

A Treatise on Cosmic Fire, pp. 977-82

The Occult Significance of Speech

The old Scripture saith: "In the multitude of words there wanteth not sin," (Bible. Prov. 10:19.) because in a tide of words at this stage of man's evolution, many are spoken purposelessly or from motives which (when analyzed) will be found to be based purely in the personality. The greater the progress that is made along the path of approach to the Mysteries, the greater the care that must be taken by the aspirant. This is necessary for three reasons:

- First, owing to his stage in evolution, he is able to enforce his words in a manner which would surprise him could he but see on the mental plane. He builds more accurately than the average men, his subsequent thought-form is more strongly vitalized, and it performs the function whereon it is sent by the "Sound" or speech with greater precision.
- Second, any word spoken and consequent thought-form built (unless along the higher path and not based on personality impulses) is apt to cause a barrier of mental matter between a man and his goal. This matter or separating wall has to be dissipated before further [978] advance can be made, and this process is karmic and unavoidable.
- Third, speech is very largely a mode of communication on the physical levels; on the subtler levels whereon the worker stands, and in his communications with his fellow workers and chosen cooperators it will play an ever lessening part. Intuitive perception and telepathic interplay will distinguish the intercourse between aspirants and disciples, and when this is coupled with a full trust, sympathy and united effort for the plan we will have a formation wherewith the Master can work, and through which He can pour His force. The Master works through groups (large or small) and the work is facilitated for Them if the interplay between units of the group is steady and uninterrupted. One of the most frequent causes of difficulty in group work and consequent arrest of the inflow of force from the Master temporarily is based on misuse of speech. It brings about a clogging of the channel for the time being on the mental plane.

I mention these three factors for this question of group work is of vital importance and much is hoped from it in these days. If in any organization on the physical plane the Masters can get a nucleus of even three people who mutually interact (I choose the word deliberately) and who disinterestedly follow the path of service, They can produce more definite results in a shorter space of time than is possible with a large and active body of people who may be sincere and earnest but do not know the meaning of trust in, and cooperation with each other and who guard not the gate of speech.

If a man succeeds in understanding the significance of speech, if he learns how to speak, when to speak, what is gained by speech, and what happens when he speaks, he is well on the way to achieving his goal. The person [979] who regulates his speech rightly is the person who is going to make the most progress. This has ever been realized by all leaders of occult movements. That most occult order of Pythagoras at Crotona, and many other of the esoteric schools in Europe and Asia had a rule that all neophytes and probationers were not permitted

to speak for two years after entering the school and when they had learned to keep silence for that period, they were given the right to speak, for they had learned a specific reticence.

It might be of value here if students realized that every good speaker is doing a most occult work. A good lecturer (for instance) is one who is doing work that is analogous on a small scale to that done by the solar Logos. What did He do? He thought, He built, He vitalized. A lecturer, therefore, segregates the material with which he is going to build his lecture and which he is going to vitalize. Out of all the thought matter of the world he gathers together the substance which he individually seeks to use. Next he copies the work of the second Logos in wisely building it into form. He constructs the form, and then when it is constructed, he finishes up by playing the part of the first Person of the Trinity putting his Spirit, vitality and force into it so that it is a vibrant, living manifestation. When a lecturer or speaker of any kind can accomplish that, he can always hold his audience and his audience will always learn from him; they will recognize that which the thought form is intended to convey.

In everyday life when the student speaks, he is doing just the same thing, only the trouble frequently arises that in his speech he constructs something that is usually not worth while and vitalizes it with the wrong kind of energy, so that the form, instead of being a constructive, vital, helpful force, is a destructive one in the world. If we study the various cosmologies of the world, we shall [980] see that the process of creation was carried on by the means of sound or speech or the Word. We have it in the Christian Bible, "In the beginning was the Word, and the Word was God. All things were made by Him and without Him was not anything made that was made." (Bible. John I.) Thus, according to the Christian teaching, the worlds were made by the Word of God.

In the Hindu Scriptures we will find that the Lord Vishnu, Who stands for the second Person of the Trinity, is called "The Voice." He is the great Singer Who has built the worlds and the universe by His song. He is the Revealer of the thought of God Who has constructed the universe of solar systems. Just as the Christian speaks about the great Word, the Word of God, the Christ, so the Hindu speaks of Vishnu, the great Singer, creating by means of His song.

In physical plane manifestation, we are known by our speech; we are known by our reticence, by the things we say, and by the things we leave unsaid and are judged by the quality of our conversation. We think of people in terms of what they say, because their words disclose the type of thought-matter in which they work and the quality of energy or life which they put behind their words. To the various solar Logoi of the vast constellations that are apparent when we scan the starry heavens, the quality of the Logos of our solar system is seen through the medium of that great thought form He has built by the power of His speech, and which is energized by His particular quality of love. When God speaks, the worlds are made and at this present time He is only in process of speaking. He has not yet concluded what He has to say, and hence the present apparent imperfection. When that great divine phrase or sentence which occupies His thought is brought to a close, we [981] will have a perfect solar system inhabited by perfect existences.

Through speech a thought is evoked and becomes present; it is brought out of abstraction and out of a nebulous condition and materialized upon the physical plane, producing (could we but see it) something very definite on etheric levels. Objective manifestation is produced, for

"Things are that which the Word makes them in naming them." Speech is literally a great magical force, and the adepts or white magicians, through knowledge of the forces and power of silence and of speech, can produce effects upon the physical plane. As we well know, there is a branch of magical work which consists in the utilization of this knowledge in the form of Words of Power and of those mantrams and formulae which set in motion the hidden energies of nature and call the devas to their work.

Speech is one of the keys which opens the doors of communication between men and subtler beings. It gives the clue to the discovery of those entities who are contacted on the other side of the veil. But only he who has learned to keep silent, and has arrived at the knowledge of the times to speak can pass this veil and make certain esoteric contacts. Magic consists, we are told in the *Secret Doctrine*, in addressing the Gods in Their own language; therefore, the speech of average man cannot reach Them.

Therefore, those who seek to learn the occult language, those who yearn to become aware of the words which will penetrate to the ears of those who stand on the other side, and those who seek to utilize the formulae and phrases which will give them power over the Builders, have to unlearn their previous use of words and to refrain from ordinary methods of talking. Then the new language will be theirs and the new expressions, words, mantrams and formulas will be entrusted to their care. [982]

The laws of speech are the laws of matter and students can apply the laws governing physical plane substance to their use of words, for it concerns the manipulation of matter on other levels. Speech is the great medium whereby we make apparent the nature of the little system we are constructing - that system of which each human unit is the central sun, for under the Law of Attraction he draws to himself that which he needs.

Initiation, Human and Solar, pp. 74-5

One of the greatest instruments for practical development lying in the hands of small and great, is the instrument of SPEECH. He who guards his words, and who only speaks with altruistic purpose, in order to carry the energy of Love through the medium of the tongue, is one who is mastering rapidly the initial steps to be taken in preparation for initiation. Speech is the most occult manifestation in existence; it is the means of creation and the vehicle for force. In the reservation of words, esoterically understood, lies the conservation of force; in the utilization of words, justly chosen and spoken, lies the distribution of the love force of the solar system, - that force which preserves, strengthens, and stimulates. Only he who knows somewhat of these two aspects of speech can be trusted to stand before the Initiator and to carry out from that Presence certain sounds and secrets imparted to him under the pledge of silence.

The disciple must learn to be silent in the face of that which is evil. He must learn to be silent before the sufferings of the world, wasting no time in idle complaints and sorrowful demonstration, but lifting up the burden of the world; working, and wasting no energy in talk. Yet withal he should speak where encouragement is needed, using the tongue for constructive ends; expressing the love force of the world, as it may flow through him, where it will serve best to ease a load or lift a burden, remembering that as the race progresses, the love element between the sexes and its expression will be translated to a higher plane. Then, through the spoken word, and not through the physical plane expression as now, will come the realization of that true love which unites those who are one in service and in aspiration. Then love between the units of the human family will take the form of the utilization of [75] speech for the purpose of creating on all planes, and the energy which now, in the majority, finds expression through the lower or generating centers will be translated to the throat center. This is as yet but a distant ideal, but even now some can vision that ideal, and seek - through united service, loving cooperation, and oneness in aspiration, thought, and endeavor, - to give shape and form to it, even though inadequately.

Initiation, Human and Solar, pp. 155-7

We have already dealt with the significance of the Words of Power in a brief manner. We might now sum up certain of the inferred postulates, and then touch somewhat upon the initiation ceremony, and the Words as committed to the initiate. The postulates here made are nine in number, and if duly pondered upon by the aspirant, will reveal to him much anent the creative process and the power of speech.

1. All the Words of Power are rooted in the Great Word committed to the Solar Logos at the dawn of manifestation. [156]
2. All the Words of Power are permutations or expansions of the three basic sounds, and increase in length as the planes are involved, until the sentences and speech of the finite unit, man, in their myriad differentiations are arrived at.
3. Therefore, on the path of return, speech becomes ever more brief, words are more sparingly used, and the time eventually comes when the adept employs formulas of words only as required to carry out specific purposes along two lines:
 - a. Definite creative processes.
 - b. Specific direction of energy.

This, of course, on the planes in the three worlds.

4. The aspirant, therefore, has mainly three things to do when preparing for initiation:
 - a. To control every activity of his threefold lower nature. This involves the application of intelligent energy to every atom of his three sheaths - physical, astral, and mental. It is literally the shining forth of the Brahma, or third aspect, of the inner God.
 - b. To control his speech every minute of every day. This is a statement easily made, but most difficult to make practical. He who achieves it is rapidly nearing emancipation. This applies not to the reticence, the moroseness, the silence, and the voicelessness which often distinguishes natures but little evolved, and which are in reality an inarticulate condition. It refers to the controlled use of words to effect certain ends, and the retention of speech energy when not needed, - a very different matter. It involves a realization of cycles; of times and of seasons; it supposes a knowledge of the power of sound, and of the effects produced [157] through the spoken word; it involves an apprehension of the building forces of nature and their due manipulation, and is based on an ability to wield mental matter, and to set it in motion, in order to produce results in physical matter, consonant with the clearly defined purpose of the inner God. It is the shining forth of the second aspect of the Self, the Vishnu, or form-building aspect, which is the prime characteristic of the Ego on its own plane. It would be well to ponder on this.
 - c. To meditate, and thus arrive at the purpose of the Ego. By thus meditating the first aspect comes steadily into greater prominence, and the conscious will of the inner God can make itself felt on the physical plane.

White Magic, pp. 141-4

May I add, that the sound is only truly potent when the disciple has learnt to subordinate the lesser sounds. Only as the sounds he sends forth normally into the [142] three worlds are reduced in volume and in activity, as well as in quantity will it be possible for the Sound to be heard, and so to accomplish its purpose. Only as the multitude of spoken words is reduced, and silence in speech is cultivated, will it be possible for the Word to make its power felt on the physical plane. Only when the many voices of the lower nature and of our environment are silenced, will the "Voice that speaketh in the stillness" make its presence felt. Only when the sound of many waters dies away in the adjustment of the emotions will the clear note of the God of the waters be heard.

People seldom realize the potency of a word, yet it is stated, "In the beginning was the Word, and the Word was God. Without Him was not anything made that was made." When therefore we read those words our minds go back to the dawn of the creative process when, through the medium of sound, God spoke and the worlds were made.

It has been said that, "the chief agency by which Nature's wheel is moved in a phenomenal direction is sound," for the original sound or word sets in vibration the matter of which all forms are made and initiates that activity which characterizes even the atom of substance.

The literature and the scriptures of all the ancient nations and great religions bear testimony to the efficacy of sound in producing all that is tangible and visible. The Hindus say very beautifully that "the Great Singer built the worlds, and the Universe is His Song." This is another way of expressing the same idea. If this is realized and the science of this concept somewhat understood, the significance of our own words and the utterance of sound in speech, becomes almost a momentous happening.

Sound or speech and the use of words have been [143] regarded by the ancient philosophers (and are increasingly so regarded by modern thinkers) as the highest agent used by man in moulding himself and his surroundings. Thought, speech and the resultant activity on the physical plane complete the triplicity which make a man what he is, and place him where he is.

The purpose of all speech is to clothe thought and thus make our thoughts available for others. When we speak we evoke a thought and make it present, and we bring that which is concealed within us into audible expression. Speech reveals, and right speech can create a form of beneficent purpose, just as wrong speech can produce a form which has a malignant objective. Without realizing this, however, ceaselessly and irresponsibly, day after day, we speak; we use words; we multiply sounds; and surround ourselves with form worlds of our own creation. Is it not essential, therefore, that before we speak we should think, thus remembering the injunction, "You must attain to knowledge, ere you can attain to speech"? Having thought, let us then choose the right words to express the right thought, attempting to give correct pronunciation, proper values, and true tonal quality to every word we utter.

Then will our spoken word create a thought form which will embody the idea we have in our minds. Then too will our words carry no discord, but will add their quota to that great harmonizing chord or unifying word which it is the function of mankind ultimately to utter.

Wrong speech separates, and it is interesting to bear in mind that the word, the symbol of unity, is divine, whereas speech in its many diversifications is human.

As evolution proceeds, and the human family rises into its true position in the great plan of the universe, right and correct speech will be increasingly cultivated, because we shall think more before we utter words, or, as a great teacher has said, "through meditation we shall [144] rectify the mistakes of wrong speech;" and the significance of word forms, true and correct sounds, and vocal quality will become ever more apparent.

White Magic, pp. 473-5

These rules may sound too simple for the learned aspirant but for those who are willing to become as little children they will be found to be a safe guide into truth [473] and will eventually make them able to pass the tests for adeptship. Some are couched in terms symbolic, others are necessarily blinds, still others express the truth just as it is.

1. View the world of thought, and separate the false out of the true.
2. Learn the meaning of illusion, and in its midst locate the golden thread of truth.
3. Control the body of emotion, for the waves that rise upon the stormy seas of life engulf the swimmer, shut out the sun and render all plans futile.
4. Discover that thou hast a mind and learn its dual use.
5. Concentrate the thinking principle, and be the master of thy mental world.
6. Learn that the thinker and his thought and that which is the means of thought are diverse in their nature, yet one in ultimate reality.
7. Act as the thinker, and learn it is not right to prostitute thy thought to the base use of separative desire.
8. The energy of thought is for the good of all and for the furtherance of the Plan of God. Use it not therefore for thy selfish ends.
9. Before a thought-form is by thee constructed, vision its purpose, ascertain its goal, and verify the motive.
10. For thee, the aspirant on the way of life, the way of conscious building is not yet the goal. The work of cleaning out the atmosphere of thought, of barring fast the doors of thought to hate and pain, to fear, and jealousy and low desire, must first precede the conscious work of building. See to thy aura, oh traveler on the way.
11. Watch close the gates of thought. Sentinel desire. [474] Cast out all fear, all hate, all greed. Look out and up.
12. Because thy life is mostly centered on the plane of concrete life, thy words and speech will indicate thy thought. To these pay close attention.
13. Speech is of triple kind. The *idle words* will each produce effect. If good and kind, naught need be done. If otherwise, the paying of the price cannot be long delayed. The *selfish words*, sent forth with strong intent, build up a wall of separation. Long time it takes to break that wall and so release the stored-up, selfish purpose. See to thy motive, and seek to use those words which blend thy little life with the large purpose of the will of God.

The *word of hate*, the cruel speech which ruins those who feel its spell, the poisonous gossip, passed along because it gives a thrill - these words kill the flickering impulses

of the soul, cut at the roots of life, and so bring death. If spoken in the light of day, just retribution will they bring; when spoken and then registered as lies, they strengthen that illusory world in which the speaker lives and holds him back from liberation. If uttered with intent to hurt, to bruise and kill, they wander back to him who sent them forth and him they bruise and kill.

14. The idle thought, the selfish thought, the cruel hateful thought if rendered into word produce a prison, poison all the springs of life, lead to disease, and cause disaster and delay. Therefore, be sweet and kind and good as far as in thee lies. Keep silence and the light will enter in.
15. Speak not of self. Pity not thy fate. The thoughts of self and of thy lower destiny prevent the inner [475] voice of thine own soul from striking upon thine ear. Speak of the soul; enlarge upon the plan; forget thyself in building for the world. Thus is the law of form offset. Thus can the rule of love enter upon that world.

These simple rules will lay right foundations for the carrying forward of the magical work, and will render the mental body so clear and so powerful that right motive will control and true work in building will be possible.

Much of the significance of this rule must remain theoretical, and be considered as holding a challenge until such time as the real magical work of thought-form building becomes universally possible. The *formula*, as we have seen, will remain unknown to all save the members of the Hierarchy of Adepts for long ages to come. The *directional words* are capable of ascertainment, but only to those who are working consciously under the guidance of their own souls, and who, through mind control merging into deep meditation, can manipulate the matter of thought and become "knowing creators." These can, and do, speak the impulsive words which bring into being those new forms and organisms, those expressions of ideas and those organizations which live their life cycle and serve their purpose, and so come, duly, to their timely and appointed end. These creators are the leaders and organizers, the teachers and the guides in all phases of human living. Their sound does go forth into all lands and their note is internationally recognized. Hundreds of such names are easily remembered and spring unbidden to the mind. They live in the memory of the multitude and that which lives is the sound of their accomplishment, be that good or bad.

The Rays and the Initiations, pp. 214-5

Still another important factor in the group preparation for initiation is the cultivation of silence. How, we ask ourselves at times when the functioning of the Ashram is under discussion, can we train our disciples to realize that, essentially, silence is *not* refraining from speech. So many disciples seem to think that it is, and that they have to learn not to talk if they hope to take initiation. Some would do a great deal better if they talked more than they do - along right lines. The silence imposed in an Ashram is refraining from certain lines of thought, the elimination of reverie and the unwholesome use of the creative imagination. Speech is consequently controlled at its source, because speech is the result of certain inner sources of ideas, of thought and of imagination; it is the precipitation (at a certain point of saturation, if I might so express it) of inner reservoirs which overflow on to the physical plane. The retention of speech and the suppression of words, if they are the result of a realization that what is to be said is wrong, or undesirable, or unwise, or wasteful of energy,

will simply increase the inner banking up and will lead eventually to a still more violent display of words at a later date; it may also bring about serious and disastrous conditions within the astral body of the disciple. The silence of thought is to be cultivated and, my brothers, I do not mean silent thinking. I mean that certain lines of thought are refused admission; certain habits of thinking are eradicated and certain approaches to ideas are not developed. This is done by a process of substitution, and not by a violent process of suppression. The initiate learns to keep his thought apparatus in a certain effective condition. His thoughts do not intermingle the one with the other, but are contained (if I may thus pictorially word it) in separate compartments or carefully filed for reference and later use. There are certain [215] layers of thought (again speaking symbolically) which are held within the Ashram itself and are never permitted to enter the mind of the disciple or the initiate when not consciously working in the Ashram; others are related to the group and its work and are given free play within the group ring-pass-not; still others are of a more mundane nature and govern the daily life and relationships of the disciple with personalities and with the affairs of civilized living and physical plane events. These are only indications of what I mean, but will suffice to show (if you duly meditate) a little of what is meant by the silence of the initiate. Within the permitted levels of contact, speech is free and unimpeded; outside those levels, no indication is given that the other spheres of thought activity, with their conditioning speech, even exist. Such is the silence of the initiated disciple.

Discipleship in the New Age, Volume II, p. 551

This triple presentation of the balancing potencies of speech and of silence are the comprehended effects of occult obedience - in itself a voluntary response to the power of the life of the Ashram, and to the mind and the love of the Master of the Ashram. It is upon these potencies I would have you reflect during the coming interlude between this instruction and the next. Make the results of your reflection practical, and thus learn to know when to speak and when to be silent, remembering that the elimination of possessiveness and of self-reference will reduce speech to its spiritual essentials.

Discipleship in the New Age, Volume I, p. 729

Disciples need to learn the distinction between true analytical insight and so-called criticism. A Master does not criticize the members of his Ashram. He seeks to analyze for them the points wherein they may hinder the usefulness of the service of the Ashram. There is a basic distinction between this constructive aid and the criticism which is based on a sense of personal superiority and a love of fault finding.

Glamour, A World Problem, p. 82

A deep distrust of one's reactions to life and circumstance, when such reactions awaken and call forth *criticism*, *separateness* or *pride*, is of value. The qualities enumerated above are definitely breeders of glamour. They are occultly "the glamorous characteristics." Ponder on this. If a man can free himself from these three characteristics, he is well on the way to the relinquishing and the dissipation of all glamour. I am choosing my words with care in an effort to arrest your attention.

Externalization of the Hierarchy, p. 78

If disciples are to do group work together on mental levels, they must clear their minds of prejudice, hatreds and any tendency to superiority and criticism. You cannot work, as a group, if these ideas and thoughts are present, and I am preparing now to teach you some of the first stages of group work and usefulness. It would not have been necessary for me to deal with these world problems if you had been immune from emotional reactions to them, but very few of you have your minds clear from prejudice and free from hatred. Those few make the work possible and it is also possible for the rest of you to detach your minds from undue influence and wrong ideas.

Externalization of the Hierarchy, p. 65-6

The objective of the work of these seed groups is to familiarize people with the hierarchical Plan as it is working out today in this time of crisis. In these last three words you have the theme which is of paramount importance to you at this time. Is it? Your work is partly to dispel illusion, but primarily to impress the Plan upon the consciousness of the leading people in the world. It has seemed to us that this crisis is more keenly realized by worldly people than it is by world aspirants, who do have a slight vision of the objectives. Those who are not oriented to the spiritual Hierarchy and to the Path are now largely dedicated to activities of a world nature (either good or what you call bad) and this is *not* true of the world aspirants. They, instead of working actively to bring about the accomplishment of the ends indicated by the Plan (which are of a spiritual nature and unifying in their effect, breeding not hatred and separativeness, but world understanding and fusion) spend their time in speculation, in criticism of the various world leaders and in fearful foreboding - none of which is in the least helpful and, in the last analysis, is definitely [66] harmful. This harmfulness is due to a powerfully directed thought-form, constructed by men and women of a certain aptitude in spiritual advancement.

Discipleship in the New Age I, p. 49

It is a wrong attitude to seek assiduously to straighten out your brother, to chide him or seek to impose your will on him or your point of view, though it is always legitimate to express ideas and make suggestion. Groups of disciples are groups of free and independent souls who submerge their personal interests in service and who seek that inner linking which will fuse the group into an instrument for the service of humanity and of the Hierarchy. Continue with your own soul discipline and leave your brothers to continue theirs.

Education in the New Age, p. 13

Let me now deal briefly with the points raised concerning the attitude of the teacher, particularly towards adult aspirants. The true teacher must deal in truth and in sincerity with all seekers. His time (in so far as he is held by the time equation on the physical plane) is too valuable to waste in social politeness or in refraining from making critical comment where a good purpose would be served. He must depend thoroughly upon the sincerity of those whom he teaches. Nevertheless, criticism and the pointing out of faults and errors does not always prove helpful; it may but increase responsibility, evoke antagonism or unbelief, or produce depression - three of the most undesirable results of the use of the critical faculty.

Esoteric Psychology II , pp. 617-8

Diseases and Problems evoked by Directed Group Thought

It will be obvious to you that the first and most important of these difficulties will be those arising from group criticism, either voiced or strongly felt. This criticism can be based on many things, but is usually rooted in jealousy, thwarted ambition, or pride of individual intellect. Each member of any group, particularly those in the immediate circle of the leader or leaders, is prone to sit in judgment. The responsibility is not theirs; they know not the problems as they truly exist and criticism is, therefore, easy. It should here be remembered that criticism is a virulent poison. It damages in every case eventually the one who criticizes - owing to the fact of *voiced direction* - it hurts still more the one who is criticized. Where there is purity of motive, true love and a large measure of detachment, the subtler bodies of the one who is under attack may remain immune but the physical effects will be definite and where there is any physical weakness or limitation *there* will be found the localization of the projected poison.

Unvoiced criticism is very dangerous for it is powerfully focused and strongly, though not individually directed; it issues continuously and as a steady stream, sent forth on the wings of jealousy, ambition, pride in a personal grasp of a supposed situation and a belief that the one who criticizes is in a position to understand correctly and could - given right opportunity - take right action. Where the criticism is voiced and expressed in words, it is consequently strengthened by the cooperation of those influenced by the criticism and the consequences of this group-directed thought may result in the physical undoing, and disruption of the physical body of the leader or leaders. This may be a new thought to some and should cause many in the New Age groups to arrest their [618] thoughts and so release their leaders from the disastrous impact of their criticism.

I refer not here to hate, though that is often present, either consciously or unconsciously, but simply to the "sitting in judgment" and to the idle critical gossip which seems necessary to the average group member. It is like the very breath of death and it can not only kill the leader through accumulated poison and distress but it can also kill the group life and render abortive the efforts which could, if given cooperation and time to develop, prove constructive agencies through which the Hierarchy might work.

Esoteric Psychology II, pp. 674-5

This work of educating the men and women of good will in the world must be proceeded with as rapidly as possible. The work must, however, be carried on with no infringement of harmony. There must be no interference with national preferences and programs, and no belittling of national governments, no matter what they may be. No political activity should be carried on in the name of the New Group of World Servers. Such action would continue the old methods and perpetuate the old hatreds. There must be no attack upon any party or group, and no criticism of any leader or national activity. Such old methods have long been tried and have failed to bring peace on earth. The members of the New Group of World Servers, and those associated with them, stand for no party, neither for nor against any group or form of control. This is their imperative position. For attack or counter-attack they have not time, energy or money. Yet their attitude is not one of "passive non-resistance". They are

at work balancing world forces, and fostering the growth of that group of men who stand for good will, understanding and brotherhood.

The world of men today can be divided into two major groups. They are those who are fighting *for* some political party, some form of national government, some religious, [675] social or economic attitude. They are against all that is not of their inclination. There are those who are opposed to them, and who are ranged *against* them. Partisanship, fighting for or against, and party spirit distinguish the modern world of men. With these activities; which lead to separation and division and strife, the New Group of World Servers have no time or interest. They stand for those attitudes which will eventually produce a third party, free from political and religious hatreds. As yet they are unknown, unrealized, and relatively powerless to make a definite impression on world thought. If, however, there is skill in action and an adherence to the principles of harmonious cooperation, they can, in a very few years, demonstrate real power and influence.