

DISCIPLESHIP  
Part One

Selections from:

The Call

Illumination

## DISCIPLESHIP

Part One

---

"Who then are My people? Those who do not feel any place to be their home; those who do not attach any value to objects; who love to ascend mountains; who love the singing of birds; who value the air of the morning hour; who value action more than time; who understand flowers; who display fearlessness without noticing it; who abhor gossip; who esteem the manifestation of the joy of beauty; who understand the life beyond the limits of the visible; who feel when one can partake of Amrita; who hasten to fulfill the prophecy. These, My people, can use My Power."

Illumination, pages 173,4.

---

Selections from Agni Yoga Teachings:

LEAVES OF MORYA'S GARDEN:

I. The Call

II. Illumination.

---

## DISCIPLESHIP

Leaves of Morya's Garden -I,  
The Call, 1924.

27. "I bestow My Wisdom upon thee.  
 I am not the path of promise, but verily the Light Bearer.  
 I proclaim love. My disciples must realize happiness  
 in the Love of Christ."
32. "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."
36. "The pupils must not judge hastily.  
 I rejoice in the fiery spirit -- temper thyself. ...  
 Read less -- meditate."
48. "My thrice-called pupil!  
 Through thy creations, imprint My Word upon the joyous hearts. ..."
50. "... Pupils spread love and knowledge.  
 A smile carries power."
70. "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."
76. "Be not dismayed at the Teacher's words.  
 Pupils should rejoice at every message.  
 Contemplate the spiritual guidance of One Teacher.  
 Thy spirit presses onward --  
 At the Gates I shall await thee.  
 My Breath shall warm thy hands and I shall guide thee along  
 the mountain path to the Temple.  
 Love Me and thy power will be multiplied and thy strength doubled.  
 Thy spirit transports thy body beyond the earth.  
 Thou must rejoice in the ascension through pure teachings."
153. "Smile -- I grant thee the joy of spreading the teaching of Christ,  
 The joy of conceiving the Greatness of the Universe,  
 The joy of manifested labor,  
 The joy of resignation."
168. "My Name rouses thy enemies to opposition and My Messengers must  
 help you in your battle.  
 Your earthly support is not strong but under the shelter of  
 Invisible Allies you will conquer."
175. "... I shall send you My Word. Carry it to the disciples. I am with you."

180. "In the schools of the future the ways of spiritual growth will  
be taught by those who have gained full ascent.  
My chosen ones will bring My simple Word of what must be  
rendered to the great nation.  
And personal love, national love and universal love will  
render praise and sacrifice to the Creator of Love.  
We send to thee Our Help and Blessing."
280. "If we are driven to fight and destroy evil, shall we not be  
even as fanatics?  
Where is the boundary of Justice?  
But those who were trained in the school of harmony will  
recognize the mandates of the heart.  
Our disciples determine 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 divert them from labor."
281. "You must comprehend the dates revealed to you.  
Through that understanding will be revealed 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 everyday.  
Not your signs are the fog of ignorance and the grimace of  
discontent --  
Leave these to the dark ones.  
My Shield is a Refuge to the pure.  
My Arrows are Wings to the faithful.  
My Sword is a Torch to the courageous.  
My Smile is the promised Bliss to the wise.  
My Heart is thy Abode. ..."
309. "Amidst fetters, amidst the slaughter,  
Amidst silence, amidst revolt,  
Amidst those afar and near,  
Remember Me.  
The Power is ever with thee.  
Disciple, does the sea-shell fear the velvet rolling of  
the waves?  
Be not afraid of the tide."
312. "Pupil, wherefore thoughts that cannot be fulfilled?  
Dissipate not thy force in languor of thy spirit.  
My Lotus is a joy to the visitors to My Garden.  
Children! Action, action, action.  
Thoughts towards good give rise to vibrations of the Master's Soul.  
Remember, the Master's Soul is thy abode. ...  
For I am thy Guardian, thy Friend and Father."

313. "Children, children, dear children.  
Do not think that Our Community is hidden from humanity  
by impassable walls.  
The snows of Himalaya that hide Us are not obstacles for true  
seekers, but only for investigators.  
Mind the difference between the seeker and the dry, skeptical  
investigator.  
Give thyself to thy work, and I shall lead thee on the path  
of success in the Yonder World."
320. "... Pupil, thy body must not hinder thee upon the path.  
Master, I see Thy Face, I behold Thy Mercy.  
Pupil, I am here, but in thy blindness thou didst forget  
My Presence."  
Eternal, unfathomable, great and lofty is the Truth.  
But the searcher will approach it with ease and will conquer  
its tenets."
324. "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.  
Remember the legend of the Seven Gates.  
Not for all is the thorny way a hardship.  
There are souls to whom the thorny crown is sweeter than a  
kingly one,  
And a coarse garment more precious than the royal purple."
331. "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 boldly, without thought of  
danger or joy of tomorrow.  
Remember what I have said unto thee.  
Enjoy not the choice fruit from the table of the Lord.  
Partake only of that which is bestowed for the benefit  
of thy labor.  
  
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.  
Many times before have I appealed to you to be as those who  
bear compassion.  
Children, pupils, My children, be happy.  
The greatest joy is near.  
I Myself, I so attest, I affirm."
333. "... You, My disciples, behold!  
Dream of the future and you shall see the regeneration of the world. ..."

345. "In ancient cults there always remained  
 vestiges of spiritual teachings.  
 Even the old choral-ring dance retained the  
 principle of spirituality.  
 In the center of the ring was placed the chosen one --  
 most often a woman.  
 Around her circled the ritualistic figures of the chorus.  
 The chosen one in the center remained as if inert.  
 But all the movements and invocations  
 were as if directed toward her.  
 And she took upon herself the significance of  
 expression of all aspirations.  
 Just so is it in the teaching of the Spirit.  
 The disciple acquires the illumination of joy.  
 He assumes countless quests.  
 He accepts the ice of solitude.  
 And then he must undergo the burden of the focus.  
 As if alone, as if mute,  
 As if without any help,  
 He bears upon himself the burden of all.  
 And thus in quietude, in the icy solitude,  
 He awaits and readily accepts the burden of all appeals.  
 Like the foundation of a building,  
 he silently lets himself be surrounded.  
 He multiplies his hands by ten,  
 He magnifies his heart,  
 His spiritual growth must be such that he can respond  
 to all those turning to him.  
 Yet he is not afraid.  
 He knows that his time draws near.  
 The knocking ones, the menacing and the oppressive ones,  
 They must come; and he must meet them.  
 And for a time he is surrounded by them, his exit barred.  
 But the ordeal is not without end.  
 For nearby is the possibility of the closest path.  
 Such is the burden of the focal point.  
 And good it is if friendly hands stretch out to one,  
 If the chorus is imbued with good will."

370. "Read, and consider how many times even Christ  
 withdrew into solitude.  
 Even His Spirit had need of prana.  
 Observe -- the manifestations of each day are full  
 of deep meaning."

395. "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. ...  
 Look for the new ones -- they are appointed and directed.  
 But do not neglect their knocks."

426. "In order that My new disciples be able  
to assimilate My Covenant, what has been given before  
must be sternly repeated.  
Yet each stone cast at you raises your tower."
432. "I Myself read your thoughts each day.  
The Teacher verifies the creativeness of beloved disciples.  
And when fatigue closes not the lips,  
Discourse flows like a Himalayan stream."
-

## DISCIPLESHIP

Leaves of Morya's Garden - II,  
Illumination, 1925.

## PREFACE

"They will ask: 'Who gave you the Teaching?'

Answer: 'The Mahatma of the East.'

They will ask: 'Where does He live?'

Answer: 'The abode of the Teacher not only cannot be made known but cannot even be uttered. Your question shows how far you are from the understanding of the Teaching. Even humanly you must realize how wrong your question is.'

They will ask: 'When can I be useful?'

Answer: 'From this hour unto eternity.'

'When should I prepare myself for labor?'

'Lose not an hour!'

'And when will the call come?'

'Even sleep vigilantly.'

'How shall I work until this hour?'

'Enhancing the quality of labor.'"

"One must manifest discipline of spirit; without it one cannot become free. To the slave discipline of the spirit will be a prison; to the liberated one it will be a wondrous healing garden. So long as the discipline of spirit is as fetters the doors are closed, for in fetters one cannot ascend the steps.

"One may understand the discipline of spirit as wings.

"Whosoever will comprehend the discipline of spirit as illumination of the future worlds is already prepared.

"He who has envisioned evolution will approach it carefully, joyously brushing away the dust on the path. Most important, there will be no fear in him. And rejecting the unnecessary he will acquire simplicity. It is easy to understand that the realization of evolution is always beautiful.

"Again they will ask: 'Why at the beginning of the path is so much that is pleasant accorded and so much forgiven?' It is because in the beginning all fires are full blown and the called one walks as a torch. It is up to him to choose the quality of his fire. He who comprehends the discipline of spirit will understand the direction of the fire and will approach the cooperation for the General Good. The end of the path can be illumined by a thousand fires of the General Good. These thousand fires will light the rainbow of the aura. Therefore, the discipline of spirit is wings!"

(pages 7, 8).

Part One.

V: 3. "Ponder each day how to fulfill My Work. Teach the inheritors -- teach them beauty. Affirm their eye. Wherefore years, when one may accomplish in weeks? ...."

(page 9).

V: 4. "I shall send -- fulfill My Will.  
Cautiously contact the earthly. When one is on the way,  
delicacies are not needed." (page 10).

VI: 11. "Daringly raise your shield. I ask one thing: not to weaken  
your strength with gold. My Teaching does not like gold." (page 14).

VIII: 5. "I shall explain why it is important to heed the words and  
the given images. Our pupils have an exercise of thought in which out  
of a whole message a part or a single word is given and, perceiving the  
direction of the thought, each one adds to it according to his under-  
standing, sensing that which is closest to himself. But in time the  
personal is superseded by a united consciousness, and upon a single word  
there is built a complex structure. Thus is attained the code of spirit."  
(page 18).

9. "Not one, not two, but a multitude of hearts have been directed to  
you, and the net of possibilities is being woven by skillful hands. But  
do not tear the net. Pay attention to the manifestation each day.

"Luxury must leave you. You will assume a distinct appearance, and you  
will find it in conformity with the nature of My country.

"To the utmost limits of brain must you be immersed in the realization  
of My possibilities. It does not befit anyone to become wearied."  
(page 20).

IX: 12. "... My command to disciples, and lawful is My request, is to  
walk sternly but without irritation. Irritation makes one's vessel crys-  
talline and fragile. A silver chalice better befits the Stone. I check  
the shower of small arrows. Now the time is so near when the ancient  
pledge will be fulfilled." (page 25).

13. "By spirit retain the spiritual Teaching; only spirit can bring  
the Kingdom of God onto the Earth. As simply as My Words will the King-  
dom of Spirit approach. As simply as last winter's dry leaves will be  
swept away.

"There is no past, there is the light of the future -- by it walk! I  
summoned you from the gulf of life. I sharpened your teeth. I set before  
you the color of the banner. Understand the Teaching with a full sweep  
of wings. To Me leads only the upper path; by the lowest path one cannot  
come. Hold My Commandments under sagacious locks. Ascend by the most  
valiant thoughts, for I have lifted the flap of your tent with lightning.  
In spirit forget about insignificance. The predestined Light is great.  
So walk!" (page 25).

X: 8. "Show a firm pace. Guard the heart, because a vessel which  
contains the whole world must be cautiously borne. Simply walk forward  
without wincing. Withholding irritation, you create a new sheath for the  
spirit. Even a steed gallops better when not frothing." (page 28).

XI: 1. "Invisible teaching proceeds unceasingly. The distinction of  
the spirit is cognized only on the boundaries of the steps. The growth  
of the spirit is marked by an invisible thermometer." (page 28).

9. "Through fire, through smoke, through miracles, through faith-- walk."  
"Sparkle with youth of spirit; be most young and mobile. The sail

of achievement is most lasting." "(page 29)."

XII: 1. "Your power will grow, but if you smother the flame you will burn your hands. Let the flame of faith shine freely. The Teacher watches each thought, ready to select the best seeds of the spirit." (page 30).

2. "M. and the understanding of Buddha's Teaching lead one to the vital understanding of law, conceived upon the Mount of Light. His Law will be of much help on the way to knowledge. His Teaching is My Joy. My Hand leads to knowledge.

"Smile when spiritual beggars are called scholars. Smile when someone speaks irreverently about the spirit's understanding, when false books are read, when pure thoughts frighten the small of soul." (page 30).

#### Part Two.

I: 1. "In love forge the affirmation of the Heights about the ability to control oneself. My Teaching cannot be belittled by the foolishness of hostile slanderers. I see they will badly bruise their brows; but give them time.

"When we approach the Commandment of Christ and Buddha, what is the dust of the threshold to us? An oyster shell without its contents." (page 31).

3. "Learn to comprehend the manifestation of the Teaching as a miracle, in order to manifest the shield on all paths. I feel each moment that is useful to you.

"Our Front Line stands as a wall, and a smile flashes as lightning over all faces at each of your successful moves. As a gardener sees that the garden be covered with buds, uprooting the weeds, so We watch the movements of the chosen hands. Joyous is each resourcefulness, because the shield is forged on both sides. Broad is My Work; to everyone a place ordained. By the broadness of your vision will you allot your own part. The manifestation of unprecedented possibilities is behind the door. Give Us reason to rejoice." (pages 31,2).

9. "At present great understanding of the revelation of the highest Teaching takes place.

"It is good to understand that the possession of objects should be devoid of a feeling of property ownership. It is good to possess things in order to take care of them, and even to surround them with a benevolent aura, with the thought of passing them on to others. The manifestation of a creative hand dwells in a house whose occupants are without attachment to property, and being improved it will carry joy further. The sign of the bestowing hand will be preserved continuously, and therein lies the justification of objects. Through this understanding is solved the most difficult problem. I say this for the world, because the ruination of the world arises chiefly from attachment to non-existent property. To inculcate this in the new people means to cure them of the fear of old age. Possession devoid of the sense of ownership will open the path to all without conventional inheritance. Who can improve, shall possess. This concerns lands, forests and waters. All mechanical achievements and various types of inventions are subject to the same principle. It is easy to imagine how folk creation will begin to work, especially in the knowledge that only the spirit offers the best solu-

tion. To the hearth of spirit shall be directed questions as to how best; and the sword of the spirit shall strike any evil guile. Verily, it is profitable to do better. The law is simple, as is everything of spirit." (pages 35,6).

II: 1. "Maitreya sends courage. Maitreya will accept the gift. \* Maitreya sends blessings upon the joyous labor. Maitreya bestows labor upon Earth in the name of miracle. Walk joyfully. It is a joy to Me to lead the smiling ones. Discern the Teaching of Light in each manifestation. Resourcefulness is a quality of My pupils." (page 37).

2. "I enjoin you to behold a miracle needed to peoples. You will know how to reach the hearts of men.

"As the arm can move only from the shoulder, so does the consciousness move from the brain. One must detonate the brain; then the consciousness is projected forward as from a cannon. ..."

(page 37).

3. "The law of the transition into the spirit world is not complex. The one condition may not be likened to the other. As the dust of a volcano, so countless are the spirits who return to the spiritual world. Of course, matter is a condition of spirit. But blood differs so greatly from its equivalent in the spirit, which is nurtured by prana, that the boundaries are broken throughout all Worlds. It is with difficulty that the spirit realizes its release from matter. The spirit attached to Earth clothes itself in the astral body, which creates for him the illusion of Earth here in the hearth of cravings and remorse. But the spirit which speeds out, in upward striving only, can avoid the astral plane, because the astral body is but superfluous rubbish. The less litter the purer the consciousness. On Earth it is difficult to conceive of forsaking matter without despising it, abandoning it for a new formation. But you have the best example in the giving away of any objects. The best donor will devise the best gift. Therefore, the matter which has garbed a lofty spirit affords the greater usefulness because nothing is wasted. Of course, a conscious communion is accessible to lofty spirits if the appeal is sufficiently freed of questions of matter and blood. The spirit, nurtured by prana, does not assimilate blood. Therefore, one may divide the world on the basis of blood; no other demarcation exists.

"The seed of the spirit continuously carries life on, and the balloon of nerve emanations carries the spirit into the heights the spirit has determined. Therefore, to speak of immortality as of a purely scientific fact is profoundly correct. Upon the casting away of matter, the final thought is like an arrow. This moment determines the direction of the flight; the rest is added according to the aspiration. Let us know how to aspire. Let us construct a rainbow conjoining the steps of the spirit's ascent."

(pages 38,9).

4. "Let us speak of death.

"Death is no more than the shearing of the hair, for in the same way is matter cast off. The question of Guides is answered by the familiar law of attraction and repulsion. The principle of requitement and assistance is a powerful one in the spiritual world. Therefore, every appeal of an embodied spirit evokes a response. It depends upon who asks. One can attract and keep near oneself lofty forces. Also, the lowest spirits may

be fastened about oneself. One receives what one wishes. When men understand the usefulness of pure giving, they will receive riches.

"The spirit is a light of the beauty of the stars. But few spirits blend with light; more of them are in astral bodies. Better to glow as a star, retaining knowledge and the possibility of returning to the planets to help. One may choose a better destiny -- are the possibilities of the giving one not evident?

"One may strive upwards toward light, seeking to render assistance; then there is no parting. If those who remain would consider the departed as having been sent to light and for enlightenment, then the communion would be more sound. The loftier the spirit, the more he beholds -- it depends upon the development of the spirit. A lofty spirit feels whither to strive -- it flies as an arrow. But a dark one hovers behind the stove. Therefore, precious is the bold desire to seek, because he who seeks finds. If the desires of the spirit are lofty it can discover lofty forms, and in creating them it can contribute to perfectionment."

(pages 39,40).

6. "A cloud is no miracle; meanness is not achievement; ruination is not cleverness. But the awakened spirit grasps understanding immediately. Therefore the Brotherhood has abnegated the manifestation of miracles. Signs can accompany events only as banners. One should discard miracles as a means of persuasion, because miracles have never convinced. Some speak of a personal communion; but the air is for all, although many do not wish to understand its use -- precisely its use.

"New strivings may be born over the graves of old prejudices -- one more conquest. I have already told you of the spirit understanding. When the Ray unites the Teacher with the disciple, then the main understanding is transmitted by the spirit's perception. Not letter, not sign, but infallible spirit knowledge guides the conduct of the disciple. This infallible knowledge is the speediest conduit. Actually it is not a matter of mental decision, it is spirit-knowledge.

"I am sending you arrows of simple attainments. Not to all is the simplest path accessible, but if you can understand -- good for you."

(page 41).

9. "Contemplate memory and consciousness.

"Since memory is for the past, consciousness is for the future. Therefore We replace memory by consciousness. By means of memory I cannot penetrate within the boundaries of the sun, but consciousness opens the gates. For Us, the museum and library replace the memory; therefore, disciples should not grieve over the loss of the old memory. It is simply that a small thing is replaced by a great one. Consciousness is akin to the spirit understanding; it grows until one's whole being is engulfed as in a flame. During this process the chips of memory, like dross, impede the burning. To know does not mean to remember. He who attains hastens on without looking back. Humanity must remember the transmutation of consciousness.

"Wherein lies the strength of Our experiments? In the solar consciousness, being poured out as prana. Above the stratum of earthly thoughts stream the currents of the sun's wisdom, and in these regions begins the great preordained Teaching. We summon to the encompassment of the Universe. But only the instrument of consciousness will permit the new ex-

periments of the blending of spirit and matter.

"Karma cannot complicate a harmonious body. Therefore, the path of ascent is of practical benefit." (pages 43,4).

11. "My Book must be understood better. The Teaching of how to walk upon Earth is revealed to those who consider heaven to be alive. A teacher is one who can walk firmly upon Earth. I repeat that there should not be renunciation of earthly life without full understanding of its manifestation. One should understand with sensitiveness the events of each day. When the date strikes, even an ant may come as a messenger."

(page 44).

III: 1. "Merging into the summits of Cosmos, one must find coordination with Earth. Each moment We are ready to forsake everything of Earth and at the same time We love every blossom on it. Therein lies the wisdom as to what remembrance to cherish: whether about the crown or the fragrance of freezias, the shouts of victory or the songs of shepherds. That which is the most dear but least of all belonging to us is the best load to carry on the way. Song brings us health, and blossoms will heal wounds. Therefore, I say, happy are those who understand sound and color.

"From the very beginning the prophets have noted sound and color. The ancient instruction about the ringing of bells is full of meaning. Wreaths and garlands recall the understanding of healing power. According to the color of his radiation, each one is attracted by flowers. White and lilac have affinity with the purple, blue with the blue; therefore, I advise to keep more of these colors in the room. One can follow this in living flowers. Plants wisely selected according to color are more healing. I advise to have more freesias. Our Ray, with its silveriness, is more reminiscent of white flowers. Color and sound are Our best repast."

(pages 44,5).

2. "A whirlwind evoked by crimes stifles the hoary Earth. Fumes float about, obscuring the mind. The iron shower is beyond endurance. One should be cautious. Beware -- success lies not in haste but in the understanding of the times. The hand of fate leads toward the inevitable dates. Desire the manifestation of the New World. It is not We who shake the empires; We only sweep away the decay. It is important to understand the rhythm of the tide: now the lofty joy of understanding, now destruction."

(page 45).

5. "The greatness of Cosmos precludes scrutiny; it overwhelms and exalts. Spirit-knowledge is cognized by the spirit's knowledge. Pay attention to the silvery thread that connects one in spirit with the spirit of the Guide and extends its silvery manifestation up to the Ruler of the Planet. There results a network of conduits from the Supreme Spirit. The highest individualization does not fear union, and the gifts of revelation are sent along the silvery thread up to the highest spheres. Similarly, at the birth of a spirit a lofty Spirit sends him his conduit.

"Remember, every kind of occurrence is possible in the world of spirit. New possibilities are molded not by an invented formula but by an indescribable power of spirit. It is both difficult and wonderful."

(page 47).

III: 7. "The purification of religions predicates a new direct relation with the spiritual world. Christ, Buddha and their closest coworkers did not use magic formulae but acted and created in full blending with the spirit. Therefore, in the new evolution the former artificial methods must be abandoned. Remember cause and effect. The mechanics of yogism are no longer suitable for the regeneration of the world. A teacher who sits under a tree and forbids does not conform to the need.

"Whence does one derive strength and wisdom? In union with the Great Spirit, recognizing cause and motive, we build an immediate consequence. We evoke Those who earlier did set out on the great path of personal realization and responsibility. And our appeals, through thousands of raised hands, reach Them. There is no need to implore, no need of terror, but unity moves masses. Desiring the good, we accept the heritage of the Great Carriers of good. We leave our spiritual vessel open for reception of beneficences. Nothing of evil will touch us, for we desire only that good which has been affirmed by the spirit. And carefully shall we deliver the web of writings into the treasury, because we are going to the Sources.

"To be prepared, to be self-denying, to be abused, to be calumniated, to be joyful, to be silent, to be jubilant, to be the bringing and the bestowing one, and to be in this life taught by the light of the sun, is to be as We wish to see you; and as such We are dispatching you. Thus has your spirit accepted the mission. ..."

(pages 47,8).

8. "... Why search for Light when one should sense it? The spirit knows it is accessible to him and predestined for him. Otherwise, wherefore the ladder of Our Brotherhood? It rests on the earth and has merged with the heavenly spheres."

(page 49).

12. "Let us speak of auras.

"The egg-shaped aura is natural to the astral body. The most usual, the narrow aura, which emanates from the entire body, extends outward about two inches. In accordance with the degree of spirituality, it begins to expand from the upper nerve centers. Starting from the solar plexus, it afterwards rises toward the brain centers, forming the so-called solar aura. Influxes of blood are characteristic of the transposition of the aura, when the current of tension shifts its pressure. Even fainting spells are possible. Finally, the radiation leaves the lower extremities and forms a surrounding ring. The organism while yet in the midst of life becomes acutely sensitive, especially to sounds and colors. The utmost tranquillity is needed during this transitory period. The solar aura may be of ten or fifteen inches, and of course its dimensions may increase.

"In spite of the discomfort of transposition of the aura, one may congratulate him who has acquired the upper radiation. The opportunity for repose should be cautiously created. Later on a seeming new armor grows, as the nerves of the skin become strengthened. One cannot exactly divide the physical and the spiritual. The balance fluctuates and the waves travel over the organism. This must not be called a malady, but the organism must be assisted every moment to fortify itself in its new condition."

(pages 50,1).

13. "As you felt loneliness before, so now you must feel the spirit-knowledge. There is a bidding to each new step. Permit volition to the spirit. Exercise caution, in conformity with the spiritual consciousness. Ask yourself, 'What does the spirit wish?' The step of the spirit-knowledge

is important. Approaching it, it seems that the spirit is most remote. But this is only apparently so; on the contrary, the spirit knocks powerfully. It is important to act directly, to grasp the spirit-knowledge. As one wishes, so should one act. One had better apply it on details than risk using it in massive measure." (pages 51,2).

14. "Let us compare now the spirit-knowledge and the command of the will. The knowledge blossoms, manifesting protection and illuminating the fundamentals. The command of the will is directed into alien spheres, and conquers and annexes. The command is denoted by the symbol of a sword and arrow. The symbol of the spirit-knowledge is a flower. The command can be communicated to the disciple from outside by a swift sending. Whereas, the spirit-knowledge blossoms from within, and cannot be evoked by any wand. Like a flower, the knowledge blooms in its destined hour.

"How, then, may one assist the flower? Place it in a quiet spot, give it sunlight, and forbid anyone to touch and pluck the leaves. Without the spirit-knowledge one cannot raise to its height the knowledge predestined for humanity." (page 52).

17. "Let us end the holiday and begin labor. Let us determine what to do. To act. In this eternal action is Our holiday. But you, following Our example, should act without distress. Resolve to act in calmness, bearing in mind that Our spring flows through you incessantly. And when you ask yourself -- where are They Who made promises? -- We are standing behind you; and We rejoice, measuring the growth of the flower of your aura. We rejoice because this is Our Garden. Beyond bounded vistas the Light unites the hearts." (page 54).

18. "Visions are as real as the phototelephone. One may consider them more real than the physical world. One may question only from which source they come; but the spirit controls this. To a good inquiry there will come a good answer.

"I will say something of great importance: People study visions too little. It is precisely by following the character of the visions that the best history of the intellect may be written.

"Even studying but the crude visions of the past, we discern definitely certain periods. Of course, visions of sensitive spirits have characteristic forms.

"When men began to visualize Christ as an inaccessible idol, there began a period of visions of Christ in most realistic forms. He appeared as very close to men, entering into their daily life. Briefly speaking, every popular error is corrected. In the day of woman's humiliation one may trace the appearance of the Divine Mother.

"Now, when the continuity of the chain between the earth and the heavens must be made evident, there is unity of manifestation upon various planes.

"After St. Augustine the church began its plunge into the darkness of the Middle Ages, and Christ was locked behind a barrier of gold. In order to break it, Christ Himself descended even in lesser Images in order to manifest again the grandeur of communion in unity. The wisdom of antiquity understood well the waves of the needs of the world.

"Of course, one is the path from the One Source. As do the loftiest spirits, thus also the sensitive earthly apparati know this unity. The vortical gulf of rotation of the planets attracts particles of the spirit, and the World of Higher Reality flashes into the windows.

"In the future equilibrium of spirit and matter a clear vision may be obtained. But now only fragments are to be seen. That is why the ancients guarded this natural telescope so cautiously. The most powerful telescopes were women, and the first requisite for their protection was quietude."  
(pages 54-56).

19. "Here the Blessed One transmits: 'All is for all and forever. Note the four laws: The Law of Containment; The Law of Fearlessness; The Law of Nearness; The Law of Righteousness.'

"It is not necessary to explain the Laws of Fearlessness and Righteousness, and it is easy to understand the Law of Containment, but the Law of Nearness must be elucidated. At the approach of certain Signs and Images ordained by dates, a specially saturated atmosphere gathers, as if clouds of smoke were overcasting Heaven and Earth. That which had been clear begins to crumble, and, as if in a whirlwind, falls to pieces. Even physically this period is difficult, but during this period certain dates are being pronounced which stand as milestones on the road.

"However, knowing that the predestined people belong indefeasibly to the ordained dates, we must calmly pass through this period, like one becoming acclimated to new gases. Remember that during this period not only the Teacher but the whole Brotherhood is watching, and if individual voices are heard you need not be astonished. It is good to have flowers near during this period."  
(page 56).

IV: 1. "... It is of great value to approach the highest ways without being a medium and without renouncing the earthly life. Where there is argument, where there is fear, where there is the germ of prejudice, there it is difficult for the white flowers. Simply, simply, simply, applying love, courage and readiness. This is no time for inflated bubbles; out of place is conceit, especially when compared with Christ's washing of the fishermen's feet.

"In simplicity of life, in realization of the dignity of service to the New World, love for the worthy opens the Gates."  
(page 58).

3. "Christ said: 'Not in a temple, but in spirit shalt thou pray.' Verily, religious prejudice is the worst vulgarity. Often even religious ecstasies result in more harm than good. Out of them the crowd has made a vulgar spectacle. Therefore, it is important to show the vitality of Those Who stand upon all rungs of the Ladder.

"It is time to cast off the diamonds which desecrate the holy Images. It is time to burn the relics, following the covenant of Christ. It is time to enter into the Temple of Spirit-understanding, consecrating one's forces which perfect the knowledge of the true power of spirit.

"Not in remote laboratories, not in monastic cells, but in life shall you gather the truthful records. Where Christ, not in the folds of a chiton but in the beauty of toil, gathers the seekers of the freedom of the spirit.

"Many times have saints returned to Earth because they had conveyed to the crowd too much of their exaltation instead of the structure of life.

"We are absolutely averse to monasteries, as they are the antithesis of life. Only the seminars of life, communities of the best manifestation of labor, shall find Our assistance. Indeed, through life one must attain. It is precisely the generally-accepted religiousness that is unnecessary. The facts of conscious Communion with the Abode of Light are needed. Let

us say we wish to bring help, so we proceed consciously without magic to the practical Source. In this simplicity is contained the entire current secret, as yet so inaccessible to men who walk up to their waists in prejudice. It is difficult for them to understand simplicity, beauty and fearlessness." (pages 59,60).

4. "Fearlessness is Our leader. Beauty is Our ray of understanding. Simplicity is Our key to the secret doors of happiness.

"You may write emphatically about simplicity, because nothing so much bars the way as the puffiness of self-conceit. One must exert utmost efforts to reject every germ of self-conceit, and without sinking into bigotry. It seems an old truth, but now it must be reiterated. Everyone must understand for himself where his simplicity is lacking."

(pages 60,1).

5. "Inasmuch as self-confidence is blessed in action, so is self-conceit ruinous. Self-conceit is hostile to simplicity. Even great minds are subject to this malady, and must return an additional time to labor until they eradicate this husk. One of the impeding conditions is lack of simplicity. One may wear bast-shoes and still not be simple. In simplicity one can build the greatest temple.

"Simplicity, beauty, and fearlessness -- Christ and Buddha spoke of nothing more. And it is a blessing if the spirit vibrates to these covenants.

"Do you notice that We even try to speak in the simplest words, only to bring nearer the downfall of the Tower of Babel? Hence, say that We shall reduce the dictionaries to ashes if they have made of the incisive words of Christ a heap of savage concepts. Simply it was said: 'Pray in no wise but in the spirit.'

"Buddha passed through life in peace and people forgot him. Christ suffered and was forgotten. Now let each one raise his own glaive over his head, each according to his striving.

"People, search amidst your rags! A white garment is ready for all. Let us relegate all monkey attire to the circus, together with the conceited fools. Yes, yes, yes! It is better with savages than in a pharmacy of false remedies. Thus speak." (pages 61,2).

6. "For the reason that Our pupils bear within themselves the microcosm of the Brotherhood, there is not an indifferent attitude towards them. In their mode of life the same details as of Our Life are gradually revealed. There is endless labor; absence of the sense of finiteness, even of knowledge; loneliness and the absence of a home on Earth; the understanding of joy, in the sense of realization of possibilities -- for the best arrows so seldom reach their mark. And when We see the hearts of people who strive toward one and the same garden, how could We not manifest joy? But fearlessness in the face of endless labor is especially important. It is true that from the realization of the infinite possibilities of the human apparatus one feels relief.

"The serpent of the solar plexus helps to surmount the confusion of the nerve centers; that is why the serpent was a regal symbol. When the coils of the serpent begin to curl, the organism becomes especially sensitive. Flowers transmit their vital emanation through the fibres of the tissues of the white blood corpuscles, which defend the citadel of the serpent. In nature, serpents love flowers; similarly, the serpent of the solar plexus is nourished by them.

"Pigs also trample upon flowers, but without any effect on themselves.

Therefore, without conscious consumption of the vital emanation one may pass over the best remedies. Hence the desire to see the flowers unplucked." (pages 62,3).

7. "The refraction of rays yields sounds that enter into the symphony of the music of the spheres. One may picture their crystalline quality of subtleness together with the power of the whirlwind.

"There is a center in the brain which is called the bell. Like a resonator it gathers the symphony of the world, and it can transform the deepest silence into a thundering chord. It is said: 'He who hath ears, let him hear.'

"The spinal chord also is called the spear, because if we wish to parry the blows we must tense this channel. The centers of the shoulders also are called wings, because during a self-sacrificing achievement rays extend from them. The legend concerning wings is highly symbolic. Likewise, it was a favorite custom of the ancients to wear a round metal plate upon their breasts.

"The crown of the head is termed the well, because the waves of alien influences penetrate by this way. Everywhere in antiquity we see the covering of the head connected with the symbol of the priest, whereas now this symbol is replaced by the name of a business firm. So men have become spiritually bald.

"Let us conclude with a message to the newcomers: There is so much for you to learn in order to acquire the wisdom of calmness and of actions. You must discern masked faces and know how to make My Name the armor of each action.

"I will come unto the appointed country, and at that dawn one should not fall asleep. Therefore, learn to be sensitive and to keep about you a radiant garment. And when you are fatigued remember that inaction is unknown to Us. Try to adopt the same customs, and love flowers and sound.

"Walk like lions, but guard the little ones, because they will help you to open My doors. Have understanding!" (pages 63,4).

11. "... The Great Epoch is beginning, because the spirit understanding is linked with the Mother of the World. Even to those who know the date it is marvelous to behold the physical approach of the predestined. The approach of this very great Epoch is important; it will substantially change the life of the Earth. A Great Epoch! I rejoice so much, seeing how the new rays are piercing the thickness of the Earth. Even though in the beginning they are hard to bear, yet their emanation induces new elements, so needed for the impetus. New rays are reaching the Earth for the first time since its formation.

"Today is the beginning of the feminine awakening. A new wave has reached Earth today, and new hearths have become alight; for the substance of the rays penetrates deeply.

"It is joyous to feel the approach of the New Epoch." (pages 66,7).

12. "The necessity of deceit compels the priests of the old religions to push the people into the abyss of darkness. Yes, one may leave them at the foot of the mountain, as did Moses, but the tablets of the Commandments must be manifested.

"How perishable everything once seemed! Our disciples, appearing for the last time on Earth, experiencing the feeling of loneliness and of es-

trangement. Only in consciousness do we understand the value of Earth, but nothing compels us to look back if the spirit has already filled its treasure chest. The chief requisite is the modification of the human feeling of joy. And what joy may there be, when one realizes the imperfection of life? But when the spirit faces the dimensions of Cosmos, then this joy is replaced by the realization of possibilities.

"And when I whispered, 'Thy joy will depart,' I had in mind the transformation of human joy into the cosmically manifested conception as if by entering into a vacuum. The rays of the new life enwrap one better than mosquito netting, and one need not strain oneself toward the Earth. In this, when we are working for the Earth, there is harmony. For outsiders, this seems sheer nonsense, but you understand how one can grasp and develop each pure earthly thought beyond its contemporary import. And when one has traced the thread from Christ to the blade of grass, then only has the scope of work been covered.

"Great is the knowledge of the absence of death. All has been forgotten -- otherwise men would live differently." (pages 67,8).

14. "With what diversity do the plans of constructions proceed!

"Time was when We said: 'Give up everything.' Now We go further and say: 'Take everything but do not consider it your own.'

"Simple reasoning will show how impossible it is to take earthly things along with one. But they have been created with the participation of the spirit; **hence**, one should not despise them. How can one pass by the flowers of nature? But the creations of labor are also the flowers of humanity. If their scent and color are imperfect, one can but regret it." (page 70).

18. "Regarding the application of My medicines, all the powers of the vegetable kingdom must be directed toward the one aim for which they exist -- the increase of vitality. It is possible to cure all ailments by the counterpoising of vitality.

"Certain plants exist as reservoirs of prana. The pine trees collect it as if in electric needles. And as a bond between heaven and the depths of earth, the earth is covered with living antennae which gather and preserve the true renewing element of the spiritual tissue.

"Ignorance may conceal a malady, but it is better to consume it with the fire of life. Not by an artificial, depleting stimulant, but by using the life force to restore the balance.

"One should not search among the minerals, because they have long ago become devoid of the effect of prana. Their destination is different. But the solar manifestation bestows life.

"Truly, the mineral soil provides a seeming foothold on life; but this is only a pedal, which is useless without strings. And so, My pharmacy will be directed toward the essence which is common to mankind. It will affirm vitality without any slaughter, because the plants pass easily into the next state.

"Inoculations are good if the vitality is equal to them, otherwise they are like a destructive plaster. A being who possesses full vitality is in no need of inoculations; he has the so-called solar immunity.

"There is little vitality in the villages, because prana helps only when absorbed consciously. Nourishment of the spirit can proceed only consciously..." (pages 71,2).

V: 7. "When in perplexity, sit together in silence and think one thought. Soon you will understand to what an extent such silent counsel is practical. We precipitate the force of the spirit along one channel. An unusual discharge results, reinforced by magnetism and harmonized by rhythm. The law is that two concordant thoughts increase the power seven times. This is not magic but a practical consideration." (page 78).

8. Know how to meet the waves of life in beauty. It is not the receiving of sweet pastry but the forging of a sword; not sugared fingers but the strong hand of a warrior of spirit. To encounter the enemy without acknowledging him as such, and to reach the Gates without looking back -- is Our way! We know the gait of the destined conquerers. Chiefly, do not jump along the way. The main thing is that We should rejoice at the steadiness of your pace. It is more fitting for the ray to illumine the walking ones than to leap after the jumping ones. People have been able to do much, but seldom did they know how to end in beauty. At dawn, at eventide, in advance and retreat, flying or diving, think about Us, the Watching Ones. The beautiful will be also the worthy. Must one open the pages of history to show giants at a loss how to step over a stream? Easiness was then obscured by unsightliness, and the mind faltered, losing appreciation of beauty. But the manifestation of complicated problems means to the mathematician only joy. And there remains the power of silence, which has already been spoken about." (pages 78,9).

11: "Joy is a special wisdom, as Christ said.

"Nothing gathers the essence of prana as well as do plants. Even pranayama may be replaced by association with plants. And it should be understood how assiduously the eye must fathom the structure of the plants. The pores of the plants are enlarged not only by the advent of new leaves and flowers, but also by the removal of dead parts. The law of Earth's nurture affords, through the antennae of the plants, the possibility of drawing out of this reservoir by means of smell and sight the precious quality of vitality, the so-called Naturovaloris, which is acquired through conscious striving.

"Valuable as are the living plants which have not lost their vitality, preparations from them dried in the sun may also be useful. But the stage of decomposition should be avoided, because decomposition is the same in everything and always attracts the most imperfect spirits. Therefore, one should watch the condition of cut flowers. The smell of decomposition must be sensed, as it is not the external appearance but the smell which manifests the symptom.

"When it is not the season for flowers, it is useful to have small pine trees. Like a dynamo they accumulate vitality, and they are more effectual than right breathing. Instead of by ritual breathings one can thus receive a most condensed supply of prana. Of course, a state of rest also increases the action.

"Vital understanding of the power of nature will provide without magic a renovation of possibilities." (pages 81,2).

VI: 4. "The standardized life must be skillfully avoided. The best people are in advance of the world, which is burdened by clouds.

"He who wishes to reach the New Country must not only cast aside all prejudices but also enter by a new way.

"The affirmation of life must be built upon the application to local conditions. Where there are a hundred languages spoken, one must understand a hundred psychologies. One expression for all is like a stereotyped column

of a state building.

"Unity in variety gives the best harvest result. The fruit must be grown by the grafting of new, necessary currents. Therefore, We shall often speak about the New Country -- this is most urgent." (page 94).

5. "From small to great, from a daily matter up to worlds, do we wander; but no one will call this insignificant, and never will the result prove to be incorrect.

"One will ask why the Teaching is strewn like seeds. Answer that only out of a variety of threads can one create a complex pattern.

"One will ask why the Teaching has no completed tenets. Answer that because in completeness there is death.

"One will ask why the parts of the Teaching cannot be connected logically. Answer that it would be ugly to grow only a head or only a hand.

"One will ask why there is not pronounced first the formula of Heaven and later the conjuration of the Earth. Answer that each thread of the garment of the Mother runs throughout, from the top to the bottom, and vice versa.

"One will ask why the predestined cannot be manifested at once. Answer that the pillars of a house are erected in successive order. And if the workmen say, 'Let us set them all at once,' the builder answers, 'Do you wish to destroy them!' Thus, a drop contains the whole world.

"The manifestation of unlimited possibilities will give you calmness for perception.

"How then does an earthquake reverberate upon all that exists? Also various winds and storms? How are the diverse auras of people reflected upon plants? An entirely new institute for research could be established.

"Truly, the thread of cosmic coordination can be found by comparing the pulse of different elements. There is nothing new in this; but the importance of world-wide cooperation can be demonstrated graphically, even to some readers whose spirits are like cockroaches sticking in corners.

"Sow more broadly than the broad. Announce in schools a prize for the greatest quantity of submitted questions. Heretofore one has been rewarded for answers, now it should be for questions." (pages 94-96).

21. "Two companions of Our works are joy and vigilance. If people could see the results of their discontent and could understand that slumbering is death, they would avoid the two chief coworkers of darkness. The evil sting of discontent penetrates even into the best places. A dull somnolence may becloud the head of a conqueror.

"When you know the solicitude about you would you burn it by discontent, which has split great works and brought down the lightning upon the sender?

"Remember, We have no discontented ones. Also no somnolence, with which the dark force besprinkles you.

"Is there not ossification hidden in this poisonous effluvia? Slumbering is not Our sister. Those who have approached the Light will not pierce themselves with discontent, and will not turn to stone.

"Slumber and such dusty manifestations should be avoided. The manifestation of the Shield should be treasured.

"I shall repeat once again, but no more, because the Law forbids repeating to deaf ears." (pages 108,9).

VII: 1. "Tell the new ones that the responsibility for thoughts has to be realized. Formerly, one was responsible for action; later the significance of the word was understood; and now it is time to know the conflation of thought. It is better to learn silence and to purify one's thoughts.

"Can the roar of a tiger possibly be worse than treacherous thinking? Not only for its actions but also for its thinking does humanity accumulate a grave karma. Thought inflicts tortures on the spirit, for there is no difference between word and thought.

"A fool is he who will take this warning for a threat. There is no threat -- We have only examples, and cares. Each one is free to jump into the abyss, but he must be forewarned.

"I consider that now there is no need to repeat more about the significance of thought.

"Although the time is sordid we had better think about the future."  
(page 109).

7. "It is well to point out: 'Read again, and better, the old Decrees.' I teach the new when the old has been put into practice. I teach the useful when the indicated and cognized cooperation has been accepted and entered into.

"The best tinning takes place when the fire does not burn the ware. Success may be tinned only when its shell has been completed in spirit.

"The hammer is working and the chains are clanking, and grey people continue to find pleasure in the cup of lechery. They do not know that the hands of the clock have moved imperceptibly and that tomorrow the doors will be closed to their ingenious amusements. My gatekeeper will tell them: 'At dawn there was erected an altar to the Lord of Wisdom.' And the grey ones will depart.

"Stern and inflexible stand My guards. One cannot compare the steel of their helmets with the gold of the grey ones."  
(pages 113,4).

9. "Our goal is not to be Teachers, but Co-Workers. But for this there is needed a firm realization that through mutuality absolutely everything will be brought to useful fruition. When signs of such allegiance are evident, then the mastery of the physical world is at hand.

"In earthly churches people invoke Christ and wonder at His silence; whilst you perceive how one can resurrect Him amidst earthly life, without putting on a sackcloth and disturbing the space with discontent. Thus are the great Designs forged."  
(pages 114,5).

11. "The most terrible statement is: 'We have already attained.' The Teacher Himself will never pronounce this destructive formula. We know the Plan, and We are tirelessly conceiving new details." (page 115).

12. "Why do I sense the mountain spirit? The Teacher is sending His Shield.

The Teacher wants to see you erecting a mountain.

The Teacher is yearning to see you disconcerted by nothing.

The Teacher feels how courageous you have to be to proceed.

The Teacher will point out when a grave danger is to be encountered.

The Teacher advises to keep courage ready.

The Teacher will help to conquer the evil hand.

The Teacher repeats not purposelessly the long familiar thoughts.

The Teacher looks ahead.

The Teacher enjoins you to keep the spirit invincible.

The Teacher wishes to dispel fear.  
 The Teacher wants to make your judgment calm.  
 The Teacher restrains you from grievances.  
 The Teacher advises to plan bold projects as before.  
 The Teacher is concerned about your health.  
 The Teacher sends you forth.  
 The Teacher has warned enough."

(pages 115,6).

13. "Learning about sacrifice, you receive power. Success follows sacrifice. His Teaching is firmly grounded because it is based on sacrifice. Success is nothing else but the counterstroke of sacrifice. The success can be in advance of the sacrifice, as a loan, but inexorable is the fate of the debtor. If today one can pay with little, within a year the payment due will increase. Before the year elapses the debtor becomes stooped with his burden.

"I shall illustrate with a parable:

"A man who had withheld the confession of a crime sat in prison. At home he had left riches which had come to him unexpectedly. The noise of every step outside suggested to him a pardon. He sent couriers to deliver the riches to the judge. But a simple confession would have freed him and preserved his wealth.

"It is easier for a man to sit in prison than to pronounce the saving confession. When the judge is about to free one he must hear the redeeming 'yes' -- the desire to give up."

(pages 116,7).

14. "... One must know that amidst spirituality the realization of beauty lives but rarely. A sound understanding of beauty is the rarest quality, and will be valued by the Lords above many things.

"It is better to approach the great with difficulty than to master the small with ease.

"By a series of historical examples We will show the path of evolution."

(page 117).

16. "A smile of determination is the best guide. One must acknowledge the goal and devote oneself to the plan of the Teacher.

"Every personal desire is harmful, but striving toward achievement is required. Desire is not an achievement. Achievement is the realization of necessity. Desire can grow; a desire can be renounced or modified. The torrent is rushing on not because of its own desire, but because of an inevitability born of necessity.

"The spirit knows where is the impulse of desire and where the rock of necessity. I see the torrent of truth rushing on, and nothing can impede its course.

"How often a Name of the Lords pronounced with faith helps to create the bridge of succor!

"We see much that is far from beautiful. When working with humanity one has to wash one's hands often.

"When you feel weary do not always ascribe it to yourself, but remember the waves of world reaction.

"Only through consciousness of utter urgency will you swim across.

"The pattern of work of the dark ones is first to sow disbelief, then to saturate it with desires, then to inflate these into crimes and reap a double harvest.

"Ponder upon how to be more intelligible to humanity.

"Besides the sacred language We have a language of silence. The condemned language of refusal and negation tears the hem of the garment."  
(pages 118,9).

17. Turning to the right, be ready to go to the left; nearing the shore, be ready to set sail again; because every Command is for the good and for acceleration. In tense stillness hold your breath, for steps may resound.

"Better a few annoyances but then the approach of events. Better a short fatigue but then the near approach to the Teacher. Better wearisome journeys but then the approach to the Teacher. Better a sinking into dust but then the purification of the spirit. Better the rejection of conventional measures but then the obtainment of Light. Better grief about a Ray but then the Light of Christ. Better to give to others but then the lofty ecstasy of the spirit. Better to subordinate the spirit to the Command but then to reach the Teacher Himself. Verily, know how to guard and preserve.

"When you feel a wondrous fairy tale, then does your spirit speak the truth. And when you draw the line of future life, Our Mirror shines. And when you count the parts of the world, Our Banner flutters. And when you look into the distance with an eagle eye, the light knocks at My Tower.

"Thus, when you think about possession in common, or about the healing of humanity, We feel wings.

"Expel small thoughts, they are stifling to Us." (pages 119,20).

20. "Reading the suggested books, you will find sparks. Place into one receptacle the fragments of reverence to Maitreya. Thus, over the face of the Earth I Myself have laid the chips of the One Stone. A new miracle will bring the nations together. Our Ray will expel doubt.

"The bonds of achievement are similar to results of the work in a laboratory. The hand does not shake while measuring the experimental liquid, because the researcher knows that a spilled drop can blow up the house. Only faith and courage uphold the hand of the experimenter."

(page 123).

VIII: 1. "The Ray of Christ is just as scientific as the ray of the sun, but to the crowds the simple finding of an object is itself a miracle. Is the change of races a miracle? Is the coming of the Teacher a miracle? Is the appearance of Christ a miracle? Does one prophesy a miracle centuries ahead? A miracle violates harmony, whereas cosmic events only affirm evolution.

"Dreams and visions also are not miracles but a thread of life; that is, a knowledge of what is impending, revealed to such an extent as not to infringe upon karma. If people could without prejudice accept dreams and consciousness, the path could be improved.

"The manifestation of new images is often distortedly reflected. The mirror either expands or contracts, as when a surface undulates from an unusual pressure.

"One must cautiously consider the so-called nightmares; their meaning may be significant."

(page 124).

2. "What I will say now is very important. The canon, 'By thy God,' is the higher, and this canon is the basis of the New World. Formerly one said: 'And my spirit rejoiceth in God, my Savior.' Now you will say: 'And my spirit rejoiceth in God, thy Savior.'

"Solemnly do I say that therein is salvation. 'Long live thy God!' So you will say to everyone; and, exchanging Gods, you will walk to the One.

"There where one might otherwise sink one can tread softly, if without negation. There where one could suffocate one can pass, by pronouncing 'Thy God.' There where matter is revered one can pass only by elevating the earthly matter into the Cosmos. Essentially, one should not have any attachment to Earth.

"Why is there a legend about the descent of Christ into hell? The Teacher addressed the lower strata of the astral world, saying: 'Why, by cherishing earthly thoughts, bind oneself eternally to Earth?' And many revolted in spirit and rose higher.

"Thus, find the God of each one and exalt Him. One can understand it in mind, but it is more important that it be accepted in the smile of the spirit. When the most difficult becomes easy, like the flight of birds, then the stones themselves unite into a Dome, and Christ the Mason will appear to each one." (pages 124,5).

3. "Synthesis of spirituality is the rarest gift; it alone kindles the light of the world. Nothing can be compared to the light of the world. The light burns, but its ray is being sought." (page 125).

4. "Do not make enemies. This is an enjoinder to all. Know your enemies, beware of them, stop their actions, but bear no malice. And if the enemy comes of his own accord under your roof, give him warmth, because large is your roof and the newcomer shall not take your place. But if it is difficult to overcome a deep feeling, then cover it with the smile of Light.

"The sentiment of old fictitious accounts is verily incommensurate with the Plan of the Lords. For if we put upon a scale the works in their original form and the fictions devised through the exertions of hatred, the latter will be the weightier. ..." (pages 125,6).

7. "The laws of appearance of Teachers coincide with the plan of the whole culture. Karma rolls up like a scroll, and signs of the departing earthly power begin to flash out.

"For those who know the future it is hard to observe these departing flickers. Like yesterday stands tomorrow. And the step is measured not in feet but in three-year periods. Thus is obtained the stride of Giants, to whom it is not frightening to step over whole centuries. Thus does the psychology of the spirit reach the Earth.

"For earthly shells each century is like a menace. But the bridge of the spirit bestows wings of truth.

"To those overstriding the span of three years it sometimes seems that they do not live. A specially propelled aerostat sometimes seems to be motionless because its apparent inertia does not correspond to the surroundings." (page 128).

11. "... The Teaching of the Future Epoch will be reunion of the spirit and intellect. ..." (page 132).

14. "Healer, tell the ailing ones that the use of wine diminishes by half their chances, that the use of narcotics takes away three quarters of their vitality. Certainly in My pharmacy there is no place for narcotics. Before using My medicines one must spend three years amidst prana." (page 133).

15. "M. has left many magnets on Earth. Therefore, I say, My path is easy to walk. The work toward cooperation with the highest planets demands that on these planets abide harmonized spirits in conscious work. Usually the quest is from below and the answer from above. The higher, the more unity.

"The created state of Earth's isolation must end, and it must be finally brought into the predestined circle. Otherwise, not only the Earth but also Mars and Saturn will fall behind in development.

"Why do only a few go to Jupiter, when the atmosphere of the Earth is so encumbered? ...

"Actually, thought creates beyond the earthly limits. Therefore, learn to govern the thoughts." (pages 133,4).

16. "For a consciously developed spirit the period of sojourn on the astral plane could be limited to an interval of forty days, but various earthly conditions have prolonged this time to an interminable period. The misery and grief of those who are carried away from Earth binds them thereto.

"The best instance of this is found in the Biblical legend about Lot.

For a new life they walked out of the city, and only one condition was imposed upon them -- not to look back. But the wife of Lot looked back, and bound herself to Earth.

"Religion says: He who goes to his fathers will dwell with them; he who goes to the angels will dwell with them; and he who goes to God will dwell with Him. It means that he who has ordained for himself the utmost progress arrives at the best attainment. Therefore, the best bidding to the one who departs from Earth will be -- 'Hurry, without looking back.'

"What about the dear ones? But the higher you ascend, the better and closer you will see them. Of course, the cause of the delay is usually in the last remaining near ones. Therefore, the abbreviation of the sojourn on the astral plane depends upon a proper cooperation.

"The higher up, the more pleasant the stay; and on the border of the mental plane the spirit can rest, because there the spirit is already subject to lofty attractions. But one must consciously avoid the lower strata. It is necessary that an explosive impulse of the consciousness propel the kernel of the spirit upward as far as possible. Therefore, the moment of transition is so important, for in it one may dispatch oneself to the higher strata. Once the lower strata are contacted, it is very difficult to rise afterwards.

"If the condition of spirit permits, it is far better to use the last flash of the nerves' emanation for flight. Thus the lower strata will be more sparse. It is important to dissolve the atmosphere of the lower strata so that it will not press upon the Earth. Cooperation from above and below will give the speediest results.

"Transition without consciousness has been correctly noted. It is easy to assist in this, if beforehand there be strengthened the desire for lofty flight. Then the emanation of the nerves acts almost automatically.

"Very helpful are prayers about the 'wandering of the soul.' The one thing wrong with them is that they reiterate about rest, whereas it would be better to stress haste.

"Everyone should read and remember this, for it will not only help the individual but also advance the world plan." (pages 134-136).

IX: 1. "The manifestation of labor for the future will transform the present. If people would understand that only the future exists, cooperation would approach.

"There are two kinds of knowledge -- one expressed in words, the other an exact one realized by spirit but not to be put into words. One cannot even explain in words how this understanding arises, but it is truly wondrous.

"Our experiments and flights bring straight-knowledge. And if the spirit's subtle body prevents its penetrating farther than certain spheres, the illumination of the spirit contacts the most distant radiations of the Cosmos.

"It would be stupid and crude to try to transmit by rough words the Light of Knowledge. It would be as ridiculous as are the absurd conventional terms.

"I can whisper one thing: that you, foreseeing the possibility of knowledge through the window of individual flights, are correct in revolting against its belittlement." (pages 136,7).

6. "I have said, I say, and I will say, 'Help build My Country.' And remember this Our request not in warmth and abundance, but in the cold and in moments of hardship.

"It has been told that there will be instances which require courage, that there will be sharp precipices which can be crossed only in the Name of the Teacher.

"They will say, 'It is warm by the fire.' You will answer, 'I hasten into the cold.'

"They will say, 'Fine is the fur coat.' You will answer, 'Too long for walking.'

"They will say, 'Close the eyes.' You will answer, 'Forbidden on watch.'

"You can cross the bridge with invincible strength, and at the moment of weariness remember Our request, for the Plan is as beautiful as the radiance of elements." (pages 140,1).

10. "Friends! Place four stones into the foundation of your actions: First -- Reverence of Hierarchy. Second -- Realization of unity. Third-- Realization of comeasurement. Fourth -- Application of the canon, 'By thy God.'

"For the affirmation of the First, evoke all your love. Recall from your childhood the best smiles, the brightest rays of the sun and the first song of the birds beneath the window.

"For the Second, gird yourselves in the armor of the day, take up the weapons of your actions, and refresh your perception by a draught of cooling water.

"For the Third, select in your workroom the longest vertical line and call it the dimensional scale of the Plan. Apply mentally all discontents, irritations and fatigues to the scale of the World Plan, and, upon comparing, you will not find even the smallest place for illusory moods.

"For the Fourth, picture to yourself all the boundlessness of the stellar universe. Verily, Our Father has many abodes; which of them shall we stain? Recalling the given canon, imagine that out of a closed house you are coming

into the light. Thus, all that you need will come to you.

"Inscribe upon the first stone A Dove; upon the second A Warrior; upon the third A Pillar; upon the fourth The Sun. " (page 145).

11. "You may have noted in My Words cryptic passages or separate words not clear for today. Remember, guidance is on condition that karma be not infringed upon.

"The understanding of Good must prompt one how to put milestones along the road." (page 145).

12. "It is best to strive onward: everyone has his own path. It is useful to attune the organism for receptivity to the Teacher's Teaching. Our Ray is working constantly, but concentration of the spirit is necessary. It is best to seek the Teacher's Indications in various manifestations of life. It is good to be able to pray. Prayer, or spiritual communion, is the highest manifestation; but for this, mental refinement and spiritual strength are indispensable.

"The knowledge of communion is dangerous and can involve the weakening of the organism, like narcotics." (page 146).

13. "People often lack discipline of spirit and a sense of co-measurement. The key to the next attainment is the most difficult step on the path. Therefore, many beginners consider the path of an Adept like galley slavery. Not a flattering opinion, but I prefer the austerity of the spirit's drive.

"The despair of spiritual emptiness before the anointing was well known to the initiates into the mysteries of Isis. On the night of the anointment the neophyte was locked in a special chamber where he emptied the full chalice of despair and rent his garments, enduring a mortal anguish in spirit.

"Before dawn he sank into a stupor, and at daybreak, when the sun illuminated the pylons of the temple and the priests intoned the morning prayer, the High Priest unlocked the door, awakened the neophyte, and led him into a dazzling hall, where he received his new name and was reborn in exaltation of the spirit." (pages 146,7).

X: 1. "On certain steps a clean place is indispensable. Our Ashrams are distinguished by cleanliness. The hygiene of the spirit presupposes the hygiene of the body. Human emanations are harmful for a certain aspect of spiritual life. Many of Us with a special sensitiveness cannot endure the emanations of the world.

"Ritual ablutions must be understood both literally and symbolically. The highest and final act of all mysteries was distinguished by the absence of ritual. Often the Initiator said to the neophyte: 'Here thou com'st to Me, armed with the Secret; but what can I give thee, when the crown of fulfillment is preserved within thyself. Sit down, open the last gates, and I in prayer will alleviate thy last ascension.'" (page 147).

2. "Let the best warriors of the Holy Grail assemble for the achievement.\* Smilingly, accept the baptism of achievement. Smilingly, pronounce the sternest command. The Teacher walks beside you. In the battle He will support your arm, and in the council will indicate the solution.

\* Above all joys is the smile of achievement.

"Everywhere guardians are walking behind you. Time flies — hurry to store up knowledge! Joyously accept the austerity of achievement."  
(pages 147,8).

3. "Joyously quivers the air of the hour before dawn, the hour when Buddha cognized the greatness of Cosmos, and when the Lord Christ prayed in the Garden of Gethsemane."  
(page 148).

4. "Few are the workers. Man, in pursuit of the miraculous, has lost the Guiding Hand. Again We come into the world. Again We bring the testimony of spirit. Now We shall decide the victory in battle and in the laboratory of the scientist. Man will be in tremor when above him the sword will be raised and a voice will shout, 'Awaken!' Austere is Our manifestation, and the barriers of the world will be destroyed. By fire will I manifest My envoys, because I Myself lead."  
(page 148).

5. "It is better to know human weakness than to be nurtured by the images created by weak thoughts. The truth is distressing, but it is time to know that the world is peopled with shadows. Before a catastrophe there always walk shadows. The hammer is raised; and terrible is the dance of shadows who have forgotten the spirit!

"Shadows who know not, shadows who are bereft, are not aware of the New World. I foresee that the enemy camp will fall. I see the gold of their attire growing dim. I see the temple of amusements becoming hateful. Radiant is Our way."  
(pages 148,9).

6. "The human mechanism is complex -- a special conscious evolution. From the moment of inception of consciousness there is no common evolution. All is constructed upon an infinite variety of species. General laws are established with difficulty. Even such basic and immutable laws as the law of perfection and the law of compensation cannot be expressed by a single formula.

"Book statements are not so simple in practice, and only an especially enlightened mind can penetrate into the structure of the evolution of man. Many lances were broken upon this question, but one may ask for enlightenment."  
(page 149).

7. "Today it is difficult to picture the times of the fall of Alexandria. Better even not to recall the years of this transitory period. Horror seizes one at sight of the religious superstitions of that time. Origen walked upon the still hot coals of the Ancient World. Knowing the covenants of Jesus, he suffered on seeing the ignorance of the crowd. Knowing the sacraments of ancient mysteries, he suffered on seeing the non-comprehension of the oneness of the Source. Knowing the simplicity of the Teaching of Jesus, he suffered on seeing the erection of churches.

"He labored alone, suffering from too great contradictions of his own spirit. Along with an unusual clarity and simplicity of spiritual cognition, he was endowed with an unusual complexity of the whole being. In himself Origen atoned for the tempest of the early days of Christianity. Being an apologist of knowledge, he was indignant at the decline of knowledge among the priesthood."  
(pages 149,150).

8. "I repeat that the light-mindedness of the world is criminal. Is

it possible they do not notice danger? The tongues of flame denote the approaching storm of the spirit, but people are unwilling to understand Our signal." (page 150).

9. "Events are thundering. I am endeavoring to restrain, to bridle the madness.

"If you could see all the crimes being committed! But We will not allow the panther to leap out. Seekers of spirit shall receive the Guiding Hand. Seekers of knowledge shall receive instruction. Those in sorrow shall receive consolation. Those who raise the sword shall be stricken. The scoffing ones shall be banished. Those who caused evil shall be smitten down. Thus do I decree." (page 150).

10. "It is astounding how the world is going to ruin! The destroyers and the destroyed will be swept away. The new ones approach. From pure clean places will appear new ones: nomads and ploughmen, orphans and vagabonds, monks and convicts, scientists and singers -- in short, all those strong in spirit. A legion of its own kind with understanding of spirit.

"But one should know that among rejected people there are real pearls. Accept everyone who comes to you and says a word about the spirit. Even in the hardened eyes of a brigand at times a thought of achievement gleams. And even a convict understands self-sacrifice when on watch.

"I want to see your cohorts real abodes for strong spirits. Remember that Christ prayed among thieves and that Buddha revealed the sacrament to a brigand. Judge according to the eyes. Thus write it down." (pages 150,1).

11. "Let us speak about the sensitive apparatus.

"Imagine yourself a fine needle, of unusual sensitiveness, which reacts to all changes in the surroundings. The needle is connected with a special apparatus which formulates all surrounding currents. The needle vibrates to all currents, all sounds, all images, and the formulating apparatus records all receivings. The sensitiveness is such that even a thought is registered. For preciseness of the work there is needed a constancy of surroundings. A predominant current creates a state of constancy. It means that the apparatus is adapted to this current. If the current is changed, then often the apparatus even stops; especially if the currents are not harmonized." (page 151).

XI: 1. "I rejoice when you are imbued with the significance of the future. These are especially crucial times. In old prejudices a mountain of incomprehension is revealed. Obscure are the people's ways. Verily, only Our exertion can alter the course of events. Brutal habits have filled the leisure of mankind.

"Christ taught compassion, yet trampled is the law of love. Gotama, called Buddha, besought courage and energy, yet His followers surrendered to laziness. Confucius taught about an orderly system of government, yet his followers have succumbed to bribery and corruption.

"It is difficult to say which crime is the worse. Therefore, it is impossible to speak about nations; one can speak only about individuals. Indolence is dreadful and can border upon crime. It is difficult to see the consequences of laziness, but it transforms a man into an animal. I

assert that it is one of the chief obstacles on the path. On the spiritual plane at times a murderer is more mobile. Also, bribery deprives a man of the confidence of the Brotherhood, because the treason of such people is great. Also, lack of compassion makes a man unfit for achievement, because such souls are lacking in courage." (page 152).

2. "Truly, the whole Universe consists of many varied origins. By 'origin' I mean a series of basic elements. We call those elements primary which are to be found in a free state -- that is, not having entered into any combination. One of the principle traits of the creative power is the necessity for combinations.

"For Us the universal principle is the basic law of Cosmos, which can be only partially investigated. Of course this cognition is difficult, yet there are possibilities. Many of Us have cognized it spiritually, but it is impossible to express it by a general laboratory formula so long as there are uninvestigated cycles.

"The play of the Cosmos is like the flashing of a many-faced crystal. The mind is capable of grasping only one of these flashes of the crystal. This is not sad but joyous. Of course, butchers cannot transmit the whole subtlety of conceptions." (pages 152,3).

4. "Discipline is the beginning of everything." (page 154).

1.

XII:/"Let us speak about Lord Buddha.

"People do not realize the foundation of the Teaching of the Blessed One. The foundation is discipline. Spiritually and bodily the monk of the community was striving to hold on to the path. In the first years he endured a heavy probation. He was forbidden to kill himself with ascetic practices, but he was enjoined to conduct the battle under sole command of the spirit. Thus austere did Buddha instruct His disciples. Verily, they knew joy only in spiritual battle; that is why the thorns of the path are spoken of.

"Only when the will of the disciple had become leonine, and a silver bridle of the spirit gleamed upon the feelings of the pupil, only then did the Lord lift the veil slightly and assign a task. And then gradually the pupil was initiated into the mysteries of knowledge." (page 154).

2. "The Blessed One said: 'Truth is the sole source of courage.' The truth correctly understood is the most beautiful chapter of wisdom in the book of Cosmos." (page 154).

3. "Devachan is not an obligatory state. Devachan is like a reservoir of forces. The renewal of the spirit is achieved there. But many souls have a large store of strength and do not need it. They await the date for a new manifestation. Hence, it is important to grasp the true teaching about skandhas.

"The law of dates is as important as the law of karma. The law of dates controls the combination of skandhas. The spirit can correct the deficiencies of the physical body. The controlling factor is spirit.

"A prodigious memory does not exist; there is only the capacity to evoke facts and images.

"The astral plane is still full of earthly possibilities, but further on the knowledge of the spirit predominates; so earthly consciousness exists only in the earthly shell. In the astral body, however, there is

still the remnant of a personal consciousness. But this consciousness is not the knowledge of the spirit. Consciousness is only one combination of skandhas. It is a confined knowledge of the spirit. The knowledge of the spirit possesses clarity of conception, but it can be actively manifested only when entering into a combination of skandhas and fecundating the consciousness of the given combination.

"In so speaking, I have in mind spirits subject to karma and to the law of dates. The evolution of free spirits is a different one.

"We will now approach closer to the question of the influence of karma upon the substance of the spirit in other spheres. This is important to know, as one should comprehend the distinction between consciousness and spirit-knowledge." (pages 154-6).

4. "I affirm that the diversity in the other spheres is great. Name a man and I will tell you his evolution, but to formulate a general law is almost impossible.

"Pride in the spirit is a step toward achievement. If all men would be kings of spirit, the harm would be halved." (page 156).

5. "Now about dates.

"The law of karma and the law of dates are like the double-faced Janus -- one gives birth to the other. Karma bears the fruit of actions and calls forth the date of manifestation.

"Take note that personal karma, group karma, and cosmic karma must be combined -- then will the date be correct. Often the development of a personal karma draws after it the group karma. Some spirits are ruled entirely by karma, which means that the knowledge of the spirit is at a minimum and karma is the sole possibility of evolution." (page 156).

6. "New, new, new ones! There is no place for old ones in the new construction. Why address the old ones, when already the lightnings of a new world illumine the horizon? When the traveler spurs his steed to reach his goal, and even we watch the clock of evolution! Putting an ear to the sands of the desert, we hear far-off voices which speak about an unprecedented Epoch." (pages 156,7).

7. "There is no permanency in Cosmos; even a simple object in two consecutive moments appears different." (page 157).

### Part Three.

I: 3. "Verily, Lord Buddha could manifest Himself. The Lord appeared to many, but He wished to make His Teaching the only source, and therefore He ceased personal manifestations.

"Worship had no place in the Teaching of the Lord; its essence was knowledge and personal achievement. Just this was the characteristic trait of the Teaching of the Lord. Precisely because of this, His symbol was the lion. We often call the Lord, 'King of Thought.'

"You have understood correctly about the unreality of the surrounding world. When I told you to proceed by the upper path of life, I was repeating the words of the Lord. As you see, the Lord recognized the reality of the surrounding world for the present cycle and taught duty to His disciples." (pages 158,9).

4. "Close tightly your visors. On the verge of events there is silence. On the eve of battle quietly make ready your weapons. Whereas formerly one crossed the cities amidst the shouts of the people, now we shall pass silently, at dawn. Whereas formerly salutes thundered, now is the time of achievement.

"We suffocate from people's worship.

"Benevolence and austerity are one and the same concept. Formerly We sent the olive branch of peace. Formerly the dove was Our symbol; now it is the chalice of achievement.

"Yes, each age has its symbol."

(page 159).

5. "The epoch of individual trading has passed. Petty plunderers shall cease to exist. It is better to think about the welfare of the people.

"I do not like to talk about reward for labor, but the remuneration will not be delayed. I speak of the joy of labor. The cooperative system is the sole salvation."

(page 159).

6. "Value an expanse of thought. I teach you to esteem giants of will. Roundabout you I will bind the Sacred Knot -- an invisible one. Our Decree is that you take on your shoulders the attestation to My Advent. Raise the weighty Shield with a firm will of consciousness. Let us say: 'Lord, I will help Thy Country; my spirit is arrayed in the armor of fearlessness. Brightly glows Thy star upon my shield. I will catch on the shield all the arrows of Thy adversaries. I wish to help Thee.' (pages 159,160).

10. "... A kind of fear has girdled humanity with various artificial circles. Now it is time to put aside conventional formulae. It is time to meet with awakened spirit the manifestation of Earth and Heaven. It is time with open eyes to tell the brood of the elements: 'I do not fear you! You cannot impede the way pointed out to me.'

"It is time to say to the Light: 'I come as thy helper, and to the sun itself I will stretch out my hand. And as long as the silver thread is intact, the stars themselves shall be my armor.' Thus simple is the way ordained to man. And finally the idolatry of symbols will be erased by the ray of Light. And We shall be permitted to be not Gods but Co-Workers. This is the covenant of simplicity."

(page 162).

II: 2. "They will ask: 'What kind of heaven is yours? Answer: 'The heaven of toil and struggle.' Out of toil is born invincibility; out of struggle, beauty. ..."

(page 163).

3. "Together with comeasurement, necessity must be understood. The final test will be that of necessity. In other words, each one being tested must say what it is that he considers most urgent. According to the quality of the immediate reply will his consciousness be measured."

(page 164).

12. "My Command is that you understand the importance of what is happening. As I promised to issue today a Decree, so be you ready for action.

If I see that one should go by camel, go!

If I see that one should fly, fly!

If I see that one should sail, set sail!

If I see that one should creep into a burrow, creep!

If I see that one should appear by midnight, appear there!

If I see that one should arrive before dawn, be on time!  
 If I see that one should cover the Shrine with a shield, cover it!  
 If I see that one should not fall asleep, do not slumber!  
 If I see that you must trust Me, trust!

"And let your mantram be: 'I will help to build Thy Country, in the Name of the Mother of the World and of My Father!'"

"Let us increase our strength by the fire of readiness; and we shall walk upon golden sands, because we are going to the Lords." (pages 169,70).

13. "You may proclaim My desire to see all at work.

"One must exert one's aura; it cannot grow otherwise. It should be clearly understood how useless the heavenly rays are if they are not met by the emanations from the nerve centers. I have already spoken about numbness of the tongue and broken arms as the result of heavenly action without earthly response." (page 170).

14. "I wish to see cooperation not on paper and in assurances, but in action. It is right not to speak about love but to show it in action. It is correct to abolish assurances of devotion, for it is manifested in action. It is correct not to utter superfluous words, as they are needed in action. It is deplorable if during an assault the warriors break ranks and begin to assure the leader of their love. Verily, the current time is one of assault, and each stone must be taken by an adroit move. Aim the arrows skillfully.

"I have spoken from the very beginning about the ineffectualness of rays when there is non-correlation of emanations. Fatigue and irritation can deprive one of an urgent message. One must know how to reach Us over and above one's sensations." (page 170).

15. "Thus, after Cosmic designs let us turn to the carrying of stones, and on each We shall inscribe the symbol of the cross. I shall remind you how Buddha selected disciples for an achievement.

"During work, when fatigue already possessed the disciples, Buddha would ask the most unexpected question and await the promptest reply. Or, placing the simplest object before them, He would suggest that they describe it in not more than three words or not less than one hundred pages. Or, placing a pupil before a locked door, He would ask: 'How will you open it?' Or, summoning musicians beneath the window, He would have them sing hymns of entirely dissimilar contents. Or, noting the presence of an annoying fly, He would ask the pupil to repeat some words unexpectedly pronounced. Or, passing in front of the pupils, He would ask them how many times He had done so. Or, noticing a fear of animals or of natural phenomena, He would give them the task of mastering it.

"Thus did the Mighty Lion temper the blade of the spirit.

"Remember and apply!" (page 171).

16. "The Ushas of the New Dawn may now be manifested. Already the power of Light is consuming the darkness. M. is an invincible Spirit.

"My Spirit knows how the power is being forged. I advise not to pray to Me but to invoke Me. And My Hand will not delay in manifesting Itself in the battle. ...

"Every moment We are ready to give the bread of life to him who will choose the same path of vigilance of the spirit. My Ray can illumine the actions of the spirit.

"To My Ray respond the beings who have clothed themselves in the protective purple of valor. Where there is the dusty mould of fear, there the glaive of the Ray is turned into a whip!" (pages 171,2).

17. "Know how difficult it is to reach the hearts of people. The spirit does not pierce through, and the carnal envelope is becoming dense. How much more, then, should one welcome those who look around like eagles, and to whom the mist of the future is like a clear mirror.

"Although the events of the conflict are great, still one thing I can promise to the faithful ones: in every situation We will safeguard their dignity. Those hostile currents We will turn to usefulness.

"A Command to My warriors is not spoken twice. Let us build better our ways, marking the possibilities. Let us not be afraid if at first glance these possibilities appear too scattered. Grass does not grow instantaneously. But fortunately I see youthful heads worthy to be entrusted with the loosened strings.

"You must rely upon the unknown ones and the Unseen Ones." Pages 172,3).

18. "When people leave they feel one of two ways: either that they have lived long in this place, which means that their aura had become attached to objects, or that everything has come to an end around them, which means that their aura is surging in aspiration.

"It is very important to distinguish these two kinds of people. Often by an external sign one can form an opinion about the fundamental category.

"Who then are My people? Those who do not feel any place to be their home; those who do not attach any value to objects; who love to ascend mountains; who love the singing of birds; who value the air of the morning hour; who value action more than time; who understand flowers; who display fearlessness without noticing it; who abhor gossip; who esteem the manifestation of the joy of beauty; who understand the life beyond the limits of the visible; who feel when one can partake of Amrita; who hasten to fulfill the prophecy. These, My people, can use My Power. ..." (pages 173,4).

21. "Amidst dusty daisies rises a lily of Heavenly Purple. It is better to live near the Celestial Flower, for earthly flowers are the sole living bond between Earth and Heaven.

"In the creation of floral pollen there are precipitated, as it were, crystals of prana. Without frivolity one can say that in flowers the Heaven settles down upon Earth.

"If the Earth were deprived of flowers, half of its vitality would disappear. Just as important is the snow, and like beacons of salvation stand the snowy mountains." (page 175).

III: 2. "Let us imagine the Earth crammed with wireless stations. But a few of them will be of very high tension. Only these few will direct the life of the planet. Exactly so do there exist spirits of high intensity who have fully charged their accumulators in past incarnations. Their characteristic feature will be a firm consciousness of the indissolubility of their inner ego, whence is born the concept of the higher freedom. And to the station of high tension is adjoined a network of smaller stations which receive its continuous waves. Thus does a spirit of high tension nourish its surroundings; it is analogous to a solitary tower reigning over the space. That is why people are attracted from early childhood to

such magnets, even overburdening them.

"Achievement is not renunciation; it is containment and movement. Thus, when I say, 'he who has renounced,' it should be understood as, 'he who has contained.' It is impossible to present the substance of renunciation, because beside it nestles prohibition. But containment emphasizes conscious understanding.

"And how did the Great Mother renounce the worlds? In that She contained the greatness of the structure of the future, and henceforth nothing could hinder the growth of the spirit.

"Loyalty is a quality of the spirit of high tension, and the evincing of containment makes true achievement a joyous acquisition. Thus can the achievement be developed, for a luminous attainment brings forward a following one.

"Holy Heroes have been represented correctly as sailing in a boat. Thus does the wave of world energy carry along those who have entered its current.

"Again one has to remember the difference between threat and solicitude. When I warned an illustrious horseman to learn how to jump off a speeding horse, he considered this contrary to the customs of his steppe country. But when a frenzied steed brought him abruptly to the shore of a rapid, he had to jump off awkwardly, and remained lame thereafter.

"Yet it is easy to adhere to the world current through faithlessness. We are striving only toward joy." (pages 175-177).

3. "Strive into the future, by-passing the soot of the present." (page 177).

4. "Learn this: One should not be destructive but should summon the best patience.

"It is terrible to see how few are those who respond to the call without evasive excuses and complaints. One may give to men the most precious, but at the hour of the call they will forget all they have already received.

"How can one think about the New World if the old one has not been realized? A hedgehog has many needles, but these will not make him a king.

"Our mentioned Help can flourish when it is accepted by those to whom it is sent. We rejoice when the Hand is not rejected." (page 177).

5. "Do not live on income from money. This profit is stained. The best interchange of goods is by direct exchange of objects; or if necessary they can be allowed to be exchanged into money to be reconverted immediately.

"Do not be displeased except with yourself. Do not let others do what you can do for yourself, and in this way you will abolish the thralldom of servants. Do not say twice what needs to be said once. Do not re-tread the same path, for even a stone threshold will wear away. Do not swim where one has to fly. Do not turn back where one should make haste. Do not distort your mouth in ill-speech where you should pass in silence. When the steel of achievement is needed, do not cover yourself with rays. No need for a saddle where wings are growing. Not the fist but the hammer drives in the nail. Not the bow but the arrow reaches the mark. Not by my God, but by thine. Do not be bounded by a fence but by the fire of thought." (pages 177,8).

6. "Regard nothing as belonging to you; the easier for you not to damage things. Think how best to adorn each place; the surer will you

protect yourself from rubbish. Consider how much better than the old must each new thing be; by this will you affirm the ladder of ascent. Think how beautiful is the morrow; thus will you learn to look forward. Think how cruel is the condition of animals; thus will you start to pity the lower. Reflect how small is the Earth; thus will you improve your understanding of relationships. Think how beautiful is the sun hiding behind the Earth's sphere; thus will you restrain yourself from irritation. Think how white are the doves in the sun's ray; thus will you strengthen your hope. Think how blue is the sky; thus will you approach eternity. Think how black is darkness; thus will you guard yourself against the cold of retreat. Think courageously about the Images of the Great Ones; thus will you follow the line of unity. Think what happiness it is to walk upon the crust of the planet, imbuing it with the consciousness of the spirit. Think what happiness it is to walk ~~upon the crust of the planet, imbuing it with~~ under the rays of constellations, being a focal point of rays milleniums of years old. Think about Our Hand, which guides vigilantly; thus will you prolong the thread of life." (pages 178,9).

7. "When someone bars your way, step aside in silence if you know your path. When you have to find shelter, find good words for the host. If your path is broad, when the hour of departure strikes, find good words for those remaining. When a tree blossoms by the roadside, do not break it; maybe it will give joy to those coming after you. When you hear a call of greeting, do not spoil it. When you hear a singing bird, do not shake the tree. When you see children approaching, say, 'We have been expecting you.' When you are hurrying for supper, step on dry stones. When you go to rest, set your thoughts in order. When you hear something pleasant about yourself, do not write it down in a note book. When you think about an offense, look back for the dust on the floor." (pages 179,80).

9. "The Teaching of new possibilities of life attracts practical heads, and when the manifestation becomes possible it will be accepted as readily as telephotography. It is gratifying to realize that two worlds will unite under the very eyes of humanity. The condition of spiritual purity will be understood as a practical requisite in life. And again, as in the most ancient times of priesthood's prime but in a popular application, the fire of knowledge will begin to shine. The chief necessity is to bring into balance the forces of visible nature and the Power of the Invisible Sources.

"It is easy to attune the apparatus of visible science with the conduits of the Higher World. For instance, clairaudience will be as easily understood as the wireless telephone, which will be very soon established. But just then attention will be paid to the differences in the quality of communications, and in comparing the peculiarities of the mediators the practicability of spirituality will be understood.

"As photography will never replace creativeness, so too a physical apparatus can never substitute for spirituality.

"A special harm can be found in 'phenomena,' because the discharge of the forcibly disturbed matter produces a repelling atmosphere of tossing electrons. Nothing harms an organism so much as useless phenomena." (pages 180,1).

10. "I rejoice to see how the lightning flashes of foresight regarding the people's welfare sparkle amidst your thoughts. These thoughts have to be launched into space. If you could daily spare half an hour for the

future! Verily, the bonfire of your thoughts would receive Our welcome.

"Let the things of everyday life vanish, but let the country of the future be embodied in thought. And what cleanses the spirit more thoroughly than thoughts about the welfare of others? And what tempers the armor of steadfastness better than the wish to lead others to Light? And what weaves a better smile than a desire to see the very last child laughing? I urge you to think thus about the future, to place daily a pearl into the necklace of the Mother of the World. And so, concisely and simply think how to adorn the Hearth of the World.

"There should be no comparison with the past, for a wrinkle of the past is usually a nest of errors. One can sail past alien shores; one has only to admire the world of light bestowed upon all that lives. Light is the best bridge between the visible and the Invisible.

"When one can think about the future not by the evening fire but in the radiance of the sun, then the dew drops of prana illumine the thinking brow."  
(pages 181,2).

11. "Let new countries also realize the power of the aspiration of the pure in heart. Let them understand that hypocrisy of thoughts is an obstacle to the attainment of communion in spirit.

"Say to all who hope to be with Us that they should keep their thoughts pure. Achievement is born of pure thoughts. No display of action will yield fruit unless it has been uplifted by the wings of a rainbow of thought.

"I understand how difficult it is to catch the fleas of thinking. That is why I repeat: to ventilate the convolutions of your brain so that the tiny jumpers will have no chance to settle their progeny there. Chaotic thinking begets small insects and cuts off the best paths. Vermin of the body cause a man to be shunned. How much more repellant must be the vermin of spirit!

"When thoughts flow broadly, then even their unpleasant direction may finally be not harmful. But when the thinking resembles in content a drop of stagnant water, then there is no possibility to reveal the image of the New World.

"One must affirm one's thinking, and steadfastly keep in mind the four given precepts. One has to remember this; one must avoid confused thoughts. I strongly urge you to emphasize the beauty of the firmament and to link it with thoughts about the future."  
(pages 182,3).

14. "My Hand will not tire to lead, but you do have to walk, each one with full strength. It is correct to apply one's strength to the difficult, because everything easy is incommensurate with the future.

"What does a mother say to her son upon his leaving for the war? 'Know how to defend thyself.' Thus, My warriors also must understand how to fight single-handed.

"The chain of the circle may facilitate, but resourcefulness is tested when one is left to oneself."  
(page 185).

15. "Seldom do We choose the water routes. The element of water is in opposition to the magnetism of the mountains. The arrows of the lightning pierce the water without accrual of results. But We strive to insulate each current.

"Metals are to be selected not according to their costliness but to their resistivity. One should not wear copper things. The ancients knew how much more useful was bronze. Also, zinc should no longer be used in

in the household. Not only is infection possible through contact with copper, but the channel of this metal brings maladies. Therefore, the copper coin has to be abolished. A tiniest silver one is better.

"The crime of speculation has to be prosecuted relentlessly, because the Earth is sick from speculation. Each epoch has its own plague. At present it is the epidemic of speculation. It must not be thought that humanity has always been plagued with this disease. But this disease brings promise of a radical change, because it cannot pass gradually and a paroxysm of evolution is needed in order to root out this infection." (pages 185,6).

IV: 1. "Prayer is the realization of eternity. In prayer there is beauty, love, daring, courage, self-sacrifice, steadfastness, aspiration. But if in the prayer are included superstition, fear and doubt, then such an invocation is related to the times of fetishism.

"How then should one pray? One can spend hours in aspiration, but there may be a prayer of lightning speed. Then instantaneously, without words, man places himself in continuity with the whole chain into the Infinite. Resolving to unite with the Infinite, man inhales emanations of the ether, as it were, and without mechanical repetitions establishes the best circuit for the current. Thus, in silence, without wasting time, one can receive a stream of refreshment.

"Only developed spirituality can uplift the human consciousness in a single sigh. But We must repeat about prayer, because people will inquire about it.

"Needless are conjurations,\* needless are threats, for we alone transport ourselves into the far-off worlds, into the treasuries of possibilities and knowledge. We feel that they are predestined for us, and we approach them daringly.

"Thus understand the Covenant: 'Pray in no wise but in spirit.'" (pages 186,7).

2. "If we begin to decompose matter, we see that the liberated atoms begin to arrange themselves according to the basic tone, and, escaping into the ether, they form a rainbow that resounds with the music of the spheres.

"If an entire planet be decomposed, then indeed the result will be a rainbow. This can be observed in every dissolution of visible matter.

"Our Ray dispatches myriads of purified atoms, which enwrap the man if there is no astral whirlwind around him. This is the reason for the calmness of the spirit, as otherwise the remnants of Karma will obscure the object of the sending.

"The lower spirits rend the Ray like monkeys, tearing the precious fabric without any benefit to themselves, because the atoms of matter are useless for restless shells.

"This must be remembered while uniting the spirit in prayer with the Infinite." (page 187).

3. "Keep now in mind that in time of danger you must encircle yourselves with a realization of personal invulnerability, and then send your consciousness to meet My Ray. Imagine mentally how your spark rushes to My current. Such reciprocity increases the current, and is excellent in time of fatigue. There may be various incidents on the path in which a reciprocal current will be especially useful. It is best to reinforce each possibility." (pages 187,8).

\*needless are entreaties, need-  
less is the dust of humbleness,

5. "Now, if you are asked, 'Do you recognize astrology?' answer, 'Do you deny medicine?'

"If you are asked, 'Do you insist upon the life of the spirit?', answer, 'Do you deny the development of matter?'

"If asked, 'Why do you care about dead and gone Teachers?' answer, 'Is it possible that science is still inaccessible to you?'

"If it is said to you, 'Apparently you are not averse to reading parchments,' reply, 'Go back to school, we will talk afterwards.'

"If you are asked, 'How do you picture the universe?' answer, 'As a drop of water.'

"If asked, 'Why did you yourself acknowledge the Teacher?' answer, 'Because He Himself has addressed us, for the development of our knowledge.'

(pages 188,9).

6. "I shall specify the qualities distinctive in those seeking the Common Good. First - constancy of striving. Second - ability of containment, for poor is he who denies but the seeker of truth is worthy to work for General Good. Third - ability to labor, because the majority do not know the value of time. Fourth - the desire to help, without prejudices and without usurpation. Fifth - renouncement of personal property and the acceptance for safekeeping of the fruit of the creativeness of others. Sixth - expulsion of fear. Seventh - display of vigilance amidst darkness.

"This must be told to those who, possessed by fear, shield themselves with denial.

"One should point out that millions of people await the opening of the Gates. The shackles of hardships should not be replaced by the fetters of fear. Fear can be compared to leprosy; both cover the man with a rime of repulsiveness.

"The greyish twilight of servility has brought on a wretched conception of life! Now this must end in storm and tempest." (page 189).

7. "No clairvoyance is equal to the spirit-knowledge. The truth can come through this knowledge. The understanding of the needs of the time comes only by this path.

"Prophetic ecstasy avoids exactness of time and place, but the knowledge of the spirit foresees the quality of an event. And the way of this straight-knowledge comes into bloom without visible signs, but it is based upon the opening of the nerve centers.

"The priests of old considered the spirit-knowledge to be the highest manifestation, for it could not be attained by any bodily exercises but was achieved through the accumulations of former lives.

"Therefore, the care of the spirit-knowledge is expressed not in exercises but by the improvement of the life conditions of the blood vessels which feed the nerves. The principal attention must be paid to the blood pressure, because when the nerves absorb the emanations of the white blood corpuscles the opposite polarity especially reacts." (pages 189,90).

8. "People will ask: 'Who is greater, Christ or Buddha?' Answer: 'It is impossible to measure the far-off worlds. We can only be enraptured by their radiance.' The Ray of Christ feeds the Earth as much as the Rainbow of Buddha bears the affirmation of the law of life.

"The New World will manifest the affirmation of fearless cognition. There the Images of the Teachers will enter into life as Friends. The Decree of the Teachers will be upon the shelf dedicated to beloved books.

"In the period of the abolition of money it is urgent to replace its power by affirmation of the spirit's power to help. Knowledge must finally build scientifically the bridge of aspiration towards the spirit.

"The deplorable condition of the Societies for Psychic Research must be replaced by a fearless and truthful judgment.

"How can one sit together with hypocrites and liars who excellently guard their pockets!

"Achievement must be made manifest and freed from the dust of prejudices.

"Can a respectable man concern himself with an achievement? He has not enough room on his chest to hold all the earthly decorations. He is at a loss how to uphold all of grandfather's customs. But customs make one customary. Therefore, I urge you to look at the sky as if for the first time.

"I urge you to view with horror the filth of cities as if for the first time.

"I urge you to think about Christ and Buddha as if for the first time.

"I urge you to look at yourself as if for the first time.

"I urge you to picture the New World as if for the first time.

"The least particle of personal property of bygone days is like a millstone around one's neck." (pages 190,1).

9. "Unexpectedness is the sister of mobility. Mobility is the sister of achievement. Achievement is the brother of victory. For each achievement contains within itself a victory; perhaps an invisible one but one moving profound expanses." (pages 191,2).

10. "What suffers most of all? Of course co-measurement! I have spoken so much about it, yet again it is necessary to return to the old theme. Even the few who sense the importance of co-measurement remember about it only in some special circumstances. When one is drowning, then the best precepts are called to mind. Far more important is it to remember them amidst everyday life. The smallest thoughts will be borne away by the whirlwind of a right judgment. Good or bad, useful or harmful, these will be singled out, because where the big trees are, the shrubs are not seen.

"If we will apply our efforts to change the hustle and bustle into a beautiful achievement, then the gnarled thorn bushes will be transformed at once into a tall grove. If we can rise in thought to the boundaries of the miraculous, then we shall not speak lengthily about a worn-out sole.

"I strongly advise to abolish gossip. Half the day will then be made free, and there will remain a lonely cup of coffee or glass of beer.

"The time for meals must be shortened, in order to preserve the human aspect. There is no worse act of non-measurement than to prattle at the dinner table about trifles. There is no worse act of non-measurement than to toss slander like a shower of small peas. There is no worse act of non-measurement than to defer an urgent action. There is no worse act of non-measurement than to show offense like a petty huckster. There is no worse act of non-measurement than to renounce responsibility. There is no worse act of non-measurement than to cease thinking about beauty. Co-measurement is like the pillar that supports the house.

"When we take into consideration the painting of the dwelling, are we to destroy the pillar under the archway? Thoroughly assimilate co-measurement." (pages 192,3).

11. "If co-measurement is not observed, then the determination is also destroyed. Our determination is up to the last limit. It is not that determination which proceeds in comfort and fits in with personal habits. Not that determination which is to the body's advantage. Our determination is confined only by the spirit's limits. Therefore, it is impossible to bar the way of Our Striving. Warriors and builders of life proceed with Our determination.

"If timidity retards one, then it is better to burn the bridges already crossed. If avarice hinders, then better throw the purse over the next river. If stupidity impedes, then better let one's horses go by themselves. If rancour delays, then better hang an effigy of the enemy between the ears of one's horse. Only beauty can promote determination. Then to think about the purse and the enemy will seem a child's whim.

"As the center of a magnet attracts toward itself, so the fundamental quality of resoluteness is invincible. Indeed, the invincibility of determination is convincing, and it is an immutable condition of the true mysteries. A true mystery must be regarded as a guiding action of life. Thus, Our determination is connected with the leading concept. Put determination into practice." (pages 193,4).

12. Determination conditions the law of occult facets. Even a stone is cut in facets for the manifestation of the inner fire. Likewise, the path to the Light is divided by clearly discernible lines. Of course, instead of facets one can always make heaps of broken stones, but this is deplorable.

"A rational path is divided into periods of about a thousand days each. The three years of these periods, similar in exterior aspect, completely differ as to the qualities of spiritual consciousness concerned. The sharper the line of distinction, the more conformable to the plan is the path. Usually the first year of the three-year period is characterized as preparatory, the second is an active one, the third a dim and wearisome threshold.

"Let us begin a new period. It may be called 'earthly homelessness.' One must cast aside all past considerations and rush into a desert of boundless stillness, where thunderstorms and whirlwinds entwine one under a radiant dome. Amidst the storms a new raiment will be woven.

"Let the next period be called 'The Luminous,' and thus let us build it. Let us courageously turn the steeds into the haze of the desert. The experience of homeless wandering must be lived through. In like manner have walked all Seekers.

"One can welcome this period, when the boundaries between countries are being erased." (pages 194,5).

14. "About the qualities of action.

"If an action is small, it needs the help of various handmade objects. But when the action becomes great it can dispense with earthly objects. This is the first touchstone of action.

"When the magician speaks about a whole pharmacy, it means his action is one of very small dimension.

"The second quality of action is mobility. Like a whirlwind of primary matter, a true action must vibrate with possibilities. Only a flight can crown a luminous manifested thought.

"The third quality of action is its unexpectedness. Every action which has astounded the minds of the people was the result of an unexpected way of thinking.

"The fourth quality of action is its elusiveness. Only this quality protects the action against destructive attacks.

"The fifth quality of action is its convincingness. As every lightning flash connects our consciousness with the Cosmos, so each action should strike like a flashing sword.

"The sixth quality of action is its lawfulness. Only the consciousness of the fundamentals of the world evolution will advance the action immutably.

"The seventh quality of action is its pure motive. By this path one can move weighty loads without fatigue.

"One must equally well comprehend the actions of the body and those of spirit. Because, after all that has been said, the action of thought is still not appreciated.

"I wish to speak particularly to those who place their trust in matter: Your thought is imbued with the emanations of nerve centers, and according to its specific gravity it is heavier than many micro-organisms. Is then your thought not matter? How exactly must we, then, weigh our thoughts! We are responsible for them, just as a man who misuses charcoal fumes is responsible.

"It is simpler to think beginning with matter. For where are its limits? Thus, the teaching of the spirit will stand alongside that of matter. So they who deny the spirit will also be denying matter." (pages 196,7).

15. "About the qualities of expectancy.

"The highest expectancy is that of the evolution of the world. The usual expectations are divided into the dark, the sluggish, and the vigilant. The chaos of the dark ones brings only harm to space. The sluggish expectations are like smouldering coals. The vigilant expectations manifest readiness to accept the new at every hour.

"I have said, 'Know how to desire.' I will also say, 'Know how to await.' Be able to purify the quality of expectation. Through storm carry expectation as an inextinguishable torch.

"The inner quality of expectancy is its growth in tensivity. With what could one best correlate this sign, if not with the evolution of the World? Such expectancy should penetrate your whole life and fill your work with the throbbing of action. For in this union is the best and most beautiful.

"Upon entering a house full of restless people, say to them: 'Look forward to the evolution of the world!'" (pages 197,8).

V: 1. "It will be asked: 'How can you refer to a Creator Whom you do not know?'

"Reply: 'Historically and scientifically we know the Great Teachers who have created the quality of our consciousness.'

"In recognizing the influence of the ideology of the Teachers, are you not restricting your freedom?'

"Reply: 'The quality of freedom is remarkable; if freedom exists at all, nothing can limit it. The body can be shackled, but nothing can diminish consciousness except ugliness. When we touch upon the heights of freedom, we must guard against ugliness. If we wish to exalt matter, we must think wisely about beauty.'

"In Beauty will Infinity be manifested. In Beauty the teachings of the Seekers of the spirit are illumined. In Beauty we do not fear to manifest the truth of freedom. In Beauty do we kindle radiance in every drop of water. In Beauty do we transform matter into a rainbow.

"There is no ugliness which will not be engulfed in the rays of the rainbow. There are no fetters which will not disintegrate in the freedom of Beauty.

"How shall we find the words to approach the concept of the universe? How shall we tell about the evolution of forms? How to uplift the consciousness to the study of fundamentals? How to stimulate humanity to scientific cognition of the worlds?

"Each realization is born in Beauty.

"Know how to think radiantly, and nothing terrifying will touch you. Remember, We have no forbiddances." (pages 198,9).

2. "It has been said that he who speaks against the spirit shows himself ignorant, and that blasphemy against the Spirit is the worst of all.

"Saints have been spoken about, but to whom can this inexplicable concept be applied?

"Those who perform miracles will be learned magicians. Those who keep their lives in purity will be practical people. Only those who have consciously renounced all the personal and who have transported their consciousness into the conception of world evolution can be called saints in Our understanding. It is imperative that this process be accomplished consciously, outside of fortuitous external conditions.

"It is impossible to forcibly implant religion anew -- it would be but a sacrilegious monstrosity.

"The way of renouncing the ugliness of life will prompt the spirit to truthful quests. Then the obviousness of the interrelation of the worlds will compel one to ponder scientifically.

"This ineffable thought is the beginning of spiritual discipline. These quests, void of the personal element, awaken the reflex of action -- this is called achievement.

"It is better, in general, to replace the word 'saint' with an absolutely definite term -- achiever. The manifestation of achievement in life is unceasing, and without hypocrisy We will be able thus to proclaim its evident manifestations.

"Life's achievement must be performed by human hands." (pages 199,200).

3. "A prophet is a man who possesses spiritual foresight. Just as on the physical plane there is ~~nearsightedness~~ and ~~farsightedness~~, thus simply must one understand the quality of farsightedness of the spirit.

"It would be absolutely the height of ignorance to deny all prophecies.

"It would be completely stupid to condemn the prophets.

"If we scientifically and impartially examine prophecies which have chanced to be preserved. what do we see? We find people who, disregarding personal advantage or disadvantage, have peered into a forthcoming page of history, were terrified, and forewarned the people.

"Among known prophecies one does not find selfish intentions, one does not find a criminal self-interest, one does not find slander. The symbols of visions are tinted because of the distance, the difference in space and time.

"When will scholars find time to investigate prophecies scientifically and to make historical comparisons?

"It would be a fine book for a young scientist to write!

"Yes, friends, it is time to learn to approach obvious manifestations culturally. Otherwise, future attainments will be to men what electrons are to cradled infants. Your uniforms and togas do not conceal your timorous infancy.

"You will ask who determined your rankings and denominations. Verily, you would be horrified to see the forefathers of your contentment. Dwarfs of cupidity attempted to screen the Giants of the Common Weal.

"The radiance of the New World does not penetrate into your burrow! But let a whirlwind sweep away the roots which shroud the Dawn!

"There is nothing more beautiful than sunrise -- and the sun rises in the East!" (pages 200-202).

4. "Can it be so very difficult for you to understand the meaning of astrology? If knowledge of it is lacking, I suggest making an experiment. Suppose you take four organisms: a plant, a fish, a bird, and an animal -- let us say a lily, a carp, a dove, and a dog. Provide seven specimens of each, and for each group construct a place deprived of daylight and saturated with a colored electric light. The glass should be of various colors, conforming as closely as possible to the colors of the rainbow. At night you should merely reduce the amount of light. Thus you may observe them for about four months.

"At the end of this time even a blind man will grasp the difference in the results. Besides, there will be lacking the principal factor of the stellar ray; namely, its chemical composition. It is impossible to ignore the importance of the physical influence of the planetary bodies.

"The attention and expectations of humanity must be turned to the far-off worlds. Hence, everything pertaining to this subject must be studied without prejudices. Since exact knowledge is needed, astronomy is strikingly applicable." (pages 202,3).

5. "It is possible to issue decrees, to make promises, and to intimidate; but only understanding impels. What could replace the understanding of applicability?

"People will say, 'How beautiful! How powerful! How sublime!' But all these outbursts are like will-o-the-wisps over a marsh, and are extinguished as easily as they are generated. Pure but superficial thoughts are like multi-colored dust particles; the first wind carries them away into space. The value of such particles is negligible.

"We appreciate a thought which has engendered a decision. The decision is valued according to its applicability. Applicability is judged by spirit-knowledge, and then an action results at which one may rejoice. Whoever rejoices has faith also. Even faith must be well-grounded, and thus can the Teaching live.

"We compute well, We apply well. If you are accused of economy, do not reject this either; for economy is opposed to madness, and madness is opposed to spirit-knowledge. But whatever circle of reasoning we choose, we shall inevitably return to the great knowledge of the spirit.

"I do not vaguely feel, I know! Not superstition, but certainty. When we are filled with immutability, it is as if we have contacted the magnet of the planet. Then we stand steadfast." (pages 203,4).

6. "Avoid uniformity, as to both place and work. Actually, uniformity accompanies that greatest fallacy, the concept of personal ownership. First of all, the slave of property loses mobility of spirit. Such a slave ceases to understand that each day of labor should be tinged with a special quality of the spirit. He cannot change place, because his spirit will be permanently fixed in his earthly home.

"Ask yourself -- is it easy for you to move to another place? Is it easy for you to change the nature of your work? If it is, this means that you can appreciate the value of the Common Good.

"If each journey forces you to write your last will and testament, and a change of work makes you unhappy, this means that a remedy must be taken.

Most dangerous journeys should be prescribed, and changes in the way of most diversified work should be assigned. This will develop courage and resourcefulness, because the primary cause of the defect is fear.

"The embryo of proprietorship is also fear, the feeling that one must be attached to the Earth at least by something! As if a miserable hovel could be an adequate anchor for the spirit! As if a heap of personal belongings could protect one from lightning! Periodically the injurious playthings of ownership have been taken away from humanity. But again fear, the father of lies, spins his cobweb and again terrors are concocted. Therefore, let us abolish fear. With it will depart property ownership and boredom.

"How much new health there is in diversity of place and of labor!"

(pages 204,5).

7. "Nirvana is the quality of assimilation of all actions. The saturation of all-inclusiveness brings you true knowledge, flowing from the tremor of illumination. Languages have no more precise definition of this process. Quietude is only an external aspect, and quietude does not express the essential nature of the condition.

"Buddha mentioned quietude, but only this external aspect was assimilated by his listeners. For to the people who heard him the idea of rest was very attractive. Action as something meritorious is too little understood.

"You like scientific construction -- so do we. If you have heard the theory of vortical rings, the theory of waves, of magnetism, of attraction and repulsion, then you must realize that there exist on the Earth places of very diverse significance. Even dull-witted heads have pondered over the strange fate of many cities. The combination of a physicist, an astro-chemist, a biologist, and an astrologer would yield the best answer without any mysticism. The construction of large cities ought to be cautiously planned. Least significant of all is contemporary politics, because this concept lacks scientific basis and beauty.

"Gauging the requirements of the future city, be not misled by an apparently broad concept; a trifle is often more indicative.

"Also, in selecting coworkers pay attention to details during small actions.

"Determining the essential nature of a man through the pupil of his eye, we surround him with habits of small actions. Least of all attach significance to words; they are as flowing waters. Small actions which saturate the whole life best denote the nature of a man -- from them grow the large ones. We do not place much trust in chance achievements. From fear one can accomplish a deed of courage.

"Conscious actions are necessary; they alone lead to Nirvana."

(pages 205,6).

8. "Let us imagine a man imbued with the thought that his two eyes see differently. Of course he will be right, but by this very thought he will ruin his eyesight. Coordination of reflexes is difficult, but it alone assures successful operation of the apparatus. The difference between the eyes is what gives perspective to the thing seen.

"Just so can two different truths coalesce in a healthy organism. A man who is obsessed with thought about different truths is like the man who ponders about the difference of his eyes, he loses perspective of conception."

(pages 206,7).

9. "Outside the window sounded a call. One worker ignored it with 'Don't disturb me, I am busy!' Another promised to come but forgot. A third came after his work was finished, but the place was already empty. A fourth was set atremble at the call, and, putting aside his tools, went forth at once with, 'Here I am!' This is called the tremor of sensitiveness.

"Only this tremor, lit by the consciousness day and night, leads to spirit-knowledge. Over and above the reason, the gates are opened by a tremor which is even audible to human apparatus.

"If you are unable to suppress within yourself this tremor of sensitiveness -- good for you!" (page 207).

10. "Ask a composer if he likes unison choirs and symphonies. He will pronounce your question an absurdity, because there is no such thing as a symphony in unison. For a new tone the composer is ready to introduce the most unexpected instrument. Just so in the formation of a group -- be not astonished at an apparent diversity of the members. Not according to birth, nor habits, nor mistakes are they grouped; their contact is in spirit. They are united in a chorus by spirit, which is imponderable, invisible and inaudible. Therefore, do not reproach anyone for the pitch of his voice -- its quality is what is important.

"It is joyous to realize that quality can always be improved if there is discipline of spirit." (pages 207,8).

11. "In creeds and laws treachery, slander, and revilement are condemned; but it is not adequately shown why these actions are essentially harmful. Hence, these censures have the appearance of prohibitions. But any forbiddance is relative and unconvincing. When harm and usefulness are indicated, the essential nature must be explained.

"The harm of treachery, slander and revilement can easily be shown in an ordinary example. Of course, the ultimate injury will be not to the betrayed but to the betrayer.

"The entire world is divided along a boundary line between individual and general welfare. If we act within the sphere of the general welfare with sincere intentions, then in support of us stands the entire reservoir of cosmic accumulations. This chalice of the best achievements begins to act along an invisible ray.

"Imagine it this way: A candle filled with malice is trying to burn you. You have not yet taken any measures, but from behind you there is approaching a powerful torch. Perform this experiment and you will see how the candle gutters, chars, and goes out. It is not a punishment but a consequence of the laws of nature.

"People betray, slander, and revile the bearers of the Common Weal, but not enviable is the fate of these carriers of singeing fires. Therefore, treachery, slander and revilement are not practical.

"Therefore, think not about revenge; for even the ancients effectively said, 'Vengeance is mine,' saith the Lord.' Is the life of a traitor an easy one?

Likewise, in creeds and laws theft has been spoken against, but again this sounds like a prohibition. Whereas, it must be pointed out that theft is harmful as a concept which augments the sense of personal ownership. Theft injures world evolution, and not enviable is the lot of those who harm world evolution. They send themselves a long way backward.

"It is unimportant that some object passes into other hands, but what is important is that two men will experience the onset of the sense of personal ownership.

"The law concerning theft is incomplete, because the principle thefts are those of knowledge and creative ideas, which cannot be guarded against.

"Theft will be abolished with the elimination of privately owned property."  
(pages 208,9).

12. "In creeds and laws intemperance is much condemned, but again without explanation. The practicality of temperateness in food and speech can be seen over a period of several months. Of course, as always, We are opposed to fanaticism and torments; the body knows its full needs. About sexual temperance it is necessary to speak in more detail; too much space has been allotted this subject by contemporary thinking.

"Very ancient mysteries said: 'The lingam is the vessel of wisdom,' but in time this knowledge was converted into hideous phallic cults, and religion began to prohibit something without knowing exactly why. Whereas, it should have been said simply that the fact of conception is so wondrous that it is impossible to deal with it by ordinary measures.

"One may weigh, one may analyze up to the most minute particles, but still there remains an imperceptible and inscrutable substance, as irreplaceable as the vital force of a seed. In due time We shall direct attention to certain striking properties of this substance, which can be seen; but now it must be agreed that such an extraordinary substance must be very precious and must have some extremely important qualities -- even a fool will comprehend this. Experiment provides certainly the best proof. If we compare two individuals, of whom one dissipates the vital substance while the other consciously conserves it, we will be amazed at how much more sensitive the spiritual apparatus of the second becomes. The quality of his labors becomes entirely different, and the quantity of his projects and ideas multiplies. The centers of the solar plexus and brain are being heated, as it were, by an invisible fire. That is why temperance is not a pathological renunciation but a sensible action. To bestow life does not mean to cast away the entire supply of vital substance.

"If at the first step people would at least remember the value of the vital substance, then by this alone the necessity of prohibitions would be notably reduced. Forbiddance must be done away with; this is a law of striving. But an irreplaceable treasure will be preserved, and this also is a law of striving.

"Let us look at things more veraciously -- everything irreplaceable will be in the prime places of conservation.

"Can we actually cast the treasure away into space? Indeed, this energy will adhere to the elements from which it has been extracted with such difficulty; and instead of cooperation with evolution there results rubbish, which is subject to a reworking.

"Thus, let us picture temperance as wings!" (pages 209-11).

13. "Two signs of the authenticity of the Teaching are: first, striving for the Common Weal; second, acceptance of all previous Teachings which are congruous with the first sign. It must be noted that the primary form of a Teaching does not contain negative postulates. But superstitious followers begin to fence in the Covenants with negations, obstructing the good. There results the ruinous formula: 'Our creed is the best,' or, 'We are the true believers; all others are infidels.' From this point it is a single step to the Crusades, to the Inquisition, and to seas of blood in the name of Those Who condemned killing. There is no worse occupation than forcible imposition of one's creed.

"Whoever wishes to follow Us must first of all forget negation and freely

bear the renewed life without constraint of others. People are attracted by beauty and by luminous knowledge. Only that Teaching which contains all hope, which makes life beautiful, which manifests action, can promote true evolution. Certainly life is not a market, where one can make a fine bargain for entrance into the Heavenly Kingdom. Certainly life is not a grave, where one trembles before the justice of an Unknown Judge!

"In keeping with their opinion, scholars have proposed the ingenious consolation: 'Man begins to die from the moment of his birth' — a scanty and funereal comfort. But We say that man is eternally being born, and particularly at the moment of so-called death.

"The servitors of distorted religions encourage their wards in the purchase of places in the cemetery, where through their advance arrangements they will lie more advantageously and honorably than others more indigent and hence undeserving of lengthy prayers. The incense for these poor ones will be adulterated and the prayers abominably sung.

"Ask people, finally, what authentic Teaching has enjoined this monstrous practice? Verily, we have had enough of graves, cemeteries, and intimidations!

"One may know how loftily the Teachers have regarded the transition to future manifestations, and least of all have They been concerned about a cemetery site.

"The attitude toward death is a very important indicator of the character of the Teaching, for in it is contained the understanding of reincarnation.

"I urge you to consider reincarnation strictly scientifically.

"If you can propound any other structure of the universe, We shall reserve for you a chair as professor of theology and promise you a first-class funeral; for indeed in the eyes of the enlightened you will have already decided to die.

"Read attentively the writings of the Teachers published by you, and you will be amazed at how unanimously in all ages They speak about the change of life.

"The Path of Light will appear when you venture to look scientifically and without prejudices.

"The daring ones are with Us — joy to the daring ones!"

(pages 211-14).

14. "Action of the spirit is incalculably swift. Thought is a reflex of the spirit; hence the motion of thought is incredibly rapid. ...

"The identical significance of thought and action is spoken about everywhere. This is easily established. Note the effects of a thought about murder and of the act of murder upon the spectrum of the aura — the results will be identical. It is difficult for people to assimilate the fact that the thought has the same effect as the deed. But whoever wishes to take part in world evolution must understand the significance of thought. When thoughts are transformed into physical colors, their action at a distance is just as evident as that revealed by the study of light waves. One must approach scientifically the theory of the force of thought. One should not refer this to exceptional personalities — this law is common to all. Its principal effect will be recognition of the impracticality of falsehood and hypocrisy as well as the need of solicitude toward one's near ones...."

(pages 214,5).

15. "Some say that work can be fatiguing and even injurious to the health. Thus say lazy and inert people.

"Understand that work properly apportioned cannot in itself be fatiguing. One should understand how to effect a proper change of the group of working nerves, and then no fatigue can find access. Do not try to find rest in idleness. Idleness is but the microbe of indolence. Muscles may ache after tension, but you have but to plunge into idleness to begin to feel the full pain. Whereas, by calling into action the opposite centers one can completely avoid the reflex of the previous tension. Indeed, implicit herein is a great mobility, which is developed by conscious experience.

"When a physician prescribes a diversified treatment, time and opportunities are found to carry it out. In the same way one can find a rational change of work. This concerns all kinds of labor.

"It is sad to come upon that immobility of mind which impedes the work of the higher centers.

"It must be kept in mind that certain bodily positions should be avoided -- or at least often changed. Stooping from a standing position interferes with the solar plexus. Throwing the head back hampers the brain centers. Arms stretched forward overburden the center of the aorta. Lying on the back may impede the center of kundalini, though it also may stimulate it. Clear thinking may come with a rush when the position of the light is improved. One has but to turn oneself toward the light or away from it and the reaction is perceptible. First of all, remember that each position has its advantage, but if one is turned into a weather-vane for every shifting wind, then the system of ascent will be disrupted."

(pages 215,6).

16. "Success will not abandon those who are striving impetuously, for it is difficult to strike an arrow in flight. How swiftly approaching are the dates of those predestined ones, yet in movement yesterday must be distinguished from tomorrow.

"Nations have rebelled, kings are departing -- is this by chance? Only the blind do not perceive the movement of evolution. Every youthful heart quivers with a presentiment of new forms. In these movements each new form, though imperfect, is more valuable than the polished old one.

"If one is to call oneself a sun-bearer, one must forget about darkness.

"Can one aught but uphold those who are striving toward the sun? It is easier to explain to them the significance of solar prana. The solar ray will illumine for them new depths -- but one must accept.

"Each summoned one is offered the entire chalice. If he does not receive the messenger, he will get only a portion of what has been decreed. If he cannot assimilate this part, he will be given a still smaller particle -- thus does each one determine his own allotment.

"It must be said to those choosing a lesser portion: 'Self-belittlers, you have driven yourselves from the garden through habits of lightmindedness! Perceive how easy it would have been to acknowledge the messenger of the chalice. Together with him you could have planted a seedling of great freedom. How hard it is now to look into the eyes of passers-by, seeking him who sought admittance to you. What is easy today is inaccessible tomorrow. Therefore, gird yourselves with all vigilance.'

"One can repeat a Decree, but it is impossible to open eyes forcibly. Let the sleeper continue his slumber! But could one sleep through a time of scintillation of the sky and trembling of the whole earth?"

(pages 216-8).

17. "Let us recall several cases of error repeated many times in different lives. People have awaited the Messenger for ten years yet closed the

door on the day before His coming. Choosing the least portion, they have imagined that all was permitted and tolerated. Selecting a particle, they have fallen into blissful inaction and wondered why the particle wasted away. Choosing a particle, they have decided to retain old habits -- as if on one side of the bosom could repose the portion of good and on the other could be kept pet cockroaches. Choosing a particle, they have decided to jump off the train for only a minute, forgetting that such a leap in motion carries one perilously backward. Choosing a particle, they have thought to slander a brother, forgetting that the slander would beat back painfully on their own foreheads.

"You may ask: 'How should one conduct oneself so as not to besmirch the chosen portion?' I can give this advice: Instead of a particle, accept the entire chalice of the Common Good. This will shield you against all impurities. Instead of timorous hesitation, resolve as an experiment to adopt for seven years the plan of the General Welfare. If My advice is poor, you can return later to breeding your cockroaches.

"To whomever the Chalice of the Common Good seems heavy, I shall say that the Teaching is not sugar-coated nuts and it is not silver trinkets. The Teaching is rich silver ore, destined and treasured. The Teaching is curative resin, revealed and directed.

"I shall tell the wavering one that he must beware of becoming a traitor, because the fate of even a small traitor is horrible!

"I shall say to the toiler that to attract a small force is of considerable merit, but to attract a great force is a luminous achievement. Verily, the chalice of the Common Weal is not weighty to the toiler.

"When you are seeking coworkers, do not be confused. Working hands may disguise the Messenger; His complexion may be due to the mountain snows. The Messenger of Truth will not be shouting in the bazaar.

"Thus gather the signs -- the time is near!" (pages 218,9).

18. "Now that you have assimilated the distinguishing marks of the Messenger, We shall remind you of the characteristics of coworkers. They are without prejudices, mobile in action, young in spirit, fearless of chasms. It is well not to forget the unknown ones and the orphans.

"Now it is time to speak of the signs of the path leading to Us. First of all, do you clearly accept the existence of the Teachers?

"When you read about a discovery of dinosaur eggs, you readily accept the information. Just as easily do you accept information about a new species of ape; about the vital capacity of seeds found in the tombs of the Pyramids; about an unknown metal; about a new tribe of descendants of island castaways. A whole train of information outside of your everyday life you accept without demur.

"Is it difficult to accept the fact that a group that has acquired knowledge by the path of tenacious labor can be united in the name of the Common Good? Empirical knowledge has led to the finding of a favorable place, where the currents permit easier communications in diverse directions.

"Surely you have heard the accounts of travelers about discovering unknown Yogis in caves. If you extend this fact in the direction of actual knowledge, you will easily arrive at the perception of the group of Teachers of Knowledge.

"How then to find the way to Our Laboratories? Without a summons, no one will reach Us. Without a Guide no one will pass! At the same time there is necessary an indomitable personal striving and readiness for the hardships of the way.

"According to custom the wayfarer must traverse a certain portion of

the way alone. Just before arrival, even those who have been in direct communication with Us do not sense Our tidings. It must be thus because of human conditions.

"Those arriving alone, except for profound reasons, are divided into two groups: those striving personally and those summoned for a mission.

"Without a special Indication, no one will recognize those who have been to see Us.

"Since Our Messenger does not shout in the market place, so too those who have been with Us know how to guard the Common Weal.

"An unmistakable sign of Our Call is when you are borne irresistably as if on wings. Thus accept Our Community of Knowledge and Beauty. And be assured that, although one can search every mountain gorge, an uninvited visitor will not find the way.

"Many times have We visited your cities, and no one can say We are estranged from the world. You yourselves locate your observatories outside your cities, and take care to leave scientists in quietude. Accept, then, Our considerations, and be not vexed at the lack of a definite address.

"Remember Those working for the Common Good!" (pages 219-21).

19. "You will inevitably encounter a certain kind of people who fly into a rage at mention of the Teachers. They are ready to trust in any despicable stock market speculation, they are ready to believe in any swindle, but the idea of the General Welfare is inadmissible to them.

"Look intently into the pupil of the eye of these people. Therein you will find an evasive shadow, and they cannot long endure your gaze. These are hidden dugpas. Often they are more dangerous than their more obvious colleagues.

"Even if a purse of money is sent to them, they will recall a non-existent debtor. If they are saved from ruin, their gratitude will go to the police. Even if one should bring these seemingly well-intentioned people to the very boundary of Our Abode they will declare that what is seen is a mirage. It might be thought that this is due to ignorance, but the reason is far worse.

"Beware of them! Chiefly, protect the children. They are the cause of many children's ailments. They find access into the schools. For them historical fact and the law of knowledge are non-existent. Upon encountering sickly children inquire about the quality of their teachers.

"Just now, when an important time is drawing near, it is necessary to disinfect as many children as possible; they will be the ones to think about the cities of the future. They must be given a truthful book about the saintly heroes of the Common Good, but this book has not yet been written. Fallacious are children's books, spurious their playthings, false the smiles of their tutors. Amidst constant falsification is it possible to expect truthfulness?

"I advise to devote time to children. Let them carry stones and timbers for their city.

"I have spoken about secret dugpas for your information; but for yourselves you need pay no attention to them, as to every striving worker they are mere dust.

"But if you show children Our Domicile, they will joyously walk through all the laboratories and observatories. Our prismatic mirrors will give them unforgettable joy; because they love everything real, and We Ourselves strive for Truth.

"Give the children only real, true objects!" (pages 221-3).

20. "From Our Community We sow seeds of the Common Good throughout all parts of the world. You ask how to keep the Code of the Community? You have already heard about many features of Our Labor, and now remember this is not merely for information but for immediate application. If renouncement of the personal brings one near, then abstinence from action for the Common Good removes one immeasurably — this is a rule of the Community. Through mobility of mind it is easy to preserve the personal during striving for the General Welfare.

"You ask why so many tests are necessary. In the Community everything is attained by experience; therefore, it is right to regard testings as growth. Tests lie as thresholds to the gates of Beauty.

"Do away with sighing and tearful faces when speaking about tests.

"Rejection of the Common Good casts even a giant into a pit.

"Whoever has had the advantage of listening to Our discourses can testify as to how efficiently and amidst what diverse activities Our time passes. For the increase of possibilities, We have been obliged to curtail lengthy forms of speech, seeking in different ages the better and briefer definitives. It is necessary to be able to give in three minutes' time the salient contents of a three-hour speech. In saying this, I am ignoring the indignation of lawyers and preachers.

"To evaluate the treasure of time is possible only through labor for the General Welfare. Least of all is it admissible to steal the time of one's brother. Aimlessly stealing time is the same as stealing ideas.

"To the testing there may be added a question that even a child can be asked: 'What do you consider of the utmost importance right now?' Understanding the train of thought, one can recognize the true nature according to the reply. It is sad to look upon those who conceal their thoughts. Thought is lightning!" (pages 223,4).

VI: 5. "An instructive case can be narrated of how unexpectedly a useful coworker reached Our Community.

"You already know that before final enlistment with Us there occur particular attacks of physical weakness. This is explained by the undulatory condition of the nerve centers; there may be fainting, spasms, anguish, and aches of the different centers.

"One of Our Friends once went forth by the mountain path, and, being accustomed to long marches, went beyond the protected boundary and there fell into a deep faint. What then did our telescopic apparati show? Our Friend was lying on the brink of a very dangerous precipice. A member of a geographical expedition, having become lost from his caravan, hastened to Him. Although himself hungry and weakened, he lifted up Our Friend, Who was very tall of stature, and carried Him along the footpath. It should be explained that only by increased nerve tension could he have been able to lift such a weight. When those sent by Us arrived, the traveler himself fell into a still deeper swoon. But his excessive burden had made him Our coworker.

"At present he heads the guarding of the paths and is engaged in historical researches. He often repeats: 'Never fear an excessive load.' Indeed there was a reason that he should find himself in Our mountains. ..." (pages 29,30).

6. "... Before the issuance of the third book, one has not only to assimilate the second but also to put it into practice in life.

"I already know how superficially the first book was read by many. Some made of it a dream book and fortune teller. Others took it for a

soothing drug. But few are those who took it as an urgent call to world evolution.

"In the second book those who understand the summons of the first will find the features of the desired labor.

"The emergence of world events will place the book on the worktable. At this table We can meet together with you. Sometimes an excessive burden becomes a feather of a wing." (pages 231,2).

7. "In communal occupations, do not indulge in thoughts about the recent past; think either about the future or the wisdom of the ages. The fragments and dust of the husks of the past fill space too much. Attracted by the magnet of thought, they weave unclean phantoms which are difficult to drive away. Expelled from one corner, they camp in another, until they are again reduced to dust by a conscious stroke of the will.

"It is more practical to think about the future -- these thoughts have recourse to solar prana. The magnet of such thoughts can attract particles of cosmic dust. This dust of the far-off worlds is beneficial for new formations. ...

"One must accustom oneself to thinking about the future. When you come together you must send out thoughts about the future. The assemblies will be purer." (pages 232,3).

8. "Some more counsels.

"To hurry and to arrive late are equally wrong; but if one has to choose between the two, then it is better to hasten. Just as it is better to omit than to add.

"If complaint appears in a community, then the community is turning into a police station.

"If self-love appears in a community, then the community is turning into a zoological garden.

"If My Teaching is not applied in a community, it means there is someone who is masking himself.

"Each one who has entered may depart, but he who leaves takes with him his acquired and real possessions.

"If sometimes an excessive load is light as a feather, then often an ounce of falsehood is heavier than two score pounds.

"If there appears a vehement comparison of self-merit between members of the community, this leads to a horrible manifestation of defeat.

"Grievous is the path for those who, having been summoned, have not entered easily. I urge you not to weaken yourselves.

"In a tensed tempo of labor there is concealed a remarkable occult quality. No tension of the will whatsoever can yield the results attainable through strenuous labor. The tempo and saturation of rhythm can coalesce with cosmic tension." (pages 233,4).

9. "You have already heard about the saturation of rhythm of labor as a particular quality possessed but rarely by people. Its beneficial influence has a far deeper significance than it may appear to have. Yet the ancient mysteries used these two expressions: 'to labor in the wave of Sublime Nature' and 'to work with the heartbeat of the Mother of the World.'

"Those who have studied profound subjects must have known this labor of saturated rhythm, so that nothing could hinder them. The Teacher Buddha took much care that His disciples should know about changes of rhythm. Before great attainments He advised not repose but labor of saturated rhythm. Keep this in mind. ..." (page 234).

10. "About manuscripts.

"The significance of manuscript has been completely forgotten.

"Even the simplest physician understands that infection can be transmitted on a small piece of paper.

"Pious kings and most holy cardinals have more than once used this to enhance their prosperity. Likewise, you know the experiments of contemporary hypnotists wherein at a command sealed letters are read. Even in circuses this exhibition is offered without additional charge.

"This means that both the outer and the inner significance of handwriting is important.

"With one rubbing of the hand it is possible to cause little cork figures to leap up. Think how much energy may be impressed upon a sheet of paper through cooperation of the nerve centers.

"One can observe the radiation of energy from the finger tips. In darkness these flashings can be seen. When the emanations are especially strong one can see even in daytime a blue light. Together with the radiation there is stratified on the paper an ineradicable energy similar in influence to the word and thought.

"The writing carries not only the conventional connotation of the words used, but also a powerful communication of the human essence. From this point of understanding, one letter it may be preferable to hold in the hands, reading it over again, while another it is better not to touch at all. Of course, there are flying through the world many empty sheets of paper on which there has not remained a spark of the human consciousness.

"How then is the difference to be understood? By spirit-knowledge, by that which decides where one can engage in handclasp.

"Handwriting is a handshake at a distance."

(pages 235,6).

11. "It may be asked how the final Gates may be reached. We know the laws and signs; we waste no time; we remember to guard the Teaching; what shall we do if we find the Gates closed? For reply let us turn to again to the Mysteries of ancient Egypt, as of course these Mysteries were scientific paths of life.

"Without slackening the rhythm of his pace, the accepted candidate had to proceed to the Teacher. Before him stretched a luminous line and he had to follow it, not deviating nor brushing against it. The chambers through which he had to pass were lit by different colored fires. At times the line almost disappeared. But at last the line began to shine, and it was as if a dazzling ray passed on under a massive closed door. The door seemed to be impassable; it was without lock or handle. Bars and plates of various metals adorned and reinforced it.

"The timid in spirit became disconcerted and upset the rhythm of pace; but he who knew the significance of immutability went on resolutely. And when his body encountered the stronghold it fell to pieces, and he entered into the last chamber.

"This irresistible impact of our earthly body is indispensable for the creation of the rhythm of ascent.

"Spirit-knowledge indicates to us how the dimension of the goal governs the dimension of possibilities. The symbol of the heavy door falling to pieces exemplifies best of all how one should act.

"Contemporary wisecracks ridicule breaking the wall with one's forehead, but the ancient Egyptians made a beautiful symbol of the power of our essential nature. Hence, proceed along the line of the ray.

"Therefore, learn how to begin the new by assimilating the antecedent.

"Be able to ignore derision directed at your courage, because you know whither you are going."

(pages 236-8).

12. "Again people will approach with the question as to how to deal with obstacles. Some are handicapped by family, some by distasteful occupation, some by poverty, some by attacks of enemies. But a good horseman likes to practice upon untrained horses, and prefers the obstacle of rough ground and ditches to a level roadway. Every impediment must be made the birth of a possibility. Disconcertion before an obstacle always emanates from fear. No matter how the cowardice be garbed, We must reveal the page about fear. Friends, until impediments appear to us as the birth of possibilities, we will not understand the Teaching.

"Success lies in expanded consciousness; it is impossible to approach it in fear. The ray of courage will lead above obstacles; because, as the world now knows, the seed of blood grows, the seed of knowledge grows, the seed of beauty grows!

"If the path is strewn with bones, one can pass boldly; if people speak in different languages it means the soul can be revealed; if it is necessary to hasten, it means somewhere a new shelter is ready.

"Blessed be the obstacles, through them we grow!" (pages 238,9).

16. "It is especially difficult for humanity to understand the relationship between quality of labor and infinity. The average man assumes that a higher quality of labor leads to the finite. For him quality is inextricable from finiteness, which We call deadliness. It is quite impossible to explain to the average man that higher quality aspires on into infinity. Precisely in the endlessness of higher tension lies the discovery of knowledge. One must find courage to labor for Infinity.

"One can develop within oneself a continual learning, which is important not as a cataloguing of facts but as an expansion of consciousness.

"It is not important by what means the consciousness grows, but its volume enables it to assimilate the scope of great events.

"What teaching leads more swiftly to the broadening of consciousness? It is necessary to admit people completely individually to this meadow. To each one his own herbage, provided the inner fire conforms to human merit and dignity. The sluggish, the conceited, and those raging with suspicion and doubt will not find any nourishment.

"Tell pupils and friends that they must learn. Let them learn in tension of the spirit; learn through opened eyes; learn absolutely endlessly, for there is no end. This simple affirmation fills many with terror.

"But We are with those who say that there is light unto infinity and that whole eons glow like a string of pearls.

"In learning let us not belittle." (pages 242,3).

17. "Upon assembling the pupils, consider what to begin with. The usual mistake is to begin with the alphabet, disregarding the nature of the student. It is Our rule to give, along with the primary proposition, fragments of the highest possibilities.

"Likewise, there must not be forgotten the favorite game of Buddha with His disciples in moments of relaxation, wherein the Teacher threw into space a single word upon which the disciples constructed an entire thought. There is no wiser test of the state of consciousness.

"Picture it this way: The Teacher says, 'Death,' having in mind the death of vulgarity. Yet a disciple may exclaim, 'Death to the poor!' Like guide-posts, such single words can weave a complete design of the spirit, and according to this pattern one can see what sort of fires are burning.

"Such a case gives occasion to say, 'Your consciousness desired death to the poor; therefore the riches directed to you have departed.' Along

with this primitive law one can launch a spark about the evolution of distant worlds. The comparison of the evolution of worlds with a small everyday matter can produce an enlightening stroke. ..." (pages 243,4).

19. "Why for him and not for me?" Thus whispers envy after midnight. Thrust this viper out of your undertakings.

"Growth of spirit does not tolerate compulsion. This explains the slow evolution of humanity. The spirit cannot be forced to grow. One cannot even coerce by unsolicited counsels. One can only respond to the knock of a sensitive heart.

"If you send the most obvious advice, that envy ruins the health, there will be evoked merely a new hypocrisy if there be no realization of the spirit.

"But the paths of individual growth of spirit will be flooded with light.

"Every drop of the ocean produces its own rainbow. Hence, how beautiful is the radiance of the Cosmos! Therefore one must give replies carefully, because they are intended for an individual spirit.

"We have spoken against present-day churches, yet it is inadmissible to speak against the clergy in toto. We knew an excellent Roman Catholic priest, but instead of being given a cardinalship he was transferred to a most wretched parish. We knew an excellent rabbi, but people considered him insane. We knew an enlightened Orthodox priest, but his lot was banishment to a distant monastery. I know of a cultured bishop in America but his life is not an easy one.

"Each thought about the Common Good is persecuted unmercifully, whereas only growth of the individual spirit can fill the treasury of the General Welfare. This conformity of the individual spirit with the world Common Weal also constitutes the Beauty of the Cosmos.

"If each plant has its own irreplaceable individuality, then how particularly must each human spirit be dealt with. Such tremor of sensitiveness must be a sign of Our disciples, and then without a word, through a simple contact, can light be shed.

"And not only by day but also by night one can be in contact and can bring the help of enlightenment.

"Be illumined through expansion of consciousness. As voyagers afar, accumulate knowledge through the rainbow pollen of the whole world." (pages 246,7).

20. "Pure thoughts are like the ozone of space. Verily, one can fill one's surroundings with them, but only in a definite consonance. To launch a pure thought and muffle it with a dozen cravings is like a horrible dissonance. Consonance is to be understood as a series of resoundings in accord. Therefore, in self-activity We appreciate orderly sequence of actions. Not a chance benevolent exclamation, but the conscious process of continuity produces advantages.

"A parrot once knew how to screech, 'Blessed Teacher!' -- but by this it did not improve its possibilities. A bear chanced to leave its prey on the doorstep of a starving man, but it did not cease to be a wild animal. A bee accidentally pierced the abscess of a sick man, but it earned thereby no bliss for itself. Even a snake once saved a life by its poison. Only consciousness and staunchness yield results.

"Consider the smile of achievement easy. And achievement which grows out of staunchness shines as a bountiful sun. Since the sweetness of a fruit does not depend upon its skin, let your activity proceed beyond the crowd. Only by avoiding crowds will you reach the people.

"I can visualize a present-day minister of state or a Roman Pontiff driving up to Our Towers in a motorcar! Is there more of comedy or of tragedy here? In any case, a simple Mongol will be found to behave with more dignity, for in him the nerve of receptiveness has not been ruptured.

"Friends, preserve a pure channel of receptivity, for in this furnace pure thoughts are forged. Look upon pure thoughts not as a wondrous Heaven-Dweller who descends on holidays, but as the fare of your workdays." (pages 247,8).

21. "The first book summoned to attainment of beauty, simplicity, and fearlessness. The second gives the quality and the features of labor which affirm the expansion of consciousness.

"The idea of the Community and of the Common Good is the first sign of broadening of consciousness. It should be understood that the necessity of labor is pointed out not for mere information but for application.

"This book is not for soothing but for the exertion of the rising spirit. Strive to the utmost toward labor. Enwrap each task with the best emanation.

"He who performs the most wearisome labor most joyously will be the resolute victor, for he overcomes the burden of boredom. Of course every path, even the path to Our Community, has difficult crossings. The scope of consciousness is measured not through the flowers but across the abyss.

"The labor of endless perfectionment is ordained by Us. And in moments of difficulty think about Us, knowing that the wireless apparatus will not delay in connecting you with Us. But learn to think and to distinguish the moment of real difficulty. Often people take good fortune for calamity, and vice versa. Expansion of consciousness will affirm spirit-knowledge, and this knowledge will lead to Our Community.

"Will there be a third book? Certainly there will, when the labor indicated in the second is brought into life. The third book must concern itself with Our Community. But can one speak about It, if the consciousness fails to assimilate the concept of community altogether?

"Therefore, if you wish to manifest Our Community in life, you must first make manifest your own community. We will help you.

"Observe without prejudices the course of world events and you will see Our Hand.

"The time has drawn near for a turn in evolution, and forces for it have been gathered.

"Learn to apply your best efforts, and in this labor accept Our greetings.

"Welcome to all seekers of the Common Good." (pages 249,50).

NOTES.



PRINTED MATTER

|  |   |
|--|---|
| <b>CONTENTS - MERCHANDISE</b><br><b>POSTMASTER: THIS PARCEL</b><br><b>MAY BE OPENED FOR POSTAL</b><br><b>INSPECTION IF NECESSARY</b> |   |
| <b>FROM</b><br>D. H. FOGEL<br>1380 BEDFORD ST.<br>STAMFORD, CONN.<br>U. S. A.  | <b>To</b><br><br>Mme. H. ROERICH<br>"CROCKETT"<br>KALIMPONG, W. BENGAL<br>INDIA |
| <b>RETURN POSTAGE</b><br><b>GUARANTEED</b>   | NO. 137 MACO, N. Y.   |

Books

