

Supporting Right Human Relations

Dorothy I. Riddle

Having created an expectation of renewal during the Festival of Easter, we now enter the period of the Festival of Wesak during which we are charged with receiving, containing, and distributing the Divine energy that becomes available to us. We have the opportunity to transform that energy into goodwill and to pass it on to the rest of humanity, thereby invoking in return the goodwill that will implement and solidify right human relations. We are told that goodwill represents a *loving determination or ... a fixed intention to bring about right human relations*.¹

But is goodwill itself enough to reverse the vicious hatred and blatant greed and alienating separativeness that our world is currently experiencing? Should we be content with only focusing on the generation of positive and healing energy through meditation and important initiatives like Triangles? Or even with “starving” a particular negative thoughtform of energy to make it disappear? If we were starting from a neutral place – a “blank page,” so to speak – those activities would provide precisely the type of framework we need for the maturation of our human family. Unfortunately, that is not the case; and so we must face the fact that these energetic initiatives are not enough.

The selfishness, the sordid motives, the prompt response to evil impulses for which the human race has been distinguished has brought about a condition of affairs unparalleled in the system. A gigantic thoughtform hovers over the entire human family, built by people everywhere during the ages, energized by the insane desires and evil inclinations of all that is worst in human nature, and kept alive by the promptings of humanity’s lower desires. This thoughtform has to be broken up and dissipated by humanity itself.²

This gigantic thoughtform, the product of humanity’s ignorance and selfishness, is kept alive and vitalized ... by the aggregate of the evil desires, wicked intentions, and selfish purposes of each individual. Every wrong thought, when embodied in speech or manifested in action on the physical plane, goes to swell the proportions of this evil entity.³

If we are to live in harmony with one another, we must take full advantage of the Divine energies available to us during this Festival of Wesak in order provide our human family with a harm-free context within which right human relations can grow and thrive.

The Foundation of Right Human Relations

Our fundamental task is to embrace the fact that right human relations must reflect the reality that we are all expressions of the One Life. We are all related, and what harms or uplifts one will harm or uplift all. We may not wish to view ourselves as related to those who hold philosophies opposed to ours or who appear to be living in a very self-centered manner or who are blatantly harmful to others, but they are not aliens whom we can disregard. They are the darker side of the One Humanity. They are the parts of ourselves that we must learn to manage and ultimately heal, and we cannot do so by disavowing them or even by surrounding them with additional light energy that they can simply direct toward greater harm.

If we reflect for a moment on the fourth verse of the Great Invocation, the last line says, “And seal the door where evil dwells.” It does not direct us to treat that evil lovingly in the hopes of reconciliation. It does not suggest that the Plan of Light and Love encompass that evil in some manner. Instead it specifically directs us to create a protective barrier – a barrier against the person’s harmful actions, not the person per se.

In energetic terms, we can create such a barrier by visualizing those who would harm others as surrounded with an energetic shield that will contain that harmful energy without allowing seepage. We can strengthen the

shield with imagery of the hardest, least penetrable surface that we know (e.g., a diamond) to ensure that no harmful vibrations escape. We can further reinforce the image by lining it with a reflective surface (e.g., silver) that will reflect back to the person the energy that they are emitting. If they are loving, they will receive intensified loving energy back. If they are harmful, they will receive that same energy back – not from us, but from themselves.

It is also critical at this time of crisis that we work toward the inclusivity that is the hallmark of right human relations in a nonpartisan manner so that we remain able to bridge successfully between groups. On the one hand, we cannot stand aside from the dynamics that create cleavages and alienation: “I tell you that your prayers and your wishes are unavailing when divorced from right and potent action.”⁴ The Tibetan reminds us that the Spiritual Hierarchy “is not neutral. It is one with the right element in every nation and set against all separative, isolationist and materialistic attitudes. Such attitudes prevent the apprehension of the true spiritual values and hinder human development.”⁵ However, we must be careful how we engage:

The members of the New Group of World Servers belong to no party or religion and yet belong to all parties and religions; they assume no attitude or position either for or against any existing government, religion, or social order. They engage in no political activity of any kind, and attack no existing order. They are neither for nor against a government or a Church, and spend no money, organize no campaign, and send out no literature that could be interpreted as attacking or defending any organization of a political, religious, social, or economic nature. They say nothing and write no word that could feed the fires of hatred, or tend to separate individual from individual, or nation from nation. Yet these members will be found in every political party and every world religion. They represent an attitude of mind.⁶

Each time we say the Great Invocation we are reminded that we have the responsibility to contain the evil currently being let loose in the world. But what about the evil that has already been created – e.g., that huge thoughtform looming over humanity that can be drawn on to intensify harmful intentions? We cannot naively expect that it will evaporate on its own. We are the ones who must drain the wound to create a wholesome space for right human relations to thrive even as we nourish those relations with our own inclusive thoughts and feelings.

The Results of the Cleansing Initiative

Those of you who joined us last year for the Festival of Wesak know that the School for Esoteric Studies launched a yearlong Cleansing Initiative at that time aimed at dissipating glamour and dispelling negative thoughtforms. Its purpose was to experiment with a conscious and persistent focus on cleansing and then determine what would be most effective moving forward.

Cleansing work, we have found over the past year, has five key components if it is to be effective in the long term:

1. Repudiating the glammers and negative thoughtforms and the separatist illusion they engender – i.e., simply refusing to recognize that they have any validity (rather than taking direct action to actively reject them, which could lead to an equal and opposite reaction).
2. Accessing Divine energy without distortion, which is particularly possible during the Festival period.
3. Gathering up or containing that energy as light within a “ring pass not” or pool of tension so that the energy becomes of sufficient potency and force to be effective.
4. Releasing that light energy in a targeted manner to dissolve glammers on the astral plane and weaken negative thoughtforms held on the mental plane.
5. Following a similar process with Fohat or fire energy so as to purify the astral plane once glammers are dissolved and permanently destroy the negative thoughtforms.

An important recommendation from the group participating in the Cleansing Initiative was that the esoteric community add the issue of cleansing the astral and mental planes of separative feelings and thoughts by

revising the *Pledge as a Server* that is scheduled as a service meditation for each Saturday. With the addition of a new third paragraph, that mantra would be:

I play my part with joyful resolve, with earnest aspiration;
I look above, I help below;
I do not engage in pointless reverie;
I work; I serve; I reap; I pray;
I serve the Plan; I am the Way.

I focus on the work to be done, not the glory I will receive;
I move past desire, and I strive, forgetting all reward.
I postpone peace; I strive with joy,
I lose myself and find Myself and enter into peace.

With Light, I dissipate the astral fog of glammers and fears.

With Fohat, I incinerate thoughtforms that reinforce the illusion of separateness.

To all this I solemnly pledge myself, invoking my Higher Self.

Our Next Steps

At the Festival of Wesak, we have our best opportunity to cleanse and restore relations within the human family. The Divine energies pour down, regardless of our intentions. They will intensify whatever dynamics exist. Now is the time for us to choose to shift from being passive receptacles of Divine energy to being purposeful conduits of change.

Revising and using the *Pledge as a Server* is only one method of supporting right human relations. As always we need to be mindful of our focus. At a time when the forces of alienation seem particularly powerful, with hate crimes accelerating and nations like the U.K. and the U.S. focusing on nationalistic, separatist initiatives, we have a responsibility to bring attention to acts of inclusion that strengthen the human family. For example, the European Union recently celebrated its 60th anniversary with a commitment to support members to develop in their own way and a declaration that “European unity is a bold, farsighted endeavor ... We have united for the better. Europe is our common future.”

Another important component of supporting right human relations is to give the expansion of our “circle of care” as much attention as we give to our “vertical” expansion of awareness in meditation. “Vertical growth and horizontal growth must parallel each other.... A more intense inner life and a more vital life of service are ... dependent upon the other.”⁷ Notice the Tibetan’s emphasis on “horizontal growth” – an expansion in those we include in our focus on right human relations. He also comments, “Your service at present is vertical and concerns those who are with you upon the upward way – your group, your personal friends, and yourself.... Your service should become horizontal and *expandingly inclusive*.”⁸ The School has begun a discussion on what horizontal growth entails on its webpage “[The Lens of Service](#).”

The energies available at the Festival of Wesak are powerful expressions of Divine Will, the most potent of the energies that we can access as humans. They embody the Light that brings clarity and wisdom and understanding, making it possible to bridge and ultimately heal the rifts in the human family. Let us embrace the challenge posed and make best use of the Divine energies available to us during this Festival.

¹ Alice A. Bailey, *Discipleship in the New Age, Vol. 2* (New York: Lucis Publishing, 1955), 173.

² Alice A. Bailey, *A Treatise on Cosmic Fire* (New York: Lucis Publishing, 1925), 948.

³ *Ibid.*, 949.

⁴ Alice A. Bailey, *The Externalisation of the Hierarchy* (New York: Lucis Publishing, 1957), 233.

⁵ Alice A. Bailey, *The Destiny of the Nations* (New York: Lucis Publishing, 1949), 65.

⁶ Alice A. Bailey, *Esoteric Psychology, Vol. 2* (New York: Lucis Publishing, 1942), 643.

⁷ Alice A. Bailey, *Discipleship in the New Age, Vol. 1* (New York: Lucis Publishing, 1944), 534-535.

⁸ *Ibid.*, 568 (emphasis added).