

Three Essentials for World Servers

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How fascinating are the many aspects of the wisdom teaching! This seemingly endless sphere of knowledge delights our minds and stimulates us with a growing awareness of the vast purpose of creation and of our part in it. But our studies soon lead to the realization that these divine ideas are only truly valuable when applied and made practical in the circumstances and relationships of everyday living and when used to contribute to the evolutionary journey of the human race, the planet, and all life upon it. Thus, as our learning progresses, we come to understand that certain concepts are essential for the success of that journey and that these essentials must be manifested. Three of these essentials are conveyed to us in the Mantram of the New Group of World Servers, which many sound together each evening at five o'clock throughout the world:

"May the Power of the One Life pour through the group of all true servers.

"May the Love of the One Soul characterize the lives of all who seek to aid the Great Ones.

"May I fulfill my part in the One work through self-forgetfulness, harmlessness, and right speech."

This united group effort not only aids "in the magical work of the forces of light" but also stabilizes those who participate, increases group consciousness, and helps manifest subjective ideas. And it presents for our reflection those three essentials that world servers must demonstrate in order to fulfill their contributions to the "One work" of helping humanity move forward: self-forgetfulness, harmlessness, and right speech. Let's consider each of these qualities.

Self-forgetfulness. How needed is this quality in the world today! Politics, sports, entertainment, social media all captivate humanity's attention and all reek with self-promotion. Interestingly, the words "I" and "me" are two of the most frequently used words in the English language. That is not surprising, really; for a strong sense of the personality self (selfishness) is a prerequisite to a strong sense of soul. One of the first aspects of the coordinated personality is "the ability to say I am, I wish, I desire, I will."¹ We all know how powerful these declarations are to the creative process. But the self-centered personality eventually becomes the main hindrance to the soul's rightful reign.

So, how do we remove the hindrance of self-reference? Alice Bailey tells us quite pointedly: "Forget yourselves."² Of course, that is not so easy. But it can be done. Apart from expunging all first-person pronouns from our vocabularies (which is an interesting experiment in itself) many suggestions have been given to aspiring disciples for how to foster this quality of self-forgetfulness: detachment from the concerns and conceits of the personality; development of an attitude of divine indifference; commitment to the Plan rather than to one's own plans; disregard for the non-essentials of personality life; generosity of self and time; the removal of all moods, tempers, irritations, discontents, petty feelings and presumed indignities and insults; the development of a genuine concern for others; the cultivation of joy. Quite simply, to "be silent towards your personality."³

Harmlessness. The dictionary defines *harmless* as "lacking the capacity or intent to injure."⁴ In esoteric philosophy *harmlessness* is defined as "a state of mind and one which in no way negates firm or even drastic action."⁵ Such harmlessness is a positive quality that considers motive and presupposes an outcome of goodwill. It is free of criticism—but not free of the ability to discriminate. As such, it does not validate unkind, intolerant, or separative speech or acts towards oneself or

1 *A Treatise on White Magic*, p. 393.

2 *Discipleship in the New Age*, Vol. I, p. 99.

3 *Discipleship in the New Age*, Vol. I, p. 322.

4 <https://www.merriam-webster.com/dictionary/harmless>.

5 *Esoteric Healing*, p. 670.

others. In practicing harmlessness one's emotions are mindfully observed so that no emotional state or reaction can cause harm to another. Harmlessness is characterized by thoughtful, intelligent response to a situation without regard to the effect produced. It inspires vigilance, careful judgement, right speech, and non-criticism. Harmlessness is "the destroyer of all limitation"⁶ and the principal means for balancing karma.

The cultivation of harmlessness requires a sustained awareness of our thoughts, speech, and actions. We learn, above all, to think those thoughts about others and about ourselves, about our groups and our nations, about the past and the future, that are positive and productive, forging a system of thought that dares to believe in man's "better nature". We learn too to behave! To conduct ourselves *As If* that "better nature" is our true character, *is* our true self... because it *is*!

Right speech. Words have a significant effect upon those who receive them, and this understanding should influence us to use care in speaking to others. Personal dialogue with another, discourse within a group or organization, and communications between nations are all conducted through the spoken or written word; and those words help or hinder the outcome of right relationship between these parties. "The purpose of all speech is to clothe thought and thus make our thoughts available for others."⁷ This profound statement rightly identifies thought as the source of speech and precisely indicates the means for acquiring right speech: through right thought. When we open our mouths to speak, we reveal our thoughts to others, for the word is the mirror of the thought. Here is the dual realization that our thoughts determine the quality of our words and that our words are powerful instruments for good or ill. Thus, an intention to speak "no word which can hurt, harm or wound"⁸ must first be a resolve to formulate thoughts that are kind and loving, constructive and productive, that contribute to the creation of individual, group, and national purpose and betterment.

Right speech is a treasure. Especially at this time in human history when the quality and content of speech has degenerated, desensitizing and diminishing the intellectual competence of society (numbing and dumbing). It is all too common to hear speech that browbeats, intimidates, or denigrates. Thankfully, we have also seen in recent weeks and months, the enormous power of speech to bring expanded awareness and positive change to society.

How best can we add to that change? By the mindful use of our words to bring about the desired objectives. Thus, by the conscious control of our thoughts. This control is not effected by the suppression of "wrong" thought; rather, control of thought is achieved through the deliberate substitution of a higher thought for a lower. So, for instance, rather than suppressing a critical thought we substitute a thought that is understanding of another's circumstances, even endearing or appreciative. We substitute a trusting thought for one that is fearful, and so on. And more trusting, more understanding, kinder words follow. And when we replace thoughts of self with thoughts of the needs of others, of the group or the Plan, speech automatically becomes self-forgetful—and so do we.

The One Essential. The Tibetan tells us that "the most powerful factor in the control of speech is a loving heart."⁹ Surely, that is also the most powerful factor in the control of thought and in the cultivation of harmlessness. And a loving heart concerns itself with others; thus, it also creates self-forgetfulness. How effortlessly these three essentials for world servers dissolve into *the one essential*: a loving heart!

6 *A Treatise on White Magic*, p. 102.

7 *A Treatise on White Magic*, p. 143.

8 *A Treatise on White Magic*, p. 587.

9 Alice A. Bailey, *Externalisation of the Hierarchy*, p. 82.