

TRIANGLE WEBINAR MONDAY NOVEMBER 21, 2022, AT 3:00 PM  
INCREASING SERVICE POTENCY THROUGH THE PRACTICE AND  
APPLICATION OF SOUL QUALITIES.

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The degree to which we qualify the three-fold personality with the energies of the soul is the extent to which the form becomes a vehicle for the white magic of the soul; and the carefulness with which we practice the spiritual techniques and apply the rules of discipleship with diligence determine our power to serve increasingly as conscious workers within the NGWS. Let's consider a few of these qualities and techniques: self-forgetfulness, harmlessness and right speech; and discrimination, dispassion and detachment respectively. The techniques we shall leave for another presentation.

#### SELF-FORGETFULNESS

In self-forgetfulness we skillfully forget our lower self, and fill our mental, emotional, feeling, aspirational and vital spaces with a persistent remembrance and focus as the soul, we allow ourselves to be consumed by the point of view of the soul, we condition ourselves to feel as the soul. We immediately aspire to be as if the soul in all circumstances, in fact in self-forgetfulness, we do not simply forget the lower self but rather we recall, remember, seek, call upon, invoke the higher Self with such controlled fervency that only the, absolutely necessary, space is apportioned to that lower self, no more nor less, and the greater space is given to our aspiration. In this case, we should remember that aspiration is a fiery substance, and in aspiring, we are invoking and evoking this fiery element, this fire, to burn away any recall, any memory, any attachment to the form. We are told that the energy of aspiration functions on the higher sub-planes of the astral plane, and that this force of aspiration is inherent in all substance, it is the elevating, resurrecting, transcending potency in substance itself; and when evoked by the aspirant, that human unit has started something of a far-reaching consequence.

## RIGHT SPEECH

Let's consider right speech before considering harmlessness. There is a raging inferno concerning right speech in the world, the war of words is everywhere to be seen. Right speech is as simple as truth. And we have been instructed that "the security of the world, of all peoples lies in the enunciation of truth". Right speech carries no hidden agenda, it is simple even when describing difficult and abstruse things; right speech employs no innuendos and insinuations, it is not veiled or equivocal, it carries no imputations, for it is motivated by goodwill; right speech is the result of long experience, it is tried and found fitting and proper, right speech is evidence of speaking from the better aspects of ourselves, right speech is not afraid, it is a beneficent power, it is uplifting, right speech carries no grudge, hostility nor bitterness; right speech is the sound of a heart substance; right speech can be spoken anywhere, it fears not; right speech is inspired by the power of truth, it is self-sufficient and needs no allies nor collusions; right speech is constructive even when indicating a wrong, it is corrective and leads to the next important step; right speech heals, reassures, inspires, uplifts, clarifies even when challenging, it is purifying, antiseptic, cleansing, irradiating; right speech is always on the side of evolution, on the side of the good, the beautiful and the true; right speech is a carrier of light and love and power, a sound of the voice of God in us; right speech is terribly needed in the world today.

But is such a speech possible on this side of heaven at all? The answer is a resounding yes! For every now and then, we are met with the demonstration of this quality, once heard it leaves the listener stimulated to attain the same, thus it awakens the good in us. In other words, the custodians of right speech carry a vital power and precipitates crises, it will agitate your heart and mind into a struggle to attain the same. When right speech has to resort to a hint, it is not so as to hide, distort, obfuscate or confuse, but just that there are many times

when the symbol in or of a hint captures the essence and engages the mind better. Here the hint means more than it says, and the situation or circumstance is of such a nature that there is no other way of depicting or stating an unusual wisdom or truth. The Tibetan employs this method to awaken us to revelations.

When it is said that right speech is simple, it is not meant that it is simplistic, the idea being conveyed is more of the “Simplicity of the Soul ...”. In its transcendent form, it is the voice of God seeking expression in us that voice which proclaimed the sonship of divinity, at the Transfiguration of Jesus, on a high mountain in the New Testament, Matt 17:5. This Transfiguration, was astonishingly enacted visually to Arjuna, by Krishna, in the eleventh chapter of the Bhagavad Gita.

Right speech is one of the purest forms of sound, in words. Concerning right and wrong speech, the Tibetan gives practical applications in Rule Fourteen in (TWM pages 573) onwards: There He says :“Think for a minute of the lessons which can be learned by the man who submits the energy used in verbal expression, for instance, to the scrutiny of the Inner Ruler [the Soul] and who—after talking or after joining in the give and take of daily life—asks himself the questions: What was the type of energy used by me in my speech today? What was the force that I expended in my contacts with my fellowmen? You ask me if I can illustrate this for you? Now let me attempt to do so and so make simple what is deemed so oft to be abstruse and difficult. Let the student inquire of himself...” and the Tibetan continues to elaborate and give examples of speech conditioned by the glammers associated with the first, second and third Rays. Time does not permit the full quotes, but the pages are indicated here for further careful and detailed reading and study.

Now we come to Harmlessness, that other signature of Divinity, which perhaps is akin to what Shakespeare called Mercy in his book--the

Merchant of Venice. Of this harmlessness the Tibetan said some amazing things. Perhaps it will be best to let Him speak through his own words, for Himself: “1. Harmlessness in thought. This will primarily result in the control of speech. 2. Harmlessness in emotional reaction. This will result in being a channel for the love aspect of the soul. 3. Harmlessness in act. This will produce poise, skill in action and the release of the creative will. (TWM, p. 103)

“Harmful magnetic conditions, as the result of men’s wrong handling of force, are the causes of evil in the world around us, including the three sub-human kingdoms. How can we as individuals, change this? By the development in ourselves of Harmlessness. Therefore, study yourself from this angle. Study your daily conduct and words and thoughts, so as to make them utterly harmless. Set yourself to think those thoughts about yourself and others which will be constructive and positive, and hence harmless in their effect. Study your emotional effect on others, so that by no mood, no depression, and no emotional reaction can you harm a fellow man. Remember in this connection, violent spiritual aspiration and enthusiasm, misplaced or misdirected may quite easily harm a fellow man, so look not only at your wrong tendencies but at the use of your virtues.

“If harmlessness is the keynote of your life, you will do more to produce right harmonious conditions in your personality than any amount of discipline along other lines. The drastic purgation brought about by the attempt to be harmless will go far to eliminate wrong states of consciousness ...

Therefore, I say to you at this time, I—an older and perhaps more experienced disciple and worker in the great vineyard of the Lord – practice harmlessness with zest and understanding, for it is (if truly carried out) the destroyer of all limitation.

Harmfulness is based on selfishness, and on an ego-centric attitude. It is the demonstration of forces concentrated for self-enforcement, self-

aggrandizement, and self-gratification. Harmlessness is the expression of the man who realizes himself to be everywhere, who lives consciously as a soul, whose nature is love, whose method is inclusiveness, and to whom all forms are alike, in that they veil and hide the light, and are but the externalization of the One Infinite Being. This realization, let me remind you, will demonstrate in a true comprehension of a brother's need, divorced from sentiments and expediency. It will lead to that silence of the tongue that grows out of non-reference to the separate self. It will produce that instantaneous response to true need...

Harmlessness brings about in life caution in judgement, reticence in speech, ability to refrain from impulsive action, and the demonstration of a non-critical spirit. So, free passage can be given to the forces of true love, and to those spiritual energies which seem to vitalize the personality, leading consequently to right action.

Let harmlessness, therefore be the keynote of your life." (TWM, p. 101-103)

(2) I tell you that the achieving of harmlessness in a positive sense (not in the negative) means the attainment of that step which leads definitely to the Portal of Initiation. When first mentioned, it sounds of small moment, and to bring the whole subject of initiation into such small account that it becomes unimportant. But let him who so thinks practice that positive harmlessness which works out in right thought (because based on intelligent love), right speech (because governed by self-control, and right action (because founded on an understanding of the Law), and he will find that the attempt will call forth all the resources of his being and take much time to achieve.

"It is not the harmlessness that comes from weakness and sentimental loving disposition, which dislikes trouble because it upsets the settled harmony of life and leads to consequent discomfort. It is not the harmlessness of the little evolved negative impotent man or woman, who has not the power to hurt because possessing so little equipment wherewith damage can be done.

It is the harmlessness that springs from true understanding and control of the personality by the soul, that leads inevitably to spiritual expression in every-day life. It emanates from a capacity to enter into the consciousness and to penetrate into the realization of one's brother, and when this has been accomplished – all is forgiven, and all is lost sight of in the desire to aid and help." (TWA, p. 317/8).