DISCIPLESHIP

* * * * * * * *

DISCIPLESHIP

* * * * * * * *

This is typed and bound that others sincerely aspiring to discipleship may share the pleasure it has been to collect these passages from the teaching of Agni Yoga, and to compare these with other true indications for guidance given by several deeply reverenced Great Souls or World Teachers.

The fact that these Masters are known under different names, and have taught in widely separated centuries, does not effect the value of the great Truth that They give.

The Teaching in its present day form as given in the Books of Agni Yoga (Fire Wisdom) calls attention to the Heart, Hierarchy, cosmic rays, psychic energy, the subtle world, etc., as evolutionary necessities coincident to this particular age. Just as emphasis on love and compassion was the evolutionary necessity two thousand years ago. Just as attention to human brotherhood, rather than a selfish body torturing worship was indicated in a previous age. As in still another age the call was directed to the worship of one God in place of many idols.

That humanity has, through lack of understanding, perverted these doctrines into different "Religions" rather than accept them as additional branches of the One Great Tree of Wisdom, or in the adoration of a single glorious branch has lost sight of more glorious whole, cannot change what this convenient comparison so clearly shows. First, that they speak ONE wonderous Truth, directing humanity towards perfection or salvation by pointing to Faith, Sacrifice, Love, the Brotherhood of man, and the Vital Reality of the Spirit. Second, that this doctrine

of Heart attributes, because of its sameness clearly originates from one Impelling Supreme Source, call it God, Allah, Nature, Cosmic Heart, or whatever to one seems most real. Third, that for disciples it is really, truly, POSSIBLE to "walk and talk with God," to read the "Book of Life" through His eyes. Perhaps, even, to serve His Will by gently entreating a bewildered brother to, "Look at this beautiful Flower."

- - - = -

1 9 3 5

CONTENTS

		Pages
From	Leaves of Morya's Garden	1 - 25
"	Agni Yoga	26 - 60
"	Hierarchy	61 - 84
"	Heart	85 - 95
"	At the Feet of the Master	96 - 97
"	On Eastern Crossroads	98 - 100
"	New Testament	101 - 119
"	Foundations of Buddhism	130 - 126
"	The Bhagavad - Gita	127 - 133
"	Light on the Path	134 - 137
"	The Voice of the Silence	138 - 146
"	The Mahatma Letters	147 - 163
"	The Mountain Top	164 - 169

* * * * * * * * *

F R O M

L E A V E S

O F

MORAYA'S GARDEN

* * * * * * * * * *

3/24/20 Life nourishes the soul.

Strive for the life glorified, and for the realization of purity.

Put aside all prejudices - think freely.

Be not downcast but full of hope.

Flee not from life, but walk the path of salvation.

1/1/21 Comprehend the great gift of love to the One God.

And try to unfold the power of insight that you may perceive the future unity of mankind.

The one salvation is to turn the spirit towards the light of Truth.

The great gift of love lives in the one vision bestowed upon the fearless soul.

True art is the expression of the radiant spirit.

1/2/21 He who is obsessed with matters of the nether world receives not his answers from the Heights.

1/12/21 My Friends! Happiness lies in serving the salvation of humanity.

Put aside all prejudices and, summoning thy spiritual forces, aid mankind.

Turn the unsightly towards beauty.

As the tree renews its leaves, so shall men flourish on the path of righteousness.

1/14/21. Direct thy friends toward reighteousness.

Watch with thy heart Our Inspiration.

Strive and thou wilt perceive the light.

I will point out the way. - the heart will understand Our Token.

Behold! The Teachers will reveal a lyre and miraculously Their Strength will endow it with the gift of enchanting men.

Behold the bliss sent unto thee.

Steadfastness is the requisite of those who strive for the path of ascension.

Those who with a full heart fulfill Our requests will attune their ears to the harmony of the Universe.

By bringing happiness unto thee, We show Our Trust in thy search for righteousness.

Truth is with thee - be ready to receive it.

As the heavens are depthless so great is thy strength.

2/1/21 My Breath is the daring towards Beauty.

The outpourings through sacrifice will lead thee to joyous realization in thy pursuit of Truth.

Eschew the life of the slumberer.

Love that life which sparkles with souls enhansed by the Divine Radiance.

Strengthen the growing power of thy spirit.

Ever remember the Gates revealed by Us.

The pure Breath of Our Bliss imparts the living sustenance to thee in thy daily life.

We send the light to those who smile at darkness.

Thy spirit is already in ascent and the flaming heart will not be blighted by cold.

2/4/21 Why walk the way of silence?

In life imbibe the source of sound and color - strengthen thy mind.

2/6/21 Be not bold in the daily life. Be more simple.

2/20/21 Lessen not the meaning of what thou dost not comprehend.

Thou must await the awakening of new spiritual powers.

Many doubts will be dispelled in thy future work.

Necessary and inevitable do I deem the rise and fall of the spirit.

The Voice of Wisdom will open the gates to the Unknown.

Love each other - beware of disunion.

We must pay dearly for our frivolity and prattle.

2/22/21 Harden not the spirit - realize the greatness in the minute.

Knowledge comes not readily when the spirit is troubled.

3/1/21 The New World approaches - sacrifices are the steps of ascent.

The growth is quickened by faith if the spirit is ready to receive.

My friends, hasten past the first steps, that, purified, you may ascend to the glory of your motherland.

And if I offer thee the allurements of gold, of flowers, of jewels - refuse.

Learn the Wisdom of the Creator through life's symbols.

3/3/21 Strengthen the consciousness of Our Presence in thy life.

Invoke Our Power for thy deeds.

Rejoice, you who have understood.

Live a full life, rich in experience.

Whatsoever thy doubts We shall dissolve them in life - but perceive.

We shall manifest miracles in thy days - but discern.

Let thy heart be thy judge and faith thy power.

Be content with the true indications whispered to thy spirit.

My friends, a happy road you chose to take.

Thou must teach others to search for My Word[1] - the Word[1] of the Spirit realized.

3/8/21 Try to study the higher manifestations of value to mankind.

The image of man is created by the energy of mankind.

3/7/21 Through the way of teaching will the manifestations of light come to thee.

To teach and to love are manifestations of God.

3/8/21 Think freely. Walk the shortest path. But ascend by faith in the Blessed Ones and you will not err.

I come to succor - art thou blind?
Love the purse sense of power and thou will conquer.
5/10/21 Steep is the path to the abode of faith.
Turn thy mind toward the joy of creation.
That thou mayst exalt the spirit - cast out the trivial thoughts and be ready to receive the vibrations sent by Us.
5/27/21 Beseech Christ. Search for the joy of inner exaltation.
Discover and unlock the Gates of Knowledge.
And affirm thyself in the understanding of God's Plan.
5/29/21 We lend Our Ears to pure thoughts.
hou will receive the knowledge and will walk the pure path, but beware of anger and of doubt.
If thou are conqueror, thou wilt receive the light.
If thou falter, the whirlwind will obscure thy soul.
Perfect yourselves, my friends, unwearyingly.
Deny not the Voice of the Spirit, suppress only the earth-bound voices.
Be daring - I am with thee.
Teach others by the example of manifested deeds but condemn not those in darkness.
Many there be still ignorant - forgive them,
Their spirits slumber.
6/2/21 I bestow My Wisdom upon thee.
I am not the path of promise, but verily the Light Bearer.
/7/21 Love can create universes.
Love and Wisdom are one.
6/9/21 Go, teach, stretch out the hand of aid!
6/13/21 Seek happiness and exalt the spirit.
Faith in self and the search for truth create harmony.

3/16/21 Through joy purify the path.

While thou art pupils learn to overcome irritability.

My pupils must have a sympathetic eye.

As through a magnifying glass, behold the good and belittle tenfold the signs of evil, else thou remain as before.

3/17/21 Love each other - I shall send thee pure thoughts.

I shall strengthen thy desire for perfection.

By love would I heal the unjust ones.

3/21/21 Understand that the way is marked for thee and attain the path.

Walk thy own way.

3/24/21 Read less - meditate.

3/25/21 Thou must have faith in Me, for love multiplies thy strength.

Love is My Shield.

My Smile will bring thee light.

3/27/21 Thought is lightning.

3/29/21 I shall ravish thy ears with the song of Truth.

Work without complaint.

I shall define for thee the ways of the spirit.

4/4/21 The miracle of Beauty in the adornment of our daily lives will exalt mankind.

Uphold thy light.

Illumine the beauties of My Temple.

Teach the Joy of Beauty.

Teach the Happiness of Wisdom.

Teach the Bliss of Love.

Teach the Glory of Unity with God.

4/6/21 Walk light of heart, rejoice more, walk the higher path.

4/7/21 The surest knowledge is the heart's.

4/11/21 Love and labor work miracles in life.

7/12/21 Assert thy beliefs and thou shall conquer darkness.

Pupils, spread love and knowledge.

7/16/21 Strive for the future and succumb not to the spell of the present.

Follow the simplest path, e'er you ascend the mountain.

The power of vision requires pure conditions amidst prana.

Christ's deeds were consummated amidst the beauties of nature.

Never did he dwell for long in cities.

7/17/21 We are all manifesting the Will of the Creator.

7/18/21 Meditate and strive. Transform the airy castles into fortresses of achievement.

Repose thy spirit - fatigue is not with books, and love, surging like a torrent, will reveal to thee the splendor of M...'s Flowers.

7/21/21 Friends, look forward, forget the past, think of the service of the future and I shall come to give thee counsel.

Exalt others in spirit, and look ahead.

7/23/21 Endeavor to inspire others with the idea of the Master.

8/1/21 Know to attune thine ear by quietude, by uplifting thy spirit to the Almighty Eye of the Universe.

Friends, Our answers are ready but let the stream of Karma flow - the dam oft threatens to overflow.

Strive for the unity of the spirit.

By pure thoughts strengthen the harmony of thy spirit that the Blessed One may inspire thee.

8/8/21 Labor is the pawn of success.

Each of thee must endure earthly thorns.

Manifest strength of spirit and approach!

Open thy heart through benevolence.

The Teacher values each search for greater knowledge.

The spirit of reason bestows knowledge upon the seekers of Truth.

It is enough to know the path of spirit realization - the rest will come.

3/11/21 Direct thy forces towards the enlightenment of mankind.

Love Me - Bliss will come as comes the dawn.

Try to understand Me. Be tranquil in thy faith.

I shall help the seekers.

The woodpecker wisely hollows the tree. Take example.

My Shield will guard you - My dear children.

3/13/21 Through love wilt thou come to Me.

I will bestown upon thy spirit the strength of the cedar.

3/19/21 Know how to love as you ascend.

Only later wilt thou realize how gently and lovingly I strive to shorten thy journey in the assigned sphere of action.

3/20/21 Teach-I shall aid thee.

3/31/21 Do not shun friends - in My Name can you enlighten them.

Be daring - verily disciples of the Master.

Teach them to love the world of spirit.

Sow the wisdom sent unto thee.

9/1/21 Expound My Words - I shall send listeners.

The witness must become the giver.

Know that by the shortest path I lead thee towards knowledge, labor and happiness.

10/1/21 Suppress anger and the path to Us will be easier.

Not anger but ardent rapture creates.

10/3/21 Be strong - thy illusions destroy thy health, but if thou hast faith in Me, know that thou art guarded by the Care and Shield of M...

M... is aware of thy hardships but a steep ascent is ever difficult.

To overcome Fate, requires fortitude.

Be not downcast, for already thou hast traversed many torrents.

10/5/21 Be not dismayed at the Teacher's words.

Pupils should rejoice at every message.

Contemplate the spiritual guidance of One Teacher.

Love Me and thy power will be multiplied and thy strength doubled.

Thou must rejoice in the ascension through pure teachings.

10/9/21 There is no love greater than love.

10/10/21 Naught occurs by accident.

10/11/21 Through faith increase thy strength.

10/13/21 All that can be absorbed by thy being is given to thee.

The spiritual life is ever affected when your possessions are too many.

10/15/21 Love thy spiritual Teacher.

Realize the joy of fighting in the cause of My Task.

10/18/21 Know to spread happiness - condemn not.

10/24/21 The true calmness of spirit is tested by trifles in daily life

Understand the soul of thy brother.

Display action, show understanding, behold the power of My Shield.

There are many wonders in this world and a pure and ardent striving leads to victory.

10/25/21 Unpreparedness is not transgression.

Love the unhappy, have compassion upon the humble.

10/26/21 A happy and blessed Guide is given to each one.

Know to give thyself with all thy strength to Him alone, else will the door be opened and the currents crossed.

Invoke the blessed Guide not by question but by assertion.

If I shall send a message through your Guide the current will be direct.

Harken not to those who approach during your apathy.

The window open to the darkness brings the voices of the night.
But the call of love will bring the answer from the Beloved.
Love Those who have chosen thee.
Realize the ties which bind thee to thy Guide and naught unworthy will approach thee.
Love! Discern! Strike evil.
My blessings be with thee.

10/27/21 In the Universe all things are but a reflection of the Divine and in the spark of light the Divine Energy is at play.

10/28/21 You may teach the reading of the Book of Wisdom disclosed in the happenings of life.
Suppress the imperfections of thy spirit and ascend with the sense of spiritual freedom.
Be firm in thy assertion of happiness in life and the thread of the path will not break.

10/29/21 Fight in My Name and love will dwell with thee.
The promise will be fulfilled in due time.
Keep thy flame alight - I teach.

10/30/21 Behold the Celestial Song, and on the summits of the mountains, pine not for the flowers of the roadside.
Dreams are realized not in fairy tales but through the happy communion with the Ways of the Blessed Ones.

10/31/21 Pure deeds perform miracles.

11/3/21 Before thirty the necessary centers do not unfold.
Fifteen years must elapse before the result of the flame is visible.
But the sparks of light are manifest before that time.

11/4/21 Cautious judgment will but foster My Cause.
Display understanding and tolerance towards other teachings.

11/6/21 God knows all worlds.

Love and create and full joy will come.

11/8/21 Show might in battle.

Short is the teaching about men, but long is its comprehension.

And the happenings of the Universe are interbound with men's lives and the strings resound complexly.

The Creator's Manifestations should not terrify the warriors but should wing them on.

11/9/21 Blessed are you who evoke the assaults of the evil ones - they attest your fight for Me.

11/14/21 Know to begin - the Teacher will know to send thee His Shield.

11/15/21 Combine strength and understanding.

11/16/21 Thy spirit will ascend and thy perplexities will pass as swiftly as milestones.

Smile at the difficulties upon thy path.

I attest, you will conquer!

11/20/21 My children, the teaching of life's manifestations under My Guidance is the straightest path to Cosmic Understanding.

You must realize the obstacles of ignorance.

The physician can cure only when he understands the symptoms of the illness.

Men of vast possessions are often blind to the world's phenomena.

Seldom does the preoccupied one perceive the future.

11/21/21 Accept the stern lessons with a smile.

11/23/21 The whole Universe is the Body of the Almighty and We bear the command of the highest manifestation of the Supreme Will.

The Servant waits upon the Lord, All-Merciful.

11/24/21 Thy happiness lies in understanding the Divine Energy at the root of the Universe.

God's plan differs from the ways of men.

11/28/21 Better to pay heavily that you learn sooner the predestined path.

12/2/21 Each righteous attempt helps the cause.

12/6/21 Recognize the call even in the fall of the rose petal.

Life is full of calls - the fire brings thee to the summit of Mysteries.

12/9/21 Realize the healing power of prana.

The torpor of life is dispelled in the pure rays of the sunset.

Be calm and assert thy wisdom.

12/23/21 Reap wisdom from the manifestations of life.

I shall give thee many tokens but be watchful.

Imagination cannot compare with life.

12/24/21 Let naught in the path of knowledge of Divine Wisdom hinder thee.

Different tasks require different implements.

12/26/21 The knots of life are easily untied.

12/27/21 It is good to give a true and serious judgment on the austere and profound manifestations of creation.

It is unworthy to be content with mediocrity and with the clamor of the passing show.

12/31/21 All that is possible to hasten without destruction will be hastened.

1922

1/1 By love shall you learn the boundaries of the new order of life.

The miracle of perception into the future shall come without the sound of cannon.

1/2 The weak are terrified by growls but the strong laugh at the sight of teeth.

1/3 Harass not thyself - after you understand the different aspects of Our Teaching you will walk the broad highway.

Be benovelent not by impulse but by constant striving.

With pure spirit must you work and all will follow without effort.

1/6 Messages come better through dry channels.

Smile - tears interrupt the current.

1/7 Be not afraid of the holy bliss of solitude.

But through love, let it enlighten thee.

We need not the weak of mind.

1/10/ In each pure thought lies the Glory of God.

1/12 Be tranquil in the light of Truth.

The mountain before thee is not a trial, but verily a mission.

1/14 Mist blinds only the worldly eye, but he who perceives the phenomena of life beholds also the passing events.

Our Gates, once conquered, lead toward untold wealth. Each grain is the sun's gold and the shield from the lunar light of the earth.

Between the paths of sun and moon must one choose.

The sun performs miracles by day.

The moon casts fleeting shadows.

Walk in the sunlight open-eyed and the day shall be transformed into a wonder tale.

1/15 Seek not for waters in the sand.

Ice is not found amidst sultriness.

The steepest paths lead to the mountain.

1/16 Repose in My constant Guidance and Love for thee.

Through the cumulative labor of centuries have you built your happiness.

1/21 By thy daily life do I teach thee.

Fear not the weak-spirited - like dry leaves will they be blown away.

1/24 Be as the ray of the sun, as the song of the bird.

1/25 By measuring the ways of men can you gain wisdom.

Falter not in thy pure striving and I shall lead thee on the path of the chosen Ones.

Weaken not nor tarry in thy strife.

2/3 There is an inner meaning in all things.

On thy mission point out that neither the cares of the house nor want have stayed thee from thepath to Us.

They will make excuses to thee that want and children impede the way.

But children are flowers of the earth and poverty is the gift of purification.

2/5 Understand there is no progress with the slumbering ones.

2/6 Books are as the passing thoughts of men, they must be chosen.

When berries are gathered in the woods only the best are taken.

2/7 Be on your guard.

2/8 Our Task is to help humanity.

2/13 Weigh not too severely the happenings of life, their chains are drawing thee to the Gates.

Pure thoughts are needed to remove the stones upon the way.

He who dreams himself as righteous is not righteous.

But he who regards himself as cruel attests the progress of his spirit

2/17 He who is wise is fearless.

Thou must aspire, for the way of aspiration provides a new window and the window leads to the open.

Who desires - receives.

2/19 Think not of food.

He who fasts and in his heart covets food is of small merits.

Not with hay do you prepare your beings for salvation,

But through the growth of thy spirit shall you achieve.

ret not - it were better to rejoice at each creation of thy spirit.

/20 It is wise not to worry but to strive joyfully.

ou must think - thoughts create deeds.

/23 Count the actions of vehement enemies preferable to those of luke-warm friends.

he details of the way arise according to the karmas and auras of those whom you encounter.

/26 Each day brings new possibilities.

bird before its flight cannot forsee how it will traverse the ocean.

ear not moods, as leaves they will be blown away.

/28 The impatience of the passengers cannot hasten the express.

ew circumstances occasion new flights.

asten not - all things will come.

/1 That labor is of worth which is performed with one's own hands.

y labor do you unlock the Gates to the Land of thy striving.

ho aspires will attain.

earn through the manifestations of life.

/3 Search for the significance in each manifestation of life.

hou must fight the destroyers of mankind.

/4 It is difficult to pray when the mind is obsessed with worldly thoughts.

t is better to know men than to be deceived by their masks.

/8 Know how to solve a problem beyond the reach of wealth.

/12 Degrade not yourselves with trivial judgments,

nd with a smile accost danger.

/13 Thy faith should be a flame,

nd thou shouldst look forward without expectancy.

xpect naught yet be cognizaht of the motion of a blade of grass.

/14 Thou must know that the chosen path leads to the Source of Wisdom.
y symbols wilt thou know to time the steps of thy ascension,
ıd the passing events will be a book of life.
lessed are strife and the search.
ıine and give light.
'15 The spirit cannot die nor can the mind devastate the miracle of the Creator.
'18 There are diverse ways but the heart recognizes the surest.
understand clearly means to learn much.
'19 Let corwardice depart, and let treason build its own nest.
'23 Be not disturbed when fatigue overcomes the body.
e spirit is ever free.
idst the battle thou art permitted a respite.
30 Measure the events by forty tests.
1 It is better to have stern knowledge than to be moved by sentiment.
teach the truth of life.
ı must know, before you are able.
ı must be able before you can act.
ı can manifest what is justified by the spirit.
the boat is sound you will attain the shore.
e sail is spread and the rudder is tested.
Shield will cover thee on the battle ground.
ready to fight.
pure thoughts shalt thou conquer.
Thou must apply thy efforts.
thy hands must thou build new force.
hall help, help, but add thy strength.
.0 The path of virtue is not a singing of psaltery, but ever sheer labor and service.

If Karma be diverted it will react against thee.

The travail of the spirit is the one ladder of the shortest way.

The suffering of a decade is crowded into a day in the lives of the chosen ones.

Better a full cup of misery than a life of mild sadness.

Pay the accounts in the hostelries on the way and with abeyance they will carry the trunks upon the ships.

4/14 Bring light and glance not backwards.

4/15 Love even the knot-grass. God created it.

Understanding is created in the heart.

4/17 Thou must understand, thou must remember, thou must know.

4/18 I regard an act of treason most heinous.

4/25 At night do We teach thee-

During daytime men ascribe it to themselves.

5/1 Enlightment shall be endless.

Learn by teaching others.

Expounding joy, you erred not.

Each tree in joy blossoms,

But shedding its leaves, it grieves not, remembering the spring.

Repeat Beauty, again and again, even with tears, until you reach your destiny.

5/4 Not for revelations, but for service, did I summon thee.

5/13 Thy trust makes of Me the architect.

But it is thou who must build.

5/15 When we are in a house, we see it not, being within.

5/16 Purity of temperm must be displayed and taut must be the strings of the heart.

Thou must smile.

Steel is tested by fire but the strength of spirit grows through the breath of life.

5/25 Karma is of great importance, but of greater gravity is the choice.

Karma is but the condition of the choice.

5/30 Learn of the power of the spirit. Its strength is inexhaustible.

5/3 Relaxation renews our organism.

Consciousness of an aim gives significance to each manifestation of the spirit.

Accident does not exist

5/9 Amidst the life of every day seek the gleam of Light.

The growing concentration upon the Blessed Forces will strengthen the consciousness of those who knock.

5/13 Our disciple determines each sword thrust with his spirit directed to Us.

He hesitates not but assails the treachery of the enemy.

Not repose but resourcefulness rules Our warriors.

Nor closed are their eyes.

We are summoning thee to action.

Tell it to those who believe that We eschew labor.

5/14 You must comprehend the dates revealed to you.

Through that understanding will be realized the Cosmic Organization.

The Guardian Hand rests upon the spirit,

And like a pilot steers it over waves and seasons and elements.

Therefore must Our disciples be able to hearken to the breath of life of every day.

5/17 Be alert for the moment to listen.

That is unattainable today comes with ease tomorrow.

The difficulties of the path are caused by the habits of the body.

5/20 On the borderland of consciousness, the manifestations of happiness and darkness are mingled.

The change from day to night is imperceptible to the eye.
But hallow the sacredness of God's Abode.
No dust, no anger must thou bring, and thou must stifle thy hunger if thou wouldst face Divine Knowledge.
The aspiration of the spirit is the sparkling of bliss.
Blessings test the armor.

6/27 Be resourceful - act.

6/28 Weariness is not dangerous.
But levity and callousness are banes to mankind.
Like a householder in constant action, be not afraid of a few strokes of labor.
Even an evil action is better than lethargy.

6/29 Know to judge in the open beneath the stars.
Understand to measure the distant with closed eye.
To find the light of the unopened eye is granted to each one,
But sluggishness, ingratitude, ignorance and brutality are driving thee, blind travelers.
Where is children's justice?
Wash out the filth of habit.

7/11 Comprehend devotion, faith and courage.

7/12 What is precious? I shout, I affirm - Love.
Value not the word which explains.
Take rather the affirmation of the first Teacher.

7/13 Understand that God's Services cannot be bought.

7/15 Disciple, does the sea-shell fear the velvet rolling of the waves?
Be not afraid of the tide.

7/17 You already know that neither goodness nor intellect leads to Us,
But the evidence of spirituality is needed.

This quality comes the moment the spirit is ready.

Naught can hasten the affirmation of the path.

Children, action, action, action.

Thoughts towards good give rise to vibrations of the Master's Soul.

Remember, the Master's Soul is thy abode.

Do not forget Him in thy strife for Bliss.

The Master is ever at thy door but leaves the door open.

Await Him and He will respond to thy call.

Give yourself to your work, and I shall lead thee on the path of success in the Yonder World.

7/18 Condemn not but act.

Avoid those who do not hear.

Pass by those who do not see - yes.

7/20 In thy bosom cherish the thoughts of service towards good.

Behold Nature when thou art in it.

Harken to the manifestation of creation in every sound of the desert.

The Master is behind each manifestation of thy spirit.

In His Rays you shall find the joy creation.

Children, do not spare time in the search for Truth.

The Great Sages have found it by intense search.

Believe in thy forces and know that thou are chosen by Him Who is thy Father in spirit.

If in a moment of weakness, thou shalt totter on thyway - stretch out thy hand amd help will come.

7/21 On your way you may preceive a vessel brimming with spirituality. Know to discern it.

If you recognize it, try to approach as closely as possible.

Remember, the spirit like fire, kindles new fires, and like a powerful magnet attracts.

I tell thee, let the flame of thy heart be alight with the fire of
Compassion.
In compassion is buried the great pearl of secret Knowledge.
All Bodhisattvas, all Holy Ones, all Martyrs, strove along this Path.
In forests look for My Precepts.
Amidst mountains listen to My Call.
In the rippling of the stream be aware of My Whisper.
Think of the stars that always give their light to humanity.
Be like these stars amd give your love, wisdom and knowledge to others.
Only when everything is given, we can receive.
In My Name do your work, do not forget that point.
Mind it particularly.
Wherever you go bring My Light with you.
What use is there of an agent who hides himself beyond impassable walls?
The Teacher is with you, and you must be in harmony with your followers.
Harmony, harmony, harmony.
Do not regret your path, forget the worldly pride and be open towards
the new.
7/22 Remember the vigor of a dawning hour.
The coolness of the morning is a refreshing draught to thy spirit.
Hasten to profit by it.
7/23 Soar with thy thoughts. Fly by affirmation.
Fly by love.
And thou wilt realize the joy of flying.
All is attainable.
7/24 Find thy way amidst the difficulties of life.
.....Be open to Us.
Bury not yourself in life.

Rejoice upon the way.
Be grateful to the Giver of All Treasurers.
He will harken to thy prayer amidst the greatest clamor of the street.
Falter not in despair.
Knock upon the door. It stays unlocked,
And the Master awaits thee within His House.
Partake not from the choice food of the table of the Lord.
But hearken to His Word.
Children, be ready for great ingratitude.
You may give up the most precious and they will remark it not.
But have no regrets, you travelers. You must renounce all possessions that impede thee.
And the more you renounce, the lighter is thy path.
Be grateful to those who have taken from thee.
They will help. They took care of thee.
Thus, he who goes lightly, easily, attains the Heights.
And you will learn how to reach the summit.
Therefore be grateful to the ingrates.
7/25 Work, the path is open for work.
In thy hands are the greatest possibilities.
My crown be with thee for I gave the crown.
Be on thy guard. Expect Our Help each moment.
Know that no reward must be expected.
Reward is not for thee.
You workers must pursue your path, without thought of danger or joy of tomorrow.
Reward is coming, but expectation never brings reward.
Did Christ, Crucified, consider the salvation of His Soul?
Even in smallest measure try to be as He.

Compassion, compassion, compassion.

Children, pupils, My children, be happy.

7/26 Direct thine eye, like a falcon into the distance.

You, My disciples, behold!

Dream of the future and you shall see the regeneration of the world.

Forget not compassion in thy striving.

Remember Art is the one vital medium of the coming culture.

Through Beauty shalt thou approach.

I bid thee pronounce Beauty.

Let the children approach and bow before Him Who brought Beauty to the great Universe.

Understand there is naught - neither decision, nor pride, nor repentance.

There is one thing alone - Beauty.

And to thee I entrust it - guard, expound and affirm this Beauty.

Therein lies thy way.

8/3 Learn to protect the Shield.

Try to attain resourcefully.

The new is difficult, the old unsuitable.

The clouds must not conceal the mountains.

Neither self-acquittal nor evasion shall help.

Only creative labor leads to conquest.

Labor. Comprehend broadly.

The blizzard blinds the sight but the spirit is not blinded.

8/4 Guard the spirit.

Devotion is proved by action.

9/23 Knowing wherein is achievement,

Knowing that power is sacrifice,

While affirming the victory, you will say, "Lord, let this cup pass from me."

Then have you gained the power to create and thy spirit is already unconquerable.

And being prepared, you know all.

And, beholding the lightning, you will bend your heads in reverence to the Will of the Lord.

9/30 Rejoice, rejoice, rejoice.

10/4 But amidst attainment devote a time to silence of the spirit--
Then shall I approach the inner being.

The seed of the Great Silence leads to the knowledge of Great Service.

Brothers, in all thy beginnings, remember the time of silence.

Then are you approached by the Messenger of Command.

And thus, understanding prayer and achievement, glorified by beauty, strongly embracing power in sacrifice, you shall attain the Temple.

11/4 Thou art passing through a corridor of life and are raising dust with thy steps.

How great is the burden - how many the renunciations - how vast the fear!

12/9 When I say act, exhaust all the resources of action.
When I say silence, seek all the means of silence.

And if the experience of action is lengthy, the experience of silence is briefer.

And therefore act through silence.

But if you desire to display the force of action,

Gather the children, those of the future,

And acting with children you will not be ensnared in the prepared traps.

12/23 Who hath said that one must renounce madly?
Madness does so remain.

We cannot renounce the possessions of another.

We cannot give away what we receive for safe-keeping.

If you entrust unto a friend to safeguard thy property,
And returning, you ask it again, what shall the friend feel?
Only joy that he could return what he has guarded.

12/30 Many are called to the Knowledge but to few are opened the secrets of Our Decisions.

Therefore know how to fight.
Chiefly beware of treason and lightmindedness - out of levity is born treason.

1923

1/20 In the morning, repeating the seven words, say:
Help us lest we pass Thy labor.
And repeating My Name and asserting thyself in My Labor, you shall attain My Day.

1/27 And so in labor shall you meet Me.
But where are the proofs of labor?
Speed, decisiveness and self-sacrifice.
But with speed and decisiveness, one may also approach the abyss.
Therefore, add also, wisdom.
Ask thyself in the morning beginning the day,
What you can add to the entrusted work,
That My Name should permeate all your deeds.
And should enter not as obstacle but as affirmation.
Nor averting, nor complicating, but as a part of thy decisive thoughts.
So labor wisely, and accepting the Shield of My Name,
You will conquer all which obstructs the ascent.
This is the advice for immediate application to the work.

2/3 Respect the principle of hierarchy. In brotherhoods great and small, all actions are given through the Elders.

There may be teachings and inspirations but actions originate from One Source.

2/11 Chiefly, act not through anger but through indignation of the spirit.

The fire of anger leaves only holes in the web of the Universe,

But if you act in indignation of spirit, defending the Name of the Lord and the Power of your Teacher, then even blows shall be forgiven.

Therefore choose in all things between the fire of anger and the purifying flame of the spirit's indignation.

Wherein shall you affirm the measure of thy works?

If the deeds be useful to the world then is their measure great.

Wherein shall you affirm the quality of thy works?

If thy deeds be worthy for humanity then is their value good.

Know how to understand the repose between action.

Because in this respite lies the accumulation of force.

Speak not evil and do not curse. For the hail of curses falls painfully upon the head of him who sends them.

3/24 They will ask thee how to traverse life.

Answer: like crossing an abyss upon a taut string,

Beautifully, carefully, and fleetly.

- - - -

FROM,-

A G N I Y O G A

- - - -

For the future, we arise out of sleep. For the future, we renew our garments. For the future, we sustain ourselves.
For the future, we strive in our thoughts. For the future, we gather strength.

9. .... Only by expounding Our Will can you approach. My wish is to preserve the beauty of spirit.

12. Broadly has spread the praise of daring. The least of the disciples have turned to the path of searching and have approached Us, asking that We adjudge their striving. Each brought his dreams ..... "I shall destroy all worldly temples because Truth needs no wall ... I shall water all deserts ... I shall open all prisons ... I shall demolish all swords ... I shall blaze all roads ... I shall wipe away all tears ... I shall travel through all countries ... I shall inscribe the Book of Humanity...."

But the last of these turned to the glittering stars, and said: "Hail to you, brothers!"

And in this salutation of daring his ego vanished. Let the path of the universe be avowed in this daring of greeting!

25. There where the crowd perceives only charlatans, approach with attention. Remember that Buddha and Christ were hallowed with such title.

28. ...It is impossible to name anybody who attained through Hatha Yoga. Besides, in the astral world the accomplishments through Hatha Yoga may even bring harm, by stressing especially the astral body. ...

29. Affirm Our Teaching as your citadel. Let the breath of

regeneration fill your complete being. The significance of the New Era is comprised in the single conception of the development of the world. Even the distribution of its material benefits will be resultant with the understanding of the highest affirmation. Unimportant are the thoughts concerning the lowest material benefits. One should also reject the thought of quantity and strive only for quality. Of the merit of quality, and of the demerit of doubt, one must incessantly speak.

31. It is necessary to discern between indignation of spirit and irritation. The fire of irritation must be divided into two kinds. When irritation has an impersonal cosmic character, its poison may be removed by a current of prana. But if conceit or self-pity intensify the irritation, then the sediment of poison will be precipitated upon the centers. Then there is no means to eject it; Perhaps, alone, to wear it away by cosmic perception.

The quality of perception must be realized as a curative. The quality of gratitude is also the finest purification of the organism. He who has found the seed and realized the care of the Sender, may project gratitude into the space. Great is the healing power of the emission of gratitude. One must transform the all-abstract into reality.

34. Striving, during the growth of consciousness, is focused precisely in the center of the solar plexus. Should striving trespass its proper limits, then the so-named fiery death is unpreventable. ...

35. ... One must not drag anyone forcibly to heaven. At the hour appointed, the blind regains his sight. It is useful to point out the measure of the order of life so that the humblest may see the logic of technical comforts, avoiding unnecessary dross. But it is not necessary forcibly to wash people. Mark the use of each messenger and do not place the load of a camel upon a donkey.

36. Each movement of consciousness must be directed to the current of evolution. Each step of life must be considered as inseparable from perfection. ....

37. Answer, when you behold the ability of absorbing your answer. ..... We must not intercept someone's thought, but infuse the new blood of life by nurturing the nervous system. ....

39. .... Therefore we advise to accept possession with full responsibility for it. .....

43. The pupil must not be obsessed; nor must the Teacher be oppressor. However, there is demanded a realization of the Hierarchy in accord with action; and the reconciling of the free will with the acceptance of the Teacher. The weak intelligence is usually confused. Of course, the conditions and limitations contradict the meaning of freedom in its vulgar sense. But the realization goal-fitness and culture permit the great comprehension of the Teacher. To realize the significance of the conception of the Teacher will constitute the passing through the first gates of evolution. One should not conceive a supermundane Teacher. He should be the One who will give the best advice in life. This practicability will embrace Knowledge, Creation and Infinity.

44. Do not say, "I do not remember." Say, "I failed to observe." Do not convict the memory but glance back at an impotent observation. People more easily fall downstairs than watch the steps.

Do not say, "I do not know." Say, "I have still failed to learn." Nor age, nor health, nor conditions of life, vindicate the funeral "I do not know." Audacity in life teems with eagerness to learn.

Do not say, "I have decided." Say, "This seems fit for the

goal." It is easy to increase the goal fitness but to change one's decision is unworthy.

Chiefly do not invoke unhappiness as persistently as is usually done.

49. In counseling daring, We offer the simplest way. The heart knows the truth of this way; and now one cannot point out another.

Display daring!

51. It is necessary to remember that work with Us has but a single direction - the direction of co-measurement and goal-fitness. The traitor on the path is **befeft** of these qualities and his fate is as that of a kitten at sea.

52. The word repentance does not exist in the Senzar dictionary. It is replaced by an expression familiar to you - intellegent cooperation Consider the essential hypocrisy in the definition of repentance. It is simplest to demonstrate to people the nature of repentance through an example in medicine. By distortion of thought man wounds his brother; but neither words or thoughts can heal the wound. By persistent effort one will have to mend the torn tissues. For the restoration of goal-fitness, it is necessary to demonstrate a wise cooperation. The consequence of an action can be cured only by action. No verbal avowals, no oaths, are of importance.

He who has realized his folly can cover it with sound reasoning. By cooperation of reason can one drain the folly. ....

53. Try to catch hold of the tip of doubt. Do not bind your steps with such spotted thongs. Verily it is easier to bear a snake in your bosom than be strangled by the boa-constrictor of doubt.

54. Hasten to realize the New World. Renounce your memories. Can the Charioteer, striving for reward, glance back?

55. Verily, do not divide the world either by north or by south, by east or by west. But everywhere distinguish between the old world and the New. .....

56. Where shall one direct his consciousness? Verily to the true Infinite. Therefore it means that it is time to pass from the coarse layers of matter to the research into most subtle energies.

58. Do not demolish the temple of another if you cannot forthwith erect a new temple upon the very site. The site of the temple must not be vacant.

59. The length of the Teaching is directly inverse to the measure of consciousness. The broader the consciousness, the shorter the formula. For those who are near, a word is sufficient, and even a letter. The first command is as thunder - the last is in silence!

62. Learn, that in the astral plane you bring only that which you acquired. Ignorance remains as it is. One can receive only that which one has learned to desire. ....

65. If a very simple man should ask you what is the purpose of the teaching, say, "That you should live happily." Let him not be overwhelmed by a too-complicated consideration. Let his entire being be filled with the consciousness that the whole Teaching is concerned with enhancing his life. The understanding of responsibility may come later. First - proclaim the joy and enhancement of life.

67. How to awaken devotion? By goal-fitness. How to improve the quality? By reverence to Masterhood. How to awaken creation? By the desire for beauty.

73. You know that at an altitude of eleven thousand feet the astral body acquires its special quality. Each altitude has a

special importance for each body. You have observed that at an altitude of seven thousand feet, man can decrease the amount of his food, and this necessity gradually lessens until on an altitude of sixteen thousand feet, it shows a substantial difference. Beyond an altitude of nine thousand feet, I do not advise the use of wine, coffee, pepper and other spices. Above seventeen thousand feet, even strong tea is inadvisable. With the decreasing need of food, there is a parallel decrease in the need of sleep; one can consider not over six hours and, at twenty thousand feet, not more than four is required.

Thus one may understand that at great altitudes one can almost remain without sleep, and the matter of food demands different considerations. It is impossible to take valerian, as indicated, with spices. Certainly, at high altitudes it is injurious to consume the same quantity of food as in valleys. The mountains are significant, as they free you from the lower conditions of earth. On heights one may feel that one has emerged from the customary earthly demands. Certainly, if even for the astral body an altitude of eleven thousand feet is important, then each thousand feet elevates the physical body into special conditions. It would be an irreparable error to try to apply artifically the conditions on mountains to our habits of earth. Remember and apply.

76. ..If Our wire would bring the word that the coworker had sacrificed something in the name of the Teaching, this would compel Us to reject his cooperation. Our coworkers can contain and give. When you will give out Our Teaching do not cry upon the square, but offer a smile to the approaching one. And the oncomer will understand the Teacher. ....

85. Can Ours have near them their dear ones? Of course they can.

These near ones will deepen the feeling of responsibility, solicitude and resourcefulness.

87. One must distinguish between absolute devotion and conditional devotion. Most often people show absolute devotion while they receive; but each return is accompanied by varied conditions. They agreeably receive, but set impediments in the understanding, resenting the return of a grain of mold! Whereas, one should remember that the measure of devotion is the measure of receiving. Faith must be parallel with an exact knowledge. Each condition set upon faith effects a condition in its consequences. Yet no one would wish to be called a conditional pupil. Such title provokes offense.

91. The realization of the finiteness of the universe combined with the realization of the limitless Principle of space, pertains to those questions which the pupil must resolve himself. ....

92. Demonstrate how all opiates are not permissible on the way to the Teaching. Sleepless vigilance will bring you nearer to Us.

98. .... Most heinous treason is to know the Teaching and not to apply it. Slander of the Teaching is worse than the death of the spirit. Because by this act man exiles himself from cooperation and dooms himself to Saturn.

100. The destiny which leads to Us must be tempered each hour. The debasement of co-measurement is strangulation. He who puts off achievement is as one drowned.

102. Contemplate each approach to Us. Become irreplaceable. By night, cover yourself with Our Name. By day, gird on your armor of devotion.

103. .... The Teacher gives indications within those limits which are permitted. He uplifts the disciple, cleansing him of the

outworn habits. He warns him against treason, superstition and hypocrisy. He tries the disciples, apparently and in secret. The Teacher unbars the gates of the next step with the words, "Rejoice, brother." He may also close them with the words, "Farewell, passer-by."

The disciple chooses his own Teacher. He reveres Him as the Highest Being. He trusts Him and brings Him his best thoughts. He cherishes the Name of the Teacher and inscribes It uopn the blade of his sword. He shows diligent labor, and flexibility in achievement. He meets trials as the light of morning and directs his hope to the lock of the next gates.

Friends, if you would approach Us, elect a Teacher on earth and place in Him your guidance. He will tell you in time when the the key may be turned in the gates. Each one should have a Teacher on earth.

104. Be fortified in thought of My desire to give you the most fitting path. Consider how imperative it is to help My desire. Let nothing of the old obstruct your striving. Remember that a stumbling horse impedes the entire caravan. Therefore say, "Walk more assuredly, otherwise your fate rests upon a spear."

Do not hide how the approach to Us quivers on the balance.

Let us prohounce the prayer to Shambhala:

Thou, Who called me to the path of labor, accept my ableness and my desire.

Accept my labor, O Lord, because by day and by night Thou beholdest me.

Manifest Thy hand, O Lord, because great is the darkness.

I follow Thee!

You may walk as though climbing the mountain of joy. Alluring is the magnitude of the battle for the renewing of humanity's consciousness. The Teacher rejoices at your decisiveness.

105. Disciples are of four types. Some follow the indications of the Teacher and ascend in lawful order. Others, behind the Teacher, over-stress the indications and thereby often harm themselves. Others, in the Teacher's absence, take occasion to prattle and thereby destroy their way. Others, behind the corner, condemn the Teacher and betray Him. Fearful is the destiny of the last two.

Let the realization of understanding of the Teacher be affirmed.

106. Right is he who revolts against an uncouth or depraved expression because its origin lies in ignorance. Speech must be beautiful, clear and deeply ,eaningful.

107. The degree of attainment: Alarmed; Inquiring; Knocking; Hearkening; Reminiscing; Perceiving; Sword Carrier; Puissant; Lamp of the Desert; Lion of the Desert; Coworker of the creative principles; Creator.

Each degree is divided thrice; the order must be passed gradually. He who strives, attains swiftly; but the deserter flings himself down.

108. Who is the traitor? The slandered; he who was reticent; he who appropriates; he, hyprocrite, denier, awaiting the downfall of the Teaching.

109. Friend, the heart knows! Therefore examine your friends lest you admit to your heart a passer-by. The Teacher is your closest friend. Do not multiply His burden.

110. The degree of the Lion of the Desert permits fulfilment of thought. Therefore, one must be especially cautious. The degree

of the Lion of the Desert admits no offense. Who would offend? The great heart can contain all.

Joy is easily attained, if each moment you feel devotion to Us. Satisfaction is within reach of disciples who value the clouds and realize that without clouds the sun would scorch. The Teacher can act there, where His hands are untied.

119. Each evidence of reverence of the Teacher shows the understanding of the Teachings. Each evidence of reverence to the site of the Teacher's labor will show penetration and devotion. But these marks of attention cannot be prompted. These signs must themselves flower in the consciousness. The Teacher will not say "Pay respect to me!"

124. When a disciple forfeits his Teacher, he must return the ring which he received from Him. One need not consider this an isolated case. The source of the karma of obsession or debility of spirit can easily set a barricade between the disciple and his Teacher. The self-correction of the one expelled, can bring him again to the point upon his interrupted path. The disciple must understand the need of haste and turn to labor.

125. Thus the disciple approaches the Teacher - open, ready to shrug off the old-world tatters, striving towards the new consciousness, eager for knowledge, fearless, truthful, devoted, keenly vigilant, industrious, knowing goal-fitness, sensitive. He found the path of trust. Maya no longer tempts him. Maya does not terrify him.

On the bosom of earth is found the Stone from the far-off worlds. Life is adorned. Ability is strengthened. The superfluous word is erased.

"Teacher, I have succeeded in withstanding the arrow of heat

and the horror of cold. My bodily strength has left me, but the ear is open and the body of light is ready to tremble at Your call. And my arms are ready to carry the heaviest stones for the Temple. Three names are known to me. Known to me is the Name of Her Who veiled Her Face. My strength is magnified...."

Thus shall the disciple address the Teacher.

134. .... In labor and in the utilization of Prana lies the mystery of the possibility of unity of a group. Such cooperation is possible and Our followers must not be confused by the varied characters of the coworkers. Sufficient labor and the use of Nature will give the correct aspect to the nest of labor.

150. Each one, who even a single time, has regretted his work for Our missions, creates an impassable barrier between himself and Us.

158. People usually believe that they can attain perfection through many methods. This multiplicity of mirages quietens the mediocre mind. But humanity has only two means: either wisely and ardently to seek the realization of Aum, or to lie in a coffin as a log, taking for granted that someone or something will take care of the destiny of the shopkeeper of the spirit.

The true striving towards the realization of the supreme possibilities should fill the greatest part of human life as the most essential and engrossing occupation. ....

163. Who would swim, must dive fearlessly into the water. And he who decides to master Agni Yoga, must transform through it his entire life. Wherefore do people think that they can accord to Yoga a portion of some idle hour, remaining during the rest of the time in impure thought?

166. .... You may ask me what physical exercise are useful in Agni Yoga. I advise short pranayama in the morning, no longer

than five minutes. One should abstain from meat, except smoked meats. Vegetables, fruit, milk and cereals are always acceptable. All wines are also barred, except for curative purposes. Opium is the enemy of Agni Yoga. The clouds in the sky weigh upon an Agni Yogi. I advise to insulate the footwear with rubber and to walk in the morning, avoiding smoke. With valor must be received the various communications of life, as it is impossible to decide where one is applicable and where it is not. He who transmitted into life the true Yoga fulfills his great mission. Thus before us is the foundation of Agni Yoga.

172. The Yogi must keep pure his organs of respiration. Therefore hot milk, valerian and mint are prescribed for him. The Yogi must keep pure his stomach and his bowels, for which licorice and Alexandrian senna are prescribed. The Yogi must keep pure his lungs and for this he is allowed aloe tar, prudently applied. The Yogi must keep pure the all-pervading soma for which he must make use of musk. By purity is also meant the vitality of the glands.

174. The Teacher watches the progress of the Yogi. The sign of his progress will be the power to hear the voice of the Teacher and at the same time develop the sensitiveness of justice.

176. If we desire to introduce Agni Yoga into life, its manifestations must be garbed in the most customary signs. Ask the disciple if he wishes to receive the support of the Teacher. Does he wish to receive spiritual and material help? Certainly he would wish this. Then let us enter the path of trial. Useful are the sudden tests of cold and hunger; useful the sudden tests of unbelief, of treason, of falsehood and superstition. Mark how the frail spirit bows under the wind, how he smacks for food and how the lips violate the most sacred conceptions. But here walks he,

poor, self-sacrificing, smiling at cold and hunger, trusting in the power of the principle of ascent; eternally young, he is ready to undertake the achievement of realization. When you demanded the application of Yoga to life then you shall be the true teachers.

181. We taught you to grasp the basic thought, not succumbing to superficial expressions. As Buddha taught the construction of an entire sentence upon a single word, so broaden the understanding of your disciples in accordance with a word or sign. But chiefly do not strive to repeat. If the receiver of spirit is ready, each thought transfixes like an arrow. But if the dissolution of the tissue already sloughed the channels of the centers, no Yoga may be achieved. ....

185. Some of the young may ask, "How shall one understand Angi Yoga?"

Say, "As the perception and application in life of the all-embracing element of fire, which nourishes the seed of the spirit."

He will ask, "How may I approach that knowledge?"

"Purify your thoughts and after determining your three basest qualities, sacrifice them to fire, in a fiery striving. Then choose a Teacher on earth, and comprehend the Teaching, strengthen your body with the prescribed medicines and pranayama. You will behold the stars of the spirit; you will see the flames of purification of your centers; you will hear the voice of the Invisible Teacher and you will acquire those subtlest perceptions which transform life.

"Help is ready for you who entered, and the mission is given. You realized that joy is a special wisdom. You will not return to the old shore of the stream. You realized the battles of space. Blind evidence no longer exists for you. You are the attaining co-worker and brother!"

186. For an Agni Yogi, carpentry, forging and washing is harmful. One must be prepared to stand the battles of space. One must also understand to what extent the fire, called life, refines the organism. I, the Hierarch, have justly decided that the achievement of transmitting the new Yoga is superior to all other tasks.

196. You know about the harmful effect of various fuels. Therefore one should pay attention to the construction of the hearth. In any case it is best not to remain long near the hearth knowing what manner of guests the emanations of food, especially bloody foods, attract. Therefore it is best to have cold smoked meat and poultry.

With equal caution must one guard the purity of the air in the sleeping room. One should remember that, during the departure of the astral body, the physical body remains unprotected and if the air is poisoned, guests may appear. Mint is the best disinfectant, helping also the astral body, because the latter leaves the physical body oftener than we think, though with varied purposes. Either it senselessly wanders about not far from the physical body or it may acquire much that is useful. The imperative duty of each one is to create the best conditions for his astral body. Also one should notice that no dirty water should remain in the house. Indoor fountains and aquariums are usually undesirable nurseries. Wherefore to torture fish and birds in prisons?

I also wish to preserve one room in absolute purity, or even a corner, dedicated to the Teacher. One may retain near the window an armchair in which no one may sit. Also, do not admit the curious: for such,one should be most average, so that their brazenness should skim by the aura. These are all counsels for the strengthening of the Yoga.

199. Our Teaching is not steady in the hands of those who do

not apply it to life. Tell it to the coworkers in all countries, so that they may find means at once to fortify life through the counsels of the Yoga. There are too many speakers and too few workers. I do not see the need of general lectures; but personal talks are needed. Moreover, it is not necessary to hide the difficulties and advantages. Correlate Yoga to world events, because one must introduce a system to life; without it, social movement will be transformed into a masquerade of the aged. The severe discipline of freedom can reconstruct life only with the new relization of the reality of psychic energy which will enter everyday life. Repeat that a new comprehension is demanded for application in life!

203. Those who seek the Yogi for instruction will not be equally meritorious. A Yogi must understand who came by accident; who may become a pupil; who may in the future become a pupil-teacher perfecting himself through the coming ones. It is worse for those who approached the Yoga and then tried to return to the old life. Verily it is easier for the astral body to return to the limits of the physical body, than for him who has acquired even a grain of knowledge to return to the darkness of prejudice. Warn those who wish to know about Yoga; we cannot lead anyone into delusion.

205. .... Let us not speak of the occasional passer-by; but even those who understood, are subject to attacks of animal sleep. Then the task of the Teacher consists in arousing them, even, if need be by a stroke of lightning. Because sleep easily may become an obsession.

Blessed India! Because you alone have guarded the concept of Teacher and disciple. The Guru can pilot the ship of His disciple's spirit. The Guru can dispel the attack of sleep. The Guru can raise up the drooping spirit. Woe to him who has dared to lay claim falsely to someone as his Teacher and who lightly pronounces the word

Teacher, while honoring himself! Verily flowers that spirit, which understood the path of ascent; and he fails who drooped in duplicity of thought.

One may ask a Hindu boy if he wishes to possess a Guru. No word is needed in reply. Because the boy's eyes will express desire, striving and devotion. The fire of Aryavarta will glow in his eyes. The stream of the Rig-Vedas will flow on the slopes of the mountains.

Who can describe in words the entire possession of the Teacher? Either there is the realization of it as a serpent of knowledge, or, lacking this, there is darkness, sleep, obsession. There is no need to terrify, but one should tell all who have approached Yoga, "Your support is the Teacher. Your shield is devotion to the Teacher. Your destruction is indifference and duplicity of thought."

He who smiles alike on friends and foes of the Teacher is unworthy. He who does not betray the Teacher, even by reticense when speech is needed, may enter the step of the threshold.

207. .... Similarly the disciples of a Yogi learn to act, from the initial moment of understanding. It is especially needed that the pupil master himself in the Teacher's absence. Often just at such times their absence of wisdom breathes with exceptional freedom, because the understanding of the Teacher is unrealized, and thereby the way to Amrita is barred.

213. It is most difficult for a spirit who has amassed possibilities but who, because of external circumstances, is unable to express himself. The nearest example is that of a covered boiling kettle under the stimulus of the fire of space. Then one must apply alternating cooling currents. The fire of space which heats even the stones has an inseverable bond with the channels of the centers.

Therefore the Teacher says even to the most self-sacrificing Yogi, "Caution!"

217. When you choose disciples do not be too hasty. Allot three tests to the approaching ones, that they should disclose themselves unsuspectingly. Let one task be the affirmation of the general good; let the second be the defense of the Name of the Teacher; let the third be the evidence of independence of initiative. If one, during the task, will begin to threaten - reject him. If one will murmur around the corner - reject him. If one will become depressed - reject him. I do not speak about traitors. By the fulfillment of the task, will you test the capacity of the tested ones. ....

233. .... Yoga has nothing in common with magic.

237. Towards the Teacher there is but one way - to walk without glancing back. The thought of success is already defeat. As an eagle above the precipice, flies he knows the direction of his flight. You know the magnetization of circumstances.

260. .... One should examine equally the correlations of sound and color. This grade of development of psychic energy is called luminous. A being in this grade of evolution begins to emit light. This resonance of light is the degree of approach to the realization of far-off worlds. Observe the green color. It is the knowledge of the Essence. Equally unexpected out of space is gathered the accumulation of other forces also. And the emanations of the rays of light are as a bridge to the fire of space. He who gives is indestructible as flame! He who fills himself with light is striving towards light!

261. .... The Teaching can open one's eyes when it is accepted in fullness of spirit. One may cross the Teaching as over

the tiles of an ornamental floor. The design is unseen in the darkness; light is needed to discern it. In the darkness, the design seems unimportant, fit for a dance of levity. The most sacred symbols may be trampled on by the feet of ignorance.

Not the eye but the consciousness, prompts the caution. Would we in any way impede the work of the Teacher? As a glowing rainbow has become the joy of renunciation in the name of the Teacher.

Lord, accept my possessions if they be of use to Thee!

273. The meaning of the realization of various interrelations between the Teacher and pupil is solved. Precisely the steps of approach to the Teaching are dissimilar, so much attraction is there on the first steps and so much of responsibility on the next. ....

278. Often the Teacher finds himself in a very difficult relation with his pupil. The pupil promises to follow all the commands of the Teacher, but no sooner is one received, than immediately reasons are found to alter it. Similar difficulty, the Teacher experiences, when He is blamed for inaction. Imagine to yourself the position of an archer when he is strained for his shot and behind him some one cries, "Why does he not shoot?"

Small children, even without preceiving the reason, obey the guiding hand. But adults attempt to add to the prepared reaction something fit to their mood. One may compare it to those who, visited by fire, neglect irreplaceable manuscripts, but save their cherished bedding.

Whence comes this disrespect of the Command? Also from mistrust. It is incomprehensible how readily the gifts of the Teacher are accepted and how neglected are His best Commands.

How many premeditated transmissions were rejected, how many effectual actions disrupted, because of lightmindedness! With one hand reverence is rendered. And the other scatters the pearls into the precipice, forgetting the permeating space by personal emissions is an infection of space; forgetting that the chosen Guide, through his experience, will not demean the pupil. Then how must one value cooperation, firm in trust!

When you yourself will become teachers insist on the immediate execution of a command. Do not give commands often. They become customary. But if the work demands it, give concise command. Let it be known that a command is irrevocable. One must follow more simply, uniting self-labor with cooperation. The distortion of a command is like a train which has been derailed. It is better not to accept gifts than to disrupt the wave.

283. When you will be called dreamers, say, "We know only action."

When you will be asked how you affirm the Teaching, answer, "Only by application to life."

When you will be challenged to defend your covenants, say, "One cannot reply to ignorance."

When someone shall slander the Teacher, say, "This very night you shall ponder upon your irreparable error."

294. .... Direct the spirit into the unknown! Such striving will afford new forms of thought.

300. I affirm that the way of Agni Yoga is as light on the path. It is inconsequent how travelers make use of the blessings. The way is indicated. They who discern the signs of fire will come. Thus do I wish to strengthen those who have realized the

momentousness of the Teaching of Agni Yoga.

One should not await the hour when the current will drive the crowds to seek salvation. This will be the recognition of the scourage of terror. This is not important, but it is necessary to know those who are directed by free consciousness. A battle may be undertaken by him who knows the purpose of the battle. Slaves driven by force are not needed. I consider it right to defend sincere striving rather than to search for the fragments of a broken vessel.

302. One should observe certain precautions in Agni Yoga. Beyond a certain step one may notice pains in the back. One should then not bend down, because the pillar of energy rises like quicksilver in a thermometer. Therefore straight position of the spine is advised. Similarly inadvisable, is work which demands a sideward position such as wood-cutting. The flame is vertical in its structure. So shall each fire act. The assertion of slight precaution will not detach people from life. One may quite unnoticeably introduce into life a method of action which is harmless.

323. How to begin Agni Yoga? Primarily one must realize the presence of the psychic energy. Then it is necessary to realize that fire creates the essence of the spirit. Of course abstinence from meat is useful, as well as from a few vegetables such as asparagus, celery and garlic which are remedial. Likewise one must take precaution against the fiery sickness. The first remedy in this regard will be the realization and mastery of the psychic energy. But as external purification, one may apply the essence of Moru, or as it is called, Ballu. When you will be asked to give an exact formula, indicate Moru as the primary remedy to be dissolved in the water of oblation. One may prepare a powerful essence from

the juice of the leaves and roots. If the first formula will be judiciously applied, one can give the next one. But the same plant may be applied internally with milk. But first investigate it externally. Then do not disdain to affirm that valerian may be a powerful guardian amidst the flame. As simply as possible think about the psychic energy. Because the fine energies are manifested in thunder. They penetrate the remote layers of the atmosphere and therefore their symptoms are especially subtle.

324. I must advise the ejection of fear of the future. When the man enters bound by fear he does not create the atmosphere for reaction. A man is needed striving for victory.

331. How to choose coworkers? Only by their irreplaceability. It is correct to value a man when his place cannot be destroyed.

I can accord to each one all that is necessary, but I await the development of experience. In practice affirm the work.

336. .... The Teaching of Agni Yoga must inwardly transform your life. But externally neither horns, nor tails, nor wings, nor pompous disdain, nor superstition, nor malice, shall be your marks.

It is essential not to fear to broaden your activity, because this is the best means to co-measurement. Sitting under one tree, one may presume that it is the center of the world. But disseminating the substance of spirit through the entire world, we become as fire, all-prevading.

338. .... One should understand that not absence of devotion temporarily holds back Our brothers from Our place. On the contrary, exactly devotion influences them to postpone their gratification and their joy.

340. Chiefly, learn to think in solitude. And realize responsibility of thought. Verily, thought destroys the best walls.

Doubt, irritation, and self-pity can be consciously ejected. I advise to observe oneself and remember that no one else besides the Teacher will help you. I advise to regard the Teacher as the only stronghold.

341. .... One must learn to accept the Teaching simply and to permeate life with it. The Fire can be a great blessing.

348. One may understand that meat is not desirable for the organism after the realization of the full harm of bringing into the organism dead tissue. One may in travel only permit certain smoked meats. But in general I advise abstinence. It is useful to have apples on the table. The essence of this fruit is useful for the inhalation, until they rot.

355. He who would study Agni Yoga must direct his attention to the pulsation of the elements, because in this law are united various elements. .....

357. .... Not magic but knowledge will give man the way to transfiguration; ....

.... Consider how to receive the Teaching in your life more easily. The busiest people can each day devote an hour to the approach of the Teaching. We cannot believe that there is not a moment for the most essential, for that for which we live. Daily we partake of food; and without it regard the day miserable. But our spirit also receives nourishment from thought and without it the day is even criminal. .....

362. .... It is bad when the meaning of the Teacher is not realized. But it is still worse when, after realization, one places upon the Teacher that which one must perform oneself. Thus one may combine reverence for the Teacher with the application of one's own entire force.

368. Not discontent, nor irritation, but the sensation of happiness is necessary; because it is verily happiness to create the works of the Teacher.

382. .... The books of the Teaching should be read over, because each day affords new application.

386. .... It is difficult to define in words, where and to what extent the disciple may use the Teacher's forces. Only a refined understanding will give the correct co-measurement. The rules of the relationship between the Teacher and the disciple are impossible to define, but life brings the necessary formulae as to how to go by the one path.

403. The main thing is not to tell newcomers that the Teaching of Agni Yoga is easy. Verily, it is not easy. There is much strain and danger in it. No one should be seduced by the idea of honeyed ease. ....

409. The Teacher directs you not to condemn vices, but comparison, by example with the lower beings, can help the simple-minded. ....

410. Essentially one should encompass untried circles. It is unwise to limit oneself to huts, avoiding palaces. It would be bigoted to remain in chambers forgetting huts. Do not limit yourself.

413. The Teacher's place in the most revered corner is not a superstition.

This is the place for the one invited to the holy supper. He may arrive at any moment and it should be evident that He was expected. This constant mark of expectancy and readiness is as a call into the open window. ....

.... Can you affirm that you are practicing Agni Yoga, if you have not even realized the beginning of the inner fire?

Pure striving will produce the flashes of fire. One has to observe these beginnings and the conditions that accompany them. For this purpose a true sense of observation should be developed. It is not easy to acquire the sense of observation. The condition attending these manifestations are highly individual - cold or heat, sound or silence, light or darkness. Even such antipodes produce equal results. ....

431. The recognition of Hierarchy is not a formal discipline, but a conscious cooperation. Once the spirit realizes that he has entered into the endless row of dynamos, he receives the right to move onward. ....

434. It is told in all ancient Teachings - "do not turn thy back to the Teacher." This Command can be understood slavishly or reverently. Conscious reverence is like the flower of Light. One cannot compel it, only the expanded consciousness will permit the experience of the preservation of spiritual values. How to describe to the blind the entire stony path? How to forewarn the deaf by a call? But the experience of life will show the significance of the Command: "do not turn thy back to the Teacher."

436. One may name many co-workers, but one has to measure the reserve of accumulated devotion. The striving toward Us is usually comeasured with the expectation of reward. But can one assign a reward when Our work is already a reward?

438. .... The Teachers never had many pupils. One can remember the insignificant number of sixteen or twelve or even less. It proves with what difficulty the fire of space approaches and is

assimilated. But therefore for the permeation of space, the fire is irreplaceable. The one who is capable of thinking of psychic energy, must already know about the fire of space. It would be madness to presume that the element of fire is somewhere outside of us and that its realization can be lazily postponed. No, the fire roars around us. One can have it as one's friend or enemy.

442. Certainly, the wisest course is to partake of food when the body has need of it. Then the food taken twice daily is sufficient. But in view of the conditions of life, this rule is difficult to apply; therefore the stomach can be given work at definite hours. The most harmful is consumption of food without definite hours and without need. A regular life is not something shameful, as one must carefully protect the apparatus built through ages.

It is correct to suppose that man needs very little food, but its quality must be adequate. One should not use acids or artificial preparations. Decaying butter is even more harmful than dry cheese. We vouch that it is easy not to burden oneself with food.

448. In the dark the Yogi places a strong magnet or a chip of a body from far-off worlds above the crown of a pupil's head, and asks, "What dost thou feel?"

Usually the first answer is negative, "I do not feel anything."

The Yogi says, "It is not true; there can be no such condition of vigilance, that man should be insensible."

The pupil insists, "I cannot feel anything."

"It is not true, thou only fearest to express the sensation and the seen."

After a long silence the pupil says, "Perhaps I do feel cold and the flashing of stars."

Why do people say "seemingly" and "perhaps", when they see and feel? Only by decisive affirmation, psychic energy grows. Thus one can refine one's recepitibility, because there are always magnetic currents above us and the radiance of indications from the flowers of space.

452. I do not speak casually about the realization of service.

Just this understanding destroys the commonplaceness of the atmosphere and gives harmony to fulfill the tasks. One can cure nerves through discipline, but the realization of service is the best discipline.

Fire demands caution. One should develop this quality and service is the measure of vigilance. Just as petals close and droop from a clumsy touch, so the protected lotus closes itself when a violent threat assaults the space. As a cautious worker I call the coworkers to carry the treasure.

457. ....One cannot make Agni Yogis but only open the path - the cosmic manifestation does not admit any violence. But where the flower of fire is ready to blossom, do not hinder.

466. I advise to notice upon what actions and thoughts are manifested the sparks, their color and their dimensions - those inclinations are as the bliss of the worlds.

468. .... The Teacher directs the flow of consciousness. Let the pupil not perceive the touches of the Teacher. So everyone will enter the domain of the Teaching as into life, not deviating, but for this purpose one has to read often the Teaching in different states of spirit. It will be a mistake to devote to the

Teaching only the period of rest or upliftment. The all-pervading fire is the best symbol of the Teaching.

481. He who is not afraid to examine the foundations of the Teaching for refinement of knowledge is already right. He who is unafraid to remain misunderstood is with Us. He who is unafraid to unite river-beds of great currents, is Our friend. He who is not afraid to see the light, has an eagle's eye. He who is not afraid to enter the fire, is of fiery birth. He who is not afraid of the unseen, can pierce the darkness. He who is not afraid to encircle the world, can perceive the far-off world. He who is not afraid to know the covenants of Wisdom, will be with Us.

We renounced and we profited. We gave away and We received. We were deprived and freed of temptation. He who knows walks like a lion of the desert. Who will answer the roar of a lion? Only a lion, free of fear.

Where are the bonds? Where are the chains? The knowledge of the far-off worlds will forge the crown of achievement.

501...The highest experiment is the experiment upon oneself. Thus it is centrifugal and centripetal. These simple truths must be repeated. Precisely in offering the spirit for the sake of humanity is contained the sacrifice and acquisition. ....

..... One should not complicate the way of psychic energy. It will itself whisper to the sensitive ear, when the sleep has to be shortened as something unnecessary; when the food is lessened, as unnecessary; when drinking is also lessened as unnecessary. Each energy provides nourishment, and the psychic energy especially. The temporary weakening of the extremities should not give anxiety. The poisoned currents of the earth will act first of all upon extremities. But the natural growth of psychic energy may replace

the means of the body and help to find the balance between the visible and invisible.

503. Whither may one direct the thoughts? Whither to project the will? Towards space, whence comes psychic energy.

Let us strive towards it.

505. The student of Yoga must become accustomed to one thing, to the unavoidable suspicion of people. One should not blame people for this treatment. If he would be an ascetic in the generally accepted sense, they would be more easily reconciled with him. If he would have the appearance of a Magi, he would be accepted out of fear. But his being cannot be explained in simple words and the work for the evolution of the world does not enter into any accepted statutes. How will people reconcile themselves to the renovation of their life? This is what they dread above all.

Happily he who entered the path of Agni Yoga does not worry over suspicion. He labors, devoting himself entirely to the need of evolution. He walks without doubt, knowing that satisfaction is not his destiny.

520. In the mysteries of Egypt there was an act called "The Sharpening of the Sword." The neophyte was placed in deep darkness. He was approached by the Great Hierophant, who disclosed to him some of the Mysteries, and light illumunied the Hierophant. Then again everything sank into darkness. The approached the priest called "the Tempter." Out of the darkness, the voice of the tempter asked: "Brother, what hast thou seen and heard?" The tested one answered: "I was honored by the presence of the Great Hierophant." "Brother, art thou convinced that this was the Great One Himself?" - "My eyes have seen and my ears have harkened." - "But the image could be deceptive and the voice could be false." Then the tested one was

either confused and rejected, or he was filled with firmness and spoke: "One can deceive the eyes and ears but nothing will seduce the heart into delusion. I see with the heart and I hear with the heart, nothing impure will touch the heart. Sharpened is the Sword entrusted to me."

Then again the Great Hierophant approached and pointing out a chalice filled with red beverage, said: " Receive and drink of thy chalice, empty it to see the mystery of the bottom."

On the bottom was an image of a supine man enclosed in a circle of a serpent and an inscription: "Thou art thyself the all-giving and all-accepting." Likewise is given the same Teaching at all times, but the darkness of ignorance forces one to forget its meaning.

527. Someone will come to you and speak of his desire to approach Agni Yoga. Ask him what prompted him to this decision.

He will answer, "I seek proofs." You will think, "He is not one of us."

Or he will speak of his sad fate. You will think, "He is not one of us."

Or he will speak of his intention to conquer his enemies, You will think, "He is not one of us."

Or he will speak of his desire for riches. You will think, "He is not one of us."

Or he will speak of earthly privileges. You will think, "He is not one of us."

Or he will speak of his desire for rest. You will think, "He is not one of us."

But one will say, "I wish to perfect myself."

Ask, "What reward dost thou expect?" He will say, "To approach the Teaching."

you will rejoice, as his spirit has knocked correctly. He can begin to watch himself. He can painlessly eject useless attributes. He will understand that not suffering is needed, but liberation. He will understand that not the manifestation of a miracle is needful but straight-knowledge. He will underatand that not intellectual learning is valuable, but realization of application.

Exultant the first day, he will not droop tomorrow. He will walk like an elephant of happiness, pushing aside the brush. He will accept success, as the smile of the sun. He will drive away the scorpion of fear. He will accept the gift as the light on the path. He will understand the realization and development of the fires as an attracting magnet. And he will understand that fires grow like plants unnoticeably. He will understand that the fire burns away the past and illumines the future. And he will understand what attainment means!

538. When all books are read and the word learned, then it remains to apply that which is realized in life. If books will again be read and words hearkened to, nevertheless their application remains outside of life and even no signs will prompt the changing of habits. But one has to find the way to mobility of consciousness. The heart can sense the shame of an unworthy waste of time. We do not desire to be severe. We prefer to see joy of attainment, but the habit of centuries forces one to hold the sword ready, as fear still dominates people. Victory over fear will be the threshold of the new consciousness.

563. Each independent act is encouraged. But should one be reproved if sometimes the desire arises to communicate with the Teacher, when the time comes to ask advice and to be imbued with the common aura? It was always said: First the storm, then the thunder,

then silence. To the voice of silence, was attributed stillness. But higher than this voice, is another communion. You know how the voice of the Teacher is transmitted, but one can unify in consciousness, bot using words but transporting one's consciousness instantaneously into the consciousness of the Teacher. One almost ceases to sense oneself; only the circumference of the chalice is filled with straight-knowledge. Of course it is not easy to attain such state, but with expansion of consciousness it comes by itself, if not hindered by ignorance. Such consciousness embraces all aspects of communion.

570. One thing is to hear; another, to remember; the third, to apply. The Teaching will be of aid in reaching the third boundary. The Teaching will also help one to leave the limits of earthly phantoms; it will help to absorb the usual as unusual. When this simple truth manifests itself, then, after attainment, will the ascent into the spheres above earth be the next step. One may tell those who seek attainment, "Mainly sacrifice yourself." The predestined hour will approach only through attainment. When the joy of attainment fills the chalice, there is success. Of course this joy has nothing in common with the joy of a calf whose gambols crush the flowers. The joy of attainment knows all labors and dangers; it crosses the bridge only once and dazzles the enemy by its radiance.

617. The sacred fire of spirit opens the path to the Teaching but the main aspiration of the disciple should be the kindling of the manifested fires. We shall affirm the Chalice of aspiration, but the disciple himself must fill the Chalice of achievement.

622. Vouch with all your possession. Pledge with complete aspiration. Vouch with the power of thought. Thus can be created new combinations.

If yesterday you did not attain, it means that the accumulations were not correct. One cannot repeat mistakes, as it is impossible to cross where the bridge is destroyed. Often the most insignificant will be eliminated, but the chief causes will be preserved in the dark. Let the fires dispel the darkness! Therefore we request - light the fires! Do not regard the Teaching as abstraction. Repeat the word of the Sages!

623. A disciple aspiring to become an Agni Yogi must sense the power of the fire of love towards his Teacher. The disciple desiring to help construct the Teacher's work, must guard the covenants of the Teacher. The disciple desiring to guard the covenants of the Teacher, must guard the utterances as pearls.

632. Our covenant does not know the manifestation of vacillation in the disciple, who remains unfailing, knowing there is no end. But the fire of striving is the mover of events. The attainment is wonderous, when the disciple can say: "Master, I want to empty the Chalice of labor."

634. Tell those who find the trial cruel, that their goal-fitness lies in whether the tempering of spirit either progresses or retogresses. The experience results from the accumulation of former reincarnations, but the spirit desires food of visible evidence. But labor is ready for all desiring to progress. One should not regard the spirit as a factory for this experiment of conscious attainment. One has to satisfy the part of knowledge of the Chalice.

640. I shall say: You can become participants in evolution of Cosmos. You can possess the inheritance of ages. You can manifest understanding of Infinity. You can ameliorate the fact of the planet. But let the fires be kindled! Do not extinguish the sacred fire of spirit. Do not reject the Hand.

642. .... As a hand leads in the dark along winding streets, so the Teacher lays a Hand upon the shoulder of the disciple. Not vacuum, but viligance, corresponds to the leadership. ....

The adaption of our covenants must be expressed in the undeferableness of actions. The disciple must not appease himself with a bad result and a good intention. As heavy weights on the scale are lightmindedness, negligence and the demeaning of the Command

The disciple himself will thrice look into the mirror and say: "I see no mistakes in my actions." "Do not direct thy eye into the plains but turn to the heights of the Mother of the World and thus measure limitlessly thy actions."

649. The disciple who responded to the call of the Teaching and is aflame with all fires of devotion is verily the coworker of the Cosmic powers. Having increased with his own actions the powers of Cosmos, having adorned with his thoughts the thought of space, is he not a creator? And will not the wisdom of the ages be the best adornment?

651. Attentiveness can be tested by a very simple method. Place an object in a new place; if it remains unnoticed, enlarge the size of the object and observe what elephant finally attracts the "sharp eye". Altogether, test yourself and others. Apply the test also against fear, against irritation and against negligence, and in all cases where the litmus paper may blush from shame. There is no need of complicated invocations, but simple attentiveness will permit one to advance many steps further. Thus one may begin to develop the "eagle-eye."

652. .... A magnet, a tuning-fork, a ring, and many common adaptations easily enter into the daily life of the young yogis. The clearing away of accumulations of dust requires a dust-pan and

broom. One should not avoid common objects - as below so above! It is wise to become accustomed to there being no rest nor end. But the single realization of Our Brotherhood and Hierarchy already directs the traveler along the shortest path to Infinity.

653. The thought about obedience to the Teacher is foreign to humanity. How can a spirit be the loser, when the Teacher is the leading Beacon? How can the disciple lose his fire when the Teacher kindles all fires? How can the Shield of the Teacher restrain one when the disciple is impelled fierily by the Teacher? Thus in the consciousness of humanity lives scant desire to strive for mutual cooperation. But humanity must learn self-activity, by embodying all the affirmed thoughts of the Teacher. Thus the Cosmic Reason reaches evolution. Thus humanity must learn to create by higher ways. Verily the imitation of the Teacher means comprising the Image of the Teacher.

654. How to approach the source? How will the higher understanding be affirmed? Only by the law of Hierarchy. The guiding Hand is the uplifting Hand. The indicating Hand is the Hand manifesting the path to the highest law. Verily thus is created the great step of the law of Hierarchy.

661. Each thought executed is like a deposit into the fiery creativeness. Therefore each fulfilled thought is bound with Our actions. How carefully should the disciple define the quality of their thoughts. Did not the worm of selfhood or self-conceit or the manifestation of self-love hide somewhere? Honesty of avowal is an act which each spirit must develop within himself. Only thus can one fulfill the Will of the Lord. The manifestation of the chain of Hierarchy is built by the fulfillment of the Higher Will.

665. In the subtlety of receptivity is contained the understanding of the Teacher. In the relization that the Teacher imbues the disciple with a higher understanding is contained the entire progress of the disciple. The creativeness of the spirit can strive only when the thought ascends and the chain between the Teacher and the disciple consists of spiritual striving. Verily, who will uplift the spirit of the disciple if not his Teacher? Only the highest can uplift the lower. Without this understanding it is impossible to progress.

* * * * * * * * * *

FROM

HIERARCHY

* * * * * * * * * *

24. .... The quest for Shambhala varies widely in the spiritual domains. And is it possible that the people believe they will attain the Community of Shambhala through invasion or through fasting? To him who is aware of the path to Us, let us say, "Walk by the path of love. Walk by the path of labor. Walk by the path of the shield of faith!" To him who has found our Image in his heart, We shall say, "Walk by the way of the heart and the 'chalice' will affirm the path!" To him who thinks he has attained the path through conceit, We shall say, "Go and learn from the spirit who knows consummation."

29. He who adheres to the Teaching of Infinity gains freedom of action first of all. He who fears to adhere to the Brotherhood deprives himself of the Highest. He who dreads dogma can strengthen himself in the Teaching as in flight to the far off worlds. He who dreads such communion can remain at the threshold. Incessancy of striving affords affirmation of Our Teaching.

31. The realization of goal-fitness is a token of cooperation with Us. How else may one gain an understanding of the magnets sent across to different countries? How else to approach the manifestation of the magnetization of a human consciousness, which in silence attracts the eyes of an entire nation to itself? Thus one can trace how Our commissioned Sisters and Brothers have attracted and revolved around themselves the consciousness of entire nations. But for this one must vigilantly understand the value of each step.

46. Thus the quality of thought is strained by the impulse of search. The creativeness of the spirit is intensified by the

power of the fire. Therefore our workers must realize the entire power of creative thought and kindle the fires. Thus only the quality of thought can broaden the consciousness. Thus let our workers remember.

51. The orbit which attracts conscious strivings will always bring the spirit to our gates. The creativeness of spirit resounds in the entire space and only the adaptation of higher Might imbues the spirit with creative searching. Thus each orbit which attracts one to higher creativeness is imbued with all subtle energies. Only the path of conscious quest gives striving towards Our orbit. Thus one may attain the upper steps.

52. Do not accustom the younger ones to expect great manifestations in their human measure. Such an outworn measure does not respond to reality for even a physical sense people have greatly distorted the concept of commensurability. Thought cannot comprehend that only the result defines the true grandeur. Each action can be measured only in accordance with its relation to Hierarchy and Infinity. Thus these concepts will be like signs leading to reality for us. Thus teach the young ones to think first of Infinity, remembering moreover that no one should compare himself to a minute grain of sand as is usually the way of hypocrites. Our greatness is guaranteed by an immense responsibility. We shall not err in measuring according to responsibility.

59. Some people pour a daily gruel over the Image of the Teacher and imagines themselves to be in the great Service. The Teaching and Service first of all presuppose the expansion of consciousness on the bias of adherence to the Teaching and reverence to the Teacher. In studying Infinity one should first of all realise the limitlessness of love and devotion. It is not wise to say that love has

overflowed and devotion has withered, because the consequences will be the disintegration of one's self. One should understand the limitlessness of love and devotion as the first steps toward Service and Yoga. One should set oneself this task at least as a means to self-progress. One should advance only in the direction of the Teacher. Then, only, does relief come. But making a daily onion-gruel out of the Teacher will not lead to success. Steadily, limitlessly, let us sustain our love and reverence to the Teacher, as a healing remedy towards regeneration.

68. .... Accustom yourselves to see without looking and to hear without listening. In other words, to this degree encompass the vision into the spiritual region, that despite your open eyes, you will not see that which is before you. Or in spite of the evident noise, not to hear it through open ears. Through such physical tests one can greatly progress in psychic vision and hearing. For this, it is useful in imagination constantly to hold before oneself the Image of the Teacher as That Which is the most precious to bind you with the Supreme.

Now, imagine for a moment that you have succeeded with the help of chemical reactions in creating a complete microcosm; for this microcosm you are the creator! Why is it then so difficult for people to imagine an end to the inaccessible? Therefore, speaking of the Infinite, we will not imagine it as something void or measureless but as something integral in its incessant accent. And is not the entire Infinite expressed in your consciousness, since the measure and boundaries of the consciousness are limitless? Thus, from the smallest to the greatest, proceed by steps, each link of which is visible and sensed and tangible. Therein the indicated experiment will serve you to see the invisible through the physical, impenetrable forms which stand before you. From the evident, proceed to the reality which will enrich

your path.

69. .... Try to write different things with both hands at the same time. Or try to dictate two letters or conduct two conversations at the same time. Try to steer a motor car and carry on a conversation on complicated problems at the same time. Try to refrain from quarrels when the restless mood of your fellow conversationalist invites your irritation. Try numerous examples of dividing your consciousness. Try to put your energy in several directions without losing its value nor weakening the flow. A one-sided effort is related to Kali Yuga. But the streams of all energy, like a current of salvation, will enrich the discoveries of Satya Yuga. In past centuries we have had examples of the successful division of consciousness. But now we should especially affirm the action of all channels of Brahmavidya. Pay attention to the flow of thoughts and affirm the true waves of rhythm. One should not become like animals who can think only in one direction at one time.

74. The quality of thought after its testing belongs to the catagory of subtlest energies. It is impossible to measure the fluctuation of thought. Therefore We have established the probation of disciples by the refinement of thought. Every three years We give the disciple the possibility of expressing himself in regard to a similar event. Only according to these dates may one see the fluctuation of selfhood, cooperation, patience and devotion. Similar experiments may be applied to other manifestations of energies; the more so since people have completely forgotten about probations. One may also test oneself, directing one's attentions upon old things and observing the reaction of the influence of remembrance. Likewise one may test oneself upon flowers, music, upon a book read long-ago. One may scientifically observe the influence of surroundings upon an object long

since familiar. How many steps could be counted forward and backward! Besides, one may ponder why a step crossed for the second time is always much more difficult.

75. Certainly, an experiment upon oneself is always useful because it reminds one of probation. Probation is the sign of creativeness. One must get accustomed to the thought that men create unceasingly. With each glance, with each breath, with each motion they change the course of the cosmic waves.

78. .... One must discriminate the circumstances; where is the new testing stone? Thus with sharp-sightedness we reach the realization of joy for each probation. We shall say, "Lord, send Thy Will--give or take. Together with Thee,we shall examine my pit-falls. Together we shall deliberate my decisions of yesterday. Today I am satisfied, and Thou, better than I, knowest the quantity of nurture needed for the morrow. I shall not transgress Thy Will because only from Thy Hand can I receive." Thus, one must watch oneself in the great and the small.

84. How to affirm oneself in the Teaching? How to approach the Higher Law of Hierarchy? Only through the refinement of thought and expansion of consciousness. How can one assimilate the Command from Above if there is no affirmation of correspondence? One should display receptivity to each energy. One should be able to adopt the vastness of the Teaching. Only correspondence can permit the saturation of the vessel. Therefore the manifestation of vastness is worthy of a vast consciousness. On the way to Us one may attain only through Hierarchy.

85. All religions have introduced special movements and positions of the body which help the accumulation of the energy and impel one to the highest. With Our succor one may certainly

achieve without these fatiguing movements only through the saturation of one's heart. Who succeeds through this means has an advantage, because the source of the heart is inexhaustible. The Image of the Lord, impressed into the innermost heart, will not become blurred and at any hour will be ready to help. This way of the heart is the most ancient, but it requires a considerable expansion of consciousness. It is impossible to speak of the heart from the very first talk, for then one may overburden it aimlessly. It is likewise aimless to speak of love, if the heart does not yet contain the Image of the Lord. But the hour strikes when one must indicate the power of the heart. I advise to address oneself to the heart, not only because the Image of the Lord is already close, but because of cosmic reasons. It is easier to cross an abyss if the link with the Lord is strong.

87. .... Only a conscious approach towards the mastering of the power of co-measurement can manifest a creativeness worthy of a better step. Therefore each one on the way to Us must strive to creativeness, consciously directing his perception.

88. How greatly, then, must the disciple realize the power of perception and the comprehension that there exists only one law, which governs the entire Cosmos - the Higher Will; along this line the evolution of the spirit is created. This law unites all pertaining and manifested units. The striving towards the fulfillment of the Higher Will leads to the sensitiveness of perception. Only this path offers a corresponding decision of the realization and fulfillment of the Higher Will. ....

89. When your consciousness prompts you to the necessity of possessing the constant Image of the Lord, retire to a quiet place and direct your sight upon the selected Image. But remember, one

must decide irrevocably because in case of treason the constant Image will be a constant reproach. After an intensive study of the Image, close your eyes and transmit it to the third eye. Thus exercising you will attain a vivid Image and you will feel a special intensified tremor of the heart. Soon the Image of the Lord will remain inseparably with you. You can test yourself before the sun and you will see the Lord before you, sometimes without color, but afterwards vividly and even in action. Your prayer will lose the need of words and only the tremor of the heart will suffuse your understanding. Thus one may reach in life much of the useful, but consciousness must correspond to it.

90. One more useful exercise: Get accustomed not to be astonished at anything. But this should not be understood as the stifling of the spirit. On the contrary, in the contemplate readiness which gives birth to foresight, stand vigilant in the entire tremor of realization Many wonderous things are approaching. One can understand them upon one's own authority and according to one's own consciousness. But it is still easier to receive them through the Image of the Teacher. If you can visualize the Image of the Teacher in your consciousness with the most complete detail, you can transform your consciousness into His, and thus act seemingly through His Power. But for this, one must visualize the Image of the Teacher with utmost precision, even to the minute detail, so that the Image should not falter, nor suffering distortion, nor change its outline as frequently happens. But, if following the exercise of concentration one succeeds in invoking a constant Image of the Teacher, through this one may gain the greatest benefit for oneself, for one's nearest ones and for the work. .....

91. If the clarity of the Image of the Teacher brings us into closest cooperation with Him, then each clear and vivid conception of an object in our third eye, makes it near and attainable. One of the conditions of ancient magic was to teach the vividness of objects evoked by our inner conception. If the object is called forth with all completeness of line and color, one may apply it for the most immediate reaction, one may seemingly possess it. Without limitations of space, one may regulate and bring closer its possibilities; from the most customary objects to the far-off planets one may utilize this force. There is nothing of the supernatural in this; but the duplicate becomes seemingly the identical, and draws with it a vital unifying thread. One may gradually develop in oneself these abilities, upon habitual objects, noticing thereby that when a clear image is created, one receives a peculiar trémulous vibration similar to a magnetic reaction. Thus, in studying the Infinite one may begin the approach to it from the most customary objects.

92. Likewise you will begin to notice that you see your own images as if in front of you. You must not wonder because it is the increased development of the divisibility of spirit. The manifestation of one's own flux and the sending of the parts of one's spirit, impart to the developed third eye the image which is sent. One should know that simultaneously someone sees this image and receives help.

96. If we say, "Do not have desire," it does not mean to be insensate. On the contrary, replace desire by the irresistible command of a pure thought. In this command you invoke all the powers of light, and you make their currents act in correlation with your pure striving. Be, be, be joyous; not through desire but through the striving of spirit. Be joyous; not through ancestral desires but through the command of the entire consciousness

inorder to create that thread of light which unites all worlds. Be joyous; not because of the success of works already decayed, but by knowledge of the predestined and that already inscribed in the scrolls of the future. Be joyous; not by the desire of repose, but because of the agitation of the elements, because only the agitation of the elements will serve you. Beacuse one cannot command the dead to revivify the living, Thus, understand that joy is a special wisdom, and do not abandon the fires of light above the crumbs of the feast. That which is felt by the sense of earth is not significant; but let us apply the co-service of all the particles of light. ....

110. In former days, black masses have been celebrated and statues to Baphomet have been erected. Now they have become more dangerous because in trying to imitate Us, they have eliminated many of the rituals and turned to the power of thought. The struggle against us is difficult for them, but if the disciples trend of thought is severed, they can do harm. When I pointed out to unite closely around the Lord, I advised the very urgent. Altogether, one should tame My indications as most urgent advices. It is time to understand that I give the Teaching not as a soporific but for saturation of the entire life.

112. After accepting the Lord and Guru no retreat is possible. The path lies only onward and sooner or later with ease or difficulties you will come to the Teacher. When the black ones will surround you and close their circle, there will remain only the path upward to the Lord. Then you will feel that the Lord is somewhere not far off but that the silver thread is above you; you have but to stretch out your hand. We can meet also without the

help of the black ones, but more often only he who is pressed from all sides strives to the silvery thread and only in distress does he learn the language of the heart. One should feel the Lord and Guru in the heat.

126. How can one avoid the harm from the thoughts sent? The one and same advice - tensify the striving towards the Lord. Along this direction one may acquire any immunity. Therefore, I advise to realize Hierarchy from the highest spiritual striving to even the smallest bodily requirements. Everywhere the silvery thread is needed. Obstinancy and the Black Lodge will in every way seek to divert the thoughts from Hierarchy. Although obedience is highly developed among them, they keep it for themselves, knowing the immutability of this law.

128. Therefore each striving leading to the union of the disciple with the Teacher leads to cognizance of the highest laws. The disciple rejecting the Teacher acknowledges by this his own ignorance, because he arrests his development. Each force attracting the spirit upwards is a force of development. How shall we broaden our consciousness and uplife the spirit if we do not accept the Hand of a Hierarch? The manifestation of conceit detrimentally keeps back the progress! Hence it is urgent to point out to all those who speak against the extreme devotion to the Teacher, that only by the force of devotion can one reach the subtlety of consciousness. The culture of the spirit and thought requires one to be a follower, manifesting an unconquerable devotion to Hierarchy. Only thus is the spirit uplifted; only thus may one be affirmed in the evolution of the spirit. Thus the beauty of Service is contained in the blending of consciousness. When the arcs of consciousness are blended then the Light reigns and the highest ordainment is being affirmed. Only

thus the highest Law is attained.

129. Let us write down questions to a disciple: "Dost thou not serve darkness? Art thou not a servator of doubt? Art thou not a traitor? Art thou not a liar? Art thou not ribald? Art thou not a sluggard? Art thou not irritable? Hast thou a tendancy to inconstancy? Art thou not negligent? Dost thou understand devotion? Art thou ready to labor? Wilt thou not be afraid of Light?" Thus ask disciples when preparing them for probation.

139. The thread binding the Teacher with his disciple is the most powerful current and brings an evident defense. How then, may one manifest one's striving without the Teacher? Those faint-hearted ones who say they will go alone do not know the significance of the protecting net. Hence the non-acceptance of the chain of Hierarchy gives a result equal to destruction of the principle of structure. Thus only by a powerful Hierarchy may one be affirmed in creativeness.

140. The sparks of casuality rush in space and each spark brings its effect. Thus the non-acceptance of a Teacher leaves the disciple without guidance and each action of such wandering spirits has no constructive importance. Thus each spiritual striving must lead to the search of a Guide. Causality gives its wonderful sprouts when the disciple understands the significance of Hierarchy.

149. It was never said to rely upon the Lord. On the contrary, it was repeated to "be imbued with the Lord!" There is a great difference between timid and inactive reliance and imbuing the entire being with the consciousness of the Lord.

155. The consciousness not blended with the Lord cannot strive to the law of filling the "chalice," Only the power of the cosmic manifested Magnet can bring the spirit close to the Teacher.

Verily, the one who adhered to the higher consciousness receives the power of thought. Only when the spirit accepts all transmissions from above, can he broaden his consciousness. Otherwise the power concealed within the "chalice" cannot be awakened. Thus, the thread of the bond is the ladder of spirit upon which the power of the spirit ascends. Creativeness is affirmed by way of this wondrous thread. Thus the ascent of the spirit proceeds through its bond with the Lord.

156. This bond unites us and creates the best results. Thus the most wondrous thread is the silver one uniting the heart of the Hierarch with His disciple. The light of the spirit is nurtured by this might. Therefore when We speak of a united Aura, we have in view the manifestation of the bond. Thus the commands should be guarded as the source of Light. Thus one may attract the best opportunities. Thus the sacred union of the Hierarch with the disciples is evinced when the disciple's consciousness is striving towards the consciousness of the Hierarch. Thus a wondrous step is built by a blended heart.

157. You understand what each apostate inflicts upon the Teacher. If a special ray pertains to each disciple, the severing of this thread must have a reaction. It is not without reason that the Teacher insistently questions the knocking ones: "Art thou a traitor?" The severing of the thread between the Teacher and the disciple can be achieved only by a slow process, but as usual, impetuous treason is very painful to the Teacher and to the traitor. Verily, the traitor's reason becomes obscured, and through the wound of the broken thread obsession occurs most easily. One should consider this process of treason as a physical danger, not to speak of the spiritual consequence. One should ponder how cautiously one must

select disciples in order not to contribute to the cosmic harm. Hence each Teaching gives strong examples of treason. For treason there is no need to be precisely a Devadatta or a Judas. Even without these prototypes the space is filled with broken rays.

158. Without the bond with the Teacher, one may open an access to a dark dweller even by a simple denial. Levity does not dwell far from treason. Thus one may imagine the consequences of the disciple severing himself from the Teacher. It is time to pay attention to lunatic asylums and to verify the causes and conditions of illness, especially now when this scourge is more dangerous than plague. Know how to guard the thread with the Teacher and to fill the heart with the Lord. It is impossible to forget what is essential to an unswerving ascent. Neither works, nor circumstances, nor character, nor diverse reasons can erect barriers between the disciple and the Teacher. The manifestation of the Teacher is the building of the shortest path. To reject the Lord means to betray oneself.

160. Thus each disciple must approach Hierarchy and must strengthen himself with the entire spirit, on the closest approach. Striving to the Lord will give a full understanding of Hierarchy and will show the spirit the silvery thread. The center is occupied by Hierarchy. From the center emanate all rays. To the center converge all rays. Hence the stability of the spirit may attract positive manifestations. Thus the power of blending lies in the heart. Verily, in the heart. Thus we create. Thus the highest step is affirmed.

162. .... Certainly we must strive to all which can lead our consciousness beyond the boundaries of our planet. Only thus the true values may be understood. The one who can understand the synthesis will realize Hierarchy. One may reiterate much about Hierarchy and

we shall emulate the woodpecker until we break through the knots of the bark. I repeat, if you do not understand Hierarchy in spirit, understand it at least for the benefit of your health. Manifest reverence.

175. Therefore, only a full understanding of the great Service can give to disciples the aspiration to the manifested Hierarchy. When the creativeness of the spirit can encompass the great Service, then all paths are open to Us. Therefore the striving to fulfill the commands can be affirmed as an impulse leading to the highest gates. Thus let all pearls of Guru and Tara be guarded. Thus one can fulfill all given opportunities. The time is pregnant and so tense! Therefore let the disciples strive to keep step with the rhythm of events; and consciousness should be strained in unison with what occurs. Only thus one conquers.

176. Verily, if you already realize yourself as being in the constant solemn presence of the Lord, you behold the shortest path to Us.

177. Learn not to count days and not to notice years because there is no difference when you are in the great expanse of Service. One may learn to feel oneself beyond trivial usualness and to adhere in spirit to the manifested world of Beauty. Let us proceed together there, where are no boundaries nor end; where one can transform each beneficent gleam into the radiation of a rainbow of blessing to the worlds. Through loyalty one may reach all gates. Let us not forget this even for a moment. Precisely, let us be filled with the smile of devotion and let us bless the daily routine. Each breath of ours contains a wondrous substance for the worlds in formation. Ponder upon the treasures which are given to Us and belong to the one who brought Us a tear and a drop of sweat for Our liberation. Let us also daily thank the Highest Ones.

178. How necessary it is for everyone to know not to disunite his heart and mind on his path to Us. Creativeness is affirmed by pure impulses and it is so necessary to unite all the fiery centers. Thus, one must realize that the matter of thought must serve as the link to higher substances, because only the subtlest thoughts can penetrate to them and the refinement of consciousness can impel that force which masters mighty levers. .....

179. The one who relies is dead, but the one who follows is alive. We did not promise to transport dead bodies, but We vouched to lead courageous followers. One must ponder very attentively in order to discriminate the boundary between a courageous following and a cowardly reliance. Also, one must understand Our indication without delay, because the sun shines differently at the morning hour and at noon. We must be accepted as daily nurture. But loyalty will receive its answer, if all forces are applied. Thus must be the impetus of those who follow the Lord. Our help, as you know, comes at the last hour, but the door should not be closed to Our messenger. Perhaps Our influence acts beyond the seas, nevertheless the striving towards Us must not be severed.

180. Disunion from the Guide stops the evolution of the spirit, because the disruption of the chain leads to insulation and impedes the creativeness of the spirit. Verily only union with the source of Light moves the spirit onward. Thus the striving to the Higher Hierarchy gives all possibilities and saturates the spirit with the power of service. The orbits of light are built by correspondence and by the power of fulfillment of the Higher Will. Thus is the path to Infinity being built.

181. Hence it is so important to realize the significance of

fulfillment of the Higher Will. Therefore, the power of blending is so greatly affirmed, because only in the blending of consciousness is creativeness contained. The disintegration of humanity is so great because there is no balance. And the events of the planet point out disunity from the highest consciousness. Thus it can be confirmed that disciples must strive to the realization of Hierarchy. Thus one may attain through the fulfillment of the Higher Will.

182. Gratitude is one of the main qualities of justice. Without justice one cannot reach the path of the great Service. Therefore, pointing out the necessity of the realization of gratitude, We only assist the great Service. How wondrous is gratitude! It kindles so easily the fire of the heart and, as if in the presence of the Image of the Lord, it fills the spirit with nobility. The ingrate, is first of all, ignoble. We term nobility the benevolent accumulations from former lives, for, upon Earth, nobility is considered only according to one's birth. One should especially develop gratitude, because gratitude is the sister of loyalty. It is necessary to realize how difficult it is sometimes for the Teacher to combine the best opportunities. One must know how to assist by the fire of one's own heart.

187. It is correct to understand the eternal struggle and to prepare one's consciousness as though to face an explosion, because only this will correspond to reality. ..... Having Infinity before one, yet not losing an hour and valuing the use of each minute - is Yogism. When the spirit naturally adheres to the higher world and kindles a row of torches of hearts, one may call it a righteous path.

196. You may ask how the entrance upon the path of Service

is defined. Certainly the first sign will be the renunciation of the past and a full striving to the future. The second sign will be the realization of the Teacher within one's heart. Not because it is necessary thus, but because it is impossible otherwise. The third sign will be the rejection of fear, for by being armed by the Lord one is invulnerable. The fourth will be non-condemnation, because he who strives into the future has no time to occupy himself with the refuse of yesterday. The fifth will be the filling of the entire time with labor for the future. The sixth will be the joy of Service and the sacrifice of oneself completely for the good of the world. The seventh will be the spiritual striving to the far-off worlds as to a predestined path. According to these signs you will discern a spirit ready and manifested for Service. He will understand where to raise the sword in defence of the Lord and his word will be from within his heart.

218. Hence, one must remember that the disparagement of Hierarchy is treason. That indifference towards Hierarchy is treason. A negligent attitude towards all that pertains to Hierarchy is treason. Thus,We affirm that responsibility must be realized for each pronounced word, for each deed and each action. How not to be affirmed in a fiery transport to Hierarchy, when the most sacred fire is Hierarchy? Therefore let each one ponder on how better to serve Hierarchy, eliminating all evidence of selfhood, disparagement, levity and the standardized formulae of the herd. One should cooperate more fittingly, consciously accepting the fiery Hierarchy.

221. Thus when We assert that the Shield is the Hierarchy, it means that upon It is based the principle of foundation of creativeness of the saturated fire. Therefore, We have manifested to the world the carriers of fires and have given the manifestation of Beauty.

Therefore let the disciples spiritually uphold that principle which is life itself. The spiritualized Source which imbues all works must be affirmed in the hearts and conscicousness.

239. Only by a spiritual approach can one come closer to Hierarchy. The consonance of the heart and the understanding of the power of Service must underlie the foundation of all beginnings. Each denial of the focus will become a target for a hostile arrow. Therefore one may become a co-worker only through the defense of the great Focus. Verily, thus can one reach!

242. .... Certainly each one receives a Teacher incaccordance with his own consciousness. .....

251. Each stage of development requires its own tension. So many manifestations affirmed through development are lost because of non-conformity. Therefore for the assimilation of great plans great measures should be applied. How can one instil in a small consciousness the concept of Hierarchy! Each dwarf considers his labor as the most important, but in the Service of Giants the measures must be affirmed by the spirit. Verily, one must co-measure between the manifested mighty measures and the kingdom of dwarfs. Hence, it is not admissible that on the Path measures corresponding to the kingdom of dwarfs should be applied. Great ways require great understanding.

253. Many legends express the danger of having several Gurus. Let us cite one of them. "One pious woman had three sons. Each of them had chosen a venerable Rishi as his Guru. But one of them conceived the thought to increase his powers by asking two more Rishis to be his guides, although his mother had warned him of the danger of such a thoughtless action. Time came when the Rishis began to teach the three of them to fly. The third one asked the two other Rishis to strengthen his flights, so that he might be ahead of his brothers.

But the blasts sent from three places crossed and the light-headed fellow was torn to pieces in the air; whereas his brothers flew safely in the direction of the Rishi, chosen by them." Thus the people remember the law of Hierarchy. ....

265. For the realization of Hierarchy, the development of the breadth of understanding is necessary. Without broadening, there will be neither depth nor length. Only thus will Hierarchy enter into the consciousness and be applied to life. .....

273...Only when a spark of devotion to Hierarchy burns in the heart can one find the gates open. Only gratitude towards the Teacher can reveal the entrance to the gates. Each one who has chosen his own path must cognize the lonliness of his orbit, because only love and devotion towards Hierarchy include the spirit into the chain of Light. Thus each one determines his own karma. Only through Light we approach the Light.

284. When I speak of the black ones, I advise to pay attention to their subtle methods and to discern how patiently they creep to the goal and how they choose shoulders behind which to screen themselves. You do not see the black ones, not even grey ones, but almost white ones. But this telegraph requires great attention.

295. Let us see how people understand Service to the Lord and Hierarchy. He, who thinks of ascending only by prayer, is far from Service. He, who in his labor hopes to bring the best effort for the welfare of humanity, must adopt the Lord in his heart. He who does not yield his own comfort, does not know how to serve Hierarchy. He, who does not accept the indications of the Hierarchy, does not understand Service. Only when the heart is ready to accept consciously the affirmation sent by the Highest Will, may it be said that the manifestation of Srrvice is adopted. Thus, We are no lovers

of funeral rites and of empty invocations of the Lord. Thus, We venerate the striving of disciples to the Service of the Hierarchy. Thus, it is so easy to observe how the one who does not accept the Service in spirit, venerates the Lord and Hierarchy so long as the way is convenient to him. Thus, We take into account each effort to remove the burden from the Hierarchy; so in the great as in the small. Thus, in Our creativeness, We affirm reverence not in words but in deeds. Thus, We deplore it when We see reverence in words but not in actions.

300. Precisely by love one should teach how to deal wisely with the sacred concepts of the Teacher. There are no thirty shekels for which one may hire various teachers. As wisely must one select disciples. The same silvery thread binds each Teacher with his disciple. Once the pledge is pronounced, it becomes the foundation of karma. By the events of life, one may observe how immutable is that which has been told. None can give ignorance of the laws as excuse. Therefore, it is better to repeat this upon each page, than permit a heinous error which drags behind it a loathsome wake of consequences. Not severely but vitally should the law be understood. One must accept this advice not in words but in heart. Not without cause do the teeth lock the tongue.

302. The striving of the people is always measured by their service either to Light or darkness. By this may be judged their destination in life. Thus, the worst is half-way thinking and striving. The destroyers always build upon half-way striving. There is nothing worse than half-way servitor for he screens himself by the manifestation of half-wayness. Therefore a direct enemy of Light is preferred by Us. We do not admit the small worms which creep in the mist into great battles. Thus, half-wayness must be cast aside.

One should always and in all ways avoid any intercourse with half-way people. Thus half-wayness manifested by the disciples throws them back a millennium and therefore one should know when to affirm one's own consciousness. Thus the servitor of Light will not admit half-wayness.

303. Most pernicious is it when this half-wayness insinuates itself into one who is affirming himself upon the path, because then there results duality of thought and action. Hence half-wayness is the enemy of the Teaching, and when We see half-wayness in relation to Hierarchy, this distructive circumstance must be eradicated. For without integrity there can be no structure. Hence the disciples must understand how important it is to have an integral striving. For this, one should renounce personal comfort, conceit, self-pity, self-deception and always remember that Hierarchy must not be burdened. Thus must be remembered by those who understand Service as the charge of the Lord and the Hierarchy to oneself.

305. ..... Do not fear tension. This is the same path. Do not be disturbed by anguish, it comes from fire. Do not be angry, because the heart dislikes this root.

313. .... We demand that the first thought should be dedicated to the Teacher. Is it possible to succeed when the disciple puts himself on the first place? Did We not put Baauty at the foundation? We have given the great foundations for the world. Therefore each thought must be appreciated as the foundation of a great structure. .....

314. Amidst the concepts of courage, the most invincible is the courage of the flaming heart, when in full decisiveness, in full realization of achievement, the manifest warrior knows only the path

of advance. To this achievement of courage, only the extreme degree of the courage of desperation is comparable.

317. The disciple on the path of Service must apply all the best strivings of their spirit and consciousness. While creating one should understand that only the application of the best manifestations affords corresponding results. Thus, letus not expect beautiful results where the spirit has not applied its best strivings. Often people wonder why their undertakings are unsuccessful. Let us say then: did you apply all your best impulses. Did not superfidiality, the dullness of inflexibility, negligence and lack of order to the Hierarchy intrude themselves? Thus, one may expect correspondence based upon the cause and effect. Thus, one must understand that each inconsiderate action, each nongoal-fitting deed, may bring so many unnecessary and harmful consequences. Thus, the disciple on the path must display their best strivings and ardor to the Hierarchy.

318. Hence one must chiefly develop vigilance in oneself and watch untiringly the creativeness surrounding the Sacred Hierarchy. Only when disciples will attain this quality may one hope that the predestined success will come. Therefore, one should manifest an extreme conscientiousness and vigilance towards all that occurs around the focus. Each unnoticed mistake will yield its own blossom.

320. ...., when the step of great victory is being affirmed, the disciples of Light must feel the entire irretrievability of the spirit and the entire steadfastness of action. .....

324. Hence, the knowledge of spirit is such a powerful guide. It will always lead to the foundationsof Be-ness. Thus one should adopt as the highest Service,the concept of Hierarchy. Thus the knowledge of spirit directs the disciples on the path to Hierarchy.

Thus, with the entire strength of one's spirit, should one enfold the Banner of Peace in which are all foundations of culture.

340. Wisely is ordained the bliss of him who sacrificed his soul for his neighbor. Often this commandment is applied to the self-sacrifice of life but it is not said of life or body, but of the spirit. Thus a most difficult and lengthy task is given. In order to give one's soul, one should cultivate, expand and refine it, then it can be given for the salvation of one's neighbor. Thus the Wisdom of the Command should be understood and consciously applied. It is also said, "Follow Me." Thus will speak each Hierarch, affirming a progressive motion. He cannot turn back, otherwise the leading star will be hidden from him, behind the rock.

348. Leave all the past to Us and think only of the future. Let us not take anything useless from the past, let us not burden our consciousness by anything. I, Myself, will rectify and will remember all that is valuable!

372. The affirmation of the Teacher may be repeated each hour, for Our structure is in need of a conscious adoption of Hierarchy. Various events may be expected, but participation in them may only be through the Hierarchy proclaimed by Us. Thus, I say not only Our decision but the karma of millennium makes the structure of the future immutable. Details may be changed but the foundation must not be violated. Thus, one should not forget Our will, even in the details of life. .....

394. The intensification of energy between the disciple and Teacher is analogous to a steam engine - a continuous projecting and giving out. Therefore We point out so persistently the necessity of concordance, for benevolence, striving and gratitude. Only by

those means may one develop the dynamics of concordance. A steam engine is provided with heating, but We have an inexhaustible reservoir of psychic energy. One should not think that the enumerated qualities are necessary for Us; on the contrary they are necessary to you. Otherwise how will you strengthen the bond with Us? The mighty rhythm of the dynamo of spirit can be affirmed not by doubt, egotism or selfpity, but only by an invisible, vigorous striving towards Us. These strivings must be introduced into life. It should be remembered that each physical law must recall the stability of the laws of the spirit. With such a consciousness one may verily become a co-worker for the transformation of life.

436. Let no one think that without the energies of the heart he can comprehend help, cooperation and Hierarchy. Neither the mind, nor intellectual erudition will enlighten one, where only the tensity of the heart can kindle the rainbow of all-comprehension. The shield of heart-comprehension is the most lasting. .....

445. .... Each one strives along the shortest path, but who is capable of imagining the best achievements? Only the link with Hierarchy can reveal the uniqueness of the best path. ..... He will err less who follows the silver thread stretched from his heart to the heart of his Teacher.

****

FROM

H E A R T

****

1. To behold with the eyes of the heart; to listen with the ears of the heart to the roar of the world; to peer into the future with the comprehension of the heart. to remember the cumulations of the past through the heart; thus must one impetuously advance upon the path of ascent. ..... By what means can the foundation of the great steps be laid? Verily only through the heart. Thus the arcs of consciousness are being fused by the flame of the heart.

Thus, we shall keep in memory the beauteous attraction of the of the magnet of the heart which links all manifestations. Verily, the silver thread which links the Teacher with the disciple is the great magnet of the heart. The union between Teacher and disciple affirms the essence of all evolutions.

23. .... Those who affirm Truth, even with imperfection, are already on the path. .....

29. In the approach to Us, the understanding of full freedom is necessary. How terrible is the consequence of fear or the seeking of profits! The unsullied striving, freed from all burdens, manifests a true path. Only that heart from which no cunning, no corruption can be concealed, can judge where such freedom begins. ....

30. ..... For some, everything is definitely an end, but for Our pupils everything is a beginning.

39. Chiefly speak of the spiritual. The path of the spirit, like nothing else, develops the consciousness and purifies one's life. Regard the spiritual communions as practical exercises of the life of the heart. It is necessary to purify the consciousness as a path towards success. Again I speak not abstractly, but for application to life. .....

44. It is necessary forever to establish that Yoga is not magic. First of all, there is nothing artifical in Yoga. .....

52. Those who enter the path of Great Service sometime fear that they may not have sufficient spiritual reserve for constant bestowal. Truly they know that the giving hand does not become impoverished, but it is difficult for them to apply this in its spiritual implication. But the same is also said of the birds of heaven who have ample food for the morrow. Verily, in cooperation with Hierarchy, their spiritual store will not be exhausted. The heart which cherishes the Image of the Lord, will not become silent. Thus, one need not fear consuming the spiritual store - it is inexhaustible. One may pour out these treasurers - only hold tightly to the silver thredd.

56. .... In the Great Service, care and caution are the first principles of the highest cooperation.

59. Three circumstances can burden the karma especially. The first: the denial of the Teacher. Second: the suspicion that the contact with Hierarchy can bring harm. Third: shrinking from a mission of responsibility. Only the heart can whisper the beginning of denial, of suspicion, of retreat. He who has many times betrayed the Teacher, begins in madness to assert that he never even thought of treason and did not think of retreat; an obscured mind may invent a thousand definitions to conceal that which has long since been inscribed in the scroll of karma. It is better not to approach than to evince apostasy! The night is not dispelled for the apostate! But this is not a punishment, it is but the consequence of the sowing! The heart knows to discern the seed of treason.

69. The complaints against an insufficient guidance are customary. People are accustomed to cover their idiosyncracies with

complaints. Yet precisely humanity is not bereft of Guidance, but it should pay attention to all that is given. .....

75. .... At the very beginning of the Teaching you were amazed more than once at the turning and deviation of even those near to you. You can understand the entire sadness of seeing how, upon the threshold, the pupil often turns swiftly away into the forest. My Hand is constantly with him who walks in complete readiness.

89. .... We insist that each one who has entered upon the path of the Teaching, shall be primarily healthy in spirit. Can one in evil walk towards Light? Verily, Light will reveal each grain of evil!

97. After two weeks of apparently superficial striving a man comes to the conclusion either that he is unfit of that the Highest World does not exist. Whereas the very same man will tell his servant after a year of service, "A year is too short. I cannot yet raise you." Even in common earthly affairs, people understand the significance of dates. Only in consideration of the highest order, people do not wish to know the essentials of assimilation. .....

116. Tests are being set for the pupil himself, as milestones on the path, which he notices when he passes over into the Subtle World. Thus we are learning for verifications in various conditions; therefore it is necessary to understand the substance of executed work. ....

165. To understand the common striving means to construct a Temple of the New World. To strive, mutually nourishing one another, will already be the understanding of the Teaching. Such striving will pave the path to the Fiery World, but one must have the courage to look at the Fire, to acknowledge it as one's only nurture.

173. The Teacher has taken the eternal oath about the affirmation of the New World; follow Him with complete striving. Humanity needs to purify its existence. Thus, one must begin reconstruction, from the very hearth, from daily life. One must not wait for movements of entire nations, on the contrary, the life principle will be rectified in the entire world outside of nationality, along the personal channel. .....

177. Do not neglect anything. In neglect lies the cause of most unhappiness. Advise people to understand how even the greatest manifestation may appear the humblest. Cosmic significance does not depend upon physical dimensions. The seed is the best example. Now espedially do We point out the necessity of respect for various manifestations which have filled life. Does a messenger necessarily have to be a giant? Furthermore, must a ray be blinding? And the voice which would cause deafness would be harmful! Now a multitude of manifestations insignificant in appearance traverse the world. The attention must be sharpened. He who can train his attention to observe the smallest, will also understand the greatest.

203. How, then, shall you proceed? Exactly by clinging firmly to Me and imagining yourself in the midst of the ocean, where only the Scarf of the Mother of the World guards one. In the battle with darkness, unprecedented tenacity is necessary to open all the beautiful possibilities.

211. Let everything be done for the sake of benevolence. Let each action unfold new achievements. Let the thought of service accompany each deed. Let the command of Good reach upon everything like the most vivid image of the Teacher; the Teaching of the Heart is indivisible from the Good. ....

223. "Know to catch the smallest devil by the tail and he will reveal the hiding-place of his superior," - this ancient Chinese proverb points out the significance of the smallest details of the revelation of the most important. Verily, caution about details will be the best key to great achievement.

People erroneously believe that the details are insignificant in the path of ascent. Even the most beautiful heroic deeds rested upon details which were forseen in advance. How attentively does he who follows the Teacher notice all stones! Nothing external will be overlooked by him. Only a poor disciple will say, "Teacher, in my exultation I smashed my nose." Such lack of comeasurement will indicate how far from vigilant was the disciple. The Chinese proverb also has a different meaning: "The greatest criminal is detected best by the smallest detail of his action.

228. It is no honor to be tempted by the dark ones. It is no honor to lack resourcefulness in speaking against the dark machinations. Let us not imagine that the machinations of the attacking ones will lessen. It is not correct to presume that some day there will come undisturbed rest. Each shock is but a testing-stone. Thus one must regard each expression as the tension before the leap.....

239. If the mother does not listen patiently to the first wishes of her baby, she is not a mother. If the Teacher does not show patience to the first steps of the disciple, he is not a Teacher. If the Teacher does not understand the path of a disciple he is not a Teacher. If a Teacher does not lay his hand upon the eyes of his disciple, he is the one who commits him to blindness. Thus let us guard the path of the heart. Each oppression is foreign to the Teacher's heart. He observes the experiment of the disciple and will gently take away his hand if it touches fire. Patience is

the gem of the crown. It testifies to the approach to Infinity.

259. One must not think that high achievements will preserve one from the monsters of darkness. On the contrary the Light will disclose new monsters, and their fury is boundless. We will not be averse to this, for monsters are the legs of the thorne. Not without reason are aacred objects always represented upon animalesque pedestals. But this consideration should not free one from vigilance.

275. The Teacher needs an especially clear consciousness in the disciples. But night, which obscures the consciousness does not permit the propelling of the entire might preserved in the depths. Among the reasons of success or failure in the works, the condition of the consciousness occupies no small place. Even the slightest difficulty or incoherence of striving alters the consequence. For instance, someone may come to you anxious to help and awaiting from you only the impetus to do so. But you may be absorbed in some outside conversation and the desire to help evaporates in a cup of tea. Besides, the custom of the country demands that the time be filled with the most insignificant communications and in this nonsense are lost the most precious seeds.

285. Command your heart to come as close as possible to the Teacher. If words are necessary for the affirmation of the Teacher, begin to converse with the Teacher as though He were besides you. It is not necessary to expect an answer from the Teacher only in the usual words. The answer may be in numerous signs apparent as well as remote.

296. Let us see how the cognizance of Fire not only accelerates one's path to the Supreme Kingdom, but how it may also restore to our planet a certain equilibrium so badly needed. Correct is

the path of cosmic rays, but without the heart, without the psychic energy, the discovery will only be approximate.

306. The Teacher can point out the direction, sometimes he can forewarn, but many actions must be performed by the disciples themselves. Moreover, it is necessary to evince these actions voluntarily. In this voluntary striving is contained the self-perfecting. Each infusion of self-interest and fear will sever the salutary link.

311. The Teacher affirms that one may expect a complete victory, if only there is unity in consciousness. One cannot expect success if there is the smallest suspicion of the Teacher. Thus, it is necessary to work together, knowing that everything that is within the laws of the Universe will be granted. Who then will regard this period as one of rest? No one, not even one who is not farsighted, will deny that the time is unprecedented, and one must even sleep as during an unrelieved watch. The Teacher understands that your hearts are also burdened. Each day the situation of the world becomes more complicated. Viewed from the angle of Armageddon this is entirely natural, but the consciousness to whom the idea of Armageddon is absurd raves, because he does not know his way.

329. ..... The Teaching which does not know the Subtle World, does not serve as a guide, because earthly existence is not an hundredth part of life in the Subtle World! .....

331. Refinement of the heart predicates the eschewal of a meat diet, whereas an understanding of the Subtle World not only indicates the harm of assimilating decaying products ~~products~~, but also indicates what neighbors decomposition attracts. Truly, it is difficult to decide where lies the greatest harm - from the assimilation of meat or from attraction by meat of undesirable guests. Even the dried and smoked meats, which are relatively less harmful, never-

theless, by their odor, attracts hungry ones from the subtle World, and if they are welcomed by abominable speech, the most harmful associations result. As you have heard, many partake of food in silence, or accompanying it by worthy conversation. Of course, no decay is permissible, even vegetables must not be permitted to decompose. People need little - two fruits, a little cereal with milk. Thus one not only may be purified internally but also rid oneself of many neighbors. .....

232. Verily, the energy of the heart is so remarkably like helium and other of the finest gasses, that it is not far from the spiritual truth to imagine the ascension of the heart.

383. The Teacher directs the currents, but the heart of the Teacher himself is sometimes in need of cohesive substance; then the disciple's energy has a special significance. The Teacher must be very grateful when the purified energy of the pupil ascends in a powerful spiral. This is called the wheel of cooperation. So also the Teacher is ready always to share the supply of energy but the pupil must be ready to have a purified heart.

460. .... The ancients began the Teaching by laying their hands upon the heart. Whereupon the Teacher asked, "Dost thou hear?" "I hear", answered the pupil. "This is the beating of thy heart, but it is only the first rap upon the Gates of the Great Heart. If thou dost not heed the beat of thy heart, then shall the Beat of the Great Heart stun thee."

Thus in simple words, was the Command given; thus has the path to Infinity been laid through the knowledge of one's self. .....

462. ..... Not by condemnation or irritation but in solemnity do we prepare for the great march onward. This onward march must be understood as a Service to the Teaching of Life. .....

464. We entrust Our disciples to endure the desert as well as the atmosphere of the city. Thus they can compare the differences in the pressure of the fiery energy. .....

486. There is also danger when the Indication is not executed immediately. Even in daily life, if we ask someone to step aside, instead of doing so he will invariably ask the reason, or at best he will look back and allow the stone to fall on his head. It is the same with unsuccessful disciples. Their hearts will be silent where one should act immediately. This is also harmful for the heart itself, because what could be more distructive than unexecuted commands of the heart? Though the heart be silent, it does not mean that in its depth the telegraphic code is not as yet accepted. This is as dangerous as obscuring the heart by reason! How many hearts have stopped due to the tension of unexecuted commands! The conflict between the heart and reason is the saddest page of humanity.

490. When a house is for rent even the crudest people will inspect every corner and express their feelings. Could we then set Our disciples in uninspected dwellings? One must be aware of everything that surrounds one. One must sense all stratifications of the past, before striving into the future. But when the decision of the future comes, the past falls away like the shade of the passing sunset. .....

495. ..... The path of agni Yoga is through the heart, but the heart must be aided through the disciplining of thoughts. Disorderly thoughts are like vermin and flies; they injure the subtle substance. Often they carry deadly poison. Precisely the smallest thoughts are madness and form the chief obstacle between the rapport of the Subtle and dense worlds. .....

508. They will ask how to feel the influence of the Teaching in

the midst of daily life. Answer - by the smallest things, by each action, each touch. Denial and daily habit deprive certain pupils of much.

521. I advise to be prepared in heart to fulfill the Command of the Teacher. Sometimes a move is needed which cannot be manifested. Upon the mountain paths one cannot proceed either to the left or right but only onwards. One cannot jump into the precipice neither climb upon a steep rock. The path is one and the destination is seen from above. My Advices are analogous to the paternal farewell to a departing son. The trunk for the voyage must contain objects for all conditions of life; but in the secret place is hidden the heart and for a long time I shall still call after you, "Chiefly guard the secret place!"

549. The family is indicated in all Teachings as the pillar of the entire future. Verily, in addition to all other meanings, the family is the nursery of karmic ties. Thus, the Teaching would not be complete without affirming the significance of the family. One should regard the family as the hearth of conscious understanding and cooperation. Humanity may meet upon cooperation. And this quality will bring one to the realization of Hierarchy. .....

558. Fear and irritation are called the gates of darkness. The servants of darkness dispatch fear, first of all, in order to confound the spirit. Each conjuration may comprise danger in so much as during the conjuration terror may penetrate - thus the most precise magic may be turned into the utmost danger. Hence one must lean upon a more certain means. An educated heart will firstly eradicate fear and recognize the harm of irritation. Thus the heart is that armor of Light which will rout the cunning of darkness. .....

572. One may observe that there is a certain stage of the

human consciousness when, to the question as to where is the necessity, the following answer is given: Money. So long as this mercenary boundary is not outlived, no spiritual help can be applied. One must advance one's consciousness towards more significant values, then help will come also materially. .....

592. Suicide is a profanation against the Heart, and the extreme limit of ignorance. .....

598. I entrust you to cross with Us through joy and sorrow; only in this two-fold flame is consciousness being created. The exercise of consciousness is the Yoga of the Heart. This exercise is possible only in life, but as you know, this can also be continued in the Subtle World - thus let us approach to the fiery cognizance.

- - - - - - - - -

FROM

AT THE FEET OF THE MASTER

- - - - - - - - -

Four qualifications there are for this pathway:

Discrimination
Desirelessness
Good conduct
Love

I

The first of these Qualifications is Discrimination; and this is usually taken as the discrimination between the real and the unreal which leads men to enter the Path. It is this, but it is also much more; and it is to be practiced, not only at the beginning of the Path, but at every step of it every day until the end. You have entered the Path because you have learnt that on it alone can be found these which are worth gaining. Men who do not know, work to gain wealth and power, but these are at most for one life only, and therefore unreal. There are greater things than these - things which are real and lasting; when you have once seen these, you desire those others no more.

II

There are many for whom the Qualification of Desirelessness is a difficult one, for they feel that they are their desires - that if their distinctive desires, their likings and dislikings, are taken away from them, there will be no self left. But these are only they who have not seen the Master; in the light of His holy Presence all desire dies, but the desire to be like Him. Yet before you have the happiness of meeting Him face to face, you may attain desirelessness if you will. Discrimination has already shown you that the things which mose men desire, such as wealth and power, are not worth having; when this is really felt, not merely said, all desire for them ceases.

10C

III

The six points of Conduct which are especially required are given by the Master as:

1. Self-control as to the Mind.
2. Self-control in Action
3. Tolerance.
4. Cheerfulness.
5. One-pointedness.
6. Confidence.

IV

Of all the Qualifications, Love is the most important, for if it is strong enough in a man, it forces him to acquire all the rest, and all the rest without it would never be sufficient. Often it is translated as an intense desire for liberation from the round of births and deaths, and for union with God. But to put it in that way sounds selfish, and gives only part of the meaning. It is not so much desire as will, reslove, determination. To produce its results, this resolve must fill your whole nature, so as to leave no room for any other feeling. It is indeed the will to be one with God, not in order that you may escape from weariness and suffering, but in order that because of your deep love for Him you may act with Him and as He does. Because He is Love, you, if you would become one with Him, must be filled with perfect unselfishness and love also.

****

FROM

ON EASTERN CROSSROADS

****

E ELECTED FOR ACHIEVEMENT

How did Buddha elect disciples for achievement? During work, en fatigue already possessed disciples, Buddha asked the most unpected question, awaiting the promptest reply.

Of placing the simplest object befor them, He suggested that ey describe it in not more than three words or not less than one ndred pages. Or setting a pupil before a sealed door, He asked, ow will you open it?"

Or ordering musicians beneath the window, He made them sing ns of entirely dissimilar contents.

Or noticing an annoying fly, He asked the pupil to repeat the rds unexpectedly pronounced.

Or passing in front of the pupils, He would ask them how many es He had done so.

DDHA'S FAVORITE PASTIME WITH HIS DISCIPLES

And one should not forget the favorite pastime of Buddha with s disciples during moments of rest. The Teacher cast into space one rd, on the base of which the disciples built an entire thought. ere is no wiser test of the condition of consciousness.

F FOUNDATION OF THE TEACHING

People do not comprehend the foundation of the Teaching of the essed One - the foundation is discipline.

Spiritually and physically the monk of the community strove remain on the path. The first years he endured a severe probation. e was forbidden to kill himself with ascetic practises. But he was rdained to lead the battle by the one origin of the spirit.

Thus austerely did Buddha instruct His disciples.

Verily they knew joy only in the spiritual battle. Hence are the thorns of the path spoken of.

Only when the will of the disciple was engendered as a lion and the silvery rein of spirit held its glow over the feelings of the pupil, then only did the Lord cautiously open the curtain and assign a task.

And gradually the pupil was initiated into the Mysteries of Knowledge.

THE RENUNCIATION OF POSSESSION

Once a pupil asked the Blessed One, "How shall one understand the fulfillment of the Covenant regarding the renunciation of property?" One disciple renounced all things but the Teacher continued to reproach him for possession. Another one remained surrounded with objects but did not merit reproach."

"The feeling of possession is measured not by objects but by thought. One may have objects and still not be a possessor."

Buddha always adivsed to have as few objects as possible in order not to expend too much time upon them.

TO THE GREAT ILLUMINED

To Him of the great Illumination came a pupil, seeking a miracle, "After the miracle, I shall have faith."

The Teacher smiled sadly and revealed to him a great miracle. "Now," exclaimed the pupil, "I am ready to pass through the steps of the Teaching under thy guidance."

But the Teacher, pointing to the door, said:

"Go! I no longer need you."

SAYINGS OF SERGIUS

"If one hear the voice of his spirit, he shall be borne above the precipice." Thus spoke Sergius.

"And he who departs unto the forest cannot hear the speech of humans. And he who falls asleep shall not hear the birds, heralds of the sun.

"And he who is silent before a manifested miracle shall pay penalty with his sight. And he who forbears to aid his brother shall not draw the thorn from his foot." Thus spoke Sergius.

* * * * * * * * *

To Sergius came Saint Alexis, questioning, "What is there to do?"

Sergius answered, "Help the Russian soil!"

When the peasant asked Sergius, "What shall we do?" He answered, "Help the Russian soil!"

When Minin addressed Sergius, came the answer:

"Help the Russian Soil!"

THE TRAVAIL OF SERGIUS

Of Sergius it was said that during the dark night often he made his rounds through the cells and finding all deep in sleep he went further, nor roused them. It may be that he hoped to find one among them vigilant!

****

F R O M

NEW TESTAMENT.

****

ST. MATTHEW

CHAPTER 5.

3. Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4. Blessed are they that mourn: for they shall be comforted.

5. Blessed are the meek: for they shall inherit the earth.

6. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

7. Blessed are the merciful: for they shall obtain mercy.

8. Blessed are the pure in heart: for they shall see God.

9. Blessed are the peacemakers: for they shall be called the children of God.

10. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

12. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

13. Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14. Ye are the light of the world. A city that is set on an hill cannot be hid.

15. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16. Let your light so shine before men, that they may see your good

works, and glorify your Father which is in heaven.

17. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18. 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 is fulfilled.

19. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

20. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22. 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 say, Thou fool, shall be in danger of hell fire.

23. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

24. Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25. Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26. verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27. Ye who have heard that it was said by them of old, Thou shalt not commit adultery:

28. But I say unto you, That whosoever looketh on a woman to lust after her hath committed adulterywith her already in his heart.

29. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

30. And if thy right hand offend thee, cut it off,and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

31. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement.

32. But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

33. Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34. But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

35. Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36. Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

38. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39. But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

41. And whosoever shall compel thee to go a mile, go with him twain.

42. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43. Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

45. That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46. For if ye love them which love you, what reward have ye? do not even the publicans the same?

47. And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

48. Be ye therefore perfect, even as your Father which is in heaven is perfect.

CHAPTER 6.

Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily, I say unto you, They have their reward.

3. But when thou doest alms, let not thy left hand know what thy right hand doeth:

4. That thine alms may be in secret: and thy Father which seeth in secrèt himself shall reward thee openly.

5. And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the street, that they may be seen of men. Verily I say unto you, They have their reward.

6. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to the Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

7. But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking.

8. Be not ye therefore like unto them; for your Father knoweth what things ye have need of, before ye ask him.

9. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10. Thy kingdom come. Thy will be done in earth, as it is in heaven.

11. Give us this day our daily bread.

12. And forgive us our debts, as we forgive our debtors.

13. And lead us not into temptation, but deliver us from evil; For thine is the kingdom, and power, and the glory, forever. Amen.

14. For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16. Moreover when ye fast, be not, as the hypocrites, of a sad

countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

17. But thou, when thou fastest, anoint thine head, and wash thy face;

18. That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

19. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

21. For where your treasure is, there will your heart be also.

22. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

24. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26. Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27. Which of you by taking thought can add one cubit unto his stature?

28. And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29. And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30. Wherefore, if God so clothe the grass of the field, which to day is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31. Therefore take no thought, saying, What shall we eat? of, What shall we drink? or, Wherewithal shall we be clothed?

32.(For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34. Take therefore no thought for the things of itself. Sufficient unto the day is the evil thereof.

CHAPTER 7

Judge not, that ye be not judged.

2. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3. And why holdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4. Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

5. Thou hypocrite, first cast out the beam out of thine own eye; and then shall thou see clearly to cast out the mote out of thy brother's eye.

6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8. For every one that asketh receiveth; and he that seeketh findeth; and to him that knockest it shall be opened.

9. Or what man is there of you, whom if his son ask bread, will he give him a stone?

10. Or if he ask a fish, will he give him a serpent?

11. If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12. Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13. Enter ye in at the strait gate:for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

14. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

15. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17. Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20. Wherefore by their fruits ye shall know them.

21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26. And every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

CHAPTER 10.

24. The disciple is not above his master, nor the servant above his lord.

25. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelsebub, how much more shall they call them of his household?

26. Fear them not therefore: for there is nothing covered that shall not be revealed: and hid, that shall not be known.

27. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the house tops.

28. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and the body in hell.

37. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

38. And he that taketh not his cross, and followeth after me, is not worthy of me.

39. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

CHAPTER 12.

36. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

CHAPTER 13.

10. And the disciples came, and said unto him, Why speakest thou unto them in parables?

11. He answered them and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

15. For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

16. But blessed are your eyes, for they see: and your ears, for they hear.

17. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

CHAPTER 16.

24. Then Jesus said unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

25. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

26. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

27. For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

28. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

CHAPTER 18.

18. 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.

CHAPTER 19.

18. .... Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness.

19. Honor thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

21. ...If thou wilt be perfect,go and sell that thou hast, nd give to the poor. and thou shalt have treasure in heaven: and ome and follow me.

CHAPTER 22.

37. .... Thou shalt love the Lord thy God with all thy heart, nd with all thy soul, and with all thy mind.

38. This is the first and great commandment.

39. And the second is like unto it, Thou shalt love thy neighour as thyself.

40. On these two commandments hang all the law and the prophets.

CHAPTER 23.

39. For I say unto you, Ye shall not see me henceforth, till e shall say, Blessed is he that cometh in the name of the Lord.

CHAPTER 24.

27. For as the lightning cometh out of the east, and shineth ven unto the west; so shall also the coming of the Son of man be.

CHAPTER 26.

41. Watch and pray, that ye enter not into temptation: the pirit indeed is willing, but the flesh is weak.

ST. MARK

Chapter 9.

35. If any man desire to be first, the same shall be last of ll, and servant of all.

37. Whosoever shall receive one of such children in my name, eceiveth me: and whosoever shall receive me, receiveth not me, but im that sent me.

CHAPTER 10.

15. Verily I say unto you, Whosoever shall not receive the ngdom of God as a little child, he shall not enter therein.

ST. LUKE, 10.

22. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

CHAPTER 11.

9. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

CHAPTER 12.

29, And seek not what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

30. For all these things do the nations of the world seek after; and your Father knoweth that ye have need of these things.

31. But rather seek ye the kingdom of God; and all these things shall be added unto you.

32. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

34. For where your treasure is, there will your heart be also.

ST. JOHN, 5.

24. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26. For as the Father hath life in himself; so hath he given to the Son to have life in himself.

30. I can of mine own self do nothing: as I hear, I judge: and my judgment is just: because I seek not mine own will, but the will of the Father which hath sent me.

CHAPTER 6.

38. For I came down from heaven, not to do mine own will, but the will of him that sent me.

39. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

46. Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

47. Verily, verily, I say unto you, He that believeth on me hath everlasting life.

62. What and if ye shall see the Son of man ascend up where he was before?

63. It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life.

CHAPTER 7.

16. .... My doctrine is not mine, but his that sent me.

17. If any man do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

18. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

33. ..... Yet a little while am I with you, and then I go unto him that sent me.

34. Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.

126

CHAPTER 8.

12. .... I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

19. .... Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

23. ... Ye are from beneath; I am from above: ye are of this world; I am not of this world.

CHAPTER 10.

15. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16. And other sheep I have which are not of this fold: them also must I bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

17. Therefore doth my Father love me, because I lay down my life, that I might take it again.

18. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

30. I and my Father are one.

37. If I do not the works of my Father, believe me not.

38. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

CHAPTER 12.

24. Verily, verily, I say unto you, Except a corn ~~of wheat~~ of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

26. If any man serve me, let him follow me; and where I am ,

there shall also my servant be: if any man serve me, him will my Father honour.

CHAPTER 14.

10. Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

11. Believe me that I am in the Father, and the Father in me: or else, believe me for the very works' sake.

12. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

13. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14. If ye shall ask anything in my name, I will do it.

15. If ye love me, keep my commandments.

16. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.

17. Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; for he dwelleth with you, and shall be in you.

18. I will not leave you comfortless: I will come to you.

19. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

20. And that day ye shall know that I am in my Father, and ye in me, and I in you.

21. He that hath my commandments, and keepth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

24. He that loveth me not keepth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

25. These things have I spoken unto you, being yet present with you.

26. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28. Ye have heard how I said unto you, I go away, and come again unto you. If you loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

29. And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

CHAPTER 15.

26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

27. And ye also shall bear witness, because ye have been with me from the beginning.

CHAPTER 16.

7. Nevertheless, I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you.

8. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment;

9. Of sin, because they believe not on me;

10. Of righteousness, because I go to my Father, and ye
e me no more;

11. Of judgment, because the prince of this world is judged.

12. I have yet many things to say unto you, but ye cannot
ar them now.

13. Howbeit when he, the Spirit of truth, is come, he will
ide you into all truth; for he shall not speak of himself; but
atsoever he shall hear, that shall he speak: and he will shew you
ings to come.

14. He shall glorify me: for he shall receive of mine, and
all shew it unto you.

15. All things that the Father hath are mine: therefore said
that he shall take of mine, and shall shew it unto you.

16. A little while, and ye shall not see me: and again, a
ttle while, and ye shall see me, because I go to the Father.

25. These things have I spoken unto you in proverbs: but
e time cometh, when I shall no more speak unto you in proverbs, but
shall shew you plainly of the Father.

REVELATION, 2.

17. .... To him that overcometh will I give to eat of the
dden manna, and will give him a white stone, and in the stone a new
me written, which no man knoweth saving he that receiveth it.

28. And I will give him the morning star.

CHAPTER 3.

11. Behold, I come quickly: hold that fast which thou
st, that no man take thy crown.

12. Him that overcometh will I make a pillar in the temple

of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

* * * * * * * *

FROM

FOUNDATIONS OF BUDDHISM

* * * * * * * *

"One day the Blessed One was staying at Kosambia in a sinsapa grove. And the Blessed One, taking a few sinsapa leaves in His hand, said to His disciples, 'What think you, my disciples, what is more, these few leaves I hold in my hand, or the remaining leaves in the sinsapa grove above?'

"'The leaves that the Blessed One holds in His hands are few in number; far more are the leaves in the sinsapa grove above.'

"'Even so, disciples, what I have perceived and not communicated to you is far more than what I have communicated to you. And why, O disciples, have I not revealed this to you? Because it would be no advantage to you, because it does not contribute to the higher life, because it does not lead to disgust with the world, to annihilation of all lust, to the ceasing of the transitory, to peace, to higher knowledge, to awakening, to Nirvana. Therefore I have communicated it to you. And what have I communicated to you? That which is suffering, the source of suffering, the cessation of suffering and the path that leads to the cessation of suffering.'"

The constant discipline of words, thoughts and deeds, demanded of His disciples and without which there can be no success on the way to perfection, is almost unattainable for those in the midst of the usual conditions of life, where a thousand outer circumstances and petty obligations constantly divert the striving one from his aim. But life among people united by the same aspiration, by distinct thoughts and habits, was a great aid, because it provided possibilities without loss of energy to develop

in the desired direction.

Once a pupil asked the Blessed One, "How should one understand the fulfillment of the Covenant regarding the renunciation of property? One disciple renounced all things but his Teacher continued to reproach him for possession. Another remained surrounded by objects but did not merit reproach."

"The feeling of possession is measured not by objects but by thoughts. One may have objects and still not be a possessor."

Buddha always advised the possession of as few objects as possible in order not to devote too much time to them.

Buddha insisted upon the realization by his disciples of the conception of the two extremes. The realization of this conception was faciliated by the assimilation of principle of relativity. Buddha affirmed the relativity of all existing, pointing out the eternal changes in nature and the impermanency of all things in the stream of boundless existence eternally striving towards perfection. And the extent to which He adhered to this principle of relativity may be seen from the following parable:

"Suppose," said the Buddha to His followers one day, "suppose that a man, setting upon a long journey, is confronted by a great body of water, the nearer side of which is beset with many perils and dangers, but the farther side, secure and free of danger; that there is no boat wherewith to cross the flood, nor any bridge leading to the other shore. And suppose this man should say to himself, 'Truly, this is a great and wide body of water, but means wherewith to get to the other shore there are none. Suppose I gather reeds and twigs and leaves and from them make a raft for myself, and supported on my raft and paddling with hands and feet cross to the safety of the other shore!' Then suppose this man does as he has said and makes

a raft, launches it upon the water and, working hands and feet, arrives safely on the other shore.

"And now, after crossing and reaching the opposite shore, suppose the man should say, 'Verily, serviceable indeed has this raft been to me, for by means of it, working hands and feet, I have safely crossed to this other shore. Suppose I lift up my raft and put it on my head or shoulders and so proceed upon my way!'

"What think ye, disciples? - By so doing, would the man be acting rightly regarding his raft?

"What the ought such a man do to act rightly regarding his raft?

"Then, discipled, ought this man to say to himself,'Truly, this raft has veen very serviceable to me, for supported by this raft and working hands and feet, I have crossed safely to this farther shore. But suppose I lay it on the bank and proceed with my journey!' Thus, this man would be acting rightly, in the matter of his raft.

"In the same manner also, disciples, do I put My Teachong before you in the analogy of a raft, designed as a means of escape, not a constant possession."....

.... From the very beginning, among the disciples there were some who preferred the solitary life. About these who isolated themselves too greatly, Buddha said: "A Solitary life in the forests is useful to him who pursues it, but of little help to the welfare of men."

It is difficult for a man to rise without passing through the severe trial of purification. "If the cloth be dirty, however much the dyer might dip it into blue, yellow, red or lilac dye its color will be ugly and unclear -- why? Because of the dirt in the cloth. If the heart is impure one must expect the same sad result." (Majjhima Nikaya, v. 1, p. 36.)

"I say it is not sufficient to wear a robe, to be a striving one. It is not enough to be naked, covered with mud, sprinkled with water, to sit beneath a tree, to live in solitude, to stand in one position, to starve oneself, to repeat mantras and to twist one's hair." (Majjhima Nikaya, v. 1, p. 281) "A man is not a mendicant only because he is being fed through alms." (Dhammapada, p. 226.) "A man is not an ascetic only because he lives in a forest. Unworthy of the yellow garment is he who wears it and is impure and insincere in deed, is ignorant and has not mastered himself."(Ciskshasamuccaya, p. 198.)

Influenced by goal-fitness in all things, Buddha did not strive to systematize His Teaching. He wished each point of the Teaching to affect as powerfully as possible the will of His disciple. Aiming only for the growth and development of consciousness. He permitted freedom of thought and action in all else. Buddha desired individual discipline for each one.

"How did Buddha elect disciples for achievement? During work, when fatigue already possessed the disciples, Buddha asked the most unexpected question, awaiting the promptest reply.

"Or placing the simplest object before them, He suggested that the describe it in not more than three words and not less than a hundred pages. Or placing a pupil before a sealed door, He asked: 'How will you open it?'

"Or ordering musicians to perform beneath the window, He made them sing hymns of entirely dissimilar contents.

"Or passing in front of the pupils, He would ask them how many times He had done so.

"Or noticing an annoying fly, He asked the pupil to repeat words unexpectedly pronounced.

"Or noticing a fear of animals or natural phenomena, He set His pupils the condition to master it.

"Thus the powerful Lion tempered the blade of the spirit."

And one should not forget the favorite pastime of Buddha with his disciples, during the moments of rest. The Teacher cast into space one word, on the basis of which the disciples built an entire thought. There is no wiser test of the condition of consciousness. (Written down from the oral teachings of Hindu Buddhism.)

An ordained disciple must not boast of superhuman perfection. The disciple who with evil intent and from covetousness boasts of a superhuman perfection, be it celestial visions or miracles, is no longer a disciple of the Cakyamuni. "I forbid you, O bhikshus, to employ any spells or supplications, for they are useless since the law of karma governs all things. He who attempts to perform miracles, has not understood the Doctorine of the Tathagata."

"The gates of immortality are open to all things. Who has ears, let him approach, let him hearken to the Teaching and have faith." (Majjhima Nikaya, v. 1. p. 170)

"I say to My pupils, 'Here is Nirvana, here is the path to it.' Of those instructed by Me, a few attain, others do not. What can I do? The Blessed One is only the Indicator of the path." (Majjhima Nikaya, v. 3,p.4)

..... "The Teaching is salvation not because it was given by Buddha but because it liberates. The pupil who follows Me, clinging to the edge of My garment, is far from Me and I from him. Why? Because this disciple does not see Me. Another one may live hundreds of miles distant from Me and in spite of this be close to Me and I to him. Why? Beacuse this disciple understands the Teaching; understanding the Teaching, he understands Me." (Itivuttaka,p.90.)

Considering all existing manifestations as correlation of most refined energies, the Teacher valued especially the evidence of effort in His pupils. He never taught the subjugation of passions as such, but their transmutation and the sublimation of their quality: as as the basis of each passion, is contained the spark of energy without which no progress is possible.

Energy - will - makes the pupil vigilant and full of constant striving. These qualities arm him with patience, energy, sustained control - three indispensable conditions to crush the hordes of Mara, "as an elephant crushes a bamboo hut." Patience is brend of compassion and knowledge. ....

"I indicated to My disciples the path which they must tread in order to manifest the four perfect efforts: To prevent the beginning of the harmful, evil thing if it be not yet manifested; to hinder its development if it be already manifested; to help the manifestation of useful things not yet manifested; and to strengthen those which are already manifested. Thus the disciple creates will, striving, develops courage, exercises the heart and fights." (Majjhima Nikaya, 2.)

..... In the Anguttara Nikaya the Blessed One says, "Whoever of my disciples cultivates mind-delivering love but for a moment, that disciple meditates not in vain and follows the Doctrine and the discipline of the Teacher; how much more those who cultivate the thought of love!"

..... "However men may speak concerning you, whether appropriately or inappropriately, whether courteously or rudely, whether wisely or foolishly, whether kindly or maliciously, thus My disciples, must you train yourselves. Our minds should remain unsullied; neither should evil words escape our lips. Kind and compassionate

will we ever remain, loving of heart, nor harbouring secret hate. And we will bathe the person with the unfailing stream of loving thought. And proceeding forth from him, embrace and flood the whole wide world with constant thoughts of loving kindness, wide, ample, expanding, immeasurable as the world, free from enmity, free from ill-will. Thus, disciple, must you train yourselves!"(Majjhima Nikaya, p.127.)

From the very beginning a difference was made between the spirit and the letter. The Teacher said, "Knowledge is not the letter, but the spirit."

The word of Buddha is different from the letter. The Teacher communicates the Truth to the disciple, but only after deep and personal realization may the pupil possess it.

Buddha ordained to His disciples that they should always expound the Teaching in the colloquial language and severely censured each attempt to codify the Teaching in an artificial literary language...

Psychology finds its raison d'etre in that exclusive and strong attention, which Buddha apportions to the process of the mind, to the purification and expansion of consciousness of His disciples in affirming thought as the dominant factor in the evolution of the all-existent. .....

* * * * * * * * * * * *

F R O M

THE BHAGAVAD - GITA

* * * * * * * * * * * *

SECOND DISCOURSE

The Blessed Lord said:

Thou grievest for those that should not be grieved for, yet speakest words of wisdom.[1] The wise grieve neither for the living nor for the dead. (11)

Nor at any time verily was I not, nor thou, nor these princes of men, nor verily shall we ever cease to be, hereafter. (12)

As the dweller in the body experienceth in the body childhood, youth, old age, so passeth he on to another body; the steadfast one grieveth not thereat. (13)

He attaineth Peace into whom all desires flow as rivers flow into the ocean, which is filled with water, but remaineth unmoved - not he who desireth desires. (70)

THIRD DISCOURSE

Man winneth not freedom from action by abstaining from activity, nor by mere renunciation doth he rise to perfection. (4)

Nor can anyone, even for an instant, remain really actionless; for helplessly is everyone driven to action by the qualities[2] born of nature.[3] (5)

Who sitteth, controlling the organs of action, but dwelling in his mind[4] on the objects of the senses, that bewildered man is called a hypocrite. (6)

But who, controlling the senses by the mind[5] O Arjuna, with the organs of action, without attachment, performeth yoga by action,[6] he is ~~un~~worthy. (7)

Performing thou right[7] action, for action is superior to inaction, and, inactive, even the maintenance of thy body would not be possible. (8)

1. Words that sound wise, but miss deeper sense of wisdom. 2. Gunas, 3. Prakriti 4 Manah, 5 Manah

The world is bound by action, unless performed for the sake f sacrifice; for that sake, free from attachment, O son of Kunti, erform thou action. (9)

.... Without attachment, constantly perform action which is uty, for, by performing action without attachment, man verily reach- th the Supreme. (19)

FOURTH DISCOURSE

Many births have been left behind by Me and by thee, O Arjuna. know them all, but thou knowest not thine, O Parantapa. (5)

Though unborn, the imperishable SELF, and also the Lord of all eings, brooding over nature, which is Mine own, yet I am born through y own Power.[1] (6)

Whenever there is decay of righteousness[2] O Bharata, and here is exaltation of unrighteousness,[3] then I Myself come forth; (7)

For the protection of the good, for the destruction of evil- oers, for the sake of firmly established righteousness,[2] I am rn from age to age. (8)

Having abandoned attachment to the fruit of action, always con- ent, nowhere seeking refuge, he is not doing anything, although oing actions. (20)

Hoping for naught, his mind and self controlled, having aban- oned all greed, performing action by the body alone, he doth not com- it sin. (21)

Content with whatsoever he obtaineth without effort, free rom the pairs of opposites, without envy, balanced in success and ailure, though acting, he is not bound. (22)

. Maya 2. Dharma 3. Adharma, the opposite of dharma. All that is disorderly, against the nature of things.

Verily there is no purifier in this world like wisdom; he that is perfected in Yoga finds it in the SELF in due season. (38)

The man who is full of faith[1] obtaineth wisdom, and he also who hath mastery over his sesnes; and having obtained wisdom, he goeth swiftly to the supreme Peace. (39)

SIXTH DISCOURSE

Verily, yoga is not for him who eateth too much, nor who abstaineth to excess, nor who is too much addicted to sleep, nor even to wakefulness, O Arjuna. (16)

Yoga killeth out all pain for him who is regulated in eating and amusement, regulated in performing actions, regulated in sleeping and waking. (17)

He who seeth Me everywhere, and seeth everything in Me, of him will I never lose hold, and he shall never lose hold of Me. (30)

Without doubt, O mighty-armed, the mind[2] is hard to curb and restless; but it may be curbed by constant practice and by dispassion. (35)

Yoga is hard to attain, methinks, by a self that is uncontrolled; but by the SELF-controlled it is attainable by properly directed energy. (36)

O son of Pritha, The Blessed Lord said, neither in this world nor in the life to come is there destruction for him; never doth any who worketh righteousness, O beloved, tread the path of woe. (40)

Having attained the worlds of pure-doing, and having dwelt there for immemorial years, he who fell from yoga is reborn in a pure and blessed house. (41)

Or he may even be born into a family of wise Yogis; but such a birth as that is most difficult to obtain in this world. (42)

1. Who is intent upon faith. 2. Manah.

There he recovereth the characteristics belonging to his former body, and with these he again laboreth for perfection. ... (43)

EIGHTH DISCOURSE

... He who casting off the body, goeth forth thinking upon me only at the time of the end, he entereth into My being: there is no doubt of that. (5)

Whosoever at the end abandoneth the body, thinking upon any being, to that being only he goeth, O Kaunteya, ever to that conformed in nature. (6)

Therefore at all times think upon Me, only, and fight. With mind[1] and Reason[2] set on Me, without doubt thou shalt come to Me. (7)

With the mind not wandering after naught else, harmonized by continual practice, constantly meditating, O Partha, one goeth to the Spirit supreme, divine. (8)

He who thinketh upon the Ancient, the Omniscient, the All-Ruler, minuter than the minute, the supporter of all, of from unimaginable, refulgent as the sun beyond the darkness. (9)

In the time of forthgoing, with unshaken mind, fixed in devotion, by the power of yoga drawing together his life breath in the center of the two eyebrows, he goeth to this Spirit, supreme, divine. (10)

NINTH DISCOURSE

By Me all this world is pervaded in My unmanifested aspect; all beings have root in Me, I am not rooted in them. (4)

Nor have beings roots in Me; behold My sovereign Yoga! The support of beings, yet not rooted in beings, My SELF their efficient cause. (5)

1. Manah. 2. Buddhi.

As the mighty air everywhere moving is rooted in the ether,[1] so all beings rest rooted in Me - thus know thou. (6)

All beings, O Kaunteya, enter my lower nature[2]; at the beginning of a world age[3] again I emanate them. (7)

Hidden in nature, which is mine own, I emanate again and again all this multitude of beings, helpless, by the force of nature. (8)

Nor do these works bind me, O Dhananjaya, enthroned on high, unattached in action. (9)

Under me as supervisor, Nature sends forth the moving and unmoving: because of this, O Kaunteya, the universe revolves. (10)

Whatsoever thou doest, whatsoever thou eatest, whatsoever thou offerest, whatsoever thou givest, whatsoever thou doest of austerity, O Kaunteya, do thou that as an offering unto Me. (27)

Thus shalt thou be liberated from the bonds of action, yielding good and evil fruits, thyself harmonized by the yoga of renunciation, thou shalt come unto Me. when set free. (28)

The same am I to all beings; there is none hateful to me, nor dear. They verily who worship Me with devotion, they are in me, and I also in them. (29)

TWELFTH DISCOURSE.

He who beareth no ill will to any being, friendly and compassionate, without attachment and egoism, balanced in pleasure and pain, and forgiving, (13)

Ever content, harmonious with the self controlled, resolute, with mind and Reason dedicated to Me,he, My devotee, is dear to Me. (14)

He from whom the world doth not shrink away, who doth not shrink away from the world, freed from the anxieties of joy, anger,and fear, is dear to Me. (15)

1. Akasha. 2. Prakriti 3. Kalpa

Taking equally praise and reproach, silent, wholly content with what cometh, homeless, firm in mind, full of devotion, that man is dear to Me. (19)

They verily who partake of this life-giving wisdom[1] as taught herein, endured with faith, I their supreme Object, devotees, they are surpassingly dear to Me. (20)

THIRTEENTH DISCOURSE.

Seated equally in all beings the supreme Lord, unperishing within the perishing - he who thus seeth, he seeth. (27)

Seeing indeed everywhere the same Lord equally dwelling, he doth not destroy the SELF by the self, and thus treads the highest Path. (28)

FOURTEENTH DISCOURSE

When the wisdom-light streameth forth from all the gates of the body, then it may be known that Harmony is increasing. (11)

FIFTEENTH DISCOURSE.

That path beyond may be sought, treading which there is no return. I go indeed to that Primal Man, whence the ancient energy forth streamed. (4)

Without pride and delusion, victorious over the vice of attachment, dwelling constantly in the SELF, desire pacified, liberated from the pairs of opposites known as pleasure and pain, they tread, undeluded, that indestructible path. (5)

That splendor issuing from the sun that enligheneth the whole word, that which is the moon and the fire, that splendor know as from Me. (12)

SEVENTEENTH DISCOURSE

Worship given to the Shining Ones, to the twice-born, to the Teachers[2] and the wise, purity, straightforwardness, continence

1. Amrita-Dharma. 2. Gurus.

146

nd harmless, are called the austerity of the body. (14)

Speech causing no annoyance, truthful, pleasant and bene-
icial, the practice of the study of the Scriptures, are called the
usterity of speech. (15)

Mental happiness, equilibrium, silence, self-control, purity
f nature - this is called the austerity of mind.

This three-fold austerity, performed by men with the utmost
aith, without desire for fruit, harmonized, is said to be pure. (17)

EIGHTEENTH DISCOURSE

Sages have known as renunciation the renouncing of works
ith desire; the relinquishing of the fruit of all actions is called
elinquishment by the wise. (2)

Liberated from attachment, not egoistic, undued with firm-
ess and confidence, unchanged by success or failure, that actor is
alled pure. (26)

Man reacheth perfection by each being intent on his own
uty.[1] Listen thou how perfection is won by him who is intent on
is own duty. (45)

He from whom is the emanation of beings, by Whom all
his is pervaded, by worshipping Him in his own duty a man win-
eth perfection. (46)

Better is one's own duty[2] though destitute of merits than
the well-executed duty of another. He who doeth the duty laid down
y his own nature incurreth not sin. (47)

..... Abstemious, speech, body and mind[3] subdued, con-
tantly fixed in meditation and yoga, taking refuge in dispassion.(52)

Having cast aside egoism, violence, arrogance, desire, wrath,
ovetousness, selfless and peaceful - he is fit to become the ETERNAL,(53)

1. Karma. 2. Dharma. 3. Manah.

* * * * * * * * * * * *

F R O M

LIGHT ON THE PATH

* * * * * * * * * * * * *

I.

These rules are written for all disciples: Attend you to them:

Before the eyes can see they must be incapable of tears. Before the ear can hear it must have lost its sensitiveness. Before the voice can speak in the presence of the Master it must have lost the power to wound. Before the soul can stand in the presence of the Master its feet must be washed in the blood of the heart.

1. Kill out ambition.
2. Kill out desire of life.
3. Kill out desire of comfort.

4. Work as those work who are ambitious. Respect life as those do who desire it. Be happy as those are who live for happiness.

Seek in the heart the source of evil and expunge it. It lives fruitfully in the heart of the devoted disciple as well as in the heart of the man of desire. Only the strong can kill it out. The weak must wait for its growth, its fruition, its death. And it is a plant that lives and increases throughout the ages. It flowers when the man has accumulated unto himself innumerable existences. He who will enter upon the path of power must tear this thing out of his heart. And then the heart will bleed, and the whole life of the man seem to be utterly dissolved. This ordeal must be endured: it may come at the first step of the perilous ladder which leads to the path of life: it may not come until the last. But, O disciple, remember that it has to be endured, and fasten the energies of your soul upon the task. Live neither in the present nor the future, but in the eternal. This giant weed cannot flower there: this blot upon existence is wiped out by the very atmosphere of eternal thought.

5. Kill out all sense of separateness.
6. Kill out desire for sensation.
7. Kill out the hunger for growth.

8. Yet stand alone, and isolated, because nothing that is embodied, nothing that is conscious of separation, nothing that is out of the eternal, can aid you. Learn from sensation and observe it, because only so can you commence the science of self-knowledge, and plant your foot on the first step of the ladder. Grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air. So must you press forward to open your soul to the eternal. But it must be the eternal that draws forth your strength and beauty, not desire of growth. For in the one case you develop in the luxuriance of purity, in the other you harden by the forcible passion for personal stature.

9. Desire only that which is within you.
10. Desire only that which is beyond you.
11. Desire only that which is unattainable.

12. For within you is the light of the world - the only light that can be shed upon the Path. If you are unable to perceive it within you, it is useless to look for it elsewhere. It is beyond you; because when you reach it you have lost yourself. It is unattainable, because it for ever recedes. You will enter the light, but you will never touch the flame.

13. Desire power ardently.
14. Desire peace fervently.
15. Desire possessions above all.

16. But those possessions must belong to the pure soul only, and be possessed therefore by all pure souls equally, and thus be the special property of the whole only when united. Hunger for such possessions as can be held by the pure soul, that you may accumulate wealth for that united spirit of life which is your only true self. The peace you shall desire is that sacred peace which nothing can disturb, and in which the soul grows as does the holy flower upon the

still lagoons. And that power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men.

17. Seek out the way.
18. Seek the way by retreating within.
19. Seek the way by advancing boldly without.

20. Seek it not by any one road. To each temperament there is one road which seems the most desirable. But the way is not found by devotion alone, by religious contemplation alone, by ardent progress, by self-sacrificing labor, by studious observation of life. None alone can take the disciple more than one step onwards. All steps are necessary to make up the ladder. The vices of men become steps in the ladder, one by one, as they are surmounted. The virtues of man are steps indeed, necessary - not by any means to be dispensed with. Yet, though they create a fair atmosphere and a happy future, they are useless if they stand alone. The whole nature of man must be used wisely by the one who desires to enter the way. Each man is to himself absolutely the way, the truth, and the life. But he is only so when he grasps his whole individuality firmly, and by the force of his awakened spiritual will recognizes this individuality as not himself, but that thing which he has with pain created for his own use, and by means of which he purposes, as his growth slowly develops his inteligence, to reach to the life beyond individuality. When he knows that for this his wonderful complex separated life exists, then, indeed, and then only, he is upon the way. Seek it by plunging into the mysterious and glorious depths of your own inmost being. Seek it by testing all experience, by utilizing the senses in order to understand the growth and meaning of individuality, and the beauty and obscurity of those other divine fragments which are struggling side by side with you, and from the race to which you belong. Seek it by the study of the laws of being, the laws of nature, the laws of the supernatural;

and seek it by making the profound obeisance of the soul to the dim star that burns within. Steadily, as you watch and worship, its light will grow stronger. Then you may know you have found the beginning of the way. And when you have found the end its light will suddenly become the infinite light.

21. Look for the flower to bloom in the silence that follows the storm: not till then.

It shall grow, it will shoot up, it will make branches and leaves and form buds, while the storm continues, while the battle lasts. But not till the whole personality of the man is dissolved and melted - not until it is held by the divine fragment which has created it, as a mere subject for grave experiment and experience - not until the whole nature has yielded and become subject unto its higher self, can the bloom open. Then will come a calm such as comes in a tropical country after the heavy rain, when nature works so swiftly that one may see her action. Such a calm will come to the harassed spirit. And in the deep silence the mysterious even will occur which will prove that the way has been found. Call it by what name you will, it is a voice that speaks where there is none to speak - it is a messenger that comes, a messenger without form or substance; or it is the flower of the soul that has opened. It cannot be described by any metaphor. But it can be felt after, looked for, and desired, even amid the raging of the storm. The silence may last a moment of time or it may last a thousand years. But it will end. Yet you will carry its strength with you. Again and again the battle must be fought and won. It is only for an interval that Nature can be still.

These written above are the first of the rules which are written on the walls of the Hall of Learning. Those that ask shall have. Those that desire to read shall read. Those who desire to learn shall learn.

PEACE BE WITH YOU.

* * * * * * * * * * * * * * *

F R O M

THE VOICE OF THE SILENCE.

\- - - -

* * * * * * * * * * * * * * *

163

If the soul smiles while bathing in the Sunlight of thy Life; if thy soul sings within her chrysalis of flesh and matter; if thy soul weeps inside her castle of illusion; if thy soul struggles to break the silver thread that binds her to the MASTER; know O Disciple, thy Soul is on earth.

When to the World's turmoil thy budding soul lends ear; when to the roaring voice of the great illusion thy Soul responds; when frightened at the sight of the hot tears of pain, when deafened by the cries of distress, thy soul withdraws like the shy turtle within the carapace of SELFHOOD, learn, O Disciple, of her Silent "God," thy Soul is an unworthy shrine.

When waxing stronger, thy soul glides forth from her secure retreat: and breaking loose from the protecting shrine, extends her silver thread and rushes onward; when beholding her image on the waves of Space and whispers, "This is I," - declare, O Disciple, that thy soul is caught in the webs of delusion.

This earth, Disciple, is the Hall of Sorrow, wherein are set along the Path of dire probations, traps to ensnare thy EGO by the delusion called "Great Heresy."

This earth, O ignorant Disciple, is but the dismal entrance leading to the twilight that precedes the valley of true light - that light which no wind can extinguish, that light which burns without a wick or fuel.

Saith the Great Law: - "In order to become the <u>Knower</u> of ALL SELF thou hast first of <u>Self</u> to be the knower." To reach the knowledge of that <u>Self</u>, thou has to give up Self to Non-self, Being to Non-Being, and then thou canst repose between the wings of

the GREAT BIRD. Aye, sweet is rest between the wings of that which is not born, nor dies, but is the AUM throughout eternal ages.

Bestride the Bird of Life, if thou would'st know.

Give up thy life, if thou would'st live.

Three Halls, O weary pilgrim, lead to the end of toils. Three Halls, O conqueror of Mara, will bring thee through three states into the fourth and thence into the seven worlds, the worlds of Rest Eternal.

If thou would'st learn their names, then harken, and remember.

The name of the first hall is IGNORANCE - Avidya.

It is the Hall in which thou saw'st the light, in which thou livest and shalt die.

~~In~~ The name of Hall the second is the Hall of Learning. In it thy Soul will find the blossoms of life, but under every flower a serpent coiled.

The name of the Third Hall is Wisdom, beyond which stretch the shoreless waters of AKSHARA, the indestructible Fount of Omniscience.

If thou would'st cross the first safely, let not thy mind mistake the fires of lust that burn therein for the Sunlight of life.

If thou would'st cross the second safely, stop not the fragrance of its stupefying blossoms to inhale. If freed thou would'st be from the Karmic chains, seek not for thy Guru in those Mayavic regions.

The WISE ONES tarry not in pleasure-grounds of senses.

The WISE ONES heed not the sweet-tongued voices of illusion.

Seek for him who is to give birth, in the Hall of Wisdom, the Hall which lies beyond, wherein all shadows are unknown, and where the light of truth shines with unfading glory.

That which is uncreate abides in thee, Disciple, as it abides

188

in that Hall. If thou would'st reach it and blend the two, thou must divest thyself of thy dark garments of illusion. Stifle the voice of flesh, allow no image of the senses to get between its light and thine that thus the twain may blend in one. And having learnt thine own Agnyana, flee from the Hall of Learning. This Hall is dangerous in its perfidious beauty, is needed but for thy probation. Beware, Lanoo, lest dazzled by illusive radiance thy Soul should linger and be caught in its deceptive light.

This light shines from the jewel of the Great Ensnarer, (Mara). The senses it bewitches, blinds the mind, and leaves the unwary an abandoned wreck.

The moth attracted to the dazzling flame of thy night-lamp is doomed to perish in the viscid oil. The unwary Soul that fails to grapple with the mocking demon of illusion, will return to earth the slave of Mara.

Behold the Hosts of Souls. Watch how they hover o'er the stormy sea of human life, and how exhausted, bleeding, broken-winged, they drop one after other on the swelling waves. Tossed by the fierce winds, chased by the gale, they drift into the eddies and disappear within the first great vortex.

If through the Hall of Wisdom, thou would'st reach the Vale of Bliss, Disciple, close fast thy senses against the great dire heresy of separateness that weans thee from the rest.

Let not thy "Heaven-born", merged in the sea of Maya, break from the Universal Parent (SOUL), but let the fiery power retire into the inmost chamber, the chamber of the heart and the abode of World's Mother.

Then from the heart, that Power shall rise into the sixth, the middle region, the place between thine eyes, when it becomes the

156

breath of the ONE-SOUL, the voice which filleth all, thy Master's voice.

Tis only then thou canst become a "Walker of the Sky" who treads the winds above the waves, whose step touches not the waters.

Before thou set'st thy foot upon the ladder's upper rung, the ladder of the mystic sounds, thou hast to hear the voice of thy inner GOD in seven manners.

The first is like the nightingale's sweet voice chanting a song of parting to its mate.

The second comes as the sound of a silver cymbal of the Dhyanis, awakening the twinkling stars.

The next is as the plaint melodious of the ocean-sprite imprisoned in its shall.

And this is followed by the chant of Vina.

The fifth like sound of bamboo-flute shrills in thine ear.

It changes next into a trumpet-blast.

The last vibrates like the dull rumbling of a thunder-cloud.

The seventh swallows all the other sounds. They die, and then are heard no more.

When the six are slain and at the Master's feet are laid, then is the pupil merged into the ONE, becomes that ONE and lives therein.

Before that path is entered, thou must destroy thy lunar body, cleanse thy mind-body and make clean thy heart.

Eternal life's pure waters, clear and crystal, with the monsoon tempest's muddy torrents cannot mingle.

Heaven's dew-drop glittering in the morn's first sun-beam within the bosom of the lotus, when dropped on earth becomes a piece of clay; behold, the pearl is now a speck of mire.

Strive with thy thoughts unclean before they overpower thee. Use them as they will thee, for if thou sparest them and they

take root and grow, know well, these thoughts will overpower and kill thee. Beware, Disciple, suffer not, e'en though it be their shadow, to approach. For it will grow, increase in size and power, and then this thing of darkness will absorb thy being before thou hast well realized the black foul monster's presence.

Before the "mystic Power" can make of thee a god, Lanoo, thou must have gained the faculty to slay thy lunar form at will.

The Self of matter and the SELF of Spirit can never meet. One of the twain must disappear; there is no place for both.

Ere thy Soul's mind can understand, the bud of personality must be crushed out, the worm of sense destroyed past resurrection.

Thou canst not travel on the Path before thou hast become that Path itself.

Let thy Soul lends its ear to every cry of pain like as the lotus bares its heart to drink the morning sun.

Let not the fierce Sun dry one tear of pain before thyself hast wiped it from the suffer's eye.

But let each burning human tear drop on thy heart and there remain, nor even brush it off, until the pain that caused it is removed.

These tears, O thou of heart most merciful, these are the streams that irrigate the fields of charity immortal. 'Tis on such soil that grows the midnight blossom of Buddha more difficult to find, more rare to view than is the flower of the Vogay tree. It is the seed of freedom from rebirth. It isolates the Arhat both from strife and lust, it leads him through the fields of Being unto the peace and bliss known only in the land of Silence and Non-Being.

Kill out desire; but if thou killest it take heed lest from the dead it should again rise.

Kill love of life, but if thou slayest tanha, let this not

be for thirst of life eternal, but to replace the fleeting by the everlasting.

Desire nothing. Chafe not at Karma, nor at Nature's changeless laws. But struggle only with the personal, the transitory, the evanescent and the perishable.

Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance.

And she will open wide before thee the portals of her secret chambers, lay bare before thy gaze the treasures hidden in the very depths of her pure virgin bosom. Unsullied by the hand of matter she shows her treasurers only to the eye of Spirit - the eye which never closes, the eye for which there is no veil in all her kingdoms.

Then will she show thee the means and way, the first gate and the second, the third, up to the very seventh. And then, the goal--beyond which lie, bathed in the sunlight of the Spirit, glories untold, unseen by any save the eye of Soul.

There is but one road to the Path; at its very end alone the "Voice of the Silence" can be heard. The ladder by which the candidate ascends is formed of rungs of suffering and pain; these can be silenced only by the voice of virtue. Woe, then, to thee, Disciple, if there is one single vice thou hast not left behind. For then the ladder will give way and overthrow thee; its foot rests in the deep mire of thy sins and failings, and ere thou canst attempt to cross this wide abyss of matter thou hast to have thy feet in Waters of Renunciation. Beware lest thou should'st set a foot still soiled upon the ladder's lowest rung. Woe unto him who dares pollutes one rung with miry feet. The foul and viscous mud will dry, become tenacious, then glue his feet unto the spot, and like a bird caught in the wily fowler's lime, he will be stayed from further progress. His vices will take

shape and drag him down. His sins will raise their voices like as the jackal's laugh and sob after the sun goes down; his thoughts become an army, and bear him off a captive slave.

Kill thy desire, Lanoo, make thy vices impotent, ere the first step is taken on the solemn journey.

Strangle thy sins, and make them dumb for ever, before thou dost lift one foot to mount the ladder.

Silence thy thoughts and fix thy whole attention on thy Master whom yet thou dost not see, but whom thou feelest.

Merge into one sense thy senses, if thou would'st be secure against the foe. 'Tis by that sense alone which lies concealed within the hollow of thy brain, that the steep path which leadeth to thy Master may be disclosed before thy Soul's dim eyes.

Long and weary is the way before thee, O Disciple. One single thought about the past that thou hast left behind, will drag thee down and thou wilt have to start the climb anew.

Kill in thyself all memory of past experiences. Look not behind or thou art lost.

Do not believe that lust can ever be killed out if gratified or satiated, for this is an abomination inspired by Mara. It is by feeding vice, that it expands and waxes strong, like to the worm that fattens on the blossom's heart.

The rose must re-become the bud born of its parent stem, before the parasite has eaten through its heart and drunk its life-sap.

The golden tree puts forth its jewel-buds before its trunk is withered by the storm.

The pupil must regain the child-state he has lost 'ere the first sound can fall upon his ear.

The light from the ONE Master, the one unfading golden light

160

of Spirit, shoots its effulgent beams on the disciple from the very first. Its rays thread through the thick dark clouds of matter.

Now here, now there, these rays illumine it, like sun-sparks light the earth through the thick foliage of the jungle growth. But, O Disciple, unless the flesh is passive, head cool, the soul as firm and pure as flaming diamond, the radiance will not reach the chamber, its sunlight will not warm the heart, nor will the mystic sounds of the Akasic heights reach the ear, however, eager, at the initial stage.

Unless thou hearest, thou canst not see.

Unless thou seest thou canst not hear. To hear and see this is the second stage.

When the disciple sees and hears, and when he smells and tastes, eyes closed, ears shut, with mouth and nostrils stopped; when the four senses blend and ready are to pass into the fifth, that of the inner touch - then into stage the fourth he hath passed on.

And in the fifth, O slayer of thy thoughts, all these again have to be killed beyond reanimation.

Withhold thy mind from all external objects, all external sights. Withhold internal images, lest on thy Soul-light a dark shadow they should cast.

Thou art now in DHARANA, the sixth stage.

When thou hast passed into the seventh, O happy one, thou shalt perceive no more the sacred three, for thou shalt have become that three thyself. Thyself and mind, like twins upon a line, the star which is thy goal, burns overhead. The three that dwell in glory and in bliss ineffable, now in the world of Maya have lost their names. They have become one star, the fire that burns but scorches not, that fire which is the Upadhi of the Flame.

And this, O Yogi of success, is what men call Dhyana, the

right precursor of Samadhi.

And now the Self is lost in SELF, thyself unto THYSELF, merged in THAT SELF from which thou first didst radiate.

Where is thy individuality, Lanoo, where the Lanoo himself? It is the spark lost in the fire, the drop within the ocean, the ever present ray become the all and the eternal radiance.

And now, Lanoo, thou art the door and the witness, the radiator and the radiation, Light in the Sound, and the Sound in the Light.

Thou art acquainted with the five impediments, O blessed one, Thou art their conqueror, the Master of the sixth, d elivered of the four modes of Truth. The light that falls upon them shines from thyself, O thou who wast disciple but art Teacher now.

And of these modes of Truth:-

Hast thou not passed through knowledge of all misery - Truth the first?

Hast thou not conquered the Maras' King at Tsi, the portal of assembling - truth the second?

Hast thou not sin at the third gate destroyed and truth the third attained?

Hast not thou entered Tau, "that Path" that leads to knowledge - the fourth truth?

And now, rest'neath the Bodhi tree, which is perfection of all knowledge, for, know, thou art the Master of SAMADHI - the state of daultless vision.

Behold! thou hast become the light, thou hast become the Sound, thou art thy Master and thy God. Thou art THYSELF the object of thy search: the VOICE unbroken, thatvresounds throughout eternities, exempt from change, from sin exempt, the seven sounds in one, the

* * * * * * * * * * * * *

F R O M

THE MAHATMA LETTERS

- - - -

* * * * * * * * * * * * *

TER NO. XXVI. .... No man or woman, unless he be an initiate of the th circle," can leave the precincts of Bod-las and return back into world in his integral whole - if I may use the expression. One, at st of his seven satellites has to remain behind for two reasons: the st to form the necessary connecting link, the wire of transmission - second as the safest warranter that certain things will never be di- ged..... K.H.

No. XXVII .... Our predecessors had to learn everything they know themselves, only the foundation was laid for them. We offer to lay you such a foundation but you will accept nothing short of the com- te edifice, ready for you to take possession of. ..... K.H.

No.XXVIII .... "Self-approval!" which cares so little for the cor- orative verdict of the better part of the world at large, to which the d and noble deeds of one serve as high ideals and the most powerful mulants of emulation, is little else than proud and arrogant egotism. .....

.... We want true and unselfish hearts; fearless and fiding souls, and are quite willing to leave the men of the"higher ss" and far higher intellects to grope their own way to the light. h will only look upon us as subordinates. K. H.

No. XXIX. .... Life, esteemed Sahibs, when even indefinitely pro- ged, is too short to burden our brains with flitting details - mere dows. When watching the progress of a storm we fix our gaze upon the ducing Cause and leave the clouds to the whims of the breeze which pe them. ....

.... At a certain spot, not to be mentioned to outsiders, re is a chasm spanned by a frail bridge of woven grasses and with a

raging torrent beneath. The bravest member of your Alpine clubs would scarcely dare to venture the passage, for it hangs like a spider's web and seems to be rotten and impassable. Yet it is not; and he who dares the trial and succeeds - as he will if it is right that he should be permitted - comes into a gorge of surpassing beauty of scenery - to one of our places and to some of our people, of which and whom there is no note or minute among European geographers. At a stone's throw from the old Lamasery stands the old tower, within whose bosom have gestated generations of Bodhisatwas. It is there, where now rests your lifeless friend - my brother, the light of my soul, ...

..... he who is desirous to learn how to benefit humanity, and believes himself able to read the characters of other people, must begin first of all, to learn to know himself, and appreciate his own character at its value. .....

..... And what I now say is, rather to bring you to understand Us than yourselves which is the most difficult science to learn .....

..... Between the (by him) imagined reverence we expect from him, and that uncalled for combativeness, which may degenerate at any day with him into unexpressed yet real hostility, there is an abyss and no middle ground that even the Chohan can see. .....

..... Please realize the fact that so long as men doubt there will be curiosity and enquiry, and that enquiry stimulates reflection which begets effort; but let our secret be once thoroughly vulgarized and not only will sceptical society derive no great good but our privacy would be constantly endangered and have to be continually guarded at an unreasonable cost of power. ..... M.

No. XXX. ..... A chela under probation is allowed to think and do whatever he likes. He is warned and told before-hand: you will be

mpted and deceived by appearances; two paths will be open before
u, both leading to the goal you are trying to attain; one easy,
d that will lead you more rapidly to the fulfilment of orders you
y receive; the other - more arduous, more long; a path full of
ones and thorns that will make you stumble more than on your way; and,
the end of which you may, perhaps, find failure after all and be un-
le to carry out the orders given for some particular small work - but,
reas the latter will cause the hardships you have undergone on it to
all carried to the aide of your credit in the long run, the former,
e easy path, can offer you but a moment of gratification, an easy ful-
lment of the task. The chela is at perfect liberty, and often quite
stified from the standpoint of appearances - suspect his Guru of being
fraud" as the elegant word stands. More than that: the greater,
e sincerer his indignation -whether expressed in words or boiling in
s heart -the more fit he is, the better qualified to become an adept.
is free to, and will not be held to account for using the most abusive
rds and expressions regarding his guru's actions and orders, provided
comes out victorious from the fiery ordeal; provided he resists all
every temptation; rejects every allurement, and proves that nothing,
even the promise of that which he holds dearer than life, of that
t precious boon, his future adeptship- is unable to make him deviate
m the path of truth and honesty, or force him to become a deceiver. ...

..... we work and toil, and allow our chelas to be
porarily deceived, to afford them means never to be deceived here-
er, and to see the whole evil of falsity and untruth, not alone in
s but in many of their after lives. .....

..... we - leave it to our menials - the dugpas at our
vice, by giving them carte blanche for the time being, and with the

ole object of drawing out the whole inner nature of the chela, most of he nooks and corners of which, would remain dark and concealed for ever, ere not an opportunity afforded to test each of these corners in turn. hether the chela wins or loses the prize - depends solely of himself....

..... The option of receiving him or not as a regular hela - remains with the Chohan. M. has simply to have him tested, empted and examined by all and every means, so as to have his real ature drawn out. This is a rule with us as inexorable as it is disusting in your Western sight, and I could not prevent it even if I ould. It is not enough to know thoroughly what the chela is capable f doing or not doing at the time and under the circumstances during he period of probation. We have to know of what he may become capable nder different and every kind of opportunities.

..... For, though no one ought to be expecting thanks, or doing his duty by humanity and the cause of truth, - since, after ll, he who labors for others, labors but for himself - nevertheless, y Brother, I feel deeply grateful to you for what you have done. ....

K. H.

XXXVIII. ..... It is he alone who has the love of humanity at heart, who is capable of grasping thoroughly the idea of a regenerating ractical Brotherhood who is entitled to the possession of our secrets. e alone, such a man - will never misuse his powers, as there will be o fear that he should turn them to selfish ends. A man who places ot the good of mankind above his own good is not worthy of becoming ur chela - he is not worthy of becoming higher in knowledge than his eighbour. If he craves for phenomena let him be satisfied with the ranks of spiritualism. ..... M.

XLII. ..... The pathway through earth-life leads through any conflicts and trials, but he who does naught to conquer them can

expect no triumph. Let then the anticipation of a fuller introduction into our mysteries under more congenial circumstances the creation of which depends entirely upon yourself inspire you with patience to wait for, perseverance to press on to, and full preparation to receive the blissful consumption of all your desires. .....

(This letter unsigned, but in M.'s handwriting)

No.XLII. ..... Also try to break thro' that great maya against which occult students, the world over, have always been warned by their teachers - the hankering after phenomena. Like the thirst for drink and opium, it grows with gratification. .....

..... Knowledge for the mind, like food for the body, is intended to feed and help to growth, but it requires to be well digested and the more thoroughly and slowly the process is carried out the better both for body and mind. ..... M.

No.XLV. My Brother,- I have been on a long journey after supreme knowledge, I took a long time to rest. Then, upon coming back I had to give all my time to duty, and all my thoughts to the Great Problem. It is all over now: the New Year's festivities are at an end and I am "Self" once more. But what is Self? Only a passing guest, whose concerns are all like a mirage of the great desert. .....

..... Look around you, my friend: see the "three poisons" raging within the heart of man - anger, greed, delusion, and the five obscurities - envy, passion, vacillation, sloth, and unbelief - ever preventing them seeing truth. They will never get rid of the pollution of their vain, wicked hearts, nor perceive the spiritual portion of themselves. Will you not try - for the sakeof shortening the distance between us - to disentangle yourself from the net of life and death in which they are all caught, to cherish, less-lust and desire. .....

..... We may be anxious to befriend such as we have an interest
and yet be as helpless to do so, as is one who sees a friend en-
fed in a stormy sea when no boat is near to be launched and his per-
al strength is paralysed by a stronger hand that keeps him back.

.... I can come nearer to you, but you must draw me by a puri-
d heart and a gradually developing will. Like the needle the adept
llows his attractions. Is this not the law of the disembodied Prin-
les? When then not of the living also? As the social ties of the
mal man are too weak to call back the "Soul" of the deceased except
re there is a mutual affinity which survives as a force in the region
hin the terrestrial region, so the calls of mere friendship or even
husiastic regard are too feeble to draw the "Lha" who has passed on
tage of the journey to him who he has left behind, unless a parallel
elopment goes on. M. spoke well and truthfully when saying that a
e of collective humanity is his increasing inspiration; and if any
individual should wish to divert his regards to himself, he must
rpower the diffusive tendency by a stronger force.

..... All this I say, not because its substance has not been told
before, but because I read your heart and detect in it a shade of
ness, not to say disappointment, that hovers there. You have had
er correspondents but are not perfectly satisfied. To gratify, I
te you therefore with some effort to bid you keep a cheerful frame
mind. Your strivings, perplexities and forebodings are equally noticed,
d and faithful friend. In the immerishable RECORD of the Masters you
e written them all. There are registered your every deed and thought;
, though not a chela, as you say to my Brother Morya, not even a "por-
e" - as you understand the term - still, you have stepped within
circle of our work, you have crossed the mystic line which separates
r world from ours, and now whether you persevere or not; whether we

me later on, in your sight, still more living real entities or
sh out of your mind like so many dream fictions - perchance an
night-mare - you are virtually OURS. Your hidden self has mirrored
lf in our Akasa; your nature is - yours, your essence is - ours, The
e is distinct from the log of wood which serves it temporarily as fuel;
he end of your apparitional birth - and whether we two, meet face to
in our grosser rupas - you cannot avoid meeting us in Real Existence.

Yea, verily good friend, your Karma is ours, for you imprinted it
y and hourly upon the pages of that book where the minutest particu-
of the individuals stepping inside our circle - are preserved; and
your Karma is your only personality to be when you step beyond. In
ght and deed by day, in soul-struggles by nights you have been writ-
the story of your desires and your spiritual development. This, every-
does who approaches us with any earnestness of desire to become our
orker, he himself "precipitates" the written entries by the identi-
process used by us when we write inside your closed letters and uncut
s of books and pamphlets in transit. ..... when your weary brain
plunged inthe torpor of sleep, your eager soul has often been sesrch-
after me, and the current of your thought been beating against my
ecting barriers of Akas as the lapping wavelets against a rocky
e. What that "inner Self", impatient, anxious - has longed to bind
lf to, the carnal man, the worldlings' master has not ratified: the
of life are still as strong as chains of steel. Sacred, indeed,
of them are, and no one would ask you to rupture them. There be-
lies your long-cherished field of enterprise and usefulness. Ours
never be more than a bright phantom-world to the man of thorough
ctical sense"; and if your case be in some degree exceptional, it
ecause your nature has deeper inspirations than those of others,who
still more "business-like" and the fountain-head of whose eloquence

is in the brain not in the heart, which never was in contact with the mysteriously effulgent, and pure heart of Tathagata.

If you hear seldom from me, never feel disappointed, my Brother, but say - "It is my fault." Nature has linked all parts of her Empire together by subtle threads of magnetic sympathy, and, there is a mutual correlation even between a star and a man; thought runs swifter than the electric fluid, and your thought will find me if projected by a pure impulse, as mine will find, has found, and often impressed your mind. We may move in cycles of activity divided- not entirely separated from each other. Like the light in the sombre valley seen by the mountaineer from his peaks, every bright thought in your mind, my Brother, will sparkle and attract the attention of your distant friend and correspondent. If thus we discover our natural Allies in the shadow-world - your world and ours outside the precincts - and it is our law to approach every such an one if even there be but the feeblest glimmer of the true "Tathagata" light within him - then how far easier for you to attract us. .....

..... Indulge not in apprehensions of what evil might happen if things should not go as your worldly wisdom thinks they ought; doubt not; for this complexion of doubt unnerves and pushes back one's progress. To have cheerful confidence and hope is quite another thing from giving way to the fool's blind optimism: the wise man never fights misfortune in advance. ..... K.H.

No.XLVII. .... We advise - and never order. But we do influence individuals. M.

No.XLVIII. ... Good friend, I "know" of-course. And knowing, without your telling me I would, were I but authorized to influence you in any one direction - answer most gladly: "that knowledge thou shalt

share with me sone day." When, or how - "is not for me to say, nor for myself to know," as you, aye, you alone, have to weave your destiny. Perhaps soon and perchance - never: but why feel "despairing," of even doubting? Believe me: we may yet walk along the arduous path together. We may yet meet: but if at all, it has to be along and on - those"adamantine rocks with which our occult rules surround us" - never outside them, however bitterly we may complain. No, never can we pursue our further journey - if hand in hand - along the highway, crowded thoroughfare, which encircles them, and on which Spiritualists and mystics, prophets and seers elbow each other now-a-day, Yea, verily, the motley crowd of candidates may shout for an eternity to come, for the Sesam to open. It never will, so long as they keep outside those rules. Vainly do you modern seers and their prophetsses, creep into every cleft and crevice without outlet or continuity they chance to see; and still more vainly, when once within do they lift up their voices and loudly cry: "Eureka! We have gotten a Revelation from the Lord!" - for verily have they nothing of the kind. They have disturbed but bats, less blind than their intruders; who, feeling them fly about, mistake them as often for angels - as they too, have wings! Doubt not, my friend: it is but from the very top of those "adamantine rocks" of ours, not at their foot, that one is ever enabled to perceive the whole Truth, by embracing the whole limitless horizon. And though they may seem to you to be standing in your way, it is simply because you have hitherto failed to discover or even so much as suspect the reason and the operation of those laws; hence they appear so cold and merciless and selfish in your sight; although you yourself have intuitionally recognized in them the outcome of ages of wisdom. Nevertheless, were one but to obediently follow them out, they could be made to gradually yield to one's

desire and give to him all he asks of them. But no one could ever violently break them, without becoming the first victim to his guilt; yea, to the extent of risking to lose hiw own, his hard won share of immortality, here and there. Remember: too anxious expectation is not only tedious, but dangerous too. Each warmer and quicker throb of the heart wears so much of life away. The passion, the affections are not to be indulged in by him, who seeks to know; for they, "wear out the earthly body with their own secret power; and he would gain his aim - must be cold." He must not even desire too earnestly of too passionately the object he would reach: else, the very wish will prevent the possibility of its fulfilment, at best--retard and throw it back. .... K.H.

No. XLIX. ... It is the common mistake of people that we willingly wrap ourselves and our powers in mystery - that we wish to keep our knowledge to ourselves, and of our own will refuse -- "wantonly and deliberately" to communicate it. The truth is that till the neophyte attains to the condition necessary for that degree of illumination which, he is entitled and fitted, most if not all of the Secrets are incommunicable. The receptivity must be equal to the desire to intrust. The illumination must come from within. Till then no hocus pocus of incantations, or mummery of appliances, no metaphysical lectures or discussions, no self-imposed penance can give it. All these are but means to an end, and all we can do is to direct the use of such means as have been empirically found by the experience of ages to conduce to the required object. And this was and has been no secret for thousands of years. Fasting, meditation, chastity of thought, word, and deed; silence for certain periods of time to enable nature herself to speak to him who comes to her for information; government of the animal passions and impulses; utter unselfishness of intention,

the use of certain incense and fumigation for physiological purposes, have been published as the means since the days of Plato and Iamblichus in the West, and since the far earlier times of our Indian Rishis. How these must be complied with to suit each individual temperament is of course a matter for his own experiment and the watchful care of his tutor or Guru. Such is in fact part of his course of discipline, and his Guru or initiator can but assist him with his experience and will power but can do no more until the last and Supreme initiation. I am also of opinion that few candidates imagine the degree of inconvenience - nay suffering and harm to himself - the said initiator submits to for the sake of his pupil. The peculiar physical, moral, and intellectual conditions of neophytes and Adepts alike vary much, as anyone will easily understand; thus, in each case, the instructor has to adapt his conditions to those of the pupil, and the strain is terrible for to achieve success we have to bring ourselves into a full rapport with the subject under training. And as, the greater the powers of the Adept the less he is in sympathy with the natures of the profane who often come to him saturated with the emanations of the outside world, those animal emanations of the selfish, brutal, crowd that we so dread - the longer he was separated from the world and the purer he has himself become, the more difficult the self-imposed task. Then,-- knowledge, can only be communicated gradually; and some of the highest secrets - if naturally formulated even in your own well prepared ear -- might sound to you as insane gibberish, notwithstanding all the sincerity of your present assurance that "absolute trust defies misunderstanding." This is the real cause of our reticence. .... Patience. To give more knowledge to a man than he is yet fitted to receive is a dangerous experiment; and furthermore, other considerations go to restrain me. The sudden communication of facts, so transcending the

dinary, is in many instances fatal not only to the neophytebut to
ose directly about him. It is like delivering an infernal machine
a cocked and loaded revolver into the hands of one who had never seen
ch a thing. ..... the misuse of knowledge by the pupil always re-
ts upon the initiator; nor, do I believe you know yet, that in sharing
is secrets with another, the Adept by an immutable Law, is delaying
is own progress to the Eternal Rest. ..... If all this was more gener-
lly known to candidates for initiation, I feel certain they would be
th more thankful and more patient as well as less inclined to be irriat-
at what they consider our reticence and vacillations. ..... I hope
ese disjointed reflections and explanations may ve pardoned in one,
o,remained for over nine days in his stirrups without dismounting.,,,,

K. H.

No. LIII. ..... Fern is in the hands of two clever - 'dwellers of
e threshold' as Bulwer would call them - two dugpas kept by us to do
r scavengers' work, and to draw out the latent vices -if there by any-
om the candidates;

..... Dark and tortuous as may seem to your Western mind
e paths trodden, and the ways by which our candidates are brought to
e great Light -- you will be the first to approve of them when you
now all. Do not judge on appearances -- for you may thereby do a
eat wrong, and lose your own personal chances to learn more. Only
e viligant and -- watch.....

K.H.

No. LIV. ..... He makes of us Agnostics!! We do not believe
n God because so far, we have no proof, etc. This is preposterously
idiculous: if he publishes what I read, I will have H.P.B. of Djual
hool deny the whole thing; as I cannot permit our sacred philosophy
o be so disfigured. ..... the Western people have as yet scarcely
earned to recognise that which we term wisdom in its loftiest sense.

s yet, he is only esteemed truly wise in his world, who can most
leverly conduct the business of life, so that it may yield the largest
mount of material profit - honours or money. The quality of wisdom,
ver was, and will be yet for a long time -- to the very close of the
ifth race - denied to him who seeks the wealth of the mind for its
m sake, and for its own enjoyment and result without the secondary
rpose of turning it to account in the attainment of meterial benefits.
y most of your gold-worshipping countrymen our facts and theorems
uld be denominated fancy-flights, the dreams of mad men. ....

..... to the last and supreme initiation every chela
nd even some adepts) - is left to his own devices and counsel. We
ve to fight our own battles, and the familiar adage - "the adept be-
mes, he is not made" is true to the letter. Since every one of us
the creator and producer of the causes that lead to such or some other
sults, we have to reap but what we have sown. Our chelas are helped
t when they are innocent of the causes that lead them into trouble;
en such causes are generated by foreign, outside influences. Life
d the struggle for adeptship would be too easy, had we all scacengers
hind us to sweep away the effects we have generated through our own
shness and presumption. Before they are allowed to go into the world
y, - the chelas - are everyone of them endowed with more or less clair-
ant powers, and with exception of that faculty that, unless paralyzed
watched would lead them perchance to divulge certain secrets that
t not be revealed - they are left in the full exercise of their powers--
tever these may be: -- why don't they exercise them? Thus, step by
p, and after a series of punishments, is the chela taught by bitter
erience to suppress and guide his impulses; he loses his rashness,
self sufficiency and never falls into the same errors. .....

..... Every human being contains within himself vast potentialities, and it is the duty of the adepts to surround the would-be chela with circumstances which shall enable him to take the "right-hand path," if he have the ability in him. We are no more at liberty to withhold the chance from a postulant than we are to guide and direct him into the proper course. ..... But until he has passed that period, we leave him to fight out his battles as best he may; and have to do so occasionally with higher and initiated chelas. .... we allow our candidates to be tempted a thousand various ways, so as to draw out the whole of their inner nature and allow it the chance for remaining conqueror either one way or the other. K.H.

No. LX. .... A little more knowledge in occult laws would have set your mind at rest long ago, avoided many a tear to your gentle lady and pang to yourself. Know then that even the chelas of the same guru are often made to separate and keep apart for long months while the process of development is going on - simply on account of the two contrary magnetisms that attracting each other prevent mutual INDIVIDUALIZED development in some one direction. There is no offence meant or even possible. This ignorance has caused of late immense suffering on all sides. When shall you trust <u>implicitly</u>, in my heart if not in my wisdom for which I claim no recognition on your part? ..... K.H.

No. LXII. .... the path to Occult Sciences has to be trodden laboriously and crossed at the danger of life; that every new step in it leading to the final goal, is surrounded by pit-falls and cruel thorns; that the pilgrim who ventures upon it is made first to confront and conquer the thousand and one furies who keep watch over its adamantine gates and entrance -- furies called Doubt, Skepticism, Scorn, Ridicule, Envy and finally Temptation - especially the

latter; and that he, who would see beyond had to first destroy this liv-
ing wall; that he must be possessed of a heart and soul clad in steel,
nd of an iron, never failing determination and yet be meek aand gentle,
umble and have shut out from his heart every human passion, that leads
o evil.

.... If throwing aside every preconceived idea, you
ould TRY and impress yourself with this profound truth that intellect
s not all powerful by itself; that to become a "mover of mountains"
t has first to receive life and light from its higher principle -
pirit, and then would fix your eyes upon everything occult spiritual-
y trying to develop the faculty according to the rules, then you would
oon read the mystery right. ..... K. H.

No. LXIV. .... Ah, how long shall the mysteries of chelaship over-
ower and lead astray from the path of truth the wise and perspicacious,
s much as the foolish and the credulous! How few of the many pilgrims
o have to start without chart or compass on that shoreless Ocean of
ccultism reach the wished for land. Believe me, faithful friend,
at nothing short of full confidence in us, in our good motives if
t in our wisdom, in our foresight, if not omniscience - which is not
be found on this earth - can help one to cross over from one's land
dream and fiction to our Truth land, the region of stern reality
d fact. .....

.... Self personality, vanity and conceit harboured
the higher principles are enormously more dangerous than the same
fects inherent only in the lower physical nature of man. They are
e breakers against which the cause of chelaship, in its probationary
ge, is sure to be dashed to pieces unless the would-be disciple
ries with him the white shield of perfect confidence and trust in

178

those he would seek out through mount and vale to guide him safely toward the light of Knowledge. ..... K. H.

No. LXVI. .... Beware then, of an uncharitable spirit, for it will rise up like a hungry wolf in your path, and devour thebetter qualities of your nature which have been springing into life. Broaden instead of narrowing your sympathies; try to identify yourself with your fellows, rather than to contract your circle of affinity. ...

.... In our mountains here, the Dugpas lay at dangerous points, in paths frequented by our Chelas, bits of old rags, and other articles best calculated to attract the attention of the unwary, which have been impregnated with their evil magnetism. If one be stepped upon a tremendous psychic shock may be communicated to the wayfarer, so that he may lose his footing and fall down the precipice before he can recover himself. Friend, beware of Pride and Egoism, two of the worst snares for the feet of him who aspires to climb the high paths of Knowledge and Spirituality. ....

.... An eager readiness for self-sacrifice for the good of others; what a "multitude of sins" does not this cover! It is but a truism, yet I say it, that in adversity alone can we discover the real man. It is a true manhood when one boldly accepts one's share of the collective Karma of the group one works with, and does not permit oneself to be embittered, and to see others in blacker colors than reality, or to throw all blame upon some one "black sheep", a victim, specially selected. Such a true man as that we will ever protect and despite his short-comings, assist to develop the good he has in him. Such an one is sublimely <u>unselfish</u>; he sinks his personality in his cause, and takes no heed of discomforts or personal obloquy unjustly fastened upon him. .... K.H.

No. LXVII. .... Does it seem to you a small thing that the past year has been spent only in your "family duties"? Nay, but what better cause for reward, what better discipline, than the daily and hourly performance of duty? Believe me my "pupil," the man or woman who is placed by Karma in the midst of small plain duties and sacrifices and loving-kindnesses, will through these faithfully fulfilled rise to the larger measure of Duty, Sacrifice and Charity to all Humanity - what better path towards the enlightenment you are striving after than the daily conquest of Self, the perseverence in spite of want of visible psychic progress, the bearing of ill-fortune with that serene fortitude which turns it to spiritual advantage -- since good and evil are not to be measured by events on the lower or physical plane. ....

K.H.

* * * * * * * * * * * * * *

F R O M

THE MOUNTAIN TOP

- - - -

* * * * * * * * * * * * * *

MY "LITTLE ONES"

Gentle, tender, obedient, fit dwellers for the habitations of light, - though now wandering in wild jungles where herd the human beasts of prey, or through the stony by-ways which thy brothers have prepared for thy weary feet, in ignorance of the law of final retribution; - to thee and such as thee, would I speak a word of promise.

Though thine head be now bowed low; though thine heart pulsate with the thud of the fallen stone, though thine feet are torn and bleeding, - yet shall the weight of thy brother's sin be lifted from thy neck, the blood once more course through thy veins with the bounding life of the days of thy youth; and I, even I, will cast aside the stones from thy path and deliver thee from the power of the human beasts of prey. Thou shalt be led to altars set on high, where thou mayest give thanks for the glory shed upon thy life; and power shall be given thee to reach down thy hand and help thy fallen brother to thine own side on the mountain-top.

TO THE NEOPHYTE

To attain the goal of perfection - that goal where the consciousness of mortal man identifies itself with all the purity, power and glory of the divine, the inner Self,- the candidate must pass through the Fires of Renunciation which alone can yield the Waters of Regeneration wherewith the sin-stained sheathes of Soul are purified. While passing through the fires or struggling in the waters, Victory will seem unattainable.

A silence, vast, deep, incomprehensible, comes over the neophyte when the supreme test of patient endurance of pain and suffering is at an end; his arms clasp but empty air as he raises them beseechingly to the Great Self for succor, for strength to bear the unutterable loneliness that envelops and falls like a pall about him. But it will pass, aye, pass it must, and in the peace that succeeds each hard won fight, there comes a sense of knowledge and power unspeakable - the guerdon of the travailing soul.

The indescribable sadness which invariably follows each successful battle with the lower self is natural; for as the candidate mounts each rung of the ladder of sentient life, he must grope around in the darkness for the next rung upon which to place his weary feet, until the eye of the soul is able to see - beyond the darkness - the star that shines overhead, the Star of Initiation.

THE PATH OF DUTY

Wouldst thou turn thy face away from thine earthly love at the bidding of another? If so, thou art not worthy of that love.

How much less worthy then art thou of spiritual love, if so be thou fleest from the path of duty at the behest of another who hath not even won the power to discern the path wherein he himself might most perfectly unfold. How much less power, then, hath he to guide thee aright.

THE GOAL

As pointeth the mariner's needle to the white Star of the North, however the waves of the ocean swell or the winds of heaven roar, so must thou point thy will to the Star of thine ambition.

Instability and change may be thy brother's pleasure, but they should find no place in one whose feet are strongly set upon the Path of God. Ah! take thou thought, set thine ambition high. Love and peace will be worth infinitely more to thee than myriads of lesser prizes, however brightly their reflected light may glow before thine earthly eyes.

LOVE'S ABODE

My little ones, sit ye here with me in the twilight, while peace falls as a curtain over the turmoil of the day. Let the softly whispered "Hush!" of earth and sky fall on your inner ears as your heads are bent for the benison of the brooding Spirit of Rest. I, too, would speak to thee, weary footsore traveler o'er places and desert sands.

I have seen thine uplifted hands, have heard the low cry which passed unheeded by those most near, most dear, to you, and would say again and yet again - seek not surcease from pain and longing in the haunts of men, the hearts of women, for it is not there.

Dig deep through the encrusted layers of your own souls till you find the spot which Love hath chosen for its dwelling place - the nesting place of the Infinite. Ah, well I know the tale is trite and old. Too oft hath it fallen on unheeding ears. But it is ever new to some sad soul, and when you have found that spot, it will be all things to you, for it holds the Key to the beginning and end of thy travail, - the unspeakable heights and depths of the manifest Universe, - the glory of the Shekinah - the crown of thine own and all other lives.

ENTER THE PATH

Harken thou to the resonant voice of the Silence of Life, the voice of the Warrior bold which calleth to thee from the Place of Peace, powerfully, pleadingly, bidding thee open thine ears, conquer thyself, make room in thine heart for the bloom of thy soul long budded, and wearying sore for the power of fruition - the power by which thou canst see my face, and grasp the sword I hold in my hands. The power of the self-born, the warrior bold, alone can open the close-shut door of the hidden garden of life, and shelter give to the sorely pressed of earth.

Enter the Path; though the way may be rough, the end will bring thee power and peace and joy past human telling.

THE PATH IS HARD

In a sense we may say it is the same path that the Master Jesus followed. There is no other Path, no other way to find the true self, save through effort and suffering. When we think of it from an earthly standpoint, it seems pitiful, that poor, weak,human beings should have apparently so little light to guide them on the way, so little of the comfort that it would seem might be theirs; but those of you who have had an opportunity of watching the wealthy or the so-called "well-to-do," those who seem to enjoy all the good things of this life, know that they are often "of all men most miserable." They are using the gaudes of earth to dress up their scarred and tainted carcasses, while their souls are often naked and hungry; and that would show you how little the soul can gain from worldly wealth. It is the strain, the stress, the exercise of power, that gives the final victory.

"A chain is only as strong as its weakest link." A human being, an angel, a god, is only as strong as he has gained power to endure the stress; and that power can only be gained through suffering. If there were any other way, I would have told you, - for I sorrow in your sorrow, suffer in your suffering; yet I must stand by, even if it be to see you go down into the midst of the flames, and come up again, if it be necessary to your growth. You sometimes blame me for not saving you from sorrow, for not keeping suffering away from you; but my children, I would gladly give you myself, and all that I am, if it would aid you in your development. But you are as I am, of God, - and only through the strength of the God within yourselves and the power that you can gain over these adverse conditions will you be enabled to meet and overcome what will be before you in this and in many lives. The effects of suffering are never lost, any more than effort in any direction can be lost. From my soul, I wish I could convey to you the love I feel for you, the desire I have for your advancement; but every Mother knows that if her child is to grow strong, it must walk by itself, it must learn all it knows of physical conditions by pain; and this process continues to the end. Any human being who tries to make you believe that you can gain spiritual growth without passing through "Golgotha" is telling you an absolute falsehood. But there is no reason why you should not see the beauty, the good, the glory there is in life. It is around you on every side, it is yours to take and use as it seems best to you - always in the right spirit. I would not have you look at the hells of life, but at the heavens which also lie about you."

COME

A voice said "Come! and out from the darkness of unbelief, the shadow of death, I passed to glory like unto the sun, to the peace of the delivered. But I passed through waters wild and deep, I was beset by foes on every side; I stumbled, fell and rose again, still pressing on. Far away upon the path the whispered "come" echoed and re-echoed. When I stumbled or fell, its power surrounded, held and raised me to my feet; when the shadows deepened and I could not see my way, in fiery letters just before my face I saw the word "come," and followed on. The end is yet far off, but fear has gone, and ever and anon I hear a whisper soft and clear which bids me "come," and though I weary and grow exceeding faint I cannot stop, I must go on until I no more hear that word, for then I shall have reached its source - my Home.

THOU WANDERER

Come back to me, my child! Thou wanderer - come, ere falls the night of life, and all enwrapped with shadows dense thou canst not see the way.

As deep hath called to deep across the centuries of time, so have I called to thee, and in thine egotistic blindness every path save one, - the right one - draweth thee afar from me, and I must fain stand still and see thee go to certain sorrow.

The star which draws thee now is not the home thou seekest, nor canst thou reach the nearer star where I now stand, unless thou now wilt take my hand and let me lead thee home.

I do not threat thee, child of mine, but with my soul in arms against thy foes, I plead with thee to turn thy back on all the voices of the night, and though it be on sharpened rocks which pierce thy feet, retrace thy steps -- come back to me.

Rather than to assume the right or attempt to interpret this small bouquet of the never-ending wealth of flowers showered upon a most heedless humanity, to another mortal soul, accept the suggestion that we desiring to serve, in a moment of humble, silent reverence, send our deepest thought of gratitude to the Accumulated Spirit of the Hierarchy of all the Great Souls who since the beginning of time, at a sacrifice far beyond our earthly comprehension have so lovingly and tenderly carried to us the Light from the Heart of God. And with each Heart its own reflector, gathering all our strength, most firm in our faith, we step into the Sunlight and TRY.

LETTERS OF THE MAHATMA

I am - thy Bliss

I am - thy Smile

I am - thy Joy

I am - thy Rest

I am - thy Strength

I am - thy Valor

I am - thy Wisdom.

---

1. By holiness in life, guard the precious Gem of Gems.
Aum Tat Sat Aum!
I am thou, thou art I - parts of the Divine Self.
Life thunders - be watchful.
Danger! The soul hearkens to its warning!
The world is in turmoil - strive for salvation.
Life nourishes the soul.
Strive for the life glorified, and for the realization of purity.
Put aside all prejudices - think freely.
Be not downcast but full of hope.
Flee not from life, but walk the path of salvation.

One Temple for all - for all, One God.
Manifold worlds dwell in the Abode of the Almighty
and the Holy Spirit soars throughout.
The Renovation of the World will come - the prophecies will be fulfilled.
Peoples will arise and build a New Temple -

2. In creation realise the happiness of life and unto the desert turn thine eye.
Comprehend the great gift of love to the One God.
And try to unfold the power of insight that you may perceive the future unity of mankind.
The one salvation is to turn the spirit toward the light of Truth.
The great gift of love lives in the one vision bestowed upon the fearless soul. Thou, who hast seen!

Pure art is the expression of the radiant spirit.
Through art, thou hast the light.

3. He who is obsessed with matters of the nether world
receives not his answers from the Heights.
Fate can be overcome if thou manifest the Christ,
Who sacrificed Himself for Truth.

4. My Friends! Happiness lies in serving the salvation of Humanity.
Put aside all prejudices and summoning thy spiritual forces, aid mankind.
Turn the unsightly towards beauty.
As the tree renews its leaves, so shall men flourish on the path of righteousness.

5. Direct thy friends towards righteousness.
Do not conceal Our communications.
Watch with thy heart Our Inspiration.
Strive and thou wilt perceive the light.
I will point out the way - the heart will understand Our Token.
Behold! The Teacher will reveal a lyre, and miraculously Their strength will endow it with the gift of enchanting men.
Behold the bliss sent unto thee.
Steadfastness is the requisite of those who strive for the path of ascension.
Those, who with a full heart fulfill Our requests, will attune their ears to the harmony of the Universe.
By bringing happiness unto thee, We show Our Trust in thy search for righteousness.
Truth is with thee - be ready to receive it.
As the heavens are depthless so great is thy strength.

6. My Breath is the daring towards Beauty.
The outpourings through sacrifice will lead thee to joyous realization in thy pursuit of Truth.
Eschew the life of the slumberer.
Love that life which sparkles with souls enchased by the Divine Radiance.
Strengthen the growing power of thy spirit.
Ever remember the Gates revealed by Us.
The pure Breath of Our Bliss imparts the living sustenance to thee in thy daily life.
Let the dance of wrath falter before the Temple!

The fire of fearlessness will brighten thy hearth.
We send the light to those who smile at darkness.
Thy spirit is already in ascent and the flaming heart will not be blighted by cold.

The Right Hand of God asserteth Itself and pronounceth the Dawn of Day.

7. Why walk the way of silence?
In life imbibe the source of sound and color - strengthen thy mind.

8. Be not bold in the daily life. Be more simple.
My friends, let not the personal affect thy auras.

9. Stand aside, Thou Flaming One!
Hide not the Gates of Heaven!
Thou hast created souls joyous in their consciousness of the spirit.
Lessen not the meaning of what thou dost not comprehend.
Cherish the token given unto thee.
Thou must await the awakening of new spiritual powers.
Many doubts will be dispelled in thy future work.
Necessary and inevitable do I deem the rise and fall of the spirit.
The Voice of Wisdom will open the gates to the Unknown.

10. Love each other - beware of disunion.
We must pay dearly for our frivolity and prattle.

11. Why, Oh Thou Flaming One, dost Thou avert Thy Face?
My sight brings pain to thee, thy wings are not yet spread.
Harden not the spirit - realize greatness in the minute.
Knowledge comes not readily when the spirit is troubled.
We bestow upon thee the ways.

"Treasures of Love."

12. (Prayer on the way to the Sacred and Hallowed Dwelling)
Oh! Lord of my spirit,
Forsake not the pilgrim!
The Guru hastens not to shelter me from the storm which threatens.
The pain will pierce the depths of my heart.
And the veil of the whirlwind will hide the light of Thy Face.
With Thee I fear not my ignorance.
The phantoms reveal not their faces.
Lead me upon the path, Oh Thou Blessed One.
Touch my eyes that I may see Thy Gates!

13. The daughter of the world may vanquish destiny.
The New World approaches - sacrifices are the steps of ascent.
The growth is quickened by faith if the spirit is ready to receive.
My friends! Hasten past the first steps, that, purified, you may ascend to the glory of your motherland.
And if I offer thee the allurements of gold, or flowers, or jewels - refuse.