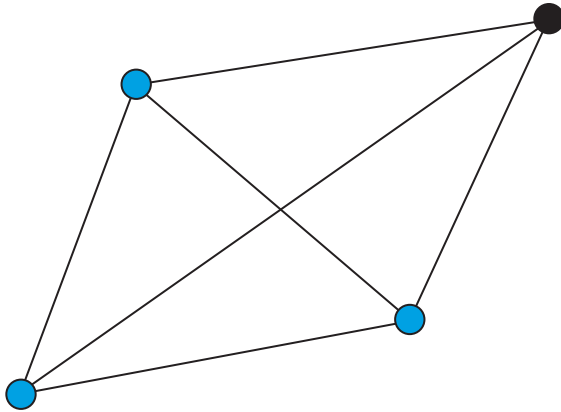
distance between the two points can be measured. As we can see in the diagram below, the resulting figure is a simplex comprised of two points or vertices and one line segment.



Now consider a third point that does not lie along the line connecting the first two. If we connect it to the first two, the figure that we have formed is a triangle. This is a two-dimensional figure, but only one of many. It is also a simplex because it is a figure with the fewest points or vertices and lines required to produce a figure in 2-space. As shown below, a triangle has three vertices or points, three lines that connect them, and one “face.”



Now consider a fourth point that does not lie along any of the three lines that connect the three points. If we draw a line connecting this fourth point to the other three, the resulting figure is called a tetrahedron. This figure is also a simplex because it is the simplest geometrical form in 3-space or three-dimensional space. As we can see below, a tetrahedron has four vertices or points, six lines that connect them, and four faces.

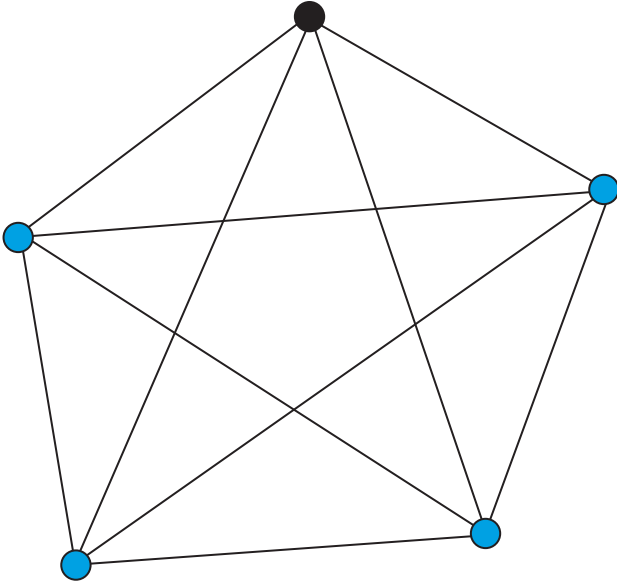


The image is photograph of a tetrahedron formed by Geomag™ bars and balls, a popular model-building toy.<sup>138</sup>

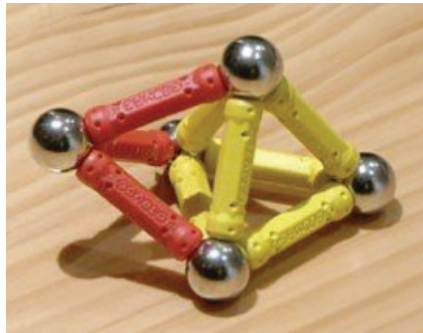
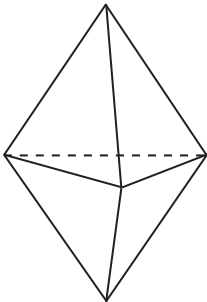


Now consider a fifth point that does not lie on any of the existing lines. And again, let us connect that fifth point to all four points of the tetrahedron. The resulting simplex is a five-pointed star inside of a pentagon. Other names for it include “pentatope” and “triangular di-pyramid envelope.” This figure exists in 4-space or four-dimensional space and has five vertices or points, 10 lines or edges, and ten faces, each of which is a triangle. It is also comprised of five tetrahedrons.

<sup>138</sup> <http://www.geomagworld.com/en>



While this process can obviously be extended for any number of additional steps, there is another less obvious series of steps by which the 4-space simplex immediately above can be recreated. In short, the first three steps are the same—line segment (1-space), triangle (2-space), and tetrahedron (3-space). But instead of moving to the next step—the pentatope—the two tetrahedrons can be combined face-to-face, as shown in the two images below:

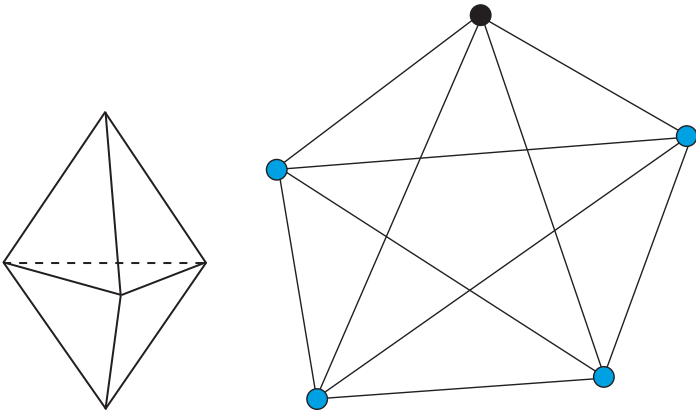


The name for these figures—for two tetrahedrons joined face-to-face—is a triangular di-pyramid. That name is familiar; it is similar to the triangular di-pyramid envelope that was just

described. The obvious question then is this: what is the difference between a triangular di-pyramid envelope and a triangular di-pyramid? The answer is simple though neither intuitively obvious nor easy to see. In order to make the answer more evident, consider the table below wherein are summarized characteristics of each of the above figures.

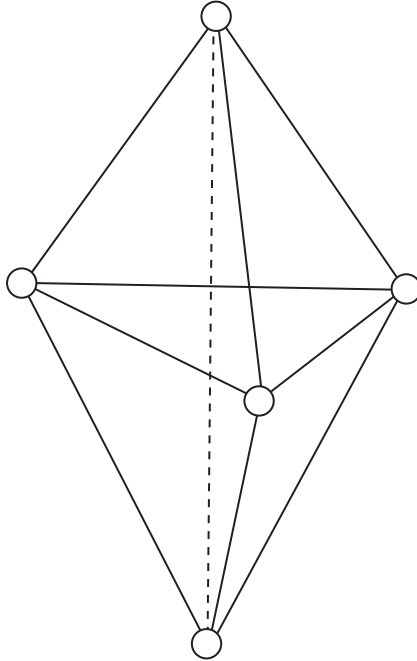
Image	Dimensions	Vertices	Edges
Point	0	1	0
Line segment	1	2	1
Triangle	2	3	3
Tetrahedron	3	4	6
Triangular Di-pyramid	3	5	9
Triangular Di-pyramid Envelope	3	5	10

Note that there is one major difference between the triangular di-pyramid and the triangular di-pyramid envelope—the number of edges. The former has nine and the latter, ten. If we look at the images side-by-side, the difference is more apparent.



The di-pyramid, on the left, has a total of nine edges or lines connecting its five vertices while the “envelope”, on the right, has ten edges connecting its five. In the diagram on the left, the three vertices in the central triangle each have four edges associated with them. The top and bottom vertices each have three. In order for that diagram to be geometrically equivalent to the one on the

right, each of these two vertices needs an extra edge. That can be accomplished in only one way—by connecting them with a line segment, as shown below:



When this tenth edge is added, then each of the five vertices has four edges associated with it. The final recognition that we need make is to see that the pentatope is just a “flattened” representation of the two connected tetrahedrons shown immediately above. In other words, the triangular di-pyramid—the pentatope, the five pointed star in a pentagon—is the same as two tetrahedrons first placed face-to-face and whose two apexes are also connected to each other. The esoteric implications of this insight are discussed in the next chapter.



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## Tetrahedrons

As it now readily apparent, several of the “triangles” discussed earlier in this volume—specifically those with a “point” in their center—can also be viewed as tetrahedrons. These include the four that have the Mahachohan, the Christ, and the Manu as the joining triangular “base” and either the Spirit of Peace, the Buddha, the Planetary Logos, or the unnamed Planetary Logos as the upper focal points. In these four triangles, humanity was the lower focal point.

Two others have the Avatar of Synthesis, the Spirit of Peace, and the Buddha as the triangular base and either the Christ or the Manu as the lower focal point.

Another has the Master Morya, the Christ, and the Manu as the triangular base and has the Avatar of Synthesis as the higher focal point. The lower focal point may be the New Group of World Servers.

Finally, there is the triangle formed by the Buddha, the Christ, and the Planetary Logos and which has Humanity as its lower focal point.

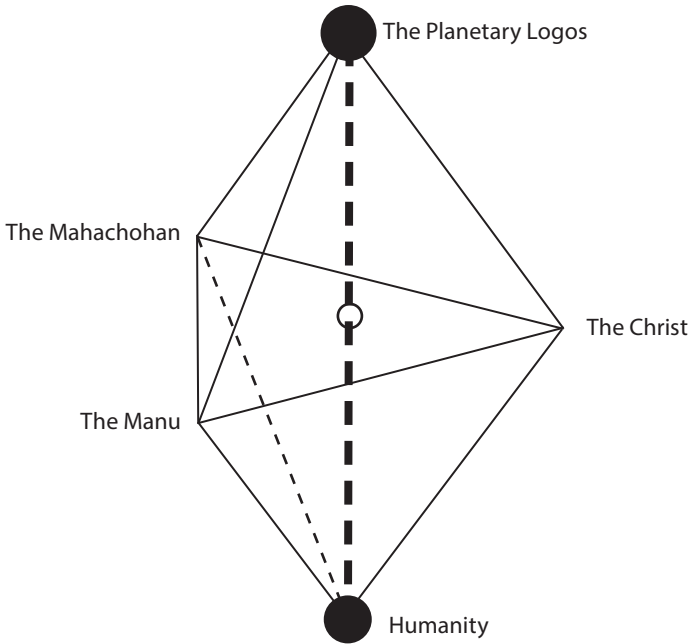
The table below provides a summary of these eight tetrahedrons. Note that six of the eight have either Humanity as a whole or a subset thereof (the NGWS) as the lower focal point. Among those, four also have higher focal points, two of which are Planetary Logoi. One of those is an unnamed Planetary Logos while the other is Sanat Kumara, our Planetary Logos.

3 <sup>rd</sup> Aspect	2 <sup>nd</sup> Aspect	1 <sup>st</sup> Aspect	Lower Focal Point	Higher Focal Point
The Mahachohan	The Christ	The Manu	Humanity	The Spirit of Peace <sup>8</sup>
The Mahachohan	The Christ	The Manu	Humanity	The Buddha <sup>9</sup>
The Mahachohan	The Christ	The Manu	Humanity	An unnamed Heavenly man <sup>10</sup>
The Mahachohan	The Christ	The Manu	Humanity	The Planetary Logos <sup>11</sup>
The Buddha	The Spirit of Peace	The Avatar of Synthesis	The Christ <sup>12</sup>	?
The Buddha	The Spirit of Peace	The Avatar of Synthesis	The Manu	?
The Master Morya	The Christ	The Manu	The New Group of World Servers	The Avatar of Synthesis <sup>13</sup>
The Buddha	The Christ	The Planetary Logos	Humanity <sup>14</sup>	

### Table References

- 8 *Esoteric Astrology*, p. 687
- 9 *The Externalization of the Hierarchy*, p. 160
- 10 *Esoteric Astrology*, p. 687
- 11 *The Externalization of the Hierarchy*, p. 564; *Telepathy and the Etheric Vehicle*, p. 185; *Initiation, Human and Solar*, pp. 37-47
- 12 *The Reappearance of the Christ*, p. 82, 111
- 13 *The Externalization of the Hierarchy*, p. 663
- 14 *Ibid.*, p. 87, 287, 441, 464, and pp. 642-3

In the image below, the fourth entry in the table is represented as a triangular di-pyramid envelope. In the ensuing chapters the unique importance of this configuration examined. The first step in that process involves gaining a deeper, broader, and more esoteric understanding of two words in the Great Invocation—“race” and “men.”



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## Race

As discussed at length in the fifth volume of this series, the word *race* is highly polysemous.<sup>139</sup> That is to say, it has many different meanings. For example, the Oxford English Dictionary (OED) provides eight groups of definitions for *race* as a noun, two for it as an adjective, and another one for it as a verb. Several of these definitions—most of which are not widely known—make new and vital contributions to our understanding of the triangles discussed in the previous chapters.

The OED's first entry for *race* as a noun descends from the Old Icelandic *ras* meaning course, channel, or way.<sup>140</sup> It provides 31 definitions which are further sub-divided into these four categories:

- With reference to a person, animal, etc.: forward progression, running, or movement; an instance of this.
- A path, channel, or course, and related senses.
- With reference to an inanimate or immaterial thing: forward progression or movement; an instance of this
- A contest.

Among the most relevant definitions are several that are rare, figurative (*fig.*), or obsolete (*obs.*). These include:

- A person's progress through life or some part of it. *Fig. Obs.*
- More generally: a journey or voyage. *Obs.*
- The course, line, or path taken by a person or a moving body. *Fig. Obs.*
- The course or progress of events, or of a narrative. *Obs.*
- Forward movement of a thing, as a vehicle, a stream, etc.; the running or rushing of water; an instance of this. *Obs.*

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139 Hunter, S., *The Compass of Light, Volume 5: Polysemy in the Great Invocation*, 2009.

140 <http://www.oed.com/view/Entry/157030?rskey=lRuSwd&result=1#eid>

- A period of time; a while. *Obs. Rare.*
- The progress of time.
- The distance or space between two points.

The OED's sixth entry for *race* as a noun contains fifteen definitions divided into two senses—(1) a group of people, animals, or plants, connected by common descent or origin and (2) a group or class of people, animals, or things, having some common feature or features. Among these definitions are the most widely-known and commonly-accepted ones, e.g. “the class of humans; mankind”, “a tribe, nation, or people, regarded as of common stock” and “a tribe, nation, or people, regarded as of common stock.”<sup>141</sup> There are also at least three other definitions with special relevance to this study. These include:

- The offspring or posterity of a person; a set of children or descendants. *Poetic.*
- The line or succession of people holding an office. *Obs.*
- Each of the three kingdoms (animal, vegetable, and mineral) into which natural objects are traditionally classified. *Now rare.*

Evident across these eleven definitions are several themes relevant to the analysis in the preceding chapters. Consider, for example, how differently the phrase “the race of men” in the Invocation's fourth verse can be understood when considering the first five definitions. It could mean not just “mankind” or “the human race”, but also “the forward progress of men”, “the progress of men through life”, “the journey of men”, “the path or course taken by men” and even “the evolution of men.” And because two other definitions also refer to “time”, the phrase “the race of men” might also refer to a specific period or evolution of some group of men, perhaps not unlike the “root-race” concept made popular by HP Blavatsky and later generation Theosophists. Interestingly, one of the definitions

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141 <http://www.oed.com/view/Entry/157031?rskey=Yhw3tj&result=6#eid>

of *race* not listed above is the second of the eight groups—“a root (of ginger).”<sup>142</sup>

Let us further note that three of the definitions make reference to time and or space. Specifically, two refer to lines and one to “the distance or space between two points.” These definitions—and especially the latter one—are relevant to the two immediately preceding chapters which, as we recall, concerned spatial geometry, particularly triangles, tetrahedrons, and a 4-dimensional figure, the triangular di-pyramid envelope or the pentatope. Recall that six of the tetrahedrons discussed above had either Humanity or the New Group of World Servers as one of its four or five points or vertices. Further recall that the vertices were all connected to one another by “lines.” Thus, there is metaphorical if not literal “distance or space between two” points connected by the same lines.

The ninth definition in the list is “poetic” and here *race* is “the offspring or posterity of a person; a set of children or descendants.” Notably, in two of the Tibetan’s other books—*Initiation, Human and Solar* and *Letters on Occult Meditation*—the term *Manu* is defined as “the representative name of the great Being Who is the Ruler, primal progenitor and chief of the human race.”<sup>143</sup> The *Manu* is also one of the three Great Ones occupying the central triangle in the immediately preceding figure. Humanity is the focal point of that triangle and by this definition it is also progeny or offspring of the *Manu*. More interesting is that according to the *American Heritage Dictionary of Indo-European Roots*, the word *Manu* descends from the Indo-European root *man-1* which means “man.”<sup>144</sup> The word *man* also descends from this same root. The *American Heritage Dictionary of the English Language* defines *Manu* as “the primordial father of the human race and sovereign of the earth who first instituted religious ceremonies and devised a code of laws.”<sup>145</sup> The *Merriam-Webster Dictionary* defines *Manu* as “the progenitor of the human race and giver of the religious laws.”<sup>146</sup>

142 <http://www.oed.com/view/Entry/157035?rskey=vzrCxo&result=2#eid>

143 *Initiation, Human and Solar*, p. 221

144 Watkins, C. (2000), *The American Heritage Dictionary of Indo European Roots*, p.51

145 <http://education.yahoo.com/reference/dictionary/entry/Manu>

146 <http://www.merriam-webster.com/dictionary/manu>

In light of these definitions and origins of *Manu*, the phrase “the race of men” means not only to Humanity as mankind, but also to all men as the descendants of the *Manu*, the progeny of the Progenitor. The same could also be said concerning the Planetary Logos. After all, He is known in the works of DK as the “Father”, Christ is His “son”, and mankind more generally is referred to as “brothers” and “sons of God.” Also, one of His names is “the One in Whom we live and move and have our being.”<sup>147</sup>

The tenth definition of *race* provided above is “the line or succession of people holding an office.” This is relevant because in previous chapters we learned that each member of the central triangle is an office holder of sorts. Specifically, the Christ is really name of an office, like the President. The One Who currently holds that position was not always the head of Hierarchy and will be placed at the beginning of the next astronomical age by the Master that we know as Koot Humi or simply KH. We are also told that the Master R., who is now the Mahachohan or Lord of Civilization, only recently assumed that responsibility. There was a Mahachohan before Him and there will be others afterwards. The same also applies to the *Manu*. When we further consider that Masters are men—Perfected Men, actually—then the term “the race of men” can also be understood as a veiled reference to either the central triangle in Hierarchy—the *Manu*, the Christ, and the Mahachohan—or to the Hierarchy as a whole.

The eleventh definition of *race* provided above is “each of the three kingdoms (animal, vegetable, and mineral) into which natural objects are traditionally classified.” And while OED describes this definition as “rare”, students of the Tibetan might appropriately use the word “esoteric” instead. On several occasions in the Tibetan’s books, these three groups—animal, vegetable, and mineral—are precisely the one the Tibetan refers to as the three sub-human kingdoms. Humanity is the fourth and the members of Hierarchy belong to the fifth kingdom. He tells us specifically that it is the “destiny of humanity to transmit life to the subhuman kingdoms.”<sup>148</sup> Moreover, across fourteen of the Tibetan’s books we

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147 *The Externalization of the Hierarchy*, p.464

148 *Esoteric Astrology*, p.449

find several other references to their relationship, including these:

- (the human family's) mission is to act as a bridge between the world of spirit and the world of material forms. All grades of matter meet in man, and all the states of consciousness are possible to him. Mankind can work in all directions and lift the subhuman kingdoms into heaven and bring heaven down to earth.<sup>149</sup>
- This (fourth) kingdom is destined to act as a transmitter of force, of energy and life and of inspiration to the three subhuman kingdoms.<sup>150</sup>
- The subhuman kingdoms find their consummation in humanity, and the superhuman kingdoms their opportunity, and through the human kingdom all superhuman lives have at some time passed. This you well know.<sup>151</sup>
- When perfection has been achieved, the Shamballa energy of will, power and purpose will pour freely through the head centre, the love-wisdom energies of the Hierarchy will flow through the heart centre, and the energy of humanity will focus through the throat centre, with the ajna centre acting as the agent of all three. Then will take place a new activity on the part of mankind. It is the task of relating the three superhuman kingdoms to the three subhuman kingdoms, and thus establishing the new heavens and the new earth. Then humanity will have reached the summit of its evolutionary goal on this Earth.<sup>152</sup>
- One of the inevitable effects of seventh ray energy will be to relate and weld into a closer synthesis the four kingdoms in nature. This must be done as preparatory to the long fore-ordained work of humanity which is

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149 *A Treatise on White Magic*, p. 540

150 *Discipleship in the New Age*, Vol. 2, p.72

151 *Ibid.*, p. 158

152 *Esoteric Healing*, p. 154



to be the distributing agency for spiritual energy to the three subhuman kingdoms.<sup>153</sup>

- ...this knowledge will make it possible for humanity eventually to act as the major impressing agent in relation to the three subhuman kingdoms in nature; that is humanity's primary responsibility.<sup>154</sup>

Clearly the OED's eleven definitions of *race* have important implications for our understanding of the Lives that comprise the aforementioned triangles and tetrahedrons. In the next chapter the esoteric meaning of the word *man* will be considered for what it can also add to our understanding.

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153 *The Destiny of Nations*, p. 124

154 *Telepathy and the Etheric Vehicle*, p. 128

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## Men

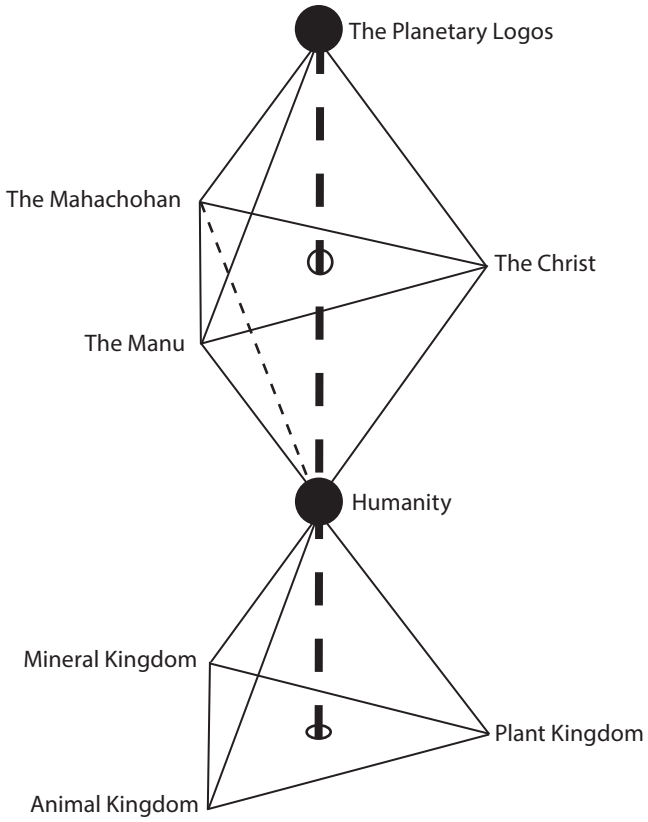
The words *man* and *men* are used extensively in the Tibetan Master's works. If one thing is or ought to be abundantly clear about His usage of those words it is that much more is meant by them than gender. In many contexts the words refer either to mankind as a whole or to a member thereof.

The phrase "perfected men" appears six times in three of His books—*A Treatise on Cosmic Fire*, *The Externalization of the Hierarchy*, and *The Reappearance of the Christ*. In each instance it refers to the Master of the Hierarchy and to others having achieved the rank of fifth-degree initiate.

The terms "Heavenly Man" or "Heavenly Men" refers to the Planetary Logoi and specifically the indwelling Lives of the planets of our Solar System. Similarly, the phrase "the great man of the heavens" and "the Grand Heavenly Man" are references to the Solar Logos.

In light of the fact that all superhuman Lives have passed through the human kingdom, it makes perfect sense then that human beings, Masters, Planetary Logoi, and even Solar Logoi are all referred to as men of various grades and potencies. As such, the definitions of *race* that refers to "a line or succession of people holding an office" now takes on an added measure of significance. So too does the definition referring to the distance or space between two points. Here we can conceive of "the race of men" as referring to the "distance or space" between any two adjacent points in the line or succession of "men", i.e., Humanity and Hierarchy, Hierarchy and Shamballa, Shamballa and the Planetary Logos, the Planetary Logos and the Solar Logos, the Solar Logos and the Sirian Logos, etc.

Finally, we can also understand why everything in the image below—each named entity and each line connecting them—can be considered as a race of men.





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## Afterword

One final point can be raised about the figure depicted and described in the last chapter: it extends upwards, all the way to the Cosmic Logos, the *One About Whom Naught May Be Said*. The three Cosmic centers analogous to Humanity, Hierarchy, and Shamballa are the Pleiades, Sirius, and the Great Bear. In the seventh and final volume of this series, the relationship between these Planetary and Cosmic centers is investigated in a manner similar to what was undertaken here. One difference, however, is that the focus changes necessarily from the Christ to the Planetary Logos. In that volume it will be shown that the Planetary Logos is part of an inter-related network comprised of other Planetary Logoi, extra-planetary Lives, zodiacal constellations, and ultimately the Cosmic Logos Himself. Fittingly, that seventh and final volume of the *Compass of Light* series is named *Heaven and Earth in the Great Invocation*.

