

Service and Right Human Relationships

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The need for the development of “right human relations” and peacebuilding is obvious in the struggles seen around the planet, ranging from full-scale armed conflict and intergang violence, down to schoolyard and cyber bullying, intimate partner violence, and neighbourhood disputes. One of the most significant impacts of conflict and violence is an ‘unsafe’ atmosphere where physical, psychological, and social needs remain unmet, and the potential for expression and goodwill is blocked. It has been said that we are living in one of the greatest crisis eras of human history and underlying this is a tension between material and spiritual values, between self-interest and service.

DK states that *“The illumination of men's minds, so that they can see things as they are, can apprehend right motives and the way to bring about right human relations, is now a major need; the motivating power of goodwill is an essential to right action; given these two—light and love—it will not be many decades before the idea of right human relations will have become the ideal of the masses and will be rapidly taking form in all national, public and community affairs. The history of humanity has been that of the apprehension and the use of ideas as applied to human living and as expressing forward moving concepts; today the two ideas needed are light upon our way and practical goodwill” (Discipleship in the New Age, Vol. II, p. 169).*

“Right here the work of the Triangles—so close to the heart of the Hierarchy at this time—becomes obvious. Through the network which the Triangles are creating, light or illumination is invoked by the daily work and attitude of the Triangle members; thus light can indeed ‘descend on earth’ and goodwill, which is the love of God and basically, the will-to-good, can also stream forth in fuller livingness into the hearts of men; thus they are transformed in their lives and the era of right human relations cannot be stopped” (Discipleship in the New Age: Page 168).

The Great Invocation as a central focus of our service in Triangles, is intended to summon the energies of Light, Love, and Will for the benefit of the planet. Through each of the stanzas we are guided on the how.

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

The first stanza of the Great Invocation refers to the mind as a focus for light. Through the mind of men the soul’s light is bestowed on us as understanding, insight, revelation, and wisdom.

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

The second stanza is an appeal for the divine energy of love, the basic need of all life forms.

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

The third stanza relates to “the Will of God” and to the concept of a purposeful life.

*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.*

Whilst the fourth stanza points clearly to humanity’s deep responsibility to manifest the energies of Light, Love, and the Will-to-Good within the minds and hearts of the human race.

*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.*

DK particularises that “*service is a method of producing phenomenal outer and tangible results upon the physical plane.....through the ‘centre which we call the race of men’ the Plan of love and light works out.*”

DK on the subject of service further says “*By right of this creative quality, service will eventually be regarded as a world science. It is a creative urge, a creative impulse, a creative momentous energy. This creativity of service has already been vaguely recognized in the world of human affairs under varying names, such as the science of vocational training. Recognition of the impetus coming from a right understanding of social relations and their study is not lacking. Much is also being studied along this same line in connection with criminology and the right handling of the youth of any nation and national group*” (Esoteric Psychology, Vol. II, p. 130). The issue of Youth is further elaborated on in Problems of Humanity.

And so here we see in these references that the work of service is more than that of the subjective work – that there is a need for the active precipitation of love in action on the physical plane. *Let Light and Love and Power restore the Plan on Earth.*

Cygnets Centre for Peacebuilding and Transformation responds to Humanity’s need to develop collaborative relationships that enable constructive, non-violent solutions to conflict and the expression of good will in all its forms. Peacebuilding and restorative practices enable community safety and foster trusting, cooperative relationships, because they address the underlying needs of all stakeholders.

Cygnet's work feeds into the expanding global network of community-led peacebuilding initiatives which is gradually developing collective impact, through the promotion of public dialogue around the benefits and legitimacy of peacebuilding, and through the application of peacebuilding practices across diverse contexts.

Operating outside of the traditional not for profit sector, Cygnet is seeking to deliver services free from any conditions set by government funding contracts. Wishing to meet and respond to the need rather than construct it. This means that the work is reliant upon the goodwill contributions from those who wish to invest in this work and fee for service work which is offered on the principle "of ask for what you need and offer what you can.

Cygnet's work is guided by our awareness of the interconnection and interdependence of all life. Our vision for '*a world transforming relationships through peacebuilding and restorative practices*' expresses our focus on strengthening relationships as the best way to achieve peace and prevent violence and harmful behaviour. We seek to harness the creative potential of conflict by setting up safe environments where people can discover the hidden messages and unmet needs within the conflict. We use a range of peacebuilding practices to transform conflict, from the individual to the collective level, and to support the improvement and repair of relationships between people and communities. These include meditation, mindfulness, social and emotional learning, trauma responsive practice, facilitated and community dialogue, community arts projects, mediation, and restorative practices.

Restorative Practices, at its heart is a social science based in right human relationships. Along a continuum exists a range of strategies and practices which are aimed at building and fostering healthy respectful relationships and responding to and repairing where possible relationships when conflict and harmful behaviour occurs.

An example of this in the local context exists for young people between the ages 10-17 who have broken the law and in so doing have caused harm to others. The process of a restorative justice conference is a formal justice response to this wrongdoing and harmful behaviour and brings **together** the young person, their primary support and the person harmed by their behaviour and their primary supports. It includes the arresting police officer and at times various community agencies or other community members who in some way have a stake in the process. The goal of this process is to provide the opportunity for the young person to take responsibility for their behaviour, for the person harmed to tell their story and for the parties' present to come to some mutually agreed upon way for the young person to make amends— if achieved the outcome is recorded in a legal agreement.

This process is facilitated by a highly skilled convenor who guides the parties through a particular process to achieve this outcome.

Through the process of pre-conference preparation, the person harmed is able to have their story heard and assisted to gather what is most meaningful to him from the process. Through the restorative justice conference itself there is often a shift of such significant proportions that we see more often than not forgiveness and an active expression of good will – where people who have been harmed offer their support, jobs and genuine and heartfelt well wishes to the young person. We see young people who have at a point in time not considered the impact of their behaviour express remorse and apologies for their behaviour, often wanting to over extend themselves to make amends. We see relationships between parents and children strengthen and connections between strangers take place.

It might be said that the effect of the Principle of Conflict, operating under Ray IV and controlled by Ray II, will be—as far as humanity is concerned—to bring about right human relations and the growth of the universal spirit of goodwill among men (The Rays and Initiations, p. 612) And so we here we might consider that this principle is at play and offering an opportunity for the expression of Good Will and the deeply spiritual qualities of courage, responsibility and forgiveness.

Cygnets have been approached by adults who are seeking something more as a way of responding to the harm that has been caused by an offence, as the current criminal justice system does not respond to this need.

The process of restorative justice invites people into a place where good will can be cultivated – often where some of the most harmful behaviour has occurred. Through a facilitated process and dialogue parties are able to move away from separateness to a place of being able to hear one another, to a place of understanding (mind of men), connection (hearts of men) and recognition of humanity in the other through the will to good (will of god).

First Stanza (1935)

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 co-operation.

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.

Thank you for the opportunity to share. ~ Christine Thomas