

BROTHERHOOD

(1937)

That which is most sacred
surrounds the concept of Brotherhood.

That which is most joyful lives in the consciousness
that there exists Cooperation of Knowledge.

Such thought affirms that somewhere
there are living True Co-workers.

Let us recall the fundamentals
which lead to Brotherhood.

1. Let us consider a concept which has become extremely overburdened. Amidst daily life people assimilate with difficulty an understanding of cooperation, yet much more difficult and inaccessible to them is the concept of Brotherhood. Bodily heritage, that is, blood relationship, impedes the acceptance of the concept of Brotherhood. It is simpler for people to disclaim altogether any understanding of World Brotherhood. They would rather call it an utopia than reflect about the possibility of applying it in life.

If even in the narrow domain of domestic life people do not find within themselves the affirmation of Brotherhood, then in the wider sense it may seem to them to be impractical. Besides, people read carelessly the ancient Covenants, which speak about great numbers of Brothers and Sisters.

Likewise, people's recollections of the Subtle World have become clouded. Only there is it possible to encounter the expanded realization of Brotherhood. The body impedes the way to many broad ideas. Only by going beyond the limits of the bodily understanding is it possible to recognize brotherly cooperation. Let us gather the signs of such an expanded state of consciousness.

2. People have attempted to seal the union of Brotherhood with blood. They have given up their most precious substance for the purpose of attaining the status of Brotherhood. Harkening to all the songs about Brotherhood one perceives a wondrous poem of the dreams of humanity. If one assemble all the customs which have been accumulated around the concept of Brotherhood one arrives at an extraordinarily touching testimony about the aspirations of peoples. The manifestation of achievements in the name of Brotherhood reveals that self-renunciation has been always linked with these endeavors of the pure heart. Yet precisely the concept of Brotherhood is especially desecrated and debased.

3. Even the best additions to the concept of Brotherhood have only lowered it and made it difficult to attain. It has been linked with liberty and equality, but this trinity was conceived in the earthly meaning, that is to say, under conditions in which neither freedom nor equality do exist.

The loftiest freedom can be realized in the Supermundane World, where laws are understood as a beautiful and immutable reality. There too, equality of the seed of the spirit is understood, it being the sole measure of liberality and balance. Usually the earthly statues depicting liberty are furnished with wings or torches, thus reminding us about the higher spheres and conditions.

About images representing equality there is this anecdote: When a sculptor once received an order to execute a thousand statues depicting equality, to be used to decorate a Triumphal Avenue, he made one statue and proposed casting all the others from it.

4. Rarely is it possible to converse about Brotherhood. Precisely in the periods of great earthly obduracy it is not unusual to observe that people, as it were, have agreed to debase precisely this very concept. Already the ancient customs of brotherhood through blood union have been turned into such menaces to the entire human race that the most primitive revenge may be regarded as a childish prank.

You know that I am speaking about something that is in particular need of reinforcement.

5. If you enter a gathering of people with the words, "Friends and coworkers," the majority will look upon you with suspicion. But if you dare to call them brothers and sisters, then most likely you will be denounced as having uttered inadmissible terms.

People sometimes establish "brotherhoods", but such superficial and pompous institutions have nothing in common with the great concept of Brotherhood. Thus people start communities, cooperatives, various unions and societies; but in their foundations there will not even be simple trust. Consequently, these establishments are very remote from that Brotherhood which would be a strong and steadfast union of trust.

It may be that right now certain finer hearts are already dreaming about the creation of organizations where trust would be the cornerstone. It cannot be insisted that everything is bad, when the human eye sees only some of the details of the approaching epoch.

Upon the fragments of ancient symbols one may observe the vitality of the basic concepts. Just when from the earthly point of view everything has been transgressed, it may be that at the same time most beautiful concepts are already being born.

6. When, then, should one speak about the necessary concepts? Particularly when they have been transgressed. Precisely, then, let us speak about them when people already consider them hopeless. Why do We remind about Brotherhood just at present? But people in their despair will come to seek the scattered seeds of the predestined Brotherly Community. Let us not be confused by the oscillations of the pendulum of life. Despair may be the forerunner of recovery of vision.
7. Rightly has it been observed that certain rays are apprehended with especial difficulty, as is also everything connected with these rays. That is why We do not try to coerce an alien consciousness that has been attuned differently.

Compulsion is not an attribute of conviction. It is impossible to command friendship, and especially does this apply to Brotherhood. These concepts require selflessness and an understanding of fundamentals.

If the broad concept of Brotherhood has come down to blood relationship, this means that the consciousness has become greatly impoverished. Often the consciousness is so limited that people cannot understand at all what manner of brotherhood could exist outside of blood kinship. Degrees of kinship have been designated, as "first cousin," "second cousin" and even "third cousin," but further the imagination hesitates to proceed. Many books could be compiled of conventionalities which have piled up around the concept of Brotherhood.

In ages past many different peoples have emphasized the significance of Brotherhood. Fratricide was considered a grave crime. Behind all this could be discerned a reverence for a certain exalted status; with strong measures the people safeguarded something which had no place in their everyday thoughts. Reason denied this "something," but the heart in the depths of its fire affirmed it. The heart palpitated with the beauty of the meaning of Brotherhood. Again humanity will turn to the heart and will apprehend the essence of Brotherhood.

Perhaps Brotherhood does exist? Perhaps, as an earthly anchor, it maintains equilibrium? Perhaps in the dreams of humanity it has remained as an unalterable reality? Let us recall certain dreams and visions, so clearly engraved upon the memory, visions of walls and towers of the Brotherhood. The imagination is but a memory of that which exists.

Perhaps someone will remember also in reality the Tower of Chun?

8. The spark of Infinity must be expressed in everything. Each concept must include presupposition of its development into Infinity. There may be noted whole series of concepts which succeed each other. Neither friendship nor cooperation can be terminal. Between them and the Subtle World there must be still another something which can equally belong to the two Worlds. This something is called Brotherhood.

No greater concept can be named, none which could so crown human relations and correspond to the essential nature of the Subtle and Fiery Worlds. Therefore the Brotherhood is called three-fold. It extends between the three Worlds as a firm bridge. It is almost impossible to imagine the contact of the Earthly with the Fiery World, but under the panoply of Brotherhood such confluence is made possible.

9. No one wishes to find himself in an enclosed field with no possibility of even looking over the fence. One needs to discover a crack, though it be but a small one, through which to perceive the possibility of approach to Infinity. Even in daily life let there be found the unifying principle, so that not only the very small but also the great can be generally accepted. Perhaps on each planet there is a place for great encounters.
10. When rocks begin to crumble people break them up and remove them for the security of the road; and so it is with certain human definitions. In the course of centuries a term may lose its original meaning and should be replaced by a word closer to the current period. This has happened with the word "initiated." Together with "anointment," its original meaning has been relegated to the past. Instead of "initiated" and "uninitiated," let us say knowing and unknowing, or cognizant and ignorant. But it is better to express initiation itself by the word "education." Thus it can be expressed without belittlement, in a word closer to contemporary times.

In no way is it right to conceal something good in outmoded words when it is possible to express it more comprehensibly for broad masses of people. Surely, knowledge is not for the elect but for all! Therefore, we should not reiterate outworn morals but, rather, designate the best conditions for scientific cognizance. Only the ignorant will not understand that for the successful advancement of science the best conditions of life must be established.

Science cannot go beyond the limits of the mechanistic circle so long as this wall remains not surmounted by the understanding of the Subtle World.

11. In some places homeopathic remedies are forbidden; likewise, some insist upon curing people by their own methods only. Prohibitive thinking is limited. It is impossible to establish forbiddance of all but a single method of treatment. It should be remembered that all medicines are merely auxiliary expedients; without the primary energy no medicine will have the necessary effect.

It is impossible to divide physicians into allopaths and homeopaths, as each of them individually applies his best method. But the physician should be acquainted with the basic energy, which will be the operative factor for the speediest recovery.

12. It will be asked, "What connection is there between curative treatment, or outworn concepts, and our discourses about Brotherhood?" But light should be thrown upon the relationships of many concepts, which will broaden the understanding of Brotherhood.
13. On the paths to the Brotherhood let us fortify ourselves with trust. We are not speaking about some sort of blind faith but precisely about the quality of trust. It must be understood that our qualities are the milieu for vitamins. The quality of mistrust or doubt will be deadly for the best vitamins. Why saturate ourselves with manufactured vitamins, when we ourselves prove to be the best producers of them, and of the most powerful ones?

When external vitamins fall into a natural milieu, they can produce the full measure of reaction. But even the best vegetable vitamins cannot manifest their best properties when they enter a poisoned organism. Thus, We esteem those organisms in which the basic qualities of human nature have found application.

The being who is filled with doubt is not fit for even a primitive form of cooperation. He cannot even understand all the beautiful discipline of Brotherhood. Precisely discipline, as not otherwise can be named that voluntary harmony which lies in the foundation of the Brotherhood's labors. The Brothers join together for work, and without trust there would be no quality in their labor.

14. The Subtle World is frequently described as something misty, cold, a realm of wandering shadows. Do not such descriptions issue from superstition? Yet may they not result from inability to enjoy the advantages of the qualities of this superior state? Actually prejudice and mistrust can conceal the true aspect of the Subtle World. Even in the earthly condition man sees what he wishes to; and the more so then does he see thus in that World where everything is composed of thought. There the dwellers can create and behold according to the quality of their thinking.

It is useful to possess pure thinking, as it knows indeed the meaning of trust.

15. A powerful energy has been released from a single spark. Likewise, from a flash of nerve force there can be established a constant influx of forces. People long ago realized that an onset of nerve energy is far more powerful than muscular force. It was avowed that the nerve tension is brief and is followed by a breakdown of forces. But such a postulate is not natural. Only the conditions of earthly life prevent a continuous replenishing with psychic energy. It is possible to create such conditions of life that psychic energy will be proportional with muscular energy. After the principle is discovered its expansion will be sought. Likewise, cooperation will not be limited to temporary flashes but will enter the consciousness, followed by Brotherhood. It is unwise to entrust a precious vessel to an inexperienced messenger. Likewise it is impossible for the Brotherhood to summon incognizant people. It is impossible for a balloon to sustain unlimited pressures without testing. Without steadfast realization people cannot take upon themselves the burden of the larger concepts. Even a horse is gradually accustomed to carrying loads. But if the spark of realization already shines, then the bearing of the rest of the load becomes progressively possible.
16. Some people talk little about Brotherhood but do much for it. And there are others who always have Brotherhood on their tongues and are never far from treachery.

17. Brotherhood must be looked upon as an institution wherein the members work not by the day but by the task. One must love the labor in order to prefer the task work. It must be realized that the tasks are infinite and the process of perfectionment is also **unending**. Whoever is afraid cannot grow to love labor.

You have sometimes listened to the beautiful singing of workers. Verily, work can be accompanied by both joy and inspired thought. But one must test oneself for everything.

18. On the paths to Brotherhood self-renunciation also will be needed. It is most likely that many will find such a condition difficult to fulfill. They do not realize how often people manifest this quality even in everyday life. In each inspiration, in each burst of enthusiasm, self-renunciation infallibly will be included. One should very precisely perceive the significance of words.

There do not exist in life any such qualities as would appertain exclusively to heroes. The fact is that heroes are not rare, but they are not always armed with swords and spears. Thus, it is necessary to understand and bring into life the best concepts.

One can deprive oneself of courage and steadfastness when one begins to repeat to oneself about difficulties of fulfillment. It makes no difference how courage is applied, it must grow untiringly. Instead of speaking about broken courage, it would be better for people to call this condition simply faint-heartedness. Bones and muscles can be broken, but the spirit is unbreakable! The faint-hearted and wavering man cannot serve the Brotherhood.

Self-renunciation is nothing else but inspiration; faint-heartedness cannot be inspiration.

19. Let us not take obstinacy along with us. There is no more intolerable burden than **stubbornness**. People do not even choose a headstrong horse; they will not even take an obstinate dog on a journey. **Stubbornness** is a paralysis of the best centers. Experiments upon psychic energy will be without results if the investigator be stubborn. Reason and wisdom contain no restrictive stubbornness.
20. Touchiness is not suitable for a long journey. This does not mean that we seek only supernal perfections. We merely forewarn as to what load should not be taken along. One should succeed in being fortified with joy, and in testing it in diverse circumstances and in all kinds of weather. One should not torture and torment oneself, but one should make tests in order to ascertain the measure of one's bodily endurance.
21. Any food containing blood is harmful for the development of subtle energy. If humanity would only refrain from devouring dead bodies, then evolution could be accelerated. Meat lovers have tried to remove the blood, but they have not been able to obtain the desired results. Meat, even with the blood removed, cannot be fully freed from the emanations of this powerful substance. The sun's rays to a certain extent remove these emanations, but their dispersion into space also causes no small harm. Try to carry out a psychic energy experiment near a slaughter-house and you will receive signs of acute madness, not to mention the entities which attach themselves to the exposed blood. Not without foundation has blood been called sacred.

There can be observed thus different kinds of people. It is possible to convince oneself particularly as to how strong atavism is. The desire for food containing blood is augmented by atavism, because the many preceeding generations were saturated with blood. Unfortunately, governments pay no attention to improving the health of the population. State medicine and hygiene stand at a low level. Medical supervision is no higher than that of the police. No new thought penetrates into these outworn institutions. They can only prosecute, they cannot help.

Hence, on the path to Brotherhood there should be no slaughterhouses.

22. Yet there are people who speak much against bloodshed but are themselves not averse to eating meat. There are many contradictions contained in man. Only the perfecting of psychic energy can promote the harmonization of life. Contradiction is nothing but disorder. Different strata have corresponding contents. But a tempest can stir up waves, and not quickly thereafter is the right current again established.
23. We have spoken about the mixture of strata. In cosmic storms the current of chemism is constantly being unsettled and the rays refracted. It is not easy to assimilate such perturbations, not forgetting about the inviolability of the laws. Astrology, remaining a science, can still undergo many fluctuations due to earthly lack of information. In addition, many signs have been concealed. We say this not by way of disillusionment, but, on the contrary, in order to remind observers about the complexity of conditions.
24. Hypocrisy, bigotry, and superstition are three of the dark qualities which must be rejected on the path to Brotherhood. Let each one reflect whence have been born these minions of ignorance. Whole books can be written about such paths of darkness. One should ponder upon how these pernicious corrupters have grown up. They grow imperceptibly. But there has never been a time when they were more numerous than at present. Notwithstanding the spiritualization of science, and in spite of conditions of rational investigation of the manifestations of the subtle world, nevertheless the growth of crimes due to ignorance is unprecedented. People cannot understand that spatial thought can free them from their shackles.

Consider the dark times passing - knowledge shames the ignorant.

25. The pathway to Brotherhood is a high path. As a mountain is seen from afar, so too is Brotherhood. The Teacher cannot be insistent where the eyes are near-sighted. But during the ascent the outlines of the summit are lost from view. Right around it one does not distinguish the height, so too on the path to Brotherhood there are many turnings of the way. One should become accustomed to thought about the complexity of attainment. One should grow to love all the obstacles, for the stones on the path are but the steps of ascent. Long ago was it said that one does not ascend by a smooth stone.

26. Appeal to the Brotherhood does not remain without a response, but there are many ways of answering. People revolve so much within the circle of their own expressions that they do not perceive other signs. Besides, people are unable to understand the allusions and warnings that are sometimes contained in a single word and in a single spark. They do not wish to reflect about the reasons for such brevity. Scholars, even very erudite ones, do not remember the law of Karma. But when people see a passer-by being exposed to danger, they warn him with a short outcry and do not read him lectures on the cause of his misfortune. So too in the matter of karmic reaction it is usually possible to caution with a brief exclamation without delving into the depths of karma.

Everyone has had opportunity many times to convince himself that the response of the Brotherhood has come in signs which are outwardly very insignificant. It can be boldly affirmed that a great majority of indications either glide over the consciousness or are incorrectly interpreted. Such distortions of the meaning are especially harmful when they are in the hands of thoughtless people who subject the indications to their own fortuitous frame of mind.

There are many instances when essential signs have been explained by the ignorant as something completely opposite. In their earthly customs people often interpret letters in their own way, not being concerned with the precise meaning of the words. Such conventional egoistic practices have to be abandoned on the paths to Brotherhood.

27. By acting attentively in their earthly relationships, people will accustom themselves also to attentiveness in the Higher Service. Do not leave the questions of people unanswered. It is better to reply as briefly as possible than to leave behind the engendering of poison. It can be easily shown what poisonous fermentations are begun where there is no link.
28. Enough is known about the existence of the Brotherhood of Good and the Brotherhood of Evil. It is likewise well-known that the latter strives to imitate the former in the means and methods of action. The ignorant inquire, "Is it possible for man to distinguish in the approach a member of this or that Brotherhood?" If the appearance and words be identical, then it is not difficult to fall into error and to accept advices which lead to evil. Thus will reason the man who does not know that the means of discrimination are contained in the heart. The employment of psychic energy helps to discern infallibly the inner essence of the manifestations. No complicated devices are necessary when man bears within himself the spark of knowledge.

Investigators of psychic energy can bear witness that the evidences of the energy are infallible. They can be relative in the matter of earthly dates, but in quality they will not be erroneous. And it is precisely quality that is necessary for discrimination of the essence. The primary energy cannot show the negative to be positive. Such purely scientific evidence protects people against an evil approach. Not without foundation is such discrimination called the Armor of Light.

29. It may be asked why such a needed weapon is not entrusted to everyone. Each one does have it, but it is often closed up behind seven locks. People themselves are to blame that they lock up their greatest treasure in the cellar. Many, even after hearing about such energy, are not eager to learn about the means of its discovery - so undeveloped is love of knowledge!
30. The same awakened energy enables people to provide themselves with calmness in observing events. An investigator must not be irritated or agitated during observations. The manifestation of calmness will be a sign of Service. It is impossible to be devoted to Service if one's essence be billowing like waves under a cross wind.
31. The Teaching has already transformed your whole life. It has brought you through many dangers. The Teaching helps you to discriminate where harm is and where advantage. It does not come easily to distinguish the right pathway, but you know how to ascend a smooth rock. Psychic energy is developed from such tensions.
32. Psychic energy should be not only studied but consciously applied in life. Such a conscious cooperation as Brotherhood is in need of psychic energy. It is impossible to harmonize labor without psychic energy. It is impossible to arrive at mutual understanding without psychic energy. It is impossible to gather patience and tolerance without psychic energy. It is impossible to free oneself from irritation without psychic energy. In everything there must be application of the primary energy itself.

It has already been observed that not only does the presence of an individual have an influence on the fluctuations of the energy, but even pictures of people react upon the subtle energy. One must not only recognize the sensitiveness of the energy but also keep in mind this phenomenal quality. For people who have not seen experiments upon psychic energy, discussions about the reactions of mere images will seem like mad fairy tales. However, for such people as these, the energy itself is under suspicion. They are not averse to talking about spirit or soul, but this very obvious energy will be for them witchcraft.

33. One must learn not to initiate people to whom certain knowledge is inaccessible. Experienced observation whispers to one when discussion will be in vain.
34. It is possible for an argument to make the truth manifest, but most often it litters the space. The teacher must know to what extent the pupil can engage in argument without introducing irritation.

These measures must be known, because Brotherhood first of all needs equilibrium.

35. Be not surprised that, speaking about Brotherhood, I mention the primary energy; there are two reasons for this. The first lies in the fact that approach to Brotherhood requires the development of the primary energy. Without this, with the centers sleeping, realization of such subtle perceptions is impossible. On such most subtle vibrations is built Brotherly cooperation.

35. Contd. The second thing to be remembered is that not everyone has read the preceding writings, in which psychic energy is spoken about. Each book must contain the basic conditions for advancement. It would be cruel not to give even brief allusions to the preceding, wherein something invaluable has been dealt with.

Let us be attentive to each small circumstance. In the earthly way of life it is difficult to distinguish where is the small and where the great, where the useless and where the useful. Many pearls have been swept away with the dust. If you notice that your companion is only partially assimilating vital principles, help him. In such patient assistance there is expressed a very important quality for Brotherhood.

36. Psychic energy is called the organ of the fourth dimension. Indeed, the fact of this dimension is relative; it only expresses the refined state of all feelings. Great refinement bestows the possibility of understanding supermundane conditions. But if the fourth dimension has been established in the nomenclature, let it be so - so long as we do not revert to two dimensions. Likewise, let us not object if psychic energy be called an organ. It exists, it produces powerful reactions. It assimilates cosmic currents, it is bound up with life. Let it be called even an organ, for in such designation there already is acknowledgment of it.

37. It must not be forgotten that, on the whole, many will not understand a single word about psychic energy. They will not accept it. Just as a man who has never seen lightning does not recognize it. Thus, there are to be found people who do not understand altogether what thought is. The characteristic of such people will not be illiteracy but obduracy. Not few are such corpses!

Let investigators of psychic energy inure themselves to such petrifications. Much about an obvious inability to assimilate will have to be noted in the diaries.

38. People await Messengers, yet they are very much frightened at a mere thought about their arrival. If one were to ask the people in what form they would like to see a Messenger, a strange conglomeration would emerge, even bordering upon the monstrous. Bird feathers will be not last on their list of Messenger's attributes. And when people are told that the Messenger is surrounded by Light they take precautions first of all not to be blinded.

True, there may occur shocks during even the most ordinary manifestations. A palpitation may be not from unexpectedness alone, it may arise from an inequality of auras. Such a tension can be even disastrous; therefore the appearance of Messengers does not occur frequently. Surely they come not to kill, consequently one must accustom oneself gradually to experiencing different tensions. Investigators of psychic energy will understand what exercise we are speaking about.

Besides experiments upon psychic energy, it is necessary to accustom oneself to communion with the Subtle World - and without resorting to magic. Everything natural is to be attained by natural methods.

Only by the way of experiment do people accustom themselves to tensions of various degrees. It may be understood that expectation itself will be a natural preparation, or, as it is customary to say, discipline.

A man in a state of preparedness is also ready to receive the Messenger.

39. People fear tests. They are afraid of experiments, yet they cannot imagine all the possible means of learning. Again physical fear, terror of the flesh, shackles rational actions. Therefore, in disciplinary training, terror first of all has to be conquered.
40. The concept of Brotherhood stands on steadfast pillars. In it there can be no restrictions of age, race, or of occasional moods. Indeed, above all else there is the primary energy. If it is manifest, and if contacts through it can be harmonized, then there will be affirmed a lasting bond.
41. What is the natural path? The most unrestricted way of learning, with tolerance and patience, without any sectarianism. Unrestricted cognition is not easily adopted. Everything connected with human labors is limited. Every occupation, as it were, cuts short many ways of communion. Even excellent minds have been driven into a narrow channel. The disease of self-limitation bears no resemblance to self-sacrifice. Man limits himself for his own comfort. Indeed, bold actions for the sake of unrestricted knowledge will be the exception. Malice and hatred carry out their actions in straitness of mind. For unconfined action it is necessary for one to be filled with magnanimity and to discover causes and effects with a benevolent eye. Austerity of labor has nothing in common with a censorious attitude. It is limited people who condemn. Not out of condemnation is perfectionment born.

Is it possible to dream about unlimited knowledge when in confusion? One may learn everywhere and always. Possibilities themselves are attracted toward irrepressible striving. Only in motion lies the natural path!
42. Verily, one has to seek! One has to keep in mind that a small spark produces a great explosion. A single thought may both attract and repel. Those who rule human minds are often themselves being led. And what empty sounds can stifle the will of a man **and forever** impede the path already molded!

Good does not hinder, but evil does. Thus, let us remember that small sparks produce great explosions.
43. Are such preparations needed for Brotherhood? Definitely, not only preparation but also illumination. Will not he who decides to devote himself to the Great Service regret it? From faint-heartedness there will arise many thoughts about comfort and convenience. There may be even smiles of regret. How, then, to overcome such assaults without illumination?

44. Let us agree on the meaning of the concept of rest. Around this concept a multitude of false and harmful interpretations have clustered. People have become accustomed to think that rest is inaction; in this way it has become transformed into psychic enfeeblement. Inaction is most corruptive for psychic energy. Each spiritual immobility will fatigue, not regenerate.

Physicians prescribe rest, quiet, all kinds of inaction, and assume that in a moribund state it is possible to restore strength. But these same physicians understand that weakness and collapse results from violation of equilibrium. Thus, rest is nothing but equilibrium. But equilibrium is a proportionate tension of energy. Only thus is it possible to restore and strengthen one's forces.

It is of no consequence whether equilibrium be acquired in desert or city - the main requisite is constant tension. The path of tension is the path of striving, that is to say, the path of life.

The incompetent physician warns against expenditure of strength, but strength is dissipated through lack of equilibrium. Truly, then, equilibrium will be the best, the only panacea. A sensible use of fresh air is worthy of consideration as an assisting expedient, but this does not require a long period of time.

Let the concept of rest be rightly understood for the manifestation of Brotherhood. Unrest begets aimless bustle.

45. Among the universal manifestations, incessant explosions have a special significance. Likewise in man are there compressions and explosions of energy. But why are universal explosions beneficial whereas the human ones can destroy the organism? The difference lies in the fact that universal explosions are balanced in a great rhythm, but the human ones often are devoid precisely of rhythm.
46. Everything is relative, but it is impossible to compare the harmony of the Universe with human free will. Precisely this bountiful gift, when not rightly used, imposes grave consequences. Much has been said about the significance of man in the Cosmos, but this truth must be reiterated unceasingly. One can become convinced as to how much people fail to think about their destination.
47. There was an ancient game in which people tried to make each other angry. Whoever became angry first was the loser.
48. Constant alertness is often indicated, but how seldom it is understood! Usually people will require it of those surrounding them, but they will not seek it in themselves. Whereas, each one should attune first of all his own instrument. Only then is receptivity acquired. Is it possible to look forward to cooperation and Brotherhood without receptivity? The most definite counsels are broken against the armor of negation.

The time will come when physicians will discover what conditions are most advantageous for the action of psychic energy. One should not presume that psychic energy can act identically under all conditions. As there are people upon whom the most powerful poisons have no

effect, psychic energy also is assimilated in different ways. If receptivity will not be developed, then man will lose his most precious apparatus. But for receptivity one must establish in oneself constant alertness. For such a quality nothing supernatural is required, one has only to be attentive.

49. Among one's human incarnations there is invariably found an incarnation devoted to rhythmic labor. Whether this be some sort of craftsmanship or music, singing or farm work, every man infallibly will cultivate in himself the rhythm which fills all of life. Upon learning of certain incarnations, people frequently are astonished as to why they should have been so insignificant. But in them there was being worked out the rhythm of labor. One of the greatest of qualities, this must be acquired through conflict and patience.
50. Growing to love work is possible only by cognizing it. Likewise, rhythm can be realized only when it has been absorbed into the nature of a man. Otherwise ignorance will rise up against lawful measures and constant discipline. To such ignorant ones the very concept of Brotherhood will appear as an intolerable utopia.
51. Brotherhood is a lofty expression of mutual human relationships. In the state of Brotherhood one may reach a free realization of Hierarchy. Precisely, Hierarchy cannot be imposed. It lives only in voluntary realization. It cannot be accepted out of cunning considerations, as such a false situation ends in frightful dissolution. Recognition of Hierarchy will be accompanied by joy, but all coercion and falsehood is attended by grief.

Not so long ago one could have regarded such discussions as moral abstractions; but when psychic energy is evaluated then human qualities will become scientific values. Is the possibility not attractive to be able to establish a scale of qualities on an experimental basis?

52. It is incorrect to say that every growing plant is in rotatory motion. It is more accurate to speak about spiral motion. Rotation is understood as something conclusive, whereas each turn cannot be final, as it is moving onward.

Such experiments can be carried out not only with plants but also with various projectiles; and eventually, when observing the flights of thought, it will be possible to convince oneself that all movement is spiral. In studying psychic energy such a consideration is useful.

53. Can Communications scientifically based be altered and become contradictory? Indeed, the fundamentals are steadfast but there can be fluctuations in the receivers. Such manifestations of non-conformity should not be referred to the fundamentals. Is it not better to seek the cause in one's own lack of understanding? Only a broadened consciousness will help to establish a clear understanding, otherwise the most lucid letter can be misinterpreted.

Any instability is inadmissible.

54. Compare a delineation of manifestations of good will and gratitude with the hieroglyphs of malice and envy. In the first you will obtain a beautiful circle, while the second yields ugly scrawls. In spite of strong tension, malice produces disorderly lines. Such a disharmonious structure manifests abasement of all creative fundamentals. It is impossible to create by means of evil; it produces temporary convulsions, then it falls into madness and consumes itself.

But beautiful is the circle of magnanimity; it is as a shield of light! It can expand and deepen in harmony of movement. In investigations of the primary energy it is instructive to convince oneself as to how clearly it has been granted man to distinguish positive and negative qualities. Already much has been repeated to people about the relativity of good and evil. But there is the basic impulse, which does not lead one into error. It is impossible to counterfeit the depictions of psychic energy; they indicate the essential nature of things.

55. It is impossible to doubt the tracings of psychic energy. As a primary force of cognition it cannot be misread by taking a casual mood for the essence. The manifestation of thought about the significance of psychic energy will be, as it were, a pumping of it from space.

The magnet of thought brings in most precious particles of psychic energy. One must grow to love it. One must recognize its constant presence. Such thinking is by no means easy. A great deal of patience must be found in order to protect it under the attack of all the unbridled currents of space.

56. Patience, patience, patience - let this not be an empty sound, let it protect one on all paths. When it seems that all forces have been exhausted, such an illusion is most dangerous. The forces are inexhaustible, but people themselves try to cut short their flow.

Also, the path to Brotherhood requires much patience. The same power of thought must be applied in order to draw close to the consciousness of the Three Worlds.

57. The true family is the prototype of communal life. It can personify cooperation and Hierarchy and all the conditions of Brotherhood. But such families are extremely rare, and therefore it is impossible to say to everyone that the family is the symbol of Brotherhood. It might be replied, "Is not the family a symbol of hostility?" So much have people become accustomed not to respect the home. Therefore, as to the question of upbringing, let us pay special attention to the life in the home. It is impossible to think about building the state without building the home.

What conception of Brotherhood can the people have who do not understand the dignity of state and home? No specific decree can restore the feeling of dignity if it has been obliterated. It is necessary to begin its implantation by education, by recognition of the value of broad knowledge and of exact scientific studies. Only thus can people again remember humaneness.

Upon the step of humaneness will the understanding of Brotherhood be established.

58. The very austerity of labor can acquire a beautiful meaning by the elimination of all coarsening effects and the introduction of the concept of cooperation. It must be remembered that coarseness is contrary to all laws of nature. Every coarse action creates such a hideous vortex that if people could but see it they would certainly be more careful in their conduct. The karma of coarseness is extremely heavy.

With broadening of consciousness people become especially sensitive to any and every coarseness. Thus, one may be assured that coarseness is most inadmissible.

59. Many listeners, no doubt, would prefer to hear sooner about Brotherhood itself; but let them first abandon curiosity and the obstructing habits. With dignity it is possible to enter. Therefore, it is first necessary to ascertain how different feelings are understood. One should not give precious things into someone's safekeeping if it is assumed that they will be resold instead of being carefully guarded.

He who wishes to learn will not weary of the path of cognition.

60. We strengthen our listeners with all the qualities necessary on the path to Brotherhood. It is not enough to possess only certain separate qualities, it is needful to realize their complete combination. The symphony of qualities is like the symphony of the spheres. If one quality develops beautifully while others are straggling, there results a destructive dissonance. Dissonance can be weakening or irritating, or even destructive. Equilibrium of qualities is achieved through great tension of consciousness. The shepherd must carefully tend his flock, and likewise must man cure an ailing quality. A man himself knows definitely which of his qualities is ailing. Life provides him with an opportunity to test any quality whatsoever. In everyday life there can be found the possibility of application of any quality. If a man begins to insist that he has been deprived of the possibility of applying his best qualities, he will reveal his own dullness. On the other hand, if a man rejoices at a chance to apply his qualities, he exhibits broadening of consciousness. Then comes the next step of joy, precisely that about the beauty of symphony of qualities.

61. Experiments upon psychic energy will show how much such a symphony expands the beneficial circle. Experienced observers will apprehend easily the correlation of qualities with psychic energy, but for the ignorant such a comparison will be incomprehensible.

For the long journey let us gather together as many qualities as possible. Let each of them be of the best degree!

62. It must not be forgotten that each discovery is followed by discovery of its antithesis. You have heard how radio transmission has been interrupted over wide expanses; this means that even such a great discovery is not untrammelled. Some rays make objects invisible, and others pass through solid bodies. Only thought and psychic energy are absolutely untrammelled.

Humanity must select the most firm paths. All mechanical discoveries merely demonstrate the need of the power in man himself. Let us be solicitous toward everyone who can bring to humanity his best strength.

And let us be grateful to the Brothers, who untiringly bring realization of psychic energy. On this path there has to be much selflessness. The ignorant cannot stand all the seekers of the immutable treasures. Robbery may be expected on the best path. Fortunately, the Bearers of the unseen treasures are invulnerable.

63. It has been said that virtue has a rainbow aura. The rainbow is the symbol of synthesis. Is not virtue revealed as a synthesis of qualities? In each ancient symbol can be found an unquestionable truth. People have understood that virtue is not simply the doing of good. They have distinctly known that only consonances of tensions of the best qualities provide the synthesis of ascent. They have known that only the motive will be the affirmation of virtue. No outward actions can testify to the intentions. Experiments upon psychic energy will reveal to what extent action is to be distinguished from motive. No glittering words and actions can conceal intention. Many historical instances can be cited when, because of an unworthy motive, even useful actions could not be justified. On the other hand, much that remained inexplicable and under suspicion has shown the radiance of beautiful motives. Such evidences of the essence of life will be confirmed by the primary energy.
64. It must be understood that approach to such a lofty concept as Brotherhood imposes not an easy obligation. Each deliverance from a petty habit requires tension of the will. Furthermore, it may happen that a seemingly abandoned habit comes back again, and in the strongest degree; this means that this defect has continued to exist in the depths of the consciousness.

It may be asked, "Do habits linger on for several incarnations?" They can remain, and even grow, if the sojourn in the Subtle World has not been passed in the higher spheres. Everywhere motive has the decisive significance. Hence, at passage into the Subtle World the motive will be the conductor. Not the apparent but the heartfelt good intention will be beautiful, more beautiful than the most illustrious deeds. Only the man himself knows how this or that feeling has been engendered in him. He can inwardly follow the process of growth. Thus, the best judge is within oneself.

But let man remember that even in the earthly existence an impartial witness has been given - the primary energy.

65. Sternness and cruelty are quite different concepts. But people do not know how to distinguish the harmony of sternness from the spasms of cruelty. Sternness is an attribute of justice, but cruelty is misanthropy. From cruelty there is no path leading to Brotherhood. Sternness is expressed as a circle, but cruelty is the sign of madness. One should not understand cruelty as a disease; like foul speech, it is merely the expression of a base nature.

In the state, both these dark offshoots must be excluded by law. In primary schools there must be established the principles which will make clear the inadmissibility of these two most low defects.

66. Coworkers and messengers may be either conscious or unconscious ones. The entrusting of commissions is considered honorable, but unconscious coworkers usually do not even know when they have been inspired by a commission. They proceed in accord with a command unknown to them, transmitting something or forewarning someone, but they themselves do not know where is the beginning and where the end of their mission. There are many such messengers; they differ according to their condition, but none the less they do not tarry. Also, in particular, there are silent commissions, when it is needful to exert influence not by a word but by silence.
67. Sometimes a fixed silent gaze averts great dangers. Thought needs no words. Suggestion needs no words. Only unskillful hypnotists try to exert influence with a cry and to increase it with the hands, but neither one nor the other is needed in thought transmission. Rather can rhythmic breathing be useful, but this too is replaced by the rhythm of the heart.
- Thought is sent through the heart and is also received through the heart.
68. People who are expecting a message can also be divided into two categories. The minority know how to wait, but the majority not only do not understand what is taking place but even exert a harmful influence. They abandon their work. They fill space with complaints. They impede those around them. Without noticing it they consider themselves the elect, and they begin to make arrogant assertions about others. Much harm emanates from scant knowledge and still more from a petrified consciousness. Each such person becomes a hotbed of confusion and doubt. He loses the rhythm of work by manifesting confusion. Such people are very harmful for the spreading of knowledge. They wish to receive for their personal gratification the very latest tidings, but little usefulness results from such usurpers. It is impossible not to take such weak people into account - they are as nests of treason. Nothing restrains their intrigues. There should be no act of destruction just for the sake of good tidings. Few there are who know how to await messages in complete magnanimity, while working, and amidst difficulties - such coworkers are the ones who become brothers.
69. It is impossible to accept everything written about the Brotherhood as authentic. Much has been confused with the imaginings about the Subtle World; many personal dreams are interwoven with reality. There exist many legends about various races and non-existent continents. To a concept which occupies them, people attach many details without being concerned about their heterogeneity of kind and time. A poor imagination often belittles that which it wishes to glorify.
70. Right is the path from small to great. Each seed confirms this. But often people take the small for the great and think that a small coin can hide the sun.

71. The exorciser charms away ailments, but only in recent times are people beginning to understand that such exorcism is simply suggestion. It may be noticed that the exorcisers pronounce some incomprehensible and meaningless words, but few reflect that the effectiveness is not in the meaning of such expressions but in the rhythm and, principally, in the thoughts being sent.

By means of suggestion it is possible not only to forestall pain, but even to give an entirely different direction to the illness. Rarely is the latter admitted, for up to the present time people have not believed much in the influence of thought. From the same source, from unbelief, comes stagnation of consciousness. People poison themselves by unbelief. The wisdom of ages has recorded many examples of great trust and also of destruction through mistrust. When We speak about cooperation and even about Brotherhood, We must repeat about trust - without it no rhythm is created, without it success is not invoked, without it there can be no advancement. Do not think that I am reiterating something too generally known; on the contrary, as in an hour of danger I am repeating about the salutary expedient. There is no other way to awaken the psychic energy. There is no other path on which the heart can glow with victory. It is difficult not to weary if there be darkness in the heart.

72. One can receive the best counsels, and still they may remain as autumn leaves. Only the realization of the important use of the energy in life can bring effectively the Guidance. Empty words lead not to Brotherhood.
73. In the hour of confusion silence is the best friend. But let this quiet be not the stillness of malice. Though only momentarily, let the rhythm of the heart calm down. Let there be found again the quiet of psychic energy; thus will be strengthened the work of the centers - alight but without inflammation.
74. "The city has been fully fortified, its walls and towers are strong, at each gate stands a sentry - no enemy can penetrate into the stronghold. But, sentinels, be wary, be not confounded by the arrows of the enemy. The arrows have been devised with special inscriptions for the purpose of distracting the attention of those on watch. The inscriptions are to allure the sentries, so that their minds will be confused and the gates will be left defenseless." Thus was described in a certain Mystery the state of psychic energy during the confusion of the spirit.

Whether expressed in poetic images, or in symbols, or in hieroglyphs, or in medical terms, or in a stern command - all forms identically will point to the significance of the basic energy. Often, in the Mysteries symbols cautioning against harmful confusion were employed. One may augment strongly the psychic energy, but even small confusion can open the gates to the most dangerous enemy. In an hour of consternation one must know how to evoke even a momentary calm. Such calmness and but one breath of prana will provide a strong shield.

The physician must hearken attentively to the ancient symbols. When Biblical narratives speak about the visitation of illnesses and plagues, it may be understood that the depressed spirit had admitted the most frightful contagions.

75. It must be understood also that when one speaks about the good, right action is presupposed. If right action takes place, then good results from it. But if during the most brilliant talk about the good poor action is performed, then only harm will be created.

There is much talk about good and much evil is done.

76. People assume that a penny tossed to a beggar expiates a committed murder! So long as co-measurement is not realized, no equilibrium can result. Likewise, killing of spirit as well as of body is not understood. Where is the manifestation of Brotherhood, if murder of the spirit be possible? It is not even considered a crime!
77. Courage is increased by proper development of psychic energy. Proper development must be understood as natural growth. Let each one augment his store of courage; it is like opening a window.
78. Destructive is the feeling of contentment. It leads to satiation and to paralysis of energy. One may observe in the Subtle World the most pitiful fate of such paralytics. Even the little that they have succeeded in accumulating during their earthly life is cut short by paralysis of energy. Vagrant shades, they cannot succeed because without energy it is impossible to advance. You may be asked whose lot is more gloomy, that of such paralytics or of the malignant haters. The answer is difficult. Those who hate can suffer and thus be purified, but through disuse of energy the paralytics lose the possibility of advancement. Is it not better to suffer much but with the possibility of advancement? The torments which purify are better than hopeless dissolution. Hatred can be transformed into love, but paralysis is the terror of night. Such hopeless destructions cannot lead to Brotherhood. Paralysis of separate limbs can be overcome by the will, but if the basic energy is itself inactive how can a command be carried out? Many such living corpses walk about!
79. It is useful to observe how people act under suggestion but at the same time violently deny the possibility of such an influence. Sometimes, out of malice, a man asserts that his conduct is in accord with his own intentions, whereas he is acting under direct suggestion. Man transmits thoughts which are not his own, and makes use of expressions which are alien to him, but because of malice he tries to ascribe them to himself. If one knows whence a suggestion has issued, one can form an opinion about an intentional distortion.

Dark and unsteady is everything created by malice.

80. Usually, when people return to a former place they experience a certain sadness. They feel that something has not been accomplished. And so it is. In infinity there must always be sensed something preordained.
81. The book about Brotherhood will be divided into two parts. The first, about the foundations of Brotherhood, will be given now; the second, about the inner life of the Brotherhood, We shall send to those who will accept the foundations.

82. Composite dreams and recollections represent in themselves a whole science. Sometimes they are interwoven with fiction, but upon dissection they manifest a whole series of separate episodes which are quite real. Therefore, when people speak about something as being impossible, one should reflect that perhaps a combination of some parts may be unnatural while each one of them may be entirely possible. It is instructive to observe precisely which parts of a recollection fall out more easily; thus the character of the person himself can be elucidated.

The manifestation of the most remote recollections can create complex patterns from different epochs. The most heterogeneous encounters can be perceived. Thus, frequently Brothers may be met with, but even the loftiest encounters can be overshadowed by details out of the various ages. Not without reason has it been said that every man represents in himself a complicated repository. Much fire is needed in order to illumine all the dark storehouses.

83. People talk much about thought forms, but not all thoughts can be clothed in a form. There can be mental dust which not only has been deprived of formation but which is intermingling with other similar dust clouds. One may begin to sneeze from such rubbish.
84. Those who talk about thought forms are rarely concerned with refining and elevating these formations. But even auto-suggestion can be useful. Long ago was it said that thoughts are borne in space; hence, it is a premise that they must be formed. Clouds of dusty rubbish are not suitable for sending.
85. The bliss of the thinker or the torment of the thinker? It is customary to represent a thinker as in torment, but if you ask him whether he wishes to be freed from such pangs, any thinker will reply in the negative. In the depth of his consciousness he experiences great bliss, for the process of thinking is a higher enjoyment. People have only two real joys - thinking and the ecstasy over beauty. The path to the Fiery World has been affirmed by these two manifestations. Only through them can man advance to the lofty spheres. Every Higher Communion will contain these two fundamentals. Therefore, it is absurd to talk about the torments of the thinker or the creator. They are not suffering but rejoicing. However, people understand joy in such a singular fashion! For some people joy is in thinking nothing and doing nothing.

The path to Brotherhood is in thinking and in labor.

86. Mercy is not an easy concept, and only the very far-sighted can scrutinize the effects of it. When magnanimity prompts, "Let live!" this verdict will not be difficult. Perhaps precisely in this hour destruction might have been approaching but the far-sighted one understood that the positive is greater than the negative. For the near-sighted such mercy is unfitting, but for the far-sighted it is as an arrow into the target.
87. There are many signs on the path to Brotherhood. The path is not a short one, and all provisions are useful. Who dares to affirm that this or that quality is not suitable for him? It may turn out that precisely the most neglected will be urgently needed.

88. The Burden of this World. Two disciples were discussing the most expressive symbol for this concept. One proposed gold, but the other suggested that white marble might be better. Both agreed that a burden, meaning something weighty, would best be expressed by a stone. But the Teacher observed, "The smallest seed corresponds to the concept of the Burden of the World."

89. Do not tell much about the far-off worlds to people who in their earthly existence are unable to understand their own destination. They will lose that little bit of their own, and will not acquire anything useful from the realm of higher knowledge. Observe very attentively what can be contained by a man. People do not begin dinner with a dessert. It is especially harmful to feed people with indigestible food. The more so is it essential to develop attentiveness within oneself. Listeners must not be bored, for boredom is stagnation.

90. People willingly aspire to a Brotherhood with a ready-made form. But if they are forewarned that quarreling is not permitted, a substantial number of them will lose their enthusiasm.

Ask people how they picture Brotherhood. You will find many minor conditions that seem especially important to them. One inquirer was amazed and finally exclaimed, "Can disorder be so esteemed by people!"

Verily, they do not know about the immutable laws of Nature.

91. In the most difficult hour people can still occupy themselves with ordinary matters. It is amazing how often a lack of understanding of events is revealed. Repetition about the importance of the hour is not effective. Realization does not knock at the heart. Let us not wait for previsions, but a premonition is entirely natural. Yet people reject these premonitions because no one has told them about the primary energy. Thus people succeed in one thing but retreat in another, no less precious.

92. Detested labor is not only a misery for the unsuccessful worker, but it poisons the whole surrounding atmosphere. The discontent of the worker does not permit him to find joy and to improve the quality. Moreover, imperil born of irritation redoubles gloomy thoughts, with effects fatal to creativeness. But the definite question may arise as to what is to be done if not everyone can find work corresponding to his vocation. Undoubtedly, many people cannot apply themselves in the way they would like. There exists a remedy for lifting such a blight. Scientific attainments show that above the everyday routine there is a beautiful domain accessible to all - the realization of psychic energy. In experiments with it, one may be convinced that farmers often possess a goodly store of the energy. Likewise, many other fields of labor aid the conservation of energy. Therefore, amid the most diverse labors one may find uplifting strength.

93. All is possible; only depression of spirit can whisper about impossibility. Each step of science does not limit; it provides a new possibility. If something appears impossible from the earthly point of view, it may be entirely feasible through application of subtle energies. The face of a man changes with the source of light. Lighting can alter to the point of non-recognition the facial features and can reveal a quite unusual expression. But there are so many rays and currents, of diverse influence, and they can transform that which exists!

Is it not encouraging to realize that all is possible?

94. It is a sad situation if one is not subjected to attacks. This means that one's energy is in a very weak state and does not provoke any counter-actions. Only the unenlightened consider attacks as misfortune. Obesity swims in the fat of inaction. For what sort of fertilization is such fat of use? The emanations of fat attract undesirable entities. More useful is alert striving; it preserves an adequate covering for the nerves. Likewise, slimness must not exceed the point of equilibrium.
95. Each manifestation is multiform. It is especially erroneous to think of a manifestation as having one single source and one single effect. Around each action there can be observed many different realms which exert an influence and on which an influence is exerted. One must assimilate the fact that the sphere of each action is far broader than can be defined according to earthly reasoning. Thus, by each action and each thought people contact several spheres. It should not be forgotten that thoughts infallibly impinge upon the subtle world. They do not always arrive in a state of clarity, but in any case they will produce a certain disturbance of energy. So many currents are refracted in space that it is impossible to call human action a mere muscular reflex. Hence, one must accustom oneself to the complexity of effects.
96. Once there was an artist who wished to depict thought but did not know what symbol would best express it. One philosopher suggested the conception of a cloud formation because thought dwells in space. Another thinker believed that a starry heaven would be better. A third suggested that lightning would provide an austere representation of thought. A fourth proposed the idea of leaving the canvas blank, inasmuch as earthly eyes cannot catch a thought and any form would be too crude for the light of the energy.
97. The starry heaven best of all can lead one away from earthly conditions. The manifestation of infinity can overshadow earthly accumulations. Earthly terror is eliminated only by the radiance of the far-off worlds.
98. Do not jump to conclusions. People usually rush prematurely and thus entangle the threads of effects.
99. Brotherhood or Cooperation? It is impossible to define a sharp boundary between them. Whereas, people are desirous that concepts be quite sharply divided. But much flows into each concept from other concepts. Thus, cooperation will be, as it were, the threshold to Brotherhood; therefore, one must guard the approaches to the Stronghold of the Spirit.
100. The collapse of home and family will be not in words and actions but in thoughts. Silently are the foundations undermined. Without noticing it, people themselves foment dissolution. There are not many hearths around which mutual labor is performed in full understanding. Thus, each such home is a step toward Brotherhood.

101. A groom expressed to his master a desire to breed a particular strain of horses. The master replied, "Your plan is excellent, but first put the stable in order." A writer is highly appreciative when his thoughts bring benefit and are not read lightly and fleetingly. Many examples may be cited from different domains to remind one about service, which is orderly in essence. That same orderliness must be applied when the thought about Brotherhood is being molded.
102. We should count each hour in which we have succeeded in expending our efforts in the accomplishment of our task. Service is not in furthering ordinary felicity but in bringing benefit to humanity. It may be difficult to admit individual personalities, but the face of all humanity will be acceptable.
103. How to reconcile the existence of free will with the influences about which much has been said? Free will does exist, and no one will deny it, but one may constantly observe certain non-conformities with the actions and thoughts of the Supermundane Forces. The point is that the will may be harmonious with the Higher Forces or it may be chaotic and working against construction. It is deplorable that the chaotic will predominates among people. It does not improve with formal education. Freedom of will is a prerogative of man, but without harmony with the Higher Forces it becomes a misfortune.
104. Though the harm of lower psychism has been spoken about often, still the ignorant cannot distinguish this state from the natural growth of the primary energy. If we hear about a confusing of lower psychism with psychic energy, we shall know that it would be useless, when encountering such ignorance, to try to persuade to the contrary. One should sense where the Source is which saturates our store of energy. One must esteem this Treasure.
105. In ancient treatises can be found the expression "crippled souls." And it is explained that such crippling can be done only by oneself. As soon as a man imagines that no further path remains for him, he shackles his own primary energy. In such fetters there can be no advancement. By cutting short the path, the man takes upon himself a grave responsibility. This cannot be justified by despair, for of course this dark phantom is engendered by one's own weak will. Having lodged in the spirit, this specter actually injures its health. The phantom has nothing in it of reality. If people will investigate the true causes of despair, the mediocrity of these causes will become amazingly clear. If the concept of Brotherhood were near to people, how many such groundless despairs could be dispelled! Yet people would rather cut short their own advancement than reflect about the healing fundamentals. The writers of the ancient treatises about crippled souls had good grounds for this expression.
106. In every craft one may be convinced as to how difficult it is to guide in the presence of a hostile will. Not only an inimical but even an inert will can be injurious. Many possibilities already molded will be denied by an evil will. Not only in great events but throughout the entire structure of life can such a situation be observed.

107. Frequently a denier will affirm that he produces no reaction. And in such a case Brotherhood can be enormously useful. It is possible to approach a human being in an unusual way with the call of Brotherhood. As a physician, Brotherhood can have an effect upon the hostile will. But for this the concept of Brotherhood must be assimilated. Do we often see this?

108. Is it possible to name a man who would be satisfied at receiving only half a garment instead of the whole one expected by him? And so it is in cooperation. If instead of a full brotherly collaboration half of what is offered is suspicion and doubt, then what kind of success can be achieved? It is needful to cultivate one's capacity for cooperation, beginning with the most routine tasks. It is a mistake to assume that cooperation is manifest in great deeds if it has not been present even in everyday ones. One should look deeply into the depths of one's consciousness and ask oneself whether the spirit is prepared for cooperation.

It is impossible for a man even to think about Brotherhood if he is not happy to take part in a common work. Each common work contains many aspects which correspond to different capabilities. Is the field of labor narrow? Is it not joyous to perceive true co-workers around oneself? The joy we feel at each co-worker is not small. It is necessary to encourage discreetly each one who draws near. But one need not lament those who fall by the wayside, if their spirit cannot understand true joy.

109. In Infinity there are many sensations that are inexpressible in earthly words. Some of them fill the heart with palpitation, but such tension will be neither terror nor rapture. It is difficult to describe the feeling of the one who stands before the Fathomless Abyss. He is not frightened, yet he cannot act boldly. He does not see any support and he does not know what is to be done in such a situation. But it is his good fortune if behind him stands Brotherhood, completely realized. One should not understand Brotherhood as something abstract. It is here present for the happiness of humanity.

110. If the surpassing feeling of Brotherhood is difficult in the earthly condition, nevertheless Brotherhood is entirely accessible to each aspiring mind. There is no need to make something complicated of it, if you are able to wish for your neighbor nothing that you do not wish for yourself. Thus, every day, in every task, in every thought, one may be affirmed in the realization of Brotherhood.

111. Good deeds are like different flowers in a meadow. Among the healing ones there may be others which are quite brilliant but poisonous. Among the wonderful manifestations there may be found extremely deadly ones, but only by experiment is it possible to make a just selection. Insincerity contains a destructive poison. It can be observed that a construction built upon falsehood degenerates into hideousness. Much is being spoken about good deeds, but they must be truly good. Let people search the depths of their hearts as to when they have been good. No mask can conceal the ugliness of a skeleton of falsehood. Let us not condemn, for each one has already condemned himself.

112. Never has a tree cleft by lightning grown back together. It is impossible to penetrate into the depths of the heart if it has been darkened as by a lightning stroke. It is not to be expected that the burned tree will become strong and shady again. So, too, amidst calls to Brotherhood one should not rely upon a heart which has forgotten about good.
113. Any scientific knowledge is beautiful insofar as it does not terminate in an impasse. A true seeker for knowledge recognizes no situation as issueless. He can gather constantly by developing new branches of cognition. For manifestations of preparedness for Brotherhood, such an infinitude of knowledge is the best step. It is not very easy to cognize such infinitude, but for one who knows the trend of evolution it will be the natural and only path. But do not let the heart grow hard in such premises. Let rapture be preserved at each approach to new consciousness. A hardened heart will not ascend to the Tower. It will not give strength to the subtle body. Such a stony heart will remain within the confines of Earth. It is very important to understand the life of the heart. One should not permit it to revert to primeval stone. One should watch over the manifestations of the heart. Without it Brotherhood cannot be built.
114. Let us also not forget another quality indispensable on the path - non-attachment to property. Avarice in general is nowhere fitting; this quality holds one back in the lower spheres. The attachment of a miser is an insurmountable obstacle. While it is not easy to renounce property, avarice is indeed the most grave condition of plunging into the abyss.
115. One may make the mistake of assuming that the majority of people know how to read books. Such ability has to be cultivated. When people accept the book, it does not mean that they know how to read it properly. It can be seen how relatively they interpret what has been read, and how far removed their understanding often is from the writer's thought. I affirm that books are too little comprehended, but the manifestation of the primary energy can be an excellent guide. It frequently helps one to find a needed book and to select from it what is desired. One has but to be attentive. But this quality also must be cultivated in oneself.
116. Often one may hear narratives about the start or abolishment of the Brotherhood. Various countries are pointed out, many epochs are named, but no one can say authentically when Communities have been founded. People regard as a beautiful tale the remnants of indications about the Brotherhood. Many disputes, many misunderstandings are caused by the details about the structure of the earthly Brotherhood. Most often it is regarded in general as non-existent. It may be noticed that people fall into particular irritation in discussing the structure of the Brotherhood. Especially suspicious are people who do not admit the existence of anything higher than their imagination. They forget that the imagination is an accumulation of actuality. Hence, they cannot admit that there is anything above and beyond their own conception of life.

Too few are the travelers who pay attention to extraordinary manifestations. On the contrary, frequently the most exceptional evidences are dismissed by the most trivial explanations. People, as if blind, are unwilling to observe the evidence; they hasten away from it in order to shut themselves up in their conventional illusions. It may be asked, "Who then is more devoted to truth, he who sinks into the narcosis of illusion or he who is ready to encounter reality with keenness and courage?"

We esteem the devotees of reality.

137. People talk much about culture, but this fundamental too must not be made complicated. It is necessary to understand betterment of life and raising of morality more simply. Each one who is aware of a better life will regard with care everything beautiful. It is necessary to be more good.
138. Attentiveness helps one to take note of many external influences, but even this striving is developed by long experience.
139. Let us compare the quantity of mental achievements with those accomplished in earthly action. It is surprising to compare the number of mental solutions with the small quantity of manifested actions. Indeed, each thought directed toward good represents an unquestionable value. But it is instructive to trace how difficult the transmission of thought into earthly action has been made. One may be amazed as to why thoughts have been so far removed from action!

A strong enough thought needs no enlistment of action, but aside from such solitary thinkers there are a great number of thoughts which are good yet are not strong enough to react mentally and therefore do not reach the point of earthly action. As always, such a middle way is inert. It can impede the wholesome progress of man.

Thus, let us very solicitously render assistance, so that each germ of good thought be translated into action.

140. Each ascent is symbolized by action, but it is not easy to judge which action will conform to the thought. Many side issues will impede, coloring **in their own** way the attempts at action. One must have enormous patience and observantness in order to be discriminating in the jungles of contradictions due to chaos. One has to love one's work in order to find therein rest and justification.
141. It may be asked: "Will the number of physicians decrease because of the increase of patent medicines?" This would be a calamity. Physicians are widely needed, if by the word physician one means a highly educated friend of humanity. Verily, the conventionally prepared remedies may bring on illnesses which will have to be treated individually in each case by the physician. There will be required a very subtle combination of suggestion together with the medicaments. We are not speaking about surgery, for this field calls for no discussion if it is kept within its proper limits. A surgeon who performs a needless operation may be frequently likened to a murderer. Therefore, in this field also the true straight-knowledge is required.

Still more difficult is the problem of the physician when there is a complication of several ailments; such cases are on the increase. It is possible to treat one disease and in so doing make another one worse. Even now there are many localities which are lacking in proper medical service. This situation results in a general lowering of vitality. Degeneration is not an imaginary thing. Everywhere there can be observed the signs of such disaster. Not only does this calamity strike down the present generation; it also corrupts the humanity of the future. The cry will be raised that such advice is old. But if so, why has it not been applied before this?

The manifestation of Brotherhood can flourish under conditions of true health.

142. Do not lead away to the distant planets people who are wavering. They will stumble because of ignorance. Let them first fortify the consciousness through lessons on Earth. Let them learn about cooperation, about trust, about discipline. A useful assignment concerning the betterment of life can be given to people. Let us not cut short the people's tasks, which would only lead them into new confusion. It is not the exceptions that need to be taken into account but the multitudes. Therefore, let us give at first the most undefeatable. What sort of Brotherhood could there be without the foundations?
143. Tatters are complicating the fundamentals of Be-ness. It is necessary to find the link between the earthly world and the Subtle World. Not on paper but in the heart is it necessary to know just what the people need. Worries and torments denote many mistakes. They arise from the fact that someone had in mind only one group but not the people as a whole. Salutary counsels are needed for the people.
144. The farmer prepares and improves the field, sows it in good time, and patiently awaits the sprouting and the harvest. He puts a fence around the field, so that animals may not trample down the young growth. Every farmer knows causes and effects. But it is not thus in human inter-relations; people wish to know neither causes nor effects. They are not concerned about sprouts, and they want everything to be accomplished in their own arbitrarily prescribed way. Notwithstanding all the examples, people do doubt the cosmic law. They quite readily sow the causes, but they will not reflect that weeds may be the sole harvest.
- Discourses about causes and effects should be introduced in the schools. Let the teacher propose a cause and the pupils think out the effects. In such conversations there will be displayed also the qualities of the students. It is possible to imagine many effects from one cause. Only a broadened consciousness will apprehend what effects will correspond to all the attendant circumstances. One should not be consoled by the fact that even a simple farmer can calculate a harvest. The manifestation of cosmic currents and of mental conflicts is far more complicated. From childhood on, let youth be accustomed to complicated effects and to dependence upon spatial thoughts. It should not be supposed that children need to have safeguards erected against their thinking.
145. People know more than they think they do. They hear about life on distant worlds. They know about energies and currents. They are in contact with many manifestations of nature. The question is merely as to how well they absorb all this information. During an accelerated accumulation of discoveries, it is especially needful to purify the consciousness. The moral foundations become, or rather should become, an attribute of knowledge; otherwise, the gulf between knowledge and morals widens dangerously.
146. Many sowings will sprout in a year's time. The essence of Armageddon lies not only in the exhaustion of old causes but also in the establishment of new ones. It is correct to call to mind what was indicated ten years ago. The causes have begun to give rise to effects. Perhaps someone did rashly utter some decisive word, and over a period of ten years it has resulted in either flame or water. Thus does thought work.

147. It is impossible to exclude from the rainbow even one single tint. Likewise, it is impossible to take away one single link from the Teaching of Life. The rainbow manifests a full spectrum, and the complete Teaching of Life likewise equips for the journey on all paths. The traveller is equally concerned about cloak and head-dress and footwear. No one will say that he prefers hat to shoes or vice-versa. Therefore, when someone prefers one portion of the Teaching, he is acting like a traveller who has forgotten his shoes.

It may be that certain objects appear to be unnecessary at some given hour, whereas tomorrow precisely these may make the journey easier. There are to be found people to whom the simplest word proves to be the best key. It is impossible to visualize the great diversity of human consciousnesses. It were better that those who know be bored for a while than that someone be forever repulsed. New approaches to perfectment are unexpected, and new co-workers are not easily recognized.

148. People are vainly seeking new remedies and medicaments without making use of the old ones. Even milk and honey are not sufficiently in use. Whereas, what can be more beneficial than vegetable products reworked through a succeeding evolution? Milk and honey are to be had in infinite variety, and they constitute the best prophylaxis when employed rationally and scientifically. The point is not simply to drink milk and eat honey; first of all, one must consider what kind of milk and what kind of honey. It is right to assume that the best honey will be from places that are replete with curative herbs. It may be understood that bees bring together, not mere chance combinations of their extractions. Nature lore about bees has importance in the way of directing attention to the particular quality of the honeys.

Moreover, many vegetable products require investigation. People regard things so primitively that they are content with the expressions "good and bad," "fresh and spoiled;" besides, they are elated by the large size of a product, forgetting that artificial enlargement diminishes the qualitative value. Even such primitive considerations are lost sight of. In the development of vitality, its essence ought to be derived from all the kingdoms of nature.

149. Continuity is one of the basic qualities of the subtlest energies. People can take example from the Higher Worlds for earthly existence also. If it is difficult to maintain continuity in work, it can be fully realized in spiritual strivings. We, wayfarers of Earth, can form a link with the Higher Worlds in spirit; such a bond will permit us to dwell in close union with the Invisible Worlds. Such unity will teach also earthly unity. Beginning with the higher, let us also be affirmed in the lower. It is not easy to maintain earthly unity. Many petty circumstances intrude and blot out good intentions. Only the testing of forces in a higher application can create continuity of intercourse with the Higher World. Even in sleep it is possible to maintain the bond with the source of knowledge. Thus, even in the earthly aspect one may conform to a quality of the Higher World - continuity.

It is impossible to determine the structure of spatial forces; great numbers of intercepted currents crowd Infinity, but not a single one of them will drop out of the web of the Mother of the World. The awakening of striving toward the Higher Worlds transforms all life. Not everyone can understand how the transformation of all life is taking place. One can repeat to oneself about continuity and weave each day a portion of the web.

150. People do not know how to find that which is most beautiful. They forget the best moments of enlightenment. But these hours are given to all, notwithstanding different conditions. A moment of enlightenment flashes out like a diamond. It is extremely brief, but this brevity embraces a contact with the Supermundane World. Such touches are unforgettable! They are as torches, on Earth, and far surpass the reason. One should preserve the supermundane sparks with solicitude.
151. Compulsion upon thought is a grave offense. It cannot be justified. It serves only to provoke new violations, and where then will there be an end to outrage? It is a mistake to presume that something created in the name of hatred can remain firm. Only construction, not subversion, can gather power for free thought.

Thought must be safeguarded. The very process of thinking must be loved.

152. The stratification of observations over the extent of many lives, laid in the depths of consciousness, is called dormant wisdom. It would be possible to carry out remarkable experiments by studying when man is drawing from his storehouse of knowledge. It is possible to make a comparison with atavism, which is manifested through several generations. Thus are displayed hereditary racial traits. But throughout his spiritual journeys man accumulates his own load, which he guards within his consciousness. It is instructive to observe the acquisitions of knowledge and inclinations already manifested in childhood which cannot be explained in any other way except as former accumulations. The more so is it necessary to observe such individual propensities; they may indicate endowments which may later be damaged in an ugly upbringing. Dormant wisdom was already noted in deep antiquity, when questions of spiritual incarnation were sensibly understood. The intellectual advance resulted in a loss and impeded the development of the hidden forces of man.
153. People in whom the primary energy has ceased its movement have been called walking corpses. One can recall not a few people who continue to display the physical functions but whose energy has already become moribund. From such people one may receive the same impression as from corpses - for in essence they are indeed corpses. They no longer belong to Earth. They still move about and sleep and utter sounds. But the astral body, the husk, also moves and may be visible! Highly developed people can sense such corpses, forgotten on Earth. The faculty of such observation usually belongs to those who have been many times in the different worlds.
154. The world is making haste - here under the sign of war, there under a grimace of light-mindedness, here under a manifestation of hatred, there at the word of the head of the state. Each one is bent on his own acceleration, forgetting the fate of the overdriven horse! Do not assume that it is possible to go on stratifying the energy endlessly when it is tensed.