

## *The Highest Human Privilege*

**A**MONG the many statements in the Western Wisdom Teachings that bear much valuable spiritual fruit when taken into meditation is this particularly significant one: “The use of words to express thought is the highest human privilege and can be exercised only by a reasoning, thinking entity like man.”

“The use of words to express thought. “What a privilege, indeed—and also what a responsibility. As the apostle James tells us: “Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.” Truly, speech is a two-edged sword, and it is our privilege and responsibility to motivate our words with logical and reasoned thought so that their greatest power may be unleashed.

Ralph Waldo Emerson reminded us that “Speech is power: speech is to persuade, to convert, to compel.” The Rosicrucian Initiate-inspired Shakespeare left us a golden treasury of words and memorable aphorisms about words, such as: “One doth not know how much an ill word may empoison liking,” and “These words are razors to my wounded heart.” Percy Bysshe Shelley, from an illumined poet consciousness, wrote, “We know not what we do when we speak words.” Cicero, brave statesman of the pre-Christian era in Rome, said “We should be as careful of our words as of our actions, and as far from speaking ill as from doing ill.” John Dryden, a seventeenth century English poet, gave us this gem:

*Speech is the light, the morning of the mind;  
It spreads the beauteous images abroad,  
Which else lie furl'd and shrouded in the soul.*

Certainly there is no power exercised by the

indwelling human Spirit that has a more directly spiritual origin or that has a higher destiny than that of the spoken word, and consequently there is no lesson more essential for the spiritual aspirant to learn than that of using his words constructively.

There is also probably no power so freely and thoughtlessly misused as the spoken word. Many people dissipate this force by aimless chatter about trivial things; others pervert it by consciously seeking, as in the case of the designing Iago in Shakespeare's tragic drama *Othello*, to sully the “good name” of another:

*Good name in man and woman, dear my Lord,  
Is the immediate jewel of their souls:  
Who steals my purse steals trash; 'tis something,  
nothing;  
'Twas mine, 'tis his, and has been slave to  
thousands;  
But he that filches from me my good name  
Robs me of that which not enriches him  
And makes me poor indeed.*

Criticism, itself a double-edged sword, is probably the most freely practiced misuse of thoughts and words that human beings are guilty of. Concerning the value and detriment of criticism, Max Heindel writes that “Constructive criticism, which points out defects and the means of remedying them, is the basis of progress, but destructive criticism, which vandalistically demolishes good and bad alike without aiming at any higher attainment, is an ulcer on the character and must be eradicated.” He also adds that “gossip and tale bearing are clogs and hindrances,” and that we should avoid harsh thoughts not only because they harm ourselves, but because they form arrowlike

thought forms, which, passing outward from us, “pierce and obstruct the inflow of good thoughts constantly radiated by the Elder Brothers and attracted by all good men.”

The student of the Western Wisdom Teachings learns that “in ancient Lemuria language was something holy. It was not a dead language like ours—a mere orderly arrangement of sounds. Each sound uttered by the Lemurian had power over his fellow beings, over the animals, and even over Nature around him. Therefore, under the guidance of the Lords of Venus, who were messengers of God—the agents of the Creative Hierarchies—the power of speech was used with great reverence, as something holy...It was never abused or degraded by gossip or small talk.”

Later on, in Atlantis, the rudiments of a language came into being. The Atlanteans “evolved words and no longer made use of mere sounds, as did the Lemurians. The Rmoahals began to give names to things. They were yet a spiritual race and, their soul powers being like the forces of Nature, they not only named the objects around them, but in their words was power over the things they named. Like the last of the Lemurians, their feelings as Spirits.. inspired them, and no harm was ever done to one another. To them language was holy, as the highest direct expression of the Spirit. The power was never abused or degraded by gossip or small talk. By the use of definite language the soul in his race first became able to contact the soul of things in the outside world.”

Since evolution proceeds on a spiral, conditions and faculties that have existed in the past are constantly reappearing, though always in a higher form. This is true of speech. The power of the spoken word used by the Lemurians has been lost during our descent into matter, with its accompanying selfishness and cruelty. However, one of the objects of our evolution is that we regain the word of power and use it consciously and independently to create.

During the early part of our present Great Day of



Oil on canvas, Jacopo Tintoretto (1519-1594), Gallerie dell'Accademia, Venice

### *The Creation of the Animals*

*The artist presents a figurative version of a Day in creation where the Word “speaks” living forms into being. As all creatures partake of qualities of their creator, the dynamism of the Logos is echoed in the movement of animals.*

Manifestation, while the Earth was still a part of the Sun, man was supplied by the solar forces with all the sustenance he needed, “and he unconsciously radiated the surplus for the purpose of propagation. When the Ego entered into possession of its vehicles it became necessary to use part of this force for the building of the brain and larynx...Thus the dual creative force which had hitherto worked in only one direction for the purpose of creating another being, became divided. One part was directed upward to build the brain and larynx, by means of which the Ego was to become capable of thinking and communicating thoughts to other beings.”

However, the brain, at best, is only an indirect method of gaining knowledge, and it is destined to be superseded by an inner knowing much higher than the present brain consciousness. When that stage is attained, as it has, been by the Adepts, man’s spiritualized and perfected larynx will again speak “the lost word,” the “Creative Fiat,” which, under the guidance of great Teachers, was used in ancient Lemuria in the creation of plants and animals.

Man’s speech is thus a microcosmic manifestation of the same power that is expressed by the Macrocosm, God, in creating a universe. It is an expression of the divine Creative Power of God inherent in every human being. We are made in His

spiritual image, and obviously the developed potentialities of such a power are not to be entrusted to one who would use them selfishly or destructively. Hence only those who show themselves worthy of the possession of this power by constructively using it during their training period of life-days here on Earth can ever attain its full development. We may well give pause when we realize how lightly we regard this potentially mighty force we possess as gods-in-the-making, and how we reveal our true spiritual status to the Higher Ones by the speech we use and the way we use it.

The wise aspirant, fully aware of the divine origin of speech, recognizes it as a most practical means for attaining spiritual unfoldment. He chooses his words carefully, and strives to speak only with altruistic purpose so that his words may be imbued with the power of the Christ—the Love-Wisdom power of God.

We are taught that “In the Jupiter Period an element of a spiritual nature will be added (to the four that already exist: fire, earth, air, and water), which will unite with the speech so that words will invariably carry with them understanding—not misunderstanding, as is frequently the case now. For instance, when one says ‘house,’ he may mean a cottage, while the hearer may get the idea of a tenement flat building.”

“When a man of the Jupiter Period says ‘red’ or speaks the name of an object, a clear and exact reproduction of the particular shade of red of which he is thinking, or of the object to which he refers, will be presented to his inner vision and will also be quite visible to the hearer. There will be no misconception as to what is meant by the words spoken.”

Self-discipline is the watchword of every sincere aspirant, and since speech dissipates energy, he disciplines himself to maintain moderation of speech, thereby conserving his energy. He particularly disciplines himself to be silent in the presence of harrowing circumstances. Neither evil, persecution, nor suffering moves him to excessive speech.

The vigilant aspirant wastes no time in verbal complaints and sorrowful demonstrations, but sends forth his love energy from the heart to those about him, ever striving to speak and do only that which is helpful. By expressing faith, confidence,

## The Habit of Perfection

ELECTED Silence, sing to me  
And beat upon my whorlèd ear,  
Pipe me to pastures still and be  
The music that I care to hear.

Shape nothing, lips; be lovely-dumb:  
It is the shut, the curfew sent  
From there where all surrenders come  
Which only makes you eloquent.

Be shellèd, eyes, with double dark  
And find the uncreated light:  
This ruck and feel which you remark  
Coils, keeps and teases simple sight.

Palate, the hutch of tasty lust,  
Desire not to be rinsed with wine:  
The can must be so sweet, the crust  
So fresh that come in fasts divine!

Nostrils, your careless breath that spend  
Upon the stir and keep of pride,  
What relish shall the censers send  
Along the sanctuary side!

O feel-of-primrose hands, O feet  
That want the yield of plushy sward,  
But you shall walk the golden street,  
And you unhouse and house the Lord.

And, Poverty, be thou the bride  
And now the marriage feast begun,  
And lily-coloured clothes provide  
Your spouse not laboured-at, nor spun.

—Gerard Manley Hopkins

and appreciation to others, he encourages them on the Way, and above all, he is cheerful and happy as he willingly serves, ignoring the criticism of others in forgetfulness of self and confidence in the God within.

Eventually, the time will come when he, too, will join the ranks of those illumined ones who have attained to the spiritual heights of Divinity that manifests by means of the Spoken Word of Power. □

—Perl Amelia Williams