PART III

The Letters of 1935

Letter No. 1 9. 1. 35

No doubt, the process of outliving the accumulated karmic results is painful. But, precisely this very process brings us quickest of all to the path of Service to humanity. Answer yourself honestly: did not the blows of fate make you seek the paths of the true Light? Did not the contact with the frightful ulcers of reality broaden your consciousness and enable you to emerge from the conventional mass modes of thinking? I think you will bless this life of yours that opened to you the Source of spiritual re-birth. Do you not experience joy when your consciousness ponders upon Life? The joy of a new comprehension of the Purpose of existence, the joy of spiritual creativeness?

Likewise, the attraction and love between the opposite Elements should be regarded as a manifestation of Cosmic Law. Verily, dead is the one who lacks this divine fire of inspiration and creativeness, that is given us by the Cosmic law of Existence . . . Unfortunately, even up to the present time there is no true understanding of this powerful foundation of Cosmic structure. People forget, or rather do not want to admit the great Cosmic significance of love. The materialism of our age puts love on the level of a purely physiological function. At best, love today is treated as a psychological idea. But if the Cosmic significance of love could be realised once more, people would see in love its highest function, i.e., the awakening of all the highest emotions and creative abilities. Precisely, this awakening is the chief purpose, the chief key-stone of love: . Love is a unifying creative power. On the higher planes of Life, everything is created by thought. But for the fulfilment of these thought forms, the two Elements must be united by Cosmic Love. There is so much misunderstanding surrounding the fundamental concepts of the Dual Elements. Religions are to blame for this, and especially Christianity. The Church went against the greatest Cosmic Mystery by underestimating marriage and degrading woman. By its contempt of love and its oaths of celibacy and monasticism, also by declaring this spiritual impoverishment as the highest achievement of the human

spirit, this frightful fanaticism brought about terrible consequences amongst which the mortification of the flesh was and is not the worst. Let us recall the criminal hypocrisy, the dreadful sexual perversity and crimes, which were the results of these prohibitions and condemnations, and which are completely against Cosmic Law. Likewise, the words of Christ: "But I say unto you, that whosoever looketh upon a woman with lust, hath committed adultery with her in his heart" are entirely misinterpreted. These words should be understood in the light of the Cosmic Law, which has in view the affinity of souls and the correct cosmic sexual unions. (I have written about this already). The science of correct marriage will give to humanity the necessary equilibrium. Precisely, most unions which constitute marriage today are, from a Cosmic point of view, adultery and they threaten to ruin the whole planet. The right comprehension of this great mystery, and the giving of the due respect to woman can regenerate the world. People must understand love in its highest manifestation, and should look for its reflection here on Earth. And, indeed, the posterity that results from love would be much higher than that which issues from chance unions. Marriage just for the sake of progeny is an ugly and sacreligious manifestation. We should always remember that man is a destined creator of the world. Therefore, all types of creativeness should be manifested by his spiritual substance, which is possible only if he becomes kindled by the highest love. All that is in the world depends on love and is supported by love. Love must lead to the higher comprehension.

How beautiful is the Image of the Mother of the World! So much beauty, self-denial and tragedy is in this majestic Image! Aspire in your heart to the Highest and joy and exultation will enter your soul. The whole creativeness of man, all mystic exaltations are the results of that same Love, be it expressed or concealed. And may we remember that for the pure, all is pure.

Some day, you will write beautiful hymns, dedicated to the Raiment of the Mother of the Universe, which flashes with all the colours of the rainbow and with all the joys of Be-ness and great creativeness. For there is no life, no expression of spirit without the Mother of the World, the Great Matter of All-Existence. The

placing of spirit and matter into complete opposites bred in the ignorant consciousness a fanatical conception of matter as something inferior, whereas in reality, spirit and matter are one. Spirit without matter is nothing; matter is but the crystallisation of spirit. The Manifested Universe, visible or invisible, from the highest to the lowest, reveals to us the infinite aspects of sparkling matter. Where there is no matter, there is no life.

Thus, be aflame in your spirit and heart!

Letter No. 2 11. 1. 35

The statement that "on the highest planes of Existence matter can be so subtle, so transparent that we may see only life which is enwrapped in it, but not matter itself. . " is most vague and erroneous. How can life be seen without matter which covers it? It is wrong to imagine matter on the higher planes as something transparent. Materia Lucida, which is the substance of the forms of the higher spirits is entirely visible to the person in whom the centres are open. This matter, Materia Lucida, although most subtle, is not invisible. It is a luminous substance, a matter which radiates with an entire range of colours, known and unknown to our physical plane.

You want to say, do you not, that consciousness develops perpetually and is infinite in its achievement? Of course, in principle, this is correct, but in life we often witness how, here on Earth, the consciousness of a person reaches a limit and is unable to proceed further. Or rather, does not wish, or is afraid to do so. But as nothing can, in reality, remain static, the consciousness, in these cases, is retreating. By this process, the consciousness may deterioriate to such an extent that the seed of the spirit, being unable to obtain sustenance from the higher sources, dies off; we call such people "walking corpses". At the present time, terrible regression in the human consciousness is occurring; hence, follow the calamities which come to our planet.

You say that the continuity of the consciousness is a necessary condition for its development. May I complete your statement? Certainly, the continuity of the consciousness is necessary for its development, but the idea of such continuity is very relative. Do we not observe this relativity of continuity here on Earth, in the periodic conditions of waking and sleeping? The number of people who preserve vigilant continuity of consciousness when passing to the subtle World, let us say, to its middle strata, are not so greatly numerous. Many, upon arriving there, fall asleep or drag out a semi-conscious, miserable existence. Variations in the degrees

of consciousness are infinite. Precisely, there are as many stages of consciousness as there are degrees in Infinity and vice-versa. There is complete consciousness in the Subtle World only for those who created the bond with the higher worlds while still living, by reason of the aspirations of the heart towards the evolution, and by the persistent attempts to preserve such consciousness. Thus, a materialist, even possessing an intellect developed to its utmost but without spirituality or faith in the possibility of existing in the higher worlds, may be without conscious life in the higher spheres of the Subtle World; for without creating and affirming the higher attractions, he will be almost immediately drawn into the whirl of the attraction of the earth, and in semi-conscious, or unconscious condition, will await a new incarnation. Of course, one can well imagine what kind of incarnation it will be: for with the exception of very high spirits, such almost immediate returns to the Earth are not desirable. As you know, the intermediate time in the Subtle World has a great significance for the nourishment of the accumulated energies and for their intensification and transmutation into spiritual forces. Therefore, you can well imagine what a deterioration of the spiritual substance takes place in the cases of long deprivation of such nourishment.

In the Teaching of Life, it is said: "People have their subtle bodies almost formed; but the mental body is created only by a select few." Therefore, semi-conscious existence in the higher strata of the Subtle World, or even a temporary interrupted consciousness is, in the majority of cases, still inevitable.

Reaching a state of conscious continuity of existence, or of the preservation of a complete consciousness in all the bodies and in all the spheres, is the greatest achievement of the Arhat. This is what is called Amrita or true immortality. That is why all the efforts of the Great Teachers are directed towards the broadening of the consciousness of humanity; the development of their mental substance; the awakening of the high aspiration for

the creating of the magnetic current which uplifts the spirit into the higher spheres.

The development of consciousness is the longest and the most difficult process in the Cosmos. Thus, if people could reach the state of continuity of consciousness during the transference to the subtle bodies and in the higher planes of the subtle World, they could considerably accelerate evolution.

The spiritual entity passing into the subtle World continues its conscious or semi-conscious existence in proportion to the development of its higher manas or spirituality. In the same way, are there many who, here on earth, live an entirely conscious life? As below, so above. Only with the difference that in the above everything is brighter and more clearly defined, and therefore more intensive, whether it is in one state (conscious) or another (unconscious). Let us clearly understand that whatever is not realised here on Earth will not be realised in the subtle World. You remember that it was said: it is impossible to acquire the new consciousness in the subtle World. Therefore, in earthly life we must sow the seeds of aspiration which, in the subtle World, are transmuted into Knowledge. If we fulfilled this, we should not have to return to Earth.

The Star of the Mother of the World is the Planet Venus. In 1924, this planet for a short time came very near to the Earth. Its rays were scattered on Earth and created many sacred combinations which will yield great consequences. Many Feminine movements were kindled by these powerful rays.

It is incorrect to call the fire of space a Cosmic Intelligence, for the fire of space is the source of Life; thus, it is the potential consciousness or the foundation of Intelligence. The Cosmic Intelligence is the manifested Intelligence or the collective Intelligence of the Hierarchy of Light. The fire of space is an arouser, a kindler, but also an exploder and burner of useless refuse.

Only the highest Spirits can have astral terafim. Precisely, only the Teachers themselves, and their nearest disciples.

Letter No. 3 16. 1. 1935.

I suggest that you do not overdo the mental concentration. In the polluted atmosphere of cities, such concentrations will merely lead to errors. Recall the lines from the book "Leaves of M's Garden": "I consider it dangerous to have schools of concentration in the deadly atmosphere of cities. People insist upon their chosen desires, but often the current is weak and the image is being born only of the brain. For intensive visions, the earth must be saturated by electricity together with the possession of a deep sense of peace."

Thus, do not be in a hurry to impress upon the third eye the Image of the Teacher. It is better if you are able to fill your heart with a constant memory and love for the Great Image.

You must display gratitude for every joy in your life. And if your feeling is sincere and aspiring in its devotion, it will reach its destination. Perhaps you may aspire towards the Image of the Revered Sergius. Indeed, the Great Teachers have many Images, and each nation choses the one that is closest and most dear.

With the broadening of the consciousness, and the refinement of all feelings and of the whole organism, the reception of the subtle energies will become possible. But this refinement cannot take place as quickly as you expect; many years of stubborn work of self-purification and self-development will be required. And once again, I warn you that mediumship and psychism have nothing to do with the true refinement of the organism. Only the broadening of the consciousness and the opening of the higher centres and their subsequent fiery transmutation, will bring the true achievement. But of course, this does not come all of a sudden; years are required. Furthermore, at a certain stage of refinement, it is necessary to dwell amid the pure prana of the mountains. The fiery transmutation cannot take place in the poisonous atmosphere of a city. Therefore, all exercises are extremely dangerous in cities, and may lead to obsession and even death. Remember this, and struggle against

psychism. Think of spiritual, heartfelt perfecting, and temporarily stop all mental concentrations.

Likewise, the refinement of the heart is not characterised by a sweet sentimentality, but by valour and a sense of justice. Sentimentality and justice are the two opposites. I shall quote a page from the Teaching (Fiery World, Book III, paragraph 391): "Receptivity to subtle energies is always accompanied by refinement of the organism. Besides, it must be remembered that the consciousness assists first of all, for the subtle energies can be perceived only through refinement of the organism. This principle must be thoroughly understood, because usually there results a mixture of concepts. And this misunderstanding and jumbling leads to very dangerous errors. During purification of the consciousness, it is very necessary to discern these processes, for people are always disposed toward affirmation of psychism instead of the higher fiery concepts. The spirit who falls into this extremity may find himsel so surrounded by psychic fluids that he cannot succeed, even though may so desire, to be enwrapped by other higher energies. And in t also let us point to the consciousness as to the salutary agent. Thus, on the path to the Fiery World, it can be affirmed that the fiery consciousness will bestow the key to discrimination."

Moreover, one must bear in mind that the approach and the visitation of the high Images to the earthly plane is always accompanied by a terrible shock to the organism of the one approach The tremor which shakes the whole being is so awful that the heart be unable to endure it. That is why some who saw only just the li of such an Approach fell almost dead with the shock. Recollect th visions of great Saints. Let us, for example, take the vision by Sergius of the Divine Mother. What a tremor shook Him; how grey His hair turned, and how He was prostrated and near to death! And we know of the almost inaccessible height and greatness of the Spiri of the Revered Sergius. But the earthly body, even if most refined cannot contact and assimilate the subtlest energies without a shock. Therefore, when people tell you about the visions seen of the Great

Teachers, treat such tales cautiously. Remember that "if the Highest Images and the highest Spheres were of such easy access to a small consciousness, the World would have been ruined long ago." Only the lower spheres, and the personators who dwell therein, are of easy access; that explains why there are so many distortions and such conceit, as well as why the mediums are so mistaken.

Many of those who insist upon their visions are neither honest nor discriminating. Take this into consideration, and refine your own consciousness by the aspiration of your heart! Ponder deeply upon the Teaching; reason about it and commeasure; learn the art of discrimination regarding the experiences of life. For discriminating people, discriminating reality is the first demand and condition on the path of true discipleship. Without the acquiring of this quality, there can be no spiritual advancement or approach towards the Teacher. Can a disciple be trusted if he knows not how to tell truth from falsehood, light from darkness, or friend from betrayer? All achievements would be ruined by such ignorance. Therefore, sharpen your attention and observation; develop the ability of right judgment in every-day life. You may meet many people who will talk about their high achievements, their initiations and the cosmic consciousness which has illumined them, etc. Do know that there can be some rare exceptions, but usually they all are either mistaken or deceived by personators from the Subtle World, or, what is still worse, are simply dishonest people. The self-conceit of people is the most tragic page in the history of our humanity. This tragedy will be revealed in its full proportions when people are able to see the true records of the history of our planet. But such a time is still very far off, and until that moment we shall see plenty of destruction caused by this plague of humanity . . . Self-conceit is a deep corruption of the consciousness; therefore, beware of this infection. The one who truly knows, or an Initiate, will not announce his initiation at the bazaar.

And now regarding the erroneous concepts which you have read and adopted, did you not read in "Fiery World", paragraph 376, where it is said, "Also, let us clear up the confused conception of a group soul. The spirit of concordance is expressed with especial force in animals before individuality has been manifested. But it is incorrect to term the concordant soul a group soul. Translations and commentaries have produced this confusion. But Plato's conception of twin souls not only was closer to the truth, but was expressed beautifully. Then, let us not use this erroneous term, group soul, but let us replace it with the term, <u>spiritual concordance</u> . . ." To me, it seems so clear. If animals possessed a group soul, why then all the diversity of their characters? In the same herd, in the same conditions, cows, for instance, show entirely different peculiarities of character and habit. Quite possibly, of course, in a moment of sudden stress or danger, they will act similarly; but then, also, people of small consciousness act likewise in times of panic, and no better than cattle. Does it mean that such people have a group soul? Certainly, the spirit or monad always remains in its original purity whether in animals or in humans. But only the precipitations which accumulate from contact with the outer energies build individuality, or, if your prefer, a soul. From all this, it is clear that there can be no group soul. Each monad, while gathering its own accumulations or supplies, follows a <u>definite</u> evolutionary course, as the magnetic attraction, which lies in the foundation of each vital focus, acts precisely similarly. Some writers have confused the conception of the divisibility of spirit also with a group soul. There are so many mistakes, but they are inevitable, especially considering human dishonesty. Likewise, the popularisation of greath Truths also causes their distortion. The unprepared or small consciousness is unable to understand the profoundness of an entirely new conception, and by trying to grasp it with the old consciousness, distorts it at times to such an extent that it is completely unrecognisable.

Many see themselves in their previous metamorphosis on Earth, as an elephant, a dog, a deer, a cat, or rarer, a tapir or a tiger, but few would ponder whether this could really be possible. Are not the aforementioned animals either the later development or degeneration of prehistoric types? But even if certain sections of present-day humanity were in the animal stage in the beginning of the development of the cycles of our planet, this animal type was entirely different from its contemporaries. The remains of the man of the animal type which was the link between the animal and the human will never be known to our scientists, as that type existed in the cycles previous to ours; therefore, it is impossible to find those remains. Likewise, all the present animals will not be humans on this planet. Thus, if you and I are not the evolution of some dinosaur during this cycle, or even on this planet, probably at some time our monades gave life to similar elegancies on some other planet!

Being awakened for the start of the human physical evolution, the spirit commences a new task: the development of intelligence. For that purpose, the spirit unites with manas. The manas at this primitive early stage, cannot, of course, guide the human. So such a man-animal is impelled for a long time by its impulses or instincts or by the lower aspects of his manas. Millenia and aeons of incredible length are passed before the higher faculties of the manas are able to unfold and, thus, to create a true human being, or the crown of the manifested Cosmos. Were it not for the self-denial of the High Spirits, we, even now, would be in the state of troglodit Our earthly humanity owes its accelerated evolution to its Older Brothers and Sisters, or the Great Teachers.

Certainly, the spirit must direct its evolution, and the efforts of the Great Teachers are directed towards the acceleration and the awakening of the consciousness in man. But how often the spirit remains silent, and how rare are the cases of continuous uninterrupted development. So many soulless people fill space! So much regression in the development of humanity! The spirit can

manifest itself and truly guide only in cases of a highly developed consciousness or an unusual purity of heart.

I must confess that the following questions of yours, indeed, are not clearly formulated! I shall try to answer them in the way I understand best. You ask: "Does not on a certain plane the chain of planets become an undivided whole, the same as one whole planet on the physical plane, and on the plane which is still higher, does not this concern the whole solar system, etc.?" I shall remind you that in all the ancient Teachings, the Cosmos was always considered as a total organism; there is the comparing of it with the human organism. Therefore, from this point of view, all the Solar systems may be considered as units or groups within the totality of the Cosmos, even as blood corpuscles in the single human organism. What do you mean by the chain of planets? Perhaps there is again a misunderstanding? The chain of planets mentioned in the "Mahatma Letters" and the "Secret Doctrine", should be understood as various phases of the same planet, together with all the spheres visible and invisible to us, which surround it, but not as independent physical planets.

Further on you say: "Suppose in the state or on the plane of Nirvana there is matter: purusha of this state spreads infinitely all over the Solar System." (I hold to your text, and use exactly your punctuation marks - colon after the word 'matter'.) Well, it is even more difficult for me to follow your thought here. I shall answer as best as I can, and if my answer does not satisfy you, try next time to formulate your thoughts more clearly. For "even if we take two interlocutors who are at the same stage of mental development, they still may not be able to understand each other. Only a complete attuning will bring the unification of consciousness. Often, an improper definition may give an entirely wrong idea. One must affirm oneself in precise understanding of many definitions, as people often use definitions in their reverse meaning, without noticing it."

Now I shall give my answer. Space is filled with funda-

mental cosmic matter, or cosmic substance - spirit-matter, or substance - Purusha - Prakriti. Take the definition which is easier for you; they are all synonymous. This matter or substance is the basis of our Universe in its visibility and invisibility. As a foundation, as a potentiality of all existence, this substance is everywhere one, but its differentiations are infinite. Thus, each body, each luminary, each Solar system has its own atmosphere with all the qualities characteristic only to it. The tension of this atmosphere, as well as the degree of its development and refinement or perfectionment, will differ from the atmosphere which surrounds other bodies or systems, but the cosmic substratum of these differentiations will be the same one, in the scope of the infinite space. Even so is the monad one in its substance, even if it be embodied in the mineral, plant, animal or man. One must ponder deeply upon the concept of the fundamental Unity in the Cosmo.

Each divine monad-spark in its fiery origin is unanimous with all other monads, but the combination of energies which come into touch with it manifest its potentiality, giving it the colour which corresponds with this particular combination; thus are created all diversities. In the "Agni Yoga", paragraph 275, is given a beautiful explanation: "The spirit remains inviolate. The fiery seed remains in its primary consistency, because the essence of the elements is immutable. But the emanations of the seed change, depending upon the growth of consciousness. Thus, one must understand that the seed of the spirit is a fragment of the elementary fire, and the energy accumulated around it is consciousness . . . You may add any ingredient to a flame and thereby change its colour and size, but the primary nature of the fire will remain unchanged."

Likewise, remember that the condition of nirvana is the condition of the highest manifested perfection corresponding to a given cycle of evolution in each kingdom and variety. Likewise, the consciousness, i.e., instinct, of plants and animals during Pralaya will have its corresponding nirvana. There are as many

degrees of nirvana as there are cycles of perfectionment in Infinity. But the nirvana will always be the expression of the maximum achievement of perfection, corresponding to the particular stage of evolution. But as regards the Cosmic Foundation or Substance, we may say only that it remains in the condition of potential Parenirvana. The Cosmic Substance, Spirit-Matter, which is spread throughout Infinity, is the Divine Foundation or the potentiality of All-Existence. In its endless manifestations, differentiations and changes of forms, it strives towards the infinite perfectionment and self-consciousness in these particular forms. Whether or not this will satisfy your enquiry, I do not know, but this is how I understood it.

And now, as regards your group. Of course, I have pictured this as a number of aspiring people, who are young in the true sense. Certainly, youthfulness of spirit is the main condition - youthfulness in the sense of mobility and aspiration the consciousness . . .

The simple spiritual discourses on a theme from the Teac are much more useful than any lectures and rituals. Build up a group of flaming hearts who do not need husks or superficialitie but the life-giving grain. Often a talk of three minutes gives more than a two-hours lecture. However, discriminate in the new-comers; and act of your own accord, using your own initiat

I am sending my best wishes to you. Strengthen your thoughts along the paths of the austere achievements of life, of the beauty of service for the general good, of the joy of collab tion with the Forces of Light, and much illumination and beauty will come to you. Without the bond with the Higher World there is no progress, neither is there true joy.

Just before mailing this letter to you, I received your second letter, and as there is still some space on this page, I will fill it with my answers. Tara is the goddess, or the femin equivalent of the Arhat, or a Sister of the White Brotherhood. please do not be too much interested in the names of various

initiations; surely this will not lead you anywhere. In the ancient times, each religio-philosophic school, or sacred brotherhood, had its own gradations or degrees and special names for them. But you may be sure that the true degrees were not called by the names which we now see in books. If you are interested in this, take the beautiful definitions of the degrees of spiritual advancement given in "Agni Yoga". Indeed, among some who study occultism, there are those who are convinced that the Sun-initiation takes place on the physical Sun! All degrees of initiation are in ourselves. When a disciple is ready, he receives a Ray of Illumination which corresponds with the degree of purification which he has achieved, as well as the broadening of his consciousness and the fiery transmutation of his centres.

For your satisfaction, I shall give you the names of some ancient Egyptian degrees of initiation in their Greek equivalents. The first degree was called Pastoforis; the second, Neokoris; the third, Melancforis; the fourth, Christoforis; the fifth, Balahat; the sixth, Astrologos; the seventh, Propheta or Safknaf-Penkah. I question, however, if the knowledge of these relative terms can help you in your spiritual development. Also I must mention that we must not move along the Path as a smoking torch, but as a light which pierces and purifies the darkness.

And now, regarding the photographing of the auras. This is connected with great expense and patience. Ahd, of course, it is quite essential to maintain the conditions for the favourable currents for the purity, peace and harmony of the whole atmosphere People participating in the experiments should be all well harmon One must remember that not a single scientific experiment comes without great labour and patience. In aura-research, there is al a mechanical procedure and the assistance of a chemical preparati This preparation is placed on the glass through which the person i observed. However, this preparation is very injurious to the eye for this method is most imperfect . . .

Letter No. 4 1. 2. 35

Thus, you write that in the "Chalice of the East", you come across a complete repudiation of not only a Personal but also of an Impersonal God. This cannot be quite so, for nowhere in the Teaching or in the Scriptures is there a rejection of an Impersonal God. Possibly the misunderstanding comes from the wrong terminology; for what is this Impersonal God? Is He not the Divine Immanent and Infinite Principle of all Existence, Who according to the Apostles John and Paul and the works of the first great Fathers of Christianity, is "the Invisible and the Unknown God"? Do we not read in the Gospel of John (1 - 18), "No man hath seen God at any time", and the same words are repeated in John's Epistle (4 - 1). There are many indications in the Bible of "God the Unknown" and of the fiery nature of this God. Thus, in Deuteronomy (4 - 24), Moses says, "God is a consuming fire".

I strongly recommend that you read the works of the great Origen, that brilliant expounder of the true Teaching of Christ. Incidentally, the Western Church has now commenced to study his works, as the more informed clergy now understand that the Church with its dead dogma has come to an impasse, and can no longer maintain its influence with the new consciousness of the wide masses who, first of all, demand logic and flexibility of laws. Thus Origen, in his treatise on the "Elements", says, "And so we cannot consider any particular incarnation as God, or God as incarnate at all, for He is Uncompounded Spiritual Nature, excluding all complexes. He is Intelligence, and at the same time the Source and Origin of all intelligence in nature and creation. God, who is the origin of everything should not be considered complex, as otherwise it might appear as though the elements that have created everything considered complex - existed before their very Origin." Is it possible to affirm more clearly the concept of God as the purest First Principle or Element of Be-ness than in these words, expressed by the great Greek philosopher and Christian Father? Even so, is it not said that God is Omnipresent, Omniscient and Omnipotent;

and that "In Him we move and have our being"? All this is given in the Bible. Therefore, if we cast away the dead letter of the scriptures, the letters so often distorted by wrong translations; if we rid ourselves of the prejudiced ideas created by slavish thinking held for centuries in bondage by Christian dogma, we shall see that all the religions and all the Teachings of antiquity had as their foundation the majestic, eternally-unseeable Cause of All-existence; that all Religions have worshipped this One Divine Element under various names and aspects, in accordance with the individual peculiarities of different people and different countries.

The Christian world selected the term God for the highest Concept. Therefore, why look for a new appellation for this Majestic Conception? With this term, surely, the Christians

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during the centuries have associated all that is of the Highest and the most Beautiful. That is the reason why in the books of the Teaching this Incomprehensible and Infinite Principle or Element is often designated by the word God. It is said, "God is a Spirit, and they that worship Him must worship Him in Spirit." It is also said, "My Father and thy Father." Verily, this Divine Element, Incomprehensible and Invisible, spiritually exists in and around us. Therefore, the God of the Mahatmas is a Cosmic God, rather Cosmos itself in all its Visibleness and Invisibleness. Verily, "In Him we move and have our being."

Likewise, it is said in Agni Yoga, "People do not understand the meaning of God and Bodhisattva". Indeed they do not'. But as the great Origen said, "Our mind alone is unable to comprehend God Himself but can intuit Him as the Father of all beings by the beauty of His creations and the splendour of Nature." It is impossible to express this thought better. Yes, in ancient times, the conception of Deity, the Incomprehensible Source of all beings was majestic. This Cosmic Law is, verily, a Just Law; It gave to each spark issuing from It all Its qualities, permitting free choice in applying those qualities either for construction or destruction.

Let us also bear in mind that all the ancient religions without exception, were divided into esoteric for the selected few, and exoteric for the many. Indeed, much has been complicated in our Christian religion by the clergy who lost, or rather rejected, the key to the understanding of Christ's Teaching. This Teaching is full of esoterism, and this is continuously confirmed by the words of Christ Himself.

Returning to the definition, "impersonal" God, I must add that if we attribute to the idea of God what is usually meant by the vast majority of people, this definition of God as an impersonal being is simply a monstrous absurdity, completely nonsensical. Therefore, only by accepting God as the Incomprehensible Element, as the One Law of all-existence, may we speak of Him as being impersonal. Even so, if it is said that God is Infinite, how can it be possible for Him to have a form and an image? How, being

Infinite, can God become finite and limited? Thus, only the idea of God as the Divine, Immutable, Omnipresent, Infinite and Incomprehensible Principle really answers all our problems and explains many of our perplexities.

Just think how the idea of God varies in different consciousnesses, according to the stage of human evolution. This idea develops and broadens in proportion to the growth of the consciousness, but usually people forget to consider the evolution of this Concept. For the vulgar majority always creep in the rear and follow the dogmas once they are established. Let us recall the beautiful saying in the Bhagavat Gita: "I am that thread upon which all these ideas are strung, and each one of them is as a pearl." Verily, one may say that there are as many ideas of God as there are consciousnesses.

Surely, if we accept the possibility of the existence of an Omnipotent, Omnipresent, Omniscient, All-loving, All-merciful God as a Person, would it not be logical to ask why such an All-Powerful and All-loving Ruler of the Universe allows so much fearful cruelty and injustice? Why the whole of nature exists by mutual devouring? Indeed, no one can deny that the world at its present stage is horrifying, is indeed Hell itself'. We should not conceal from ourselves that if a man who is satisfied by merely material pleasures is unhappy, it is unfortunately much more so in the case of a person who dares to protest and to demand justice and something higher than the animal, material delights.

Does not the All-seeing God behold how milliards of his creatures - humans and others - are constantly being destroyed. Can we, for instance, sigh, or make a step, without destroying thousands of molecular lives? Each moment of our life, each breath brings death to millions. Why should they die? Why is their death necessary? No doubt, there are people who will try to prove that everything is created by God for our benefit, and that evil leads to good'. But such childish ideas can by no means satisfy a thinking person, for we know how contagious is evil, and if it were

not for the exalted souls of great individuals, the waves of evil would flood over the whole world. Now, can it be possible that apart from these few high consciousnesses, God wants the perpetual suffering through the infinite centuries of these billions of other souls?

Why is there such injustice in the conditions of birth, which leaves its trace for the rest of our lives? Where, then, is the All-mercifulness, All-knowledge and All-power? Could not God, possessing these attributes, create a higher and more perfect Nature? Why does He need this endless destruction and the survival of the fittest? No, it is quite impossible to harmonise the existing conditions with the providence of an All-merciful, All-knowing and All-powerful God, such as the Church would present to us. Thus, all the concepts regarding the nature of God should be thoroughly analysed. It is time to turn to the Teachings of the East, and to the Minds that gave these Teachings. It is time to accept those Minds as our Teachers. Indeed, the East travelled from the idea of the Monotheistic God, the Ruler of the Universe, to a higher concept of Divinity, and in the Incomprehensible Absolute found the unity of the whole Universe. For this Absolute includes in itself all the finite and infinite, all the manifested and the latent, and beyond this all-unifying Concept, the human mind is unable to go.

That explains why all the greatest Teachers of humanity never encouraged arguments about the Unknown Cause. This Cause was accepted as the Greatest Mystery, for ever unknowable. For if we begin to limit the Absolute by our own ideas, it will cease to be the Absolute and will become limited. Therefore, the Absolute cannot be conceived, for indeed, it includes in itself the idea of Infinity as well. But who will ponder upon the majestic and awe-some idea of Infinity? Thus, we can perceive only the various aspects and manifestations of this Absolute. However, we, being particles of the Absolute and as such particles of the One Whole, poten-
tially possessing all the qualities of this Whole, we can gradually unfold

these potentialities in ourselves during the span of incarnations and the millenia that merge into Infinity.

The Vedas say, "He is the Substance of thy Soul. He is the Truth. He - I; Thou - That." Looking through all the concepts about God, should we not say that the Manifested God could be only Humanity itself? But in its present stage, humanity is nearer to the shadow of God - the image of Satan.

You probably will also point out that the Mahatmas in the "Chalice of the East" affirm that they believe only in matter. But in all the ancient esoteric Teachings of the East, Matter and Spirit are considered as One, and as inseparable. That is why the exoteric Gods have Consorts personifying Matter and its Power. However, Parabrahman is imperceptible and has no manifestation and is without the slightest cover of Mulaprakreti or Matter. But of course, the Matter spoken of is sublime to such a degree that it is inaccessible to our gross senses. As you know, there is the definition: matter is the crystallisation of Spirit. Truly, Spirit is Energy, but we know that energy cannot manifest itself without matter. The Light visible to us is a kind of subtle matter in motion. On all planes, in all actions and thinking we cannot be separate from matter. We deal either with the fine or the denser aspects of the very same matter.

The Subjective Element (God) is spoken of in the Agni Purana as existing potentially in the depths of Cosmic Nature. "Even so, as fire is hidden in a piece of dry wood or oil, it potentially exists in the midst of the Kunjut Tree. This subjective element rests in Nature, hidden as a psychic witness or spiritual element, entirely neutral and without any actions. The fusion of this subjective Element with Cosmic Nature is performed by force, and is known as the energy of Pohat, or Cosmic Electricity. This energy consists of all the embryos and fundamental qualities of all substances and Matter, which must consequently issue from this junction of Cosmic Nature with her consort Purusha (Spirit, Subjective Element, God)."

Modern Science rapidly approaches the great Truth as laid down in this Teaching of the East, and soon, very soon, they will meet and stretch hands to one another. Let us hope, too, that our church will also become enlightened by the new consciousness and will not remain a mere witness of this new union. Thus, Science already understands that there is no matter as such, but only energy, and vice-versa. And in this way, science approaches to the spiritual understanding of the One Element. Likewise, progressive minds begin to study the power of thought and there are even attempts at photographing and measuring it physically. Thus, the spiritual unites with the material. And how can it be otherwise, when Matter is but a quality of Spirit!

Further on, you write about the Cosmic Intelligence. Indeed, the whole summum bonum of intelligence, in its convoluted or involuted condition in the Unmanifested Universe, we may call God. But it is necessary to establish the difference between the Cosmic Foundation or the Potential Intelligence, infinite in its Absoluteness, and the Cosmic Manifested Intelligence. Thus, the Highest Intelligence and the Great Heart, mentioned in the "Chalice of the East" and in the books of the Teaching, is precisely the Collective Intelligence and the Heart of the Great Hierarchy of Light. Precisely, the Intelligence and the Heart of the Highest Spirits who have completed their human evolution for this Manvantara (either here, or in other worlds or systems) direct the lower forces subordinate to them, together with the destiny of various humanities in various worlds. Without invading the karma of humanity, they nevertheless give the evolutionary direction and lay the foundations of consciousness. Human evolution would be retarded for millions of years without this leadership, and at times would completely collapse.

I have also had to write to those of my correspondents who, like you, were indignant about certain statements in the book the "Chalice of the East". Therefore, I shall give some extracts from one of my letters, together with quotations from a still unpublished

book of the Teaching:

"Let us remember that the consciousness of the masses always demands a Person for worship and creates the High Image according to its own likeness, whereas a high consciousness always aspires to the Principle in all manifestations." Thus, I shall quote some paragraphs from Part III of "Fiery World":

Paragraph 266: "Humanity attaches significance only to those concepts which are stored away in a consciousness of mediocrity, for it arrays correspondingly each form in its consciousness. Why then, have all the Higher concepts not been inculcated? Why so many distortions? Why so many belittlements? Because, in truth, the essence of human quests and strivings has been turned downwards. But the problem of the New World is to rouse the consciousness and to restore to the World the predestined Image of Beauty. Creativeness of the Spirit must indeed be intensified in ascent. Precisely, not to lower the Higher, but to allow It to rise. Therefore, the first requisite will be to create the Divine Image according to Divinity. When the human consciousness will cease to depict Divinity in an earthly way, then the attainments of the spirit will be fiery." And more:

Paragraph 269: "Indeed, the very loftiest consciousness strives toward the Fiery Principle, while the lower one creates the High Image in its own likeness. The capacity of the small consciousness will determine the created Image; hence, so many obvious distortions'. How is it possible to fill a small consciousness with a universal Concept, when all-comprehensiveness leads the spirit into the frenzy?'. I say - distressing, grievous is human thinking'. A spatial horizon is accessible only to him who knows the Universality of the Principle, for the kingly spirit can merge with the Higher Principle precisely as the microcosm merges with the macrocosm. Hence a small spirit cannot merge with the Fiery Principle. Fiery power reveals the entire Furnace, manifested to him who senses the pulse of the Fiery World. This life-giving Principle builds life upon Fohat. Thus, let us remember that only a small consciousness

denies, but the fiery spirit is all-comprehending. On the path to the Fiery World, let us remember about the great Principle."

Thus, people serve the God of their own reflection and worship him by their vices. Whereas the Mahatmas serve the Divine Element and worship It by the purity of their lives and by their self-denial for the good of the whole world. Therefore, in our ignorance, let us not accuse of atheism Those who are so infinitely high, whose Essence, being sublimated by the pure fire is, verily, a manifestation of the Divine.

All the greatest minds held to a high impersonal concept, but there is no harm if, at a certain stage, the developing consciousness requires a Personal Being for the idea of God. The most important thing is that this Personal Being should not be the reflection of oneself, but is a true Likeness of the High Hierarch. And you will be justified in accepting the Highest Hierarch as your God. Verily, the One who heads the Chain of the Hierarchy of our world is in His Power and is actually the manifestation of God for us.

Let us also recollect the beautiful lines in the immortal Bhagavat Gita: "By whatever path ye come to Me, by that path will I bless you." Thus again, we see that the outward form is not important; only the aspiration towards the Ideal is essential. Many repeat the formula that has become an axiom: "The Macrocosm and the Microcosm are identical", but how ridiculously few are the number of those who understand the profound meaning of it!

And so, the words of the Teaching which you quote: "There is no way without God", are completely correct. For God is the original cause and the spiritual foundation of the whole of life, and if we deny this highest Power which is in us, we verily commit blasphemy against the Holy Ghost. By losing the path and union with the Highest, leading Element, we fall into the abyss of chaos and become cosmic refuse till the time of a new Universal re-building.

Now, returning to your questions, there is no mistake in the translation, but rather it is an incomplete edition. Firstly, because the letters were meant for several persons, at various stages

of consciousness; secondly, because in most cases they were answering certain enquiries, and were not independent tracts.

Likewise, the book you mentioned has no particular test in view. But it would be quite right to say that any book can test the level of the reader's consciousness. That is why it is so useful to re-read books that have been read before and discover to what extent our consciousness and understanding has changed.

The analogy you have accepted for solving the question regarding God is moderately good. But I would add: precisely, the complex, which directs the whole organism, is the Hierarchy of the Forces of Light, which are manifested and concrete; whereas, the unutterable Element in this complex will be that highest fiery Principle which gives life and foundation to all manifestations and unifies the whole complex within the visible and invisible Cosmos.

And so, do not feel unhappy regarding the loss of the anthropomorphic God. Instead of an inaccessible and incomprehensible Image ("as no one at any time has seen God"), you are presented with the Majestic Chain of the Hierarchy of Light, which directly guards and guides towards the good the whole of humanity. And one more matter of which I wish to remind you, that even our Church, after it had made God out of Jesus, recognised the Arch. Strategus Michael, the Leader of all the Hosts of Heaven as the greatest after this God. Moreover, in the most ancient Jewish Scriptures, Michael is called "Godly reflection of God" and even God; whereas Satan is His adversary or shadow. Hence, the Image of the Archangel Michael destroying the dragon. When then have we, who have taken our religion from the Jews and who have accepted the Bible, the Prophets and the Book of Moses, forgotten about so many remarkable lines and details in their most ancient Scriptures? Christ Himself said: "Do not think that I am come to destroy the law and the prophets: I am not come to destroy, but to fulfil. For, verily, I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled."

Christ spoke like a real Initiate Who knew of the One Law

given at the Dawn of our earthly physical humanity by the Greatest Spirits who came from the Higher Worlds. And so chose the Light-bearing Hierarch Who is nearest to your spirit and surrender yourself to His Leadership, for, verily, each Great Hierarch of Light is the Reflection of God upon Earth. In the joy of service to the great welfare and evolution of humanity, may we give all our thoughts and strivings of the heart to the chosen Hierarch.

May I comfort you: In the East it is said that "there are only two sorts of people who do not worship God as a Person; animal-man, who has no religion at all, and the liberated soul who is raised above human weaknesses and the restricting limits of its nature. It is this latter soul only who can worship God as He really is." As always, the extremes meet. This explains the great reverence shown by the Hindus towards a spiritual Guru. They see in the Guru a manifesting of the Highest Element, precisely a crown of creation who has reached a high perfection through the revealing of the Divine Potential Knowledge stored in Him. Let us follow this noble example of reverence and devotion, and after finding our Guru, let us give Him the flaming veneration and devotion of our heart.

I shall end with the words of the Teaching: "The grandeur of the Cosmos is so little realised'. At best most people speak of the warmth of the Sun. But is not our Solar System within the Cosmos comparable to an atom in the Sun?"

When Science every day is discovering billions of worlds and systems already beyond the Milky Way, how is it possible to limit this Immense Grandeur? Ponder upon the principle of Infinity and Immensity . . . .

You are quite right: the subtleness of the Eastern metaphysical conceptions is rather difficult for Western minds to assimilate.

Thus, the East knows and believes in the Divine Principle, Ineffable and Eternally-comprehensible(which is alike to Incomprehensible), Eternally-revealing into visible and invisible

manifested Universe. This Element is also known as the Absolute, as it contains in itself EVERYTHING. In its manifested form, it is SPIRIT-MATTER, as MATTER in reality is only its differentiation, or QUALITY. Pure Spirit may be manifested or perceived only through the cover of MATTER. That is why it is said that without MATTER, pure SPIRIT is naught.

The mystery of differentiation and fusion into one is the greatest MYSTERY and BEAUTY of BE-NESS.

Letter No. 5 28. 2. 35

You write that "there are about 50 or 60 people attending the groups with satisfactory interest". It is excellent. If, eventually, 6 or 7 of them prove to be firm in consciousness, devoted to the Teaching and able to write articles and give lectures on the Foundations of the Living Ethics, I would consider it a great achievement.

You noticed that some of the members are tired, because most of them are working people. I think that the main reason is that most of them have already been through the first steps of the enthusiastic approach to the Teaching and, according to the occult law, they now begin to show their real nature. Always remember that on the first steps and in the first months of dealing with the Teaching, each one burns with eagerness and hopes for the immediate development of their dormant occult powers. Many do not realise, or forget, that only in extreme tension does the awakening and further degrees of transfiguration of the inner man take place. Such people, in most cases, do not find in themselves enough spiritual strength to resist the oscillation of the spirit, which inevitably follows every transport of enthusiasm. The law of the alternation of rhythm is everywhere the same.

By experience, I know how, at the first touch of spiritual depression, many people lose their enthusiasm and even entirely give up the Teaching. All such people are "the souls with small spiritual accumulations"; verily they are ignis-fatuus. Thus, it is so important to have a profound understanding of the significance of the approach to the Teaching and a constant striving to self-perfection for the transfiguration of the inner man, the true bearer of immortality. This transfiguration reveals an inexhaustible reserve of spiritual power and leads to complete mastery of one's spiritual will - this crown of achievement. If one attains such mastery of spiritual will, one becomes a real co-worker of the Forces of Good. Much labour is required for such transfiguration, but it is necessary to begin . . .

Those exceptional persons who developed in themselves spiritual balance or self-discipline, and who firmly follow a single chosen path, verily they may be called the foundation of the world. If we have realised that broadening of the consciousness is most essential, we shall conquer fatigue; we shall not miss a single moment for the filling of the Treasury of the spirit with the jewels of knowledge and experience. Verily, many are called, but few are chosen . . .

I can well understand how difficult it is to direct adults of varying mental levels and education. I suggest a complete freedom in selecting the themes for lectures, and I would not insist upon their attendance. Everyone should understand the foundations of an elementary self-discipline. What spiritual progress is possible without discipline? And how right you are: a careful approach is necessary, and no invasion into another's karma. Verily, violation is impermissable. The way can be indicated, warnings given, but that is all.

Likewise, there is no doubt that many spiritually developed people, and especially the disciples of the great Teachers work during the night on the astral and even on the mental planes, helping their friends, or fulfilling the messages of the Teacher. But one must always remember that the mediumistic natures better remember their nocturnal adventures because of the particular structure of their organism. The reason why even spiritually-advanced people comparatively seldom remember their activities on the other planes is that there is a too great difference between the vibrations of the two planes. The physical brain cannot so easily reflect these finest vibrations, and if these vibrations are often artifically raised, the organism would inevitably be ruined. It is possible more often for those who have achieved a certain degree of Agni Yoga to retain in memory the activities of the night, but for this, too, certain cosmic and physical conditions are required. Thus, the purity of the surrounding atmosphere, as well as its harmony, together

with a considerable altitude, are essential. Only a full Adept preserves complete consciousness in all his three bodies, and is not limited in his actions; but for this purpose, even he has to be in a special environment.

Some occult books give a complete schedule of visions and adventures in the Subtle World, and those who have read them, often see these brain-impressions and mistake them for reality. Our main problem is to warn other people from the harm of forcibly-developed psychism, which is achieved by the following of pseudo-occult books, as well as the harm of spiritualism. It would be much more useful to study the symbolism of dreams. Surely, each consciousness has its own symbols, which often have the reverse meaning for another consciousness. Dreams are so little studied, whereas correct research in this field could give most valuable information. But as in everything else - honesty (this rarest of qualities!) is necessary. And, alas, on the spiritual plane - rather, on the psychic - it is still rarer! . . .

Likewise, not many realise that only by the development of the heart can one first of all comprehend the broadening of the consciousness. Indeed, the heart is the throne of the Consciousness, but not of sentimentality; the latter is the corruption of benevolence It is significant that all Easterners, when speaking of the highest and most sacred concepts, always lay a hand upon the heart, for they regard it as the abode of consciousness.

Yes, the horoscope of the personality rarely coincides with that of the true individuality. So often the spirit has in its personality all the fiery signs, but the fundamental substance may belong to the opposite element, and vice versa. The fiery substance, first of all, is determined precisely by the fundamental seed of the spirit.

As regards the passion for teaching, it is most characteristic of beginners. I myself remember that, in the beginning, I longed to share the joy of my heart! But then, experience taught me how carefully one should spread the seeds of the Teaching.

It is splendid that you accept all the almost inescapable burdens of earthly life so cheerfully. Regarding your fiery congestions, it is rather difficult for me to diagnose the real reason, not knowing the condition of your organism. In certain occult manifestations, the nerves are especially discordant with the blood. The advice is given: "During such discordance of the nerves with the bloodstream, one should not overburden the stomach, as these congestions may be so strong and painful that they may even cause fainting." Indeed, when the higher centres begin to work, the reverse polarity often occurs and is frequently revealed in such fiery manifestations. But one should not direct this wave downwards towards the lower centres. Try to preserve serenity, and particularly avoid any kind of irritability. Valerian is excellent, in some cases, one should take it twice or thrice daily, but of course, not too strong.

Musk in the ancient Eastern pharmacopea was regarded as the remedy for restoring the balance, but of course, all depends on the dose. Various organisms react differently. Many people just cannot take musk, as even with a very small dose, blood congestion and the pulse are increased. Therefore, in your case, I would rather advise taking five or six drops of tincture of strophantus three days in succession once a day, and to repeat this fortnightly.

The equilateral triangle with the apex uppermost is one of the signs of the White Brotherhood, and most likely you have seen it as an affirmation that your prayer has been heard. Each sincere prayer is accepted, but the answer does not necessarily come immediately. Sometimes this results from certain Cosmic reasons.

You would like to know how to liberate a certain girl from mediumship. It is extremely difficult, as mediumism results from a certain structure of the organism, which enables the etheric double (the lower astral body) to effuse most easily and without the least control of the will. Most of the phenomena at the spiritualistic seances is performed through this etheric-double which, so to say,

forms a means of connection between the soul and the physical body. This can be compared with the etheric waves which work between telegraph stations. Of course, in all such mediumistic manifestations, the high psychic energy is not used. It is quite impossible to change the structure of an organism. However, one can develop one's spiritual will, and thus, gradually conquer with it the involuntary effusions of one's double. The most undesirable inhabitants of the subtle world may take advantage of such etheric ~~manifestations~~ emanations, and use them for their own purposes. For the control of these involuntary effusions, first of all it is necessary to direct the thoughts towards the Highest, trying to surround oneself with an atmosphere of purity. Thus, a medium must develop a strong inner resistance against all dark influences, but precisely this is most difficult for him or her. As it is said in the Teaching, "Mediums are inns for disembodied lyers." So all you can do is to advise this girl to purify her consciousness and to strive firmly and consciously towards the Highest - there is no other way. Much, of course, depends upon the environment. If the family is sufficiently intelligent, it may be possible to influence them and to make them realise the condition of the girl; this would help much.

And now, regarding the young man who, after some mechanical exercises, began to feel the movement of his centres. There is no doubt that he might feel them. Mechanical exercises irritate particularly those plexuses that are easily developed. Of course, such irritation can cause the most unexpected results. First of all, the loss of nervous balance, which may even lead to insanity. Moreover, if there is some predisposition to a particular disease, the disease may increase. Thus, in a case of weak lungs, often consumption results; in cases of pronounced sexuality, sexual perversity may occur, etc. But I quoted to you some time ago extracts from H. P. Blavatsky's writings on the consequences of such exercises.

In spiritual development, the opening of the centres comes quite normally. Indeed, the opening and acting of these centres

should first be manifested in their psychic or spiritual aspects. With a constant inner striving towards the Highest, and a broadening of the consciousness, the acceleration of the opening of the centres is quite possible; it comes either with the help of the Great Teache of Light, or from the contact with the purified fiery aura of a high disciple. Everything must come from Higher to lower; from spiritual to physical, but not vice-versa. Indeed, only the higher can raise the lower, and here the hierarchic principle is powerfully affirmed.

Of course, a sensation between the eyebrows does not necessarily mean the partial opening of the third eye; it may be simply the result of muscular strain. There is a belief that the organ which corresponds to the third eye is the so-called pineal gland. This gland, together with the pituitary, are now considered very important in the correct functioning of the organism. In ancient India, they were also known as the channels for all spiritually-manasic manifestations.

In true clairvoyance, one cannot say that one sees with a particular definite organ, as the visions may rise above one's head or behind one's back, or from the side, or in front, or in the circle of the third eye, or in the Solar plexus, etc. etc., and one can see them in any of these ways equally well. Let us recollect the image of Duccar; the circle of her aura consists of numerous eyes. Let us remember that the nervous centres have their corresponding subtle counterparts. Therefore, any abnormality and unbalance in the development of these physical conductors inevitably reacts throughout all the bodies. Thus, let us be careful not to evoke any unbalance.

I welcomed sincerely your article about the Pact. The idea of the Pact is advancing. Public opinion resounds strongly to this noble vision. I hope you have received the book on the Proceedings of the Washington Convention. Of course, not half of the greetings that were received were published in this book. Let us hope, however, that we shall have a possibility of publishing a second volume. The history of the Pact will become most educational. In this book,

both Light and darkness will be distinctly revealed, and the nation will see the value of and the need for the ratification of the Pact and the acceptance of the Banner. Verily, the Banner of Peace is the great requirement of the Future. It is essential for the development of the consciousness of humanity. / Now, to deal with your questions. Regarding the paragraph from the book "Heart" (para. 10) about "a new form of the subtle body", this deals with the new attempts to densify the subtle body almost up to the point of the physical. In the future, this will give to some great spirits the possibility of appearing among the dwellers of earth at a comparatively low altitude and for longer periods. Moreover, such bodies will be entirely visible and even possible to contact physically without the aid of a medium.

"Heart" (para. 380): In Tibetan language, "Rigden" is the part of the title of the Lord of Shambala.

"Fiery World", Book I (para. 212): Kalachakra (The Wheel of Time, or the Wheel of the Law) is the Teaching assigned to the various Lords of Shambala. Traces of this Teaching can be found in almost all the philosophical systems and teachings of India. However, at the present time, it is perhaps more known in Tibet. But in reality, this Teaching is the Great Revelation, brought to humanity at the dawn of its conscious evolution during the third race of the forth cycle of the Earth by the Lords of Fire, who were, and are the Lords of Shambala

"Fiery World", Book I (para. 239): Uruvella was a sacred forest on the bank of a river, where the Lord Buddha, according to the legend, reached His Illumination.

"Fiery World", Book I (para. 251): Keely was an inventor at the end of the nineteenth century; an American from Philadelphia. He was interested in the problem of the molecular vibrations and disintegration of matter. With the aid of sympathetic vibrations, he attempted to liberate matter closed in molecules and atoms. He succeeded, but he was the only one who ever has. According to H. P. Blavatsky, this was due to his personal power. Many fraudulent

and commercial people tried to make a fortune out of Keely's discovery, and this besmirched his reputation. As a result, he was condemned by the scientific authorities and was declared a charlatan This, however, was officially pronounced only after his death. It is interesting to note that today his writings are extremely difficult to obtain, and are, as usual, probably read secretly. Keely is one more victim of human ignorance and baseness.

"Fiery World", Book I (Para. 602): "Ahamkara" is dealing here with the high condition of consciousness in cases of the opening and unification of the high centres; this - as an opposite concept of the lower condition of selfness, which is also called sometimes "ackamkara".

"Fiery World", Book I (Para. 575): Preta-Loka corresponds with the Purgatory of the Catholic religion.

"Heart" (Para 309): "Marakara" is a very gloomy locality in the lowest strata of the Subtle World inhabited by the spirits of darkness. Mara is the Prince of Darkness. He is also called the "Destroyer" and "Death" (of the soul).

"Fiery World", Book I (Para. 541): "Golem" is a legend created in the Middle Ages. This legend has much in common with the famous novel "Frankenstein". Here in brief is the story of "Golem". There was a learned Rabbi who was an alchemist in Germany during a time of a persecution of the Jews. In his revengefulness, he wished to punish the persecutors of his people. So he decided to create artificially a giant possessing enormous strength who would be under his complete control and would fulfill his will. With his unusual knowledge, he succeeded in creating such a giant and placing in him the fire of animal life. After a succession of many magic rituals, the great mystery of the formula of life was discovered by the Rabbi. It took the form of a sign of a star, and the Rabbi placed it on the breast of the giant, who immediately became alive, and was at once despatched by his creator to fulfill his destructive mission. Golem went, regardless of obstacles, obedient alone to the will of his maker, destroying everything in his way. Many calamities

and deaths were caused by Golem amongst the persecutors of the Jews. Once, he destroyed a whole village, and from thence went out to a field. There he saw a little girl plucking flowers. The animal life gave animal instincts to the giant; he was attracted by the child. He raised the little one, but was hesitating to kill her. At that moment, the child noticed the star on his breast and plucked it off, and in a moment the giant was dead. According to the legend, only a pure hand could remove the star, the symbol of the great formula of life.

Well, I think I have answered all your questions. I am very glad to hear that you love action. Indeed, this is a most valuable quality, and unfortunately, the rarest, as most people who talk much do little. The majority love to dream and to learn, but so very few desire to create and build. Therefore, I particularly welcome you on the path of active collaboration for the General Good.

Letter No. 7 7. 3. 35

You accepted the Call, which fills the first book of the Teaching of Life, and you know that the call of love brings the answer of the Beloved. This answer indicates the need for austere achievement in life. In the succeeding books of the Teaching are indicated all the degrees that must be gone through and which lead to the Beloved.

There is so much beauty and joy in the life dedicated to co-operation with the Forces of Light for the general good. And first of all, this joy is a result of a great liberation from attachment to the trifles of life. It comes inevitably if the heart is aflame with devotion and gratitude to the One Who calls us. The true devotees not only cast away the burden of attachment, but also learn to love all the obstacles and sufferings which they encounter on their path, as verily, these obstacles become our teachers; they initiate us into the further mysteries of the opening of the flower of Spirit. Those who declare that it is possible to attain to spiritual growth without suffering, utter a great lie. But of course, these sufferings can be transmuted into joy, into a new spiritual ascent, provided there exists the fire of true love. Easy and speedy is the path of the heart and devotion; it transforms all the thorns into a blossoming garden; but difficult, twisted and painfully long are all other ways. That is why the Call of the Great Teacher is the Call of Love.

If once chosen, this path should be continued; be sure not to turn away, as nothing will result but destruction. There are many people who, fearing to lose something, rush from one ideal and from one Teaching to another. And this pursuit after novelities becomes a sort of disease, a kind of mental and religious intoxication. They want always to hear something new only for a temporary nervous excitement, and as soon as one exciting influence is exhausted, they are ready for a new passion. This reveals a certain mental intemperance, and here all their achievements end. But there are souls that remind us of the pearl in the Eastern tale. "This oyster lives

at the bottom of the sea and comes to the surface in order to catch rain drop at the time of the appearance of the Svati Star. It floats on the surface of the sea with its shell wide open, until it succeeds in catching a drop of rain. Then it submerges once more, and there remains until out of this raindrop a beautiful pearl is formed." True disciples should be as this oyster; they should first accept the One Image, and then create out of His Teaching a beautiful pearl of spirit.

This striving to One Image is particularly essential during the first degrees. For only after the foundation is firmly laid should we try to ornament our temple.

Furthermore, one should not imagine that the achievements of the spirit must necessarily be performed in some special environment and not in the life where destiny has placed us. Verily, great is the deed of applying the Teaching into everyday life, of giving joy and culture to those who come near us. It is said in the Bhagavat Gita: "Man reaches perfection by constant fulfilment of his dharma (duty)". So let us temper our spirit in the tireless work of self-perfectionment; let us transmit our benevolent influence; let us joyously apply our abilities wherever it is possible.

Letter No. 8 8. 3. 35

You insist that "the Hierarchic Principle is as utopian as the Ideal Democracy". I cannot agree with you. To begin with, neither of these concepts is utopian, but of the two, Ideal Democracy is, of course, more difficult to achieve. And then, if the Principle of Hierarchy is the original foundation of Creation, the Ideal Democracy is its natural Crowning. How can the effect come before the cause? You certainly will not deny that it is easier to gather a few people who are ready to be directed by the Great Hierarchy of Light than to raise the vast majority of humanity up to the level required for the Ideal Democracy.

You say, "I know that the spiritual leadership is essential, but I also knowthat the pyramid must be built from the bottom . . . The foundation of the pyramid should be built upon the sound principles of a renewed democracy, and people should be brought up on this . . . Only in this way will the nations that are prepared be able to react to the spiritual leadership. Only if there is a foundation, can there be a summit of synthesis to the pyramid." Here again, I do not quite follow you. You seem to affirm the hierarchic leadership, but at the same time, think that first of all, the foundation of the understanding of this Leadership must be laid, and only then, after this, can the Hierarchic Settlement or Leadership be accepted. But how can people build the foundation and continue to do so, if those who know do not indicate it to them? Each building is created according to the plan of an architect, and the simpler ones lay the stones of the foundation, not seeing the end. Verily, many workers participate in this task, from the lower to the higher, but they all fulfill the plan of the Creator. Without the hierarchic principle, the "earth-dwellers", as you call them, will verily build again and again, not a pyramid of synthesis, but rather a Tower of Babel. Does not our modern civilisation (which is disintegrating) prove with amazing clearness this eternally-living symbol?

Further on, you make another stand: "In order that there could be a possibility of creating what you call a focus, in which

the Ray of Light can be reflected, it is first advisable to co-ordinate the periphery" . . . . But the focus or nucleus is always built before the periphery. Each circle takes for granted its centre'. The periphery grows in proportion to the growth of the focus and with the intensification of the Ray of Light which it receives and which suffuses its radius, but not vice versa. Likewise, let us remember that in life, in the Cosmos, nothing is divided, and everything is built concurrently; precisely all the constructive elements always progress forward. Wherever the focus appears, there forms the periphery, although, often, this periphery cannot be defined exactly according to earthly measurements.

You say that the ideals are not reached on our Earth. Here, too, I cannot agree with you. Certainly, the ideals are understood differently, and it is even possible to say that there are as many ideals as there are degrees of consciousness. But nevertheless, we have the ideals which are actually embodied in the great Teachings. We have had and still have these ideals, personified in humans. Thus, is not the existence of the great White Brotherhood on our Earth not the fulfillment of the greatest Ideal accessible to human imagination?! We are much nearer than we think, and only our blindness prevents us from seeing many splendours of life . . .

You insist that Russians are more capable of perceiving the Synthesis than Western Europeans, as Russians do not limit themselves to their small earthly personalities . . . True, the potentiality of the Russian soul is very great, but even so, at the present time it is still slumbering. So far, we have encountered ignorance and terrible mutual spitefulness - this first sign of a low level of consciousness, lacking the capacity for synthesis. No doubt, Ivan the many-thousand is very gifted, but if he fails to awaken his gifts in time, we may as well say that there is no hope for the salvation of our race, and the ark of the new Noah will not be utilised. You can well imagine that the destruction of our planet would be an unparalleled, unexampled disaster. But then, being so cruel and eager to exterminate one another, does humanity

on the whole, deserve a better destiny? If the advancement of so many people is retarded for a million centuries, what do the majority care? Their imagination does not go beyond tomorrow anyhow.

You protest against my affirmation of personality. But how can we ignore personality, when precisely it builds individuality? Therefore, I assert that it is very useful to express one's personality as intensely as possible (but, of course, not in its negative aspects). Surely, the true conception of personality and individuality is possible only to a matured consciousness. But in a small consciousness, this conception can take the following soothing, conceited forms: "My individuality is so great that it can hardly be expressed through my present personality, inherited from my material forbears. Therefore, I would rather concentrate on my real individuality, regardless of my present outward semblance." We used to encounter such "profound" declarations. These ignorant and destructive notions make the conceited hypocrite gloat over his former illusionary achievements. No, we must each strive to make our present personality more beautiful than the preceding one. We must think about the beauty of our present life, and look upon it as the cutting of the finest diamond in the necklace of life wrought by our spirit! Thus, let everyone affirm his personality, as, otherwise, how will he express his individuality?

Indeed, all the foundations of the Living Ethics must be applied in life, as otherwise, life is impossible. With the new combinations of the planets, there will be a favourable radiation of spiritual rays, which will enable people to awaken their dormant energies. And verily, the sense of reverence and highest devotion should again be absorbed by humanity, if it is to continue its evolution. Likewise, co-operation between all the branches of life becomes more and more possible; precisely, science will stretch its hand to religion; verily, the Indications of the Great Teachers will find unity with the radiance and power of the rays from the laboratories.

Of course, human disunion with the Cosmos, as well as all

human divisions, push the consciousness into chaos. Yes, quite correctly, you understand the acute time of the planet. The Teaching and all the signs are poured forth lavishly, exactly, in view of the threatening danger which faces humanity. "Precisely, is not the Warning Bell heard in each movement of the planet? Is not alarm felt in each motion of life? Does wrath not sound in each movement of those spirits who live solely on the level of earth? Better that the boil would break quickly; the cavity could the sooner be filled. But the pussmust come out; thus, we do not advocate half-measures. . . We expect broad actions and during the time of the sounding of the Alarm Bell, one should not think about a piece of yarn."

Also, you understood rightly the lines from "Infinity" about the fiery energies issuing from out of space, but not finding a sufficient number of conductors, become destructive . . . .

You claim that self-discipline is often harder. But truly speaking, every discipline finally leads us to self-discipline. For discipline induced by someone else is purely outward, and of course, does not lead to spiritual achievement. Although it is usually assumed that it is easier to tread the Path with the Teacher (and, as you write: "We have before us quite concretely a glorious example), nevertheless, if we turn back to history, we face an amazing fact: the greater the Teacher, the smaller the number of disciples. Do not the facts of today strongly confirm this? Does not this fact prove that it is hard to follow the Teacher? Verily, the path of discipleship is not so easy. Of course, an earthly Teacher, whose aura is fiery and purified, can accelerate the advancement of a disciple by his very presence. But the complete harmonisation of the consciousness is essential, as well as the profoundest devotion of a disciple. When this occurs, then really, miracles are possible. - But as one great Teacher said: "There are too many fingers on a single hand for the counting of the number of the disciples." The aura of our Earth is very murky. If, at one time, it was yellow, now it is nearer to a slate colour.

Letter No. 9 12. 3. 35

I have seen in a Hindu magazine, an announcement about a Yoga centre in Europe. Now in India also, there are similar groups on a European pattern, where the members are openly trained in the development of lower psychism and natural mediumistic abilities. In these magazines, they widely advertise courses for the development of the dormant forces in man, with the idea of obtaining profitable jobs, promotions, etc., etc. This is a terrible corruption. In this connection, just recently, I received a letter from an American (it was forwarded to me), in which he told of his experiences. He attended one of these schools established by a Hindu in America; he accurately followed all the required exercises, until his health became entirely ruined. This is what he himself writes: "I did not know any other approaches to Yoga, and I had no other contacts. Thus I did not realise the danger in which I actually was. But when, after two years of practising, having entirely lost my health, I was obliged to stop the whole thing. Afterwards, I tried many times to undertake some work or to take some job, but every time I failed because of my ruined health. But at last, a whole host of inexplicable events brought me to the house of Mrs. S. She told me about 'Agni Yoga', and instantaneously I realised that I had at last found what I had for so long been searching for." Further on, he describes his spiritual state, and he ends his letter with the following words: "After having given all my strength to the great Service, I have found myself for the last few months entirely well, both physically and spiritually." As you can see, in this case, the dark ones had succeeded in ruining the health, but could not extinguish the fire of the spirit.

Yes, there are too many such schools spread all over the world, and they are most successful as far as their finances are concerned! I myself knew one such school in New York. The head of it was also a Hindu, and it was arranged most luxuriously as he catered for bored millionaires of both sexes! Every student had a suite of rooms with all the necessary equipment for the exercises. They paid from five hundred dollars a month according to the number

of rooms occupied. I knew personally a woman who had studied there and she used to demonstrate to me her achievements: for instance, she could stand on her head! However, circus acrobats are able to perform much more difficult tricks, but even so they rremain only acrobats. Of course, fundamentally, all these exercises are intended to increase blood pressure in the brain centres, and thus to excite them. But we know cases where people have lost their sight from attempting to stand on their heads. One should be able to regulate carefully the blood pressure when performing these mechanical exercises. All the troubles occur, of course, because of these irregular pressures. In order to avoid excessive blood pressure which follows the opening of some centres, real yogis spend this period in the mountains. Thus, it is not hard to imagine how dangerous are all these exercises undertaken in big cities where the essential pure prana is so lacking.

There are a few informed persons who are aware that all the Yogas are fundamentally based on fire. Agni Yoga is a synthesis of all other yogas. In all the ancient Hindu scriptures, the approaching Fiery Epoch has been predicted. It is said that Agni-Fire will saturate the atmosphere of our planet tremendously; therefore all the branches of Yoga must be fused into a single fiery synthesis. Verily, Agni Yoga is a fiery baptism. As usual, small knowledge tends to negate, and is exceedingly dogmatic in its assertions; this, you should always have in mind. In the Vedas, Agni is the God of Fire, the most ancient and revered of all the Gods of India. Thus, one of the sections of the most ancient Hindu scriptures - the Puranas - is called the Agni Purana. Therefore, the Hindu realises what the term "Agni" means; it resounds in his heart.

Of course, there are many who, after having read "Raja Yoga" by Vivekananda, consider the practising of yoga quite simple. But they forget one very essential point: Vivekananda, while discussing the aids for developing certain centres by way of breath control, first of all insisted upon the complete purification of thought and

of the heart; in other words, upon the rejuvenation of the inner man Only after this, did he consider it possible to begin the mechanical exercises. But are there many who, while performing these exercises (which are, after all, Hatha Yoga exercises), would consider the fundamental condition laid down by Vivekananda? The practise of Raja Yoga, without the inner rejuvenation, is quite fantastic. Moreover, the science of breath, which is practised by the true Raja Yogis, has little in common with pranayama. The Hatha Yogis are preoccupied with the vital control of the breathing of the lungs, whereas the ancient Raja Yogis understand such breathing as mental breathing. Indeed, only the fulfillment of this mental breathing leads to the higher forms of clairvoyance and to the restoration of the functions of the third eye, as well as to other achievements of Raja Yoga.

And now, regarding thought messages. Indeed, one should send only the purest thought which comes from the heart, as otherwise, the most unexpected results may take place.

It would be wonderful if you could arrange special classes in your groups, dedicated to the development of organised thinking. This should be based not on abstract psychology, but on practical foundations such as the cultivation of observation, attention, memory and concentration, etc. In all the ancient schools of India, first of all the development of observation was required. Only those disciples were accepted who possessed this quality in a large degree. It would be most advisable to establish such tests of observation and attention. This can be practised in the most ordinary environment and with the most common articles. Any article can teach much and reveal the most versatile sense of observation in people. Of course, there are certain instructions on this subject in Theosophical literature. Perhaps, for a beginning, you could use Ernest Wood's little book, and then life itself will show you the best examples.

It is useful to become acquainted with the historical development of human thinking. I should also recommend the study

of the book "Symbolism" by H. P. Blavatsky. The similarity of the symbols of the various religions is most instructive.

Yes, the atmosphere around H. is extremely stagnant and heavy for many reasons. But, as it is said, "It is necessary to disclose the true face. The unveiling of faces is by itself a purification of Space. It is absolutely necessary to open the ulcers, let the pus come out . . ." Surely, the New World has its conditions and requires new actions. It is impossible to enter the New World by the old methods. Therefore, I emphasise so much the rejuvenation of the consciousness. Only the manifestation of a new consciousness can save the world. Indeed, this rejuvenation of the consciousness is the main aim of the Teaching of the "Living Ethics". But let it be understood that it cannot come about by concentrating on the tip of one's nose. I would like you always to point out the particular book and paragraph in which you find any obscure concepts. Often there may be two meanings, and then a student can be instructed by certain other paragraphs. For instance, "the density of the astral" may mean the density of the layers of the subtle world near our Earth caused by disembodied souls, or it may also mean the densification of the elements of the subtle body.

It was dreadful to watch this atmosphere, especially the spreading of an absolute darkness. After this experience, I painfully sensed the calamity which threatens our planet. But now I have overcome it, and almost quietly accept all the signs which indicate how, under the influence of the dark ones, all the anchors of safety of the ship of humanity are one after another being destroyed.

You should not think that the problem of the androgyne was not solved by the great Plato. The great Plato was initiated into the mysteries of be-ness; that is why he could not lay before unprepared minds his great knowledge. As it is said, "The one who knows the precious formulae will not shout it from the roof tops, as verily, the harm would surpass the greatest benefit."

You write that the karma of woman is well deserved . . . It is hard to say that the humiliation of woman is merited by her. Of course, everything comes by cycles, and in ages when brute force dominated, woman was unable to express herself. Only when the higher psychic energy revealed itself once again did the feminine element demand its legitimate rights. The path of woman is austere, full of self-sacrifice and perpetual giving. As it is said, "Those who affirm their rights do not necessarily possess those rights." The equilibrium of the elements is a foundation of Life, and the violation of this law leads to destruction. And now the Great Teachers will affirm the rights of woman. Therefore, the coming epoch will be not only the epoch of the great co-operation, but it will also be the epoch of Woman. And woman will have to be armed with courage, and first of all, she will have to restrain her heart from unwise giving, for there must be the Golden Balance in everything. Woman must affirm herself, and that is the reason why the sword of Spirit is given precisely into the hands of woman.*

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*In the East this epoch is noted as the Epoch of Maitreya, as the Great Compassion, and the assertion of the Mother of the World.

In conclusion, let me say that it is quite possible that the "misunderstanding between us", as you write, "comes only from a difference of terminology" . . . Indeed, only a complete understanding gives a unification of consciousnesses. For, as it is said, "Even if we take two interlocutors, equally developed, they still may not be able to understand one another, if the consciousness of one of them lacks even some slight links. A small difference will pull entirely different levers, and as a result, jar the wheels of our reasoning power.

Letter No. 10 22. 3. 35

Verily, the answer of Jesus to Solome was wonderful. She asked Him: "When will Thine Kingdom come?" And Jesus said: "When two will be one, and male will be female and when there will neither be male nor female." The Teaching of Life preaches the same: the necessity of the equilibrium of the Dual Elements; of equal rights; of correct unions. This would be the salvation of humanity, and would bring the Kingdom of the Spirit. Verily, the Kingdom of the Spirit will not come without the true understanding of the Foundations of Be-ness.

All the Great Teachers who have appeared in various nations and countries under different Images, are the Gates to the Spirit. Each of them is the Alpha and Omega, even so with each person who has found and affirmed the principle of Christ within himself. You remember the expression: "The microcosm - is the macrocosm," and vice-versa. We all know that the term Christ was taken from the pagan dictionary and originally meant "Initiate" or "Hierophant". The Christ is our purified highest Ego. I shall quote a verse from the Epistle to the Galatians, chapter 4, verse 19: "My little children, of whom I travail in birth again until Christ be formed in you." From this statement, it is clear that the term "Christ" in those days signified an especially high state of consciousness. The explanation of the concept "Christ" can be also found in the book "Dobrotolubye". Also, the words "I travail in birth again" affirm the law of re-incarnation.

The departing race harms the selected successors not only by hindering their birth, but in every day life the dark forces fight against the pure ones and all their undertakings. Indeed, only an uninformed mind thinks the great Spirits have an easy existence; but a refined consciousness knows just the opposite. Verily, the greater the spirit, the more difficult the path. Is it not said, "If a saint is threatened by demons, the Archangel is - by Satan Himself!"

But in spite of all the difficulties on the path, each

victory increases the new spiritual joy. It is customary in Buddhism to judge the quality of a person by his work or the number of his enemies and obstacles. Likewise, in the wonderful books of "Dobrotolubye" enemies are praised, as nothing can evoke our hidden power and qualities more than they. The enemies were also called "Christ's cauterizers" as, in ancient days, many diseases were treated by cauterizing.

One can be quite sure that a conventional teaching of Theology without a knowledge of the One Source, without the comparative history of the religions of all nations, gives only a false concept of the spiritual evolution of humanity and develops a sense of religious intolerance. Intolerance is a terrible scourge of the human race, and contradicts all the covenants of the founders of the existing religions. Regarding children, of course, Eastern philosophy may be too difficult for them, but the biographies of the Great Teachers and Saints, and their advice, will always find an echo in the heart of the child and will affirm an essential respect for spiritual values and the achievements of other nations.

It is most necessary to point out the harm of the all-embracing craze for sports. Undoubtedly, it accompanies a vulgarisation of tastes. Sport, of course, has its place, but within a sense of measure and beauty. But all varieties of boxing can only evoke the profoundest disgust of the truly cultured.

The most essential is to develop from earliest childhood the ability of thinking. Precisely, as it is said, "It is necessary to establish the science of thinking in schools, not as an abstract psychology, but as the practical foundation of memory, attention, concentration and observation. Of course, apart from these four fundamental branches of the science of thinking, many other qualities require development; for instance, clarity, quickness, synthesis, originality and others. Even if a part of the effort used in schools for sport were applied to the art of thinking, the results could be astonishing." But indeed, at the present time, this divine ability is a thing that frightens the mediocre. Most of all,

people dread thinking. Small wonder that the leaders of the Mediaeval Church, in their cunning awareness, hastened to declare this awakening ability as a "gift of the devil". They knew their 'paradise' would become poor and empty as soon as intelligence manifested itself. And who would then lay at the feet of the priests the wealth of the earth won by the sweat of the people?

Likewise, it is essential to point out one of the chief evils of modern religious instruction, i.e., the instilling into the human consciousness of a sense of irresponsibility. Precisely, a degenerate church has, during the centuries, instilled into the consciousness of its flock an animal sense of irresponsibility. From childhood, people are allowed to believe that they may commit most terrible crimes, yet, by the power given to him, the priest can, by confession and remission, free the person of sin. Then, after this freeing, what is there to prevent the erring one from again committing the same sins and once more receiving remission for a yet higher fee?

Remember how it is said, "The forgiving of a repentant sinner for a fee, is it not the most heinous crime? The bribery of Divinity with gold, is it not worse than the first forms of fetishism? This frightful question must be discussed from every angle - frightful indeed, as this ulcer is spread all over the world, in all religions." Recall the Papal indulgences of the Middle Ages. But even now the old law is coming once more to life, and a Catholic does not even have to bother to pilgrimage to Rome to do penance for his sins. All that is necessary is to send a certain sum for the indulgence, and then the remission will permit entrance into Heaven. I have written all this to one of my correspondents, and therefore in order to stress fully this evil, I shall quote from that letter of mine: " . . . Yes, indeed, by the instilling into the minds of children the idea that the Church, as a powerful intercessor, can for a tear of repentance and a fee give passage to the erring human through the Gates of Paradise, the Church commits the greatest sin. By taking from man the sense of responsibility, the Church shuts him off from his Divine origin. The Church has discredited the great concept of

Divine Justice. By losing the understanding of responsibility and justice, man will inevitably involute, for those who fail to follow the cosmic laws are destined to deteriorate.

The whole Cosmos is built upon the law of responsibility, or as it is more often called, the law of cause and effect, or the law of Karma. And it is quite impossible to ignore this law and to neglect it without resulting, in the long run, in self destruction. All the ancient Teachings, with no exception, taught this law of great responsibility, this pledge of the Divine in us. This is clearly indicated in the words of Moses, "An eye for an eye, and a tooth for a tooth", misinterpreted and taken as an example of revengefulness of the Jewish people. Let us think also of the words of Christ, "Ye have heard that it was said by them of old time: thou shalt not kill. But I say unto you that whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother 'Raca' shall be in danger of the council; but whosoever shall say 'thou fool' shall be in danger of hell fire."

Also, the significance of labour should be emphasised even more, as it is the most important factor - the corner-stone - of our existence. It is appropriate to think of a wise interpretation of the biblical legand. Let us see how distorted is the legend about the departure of Adam from Paradise. God condemned him by commanding him to work by the sweat of his brow. Strange God, who punishes by giving work! An Intelligent Being would not consider work an evil, work being as it is the path to Light. What then, lies at the foundation of this legend? When man, with the help of woman's intuition, achieved the power of mastery over the forces of nature, the Master gave a viaticum. The principle viaticum concerned the significance of intensive work. This is rather a blessing than a curse. The mention of 'sweat' is given as a symbol of tension. It is an error to think that sweat is merely a physical manifestation. In mental work there is a special emanation, valuable for the saturation of space. If the sweat of the body can make fruitful the

Earth, then the sweat of the spirit restores the prana, by being chemically transformed in the rays of the sun. Labour is the Crown of Light. It is necessary for pupils in schools to realise the significance of work as a factor in the creation of the world. Consciousness comes as the result of labour.

Someone says that "after passing into the Subtle World, man does not find the hell which he so dreaded before leaving the Earth." Verily, hell does exist. In the Subtle World, not only do criminals suffer terribly, but also those who permit in themselves spiritual deterioration, or who are full of any kind of lust. This is taught in the Scriptures of all Nations.

Letter No. 11 25. 3. 35

I was so happy to read your letter. Most of all, I value self-command in people, people who take karma into their hands and who, through honest searching, achieve liberation from all forced dogmas and prejudices. I therefore welcome you on your chosen path of bringing light into the consciousness of people. Quite correct is your approach; one should never force, but give only what can be assimilated. All teachers, from the smaller to the greatest, had and have disciples of various degrees. And indeed, in order to succeed, one first of all should consider the consciousness of listeners.

Of course, so many souls are longing to comprehend the Teaching of Christ in a new light. Therefore, if the works of Origen are not available, I suggest the remarkable books of "Dobrotolubyie". While reading the vital advice and explanations of the Gospel by the sages of the first centuries of Christianity, one sees clearly how confused is our modern mind. By the term 'Christ', those great sages, precisely, meant the highest divine principle in us; that is just what it really meant originally in the great mysteries of antiquity. The terms 'Krestos' and 'Kristos' (Christ) were taken from the dictionaries of the pagan mysteries. Krestos, or neophite, who went through all the sufferings and passed all the tests in the last ritual of initiation, through the atonement became Christ, "purified". His finite personality was fused with his infinite individuality, and he then became an immortal Ego. The same conception of the word Christ, one finds also in the Epistle to the Galatians, 4 - 19, and in the first Epistle to the Corinthians, 3 - 16. as well as in the Gospel of John, 15 - 4, and Luke, 17 - 21.

The books of "Dobrotolubyie" were sent to me from Athos, but I am sure that some of our sextons may have them. Some pages are so similar in spirit to the Eastern Teachings, and to the Teachings of the "Living Ethics". Remarkable are the statements of the Great Anthonius regarding the Royal Path or the Path of Balance. This was the Way also advocated by all the great Teachers of humanity. How beautiful was the task of expounding and purifying the Teaching of Christ in the spirit of the earliest sages of Christianity, and

now as well in the new recent understanding! It would be excellent to examine history and all the statements of the Church Councils and to learn how in the course of time the majority of the representatives of the Church turned away from Truth. Yes, of course, it would be most valuable to obtain the work of Origen, "On the Elements" There are so many commentaries on all the obscure parts of the Gospel and the Old Testament. The task of the purification of Christ's Teaching, and the proper way of correlating its spirit and its unity with all the other great Teachings of the East would be a most precious contribution to our poor or inaccessible spiritual literature. The fire of the heart can be smothered by ploughing through the works of modern theology. This is true not only of Christian theology, but of other religions also. Only by returning to the Original Sources is one able to reveal the beauty and unity of the Great Revelations.

Your question regarding animals is rather complicated. Certainly, the killing of harmless animals for the sake of food, when the whole of nature provides us with plenty of other sustenance which is bloodless, cannot be excused in principle. But then, life is so twisted. It is impossible to bring to the Earth immediately all the conditions of the higher worlds. Therefore, one is obliged to tolerate the present customs and circumstances, trying at the same time of course, to improve and ennoble them as much as possible. But in order not to be entirely lost in this labyrinth of most complicated and at times almost insoluble problems, we have to bear in mind the following rule which should become our leading principle: "From two kinds of evil, select the lesser; from two kinds of goodness, the greater."

Thus, our first concern should be for people, and only afterwards for animals. I quite understand your feelings, but then, remember that only gradually, with the broadening of the consciousness and with the refinement of the human organism, will many concepts find their true application. Also, I remember how, when I

remarked that plants do not react to pain as much as fishes, I was told: "Not necessarily, so, as the consciousness of some flowers is not below that of many fishes and insects." After this statement, we can hardly insist that a plant or vegetable does not feel any pain when cut or plucked. This is proved on the basis of the modern scientific experiments with plants conducted in the Calcutta Institute of the Hindu scientist, Jagadis Bose. These experiments have shown that the sensitiveness of the nervous system of plants is amazing.

We can do nothing but accept the great law, which is laid in the foundation of the life of the whole of the Cosmos, precisely, the law of the Great Sacrifice. Indeed, everything in Nature lives at the expense of something else. But with the growth of the consciousness, this sacrifice becomes subtler and loftier; at the same time, it remains a sacrifice. And only in the highest worlds is this principle of giving and taking transformed into a source of highest joy. Do not the Greatest Spirits sacrifice their forces sending forth their spiritual emanations which sustain us in the truest sense of this word? Do they not sacrifice their well-deserved joy of creating for eternity in the spheres that are rightfully theirs, and instead remain in the earthly spheres, for the sake of promoting the evolution of humanity? At its present stage, humanity is a dreadful vampire which absorbs and robs the forces of the Great Ones (Who are on the eternal Watch), as well as the energies of each one who is a trifle higher in his spiritual development than the majority. Often this causes complete exhaustion, and sometimes even death. But without this spiritual power, which comes from the High Spirits, humanity would have been lost long ago. Therefore, first of all, one must think of human beings and try to help them not to exhaust and <u>not to kill each other</u>. By improving people, we shall also improve the destiny of animals.

So let us love and be compassionate to animals, but let us not make idols of them, and let us not place them above man. Let us accept the Law of the Eternal Sacrifice, this eternal churning of exchanging energies which, in the formation of the Cosmos, transmutes everything in its Eternal Striving towards perfection.

You may point out to the true-seekers that the Stronghold of the Great Knowledge has existed from the remotest days and guards tirelessly the evolution of humanity, observing and checking the current of the world's events. All the Great Teachers were and are connected with this Abode; all of them are its Members. Manifold are the activities of this Stronghold of Knowledge and Light. The history of all times and peoples has witnessed this help, which was never promulgated and is always given at the turning points in the history of countries. The acceptance or the refusal was invariably followed either by a corresponding flowering or a debasement of the country.

This help, in the form either of warnings or advice or even complete Teachings is manifested under the most unexpected and diverse aspects. Such warnings mark history with a red letter. With a few exceptions, all such warnings remained unaccepted. Thus, let us think of the Swedish King Charles XII. He received a strong note not to start war with Russia. He did so, and that ended the development of his country. The publishing of the diary of the Countess d'Ademar, a lady-in-waiting to the unfortunate Marie Antoinette, revealed the fact of the constant warnings given to the Queen. The warnings were transmitted either by letters or by personal contact with this same countess. It always emphasised that the country, the royal family and many friends were in danger. And invariably, all these warnings came from Count Saint-Germain, an envoy of the Great Brotherhood. But all these salutary admonitions and advice were considered an insult and fraudulent. Saint-Germain was persecuted and more than once he was in danger of the Bastille. The tragic consequences of these rejections are too well known . . .

We may also recall Napoleon who, in the first years of his career, loved to speak of his Guiding Star. But his mind became clouded by too much success, and in his pride, he did not accept the whole Advice and violated the main condition by invading Russia. The collapse of his armies and his sad end is also well known . . .

We likewise know that Washington was advised by a mysterious professor, whose counsel he applied into life - hence, his success. During the time of the declaration of American Independence, when Americanwas about to separate from England, a remarkable incident took place. When this historical convention was proceeding, there came a moment of hesitation and uncertainty. Suddenly, a tall stranger came out from the midst of the crowd, and delivered a fiery speech, which he ended with the words: "America is free!" The enthusiasm of the Assembly was raised, and the Independence of America was signed. But when people wanted to greet the person who had helped them to make the great decision, the stranger was already gone. Thus, through the whole of history is seen the Hand of the Great Community of Light. The western Christian Church knew in the twelfth and thirteenth century about the existence of the mysterious Abode in the heart of Asia, which at that time was led by Presbyter John, as this great Spirit called Himself. This Presbyter John, from time to time, sent to the Popes and other heads of the Western Church admonishing and warning notes. We know as a historical fact that one of the Popes sent an embassy to Presbyter John in Middle Asia. One can well imagine the purpose of such an embassy! And of course, after many misfortunes and troubles, this embassy returned, unable, of course, to find the Great Abode.

Yes, history knows a number of outstanding persons who were destined to play an important role in the advancement of human evolution, and who had visited this Stronghold of Great Knowledge. Thus, for a time, Paracelcius spent a certain period in one of the ashrams of the Trans-Himalayan Stronghold, obtaining great knowledge. Later, Paracelcius wrote many volumes, but often he had to use the most obscure language in order to escape persecution which, in those times, was very severe. Dreadful are the crimes of ignorance against knowledge; dark are the pages of true history. Let us also not forget Cagliostro, who only escaped execution due to the intercession of a mysterious stranger; the latter appeared before the Pope at Rome, and as a result, the execution was stopped and Cagliostro

disappeared from his prison. Let us also not forget our own H. P. Blavatsky, who was so slandered. She spent three years in one of the ashrams of Tibet, and then returned to the world with great knowledge and beautiful evidence regarding the Mahatmas. Had there not been so much malice and envy around her, she would have written two more volumes of the Secret Doctrine, in which she would also have included an account of the lives of the great Teachers. But people preferred to kill her, and her work remained unfinished. Thus, history repeats, and that is how the karma of humanity is built.

Well, do work on the path you have chosen, and the blessing of the Hierarchy of Light will be with you. But please take advice: continue as wisely as you have started.

Letter No. 12 12. 4. 35

In answer to your letter, I can only repeat that my affirmation remains at its former strength and truth: the Great Advent cannot be understood in an ordinary way, and it does not take place in the physical body. One should understand that the Great Lords take on or maintain this or that Image, according to the needs of the world. Why is it so difficult to imagine that the Great Individuality does not require a physical body for its manifestation nearest to us. Moreover, the facts of the past, and the examples of modern times prove how the presence of Great Spirits are taken by ignorant humans. At the best, they are given the epithet of charlatan or spy, perhaps both. Generally, people attribute their own vices to others. It would be most edifying to read the historical facts of the life of Count Saint-Germain, that Envoy of the White Brotherhood. But even if Christ Himself appeared now among us, would He be able to escape imprisonment, or even the lynch-law. Please re-read "The Grand Inquisitor" by Dostoevsky. Therefore, one must realise that the Greatest Individuality cannot be manifested now, in the midst of chaotic thinking and the vibrations of depraved hordes. The Great Lords apply in everything the great Law of Goal-Fitness. Thus, please realise that, taking into consideration the level of modern humanity, the Advent in a physical form is entirely impossible and would only be ruinous for the whole of evolution. The Great Individuality - invisibly visible - will rule (and is already ruling), equipped with a powerful but hidden Laboratory.

It was equally strange to read in your letter that "if the Lord Maitreya should become a Buddha, He most probably will manifest Himself in a physical body". That Individuality which, in the Eastern conception, took on the Image of Maitreya, became a Buddha long ago. May I here confirm all the prophecies mentioned in the book "Shambhala". Of course, the year 36 is indicated as a year of great foundations and changes. But the task of the Lord of Shambhala does not imply that He will come and take part physically in the last battle; this is the mistake that the most ignorant of

Buddhists make. The Lord of Shambhala, according to the most ancient chronicles, will fight the Prince of Darkness himself. This battle, first of all, takes place in the subtle spheres, whereas here, the Lord of Shambhala acts through his earthly warriors. As for Himself, He can be seen only in the most exceptional cases, and certainly would never appear in a crowd or among curious people! As for His manifesting in His Fiery Image, this would be disastrous for many things and people, as His Aura is charged with energies of tremendous power. In the Gospel of Matthew (24 - 27) the Advent and the Judgment day are described fairly precisely; however, you will have plenty of time to grow old before this event, but partial catastrophes may take place sooner.

I would not advise you to read the "Secret Doctrine" to the end. Nothing but perplexity will result. The third volume was put together after the death of H. P. Blavatsky, and there are some uncertainties. The statement that the disciple of Sankaracharya used the body of the dead Maharaja should be taken as an exoteric one, i.e., something based on folk stories rather than on real facts. That H. P. Blavatsky allowed her body to be used as a vehicle by some Teachers is, indeed, described in Olcott's Diary. But a real disciple knows well how such phenomena should be understood when it concerns the Great Teachers. Indeed, this phenomenon has nothing to do with either the possession or obsession of the body. The Great Teachers strongly disapprove of any such violations or similar phenomena. Likewise, there is much misunderstanding of the concept of the Avatars.

And now, as regards incarnations, a premature knowledge is extremely harmful for the growing spirit. That is why Nature, which acts always according to the law of goal-fitness, wisely conceals it. Often, an untimely knowledge of one's previous incarnations can stop further ascent, as the spirit may either fall into the abyss of despair, in the case of discovering some evil of the past, or else such knowledge may cause self-conceit, one of the most

serious vices on the path of discipleship. Therefore, one should really bless this wise veiling of the past. Moreover, at the due time and with the advancement of the spirit, the spirit itself will be able to remove this veil and see its previous incarnations. Often, one encounters dishonest or conceited people, who assign great incarnations to themselves. That explains why there are so many Julius Caesars, Tamerlanes, Cleopatras, etc. etc.

And now, regarding the chakras. As you know, there are 49 chakras, or centres, altogether. In Agni Yoga, only 21 are mentioned, as the opening and transmuting of the 21 centres supposes the kindling of the rest, because many centres have double branches. For a high spiritual development, not only the opening of the centres is essential, but their transmutation also, as the mere opening of one or two centres leads to nothing more than a lower psychism and many other dangers. In general, without the help of the Teacher, the correct opening of the centres is quite impossible. Of course, I mean the Highest Teacher, as only such a Teacher is able to know the true condition of the organism in all its substances; only He can regulate the blood-pressure which becomes so dangerous during the opening of the centres, to say nothing of their fiery transmutation. Therefore, in the books of the Teaching, there is indicated, first of all, a long preparatory stage for the preparation of the organism, and also the physical and spiritual prophylactics. Absolutely essential is the purification of the thought. Then comes the broadening of the consciousness, refinement of all the senses and cultivation of the heart. The latter is the organ of synthesis, which can give us spiritual development and thus, not only causes the opening of the centres, but will possibly attract the attention of the Great Teacher, who would then watch us and eventually, if our spiritual quality would permit this dangerous test, even allow the next degree - the fiery transmutation of the centres. Without a purified spirituality, we can go through all the known exercises for the stimulation of the nervous centres, but at the best we shall only achieve a pitiful psychism or develop

mediumship if the potentiality exists, and then we can easily become a victim of any obsessor. You are interested to know where the chakras are located. It is customary to mention the main seven chakras: 1. Muladhara-Kundalini, located at the bottom of the spine; 2. Svadishtkana-chakra, in the abdomen, between the foundation of and the navel; 3. Manipura-chakra, or the solar-plexus; 4. Anahata-chakra, or the centre of the chalice; 5. Vishuddhi-chakra, or the centre of the throat; 6. Adjna-chakra or the third eye; 7. Bramarendra-chakra, or the centre of in the . But of course, the brain alone has more centres than this. The centres in the shoulders, cheeks, lungs, wrists, kidneys, etc. are seldom mentioned. Even in Hindu literature, there are disagreements regarding the location of the third eye. Some associate it with the pituitary gland; others with the plexus-solaris, etc. By personal experience, I may say that when one reaches the state of real clairvoyance, one most of all sees by the centre of . It is possible to see by the centre of the plexus-solaris, for we can really say that each centre sees. We can even see our internal organism. And all this is possible with a sufficient accumulation of spirituality, together with the special conditions of the prana and mountain altitudes.

In the ancient pictures of the Mother of the World (in Tibetan language, Dukkar the Many Eyed), her aura consists of eyes. Each ray terminates with an eye. Thus, the ancients knew much that is concealed from us.

Likewise, amongst the Great Teachers, the manifestion of Dangma's Eye is especially valued. This is not clairvoyance as generally understood, but the straight-knowledge accumulated in the chalice during thousands of lives and self-denying experiences; the object of this accumulation is to achieve the great destiny and to become a full Arhat or Man-God.

What is Aryavarta? It is the Northern part of India, the valleys of the Himalayas, where the emigrants of Middle Asia

established their homes after the disaster of Atlantis. Translated, it means "The Country of the Aryans". Thus, our Ashram is located in the most ancient and sacred mountain-valley of Aryavarta.

It is most useful that you write down from the books of the Teaching the qualities which are essential for discipleship. You will need them.

Also, I may add that if it is said in the Teaching that the dark forces are, by their very nature, unable to practise unity, in the same Teaching it is mentioned that the dark ones listen to their Hierarchy so much more than the so-called "fire-flies". No doubt, the dark ones do so as now they are acting under the impulse of fear. They know that Darkness is their only salvation. Thus, by nature, one may be far from unity, but fear is a great unifier. The panic which compels people to rush in one direction is a well known fact. Fiery World, Book I, Paragraph 339: "The dark ones do not slumber. They maintain a far stronger contact with their Hierarchy than the so-called warriors of Light. The dark ones know that their only salvation lies within Darkness, but the fire-flies flit about a great deal, argue much and love their Hierarchy but little."

"It is necessary to know and to understand the Teaching in its all-embracingness. It is necessary to learn to perceive the opposites, as otherwise no progress is possible."

I have already expressed my opinion regarding the written article you have mentioned. However, we do not intend to force anyone's ideas. We give, we direct; that is all. Every one should perceive so much as he wants and can.

The Fiery World is one of the highest gradations of the worlds or strata in the chain of our planet. Certainly the Monad corresponds with the idea of spirit. But when it is spoken of as spirituality and the spirit in life, in manifestation, it is always meant as the highest Ego. The Monad, in reality, consists of the

sixth principle and of the universal seventh and is not a conscious entity on the planes of manifestation. In order that we reach a conscious manifestation on all the planes of existence, or, in other words, that we reach the real immortality (i.e., become an Arhat, Buddha or Dyan Chohan), we must unite the three principles, fourth, fifth and seventh, while here on Earth, and fuse them in the sixth principle. The seventh principle is just an eternal vital force, which is spread through the whole of Cosmos. Also, do not forget that each principle has its own highest and lowest manifestations or qualities. Thus, the subtle body, which embodies the high spirit, corresponds to the highest feelings. That is, all the passions and desires are transmuted by pure fire into the subtlest feelings and perceptions. Thus, there are many degrees of subtle and mental bodies.

I was glad to know that you are not alone; that you have found a co-worker who, in addition, is connected with art. Give him my greetings. Certainly you may allow him to copy from my letters all that concerns discipleship.

Yes, I should not forget to advise you not to be against the theosophists. Indeed, by their consciousness they are far above many, many people. Often, just from their circles come the followers of "Agni Yoga". Therefore, we should not really "kick", but should try to find something good everywhere. And only the obviously harmful should be noted and finished with. We did not meet many Russian theosophists, neither did we hear of them. But I must say that an openly hostile attitude was exceptional. Likewise, one should not condemn the works written by the followers of H. P. Blavatsky. Amongst those writings, there are good and valuable pages. Life is so complex; therefore, be cautious in your criticism.

Your last letter I shall have to acknowledge somewhat later, as there are certain points that need specially clear-cut answers. Neither have I the time to attend to your translation. I shall

have to postpone it. I shall be very happy if you are able to apply the Teaching in every-day life. Indeed, I advise you to think more of spiritual perfectionment rather than of Cosmogony. Indeed, true understanding comes to us through the things that are near and unification of our consciousness with the consciousness of a Hierarch. But such unification may take place only when our inner selves are purified to such an extent that they are able to accept and answer the vibrations sent to us by the Great Teacher. I shall never tire of repeating about applying the Teaching to ordinary life, and thus, once more, I suggest that you attend to self-perfection. Precisely, as it is said in "Agni Yoga": determine your three worst vices, and try to rid yourself of them. A tremendous victory would be yours. Do not allow yourself to become immersed in illusions. Every disciple, first of all, should rid himself of all sorts of illusions, especially those created by one's own self will. Illusion is our evil-doer. Illusion or Maya is sometimes understood in Hindu literature as the equivalent of Mara; and Mara means . . . Darkness. Therefore, fight vain illusions with all your might'.

And so, strive, perfect yourself and rejoice'.

Letter No. 13 18.4.35

I want to touch on an extremely delicate and complicated matter: the listening to so-called mutual condemnations or offences. In principle, of course, any kind of evil-speaking should be disapproved; but a Teacher must know all the peculiarities of the thinking of his disciple. Often, by allowing a disciple, or a member of a group, to express accumulated bitterness of feelings, we help him to discharge harmful energy. There is nothing more dangerous than hidden offence or anger. As it is said: listen and do not condemn. Often, exactly this discharging of poison liberates a person for a new path. The Teacher renders help not by negation but by attraction. Thus, by careful touches it is possible to bring order into unbalanced thinking. The main thing is not to encourage condemnations, and not to accept insults which are mostly nonsense in any case. The task or, as I like to call it, the art of creating the proper relations between people is the greatest of all arts. There is no more noble idea than peace-making; but it is also the most burdensome and difficult one.

My life was such that from childhood I was surrounded by people who brought their troubles to me, and almost always I was able to solve the real, as well as the imaginary, offences. I always tried to remember everything or anything good that the accuser had ever spoken of the accused. And this simple method almost always brought the best results. People very often utter the most terrible things without not only not realising what they have actually said, but immediately forgetting their words. By listening patiently to these grievances, we can understand many things, and even help people to acquire a new consciousness. Gossip for gossip's sake amongst the co-workers is an awful thing. But a teacher should be able to discriminate between mean, ignorant idle talk and that which is more serious and requires his kindly interference. Surely confessions arose from the necessity of the soul to rid itself of all the accumulated energies which hinder progress. Better to confess to a teacher than to strangers.

By experience, I know how terribly difficult it is to instruct people and what diverse methods are required, according to the consciousness and character of each individual. But in most cases, friendliness and warmth of heart bring the best results. Thus, do not be afraid to listen. This will not be an encouragement of idle and evil speaking, but rather, an operation on those who trust you or a mental prophylactic. In many cases, you will find the needed explanation and give a warm, encouraging word; but in cases of necessity, a severe word as well . . . .

Asceticism, or rather abstinence, which is sometimes required by the Teachings, came about as a protest against a frightful looseness of morals, which is so chaaracteristic of humanity. Moreover, there is no doubt that those who dedicate themselves to practical occultism have to follow abstinence, as all <u>energies</u> have to be preserved for the development of special abilities. But one can also contribute to the great service without being an ascetic. Many think that for spiritual growth, a monastic celibate life is absolutely essential, and is required for the approach to the Teacher. However, that is not quite so. By purity of life, first of all is understood purity of thoughts and intentions; fearlessness; steadfastness, etc. As for the necessities and functions of the body, <u>they should not be considered impure, because they are natural</u>, and only excesses are harmful, ruinous and therefore vicious.

It is a great happiness, a great privilege to have the confidence of the Teacher, and indications coming from Him require fulfilment. The disciple may pass through the most poisonous spheres of life and remain pure, provided his whole being strives towards the best fulfilment of the indications; whereas, the over-righteous ascetic may torture his body, but if his heart remains silent, he will exist in a spiritual desert, from which there is no outlet towards the radiant stronghold of the Life Eternal. Precisely, we should not run from life, but rather one

should transform it all our emotions into the highest beauty. Wonderful are the feelings of love and friendship towards one's family and all near ones; indeed they teach us the most beautiful and the highest. They are the necessary steps that lead us towards Cosmic Love, and everyone who realises his great destiny may approach this Love. I shall quote a few lines from the Teaching, which indicate how distorted are many sacred concepts: Fiery World, Book II, Paragraph 121: "The World is moulded in beautiful principles. The expression about the renunciation of the World is incorrect. One cannot renounce the heavenly beauty. The whole World has been given to man. Therefore, it would be far truer to talk about the discovery of the meaning of things. When the manifestation of renunciation arises, it concerns the most perverted concepts, the most harmful actions, but it is inadmissible to misuse a beautiful concept, the World, to describe a generalisation of these abominations of ignorance. Worldly matters do not have to be unworthy and shameful. Great Consciousnesses have taken pains over the World. It is unfitting to attribute to them the distortions of ignorance! In studying the foundations of the Fiery World, it is first of all necessary to have an agreement over the understanding of many concepts. Is it at all possible to call gluttony, or depravity, or theft, or betrayal, Worldly matters? They are even beneath the actions of animals. Animals know the measure of need, but if man has forgotten the measure of justice, it is only because he has abandoned the World and fallen into darkness. Whoever does not reflect more worthily about the World is not able to distinguish right from wrong. How could he comprehend the Blessed Fire? He would shudder at the very thought of Fiery World. Let us advise friends gradually to differentiate the World from chaos. I advise friends to begin discourses about the fiery element as the subject of the forthcoming revelations."

Letter No. 14 20. 4. 35

Precisely, it is the separating of God from Manifested Nature that causes all the mistakes and terrible contradictions. So very few can realise the Immanence of God, and that this, first of all, implies that man is empowered by God!

Then, why should you be so sure that "it is impossible to lose qualities that have been acquired and developed"? Indeed, the Cosmos embraces both evolution and involution; and if something that is manifested in the Cosmos can again deteriorate into chaos, even so this can happen within man, who is a microcosm. This occurs if the best feelings of man are transformed into ruinous energies by being mixed with and overwhelmed by the lowest manifestations of egotism. The greatest and most tragic example is the fall of the Prince of this World. Such falls are possible even on the high degree attained by this Spirit.

One must seriously think over the concept of the Absolute and its synonyms, Infinity, Absolute Wisdom, Absolute Consciousness and Absolute Be-ness, and then ask oneself: Is it possible to reach them? Therefore, when a fusing with the Cosmos is spoken of this must be understood in its complete relativeness; otherwise, this will contradict Infinity. The spark of Divinity, or God in us can be so developed by the striving of the heart that it may fuse with the highest fire of space; and then it can reveal by its Light all the accumulated treasures in us, these treasures of the highest energies which we shall realise through majestic Straight Knowledge. But the degree of this illumination will correspond completely with the accumulations of the "chalice" of the individual. Therefore, with every new improvement, with each higher evolution of humanity, with each succeeding cycle of our planet, these illuminations will be higher and more beautiful, and so on into Infinity . . . .

It is impossible to regard "the primary Matter as without spirit". Indeed, the primary Matter is the first stage of the manifestation of the spirit, ergo it is the highest one. Spirit without matter is naught. By matter deprived of spirit, we mean

the condition of matter on the lowest planes, when the highest energies have left it and it maintains just the animal life. Precisely, when matter becomes waste, it can only be used for a cosmic rebuilding.

Likewise, it is wrong to call the condition of Pralaya "death" as, in the Cosmos, there is no such purely human concept as death. There is only an infinite change of forms. Even so, Matter, in the times of the Great Pralaya, remains in its highest condition, and therefore is not deprived of spirit, as the Great Breath does not stop even during the Maha-Pralaya. The small Pralaya leaves all the worlds in status quo.

No doubt, there are many imperfections in the manifested Cosmos. Otherwise, there would have been no manifestations, as the life of the Cosmos is in eternal movement, from which comes the whole evolution, the whole perfectionment. Although it is quite true that many calamities, in the long run, prove to be not disastrous, but rather beneficial, nevertheless, one must understand that all these disasters correspond with the condition of human consciousness. Therefore, when the consciousness of humanity improves, then not only will the every-day disasters change their character, but Cosmic cataclysms will also change, as the consciousness of man will be better adjusted. Indeed, the great law of Goal-fitness rules the Cosmos.

And only man himself, by degrading and betraying the divine gift of free will, constantly violates this law, and thus involves himself and his planet in dreadful disasters. Great is man's influence over all cosmic conditions and vice-versa. Indeed, it would be wise to study most attentively and urgently this great mutual influence of cosmic and human forces. The whole life of man would become so much broader, so much more beautiful and easy.

And now, I will only add that the Teaching is accessible to everyone who has sufficient spirituality and the needed qualities, which are essential for those who wish to approach the Great Teachers.

But without the fundamental qualities which are mentioned in the Teaching, no one can hope to be accepted as a disciple, even if one possesses great intellectual abilities. Indeed, the Teaching is accessible as always in all times, but only that part of Truth is given to the world, which humanity can assimilate. But it is quite impossible to force the truth; each one must find it for himself. All that can be done is just to point out the direction.

As for the experiences in levitation and materialisation of the astral, etc. etc., well all this has been demonstrated many times in Psychical Research Institutes, and it has nothing in common with spiritual achievements and the approach towards the Teacher. On the contrary, quite often it is only an obstacle on the path of ascent. All the Great Teachers are very much against such phenomena and, with rare exceptions, they do not accept as disciples people who are mediumistically inclined. Of course, the experiments with the high fiery energies is something entirely different, and they are above the capacity of a medium.

Likewise, there is much misunderstanding regarding paragraph 185. And often such misunderstanding is based on something more serious than simple-mindedness. Fundamentally, it is the revolt of selfness against the authority of Hierarchy. Thus, this paragraph indicates clearly the necessity of selecting an earthly teacher who could eventually become a link with the Higher Teacher. Surely, the Teachers are unable to direct every one who approaches them. They are occuped by cosmic tasks, and are now engaged in a terrific Battle with the dark Forces, who are trying to destroy our planet. Therefore, they give the Teaching through a main channel and then watch the numerous group movements around the Teaching. However, they can direct individuals only if the latter can meet certain requirements. Many of those who approach the Teaching are on such preparatory stages. But their consciousness is so infected by prejudices and subconscious preconceptions that, of course, it is essential for them first to possess an earthly Teacher. This purifies their thinking and prepares their consciousness for a

further degree, which again can help them to assimilate the approach to the Great Teacher. Indeed, it is most rare to hear the voice of the Great Teacher. Great spiritual accumulations are necessary for this. And how often it happens that in their illusions, many people, who have just glances through the books of the Teaching, have mistaken the voices from the Subtle World for the voice of the Teacher! Only the spiritually strong, those who possess spiritual balance and discrimination, can approach and study the Teaching of the Great Brothers of Humanity. Many delusions and all sorts of temptations from the Subtle World attack the one who is on the path. The only measure, the only light that directs to the goal, is the pure flame of the heart; precisely, the pure heart and the clear consciousness will reveal the path. That is why the Teaching puts such stress on the purification of thought, the broadening of consciousness and cultivating of the heart . . .

Of course, not a single Great Teacher of Humanity has left our solar system. Moreover, They have not even left the spheres which surround our planet. On the contrary, they are now nearer to us than ever, as the fury of Armaggedon requires the tension of all the Forces of the Hierarchy of Light. But even if there were no Armaggedon, all the Highest Spirits would continue their perfectioning on the other higher planets, but within the boundaries of our Solar System. Of course, the Earth is not the highest planet in our Solar System. The High Spirits come to our planet from the higher planet for the acceleration of the evolution of our humanity.

There is so much misunderstanding and fallacy around the concept of the Great White Brotherhood. Perhaps it is to be expected as our literature is very poor as far as this knowledge is concerned, and often is distorted by hands that are neither honest nor beautiful.

What do you mean by the following: "The selecting of the

Teacher is also meant for the local disciples, who can chose one of the Brothers"? If you have in mind the local Hindus, or those who live in India itself, they are entirely in the same position as yourself. As for the stronghold of the White Brotherhood itself, the number of the disciples who live there in their physical bodies is extremely small; moreover, all of them are already Adepts. No more than one or two in a century join the White Brotherhood while still in their physical bodies.' Thus, in 1924, our compatriot, H. P. Blavatsky, joined Them (in a male body and of Hungarian nationality this time). Ridiculed, slandered, disreputed, persecuted, she has taken her place among the Saviours of Humanity. So history repeats itself, and thus acts Cosmic Justice.

Of course, Fohat is the subtlest fiery energy which, if it contacts an unprepared organism, burns and causes tormenting fiery death. I myself saw Fohat with my physical eyes, and was full of wonder at the division of the sun ray into milliards of luminous sparks, and afterwards I suffered a slight inflammation of the centres. Likewise, I saw the crystal of Materia Lucida. All this was shown to me by the Great Teacher. I also was twice on the verge of fiery death, and was saved by the rays of the Great Teacher. But of course, this degree of experience is rather rare and one has to go through the preparatory degrees of fiery manifestation; otherwise death would result. When the right moment comes for the assimilation of the fiery energies, the events of life are so arranged that the disciple comes to the right place where such experience can be given. If a disciple is ready, nothing can prevent him from receiving what is well deserved.

Your sparks are an excellent sign, and I suggest that you take them seriously and hopefully. Note and write down under what circumstances you saw them. Besides purple, blue and silver, there can be black with circles of light, plain black, also yellow and red. All have their significance. Thus, we are used to taking the black ones and the black ones with circles of light as threatening signs,

often signifying danger to health and the presence of enemies. The yellow ones warn, indicating caution; the red show tension in the atmosphere and one may expect earthquakes and hurricanes. The rest are all good omens. The spots of various colours which you have seen, signify the beginning of the opening of the centres. Of course, such colours may be attributed to a certain manifestation of Materia Lucida. Likewise, seeing yourself, so to say, as divided into two images is a good omen. I shall quote a paragraph from the Teaching (Fiery World, Book II, Paragraph 145):

"Sometimes you see yourself in an exact replica, as if alive before you. Such a vision demonstrates that the eye is only an accommodation and that sight is in the nerve centre. Such a tension of the centre can be also regarded as a fiery quality. In the Fiery World there is vision of the spirit, which is not in need of ocular adaptations. It is easier to become possessor of the fiery eye if already in the earthly state, one has been able to have flashes of such spiritual insight."

Thank you for sending me the answer regarding the talk at the local university. The interest expressed in the problems of life is most pleasing. Yes, Science, in its best representatives, approaches the ideas expressed in Eastern philosophy. Thus, I have recently had an interview with an eminent American philosopher, Professor Pupin, concerning the same subjects. When asked how did he imagine Heaven?, he answered: "It is what the scientists call the true world, whereas our earthly world is only its reflection. All scientific researches and explorations are directed towards the further unfolding of the world beyond the boundaries of the physical." "Where do you think the abode of the divine Intelligence exists?" "In the soul of man. In this great world within us Divinity dwells. The soul of man is the greatest consciousness of Divine creativeness; and if we would only realise that the power of God has spent endless ages in the creation of man, who has received a soul that reflects his Creator, we would find it hard to believe that a human being lives on this earth only a short period and then disappears without

a trace; also that his soul dies together with his body, and that his existence was a failure."

Of course, for the East, these are but elementary concepts. However, for the broad masses of the West, they are full of interest and hopes. Likewise, in America, Professor Rhine of the Duke University, has, for a number of years, experimented with his students on thought-transference at a distance. He achieved significant results. It was proved that it is possible to transfer to a human-receiver in another city long quotations from poems etc., which were immediately written down with the greatest precision. Of course, from many thousands of students, the professor selected only thirty, who were the most sensitive individuals. And they, over a period of several years, unified their consciousnesses. Nevertheless, considering our present times, the results were quite remarkable.

Letter No. 15 30. 4. 35

Your letter reveals many unclear ideas. Naturally, this vagueness results from the fact that you have not assimilated the first volume of the "Secret Doctrine" and just concentrated on the third. The latter is full of concealments. I shall try to clarify briefly some misconceptions, following, so far as is possible, the order of your questions and affirmations.

(1) The Absolute is the Parabrahmn of the Hindus. Likewise, the Mulaprakriti should be looked upon as the Absolute, as it is the abstract Divine Feminine Principle. In the highest concept, Spirit and Matter are one; the two principles are joined together and make the One Element. Therefore, we must treat everything from the point of view of the spirit alone, or matter alone, but of course, in all the infinitude of their manifestationsor gradations. And if we can say that spirit without matter is Nihil, we can also say that there is no such thing as matter, but rather, there is energy. Parabrahman's equivalent is Braman, whereas Brama is already Divinity, periodically appearing and disappearing. This Brama, as the manifested Divinity, has two aspects: masculine and feminine, or the two polarities, or again the eternal manifestation of the Cosmic Fundamental Thought in visible Nature.

(2) Atman and Atma are also often mentioned as synonyms. Exotericallly, they manifest the seventh principle, which is the eternal vital force spread throughout the whole Cosmos. But esoterically, Atma often means the World's Soul.

(3) The Planetary Chain consists of all those spheres of the Subtle and the Fiery Worlds which surround our planet and they correspond to the principles in the human structure or organism. Of course, Mars and Mercury belong to the chain of planets which surround our planet, as well as many others not yet known to our astronomers. The distortion in theosophical literature was not done on purpose, but rather by ignorance and perhaps due to the lack of a precise terminology in those days.

(4) It is impossible to say that our Earth, or even the mani-

fested World is the opposite of the Absolute, as otherwise one would have to admit that something is possible without the Absolute, which of course, is absurd. Precisely, the Absolute embraces everything: finite and infinite; manifested and unmanifested; visible and invisible, etc. And once He is all, He is not only the First Cause but also the Effect. Beyond this all-embracing concept, the human mind is unable to perceive. If we begin to limit the Absolute with our own concepts, it will cease to be the Absolute but will become finite. Thus, the Absolute cannot be grasped. Ergo, we are able only to perceive the various aspects and manifestations of this Absolute. Being particles of the Absolute, we possess potentially all Its qualities: therefore, we are able to unfold this potentiality gradually during the myriads of incarnations and milleniums that flow into Infinity.

(5) Likewise, it would be wrong to say that matter is somewhat passive, as matter does not exist without spirit; just as, strictly speaking, there is no such thing as a "passive element". In the manifested world, everything is passive and active concurrently. Do not forget the law of relativity. Likewise, remember that the stages or degrees of manifestation of spirit-matter are infinite. In the second volume of the Teaching, it is said that "Matter is a condition of Spirit".

Therefore, I suggest that you think over your statement and ponder deeply upon it. You say: "The Earth is only matter, a passive element, and it is by no means a spiritual or an active element". But as we know that not a single atom in the whole of the Cosmos is without life and consciousness, i.e., spirit, then how much more filled with these must be the powerful Cosmic spheres which include also our own planet. Of course, it is rather difficult for people to realise this, as they can scarcely imagine the presence of consciousness even in the forms nearest to them. Often in ancient philosophic works, we meet the comparison of the Earth with a great animal, which has its special life; therefore, has its

special consciousness and spiritual manifestation. There is no such thing as "a passive element" in the Cosmos. And then, remember that the Cosmos exists only by the correlative interpenetration and action of the energies of space which emanate from the countless milliards of focuses or centres which fill it and perpetually are born in it'.

(6) The Monad, being a particle of the Divine Monad or the Absolute, when surrounded by the energies peculiar to its manifestation on this or that sphere or planet, nevertheless remains always a divine particle of the Absolute or, so to say, sublimated spirit-matter. Thus, in the Manifested World, it is possible to speak only of one or the other stage of manifestation of spirit-matter. Spirit is energy, and we know that no energy is able to manifest without matter. Precisely, on all planes, in all actions and thoughts we cannot separate ourselves from matter. We deal either with the highest or with the crudest forms of this same matter. Spirit, the subjective element or energy, dwells potentially in the depth of the Cosmic Nature. Of course, differentiation causes multitudinous stages or degrees of manifested spirit-matter; that is how the concepts of relativity and polarity came into existence. But indeed, this relativity and polarity are the foundations of our insight.

One must seriously think over the concept of the Absolute and its synonyms, Infinity, Absolute Wisdom, Absolute Consciousness and Absolute Be-ness, and then ask oneself: Is it possible to reach them? Therefore, when a fusing with the Cosmos is spoken of this must be understood in its complete relativeness; otherwise, this will contradict Infinity. The spark of Divinity, or God in us can be so developed by the striving of the heart that it may fuse with the highest fire of Space; and then it can reveal by its Light all the accumulated treasures in us, these treasures of the highest energies which we shall realise through majestic Straight Knowledge. But the degree of this illumination will correspond completely with

the accumulations of the "chalice" of the individual. Therefore, with every new improvement, with each higher evolution of humanity, with each succeeding cycle of our planet, these illuminations will be higher and more beautiful, and so on into Infinity . . . .

(8) Buddha, in literal translation, means "the Illumined". The principle of perfectionment is perpetual; therefore, when talking of perfection, we must remember the many gradations of perfection meant for definite cycles of the planet and planets, etc. Of course, in the case of Buddha, this perfection is immense, as He, together with several other Souls came to the Earth from the higher planet, in the third race of our cycle for the acceleration of the evolution of our humanity. Therefore, He will not incarnate again on our Earth, but only in the last race of the last cycle of the highest planet of our Solar System.

(9) The words of Buddha that "in every bikshu there are six bikshus and one Buddha, and in Buddha - seven Buddhas", precisely means that all the principles, centres or fires in Buddha have reached a complete fiery transmutation in their synthesised spiritual development and equilibrium - that is, of course, for a certain cycle. But as it is said in the "Mahatma Letters", even the Buddha will have to incarnate within the boundaries of our Solar System.

The Great Individuality of Buddha, His Fiery Ego enveloped by Materia Lucida, is now in the spheres near to our planet. In view of the threatening time of Armaggedon, quite a number of the Fiery Dwellers are in the spheres not far from our Earth. The approach of the fiery energies make their presence possible. You can well imagine how threatening is our time and what forces participate in the salvation of our planet.

(10) The Manas of the Buddha, of course, remains always with Him as, let us hope, yours and mine will remain with us. There is no conscious life without the Manas. As I have already written to you, in order to become an Arhat or Buddha, it is necessary to unite the three principles (the fourth, fifth and seventh) and fuse them in the sixth principle.

Of course, the chapter, "The Mystery of Buddha" is written obscurely and one should not take it literally. It is necessary to become thoroughly acquainted with the metaphysical concepts regarding the Avatars and the partial incarnations of the greatest spirits in order that one may correctly comprehend this chapter. Of course, matter or energy which enwraps the high spirit is imperishable; it can, by the law of attraction or affinity, in some special cases, act as the basis for a subtle body which has to be formed for the use of this or that great spirit. Recall the line from the second volume of the Teaching, on page 41.

I can assure you however, and my words are based on the statement of the Great Authority, that Buddha, after His incarnation as the Prince Siddharta, has not and will not incarnate again. Some incarnations of the Great Spirits one must understand metaphysically. For instance, it can be understood as a partial intensive, or even a constant transference of the ray of the Great Teacher to a chosen receiver, i.e., the Great Spirit, who is karmically related to the newly-incarnating soul, can send His ray so that the ray can accompany the soul during its entire life. This is done when a certain mission is undertaken by the soul. The newly-born soul assimilates this ray, together with the rays of the planets that correspond with the day of his birth. The soul grows under the influence of this ray and with further spiritual development, the soul assimilates this ray completely, and then occurs what we call "an incarnation of the ray, or hiero-inspiration".

(11) Sri Sankarachaya, the founder of the Vedanta philosophy, was an incarnation of one of the Great Teachers of the White Brotherhood, but not the Lord Buddha.

And now I am sending a few more paragraphs from the still unpublished volume of the "Fiery World". It is well to know them. Fiery World, Book II, Paragraph 249: "Not magic, but God-inspiredness was ordained in the ancient Convents. When Higher Communion began to be interrupted, people themselves compiled magic from the earthly world, as a means of forced communion. But, as with everything

which is forced, magic ends up in the darkest manifestations. The very boundary line between black and white magic becomes elusive in its intricacy. Therefore, on the path to the future one should eschew all magic. It must not be forgotten that the old methods of magic were connected with other forms of life. Of course, magic is based on precise fulfilment of technical conditions, but if all the formulae of life have been altered, then, too, all magical effects must be correspondingly changed. This is why contemporary magic has sunk into necromancy and the other low manifestations. All those who study the mechanics of formulae fail to take into account the fact that they were written down for a completely different application. In addition, they completely forget that the higher formulae and all the conditions have not been written down altogether; and if they have been noted at all, it is in such symbols that now their meaning is quite obscured. Thus, contemporary studies of magic either amount to senseless scholastics, or else, flowing down, they lapse into the black mass. Therefore, We speak much-needed words in advising abolishing magic. Let it be left to the dark necromancers. There is too much obsession on Earth. The sole path to the higher Communion is through the heart. Violence must not stain this fiery path. Can people possibly think that the invocation of lower entities can go unpunished? And what sort of improvement of life could result from such evocation? No one can point to a benefit resulting from necromancy, nor to a heart which has been uplifted through necromancy. One must turn to a short and higher Path, which will bestow health of spirit; and thence comes the bodily health. The abolition of magic will be a white stone on the path of the World."

<u>Fiery World, Book II, Paragraph 251</u>: "The expulsion of magic does not mean interruption of the manifestations of the Subtle World. On the contrary, the bond with the Higher World can be but strengthened through the abolition of all violence. Precisely, ignorant compulsion can violate the harmony of combinations. Nature, both in the small and the great, is opposed to any violence. To study and

to cognize the marvellous approaches to the Subtle World and to the Fiery World will not be magic. Prayer of the heart is not magic. Aspiration of the spirit towards Light is not magic. One must guard against all forms of ignorance, for it is a source of falsehood, and falsehood is the entrance-way to darkness. Be able to find in your heart the truth of turning to the one Light. Terror fills the world. Do not follow the pathway of terror. One may be fortified by examples of former times. The saints themselves were in contact with the Fiery World through the heart, the same heart which has been given to everyone. Ability to hear the voice of the heart already leads to truth."

Fiery World, Book II, Paragraph 296: "Hiero-Inspiration descends through a single basic condition. Neither concentration nor command of will, but love for Hierarchy produces direct Communion. We do not know how better or more precisely to express the guiding law than as a flow of love. Therefore, it is so opportune to put aside compulsive magic, in order to become imbued with love in one's entire being. As a result, one can easily approach the principle of Existence by a sense of beauty. Precisely, amidst the dissolution of the planet, one must turn to the most health-giving principle. And what can more strongly unify than the mantram: "I love The, O Lord!" In such a call, it is easy to receive a ray of cognition. Observe this."

In conclusion, I must emphasise that you should concentrate more on spiritual perfectionment, rather than on such abstract concepts as the incarnation of the subtle rays of Lord Buddha, etc. Put aside the third volume of the "Secret Doctrine" and try to study fundamentally the first two; they will give you enough work for years. Do not obscure your consciousness by abbreviated, irregular studies. Do not rush to various sources, without studying first the foundations.

I really do not see why you should not continue your gymnastics, once you do them before you are tired. All depends on the sort of

gymnastics, and how you feel afterwards.

Continue courageously to perfect yourself, and do not become absorbed too much in Cosmogony! Now is the time of the Great and threatening Battle, and all the warriors of Light must remain in their places in order to resist the aggression of the dark forces against the Hierarchy of Light. On the Earth, this aggression is manifested by opposition to all pure beginnings.

All in this world is built by human hands and feet . . .

Letter No. 16. 8. 5. 35

I was extremely happy to learn about your independent attempts to establish a spiritual community. Indeed, only that which is nursed by the spirit and heart can be successfully established. So much strength is necessary for the laying of ahhealthy, constructive foundation for the benefit of the whole of the human family, this family which has laboured under afflictions for such a long time! Verily, a colossal task, considering the fact that it will be necessary to re-educate not a nation, but nations!

The idea of "The Community of the Heroine Sisters" was my dream from an early age! I imagined these women bringing light and joy into the most remote little corners and into the hardest conditions of the life of our country. Of course, my dreams grew together with my consciousness, and now I think that all the different aspects of life could find their reflection in this Community. Thus, some sisters could devote themselves to medicine; others to agriculture; still others could be general teachers and lecturers in the various branches of knowledge and the social problems that are close to the people. Of course, the study of the arts and the teaching of them would be most important in my Community, together with an investigation into the significance of colour, sound and scent and their influence on man's general condition. Of course, the function of the "Living Ethics" was to beautify the whole useful movement of the Sisters - the comforters. The small groups of this Community would be widely scattered, and the sisters would organise little tours for investigation and observation of those districts which were under their supervision. A whole army of such sisters and workers will be necessary to satisfy all needs and to nourish the spiritual and physical hunger of the people. Schools could be established by the Main Community, as well as universities, laboratories and an institute for research into psychic energy. Furthermore, all sorts of workshops, sanatoria, co-operatives, excellent dwellings etc. could be built up - in short, a whole little city of knowledge! The great Teacher, when speaking of such Heroine-Sisters, said so beautifully:

"Let them be near and dear to people. Let people say, 'a dear one came to our village!'" Indeed, my co-workers would first of all learn to be near and dear to the people. I know that it is not at all easy to find selfless heroines; nevertheless, I do not lose hope, as I know that even a small group, devoted to the task, can work miracles. Now you understand my joy when I find new souls that resound to my best thoughts! It seems to me that the coming epoch will attract souls full of aspiration to fulfill the beautiful, active, self-sacrificing deeds. Not long ago, I received a letter from a writer. He writes: "We passed through many countries, worked in many lands, but the seed we planted did not grow and yield; no matter how much we sowed, the weeds choked everything!" Well, we also encountered such barrenness, but let us not be disturbed by this.

Numbers were never a sign of success. Precisely, in the Teaching of the "Living Ethics", it is constantly emphasised that a small group of people, unified by consciousness and heart, can perform miracles. Therefore, let us measure our sacred thoughts in our hearts, and when the right moment comes, we shall be fully armed! Already, the idea of the Community of Heroine-Sisters as a beautiful teraphim is engraved in the Subtle World; however, the co-workers of its earthly prototype are already on this Earth. As it is indicated, we must strive to accumulate knowledge and experience, so that we can utilise them in the countries that are moving forward. Thus, if you feel strong enough to devote yourself to self-denying work, apply all the flame of your heart for the better assimilation of the Foundations of the Teaching. For, verily, a healer ought to be able to treat first of all the spiritual undercurrents of disease, as all diseases first of all exist in the subtle body. It is good that you are familiar with astrology; for a physician, this is most important. A horoscope of a patient may give a clue to many diseases and to their treatment. So, continue to work, having in mind a great aim!

Now I shall attend to your questions.

The Cosmic Magnet is the Cosmic Heart or the Consciousness of the Cosmic Intelligence of the Hierarchy of Light. The Cosmic Magnet is the bond with the Higher Worlds in the plan of Be-ness. Our sincere bond with the Heart and Consciousness of the Great Teachers of humanity brings us into the powerful current of the Cosmic Magnet.

Infinity, paragraph 363. Straight-Knowledge is knowledge and experience accumulated in our "chalice". It is the so-called intuition, but of an extremely high quality.

Spiritual knowledge here means that there is spirit and his manifestations. Surely in the schools of the future, it will be essential to teach the physiology of the spirit.

Infinity, paragraph 201. Mulaprakriti is the abstract, divine feminine principle. The feminine aspect of Parabraman. Undifferentiated substance. Literal translation: "The root of Nature or Matter".

Infinity, paragraph 761. Tactica Adversa - the tactics of the contrary. Precisely, when the Light Forces wish to fulfil some plan on the Earth, they consider all the possibilities, and they envisage even the worst circumstances, precisely, so that success is guaranteed even in spite of everything. Then every betterment of the conditions is already an unexpected addition. Thus, from everything bad, benefit is derived. When such tacts are applied, the enemies often contribute to the success. Remember the praise to enemies: "If it were not for the enemies, grateful humanity would long ago have interred the best beginnings." Indeed, are there not times when people are loathe to speak good of their friends. Verily, such abject feelings are not yet outlived by many humans. Thus, they either attack all the manifestations of Light, or ignore them . . .

Materia Lucida is the degree of the Primary Matter on the Astral Plane, possessing various gradations. Materia Mattrix is an equivalent of Mulaprakriti, Akasa, Primary Substance - the subtlest, super-sensuous, ethereal substance which fills the whole space - the Myterium Magnum of the alchemists.

I really do not know of any better remedy against astral entities than the oil of eucalyptus. Before retiring, you can add a few drops to a cup of very hot water. Of course, the oil of deodar is just as good, but is not commercially obtainable.

In order to receive a thought or an answer from space, it is necessary to reach a complete correspondence of vibrations - the same principle as in the radio. People catch thoughts from space much more often than they think; however, these thoughts are not always very high. Exactly, space is filled with all sorts of mental messages, and we receive exactly what is in correspondence with our mental receiver. That is why the Teaching insists so much upon the purification of the heart and thought, so that we could resound to the thoughts of the Higher World. The so-called inspirations often are nothing else but the harmony of the vibrations.

I shall be glad to render spiritual help, and shall never tire of answering questions, for was it not said to us: "without questions, there is no need of a Teacher". But each spiritual plan of work is entirely individual. Therefore, I shall be able to direct correctly only after becoming more acquainted with you. Meanwhile, I would tell you that your striving towards spiritual community and your love of action are truly beautiful. So, concentrate mainly on this striving. Make it the main task of your life. Write down from the books of the Teaching all that is said regarding heroic achievements and follow them! Indeed, the time has come when everyone should speak of heroic deeds in the life of every-day. All our knowledge without this understanding of heroic deeds in daily life, is nothing! The high knowledge opens only to the one who strives to these achievements. No withdrawal from life, nor intensive study of the occult science will give the highest illumination, which comes only to the one who gives his heart and soul to the service of the World. Thus, your mantram should be, "Let me achieve in active service to the world". Likewise, repeat to your pupils about heroic deeds! In our threatening times, we need austere

people, we need enthusiasts, we need heroes'.

I shall quote a few paragraphs from the second part of the "Fiery World": "People usually have absolutely no idea how to use the given Teaching. When they hear some formula, which seems familiar, they haughtily acclaim, 'Again the same thing, known to everyone'.' They do not attempt to verify the extent to which this familiar formula has been realised and applied by them. They do not stop to think that the useful Teaching is given not for the sake of novelty but for the upbuilding of worthy life.

"The Teaching of Life is not a compilation of unheard-of utopias'. Humanity is of very ancient origin, and in the course of ages, multifarious sparks of Wisdom have been poured upon Earth, but every cycle has its key. If someone can recognise a present key as a familiar one, then let him rejoice and be thankful for an indication which is close to him. It seems simple, but in reality it proves to be very difficult. People love to listen to news and to receive toys, but few are ready to refine their consciousness. It cannot be that one of the elements has not been stressed in the Teachings. Fire has been mentioned a thousand times, but now the stressing of Fire is no longer a repetition, for it is a warning about events which concern the planet's fate. Most people will not be able to say that in their hearts they have been preparing for the Fiery Baptism, although the most ancient Teachings forwarned about the inevitable Epoch of Fire."

<u>Fiery World, Book II, paragraph 22</u>: "Raj-Agni, thus was called that Fire, which you call enthusiasm. Truly, this is a beautiful and powerful Fire, which purifies all surrounding space. The thought of magnanimity grows in the silver light of the Fire of Raj-Agni. Help to the near ones flows from the same source. There is no boundary line, no limitations for the wings radiant with Raj-Agni. Do not think that the Fire can be kindled in the evil heart. One must develop in oneself the ability to call forth the source of such transport. At first, one must prepare in oneself the assurance that the heart is offered to the Great Service. Then, one

should reflect that the glory of the works is not one's own but belongs to the Hierarchy of Light. Then it is possible to become uplifted by the infinitude of Hierarchy and affirm oneself, but in the Great Service is kindled Raj-Agni. Understand that the Fiery World cannot stand without this Fire."

Fiery World, Book II, Paragraph 217. "You have been writing today about the physical remedies, but for the crowds even barrels of the most precious substance will be useless. One may urge all physicians of the World to start upon a mission of spiritualisation of the heart. Each physician has access to different houses. He sees various generations and his words are listened to with attention. When giving physical instructions, he can so easily add the most valuable advice. He has the right to be acquainted with all the details of the moral conditions of the home. He can give advice which will compel the occupants to reflect over and above the actions of the stomach. He can even command, for behind him stands the fear of death. The physician is the most sacred person in the household where there is a sick person. And since humanity has taken care to collect a sufficient quantity of diseases, the physician can give many valuable warnings. If we but had enlightened physicians'. At present, there are so few'. The more do We esteem enlightened physicians, since, of course, they are always under the threat of expulsion from the Medical Societies. Heroism is needed everywhere where the Truth is."

Fiery World, Book II, Paragraph 240. "The consciousness directed to Us is continually being refined. The process of refinement becomes a code of every day. Could it be admissible that the subtlest energy be turned into chaos? Everywhere it has been said, 'Whoever comes unto Me shall also abide in Me". This must be understood literally. The subtlest energy cannot be turned into amorphousness; therefore I am so concerned about refinement of consciousness. Complication by grossness only demonstrates that the heart energy has not reached a levelwhere it is no longer threatened with drowning in the waves of chaos. One must hasten

with the refining process. Each ulcer begins with the smallest decomposition of tissue. A drop of resin can make healthy the ailing tissue, but for a neglected ulcer not even a pot of resin can be of help. Create a manifestation of refinement in the very midst of life. Why only in words, or in glances when heart energy is multiplied precisely in thoughts. The collecting of the most precious is only for the purpose of returning it. Who indeed, would not wish to give something of the best quality? Only a cheat will try to offer something unfit or useless. One must keep watch over one's thoughts, in order to send those of the best quality. I am not speaking in the abstract."

Fiery World, Book II, paragraph 461. "It is right that you do not forget the significance of soda. Not without reason has it been called the ash of Divine Fire. It belongs to those widely given remedies which have been sent for the usage of humanity. One should remember about soda not only in sickness, but also in health. As a bond with fiery actions it serves as a shield against the darkness of destruction. But one should accustom the body to it gradually. Each day it should be taken with water or milk, and in taking it one should, as it were, direct to the nerve centres. Thus can one gradually acquire immunity."

In conclusion, I say that, precisely, women must sacredly guard the chalice entrusted to them: the moving of the consciousness and the saving of the world. The Epoch of Maitreya is the epoch of woman.

Let our every day be dedicated to the service of the Great Movement.

Letter No. 17 21.5.35

There is no doubt that each one who is able to indicate the direction inevitable for evolution, by this very ability becomes a teacher to those whose consciousness is immature and who have not even a primitive social conjecture. But certainly, such teachers cannot be placed alongside the Teachers of the Great Himalayan Community; such comparisons are simply out of proportion. Do not forget that the Mahatmas of the Brotherhood are those seven Greatest Spirits who, at the end of the third race, came to the Earth from the higher planets for the acceleration of our evolution. Their spiritual strength, their grandeur cannot be compared with any accepted human genius, provided They Themselves did not incarnate amongst these geniuses. Therefore, the comparison which you mention is simply an ignorant misjudgment, or even a blasphemy. The Teacher you mentioned may be a very pure and striving Spirit; he might even be a candidate for discipleship of the Great Brotherhood, but he certainly cannot be an equal to these Great Lords of the planet.

And now, with reference to the book you mentioned - you can see for yourself how little certain consciousnesses of our time differ from the consciousness of the times of the Inquisition. And even if the authors of such books are not in danger of the stake, they certainly are persecuted and ostracised. Likewise, the alchemists of the Middle Ages had to conceal their great knowledge under the misty allegories and various symbols, so that they could preserve their lives for their self-denying work for the good of humanity. Of course, today the much-ridiculed alchemists begin to be popular: the works of the great Paracelsius can sometimes be found on the shelves of great scientists and physicians. Thus, the Truth always had to be given under certain covers, and the Great Teachers often had to use a "grey" cloak in order not to injure people by Their Light; at least, so that people could accept some fragment of the Truth prepared for them in this cycle.

Likewise, Christan Rosenkranz, the founder of the Order of the Rosicrucians, upon his return from Asia, was compelled to intro-

duce the teaching of the East in a semi-Christian form. Otherwise, his disciples would have been persecuted by the fanatics and bigots. Precisely, today, such is the level of humanity that every great Revelation has to be protected by external shields. For the vast majority, humanity continues to be intolerant and cruelly fanatical. Both - materialists and those who accept the Spiritual Element - frown equally upon the differently-minded. Until the Unity of the dual Elements is realised, humanity will not be able to turn from this impasse . . .

You are quite right thinking that in the plan of evolution there might be some ungrateful roles, which have to be played by someone. And often these roles are performed by spirits not so utterly bad, as usually thought. And, of course, these roles are distributed by the great Impressario, in other words, by the Law of Karma. But certainly, even these concepts are not easily assimilated by the unprepared consciousnesses, which never think about the grandeur and inevitability of the law of cause and effect. If we look without prejudice for the reasons for this or that calamity, we shall come to the most amazing "revelations".

And, truly speaking, is the difference so great between those persons who involve whole nations in disastrous wars for personal profit, and the kind of individual you mentioned and condemned?'. Become acquainted with the true history of many, or rather most, wars; what overweening greed, ambition, envy and revengefulness of individual people drove the countries into such dreadful destruction of despair! Life is so complicated that before making a final verdict, we must get to know, precisely, the true reasons which have caused this or that ruinous effect. Of course, the trouble with humanity is also in the fact that mostly, the strong characters, even if they believe in a good idea, understand this idea one-sidedly and intolerantly. Hence, all the disasters. The history of all peoples is full of bloody and disgusting pages. So much blood has been spilled for each new construction, each new teaching or religion. That is why humanity should urgently learn the two great concepts -

Tolerance and Co-operation.

So my words, "perhaps an Ark will not be necessary" made you unhappy! I quite understand this, as I myself was very depressed at the idea that perhaps the Earth will not endure all this and there may not be enough subtle energies to prevent the final explosion. However, now I have already outlived this weakness. The Great Spirits are so anxious to help humanity, and it is possible that the formation of the new rays will help humanity to revive spiritually and to manifest the essential powers of the spirit, which will dispel the ruinous energies, and then the inevitable catastrophe will be as it was before, only partial. Verily, in great strain, in ceaseless Watching, the Great Spirits dispel by their Rays the ruinous energies. Few, very few helpers are there on the Earth for this self-denying work. It is a fact that when such "dispellers" place themselves in the localities that are in danger of earthquakes, the calamity is considerably lessened, and sometimes entirely prevented, even so as all sorts of epidemics are being lessened. As it is said, "The purifiers of the spheres are the most important workers of the Cosmos. The subtlest strings unify these great servants of the Cosmos. But this work is possible only with spirits that are fierily united. Only the fiery equilibrium can save the planet. Only the fiery power can give new life at the last moment."

Thus, these servants must have centres that are fiery. For your consolation I may tell you that all who are truly devoted to the pure Knowledge and the general good shall be moved to higher planets. Sad will be the destiny of those who are left in the remainders of the wrecked ship, or moved to Saturn. But certainly, this destiny will only be for those who have entirely lost every human trace. Therefore, do not feel sad, but better strive with all your heart to the Hierarchy of Light. The Lords of Light are verily the Keepers of Heaven and Earth. Of course, one should remember the coming partial catastrophes, which will be so much more dreadful if humanity continues to saturate space with hatred, greed, intolerance and all sorts of negations and disunities. The decisive

hour is not so far off, but still there is time for many children to grow old. Please talk according to the consciousness of those who approach you. Do not overburden those who are not ready, as great may be the harm.

What simplified Personalities the Great Teachers had to use and are using for approaching people so that the hardened hearts of people could hear them. Grandeur and sublimeness is very difficult to accept or, rather, to forgive.

So please do not be sad. And meanwhile, let us tense our whole forces in order to build a new Ark, which shall be more suitable for modern times. There are also many in the Subtle World who will have to be saved.

Letter No. 18 31. 5. 35

(1) It would be more correct to say that, on our planet, the cycle of Kali-Uga is approaching its end; precisely, we are now going through the transitory stage. Satya Uga must begin with the affirmation of the sixth race, the individual groups of which are already appearing on the Earth. But the true era of Satya Uga, on our planet, can begin only after the planet is purified of its contamination and new continents are formed. As usual, those who forecast the epoch appear much earlier, but the continents, which are predestined to accept the main magnitude of the sixth race, will be the sign of the beginning of the New Epoch.

(2) I would not assert that "woman was burned on the stakes of the Inquisition for the crimes she committeed because of her weak and enslaved position." Such an affirmation would be one-sided, and thus an unjust one. The real criminals were seldom executed by the fire of the Inquisition. The victims were personal enemies and harmless individuals with mediumistic and psychic peculiarities, which are more strongly expressed in women . . . .

It is, of course, unfair to blame woman because of the humiliating position which she so often occupies, even among the so-called vivilised nations. Those of low intellectual and spiritual development are inclined to belittle, first of all, the loftiest. True history proves to us that in ancient times, precisely those nations flourished which revered the feminine element. As it is said, "those who possess rights, do not necessarily deserve them". Verily, the monopoly of rights through brutal force is against cosmic right; otherwise, we could easily declare that machines are surpassing the subtle apparatus of human beings. Such mentality is rather commonplace, and it is ruinous for the general order of things in the world. In the higher Worlds, the Feminine Element is greatly revered, for woman is the personification of self-denial and eternal giving on the path of difficult human evolution. "Woman went by way of achievement," as it was said. Let us not forget how the Hierarchy of Light revers the Mother of the World!

(3) Wrong are the written affirmations that all religions and teachings discuss the low status of woman. Such discussions are, precisely, the distortions and additions made in later times by the strong of this world, due to their avarice and ignorance. Verily, the Great Founders of religions and teachings are not to be blamed for this crying ignorance. Let us consider how many dishonest and avaricious hands have handled these Teachings during thousands of years'.

Buddha held woman in the greatest estimation, and stated that she could achieve, as well as man, the highest degrees of Arhatship. Verily, the same fire of spirit, the same monad is kindled in woman as in man; and the psychic apparatus of woman is more subtle than that of man. That is the reason why, in ancient Egypt, the high priestesses of Isis transmitted the orders of the Goddess to the Hierophants, but never vice-versa. If our Christian Church has humiliated woman to the extent that during a marriage service a person asks if the woman will obey her husband, in ancient Egypt, it was entirely different, because there the wife was the head of the household. Many curious things are still to be revealed. Surely, we dwell in the "Maya" of our ignorance. This is due not only because of the shortage of visible proofs and facts, but mainly because of inherited prejudice and negation. As with cancer, this malady inhibits our thinking from very early childhood.

True history, and especially true knowledge, will reveal many astonishing pages and facts. Let us recollect the great words, "It could be said that not a single covenant was delivered undistorted. Endless are the corrections and distortions which appeared in the volumes of the great writers." How terribly distorted are the works of the first fathers of Christianity. Let us, for instance, take the Great Origen! Here it is well demonstrated in the preface to the works of Origen, written by his disciple. Verily, the deeper we ponder upon the origins of all the Teachings, the clearer it becomes to us that they all have a unity and a grandeur. Therefore, in our ignorance, let us not accuse the great Founders

of the Teachings; They certainly knew about the great law of Equilibrium of the Dual Elements. The last and greatest Initiation was connected with this illumination and knowledge. The whole mystery, the whole beauty of Be-ness was revealed to a soul, illumined by the highest Light. Even in distorted Hinduism, there are some hints of the significance of the Feminine Element. And even until now, the most sacred ritual cannot be performed by a Brahmin without the participation of his wife.

Christ had also asserted the equality of the Elements; but dark were the followers of His disciples, and this darkness increased, so to speak, not in arithmetical, but in geometrical progression.

Likewise, the true Zoroaster highly esteemed the feminine element, and in his covenants one may find remarkable hints as to the grandeur of Cosmic Love.

(4) It has been said in the Teaching, "Lingam is the vessel of wisdom", in the sense that this vital substance possesses important qualities. Precisely, by sparing this substance, vital forces are accumulated, and thus we support creative power in ourselves. Therefore, complete continence is expected of everyone who studies practical occultism. Only later did this knowledge take the form of disgusting phallic cults. This explains why the Arhats lead a life consistent with the strict rules of complete continence.

(5) One should not speak of perfection of man in the first two races, as this perfection was only potential. If, in the second half of the third race, civilisation on our planet was so high, this was due only to the fact that at that time the Great Elohims came to the Earth. (Esoterically amongst them were the Spirits of both sexes). They were incarnated as Divine Leaders and Rulers, and their posterity received a spark which awakened its mental abilities; the centres of this posterity started to function, whereas the majority of humanity were still without active centres. Precisely, these Elohims, who came from the highest Worlds or planets, were incarnated into the human forms that were available at that time, and became the kindlers of the consciousness and mental

abilities of humanity. Thus, even if spirituality existed in the early races, nevertheless, it would be impossible to consider man of this period perfect, because he lacked the ability to think. Thought is the crown of the World-Creation, as only conscious Thought is able to create. Therefore, the thinking man, illumined by the light of spirituality, is called "the crown of the World-Creation and the Creator". Only the spirit, which has gone through endless forms and existences, can accumulate that experience, that foundation of feelings and imagination, without which there is neither discrimination, thought nor creation. Thus, understanding illumined by spirituality, is verily a Gift of God. As all the Eastern Teachings declare: "There is no God which was not man some time ago", or "All gods must undergo human evolution."

(6) Affinitive souls, if separated over centuries, do not recognise each other when they meet. Precisely, only those souls which were united for thousands of years on the earthly plane by the great feeling of heart, may reach cosmic union in the higher Worlds. The unification of consciousnesses and hearts does not take place in one life, or even in several lives. Indeed, thousands of lives are necessary, in order to accumulate the energies capable of uniting these inseparable bonds. The Highest beauty cannot be so easily accessible!

(7) Verily, all spirits in which a spark of striving towards the Beautiful and the Highest has not been extinguished, resurrect and will resurrect in the forms which correspond to their spiritual condition or accumulation in their "chalice".

Vulgarity of imagination corresponds completely with the low moral level of man. Therefore, we are particularly responsible for guarding the Highest Images from all sorts of belittling, blasphemy and sacreligious interpretation.

One must know that the Cosmic Crown is possible only in the higher worlds, where the problems of cosmic fiery creativeness have nothing in common with their earthly equivalent. This Crown

has nothing in common with the earthly interpretation of the idea. It is necessary to bear in consciousness that here, in the Earthly stronghold of the Brotherhood, the Arhats remain in solitude, as the service to humanity demands. Each one of them undertakes His specific mission and carries out most difficult orders. The nearest to those souls which are karmically connected with them, incarnate on earth during the fulfillment of the new plan of evolution; and they, while moving the human consciousness along the new evolutionary lines, preserve the bond (with the Arhats) and fulfill their Will. The manifoldness of the problems require various conditions. Therefore, some of the Arhats remain in the dense astral form, and only a small group of Them, due to their special mission, preserve their physical bodies. Verily, the burden of their work for the general good is beyond any imagination. The principle of self-denial in its whole grandeur and beauty, is completely applied by these servants of Truth and the General Good. In tremendous tension, in eternal, ceaseless guarding, in great patience and at the price of terrible strain, they watch the movement of the human vessel, they sacrifice their lives for their fellow-men, they straighten the heeling of the human vessel and direct it along the right channel. There is a paragraph in the Teaching of Life, Community, Paragraph 183: "What more nearly compares with our Community - a choir of psalm-singers or an armed camp? Rather the second. One can imagine how it must conform to the rules of military organisation and leadership. Is it possible to establish the paths of advancement of the Community without repulse and attack? Is it possible to take a fortress by assault without knowing its situation? The conditions of defence and attack must be weighed. Experienced knowledge and keen viligance are necessary. They are wrong who consider the Community a house of prayer. They are wrong who consider the Community a workshop. They are wrong who regard the Community an exclusive laboratory. The Community is a Hundred-Eyed Guard. The Community is the hurricane of the messenger. The Community is the Banner of the Conqueror."

I should add that the Community is the Lighthouse and the only Anchor of Humanity. Thus, the best people are obliged to ease their Unbearable Burden. And how immense should our gratitude be to these High Spirits, who sacrifice themselves perpetually and who continue to sacrifice their well-deserved higher happiness so that they could ease the destiny of humanity and save the Planet from destruction!

Can we define a clear-cut line between Monotheism and Polytheism? Can we mention at least one religion which proclaims a strict Monotheism? Verily, the whole sense of Life is Unity in Manifoldness. Precisely, in the Christian religion, there is the most obvious Polytheism. The concept of God-Father and His incarnated Son, Jesus Christ, cannot be considered Monotheistic. Is not the Pagan Trinity at the foundation of the Christian religion? And what about all the Angelic orders, and the Ladder of Jacob? Verily, it could be said that those who see a mote in their brother's eye, do not see a beam in their own. One certainly has the right to assert that the Christian Church took the benefit of heredity from the despised Pagans, but distorted and diminished a great many majestic concepts.

Who can tell where Woman's rights begin and where they end? The rights given to her by Nature?! Surely, the same question could be asked about man's rights. But only evolution gives the answer, and points out the direction. There is no such indication in Nature that woman should be restricted to her hearth! Verily, she is the Mother and the Treasurer of the World. Thus, there is not a single domain of life where man could rule alone. <u>It is precisely this one-sided domination that has created the dark epoch.</u> Creativeness is given equally to both Dual Elements. In man it is more pronounced at the moment, only because woman has been deprived of equal education and has not had the same possibilities for exercising her creative forces on a broad scale. Until today, there has been an ignorant belief that the brain of woman is lighter

and smaller than that of man, and that therefore woman is more stupid, etc. I remember how amazed were the scientists when, after the death of that talented and very clever writer, Anatole France, his brain was weighed, and was found to be amazingly light, almost like a child's brain. Likewise, I remember how the Teacher remarked, when someone said that the more developed is an animal the bigger is its brain, that some insects are cleverer than animals! For example - ants and bees. A heavy weight of brain signifies great physical tenancity, but not refinement. Entirely different are the signs of great intelligence. The curves of the brain have great significance. However, here also, only a partial conclusion could be reached, as very little is known about the inner mystery of man. There was another, still more ridiculous, theory of the anthropologists: precisely, that the bigger the skull, the more intelligent the man. Here again, Nature proved the contrary, as it was found that the size of the skull of island-savages is larger than that of an average witty Frenchman. Today, many have come to the conclusion that there are no grounds for considering the mental abilities of woman below those of man.

Precisely, the dark epoch wanted to make out of woman a concubine and a nurse. But if woman stands high as a mother, it is not only as mother of the family, but as a Great Teacher of the consciousness of nations! Thus, as it is said in the Teaching: "Woman, who gives life to people, has the right to govern her destiny. We want to see woman taking part in Government and the Councils of Ministers, in all constructive activity!" Certainly, it is said at the same time, "struggle between the Elements will be hard, and woman herself will have to recapture her rights which she voluntarily relinquished."

But the violated equilibrium has had such a terrible effect on the whole planet that it is now in danger of destruction! And Cosmic Justice and Goal-Fitness once more emphasise their help by allowing more and more talented women. In the younger countries, which are destined to evolution, one may observe the way in which

women expresses herself. Thus, in America, there are already women-ministers, women diplomats, ambassadors, state governors, directors of the largest firms, aviators, lawyers who win the most complicated cases. Also, an entrusted personal secretary of the President is a woman. Exactly, women are the main promoters of education and culture. Even most of the wunderkinds are to be found amongst little girls. All these are great omens of the Coming Epoch.

And now ponder deeply on the following: when, in the process of evolution, Nature removes the imperfection of physical conception, birth and helpless babyhood (which, eventually, will become legendary narrative); when for the formation of the body of the incarnating spirit forces of both, mother and father, will be necessary; precisely, when they both participate in this process of densification, and nourishment, in general, shall cease to exist; could it then be possible that the sphere accessible to woman should become still narrower and limited to the role of 'amuser' of man? No, it is time for the best people to think about this and to be ashamed at the poverty of imagination over it, which did not go too far from the times of . . . . . .

Letter No. 19 6. 6. 35

You hope that I shall write "without such long intervals". But frankly, I fear that my letters might disturb someone's peace, because I ignore seeming facts and follow the reality demonstrated to me by the Teacher. It is therefore very likely that my determinations and unexpected conclusions will not be accepted by those who see a scare-crow in every corner. But I am sure that you will not read my letters to such individuals. Always talk according to the consciousness.

I cannot agree with your statement that "outwardly, the clergy practised complete tolerance, and there was no open demonstration of any kind". I possess just the opposite information. Did not, for instance, a certain priest threaten with anathema the members of the Community of the Name of Rev. Sergius, when those members just asked for his blessing?. This is registered and certified. Did he not confess that he himself gave information to the newspaper, in order to create trouble among the citizens? And when asked why he did it, did he not reply "Just for the information."? Oh no, the practice of such "tolerance" is defined differently in our dictionary. I could mention some other facts, but probably you know them better than I do. Therefore, let us drop all this discussion about the clergy; moreover, when I say "clergy", I do not mean only the priests, but in general all fanatics, hypocrites who cover their dark affairs by rituals, types like . . . . . and his lot.

As you perhaps remember, I always tried to keep apart from the church and her representatives, mainly because I wanted my sons to preserve respect for their religion until their consciousness became strong enough to enable them to judge quite maturely what was beautiful in their church and to realise wisely what was negative in it, precisely for the very reason that the latter could injure their attitude to religion as such. And I think that I have succeeded, because both my sons are deeply religious and <u>in spirit</u> they belong to <u>their own</u> Church.

None of our co-workers would ever condemn a temple, but rather would kindly his candle in each one. But it is quite certain that fanatics and hypocrites do not go along with the enlightened consciousness.

The threatening time has come - very threatening - and a great sorting out is taking place. There is progress in the consciousness of people; there is striving towards the rearrangement of life on the new basis and on a large scale. Nations are realising that "life is weary without a hero". Everywhere, one can see this longing for powerful leadership, be it in Culture or in social or governmental life. Is it possible that someone would miss the glorious day-break, being busy in self-destruction and the betrayal of one's spiritual values? Yes, I would say that by the Living Church I mean a Church which follows the true Covenants of Christ, in all their tolerance; a Church which has in mind unification and not disunification; precisely, where the love of Christ is built into the foundation. But where there is even a trace of intolerance or fanaticism, there is no Christ. I have read about T. Much in his personality indicates that he understood that "the New Heaven and the New Earth are coming to replace the old"; Christ was living in his heart . . .

Have you asked yourself why the clergy are so much against the many religious-philosophical societies? Precisely, because they fear that the truth may be revealed as to how all the symbols of our Christian Church are exact copies of ancient pagan symbols. The more educated Western priests know it very well. But one cannot conceal truth for ever, and it is now beginning to proclaim itself loudly. I saw recently in a newspaper, the photograph of the Greek Patriarch in full attire, with a crosier in his hand. This crosier is an exact copy of the caduceus of Mercury; it represents a two-headed serpent with one body. One may ask: "How in the world could the image of a serpent - this symbol of a seducer, according to Christian dogmas - be on the crosier of a Patriarch of the Greek Church?! Had I not known the truth, I

could have thought, of course, that someone had sacrilegiously distorted the image of the holiest patriarch.

Therefore, with regard to the case you have mentioned, I would say: let us give up ignorance, and instead let us pay attention to the real enlightenment of the facts. Let us ask ourselves: who deserves more blame - he who, in his belief, surrounded the revered person by the best symbols, or he who, in ignorance and malice, not only slandered an innocent person but also committed sacrilege against the high symbols, whose significance he could not even imagine? Are not all those who are bringing the light of knowledge, who are raising ethical and cultural levels, are they not brothers and sisters of the great Brotherhood of Humanity? Verily, N.K. and myself call each one who brings light brother and sister, by Christ's Covenant. In India, there is a custom to greet every unknown person by the word "brother"! And it is so beautiful!

Verily, in the magazine you have mentioned, you would never come across the shameful, cursing ignorance and coarse judgment which I found in the articles sent to me from H. and T. newspapers. I was in despair when the foreign co-workers, after reading these vials of rage, wrote to me that they could never have imagined that certain groups of emigrés are still so ignorant; "One cannot help trusting the tales that the Russian Cossacks eat tallow candles, and that in the cities one can see bears, etc."

It is time for the best minds to understand that the consciousness of the whole world is broadened, and by gigantic steps is approaching new rebuildings. It is impossible to enter the New World with the junk of yesterday! Beautiful is the future but one must know how to accept it. The new epoch brings on its Banner great collaboration in the whole of life, all-embracingly, based on true knowledge and tolerance. But no collaboration is possible in ignorance and fanaticism . . .

I have been sending and continue to send the articles of N.K. to all those who are longing for the word of Light, and I do

not differentiate between pagans and Christians, sectarians and the orthodox; the word of light can sound everywhere, and under any circumstances. If Mr. L and his kind remain in the memory of people, they will be associated with their predecessors, who executed all the differently-minded!

And now I would love to know how the book "The Sacred Patrol" is getting along! I think it should be possible to publish it in another country. It is interesting to state that this book was forbidden by Harbin's censorship. Pray, point out to me which particular articles are frightening the censors! It is most curious! This is the Age of Education for you! No, we live not in the age of education, but in the age of exquisite inquisition and irresponsible espionage; the age when the slaves of the spirit become true robots, which soon can be ruled by any ape! It is time to realise that where the spirit of Courage has gone, and its place taken by non-resistance to evil, faint-heartedness and fear, there is no place for Renascence and Progress. Profound wisdom is in the proverb: "God helps the brave".

Alas, to a certain mentality, the words of Christ could be applied in their full strength: "But Jesus said unto them: 'A prophet is not without honour, but in his own country and among his own kin, and in his own house."

Likewise, in connection with discrimination of the Great Spirits, I cannot help thinking of an Eastern parable: "Once, a great Rishi, or sage, was questioned by his disciples; 'how can one tell the Avatars, the divine incarnations?' And he answered: 'A certain green-grocer was given the opportunity of purchasing a beautiful diamond. He looked at it and declared: 'I can offer for it ten pounds of egg-plants, and not a quarter more!'"

Characters like J.L. and V.I. etc., proved to be even worse than this green-grocer.

The outrageous slander of H. and T. was spread in other countries, and someone named S., using the pen-name "Mahatma", has reprinted the whole filth in his local newspaper. Certainly,

this newspaper's "Mahatma" came up against strong opposition from our friends, and in the same little newspaper, a slanderer had to admit that he "accepts N.K. as a great artist and that he only meant that a great artist should not attempt to correct the religion of our forefathers; and that now he stops his polemics". As always, here too, the Tactics of Adverseness were triumphant! Many articles were published in newspapers and magazines about the Pact, the establishments and, in general, the cultural activities of N.K. Precisely, slander kindles the flame of great deeds, and sparks from this intensive fire are thrown into the most distant and unexpected corners, kindling new aspirations, new abodes of the spirit.

And now, I should like to ask those who accuse N.K. of "correcting the religion of our forefathers", what, truly speaking, are the dogmas and the religion of our Church which we should consider so steadfast? Thus, do we not know from the history of the Church Councils how many changes were introduced into the dogmas by the Fathers themselves? It would be useful to recall all the arguments between the priests during these Councils. Therefore, would it not be more logical to accuse the "most educated" padres and their blind followers of "correcting the religion". However, they are probably of the opinion that "Quod licet Jovi, non licet Bovi"! But the power could well be taken from this self-conceit by examples from the Teachings of the Great Antonius. However, I do not want to make my letter too long . . .

I am writing all this with pain in my heart, for I love my country and I suffer for its shortcomings. Much was given to the Russian folk; it deserved its name "God-seeker". It gave us such Luminaries as Revered Sergius of Radonje, who not only gave impetus to the governmental life of Russia, but who really built the whole character of the people. By His labour, by the magnet of His Spirit, as well as of His co-workers, spiritual fire was kindled and for centuries nourished the consciousness of the people. But the successors have wasted the inherited treasure;

they forgot the God-given Leader and His Hierarchic Element, and the consciousness of the people was impoverished and many calamities came over them! The priests have no right to lay the blame for the fall of the Church at the door of the worldly and the intellectuals! They should, first of all, blame themselves, as they are the guards of the spiritual treasure entrusted to them by the Revered. Where is that spirit of valour, austere abstinence, purity and true achievements of life, based on love for one's country, which were characteristic of all real disciples of the Revered Sergius?

Likewise, what did the Western Church achieve by selling indulgences and establishing the Inquisition? What ignorance was there behind the execution of Galileo and other martyrs! By burning at the stake Giordano Bruno and Joan of Arc, did it enrich itself?! And now Joan of Arc has been promoted among the Saints by the same Church! And is not the Night of St. Bartholomew now considered as being synonymous with mass-murder? Ought we to continue insisting upon the infallibility of the Church?! . .

Great are the crimes of the Church against the covenants of Christ. It is time to peruse the bloody pages of true history, and in the consequent indignation of the spirit, to acquire enough energy to cast away all the accumulations of ignorance and greed, and thus return to the pure life of the first fathers of Christianity. The power of the Spirit of such heroic sages would be enormous, and they would be greatly honoured by the people, who are looking for Light and for the leadership of the Spirit. But no gifted surrogate can tempt the long-suffering soul of the people. They expect the true Light of Christ, true deeds for Christ's name, in its complete severity, purity and simplicity!

Thus may our compatriots revive in spirit, although some of them may be ashamed of their moral corruption. Let all the revived gather under the Banner of the Revered Sergius, the God-given Waywode of the Russian Land. This is the only salvation. All the premonitions given to me <u>have taken place and are taking</u>

place most accurately. That is why I say: the threatening hour has come; it is time to unify in spirit, as otherwise, instead of a forest there will be only chips left, and the first wind will bring fire and destroy them.

I pray: ponder deeper; note the events and realise that there is a Leading Hand'. Let us take part in the great Promised Resurrection of the Spirit. Surely, great Assurance is given for the victory of Light over darkness. The significant year of the formidable Armageddon is coming. Let all the warriors of Light unite under the indicated Banner'. Great Assurance is given for victory.

I am sending to you wonderful chapters from the new Monograph of N.K., written by the poet, R. J. Rudzits. Many could benefit from the refinement and purity of the heart of this writer, who resounds so much to the luminous image of N.K.! Alas, however, the hearts of many have become graceless and their vocabulary descended to the level of menials. Let us be able to appreciate each talented worker. It is time to stop this senseless wastage of people, who are focussing the highest energies, and thus are the sense of evolution, ergo, the life of the whole nation and country. It is time to alter our minds'. Indeed, we stand on the edge of an abyss. And only a "Miraculous Banner can carry us over and put us by the Gates of a Wonderful Castle". May we not turn away from the promised'. Let us accept the Benevolence which comes to us!

Father Sergius, Wondrous, with Thee we go, with Thee to win'.

And once more, I beg you not to be annoyed by this letter. We love you and we would like to work together with you harmoniously and successfully, but this requires a certain unity of consciousnesses; that is why I tell you my credo. I suggest that you re-read the article of G. Grebenchikoff - "I Protest": "Russian Roerich who leads his co-workers of all nationalities, creeds and positions; they all are ready for any sacrifices that they may fulfill his always beautiful call for something beautiful;

could it be possible that this very Roerich does not deserve that the Russian people (no matter how they believe and where they live) should turn away from the slanderers and stop the polluting evil-speaking?. .Roerich is our pride, our fortune, one of the luminaries of today's Culture, and one of the very few who has maintained his high value, both spiritual and cultural.

And here is another statement of a great poet, Richard Rudzitis: "Nicolas Roerich is known not only as an artist, but also as a cultural leader, whose name is uttered with respect both in Western and Eastern cultural circles. Verily, a universal amplitude is characteristic of the intelligence of his spirit; the field of his activities and ideas is amazingly broad and harmonious. We are especially impressed by the fact that he is not just a philosopher-preacher, or a dreamer, but that there is not a single idea of his which it is impossible to realise. And he lays the steady foundations for the fulfilment of his ideas. He has created a large number of powerful movements and cultural establishments and unions which, by their monumental construction, make us think of great historical workers."

So speak close witnesses of the activities of N.K.

Letter No. 21 11. 6. 35

I shall try to answer your question regarding the spirit and the soul. Due to incomplete explanations in occult literature, this question remains complex and vague. Likewise, in the various Eastern Teachings, the number of principles, their gradations and combinations, which deal with the determination of the spirit and the soul, are different. But in truth, it is rather difficult to separate the soul from the spirit, as all these divisions actually are the various qualities of the one fundamental energy, which manifests itself on the various planes and through the various nerve centres or vehicles. However, all the Great Teachings agree on the division of the human being into three fundamental elements; spiritual, psychic and physical, or spirit, soul and Body. In the Eastern teachings, these three concepts have been broadened for special purposes, and we come across fourth, fifth, sixth and seventh gradations; and this development has been approved by the Mahatmas in the "Secret Doctrine". Thus, the highest or the fundamental principle, which contains potentially the synthesis of all the others, is the fiery energy of life or spirit, which is spread throughout the entire Cosmos. For its focus, it requires the sixth principle or Buddhi (often called "the spiritual soul" as distinct from the human-animal soul); thus, the monad is formed, which is the primary, unconscious incarnated Ego. Further, comes the fifth principle, the Manas, "self-consciousness" or "the thinker" (higher intelligence). These three principles form the higher triad, or conscious, immortal Ego. In devachan, this Ego survives after the dissolution of the other principles which form man's earthly personality, or, as the Easterners would put it, man's lower self. In the Teaching, the Triad, or the Higher Ego, is often treated as the seed of the spirit, which is unable directly or independently to manifest itself on earth. In order to manifest, this triad needs a fourth principle called Kama, through which Desire is expressed in two aspects: Kama-manas, or the lower intellect (literally, the intellect of desires); and Kama-rupa, or subjective form, the form

of mental and physical desires and thoughts. This is the thinker in action. Kama, in connection with Manas (higher) and Buddhi, forms the higher subtle Body*, or the spiritual soul of a spiritually developed person. Thus, Kama-Manas is a sort of bridge, which connects the higher Manas with Kama-Rupa, thus connecting Manas and Form, which are Kama-Manas Body, or human soul. Precisely, when this bridge between Manas and its lower aspect Kama-Manas, has been established, i.e., when man begins to receive the impressions from the higher Buddhi-Manas, we can say that man is spiritually developed and he approaches immortality. Thus, for the achievement of true immortality, in other words, for the maintaining of the consciousness on all the four planes of existence, and for becoming an Arhat, it is essential to connect, precisely, in the physical body the 4th, 5th and 7th principles and fuse them in the 6th - Buddhi. All the qualities of the basic energy, being transmuted by its fire, must be harmonised and expressed in the high quality of psychic energy.

In the East, the technique of communication between the lower and the higher Manas is called Antakarana, or bridge, or path. By this path, the lower Ego, in its turn, extends to the higher Ego all those impressions and thoughts which can be assimilated (due to their high quality) with our eternal beings, thus becoming immortal accumulations of our "chalice".

Hence, the true individuality of man is in his casual body, or spiritual soul, whereas his lower soul is in his personality, i.e., in his changing earthly manifestations. It is clear, then, that soul is a growing concept and subject to changes. In connection with all this, I am forwarding you some extracts from the book, "Foundations of Buddhism".

Thus, the personal or lower Ego, or human soul, consists of five principles, whereas the spirit, or higher Ego, or true individuality, otherwise spiritual soul, form a triad of the 7th, 6th and 5th principles.

Of course, the significance of personality in the development

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* The Astral body, not to be mixed with its etheric double, often called "the lower Astral".

of man is most important, as this is the foundation of his whole evolution. Only such manifestation in various combinations, and in perpetually changing conditions, gives us a chance to develop, refine and harmonise all our energies or principles through the activity of our nervous centres. Thus, the fourth principle plays an enormous role, for in it lies desire, this stimulant of life. If one has successfully gone through the ordeals of life, it transmutes into perpetual fiery striving, or will power, without which there is neither progressnor creativeness. Thus, let us appreciate each earthly manifestation, which gives us a chance to improve and to add to the accumulations of our chalice, which build up for us the Amrita.

An intelligent person can easily recognise the people with great accumulations. Thus, a rich individuality will always possess a synthesised intellect, whereas spirits of small experience will often be met amongst the specialists. The spirit possessing a well-stored chalice easily perceives the substance of things. Verily, of them, one can say they eat fruit, while others merely count the leaves, which change each year.

In each new incarnation, man brings those accumulations which one can determine by the word "character" or "tendencies". Purely technical or physical abilities are, of course, often hereditary which, by the way, is also a result of Karma. It can happen that a spirit with great accumulations, due to Karma, not necessarily personal, but group or even national, incarnates into an unsuitable body and brain, which does not correspond with the magnitude of his spirit. Such a lack of harmony sometimes manifests itself in idiosyncracies which people cannot understand. Even in children, one can encounter strange things, for instance, crying and weeping without any obvious reason; this can be explained by a lack of correspondence between the spirit and the "shell" he has received. The "shell", i.e., body of man, is created by the collective karma of humanity, and one can well understand how difficult it is for the great spirits to express themselves in the unsuitable bodies, created

for them by a majority whose level is rather low . . . That is why it is so important to uplift the general level of humanity; it would give the possibility to the high spirits to express themselves more completely. Of course, this makes it so difficult to estimate the true value of man. That is why the photographing of auras is so essential; this would prove the true nature of a person. Such certificates would make many people think, and would compel them to improve their "passports".

Yes, of course, the law of Karma is most complex; only an Arhat is able to check all its actions. Truly speaking, there is nothing but Karma. The whole of Be-ness is a perpetual chain of causes and effects, which, in turn, become again the causes of the next effect, and so on, ad infinitum. Man ends his karma on this planet, in order that he may continue it in the other worlds. The end of one cycle of Karma comes to man when all the elements or energies which form his being, have achieved all the perfection possible on this planet.

Here are a few extracts from "Foundations of Buddhism": "The idea of a Personal God, who saves humanity, is absurd for Buddhists. The idea of God has its own interpretation for Buddhists in accordance with the law of Karma and with the understanding of the necessity of personal efforts for one's own liberation."

"Who is it that shapes our lives? Is it Içvâra a personal creator? If Içvâra be the maker, all living things should have silently to submit to their maker's power. They would be as vessels formed by the potter's hand; and if it were so, how would it be possible to practise virtue? If the world had been made by Içvâra (God), there should be no such thing as sorrow or calamity, or sin, for both pure and impure deeds must issue from Him. If not, there would be another cause besides Him, and He would not be self-existent one. Thus you see the thought of Içvâra is overthrown."

"If the externally changing existence of man excludes the hypothesis of a constant, changeless entity, then the Universe, this complex of complexes, may be explained entirely without the necessity

or even the possibility of introducing into it an unchanging and eternal Being.

Two doctrines were especially condemned by Buddha:
1. The affirmation of the eternal unchanging soul, and
2. The destruction of the soul after death. Both these doctrines were denied by the law of causal conception, which establishes that all dharmas are at the same time causes and consequences. Buddha denied the existence of a changeless soul in man and in all, as He saw in man and the whole universe only inconstancy and the transitional.

The thesis of continuity of the stream of phenomena and the formula of the causality of conception exclude the existence of the eternal unchanging soul, individual, as well as universal.

The connotation of the word 'soul' is absolutely inadmissible for the Buddhist; because the thought that man can be a being separate from all other beings and from the existence of the whole universe, can neither be proved by logic, nor supported by science." "In this world no one is independent. All that exists depends on causes and conditions." "Each thing depends upon another thing, and the thing it depends upon is, in turn, not independent." (Bodhicaryavatara, v. 6, pages 26-31).

"Buddha constantly taught that there is no independent "I", and that there is no world separated from it. There are no independent things, there is no separate life; all are only indissoluble correlatives. If there is no separate "I", we cannot say that that or this is mine, and thus the origin of the understanding of property is destroyed."

"If the understanding of a permanent and independent human soul is to be rejected, what then in man gives him the sense of a permanent personality? The answer will be - trishna, or the craving for existence. A being who has generated causes for which he is responsible and possesses this craving will, according to his Karma, be born anew."

"Of one and the same complex of elements (dharmas) are born

infinite combinations of skandhas of elements, which are manifested at the given time as one personality, and after a definite period of time appear as another, third, fourth, etc. ad infinitum. There occurs not a transmigration, but an endless transformation of a complex of dharmas or elements, that is a continuous regrouping of the elements - substrata, which form the human personality."

"Upon the quality of the new combinations of skandhas - elements of the new personality - the last desire before death of the previous personality has a great influence: it gives direction to the liberated stream."

"In Buddhism a man is regarded as an individuality, built by numerous existences, but only partially manifested in each new appearance on the earthly plane."

"The individual existence, consisting of an entire chain of lives which began, continue and finish in order to begin again, ad infinitum, is compared to a wheel or a year of twelve months, invariably repeated. The chain of the twelve nidanas becomes no longer a chain, but the wheel of life, with twelve spokes. Once set in motion, the wheel of life, the wheel of the Law will never stop: "The wheel of the benevolent Law in its unchangeable rotation crushes untiringly the worthless chaff, separating it from the golden grain. The hand of karma directs the wheel, its revolutions marking the beat of its heart."

"All these changes of forms or of existence lead toward one goal - the attainment of Nirvana; it means the full development of all possibilities contained in the human organism. But Buddhism teaches the cognizance and creation of good, independent of this aim, as the contrary would be absolute egoism, and such speculation is foredoomed to disappointment. As it is said, Nirvana is the epitome of disinterestedness, complete renunciation of all personal for the sake of truth. An ignorant man dreams and strives to Nirvana, without any realisation of its true Essence. To create good with the view of gaining results or to lead a disciplined life for the attainment of liberation is not the noble path, ordained by

Gotama. Without thought of reward or achievement life must be crossed and such life is the greatest.

The condition of Nirvana may be attained by man in his earthly life."

"Buddhism admits no difference between the physical and the psychic worlds. Reality attributed to the action of thought is of the same order as reality of objects cognized by our senses.

"Buddhism regards all existing phenomena as one reality. Physically and psychically, these phenomena are dharmas, objects of our cognizance. Within us and without, we come in touch only with dharmas, as in us and outside us exist but dharmas. The word 'dharma' is one of the most significant and most difficult to translate in the Buddhist terminology. Dharma is a manifold factor, a factor of consciousness, with an inherent property of definite expression. Our organs give us sensations which are transferred into dharmas through the action of cognizance. Ideas, images and all intellectual processes are first of all, dharmas.

"As colour, form and sound are to the eye and ear, so dharmas are to the consciousness. They exist for us by their effects. "The blue colour exists only as we receive the sensation of blue."

"It is customary to call the Teaching of Buddha itself Dharma, since dharma also signifies <u>law</u>.

"Dharmas (transcendental bearers of definite qualities) are drawn into the stream of eternal change. Their combinations define the specifications of objects and individua. Only that which is beyond combinations is unchangeable. The ancient teaching knew only one concept which was integral, unconditioned and eternal - Nirvana.

"Every dharma is a cause, for every dharma is energy. If this energy is inherent in each conscious being, it manifests itself in a twofold way: outwardly, as the immediate cause of phenomena; inwardly, by transmuting the one who has engendered it and by containing in itself the consequences revealed in the near or distant future.

"We find that the physical and psychic organism of a man is but the combination of five groups of aggregates or skandhas, which are divided into physical qualities: form - rūpa; sensation - vedanā; perceptions - sanjnā; forces - samskāra; consciousness - vijnāna. All five are equally unstable and dual. Samskāra are the inclinations and creative powers, explaining the present dharmas by the previous and indicating which of the present dharmas prepare those of the future.

"Samskara are accumulations left by former sensations and lending their fragrance to future sensations. From this definition of samskara (skandhas) it is clear that this group of elements appears as the one absorbing all peculiarities of other skandhas. Vijnana - skandha and partly sanjnā lend their colouring or character to the other combinations, and therefore appear as the cause, defining the next existence, in the sense of strivings and inclinations.

"No element carries from one existence into another, but not one attains a new existence without having had its cause in the previous existence. When the old consciousness ceases to exist - it is death. When consciousness returns to existence, a new birth takes place. One should understand that the present consciousness is not born of the old consciousness, but that its present state is the result of causes accumulated in the previous existence.

"From one life to another there is no transmission, but there is a seeming reflection, solidarity.

"The man who sows is not him who reaps; yet he is not also another man.

"The content of consciousness consists of dharmas. Dharmas are thoughts. These thoughts are as real as the four elements of the organs of sense, because from the moment a thing is thought, it already exists. Man is a complex of combinations and at each moment his nature is defined by the amount and quality of the particles of which he is composed. Each change in his combinations makes a new being of him. But this change does not exclude continuity because the motion of skandhas does not occur accidentally or beyond the law.

Drawn into the eternal ebb and flow, the aggregates change in one direction or in another, as the conditions of each new combination are defined by a cause; and this cause is the quality of the preceding cause. Each successive combination harvests the fruit of former combinations and plants the seed, which will bear fruit in the future combinations.

"Man is a complex of combinations and at the same time he is the link. He is the complex because at each moment he contains a great number of skandhas; he is the link because between the two successive conditions there is at the same time the difference and solidarity. 'If there would be no difference, milk would not turn into curdles milk. And if there would be no solidarity, there would be no need for milk in order to have curdled milk.'

"Let us explain by one more example. Physiologically, the human organism completely changes every seven years. And yet, when the man A. is forty years of age, he is absolutely identical with the eighteen year old youth A; nevertheless, on account of the constant destructions and rebuildings of his body and changes in his mind and character, he is a different being. A man in his old age is the precise consequence of the thoughts and deeds of each preceding stage of his life. Likewise, the new personality, being the previous individuality, but in a changed form, in a new combination of the skandhas of elements, reaps justly the consequences of the thoughts and deeds of his former existences.

"The consciousness and its eternally changing contents are one. 'There is no permanent 'I', which would remain unchangeable'. 'It is necessary that the embryo should die in order that a child be born; the death of the child is needed, in order that the boy might be born, and the death of the boy produces the youth.' (Ciksahasamuccaya, page 358).

"It is customary to compare human existence with a necklace - each bead is one of the physical manifestations. But perhaps it is clearer to conceive of this evolution as a complex mixture, into which, with each new embodiment on the earthly plane, a new ingredient

is being added, which naturally changes the whole mixture.

"Each new manifestation is limited by physical elements, rupaskandha.

"The energy striving to create a new being and directed by karma is called 'trishna' - the stimulus, the craving for existence.

Modern scientific facts confirm the theory of karma, described in Buddhism. The science of today teaches that each generation of people is the succession of the characteristic peculiarities of the previous generations, and not only en masse but in each individual case as well.

Psychology is fully associated with that intense interest of Buddhism in the thinking process, the purification and broadening of the consciousness of the disciples; Buddha considered thought the primary factor of evolution. In Buddhism, psychological processes are closely connected with physiology.

"The philosophy of Buddhism" may be called the analysis of the disjointed elements, which are connected in forming one particular, individual stream." This "individual stream" is built and nourished by the endless manifestations of man on earth, on other planes and in other worlds. By absorbing all peculiarities of each manifestation, this stream grows in its possibilities, changes, but remains eternally-individual. The true Individuality, the true Immortality is in the realisation of one's real 'Ego', which is created by endless combinations and manifestations. In Buddhism, man is not a pitiful pigmy, as he is considered by Western thought, but the Lord of the worlds'. Being part and reflection of the Cosmos, man is just as unlimited in his possibilities. . .

Letter No. 22 18. 6. 35

I was delighted to receive your letter. What can be more beautiful than the endless sense of love for the Great Image of the Teacher! Indeed, this flame nourishes us and sees us safely over all the abysses. There is no limit for the heart aflame with love. Therefore, I welcome so much that powerful resounding of the heart within you. Follow this loveliest and shortest path. In due time, the necessary manifestations will come. But do not feel disappointed if you still do not notice certain signs which were mentioned in the Teaching. You should realise that the hardest battle is now being fought between the Forces of Light and the forces of darkness. That is why all manifestations of the subtle World are hindered, or rather one must be extremely careful in this respect or there could be a great stress on the heart. Thus, the Forces of Light always consider many conditions, and, first of all, the condition of the human organism. Therefore, all attempts to approach a person take place during the most suitable and safest time for his health. Indeed, during this trying time, it is precious to carry safely one's lantern during the darkness. As it is said in the Teaching, "Verily, excellent is the Kali-Uga (black Uga), as it offers us a possibility of hastening our way towards the Light. Precisely, all difficulties are possibilities and the victory achieved leads towards the steps of ascension."

The theme of your referendum is most essential. And how lovely it is that you have treated the question of the posthumous condition in the spirit of the Teaching. It is necessary to awaken thought by sudden but careful touches. Surely, true Christianity does not contradict the Teachings of the East and the Teaching of the Living Ethics.

I quite realise that you must give consideration to the tendency towards nationalism, and even chauvinism. Sometimes, it is useful to protect the little growing tree by means of a fence, and the only essential precaution to take is to make sure

that the fence is not too tight and will not interfere with the correct development of the little tree. One must widen it at the right moment! Thus, let us outlive with patience this transitory period . . . Moreover, the Teaching of the Living Ethics is not characteristic of any definite nationality; therefore, it is applicable everywhere and at all times. Some Eastern terms could be easily replaced by their Western equivalents. The essential idea is to be able to express the new conception of the problems of life and of the unfailing laws of Be-ness. But here, as usual, only the unprejudiced and open consciousness can assimilate the broadness of the new ideas. Therefore, work in full correspondence with the possibilities of your audience! In everything, apply goal-fitness, that great ruling law of the Universe. Do not force the consciousness of people. I do appreciate how difficult it is to give everybody exactly according to his consciousness! I know how the heart is longing to share its wealth, and to give the joy of broad contemplation of the world. However, we must be wise in spreading the seed.

I welcomethe idea of your friends and yourself to publish the magazine. Try to make it accessible, as well as interesting. Alongside topics from the Living Ethics, perhaps you will be able to indicate the growing interest in the realm of the Subtle World. Indeed, all progressive countries are making attempts to approach scientifically psychic and para-psychic phenomena. Thus, I have just read in the newspapers that, in Sweden, there has recently been established a course for the study of spiritualism in one of the Universities; they want to investigate psychic phenomena which have lately become so prevalent. In Italy, one of the most popular newspapers has a special section devoted to occultism. It would be of interest to keep a record in your magazine of psychic phenomena of the past, and to note how these are on the increase at the present time. People could learn very much from such evident proofs, and, as most of them like mystery, they might develop an interest

for further research. Of course, parallel with this, you should point out the harm of mediumship, and explain what precautions should be taken in order to protect a medium, as well as those near him, from the danger of obsession. In view of the increasing number of cases of mediumship and obsession, all such articles could bring much benefit.

By exchanging material with other magazines, you could collect much interesting information. How many scientific observations are now being made on the question of the edge of the posthumous'.

And now, I shall answer your questions. The Divine Monad is to be found in each mineral, each plant, in each manifestation, as without this fiery grain, there is no life. And gradually, going from the simple to the more complicated organisms, the monad, or the grain of the Spirit, always remains unchanged in its elemental wholeness. However, the emanations from this grain change according to the growth of the consciousness of the organism which has been animated by the grain. Ergo, the more complicated and refined is the organism, the richer and more subtle are the emanations of the Monad.

The Intellect started its development during the fourth fundamental Race of our fourth cycle, when complete immersion into matter took place. But the impulse to its development was given by the Great Spirits, the Sons and the Daughters of Wisdom (Aelohims) who came from the higher planets and were incarnated in the end of the third race. Of course, they were those divine dynastic Kings or spiritual Teachers, of whom we know so much from the most ancient mythology and legends. Precisely, through their incarnations and their direct posterity, they offered humanity an organism far more refined, capable of resounding to higher vibrations. Likewise, contact with their high fiery auras was kindling fire in those who were with them. Thus, by following the current of the natural law of development,

humanity, in its majority, is not able to become perfect and completely open its 7 principles or 49 fires - before the 7th race in the 7th cycle.

Of course, all those principles are latent in man from his very birth. Likewise, according to the evolutionary law, the fifth principle (Manas) should not be completely developed until the fifth cycle. Thus, all prematurely developed minds (on the spiritual plane) in our race are abnormal beings; they are those whom the Great Teachers call "people of the fifth cycle". Even in the coming seventh race of our fourth cycle, our four lower principles might be completely developed, but our Manas-principle will be developed only in proportion. However, this limitation concerns only the spiritual development or the highest intelligence. Always bear in mind the difference between the highest Manas, or the spiritual intelligence, and the Kama-Manas, or the intellect. Thus, the development of the intellect (Kama-Manas) was achieved in the fourth fundamental race of our cycle.

Likewise, the assertion that the Divine Monad is not inside man is sensible to a degree, as the seventh or sixth principle form the so-called magnetic field or auric egg. Thus, by the width and emanations of the aura, it is possible to determine the degree of the spirit. That is why it is so important to accelerate discovery of means of photographing auras. Such a snapshot would be a regular passport of a true man'.

It is extremely important to move the consciousness of mankind. What a great exploit gradually to influence the consciousness of the best people to the necessity of returning to the first sources of Christianity - the fathers who lived during the first three centuries after Christ'. How beautiful are the teachings of the great Antonius'. Thus, create your great work by wise and careful kindling of the consciousness of your listeners. Always remember the canon, "by thine Lord", i.e., speak according to the consciousness of every one. It is

indeed hard'. As it is said, "If it is hard to put a small sword into a large sheath, so much the harder is it to put a large sword into a small sheath'."

May the blessings of the Forces of Light be with you in this great deed of purification of the true Covenants. Do not forget the prophetic words of St. Antonius about the condition of the churches and themmonasteries of the future, quoted in the "Dobrotolubyie".

"And so ahead, ahead, only ahead, without looking back."

Letter No. 23 18. 6. 35

Of course, I have no objection to my letters being read, with the quotations from the Books of the Living Ethics, to pure souls who possess open consciousnesses. For my own heart also longs to share the treasure with everyone able to appreciate it. Certainly though, one should be most cautious in the distribution of the entrusted grains of the Teaching, and should always apply the indication: "He who has discovered a precious formula will not shout it through the open window, for the harm would be greater than the benefit". I myself have been much at fault in sinning against cautiousness, and even now it is rather difficult for my nature to keep anything at all just for myself. That is why I understand so well your desire to share, to give hope and joy. But personal experience, as well as black betrayal gradually teach us to be more cautious. However, even now, at times and of course only partially, I violate the wise warning: "Know how to award what is entrusted", the warning that is given to everyone who enters the path of the Teaching of Light. The most difficult test for me is to live among those whom I cannot trust. But we must go through this as well. One should learn not to overburden others with excessive confidence and at the same time, to be free of dreadful suspiciousness. Human nature is a sealed book! As a wise proverb says: "If you want to learn about a person, eat three stone of salt with him". So please be careful.

Likewise, it is necessary to remember that, by approaching the Teaching and the Elder Brothers of humanity (due to unfailing Occult Laws), we unfold our true nature much more quickly: certain chacteristics come to the surface, which otherwise would remain dormant until the next incarnations. Remember how it is said in the "Chalice of the East", Letter 26, "Even as showers cannot fertilise a rock, likewise the Occult Teaching cannot achieve results for unperceptive minds; and as water causes heat in unslacked lime, even so the Teaching awakens each unsuspected dormant potentiality in the disciple."

This is an unfailing law in the Realm of the Occult; and the more serious and sincere the aspirant, the more he realises the significance of his task, the stronger is the action of this law.

The ancient occult axiom, "Know thyself", must be familiar to each disciple. But so very few understand the real significance of this wise saying of the Delphic oracle. All this I write to you, in order to make it clear why some of those who have approached the Teaching suddenly display certain peculiarities. I want you to be well prepared. To a certain extent, this law explains why there are so many betrayers near each pure undertaking. The free will of man is the highest Divine Gift, but this implies that one should use this gift, indeed, divinely. I write about this because, just now, my soul is wounded by betrayal. But as the Teaching says, "We must learn to sleep in the same dwelling with a betrayer". Verily, one must train one's heart, and learn not to overburden people with an excessive confidence. Take this as friendly and, believe me, advice of experience.

Now for your questions. Of course, the "Mother of the World" is at the head of the Great Hierarchy of Light of our planet. Read in the Cryptograms of the East the narrative about the Mother of the World, and take it as a great reality. Likewise, each great Individuality has its Deputies or Personifiers who are nearest to their ray; sometimes one of these great Individualities personally incarnates - hence, the idea of the Avataras.

Even so, the Mother of the Universe or the manifested Cosmos can be accepted as one of the Personages of the Holy Trinity. Indeed, there is no religion, except later ecclesiastical Christianity, in which the Feminine Element is not included among the Primates of Be-ness. Thus, the Gnostics also considered the Holy Ghost as a Feminine Element. In the ancient Teachings, the manifested Trinity of Father, Mother and Son was considered as an emanation of the highest eternally-hidden Cause; and the latter, in turn, of the Causeless Cause.

This Causeless Cause is Parabrahman of the Hindu. However,

Parabrahman is not a Personal God. He is "That" of the vedantists. Parabrahman is simply: Reality, which has none other; Absolute, or rather, infinite abstract Space, which includes in itself as well, the potential Space, called Aditi.

Precisely, the first differentiation in the periodic manifestations of eternal Nature, sexless and infinite is Aditi in "That"; or the potential space inside the abstract space. In its next manifestation, it appears as a divine sinless Mother-Nature within the all-embracing absolute Infinity. Thus, Space is called "Mother" until its Cosmic activity begins; and Father, in its first stage of awakening.

As it is said in the Ancient Teachings: "From the beginning, before Mother became Father-Mother - in Infinity the Fiery Dragon moved."

"Thus, in the Cabala - Ein-Seif is Space, Darkness. And from it, in due time, issues forth Sephira - the vital element. Sephira, when manifested as an active force, takes the image of Creator and becomes the Male Element; therefore, it is an Androgine It is the Father-Mother or Aditi of Hindue Cosmogony and the Sacred Teaching . Thus, Darkness is Father-Mother; Light is their Son. Darkness is the eternal nidus, in which the source of Light appears and disappears."

"Father and Mother - masculine and feminine principles in the Root of Nature; or, the opposite polarities in all things, in each plane of the Cosmos. Spirit and Substance, whose result is the Son."

"Thus, when Mother manifests from her undifferentiated state, she becomes a sinless Virgin, who is beautified with the Universal Mystery ("That"), but is free from conception. Hence, comes the idea of the Immaculate Conception: She effuses out of Herself Her Consort. Thus, in the Eastern religions, one often comes across the definitions given to all the highest Gods, "The Consort of His Mother" and "The Son of the Immaculate Conception". In each religious system, gods fused their functions of Father, Son and

Consort into one function. In each Cosmogony, the Son was considered "A Consort of His Mother". The title of the Highest Egyptian God, Amon, is "the Consort of His Mother".

"When the Son separates from the Mother, he becomes Father. Therefore, it is said that in the world of Be-ness, the One Point or ray impregnates the Virgin Womb of the Cosmos and the sinless Mother gives birth to the Form which generates all other forms. The Hindue Prajapati (Brama) is called 'the first generating Masculine Element' and 'the Consort of his Mother'."

I shall quote the description of Pralaya from the book "Stanzas Dyzan", which was the basic source of the "Secret Doctrine".

(1) "The Eternal Mother, the birth-Giver, covered with her Veils, eternally-invisible, was once more dormant during the Seven Eternities."

"The Birth-Giving Mother, or Space, is the Eternal ever-existing Cause, the Incomprehensible Divinity, whose 'Invisible Veils' are the mystic Roots of all Matter and the Universe. Space is solely that, the eternal, which is easiest of all to imagine, steadfast in its abstractness and without the presence or the absence in it of the objective Universe. It is beyond all dimensions, in all respects, and is self-existing. The Spirit is the first differentiation of "That", the Causeless Cause of Spirit as well as Matter. As the Esoteric Cathechism tells us, "It is neither the 'limitless Vacuity' nor the 'conventional fullness', but both. It always was and always will be." "

"Thus, 'the Veils' signify the noumena of the undifferentiated Cosmic Matter. This is not the matter known to us, but the spiritual substance of the matter, which is co-eternal and even united with Space, in its abstract sense. The Root-Nature is also a source of the subtlest invisible characteristics in visible matter. It is, so to say, a Soul of the one and infinite Spirit. The Hindus call it Mulaprakriti, and assert that it is the Primary Substance which is a basis (upadhi) or the conductor of each physical, psychic or mental phenomenon. This is the source from which the Akasa emanated"

From the extracts quoted from the "Secret Doctrine", you can

see how significant was the Feminine Element in the ancient cosmogonies. Only the profound ignorance of the Middle Ages could discard the Feminine Element from Life. Verily, in their origin, both Elements, Male and Female, are the same, and one cannot exist without the other. The belittling of one is the belittling of the other.

And so, there is only one Substance, one Element, whether you call it God, Spirit, Fire, That; or Parabraman, Ein-Seif, Space, Absolute, etc. etc., which, in potentiality, has both polarities or is an Androgine.

I just cannot help quoting one more extract from the "Secret Doctrine": "From the very first arrival of the Great Builders of our planet, the hidden Divinity was accepted and considered in its philosophical aspect of the Universal Movement as the vibration of the creative Breath in Nature. The Ancient Knowledge summarises the One Substance in the following words: "Divinity is a sacred living (or moving) Fire, and the eternal witnesses of this Invisible Presence are Light, Heat and Water; this Trinity includes everything and is responsible for all the phenomena in Nature. The Intra-Cosmic motion is eternal and perpetual; the cosmic motion, which is visible or perceptable, is, of course, periodical. As the eternal abstractness, it is All-Existing; as manifestation, it is finite as in its future of past, being the Alpha and Omega of the succeeding re-creations. The Cosmos - Noumena has no contact with the causal relations of the phenomenal World. Only regarding the intra-cosmic Soul, the ideal Cosmos, the immutable Divine Thought, we may say: ' . . . did not have a beginning and will not have an end.' But, as to its body or cosmic organisation, although it is impossible to state that it ever had the first, or will have the last creation, nevertheless, this creation, in each new Manvantara can be in a way considered as the first and the last, as each time its evolution takes place on a higher plane."

Likewise, we can call the Trinity either Atma, Budhi and Manas; or Spirit, Soul and Intelligence; or else, Substance and

Light; Spirit Matter and Force, etc. etc. etc.

You should not hesitate to ask me'. I am always glad to give you certain hints, although to write in detail is rather difficult for me as I have no co-workers, and have so much to write. But apart from that, hints are more beneficial as they give an impulse to thought.

And now regarding other matters. Do not be disappointed that the signs are rarer and not so prominent, but rather consider the threatening Armaggedon, hence the poisoned atmosphere. Indeed, not only the terrestial layers which directly surround us, but even the distant spheres of the Subtle World (to say nothing of those nearest to Earth) are polluted by deterioriation. Precisely, all the subtle manifestations during such a time may <u>very seriously</u> affect the organism. The Forces of Light are acting in complete correspondence with the existing conditions and with the forces of our own organism. Moreover, after each victory, there comes a period of <u>silence</u>, a sort of rest, in order that the organism may the better assimilate all that which has been received, and prepare for further perceptions and refinements. All the symptoms described are very characteristic of the partial opening of the centres. Therefore, I suggest that you be extremely careful with your health. First of all, do not overwork, and avoid colds. Then, I suggest that you take bicarbonate of soda twice daily. Do not forget that there is no better remedy for stomach pains (due to tension in the solar plexus) than bicarbonate of soda. And, in general, soda is the most health-giving preparation. It prevents all sorts of diseases, beginning with cancer'. But you have to make it a rule to take it regularly. Especially does it help to relieve the pains and the motions in the solar plexus. Likewise for sore and burning throats, hot milk (but not boiled) with soda is most helpful: the usual dose is one coffee spoonful to a glass. You should recommend soda to everyone. Also, take care that the stomach is not abused and that the bowels are kept empty. Twide

daily, take valerian tea, or valerian tincture, 20 to 30 drops of the latter. Soda is absolutely necessary during the conflagration of the centres. It discharges the fiery energies and prevents fire.

I especially welcome the hot currents in the heart.

Thus, pay attention to every manifestation and make it a habit to write most precisely, and daily, about all your sensations and visions. Such notes may become a most valuable contribution in the study of the subtlest energies. So - good luck!. Create, write and observe!. And above all, treasure that divine fire of love towards the Great Image who pointed out to us the Path of Light, Beauty and Joy.

Letter No. 24 24. 6. 35

The wisdom of people says: "Righteous labours will not bring forth a palace of marble." Indeed, great beauty lies in the concept of independent effort. One should apply to life the great Covenants by means of one's own labour. One should sacrifice not just from excess, but by giving everything, leaving only the most essential for oneself.

If it were not for difficulties and betrayals, where would be the achievements and service to the Light? The entrusted ones and the disciples of the White Brotherhood have never leda a glorious life like the magians in the books of Kryjanovsky'. The path of luxury and welfare has never been advocated by any Teaching. The indication everywhere was towards the great middle-way, but of high quality. This implies that a disciple should not starve, and should even have wise comfort in accordance with the mission given to him; but at the same time, he should be able to sacrifice this comfort if circumstances require it. The material complications on the path of deeds are not the most difficult ones, although of course, the dark ones are very fond of attacking this week spot of so many, thus revealing the most hidden peculiarities. More difficult is the fight against the dark human nature. Human nature is unpredictable, and how awful it is to be surrounded by all sorts of betrayers, the number of which multiply in this time of mass-obsession. However, the hardest, the most stubborn fight is against our own habits and shortcomings. Under the action of the immutable Occult laws, our true nature manifests itself, and the qualities which would otherwise have remained hidden and dormant until subsequent incarnations, come to the surface. One should re-read often the last letters in the "Chalice of the East". Likewise, I shall quote for you a page from the writings of H.P.B. It is called "Warning": "There is a strange law in the Occult, which has been confirmed in the length of the experiences of many thousands of years. Likewise, during all the years of the existence of the Theosophical Society, this law was immutably confirmed in each case. The moment someone enters the path of

probation, certain occult results are sure to manifest themselves. And first of all, that which was previously dormant comes out: vices, habits, qualities, hidden desires - good as well as bad or neutral."

"For instance, if a person, due to atavism or karmic heredity, is vain or sensual or conceited, all these vices will inevitably come out, even if until now he has succeeded in hiding and suppressing them. They will come out irresistibly, and a person will have to fight them with a hundred times the strength than before until he succeeds in killing such inclinations."

"On the other hand, if one is kind, great-hearted, chaste and abstinent, or has some dormant virtues, all these will be manifested as well as the rest."

"In the realm of the Occult, this is an immutable law."

"The more serious and sincere is the desire of the candidate, the more profoundly he realises the significance of his duty, the stronger is the action of this law."

"The ancient occult axiom, 'Know Thyself' should be learned by every disciple . . ." I quote this because I want to show you how often the followers of the Teaching begin to manifest quite unexpected peculiarities of character. Verily, a contact with the source of Light is a touchstone for everybody.

And now for something else. Do you not know that a sincere, ardent call of the heart and the consequent deeds act like the most powerful radio and <u>immutably</u> reach the great Heart? Thus, if your friend is ardently striving towards Light, this very fact makes him known to the Great Teacher. Not that I want to belittle P.D. in the eyes of your friend, but nevertheless I have to tell you that the difference between the Great Teachers of the Himalayan stronghold and every disciple here on earth, is quite immeasurable. As H.P.Blavatsky used to say, only in several Manvataras will her spirit reach the degree of the Great Spirit of Lord M. Remember what I wrote you regarding <u>this Image</u>. Verily, only the <u>highest</u> <u>is connected with Him</u>, with this Hierarch. Verily, only the highest concepts are personified

in this powerful Image.

Of course, one cannot reveal the whole Truth at once to the unprepared consciousnesses. During all times, only that part has been given which could be assimilated by humanity. Therefore, the Great Images have had to (and have to) use a grey cloak, so that their light would not blind the dim consciousnesses. Let the consciousness of your friend gradually open towards the Truth. I think he is a pure soul. Therefore, his own heart should decide and should be illumined by the inner light preserved in his "chalice" of accumulations. Do not force him; let him choose his own path. In this spiritual fight, he himself should win. I shall quote a paragraph from the Teaching: "Beware of missionaries, not only regarding other cells, but so that you yourselves do not become missionaries. It is impossible to describe the harm done by missionaries, and it is impossible to observe, without contempt, how the Teaching is sold in the bazaar at a reduced price. Try to understand that the Teaching which realises its significance will not advertise itself in the bazaar."

Do you remember how, at times, you felt like unifying all existing spiritual groups. But now, through personal experience, you can see that this is impossible at the present state of humanity. Human nature is not yet ready even for the most primitive collaboration! We have had some experience, and therefore we never call and never force. Certainly, however, if someone joins our sign, we are obliged to be on guard to make sure that there would not be introduced under this sign someone completely opposite to the fundamental ideas and rules of our society.

Likewise, precisely, the zealotry and fanaticism of followers ruin all the foundations taught by the Founders and the Teachers. So it was, and is. Therefore, I would not trust particularly the stories concerning the punishment sent forth to the runagates by a person you have mentioned, as it would be real black magic; but then, this would contradict the spirit of the booklet you have forwarded to me.

Undoubtedly, there are cases when the dark spirit directs

black thoughts towards the pure spirit and receives a reverse stroke. But in such a case, he punishes himself, as what can one do if the luminous aura does not accept the projected poisonous gases'. We and our friends have many times witnessed such reverse strokes, but I can assure you that in no case was there the slightest desire to return the stroke. Kindness is the first quality of the true Teacher. He can be indignant, but will never send consciously a deadly arrow. Only the Great Teacher, the Lord of Karma, has the right to send purposely a fatal Ray. Thus, the Teacher is one thing, whereas the followers are something entirely different'. Therefore, let us treat such stories with caution. However, the evil will of any strong person can bring some harm if our aura is weakened by fear or disease. The best panacea against such poisonous arrows is devotion to the Foundations of the Teaching, love to Hierarchy and complete serenity. We must accustom ourselves to the idea that we are dwelling in a poisoned atmosphere, in which numerous poisonous arrows are flying about, and only our heartfelt bond with the Forces of Light helps us to preserve our protective net. But if we ever doubt the power of the Hierarchy, or if we allow a faint-hearted cowardice in the face of the enemy, we paralyse immediately our emanations, and thus we destroy the protective net which is made of our emanations.

I sympathise sincerely with your friend. I do hope that he is a striving soul, who is able to comprehend the seriousness and the significance of the test he is facing now. Therefore, I ask you not to conceal from him that the path of service, the path of achievement is very, very difficult. He who choses this path should be prepared for every self-denial. The obstacles and difficulties grow proportionately as one progresses along the Path. It is true, a disciple receives more knowledge; but in life, this does not bring much joy; no one to share it with, no way of applying it, as responsibility grows also in proportion to knowledge. Moreover, this very knowledge creates new envy and betrayal. Indeed, the surrounding darkness is tragic.

Hard is the path of achievement, and it cannot be simplified, until the human consciousness gets a new impulse for the next degree. There are hard periods on the path, when the disciple is left to himself, when he must display all his alertness and abilities, when even the voice of the Teacher temporarily is not heard. But the heart of the true disciple is full of joy and striving, for he knows that it is just a new degree. The joy of fulfilment of his duty stays with him, and with all the power of his spirit he strives to fulfill the task <u>even more perfectly</u>. Verily this is <u>his main joy</u>.

Hard is the path of service. Nevertheless, those who receive the possibility of bringing achievements into their daily life, will not change this crown for any treasures of the world. For nothing can be compared with those spiritual inspirations which are experienced by the true disciple. The richer were his former accumulations, the more beautiful is his achievement. Certainly, there are far too many butterflies around the Teaching; but the benefit from them and for them is proportionate to their superfluous blying. In talking to you and your friend, I hope speak to mature consciousnesses, unafraid of difficulties. Verily, the experienced fighter is full of enthusiasm before a new fight; so let your hearts be full of the new flame of light of the Abhidharma before new possibilities of victory. Thus, let not your friend consider this as a call, but rather as a loving warning.

Who is ready for the great deed of self-denial? Verily, only the complete giving of oneself is precious, and only this leads to an aim.

I am not at all surprised by the fact that certain types of intellectuals cannot perceive the Fiery World. When was so-called intellectuality the sign of true knowledge or accumulations of the "chalice"? Intellect is not the higher manas. The higher intelligence is wisdom, the fruit of many accumulations. One may possess a brilliant intellect, and at the same time not have the great synthesis which gives perception of the true nature of things. Often, narrow specialists are intellectually brilliant, but are hopeless as regards

synthesis. And no explanations can help them, as nothing accumulates so seldom as the synthesis. Indeed, the majority of true "receivers" of the Teaching may be out of the cradle, but still too young to be able to read. We are living among the disappearing fifth race, and are watching the coming carriers of light of the sixth race.

And now, I shall answer you very briefly: Abhidharma is Buddhistic metaphysics. In this case, the light of Abhidharma signifies the high consciousness, Buddhi-Manas.

Dukkar many-eyed and many-handed is a Divinity of Feminine Element in Tibet. She is an equivalent of the Hindu Kali and Lakshmi, the symbol of the Mother of the World. Usually, on Tibetan tanka, she is represented under an umbrella, which is a symbol of collecting moisture or the Highest Bliss.

The rays of the shoulders are the emanations of the centres of the shoulders. Every nervous plexus is the hearth of rays.

The energy Kamaduro corresponds with subterrestial fire.

Urey is a sacred symbol representing the head of the cobra. It is used as a head-dress by the Initiates and Farsons of Egypt, and it also decorates the Gods of India. Thus, Urey is a symbol of Initiation and hidden wisdom. The serpent has always been a symbol of wisdom, and the ancient sages of India were called Nags. Nag means Serpent.

Urey also means "cosmic fire".

The densification of the astral is the densification of the subtle body, almost up to the physical - the condition of most of the Great Adepts of the Himalayas. I cannot give you more explanations about densification, as I have not permission to do so.

Letter No. 25 24. 6. 35

Your letter has reached our mountains, and I shall try to deal with your questions as far as possible. But before I do so, I should also like to ask you a question! Do you not think that there is a profound reason in the fact that the books of the "Living Ethics" do not contain just ready formulae, but only hints? Precisely so. There is a rule in the foundation of the Teaching, or rather, a law, that "all should be performed by human hands and feet". This formula contains the complete value of independent achievement, which kind of achievement is an indispensible necessity.

And now for your questions, which I hope you have by you, as I shall not repeat them in order to save time.

(1) The essence of Moru, or Baliu, is made from a plant, which can be found all over the Himalayan slopes not below eight thousand feet. It belongs to the family of rhododendrons. In Tibet, it is used for smoking.

(2) By "densification of the astral", one should understand the densification of the subtle body almost to the state of the physical. For many centuries the W. Brotherhood has experimented along this line, and now wonderful results have been achieved. But certainly, details of the apparatus or methods cannot be published, or the greatest harm would result. In due time, the appearing of such densified bodies will destroy all doubts regarding the existence of the posthumous world, and thus a visible bond with the Subtle World will be established.

(3) The design of the apparatus which collects the psychic energy will belong to the one who has the karmic right to it. The same concerns the apparatus which will measure the fire of space. If I described them, you would hardly benefit from it. But anyone is entitled to search and find. Indeed, there are hints, and all these discoveries are already fixed in space. All this apparatus is used not only in the Subtle World, but even in the physical, in the Stronghold of the Great Brotherhood.

Each one can tensify his own vibrations in unison with a

definite idea fixed in space and receive the so-called illumination or inspiration, or at least, a glimpse in the desired direction.

(4) Consciousness is the fundamental energy and the psychic energy is its highest quality.

(5) The rhythms Mahavan and Chotovan are the rhythms of the Cosmic fire. At a certain degree of achievement of the Fiery Yoga our organism begins to perceive these rhythms (which come from space) and resounds with them. But the mere repetition, as anything mechanical, will bring no results. In order that this rhythm be of any significance, it is essential to possess a supply of psychic energy. Without the assistance of the psychic energy, these rhythms remain dead. In connection with this, I send you paragraph 401 from the book "Agni Yoga":

"The Teaching deteriorates from soulless repetition. Thus, the quality of rhythm must be understood. Of course, at the foundation of each crystal lies attraction and pulsation. But pulsation, otherwise rhythm, is the manifestation of the life principle. Therefore, the given rhythm may be living or dead. The living rhythm, spiritualised by the effect of consciousness, will effect correlation of finer energies. But the rhythm of the lips gives a dead beat which disturbs the wise silence and hence brings only harm. Beware of repetition devoid of spirit. Verily, it dissolves the most precious gems of spirit. If its action is based only on fear and covetousness, then even a skeleton could rap out a more useful rhythm. In this case, the military drummer would be the most successful rhythmist. Could one expect the inner fires from the raps of the tail of a dog awaiting a bone? Remember this when you are dealing with the finest energies, when you intend to approach and evoke to life the evidence of fire.

"When I gave you the rhythms of the fire of space, I certainly expected the application of a spiritual consciousness and striving without base motives. Long since it was told about the two fires - the creative fire and the destructive one. If the first shines and warms and exalts, then the second reduces to ashes and scars. But I

directed you only to the creative fire. You have seen by yourself how the approach of fire is possible, and even daylight did not prevent you from seeing the messengers of space. And the stars became surrounded by signs. One must guard these fiery signs and learn to collect the best offerings of the consciousness.

"Not the blow of a fist nor threats, but the light-winged ascent carries one to the fiery Gates. Beware of daily soullessness."

When you have thoroughly pondered upon the given Teaching, you will realise why I answer so briefly your questions. Exactly, the Teaching, first of all, attempts to develop the high quality of psychic energy; as without it the preciest and subtlest apparatus will remain useless. Mechanics have now reached a new phase, where every apparatus needs the help of psychic energy; and the conductor of this energy is man. This realisation will bring forth respect for the carriers of this sacred flame. Such people will be considered as the real treasures of their country.

Thus, only the one who has a supply of this energy and who is in contact with the Guardians of the reservoir of this power may hope to approach the discovery of the helpful conductor-apparatus. That is why the Teaching puts such stress upon the purification and broadening of the consciousness, and the refinement of our feelings. Otherwise, neither the accumulation of the high psychic energy nor correct communication is possible.

Letter No. 26 6. 7. 35

All those full of fear you should remind of the paragraph from the first book of the "Leaves of Morya's Garden", page 79: "Learn how to carry light. Learn how to manifest the grandeur of Beauty. Boundaries lead nowhere. Knick-knacks do not add to constructiveness; the whistling of a sikin is unsurpassed; tainted bread is of no value; through the smoky hut - not to behold the wonderful future story of Russia . . . . . " The fiery calls to the new consciousness, to the new constructiveness are repeated in the Teaching in all possible ways. For the new understanding and the new ways can come into the New World only through the rejuvenated spirit. Indeed, a great sifting is taking place now. "I create a New Heaven and a New Earth and the Old World will be mentioned no more and will not enter the heart."

Each constructor should know the material at his disposal. Whatever has deteriorated, or is unsuitable should be rejected. Not crowds, but a few chosen are required. Crowds have never created; their destiny has been to destroy.

As the great thinker, Nietzsche, says through his Zarathustra: "And so my eyes have opened; I require followers and living ones, but not the dead. Opened are my eyes; not to the crowds shall speak Zarathustra, but to the seekers. Zarathustra must not be the shepherd and the dog of the flock. The creator is seeking for those who will follow, not for the dead ones, nor the orthodox. The creator looks for those who are able to create even as he, precisely those who will inscribe the new values on the new tables. I desire to unite the creative ones and those who delebrate the harvest; I wish to show them the rainbow and all the degrees which lead to Super-Man."

How I love this book! Of course, many are indignant after reading it. But precisely, it is just those who will have difficu in entering the New World. The time is too threatening now for sentimentality. All who can strive, who can be strong, persevering and courageous, should gather together. The true warriors of spirit are needed, those who do not hesitate to raise the sword for the Light and for the general welfare. Even so, all the Saints and the Bodhisattvas of Tibet are pictured with a sword - the symbol of fearlessness and valour of spirit. Thus, if one is timid, he should leave, as, verily, he will not be able to stand the fire of the New World. The Teaching is not for the weak and cowardly. The renaissance of the spirit and the true comprehension of Life, illumined by the complete rainbow of the Infinite Beauty, is about to come.

Yes, the revolutions and changes of the consciousness are essential; otherwise, comes death and deterioration. Such is the Cosmic law . . .

It is indicated that the true aspect of people will be revealed as the purification of space takes place. But you should not be terrified by any such "revealing". Long ago, it was said that Ivan-the many thousand would save his country. Tragedy occurs from lack of understanding, as most do not want and fear to realise that the consciousness of the people has changed; that a whole new generation has grown up entirely separated from the old one. Even if we differed so strongly from the mentality of our fathers during the slow temp of the last generation, what can be said of the psychology of the generations reared in a revolutionary environment! How utterly different must their psychology be! Verily, the lack of imagination is a dreadful vice and a limitation of possibilities. Therefore, calmly meet the aggressions. "To be afraid of wolves means do not go to the forest" and "God leads the brave". The experience of life confirms these wise proverbs. The Cultural Constructiveness of the New World needs people of a brave and firm consciousness; those who are devoted to the service of the Good

and who are ready to defend at every instant the Great Hierarchy of Light. I shall quote fragments from my favourite book:

"We do not need the well-intentioned Nicodimuses, who come to us during the night hours, but who are silent during the day in the Sanhedrim. Each has to guard the entrusted secret, and yet should be able to say a word for Us, firm words, which will strike the adversary. Say - 'It is curious to hear someone speaking of that of which he knows nothing.' . . . 'The worst thing is false accusation, for there is calumny, betrayal and ignorance.' Say - 'If a Teacher exists, why not take His intelligent advice? You do not apply the advice, as you do not know how to receive it. Hasten to learn about the Mahatmas, not from outer history but from life; and for those who wish to remain ignorant, let them do so.' "

"We shall drive away all fears. The blue feathers of congealed terror; the green feathers of quivering dread; the yellow feathers of a secret creeping away; and the red feathers of knocking; the white feathers of silently avoiding, and the black wings of falling into the abyss. It is necessary to repeat about the varieties of fear; otherwise, there may remain somewhere a little grey feather of complacency, or a tiny feather of hasty bustle. Underneath all, is the same idol of fear."

"The Blessed Lion, arrayed in fearlessness, ordered to teach valour."

"Swimmers, if you do everything you know, where can the most threatening wave take you? It can only raise you. And thou, sower, when thou soweth the seeds, canst thou not expect the harvest? And thou, shepherd, after counting thy sheep, canst thou not partake of the manifest light."

Thus, you should continue your beneficial work, applying wise caution, but never give way to <u>faint-heartedness</u>. Do not fear scare-crows! Oh, these shadows of fear; so much beauty is destroyed because of them! And of so much we deprive ourselves!
I do realise how essential are the gifted co-workers, but unfortunately they are so scattered now . . .

In the last issue of the magazine "Occultism and Yoga", I paid attention to the review of the book "The Foundation of a New Contemplation of the World". I was surprised at the protest against the definition of "That" as the Imperceptible, Infinite and Eternal! Again comes out the shadow of anthropomorphism. Of course, "That", as the Unutterable, Imperceptible, Causeless Cause; Rootless Root; Absolute, etc., cannot be considered an Individuality; as each individuality is limited to a certain degree, whereas the Absolute is limitless. Likewise, I could ask the opposer, who states, "God is Love but only 'somebody', only individuality is capable of love, not an impersonal principle or law", whether he ever pondered on what is Cosmic Divine Love and how it is revealed in the milliards of endless manifestations? How it is expressed through the various levels of consciousness; how the infinite potentiality of "That" is being perpetually unfolded? The East revers the sacred Divine Principle and hesitates even to use a name for Him, but just pronounces the wordd"That" or "Unutterable". All discussions about the First Principle are forbidden in the East, but the whole power of perception is concentrated on the majestic manifestations of this Mystery of Mysteries. The Universe is founded on Mystery.

Many of those who consider themselves competent in the Occult are still dreadfully under-estimating the great Mystery of the Universe. They learned to use the word "Infinity", but how very few realise this greatest and formidable concept! They continue to limit their Gdd by all the finite and limited attributes created by their own limited thought.

I wish you most sincerely to become a real warrior, and to temper your spirit under the blows of the hostile arrows. There is a peculiar joy in receiving those hostile arrows. Thus, at the moment a betrayal has been discovered where I least of all expected it. My heart was wounded, but somewhere in the depth of it there was already joy. The joy of a warrior; the joy of a possibility of fighting for truth, and, above all, the joy of one more liberation!

Letter No. 27 9. 7. 35

You ask whether it is right or wrong to forgive sins. I have answered this same question in one of my letters, where I have quoted the words of the Teaching: "The monetary remission of the repented sinner, is it not the most terrible crime?" (A.I., paragraph 52). In the same letter, I have stated that such remission is one of the most terrible evils of modern spiritual upbringing; precisely because being able to obtain such forgiveness under the powerful and sole protection of the church has thrust into the consciousness of people from early childhood the ruinous sense of irresponsibility. Of course, due to certain reasons and local conditions, the importance of personal responsibility from school age I suggest should be advocated in simple and reasonable words. Children at school should be taught to be responsible for every motive, every thought and deed. They should also be given a clear idea of the sense and significance of their existence. From this will come an understanding of the necessity to fulfill their life's duty. Such ideas should be laid into the foundation of the upbringing of the young generation.

I suggest that you do not criticise too much the concepts which are still not outlived, as otherwise, under the existing circumstances, your book might not see the world! Why was the image of a serpent chosen as a symbol of wisdom? One of the many explanations of this emblem is that the serpent always holds its head erect and moves in a straight direction; only its body curves according to the obstacles encountered! Thus, may we be as wise as serpents. Following our aim, let us chose the best path.

In order that one may correctly understand the words of Christ, "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven," one must carefully read the preceding verses in the same chapter (St. Matthew, chapter 18), beginning with the 15th verse. Indeed, the 18th verse is, so to say, the summary which issues

from the above parable, and it completely explains the action of the law of Karma; as verily, if we do not solve our arguments with our near ones here on Earth, they will not be settled in the Subtle World either. For we reap in the Subtle World what we sow here. That is why we should always try to neutralise karma as much as possible or, in other words, to settle our rédationships with others while we are on Earth. Why should the word 'you' in the 18th verse apply just to the Apostles and not to people in general? Certainly, it is not difficult to understand why these words were interpreted as being the right given by Christ to the Apostles to "bind and loose", or in other words, to punish and forgive. By the way, the whole parable is far from the kind of non-resistance to evil, which is so persistently attributed to Christ.

Indeed, strictly speaking, even the greatest Spirit is unable to forgive sins which have been committed, as it would contradict the law of Karma. He could ease karma to a certain extent, but that is all. If man is the only creator and recorder of each motive, each thought and each deed, who then can alter anything at all in his being, and therefore his destiny, without his direct will? The High Spirit can only help us in our efforts to transfigure our inner beings, but nothing else. Precisely, co-operation or collaboration is necessary in everything.

Thus, the true meaning of the words "thy sins are forgiven" is, of course, that the Great Teacher could sense the aura of the sufferer. He saw that the aura of the sufferer, due to aspiration and faith in His High Power, improved its vibrations, and thus was able to assimilate His healing rays. In turn, this assimilation brought liberation from any bad results accruing from bad deeds or thoughts. Thus, He had a right to say "thy sins are forgiven".

Thus, to forgive or to redeem the sins means to eradicate their consequences. In this process of eradication or redeeming of the wrong deed, there comes first of all the neutralisation, so to say, of those currents which arose in the aura of the man due to the liberated energy used by him for committing the wrong. Precisely, as one

chemical ingredient is able to change the whole character of the substance created from several other chemicals, so the action of the high impulse or quality is able to neutralise and resist the results of the action of the base qualities in human nature, and thus to change the whole character of man by transfiguring his nature.

From this, it should be clear that no one can forgive or redeem the sins of another, but he certainly can help him, in a certain period of his life, to open his heart towards his highest Ego, and thus to awaken the dormant divine forces. In turn, these best divine forces will benefit the aura of the one who has helped, and he will become a participant in the good results caused by his help in awakening the divine forces in another. Collaboration always, everywhere and in everything.

Christ the Redeemer certainly abides in everyone of us. You know already that for the first Christians, as well as for the whole ancient World, the word Crestos or Christ was synonymous with our highest Ego. In this sense, one should understand that Christ is the Redeemer of sins. Thus, the redemption of personal sins is performed by the soul - the conductor and the messenger of Christ - perpetually during the long chain of the earthly lives of our Ego. "The crucified Christ of every human, after the achievement of a certain degree of evolution, must descend into Hell, in order to raise up from there the soul, which fell there through the lawless deeds of its lower Ego, to a higher or normal state. In other words, the Divine Love must reach the heart of a man before he is able to realise the monstrosity of his sins against the Divine Law. This can only be achieved by complete fusion and unification of the Higher Ego with the Divine law of Love."

Of course, there is the same meaning in the words of Christ to the sinful woman who poured myrrh on His feet. Surely this sinner was Maria Magdalen. The power of faith, the power of love is that fire which transmutes all our feelings. The latter are those energies which are transfigured into the qualities of thoughts and deeds.

Thus, only the transmutation of energies, i.e., feelings or the quality of thoughts can carry us out of the Magic circle of Karma.

Therefore, we should uplift our vibrations by high emotions. That is why it is so important to cultivate in children the aspiration and love towards everything beautiful.

In this uplifting of the vibrations, the help of the Teacher is most significant, as He can transfigure a disciple who has attuned his receiver to the rhythm of the vibrations of the Teacher. Precisely, the emanations of a pure, earthly Teacher uplift the vibrations all around him, sometimes within a tremendous periphery. Thus, not only space is purified, but sometimes even the fires of individuals are kindled. That is why, in ancient times, it was considered a great privilege to live near the Teacher and serve Him, as this gave a chance to associate with His aura. The East knew and deeply revered the sacred laws. In India until now, it is considered a blessing if a holy man chooses to live in one's vicinity.

As to your anxiety that no one will believe statements which are not confirmed by reference to some well-known authors, I should like to say that I, personally, would prefer to hear intelligent and clear statements from the author himself, or quotations from entirely new sources, as the very eminence of these authorities often contradicts new and future thinking, in other words, evolutionary thinking.

By the way, do you know the works of Edward Carpenter? He has lovely pages about Cosmic Love and, if I am not mistaken, also about the upbringing. He was a pure writer!

Thus, all kinds of historical examples and stories from life confirm the necessity of realising the responsibility in fulfilling the duty of bringing up the new generation. In the "Bhagavat Gita" you can also find beautiful passages for a chapter dedicated to upbringing

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There is nothing higher than creativeness; there is no greater joy. Therefore - create and rejoice! I send you my best thoughts and courage. Be daring in creative soaring. In spite of my own numerous common-wise warnings to you, I sometimes feel like whispering: create courageously! Let thought undistorted and unrestricted be impressed in Space and in the records of your being. Let it be free from the shadow of the censor's pencil! Of a certainty, it is never too late to cut, to make ugly, to bring down to the level of the mobs! But when you are alone, or with spiritually near ones, speak freely . . . .

Letter No. 20 11. 6. 35

A few days ago, I received the wonderful chapters of your new work, and a little later the complete book arrived. My heartiest thanks for this wonderful gift. The very appearance of the book is a joy to the eyes. I rejoiced reading it, and the more I read, the more I delighted in it, and this is an excellent sign. The heart indeed warmed with joy, as it resounded to the soul of a poet. The realization and a sense of Beauty is a high and rare feeling! How we should treasure people who send these finest vibrations into space! Verily, only the one who deals with art can appreciate all the finest nuances of the human soul.

It is most precious to me that you have emphasised so strongly the universality of N.K.'s personality, and that you regard his creative work as harmonious with the rhythm of Cosmic constructiveness. How right, how excellent is your estimation. "From the Beauty of the World he gathers the sacred dew of the spirit into his heart, so that gradually it is kindled by the Chalice". Precisely, N.K. is a carrier of the chalice of deeds in the name of Truth and Beauty. Likewise, you have subtly pointed out his ability "to mark and greet the positive creative aspirations in each one and to affirm each spark of Light, and to preserve it and fan it into still brighter flame."

Verily, "this benevelent eye" is basic in his relations with people, and in his attempts to give them hope of success and joy of creative work. These "eyes of the heart" actually help him to embrace the whole Beauty of the Creative Life and to apply it simply and clearly, without conventions and limitations, so that it can be assimilated by sensitive hearts. His constant deep sense of Beauty and Action enables him to work ceaselessly.

I was also happy to see how your work is saturated with the ideas of the Teaching. Indeed, such assimilation of the Teaching is valuable, but is very seldom met. I know some people who read the books of the Teaching for many years, but not a single great idea is assimilated by their consciousnesses. One can repeat the thoughts, but the important thing is, not mere repetition, but assimilation,

the admission through one's own prism! But one needs to be a poet, and one needs to think independently, and how many are able to do this?!

That is why I want so much to see you writing on the themes of the Teaching. Your heart will create a whole harmonious symphony. The strings of your Lyre can express all the beauty of the subtlest nuances, which often are missed and not understood because of the conventional formulae.

Thus - create! Express your whole self in the joy of creativeness. This is the sole meaning and sense of our existence . .
