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-Week of November 26th - December 2nd

XIVIII.

TAKE PROPERTY TO JOSEPH

# THE CHALICE

"Since times immemorial the Chalice has been a symbol of Service. The gifts of Higher Forces are gathered in the Chalice and given from the Chalice. The symbol of the Chalice has always stood for self-sacrifice. Whoever bears the Chalice bears Achievement. Each lofty deed can be marked by the symbol of the Chalice. Everything most lofty, everything for the good of humanity, should bear this symbol. The Chalice of the Grail, and the Chalice of the Heart which has dedicated itself to the Greater Service, is a most Cosmic Magnet. The Heart of the Cosmos is reflected in this great symbol. All images of Heroes of the Spirit may be represented as bearing the Chalice. The whole universe is reflected in the Chalice of the fiery spirit. The Chalice contains the accumulations of centuries which are gathered around the seed of the spirit. It is necessary to accept the affirmation of the Chalice as a great symbol in everyday life. Small children, and all youth, should be taught to think about the Chalice. One should understand the entire diversity of forms of the great symbol, the Chalice." Fiery World III, pp.38,9.

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# November 26th.

"... We point out the straight line of perfect truth, devoid of personal sentiment. This possibility may be realized by straight knowledge. The cumulated experience in the center of the chalice will be a basis of straight knowledge. Each observation of wisdom, gathered into the chalice affords invincible knowledge. The center of the chalice is near the blood reservoir, because blood is the wherewithal of our passage on earth. Thus the truth is not an abstract condition; it is the realization of cosmic laws based upon direct experience. ... Agni Yoga I, 156, pp. 94,5.

November 27th.

"... One may recall observations when the Chalice was physically injured; at once the flux of memories stopped. On the contrary, upon injury of the brain, instantly the whole former life sped by as if emerging from the depth. Thus, upon expansion of consciousness, is recognized the cooperation of the centers. One may recognize what one can obtain from the channels of the brain and what can be drawn out of the depth of the Chalice. Untold-of treasures are being accumulated in the Chalice. The Chalice is one for all incarnations. The properties of the brain are subject to physical inheritance, but the quality of the Chalice will be determined by self-exertion. In the Chalice lies the winged child; thus ancient wisdom reminded one of the origin of consciousness."

Agni Yoga II, 627, p. 120.

# November 28th.

"The consciousness not blended with the Lord cannot strive to the law of filling the 'chalice.' Only the power of the cosmic manifested Magnet can bring the spirit close to the Teacher. Verily, the one who adheres to the higher consciousness receives the power of thought. Only when the spirit accepts all transmissions from above can he broaden his consciousness. Otherwise the power concealed within the 'chalice' cannot be awakened. Thus, the thread of the bond is the ladder of spirit upon which the power of the spirit ascends. Creativeness is affirmed by way of this wondrous thread. Thus the ascent of the spirit proceeds through the bond with the Lord."

Hierarchy, 155, pp.86,7.

### November 29th.

"The heart, the chalice, the solar plexus, are truly cosmic barometers. It must be understood what tension there is in the world, therefore I speak about the preservation of magnanimity as the basis of good health. It must be understood how urgently the heart requires magnanimity. There are a great number of dark signs seen as black stars, fortelling the onset of darkness."

Fiery World I, 173, pp. 98,9.

# November 30th.

"The spiritualization of thought is a truly fiery quality. It is like the temper of the blade prepared for battle. It is one thing to have a flashing thought, which, however useful, only skims over the consciousness and is quickly dispersed in space. But it is of quite deeper significance when the thought is firmly enveloped in the heart. One may regard this process from even the physical point of view alone. Therefore it is useful, at the conception of a thought to give oneself the following command: 'I will place this thought upon my heart!' This advice will give much discipline to the thinking beginner. In addition, whatever is consciously deposited in the heart remains in the 'Chalice'."

Fiery World I, 419, p. 228.

# December 1st.

"... Verily, in the Great Service is the feeling of great responsibility. But one should become accustomed to this chalice, for there can be no shortest path without emptying it. The heart which aspires to Hierarchy feels how necessary and salutary is the Chalice of Offering. To some it is only the object of derision and condemnation, but to others it is a precious treasure. It is Our great desire that the true straight knowledge be developed."

Fiery World II, 14, p. 20.

### December 2nd.

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"The spark of immortality is justly located by certain people in various centers, each will be right in his own way. True, in each center there is such a spark, but according to the conditions of the epoch the centers can vary in significance. Only the heart remains unchanged and only the chalice follows the heart in significance; the remaining centers and glands may be subject to cosmic currents. Not only are people mistaken in their judgment about the centers, but everywhere they do not admit a flexible expediency. Yet not only according to the epoch is the significance of psychic energy altered, but also according to races, to nationalities, and even to generations. ... Fiery World II, 210, p. 139.

# Seed thought.

"Without question there exists a connection between the hand in work and the 'chalice' which reveals itself through radiation. ..."

Fiery World I, 282, p. 154.

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# Seed Moralds.

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

21. "A pure thought ever ascends. At the feet of Christ it blossoms radiant.

With pure blue flame glows the Calling Word and radiates the Chalice of Exaltation.

Oh Lord, drain our tears and perceive the flame of our heart.

"By flames shall I dry thy tears and upraise the temple of thy heart.

"Remove the covers of thy hearth, the Lord cometh!

He has transformed the treasure of the cup.

And returned the chalice afire.

Oh flame two-tongued, assert thyself, thou double-pointed!

Oh heart, pour out the wine of tears, but be not dry, my heart.

How shall I fill Thy Cup, Oh Lord!"

- 129. "Priceless is M.'s Guidance on the road of life.

  Dark ones beset the way.

  Seldom does the spirit's light assert itself.

  Far from tilled is the eternal field. Widespread are discord and hate.

  The Chalices of Angels do not terrify men.

  As passengers on a short journey are men in their earthly life, facing Infinity."
- 243. "Four Guardians, protect the Chalice of the Archangel!
  With new wine is filled the Ark manifested unto thee.
  To the mouth of time did I give the command to bring thee on My Way.

  Under a veil did I conceal thy face.
  I recalled to thee the joy of ascent.

  And I unsheathed the memory of the forgotten scroll.
  I enhanced thy perception and opened to thee the books.

  Approach and receive.
  - "A prayer 'Thou who gavest the voice and shield to me, send a Teacher upon my paths my heart is open'."
- 338. "... And I will admit the knocking one and will say to him:
   I have preserved for thee thy joy. Take thy chalice and work.
   And thou, called Avirach,
   Thou knowest already that the flight is vain.
   Thou art standing now, approaching the doors,
   And thy chalice is awaiting thee.

- 351. "Sorrow will shun the new round of humanity.

  With a smile the child will unsheath the sword of battle.

  The people will uplift the ikon.

  I am going through the desert.

  I am carrying the chalice covered with a shield.

  Why is there dust in the place of sacrifice?

  Neither sport nor play can there be

  where the Temple is being built.

  Nor rivalry, nor self-seeking is there

  where the power of beauty is transmitted.

  Remove the dust.

  I hold that the harm must not be hidden in crevices.

  Screen the chalice."
- 353. "... When Tibet's spiritual teacher, A-lal-Ming,
  was striving towards the mountains,
  Where first the Lord appeared to Him,
  He still remained in the valley and accepted the chalice. ..."
- 404. "Each one by himself, each in his own way,
  Yet all of one spirit in the endeavor not to spill the chalice.
  Remember, friends, how we alter place and time in life.
  If one labors for humanity, one must change places,
  Because oppressive is the breathing of the people."

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

Part One.

IX: 9. "When you will stand at the wailing wall remember that joy

is coming!

"To you I say it! Turn to the East, behold My Dawn! Beauteous is the chrism stored up in time! Precious is the flower planted in My Hour! Do not spill the chalice of My Hour! The Miracle comes!

"Accept your heritage, waiting ones! The vessel of ancient times has returned!" (page 23)

12. "... My command to disciples, and lawful is My request, is to walk sternly but without irritation. Irritation makes one's vessel crystalline 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).

Part Two.

- III: 7. "... Not with a royal domain, not out of the alchemist's cellar, not with conjurations of magic, but in the midst of life, do we go and come to You, our Elder Brothers and Sisters, to receive the treasures preserved by You, accumulated by us, because we go into the simple Temple of the Supreme Spirit. Thus we shall return to You, because thus do You wish to see us; and the load imposed by You we shall safeguard as the Chalice of Immortality." (pages 48,9).
- IV: 18. "... Also, a chalice of cedar resin figured in the rituals of the consecration of the kings of the ancient Khorassan. Druids also called the chalice of cedar resin the chalice of life. And only later, with the loss of the realization of the spirit, was it replaced by blood. "The fire of Zoroaster was the result of burning of the cedar resin in the chalice." (page 72).
- VI: 3. "... Our Shield is forged by human hands. The manifested power will come through people. There is no need for angels to deafen the ears with trumpets when human hands are found to accept the chalice."

  (page 94).

IX: 13. "... 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 day-break, when the sun illumined 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).

Part Three.

I: 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).

III: 12. "The dates of nations' destinies can be cognized according to the waves of the understanding of religion. Where there is obvious unbelief, there the harvest of God is already near. But where there is hypocritical splendor, there the sword is ready. The example of Saul will be instructive.

"Nowadays, on the day of an annual festival we understand how the most ragged vagabond can manifest an achievement, and how a chiton can conceal noisome ulcers. Thus we see a new dividing of the world. One can forgive ragamuffins much, but the blinding gold of sumptuous chambers cannot outweigh the chalice of justice."

(pages 183,4).

- V: 11. "... 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. ..." (page 208).
- 16. "... 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 lightmind-edness! 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.'..."

(page 217).

17. "... 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 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. ... (pages 218,9).

Community, 1926.

99. "... The secret of the future lies in the impetuosity of striving. The eruption of a volcano cannot be delayed; likewise, the Teaching cannot be deferred. The indication of a certain time permits no delay — whether it flows into the chalice of the consciousness or ascends into space. It is impossible to calculate when the individual consciousness is the more important and when the factor of space. And in that moment when the nearest one does not harken, the echo of space rumbles. Therefore, approaching the community, do not despair. ..." (page 72).

234. "The world has been split into two parts. Knowing the imperfection of half the manifestations of the new, foreseeing the cunning tricks of the old, We always remain in a world which is imperfect and new. We know all. We appraise all. You have a personal influence, people come to you with the question, 'How to think?' Reply briefly, 'With the New World; cast out all limited opinions.' Reflect how it is possible to depart from old habits. Exert yourselves to accept the full chalice. ..."

(page 213).

237. "To renounce or to multiply? Indeed, to multiply sanguinely, joyfully, but for the Common Good. The smallest hint of sectarianism or bigoted limitation will contradict the sunlike evolution of the community. Austere joy avoids darkness. Moles of forbiddance and limitations will never see the sun.

"It is possible for the consciousness to assimilate a slavish complaisance to such an extent that each new acquirement of knowledge will seem a crime or madness. Could then reality endure ignorant limitations? We

may speak thus for We are not anarchists but community members.

"Many times have We spoken about the discipline of the will and about the command of the consciousness. Long ago was established the courage of responsibility. Now we must direct our keenness toward the extermination of the narrowness of sectarianism and superstition. The sectarian dreams of seizing power for the subjugation of everything to his own inflexible consciousness. The superstitious man most of all is afraid lest he call up, as if by an accidental movement, any alien sign; and he thinks about himself a great deal. Superstition and sectarianism are signs of a very low consciousness, for the potential of creative power has been reduced to nothingness for one to whom the principle of containment is foreign.

"In every way it is necessary to expose superstition and sectarianism.

Do not feel reluctant to stop upon these questions, because in this way

you will destroy falsehood and fear.

"The community is the depository of all possibilities and all accumulations. Each one who diminishes the boundaries and the power of the community becomes a traitor. The community is the chalice of sunlike joy." (pages 216,7).

Agni Yoga - I, 1928

57. "Let us recall the Legend of the Grail. Titurel, devoted to the teaching, received the power of light. His successor, immersed in darkness, bled from an unhealing wound. In memory of worthier days, the remains of Titurel were exposed to view; the words of the great dead were repeated. Nevertheless the chalice of Truth became extinguished. The arrival of the new hero was needed in order to rescue from Titurel's unworthy successor, the chalice of Truth. And then the fire of the world was rekindled. This legend is considerably known in the West but its conception was in the East. Does it not parallel a certain contemporary case?"

156. "... But he who realizes the true Yoga in life knows that the

lightning of truth strikes and resurrects.

"When we speak of the need of honesty we do not consider unworthy people. We point out the straight line of perfect truth, devoid of personal sentiment. This possibility may be realized by straight knowledge. The cumulated experience in the center of the chalice will be a basis of straight knowledge. Each observation of wisdom, gathered into the chalice affords invincible knowledge. The center of the chalice is near the blood reservoir, because blood is the wherewithal of our passage on earth. Thus the truth is not an abstract condition; it is the realization of cosmic laws based upon direct experience. Therefore Our accountant may make an error in his figuring without being dishonest, but the most efficient hypocrite will not gain the power of effect." (pages 94,5).

182. "... Verily, I say, the Agni Yogi must receive his merited place on earth and above, because he encircled himself with the subtlest element. And when cowardice cringes, the Yogi girds on his armor of fire; he is without fear.

"Remember the baptism by fire, the fiery cross and all the flaming chalices which I disclosed to you long since, as symbols of the coming Yoga. The symbol of fire passed through all teachings for application to life. Thus, the manifestation of fire has come closer and water has been replaced by fire."

(page 110).

208. "The laws of energies awakened in man upon the realization of Yoga act definitely and immutably. No one who has approached Yoga can deny that his life was fundamentally changed. Certainly, either life expanded broadly or became completely ineffectual, depending upon the qualities of the spirit.

"We say to each one, 'Accept the full chalice of Amrita.' But freedom rests with each one." (page 127).

220. "Agni Yoga is not alone the progressive development of human possibilities, but it should effect the combination of the cosmic energies which reach our planet at a prescribed period. This fact must be under-

stood with surety. Otherwise a seeming succession of sicknesses will spread, and their cure, by external measures, will bring on most disastrous results.

"How can one be cured of this manifestation of fires? They can be utilized as a useful psycho-active force. How can one cure pains in the spine, if they are correlated with the awakening of Kundalini? He who knows will but welcome it, and will aid it by the application of mint. How can we stop the burning of the Third Eye if it begins to function? Is it not more rational to give it development, shielding it from the sun? Long ago people knotted their hair on the crowns of their heads, in order to protect this channel. Can one stop the functioning of the solar plexus if it begins to rotate? Each outrage of the solar serpent may culminate in injury to the brain. Equally dangerous is an interruption to the functioning of the center of the chalice. Of course poisoning of opium intercepts the movement of the centers; but, then, decapitation would be simpler! ..."

(pages 132,3).

231. "One must never call people into one's own courtyard. Even the great Teachers filled to the brim the chalice of conversion, fearful that the Teachings would remain untransmitted. But each Teaching is given out at a determined date. It pervades the space, and emits emanations which pass through unsuspected ways. We see how much, that was broadly acclaimed, was submerged by the first wave of tumult. But it is astonishing to observe, how waxes the invisible sowing. ... (page 141).

304. "... Again we approach life as to the chalice of a wondrous remedy. To drink the poison of the world in order to be reborn with full power! This symbol comes from ancient legends. We see it in Egypt, in Greece: Siva himself recalls it; an entire succession of Redeemers bears the chalice of poison, transforming it into Amrita.

"When We say, 'Stand apart, and do not deprive yourself of the chalice of achievement!' We thereby point out not to obscure your life and not to spill the chalice. I confirm how much is sent to you. Even each particle, understood and applied, will give new life. Thus observe the rain of possibilities and exult at the rainbow." (page 187).

306. "The Breath of the Mother of the World. The Giants bearing the Burden. And the Redeemers who have accepted the Chalice. These three images were born close to the one law. The cumulation of psychic energy of space creates explosions in parts of the planet. The organisms which attune to the Breath of the Great Mother, reverberate in accordance with the explosions of the bodies of space. Can such a tremor be regarded as an advantage? It is precisely as if for the execution of a superb creation, one chooses perfectly attuned instruments. Of course when such instruments are few, the pressure of the currents lies upon those few. It is needless to prove that. Nevertheless it is better to accept the burden of the world, than to be detached from the life of movement.

"When I speak of caution I synonymously affirm fearlessness supported by the grown consciousness. But lacking courage, one cannot build. Without creation one cannot approach the chalice. Only the flame over the chalice illumines the summit of the arch. Therefore for Us the Redeemers are not hidden behind golden vestments." (pages 188,9). 361. "... One should accept the transmissions from space into the open chalice. This is the guarantee of synthesis. Likewise must one observe the inner rhythm, because the developed consciousness does not remain rhythmless..." (page 217).

Agni Yoga - II, 1930.

462. "A part of the ancient mystery is called the Chalice of Attainment."

"The square chalice was filled with the juice of the pomegranate. The inner part of the vessel was covered with silver and the outer part was made out of red copper. The affirmation of attainment was followed by the raising of the chalice. Then the juice was poured on all four sides, as the symbol of readiness to serve the general good without end."

(page 41).

463. "You saw the blossoming of the third eye; it is not easy to perceive the radiance of psychic energy. We are using the tensity of the atmosphere to help manifest the affirmation of the consciousness. What exists in the depths of the consciousness should be called forth. All steps of accumulation are not easy. One should not violate the growth of conquest of psychic energy. The circle of the third eye is difficult. This union with the fire of space is not far from the glands which are filled with the current of the centers.

"Three flames, then the Chalice of Attainment and the third eye — those are parts of Our Mystery. Afterwards a rest of four days is needed." (page 43).

473. "Just as we approached the nature of the astral world, let us establish our relations towards Rosicrusians, Masons and other organizations, where the general good is approached. Many Mahatmas have participated in them. And when we remember the altruistic principles of the foundation of these organizations, we must not deny them. When it concerns sincere motives then all workers for the general good must unite. Especially when the spirit is developed and the consciousness does not sleep.

"Why shall we listen only to condemnations? Only on the lower steps are words of condemnation pronounced; they are out of place, when the seed of striving falls into the chalice." (pages 47,8).

496. "Very sensitive apparati understand when the strings are tightened—in this is the true cooperation. Verily, there are moments when the shield of the world is incandescent and no living substance can reach. The affirmation of psychic energy will indicate when it is necessary to wait out the storm. This ability does not come suddenly, therefore sensitive and able coworkers will be always appreciated.

"We rejoice when we can find a man termed the full Chalice! — he can be trusted. There are many instances when, after many signs, the ones called returned back. They merged into mediocrity, they decayed alive and retired into darkness."

(pages 58,9).

- 535. "... From the compound parts of developed auras, it is difficult to see the saturated green color and the noble ruby color. Two contrasts: emerald and ruby. The first is synthesis and the second self-sacrifice of attainment. In misty manifestations both may meet, but to see them pure, is as rare as are synthesis and attainment. Emerald is nearer to the chalice and ruby to the Eye of Brahma." (pages 77,8).
- 549. "It is correct to define the Kundalini as an abstract principle. When the conditions of earthly life were rude, need arose to attract the spirit in the higher spheres. Previously, the Eye of Brahma held priority; then it was replaced by the triumph of Kundalini. But the attainment of Samadhi did not protect humanity from the horror of slavery and treason.

"Now is the time to insist upon the synthesis of action. Straight-knowledge will give this synthesis of earthly existence. The treasure of straight knowledge is contained in the Chalice, therefore one should add to the primary source the blossoming of the third eye. Let the rainbow of Kundalini attract one upward, but on earth, earthly construction is needed. One has to apply it to the pillar of foundation, as handwriting to thought. The long silenced Chalice will again come to life, humanity will tread a new path. Three Lords, three centers, will comprise the cooperation here.

"Whoever understands the addition of the Chalice to the Kundalini, will understand how the father transmits the earthly kingdom to the son. Kundalini — the father, the generator of the ascent. The Chalice — the son, aroused by the father. Whoever realizes the Essence of the father, will, at the change of races, understand the son. With the Chalice of attainment is combined action. So nothing is rejected but only strengthened. Let the Eye of Brahma be the natural supplement to this condition," (pages 84,5).

- 550. "In what will be contained refinement and uplifting of the tendency of thought, ignited at the holy fire? Is it possible to find it in the accumulations of artificial logic and horrifying syllogisms? Of course, thought will strive towards an appreciation of the best and most beautiful and towards the search for the most useful. One may foresee how the accumulation of the Chalice will allow the flow of clear thoughts, comparing the past with the future." (pages 85,6).
- 554. "Many thousands of years ago it was said: 'The time will come when people will open their hearts and raise the chalice to the Supreme.' The time has approached when humanity nears its sixth perfection and the flame will begin to glow above the chalice. How many images and prophecies are accumulated in space! Verily, it is time to remember about the chalice, how resin flamed in the chalice of the ancients and the priestess raised the chalice leaning on the sword of attainment. Verily as manifold as the most delicate design, are the manifestations of psychic energy. Not reason, but the straight knowledge of the chalice can discern them. As a mother knows the agitation of the child, so does the fire of the chalice illumine the disturbance of the currents. One may suggest to humanity to ponder as to why the future development puts forward the importance of the chalice.

"How essential that one add the refinement of thought to the perfection

of technique. What beautiful images will be perceptible to that enlightened sight. Man is responsible not only for himself but for the multitude of consciousnesses." (page 88).

565. "Psychic energy was sometimes called Teros. In Hermetic covenants one may find expressions: 'The warrior Teros raised his shield.' So was indicated the protecting significance of the psychic energy. Did you hear of a Yogi having been devoured by beasts? There was not such a case, as no animal, which possesses instinct, will dare against the shield of Teros. The main thing is only in calling forth Teros of the chalice to the extremities. The channels of the chalice branch out to all extremities and some can sense the light of the chalice with the feeling of tension of the hands and feet, or sense the light of the center of Brahmarandhra with the corresponding feeling of the chalice. All this is not metaphysics but indications for application in life. Many are in need of protection, why then not to utilize one's own treasure?

"It is not difficult to accumulate the energy of Teros; likewise it is not difficult to call it forth outwardly. One should also not lose conscience at the decisive hour. Then it is not far to the killing eye. A Yogi does not kill an animal by his will, but the evil will smashes against the shield of Teros. One has to understand that not a coercive will, but the accumulation of the chalice, gives protection and reaction." (pages 93.4).

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

  (page 95).
- 573. "Nervous choking often results from overburdening of the chalice without conscious usage of it. Children can suffer from the same thing, proving that the former experiment was important. Of course zealous care and quiet occupation will balance the fight of spirit and body. The throat, teeth and eyes may also remind one about the conflict of the accumulations without any manifestation. Likewise one should pay attention to so-called consumption, which may also be provoked by the center of the chalice. Long ago the significance of Manas was pointed out; it is impossible that such treasury as the chalice should have no importance for all that surrounds it.

There can be facilitating means, but ammonia, menthol, eucalyptus and cedar tar will only ease the condition; but the method of the panacea will be the cultivation of psychic energy." (page 97).

578. "While deepening and refining one's thought, one may produce remarkable observations over far-off communications. You know that communication enters the consciousness as something apart, therefore easily forgetable. You know that neither tempest, nor hurricane hinder psychic energy.

One may observe which communications affect special centers. May be the hurricane will react specially upon the chalice; perhaps the quality of communication is related to separate centers. Briefly, all the manifoldness of thought and the qualities of psychic energy, will permit new ways for individuality. Observations in special conditions of locality, temperature and weather will give an inexhaustible source for new attainments." (page 100).

- 582. "We already mentioned the rotation of the centers. Of course each forward motion will be a rotating one. Thus the symbol of churning relates to all. One can intensify the precipitation of psychic energy through the rotation of the centers. It makes no difference which center the individuality prefers. It would be better if it is the chalice of the Brahmarandhra center. ..." (page 102).
- 596. "Many people have noticed the succession of the significance of the centers. The incomprehensible terms often corresponded to the most real designation. When you hear the word 'Abramram,' it will be a reminder about the center of the Chalice, where is concentrated the straight-knowledge predestined to the future evolution. When you hear about fiery wings, it will mean the center of the shoulders. Likewise the five summits of treasures will be the centers of Brahmarandhra, wrist and knees. When a sudden weakness is felt under the knees or a strain in the wrist, this will be the sharpening of Brahmarandhra. One may make countless observations which will reveal the inexhaustible qualities of our organism, so shamefully neglected."

  (page 108).
- 617. "The sacred fire of spirit opens the path to the Teaching but the main aspiration of the disciple should be the kindling of the manifested fires. We shall affirm the Chalice of aspiration, but the disciple himself must fill the Chalice of achievement." (page 117).
- 627. "Often we know a word and cannot pronounce it. In the depth, its conception rotates and is not brought forth to the surface. At this moment is best felt the depth of the consciousness. Not the fissures of the brain, but some other treasury will cumulate the stores of memory of course it is the Chalice.

"One may recall observations when the Chalice was physically injured; at once the flux of memories stopped. On the contrary, upon injury of the brain, instantaneously the whole former life sped by as if emerging from the depth. Thus, upon expansion of consciousness, is recognized the cooperation of the centers. One may recognize what one can obtain from the channels of the brain and what can be drawn out of the depth of the Chalice. Untold—of treasures are being accumulated in the Chalice. The Chalice is one for all incarnations. The properties of the brain are subject to physical inheritance, but the quality of the Chalice will be determined by self—exertion. In the Chalice lies the winged child; thus ancient wisdom reminded one of the origin of consciousness." (pages 119,20).

631. "We welcome all approaching the usefulness of the Teaching, but we rejoice at those who made the Teaching their life.

"Those who attack the Teaching will be defeated. But where is harm and defeat? And where is usefulness and offering? You are not aware of the

boundary of world thought. Bearer of happiness, where is the garment of happiness? Which light kindles the rainbow of radiance? But in the Chalice are collected the particles of realization. (page 122).

- 632. "Our covenant does not know the manifestation of vacillation in the disciple, who remains unfailing, knowing there is no end. But the fire of striving is the mover of events. The attainment is wondrous, when the disciple can say: 'Master, I want to empty the Chalice of labor.'" (page 122).
- 633. "What has been heard about the vision above the Chalice has a scientific meaning. Imbuing the space with tense thought, we clothe our strivings with a definite image. Thus, out of the matter of elements, we engender a desired image. This formation remains near the place of its engendering, fortified by our thoughts. The eyes of a child or a refined consciousness can catch this formation. Similar observation is useful, in observing creativeness of thought. Of course, to be successful one has to preserve the aura of the space and unceasingly stratify the transmissions. The hour before dawn and the rhythm of a chant will help.

"Likewise one may observe the growth of hair, as you have heard. The capillary cells of hair, as conductors of consciousness, are instructive. Also the pores of the skin afford some very important observations."

(pages 122,3).

- 634. "Tell those who find the trial cruel, that their goal-fitness lies in whether the tempering of spirit either progresses or retrogresses. The experience results from the accumulation of former reincarnations, but the spirit desires food of visible evidence. But labor is ready for all desiring to progress. One should not regard the spirit as a factory for this experiment of conscious attainment. One has to satisfy the part of knowledge of the Chalice." (page 123).
- 640. "I shall say: You can become participants in the evolution of Cosmos. You can possess the inheritance of ages. You can manifest understanding of Infinity. You can ameliorate the fate of the planet. But let the fires be kindled! Do not extinguish the sacred fire of spirit. Do not reject the Hand.

"Near the radiance of the Mother of the World, the evidence of Our existence is like a grain of sand, but the cumulation of the Chalice is like a radiant mountain." (page 125).

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THE CHALICE Hierarchy, Page 1.

24. "... The quest for Shambhala varies widely in the spiritual domain. And is it possible that people believe they will attain the Community of Shambhala through invasion or through fasting? To him who is aware of the path to Us, let us say, 'Walk by the path of love. Walk by the path of labor. Walk by the path of the shield of faith! To him who has found Our Image in his heart, We shall say, 'Walk by the way of the heart and the 'chalice' will affirm the path!' To him who thinks he has attained the path through conceit, We shall say, 'Go and learn from the spirit who knows consummation. ... " (pages 22,3).

# Hierarchy, 1931.

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- 14. "Much has been spoken about the Man-God, aspiring towards deification. Many are the memorable records, citing the Images striving towards higher worlds. But how dimly are they formulated in the human consciousness! Man-God is to man only One who departed to other worlds! But We Brothers of Humanity seek and proclaim Man-God upon Earth. We revere all Images, but none more than the great Image of Man-God who bears in his heart the full 'chalice,' ready for flight but bearing his full 'chalice' on Earth. Renouncing his destiny, he strains his Fiery Being. In the fulfillment of his destiny man confirms the Cosmic Magnet. Man-God is a Fiery Creator. Man-God is the Carrier of the Fiery Sign of the New Race. Man-God is flaming with all Fires. So inscribe in the records about Man-God: Arhat, Agni Yogi, Tara so shall We inscribe." (page 17).
- 15. "Man-God advances as an evident aspiring Redeemer of humanity. We guard this sacred truth about Man-God. I affirm that the Tara, carrying the flaming 'chalice' of aspiration to redeem humanity, can proclaim Our manifestation among men. The origin of the power of the Cosmic Magnet bestows striving towards the consummation. We Prothers of Humanity point out that the change will take place through the fiery principle. Truly, Our new step is so beautiful! ... " (pages 17,8).
- 19. "Upon this planet exists a manifestation closely approaching the constructiveness of the far-off worlds. For milleniums We have been cultivating this manifestation. And thus are We Brothers of Humanity striving to Our Powers of Hierarchy. By the same Magnet are We striving to the very Power which glorifies Our creativeness. Wondrous is the predestination of our existence! Upholding the 'chalice' of manifestations, one may manifest himself as a power; both hands are outstretched to the 'chalice.'"
- 29. "... The Arhats who bestow on humanity the concept of the full chalice cannot deprive humanity of freedom. Not in renunciation nor in seclusion does the Brotherhood dwell. Each spark which kindles the consciousness is recorded. Each striving arrow is recorded. Not abstraction but fiery striving endures. ..." (pages 25,6).
- 35. "How then do men understand the law of Hierarchy? How do they fulfill all laws in life? How do they intensify the best strivings in themselves? Verily, the law of Hierarchy is understood as one's own right; it is forgotten that a Hierarch is a link of a chain and One who fulfills the Will of a Higher One. Only thus can one respond to the higher appointment. Only thus can one fulfill the trust and accumulate the fires in the chalice.\*"
  - 55. "The accumulation of the 'chalice' determines the quality of

action. Each thought leading to the mighty understanding of Hierarchy uplifts the spirit. Therefore, as the striving grows, the manifestation of broadening consciousness leads the spirit to the understanding of the Principles. The creativeness of the spirit can build a bridge to higher understanding only through the subtlest energies. Therefore, the accumulation of the chalice' gives the best possibilities and attainments. Man must strive to the accumulation of the chalice' and expansion of consciousness. Thus, the subtlest energies are within reach only of the subtlest receptivity, and limitless striving opens the Gate to Beauty." (pages 36,7).

- 67. "... Because the time has now arrived for especially sharp application of the psychic laws. It is time to gather into the chalice of patience all the designs and to remember that each fluctuation of climate and atmospheric pressure also exerts its deep influence upon the psychic laws. Let us apply the most precise scale for weighing our thoughts and let us remember that each oxidization of metals exerts influence upon the character and quality of thoughts. Smoke as well as the odor of burning refuse or meat is always harmful. Let us not forget that dust, like particles of decay, penetrates the pores of the body. Let us calmly discriminate in all the details of life not for self-vindication but for the investigation of our nature and the assimilation of the measures of perfection." (pages 42,3).
- 155. "The consciousness not blended with the Lord cannot strive to the law of filling the 'chalice.' Only the power of the cosmic manifested Magnet can bring the spirit close to the Teacher. Verily, the one who adheres to the higher consciousness receives the power of thought. Only when the spirit accepts all transmissions from above can he broaden his consciousness. Otherwise the power concealed within the 'chalice' cannot be awakened. Thus, the thread of the bond is the ladder of spirit upon which the power of the spirit ascends. Creativeness is affirmed by way of this wondrous thread. Thus the ascent of the spirit proceeds through its bond with the Lord. (pages 86,7).
- 267. "When the chalice of world events is being filled, then the fiery 'chalice' of an Agni Yogi is aflame. The law of correlations acts powerfully. In these consonances the link of the worlds is contained. Therefore, when the fiery law shifts the old affirmations the sensitive centers resound with the world's reverberations. Thus, the link is tensified through the reverberation of the centers.

"Therefore, the Mother of Agni Yoga feels strenuously the brimming of the World Chalice. Hence, the fiery Treasure must be so greatly protected. When the time of the great fulfillment is close, then the world is in tremor; when the great shifting takes place, the subtle centers reverberate. Thus, the world will remember the great consonance and Our annals will leave to the world the fiery signs. Thus the manifested Covenants will be fulfilled. Yes, yes, yes!" (pages 141,2).

362. "... A multitude of analogies are revealed to a searching eye. Only one should not seek the artifice of a ritual, or forcing. The only natural blending with the Highest is through a naturally kindled fire of the heart. Certainly the boiling of the 'chalice' that is filled to the

brim is unavoidable, but this is the burden of the Mother of the World. Remember the ancient image of an infant lying in a chalice. A multitude of scientific signs are transformed into misty symbols but it is time to study them."

(page 192).

- 364. "... When I speak of spatial justice I have in mind the law of balance. The 'chalice' will reveal each wavering of the spirit."

  (page 193).
- 431. "A sensitive heart is close to the sensitive ear. A sensitive heart transforms the brain. The lack of heart annihilates all previous accumulations. What is the use of literacy if the superficial eye measures only the curves of a hieroglyph! Onerous is the load of this world. Filled to the brim is the 'chalice' of the Keepers of the Magnet. Flaming hearts can combat everywhere the annihilation of the essence of Bliss. One may understand why one should be accustomed to understand the heart as the impetus of Be-ness. One may understand how the thread of the heart is linked with Hierarchy. If the heart is withered the brain will not be kindled to consciousness. Thus we realize chemically how an organism becomes part of the great Heart of the Universe. When I advise cautiousness it means that outer conditions set the overfilled 'chalice' atremor."
- 434. "Help each other, hearken! Help in the small and in the great. Help is a rap into the future. You know not which is the drop that filled the cup to the brim. ..." (page 225).
- 442. "If you want to ponder upon the Three Pearls of the World, can you feel your heart as a summit, bestowing power upon the three sacred rivers, which nurture many lands? Can you master the trinity of consciousness without the diminishing of one part? The spirit must be accustomed to divisibility. One may imagine amidst sloping hills a towering snowy summit, which takes upon itself all the burden of the whirlwinds. So rises an Arhat, who takes upon himself the entire burden of imperfection. As clouds hover around the summit, sometimes screening it from earthly eyes, so the wearisome burdens of the world pierce the chalice of an Arhat. One must possess the stronghold of striving in order to nurture the streams, gathering the whole invincible Service to Hierarchy. Why is the Service called great? Because it contacts the Infinite. In this measure can you think of the Three Pearls of the World." (pages 229.30).
- 448. "Hierarchy is cooperation. But with cooperation, the intensification of energies results in a continuous circuit of sparks, from above downwards and from below upwards. The dynamo producing this flaming torrent is the heart. It means that above all else, Hierarchy is the Teaching of the Heart. One should be accustomed to the understanding of the heart as the central motive power. One cannot understand the flame without understanding the significance of the heart. I spoke to you of many centers but just now I especially stress the 'chalice' and the heart. The 'chalice' is the past, the heart is the future. Now, certainly, we comprehend that the ascent is accomplished only along the single silvery thread! Therefore let us be especially cautious with the predestined

structure. The chemist values a rare reaction in a certain test-tube, and nothing in the world will repeat this reaction if the test-tube is broken. So it is with Our construction." (pages 232,3).

458. "Fear generates ugliness. Nothing that proceeds from fear can have a worthy importance. It is impossible to approach Hierarchy through fear. It is impossible to understand the application of the Highest Chain without the realization of the harm of fear. There are many ways to Hierarchy. But the slippery unsteadiness of fear will not endure the ascent upon the rocks, and a trembling hand will not feel the guiding rails which have been carefully prepared. The condition of fearlessness must be understood equally with devotion. Froad is devotion, but you remember how multicolored is fear. A man who may even not be evil may be frightened, and this infection can forever deprive him of ascent. Hence one should cure oneself of fear. Besides psychic energy, musk is useful, because it creates the strengthening of the nervous system and kindles the protecting net. Thus the strengthening of the centers, heart and chalice, gives a necessary strength to the net. Heart, fiery chalice, illumineye the path of the ascending ones!" (pages 237,8).

Heart, 1932.

- Not egotism dwells in the heart, but pan-humanity. Only the reason enshrouds the heart with a cobweb of egocentricity. Mercy is measured not so much by so-called good actions, the cause of which can be too varied, but by the innermost mercy; it kindles the light which shines in the darkness. Thus, the heart is verily an international organ. If we accept light as the symbol of the aura, then its parent will be the heart. How necessary it is to learn to feel one's heart not as one's own, but as the universal one. Only through this sensation can one liberate oneself from egotism, safeguarding the individuality of accumulations. It is difficult to contain individuality with universal containment, but not vainly is the magnet of the heart connected with the 'chalice.' One can understand how the heart irradiates a special light, which is refracted in every way by the nerve substance. For the crystal of psychic energy can be variedly tinted."
- 9. "Heartlessness is nothing save an un-cultural condition of the heart. Faint-heartedness is a limitation of thinking. Intolerance belongs to the same family of abominations, which impoverishes the sacred vessel of the heart. You know already that the subtle, intensified heart creates an impetus like a dynamo, thus proving that it is a vessel of universal energy. But the culture of the heart does not accumulate if it does not receive proportionate nourishment; so the best accumulator is inactive without protection and correct connection. The heart demands constant nourishment, otherwise, deprived of the highest link, it decays. Thus let us not forget how at the bottom of the chalice was represented an infant, as the symbol of ascent." (pages 12,3).
- 33. "And who would assert that it is easy to follow the Teaching, if the accumulations are insufficient? But if the 'chalice' is filled, then the path of the Teaching is inevitable. We can understand the difficulty of assimilation of earthly poison, because each one of Us absorbed an unlimited quantity of poison. As the magnet attracts certain metals, so the heart absorbs Bliss. As a sponge absorbs liquid so the pores of the skin absorb the earthly poisons. But the Prana absorbed consciously pacifies the flow of poisons."

  (pages 26,7).
- 19. "If people, at least partially, could feel the essentiality of a moment, they would help Us greatly. Without speaking about the exact discernment of an occurrence, even the general mood would already strengthen the magnet of the will. People do not take into account to what extent unconscious vegetating complicates the world's order! The heart, as a hearth of transmutation, must prompt everyone as to the pressure of the spiritual atmosphere. One should not think that the heart suffers only concerning oneself: of course it pains for universal agitation. One should attempt to unite the hearts into a round of harmony; even a little-tested heart will contribute to the common chalice its valuable energy. ..."

  (page 18).

- 73. "Even in the most ancient times people understood the significance of the heart. They regarded the heart as the Abode of God. They pledged their oaths by placing their hands upon their hearts. Even the most savage tribes drank the blood of the heart and ate the hearts of their enemies, in order to strengthen themselves. Thus, the significance of the heart was manifested. But now, in our enlightened days, the heart is reduced to the state of a physiological organ. The ancients drank from the skulls of their enemies; the chalices of the sacred rituals were made out of the sincipital bone. Those who knew about the Brahma-Randhra center understood that the magnetic pressure transmutes the substance of the bone. But now people only laugh at these powerful curative substances. ..."

  (pages 49,50).
- 84. "A spiritual battle evidences itself in an influx of blood to the extremities. An Agni Yogi with a fiery chalice does not remain behind; help is assured when the flaming heart gathers valiant spirits around itself. The Battle is not upon the physical plane; it is not the small earthly forces that battle each other, but Forces of age-old experience are arrayed to determine Earth's destiny! The earthly reflections of the Battle swell out as unexpected blisters, but the fiery heart does not follow the earthly signs. The tension is great!

"People dream of freedom, but in what a dungeon they guard their hearts!"
(page 59).

- 233. "Through will power one can alter one's pulse. One can virtually stop the heart. One can arrest many psycho-physiological acts. But if you ask how to act, I will say: Let your heart ascend. Imagine your heart as if within a chalice with an ascending flame. Thus, above physiological functions, let us set the upward striving of the heart to Hierarchy." (page 148).
- 295. "It is related that the Envoys from the Sage of the Mountain came to Chengis-Khan. In the coffer lay a golden chalice, and multi-colored textures. An inscription read: 'Drink from one chalice, but garb thyself with the garments of all nations.' Thus was the Hierarchy indicated, and the tolerance worthy of a Leader. So, also, let us be strengthened by the broadening of the Teaching of Light. Let us give attention to the rhythm of the given Teachings. ..." (pages 179,80).
- 299. "The lower spheres are so greatly littered that, without exaggeration, the oxidation of the meteoric dust occurs. Because the chemical reactions of psychic energy are primarily reflected upon metals. ... It is necessary to be possessed of special striving in order to penetrate beyond the limits of these dread accumulations. Thus, we shall not believe that thinking is without consequences; even the broadest chalice may be overfilled! The more so since gravitation, during rotation, arrests many particles of light weight. Thus, when We speak about the necessity of purifying the psychic energy through refinement of thinking, We have in mind the purification of the lower spheres. Speaking in the language of the Church, it is necessary to conquer the infernal hordes." (page 183).
- 320. "In ancient times the coordination of the activity of the heart with distant worlds was strengthened by certain mechanical methods. For

instance, they utilized the clasping of hands above the head with interlocked fingers — thus was formed the magnetic circle. So also, they used to place their hands, with interlocked fingers, at the position of the 'chalice,' in such a way that the end of the left palm would be against the heart. Thus the current of magnetic waves was strengthened. But now, of course, in teaching the broadening of the consciousness, we will avoid mechanical external methods. It is much more subtle to act through the inner consciousness. We must sense how the sending of consciousness consciousness contains the substance of the heart, inducing the motion upwards, as if drawing it into Infinity. Of course, many of our sensations depend on the condition of the atmosphere. One may feel depression or solemnity, but let us realize that during these moments the heart has opened the upper-world gates. Only malice and fear use the subterranean passages."

(pages 194,5).

- 325. "Is not a blow into the heart like a stroke upon a harp or zither? Does not the resounding of the heart speak of invisible strings, which are the extension of the nerves into the subtle state? Is it not scientific to observe these blows upon the aura, when the eye, or heart, or chalice, or crown of the head, very obviously receives repelled arrows? But it is noticeable how much more strongly resounds the heart than all the other centers. It is not without cause that the heart is called the Sun of Suns...."

  (pages 196,7).
- 457. "The flow of heart energy is often felt on the right side of the organism. The energy strikes the 'chalice' and from there naturally refracts upon the right side of the organism. The temples, the neck, shoulders, knees and extremities disclose a sensation which is very close to physical outflow. Incalculable is the amount of energy thus irradiated from the fiery heart. Hence, the Teacher often advises caution. It is difficult to determine in advance exactly the beginning of this emanation, because the spatial magnets and attractions often demand simultaneous projections into various parts of the world and various spheres. If the calls upon the heart energy could be connected with an electric bell, a continuous ringing would often result, varying only in its intensity. Such experiments will undoubtedly be made, but the experimenters will rarely agree that it is the energy of the heart, rather attributing it to a nervous contraction. It is not long since one might have been burned at the stake for such a telegraph." (pages 268.9).
- 509. "Where then is that sentiment, that substance with which we can fill the Chalice of the Great Service? Let us collect this feeling from the best treasures. Let us find its ingredients in religious ecstasy, when the heart quivers over the Highest Light. Let us find its ingredients in the feeling of hearty love, when the tear of self-renunciation glistens. Let us discern it in the achievement of the hero, when power is multiplied in the name of mankind. Let us find it in the patience of the gardener, when he ponders over the mystery hidden in the seed. Let us find it in the courage that pierces the darkness. Let us find it in the smile of the child when it is attracted to the ray of the Sun. Let us find it amidst all flights which carry us into the Infinite. The realization of the Great Service is infinite. It must fill the heart, which is forever inexhaustible. The sacred tremor should not become the porridge of daily life. The best Teachings were transformed into a soulless husk when the tremor left

them. Thus, in the midst of battle, think of the Chalice of Service, and take an oath that the sacred tremor will not leave you."

(pages 297.8).

- 510. "It is necessary to educate the heart. It is necessary to fill the 'chalice.' It is necessary to strive with the sounding of the center of Brahma-Randhra. It is necessary to kindle the flaming wings of the Fiery World. From Heart we shall go to the Fire soon shall we go!" (page 298).
- 527. "Notice how distant occurrences reflect upon the 'chalice' before they reflect on the heart. This sequence has seldom been noticed. Of course, when the 'chalice' is filled one must take remedies for the heart, nevertheless the 'chalice' experiences the tension first. The 'chalice' demands solemnity, as though filling it to the brim.

"I know how difficult it is, like a giant suddenly finding himself in the cave of a dwarf! Thus, the intensification already densifies the lower strata. Of course, the heat comes not from the sun, nor calamity from the Subtle World, it is being born of the will of humanity."

(pages 307,8).

- 545. "The law of free will does not permit the arresting of the inception of crime. But the law of justice gives possibility to arrest the development of harm; as below so above. One cannot avert the inception of criminal thoughts, but one may arrest their development. The manifestation of the development of the heart can prompt one as to where the persecution of evil is already possible. Hence We persist so greatly in the Teaching of the Heart. No other center can replace the essence of the heart. The accumulations of centuries in the 'chalice' are at the disposition of the heart. For the salvation of humanity does not consist of separate Siddhi, but in the central motive-force the heart. Thus, above all divisions one must come to the root of motion." (pages 318,9).
- an opportunity for further investigation. After investigation of the effect upon the human organism, one should pay attention to the precipitates of the human glance upon objects. ... Is it not thrilling to observe the effects upon various objects, when armed with contemporary apparatuses? The ancient legend about the chalices of the world or the blessed pieces of cloth will gain a rational significance. But one should advise the observers not to stop at the first steps. Let them immediately expand their field of experimentation. Will not the observation of the piercing of the atmosphere by the human glance or thought arouse many conclusions? Or will not the reaction of the same energy at various heights be instructive?..." (pages 335,6).
  - 582. "... Of course, you know of the ancient custom of beating one's chest in an hour when the straining of the consciousness was demanded. Not without cause, nor only for the purpose of inflicting pain, did the hermits strike their 'chalice' with a stone. Through such a primitive method they kindled the fire of the heart. ... Invulnerability lies in the heart. One may even strike upon the 'chalice' if there is a lack of solemn aspiration, but I do not advise recourse to such primitive methods. ..." (pages 345,6).

# Fiery World I, 1933.

1731

- 26. "The Fiery Serpent rising above the 'chalice' in the form of the serpent of Moses, like the Arabic number eight, indicates the tension of the 'chalice", because the 'chalice' is full of Fire. The accumulations and precipitations in the 'chalice' constitute the Fiery substance. Thus, primarily we are Fiery beings. Only with such conviction will we encourage the growth of the so-called Fiery Wings. ..." (page 21).
- 59. "Fire bears within itself an understanding of beauty; it envelops creativeness and transmits imperishable records into the treasury of the 'chalice'. Therefore We value these imperishable achievements more than all those which are destructible. Therefore, help human thought to strive towards the Imperishable." (page 38).
- 75. "The associates of the black lodges themselves distinctly recognize each other admirably. There actually exist obvious signs. Thus, if you observe an inhuman cruelty, be assured that this is a sign of the dark ones. Each Teaching of Light is first of all a development of humaneness. Remember this definitely, for the world has never before been in such need of this quality. Humaneness is the threshold to all other worlds. Humaneness is the basis of straight knowledge. Humaneness is wings of beauty. The essence of humaneness is the substance of the 'chalice.' Therefore, above all, on Earth we shall cloak ourselves in humaneness, and we shall recognize it as armor against the forces of darkness. The fiery manifestations will visit the heart through humaneness. Thus we will realize once again to what a degree the farthest is the nearest. We also identify each other through humaneness. Thus, at this hour of danger, we shall work for the most imperative." (pages 45,6).
- 92. "The golden network, as seen by Ur., forms the foundation of the 'chalice'; one may imagine the delicacy of the inner apparatus. This refinement may turn thought towards consideration among human beings. People should not affront one another. In the name of Fire there should be no offense. Not all adjustments are effected with a hammer; small implements and gentle touches are also necessary. Again an old truth, but as yet scarcely applied." (page 53).
- 196. "One should not think that an Arhat, even for an instant, could overlook the Guiding Will in his consciousness. He becomes a simple mortal, if he does not always carry solemnly the Chalice of achievement. The power of His heart will become dormant as soon as He ceases to feel the Hierarchic thread in His hand. In this realization of eternal vigilance lies the uniqueness of the Arhat. When I speak of vigilance I am teaching you the basis of cognizance. But this solemnity is not easy in the perturbance of the atmosphere. To be strivingly vigilant is not easy when the dust of decay is whirling around. One cannot exact the same demands when the earth is convulsed. Precisely only an Arhat can save humanity in the confusion." (pages 109,10).

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THE CHALICE Fiery World I, Page 1.

173. "The heart, the chalice, the solar plexus, are truly cosmic to understood what tension there is in the world. barometers. It must be understood what tension there is in the world, therefore I speak about the preservation of magnanimity as the basis of good health. It must be understood how urgently the heart requires magnanimity. There are a great number of dark signs seen as black stars, foretelling the onset of darkness."

(pages 98,9).

- 202. "Striving towards the rocky path is not externally acquired it grows from within, solely through cumulative experience. One must know the complete immutability and eternity of life in order to proceed fearlessly. One must understand the indestructibility of our essence in order to set this value upon the scale. One may accept only an unchanging value; thus we shall learn to safeguard this value and affirm it. It need not be thought that many can corrupt the value of spirit. So be it. For we carry the ark of the Monad, knowing that by its uplifting we shall benefit the World." (page 112).
- 239. "... Every one possesses the Fiery energy to some degree. The applications of Fohat are multiple; not only the people of the fiery element but even those partaking of the other elements can draw from the chalice of Fohat. As the experiments of thought upon plants have shown remarkable results, there also can be observations of the effects of thought upon a flame. Under a current of fiery thought, a flame can begin to approach or to recede. The Egyptian Mysteries pointed out the special force of a thought which has been sent through a flame. This advice was based upon the recognition of the fieriness of thought. Thus one should turn the attention of people to the spheres of Fohat." (pages 130,1).
- 240. "One receives communion from a Fiery Chalice; the other swallows the flaming goblet of wine. The first is enraptured in spirit, the second shudders in the flame and is destroyed. The first can receive communion endlessly; the second quickly reaches the limit of poisoning. Is not the solution in the spirit? The quality of thought employs the fire in good. Drunkenness is deplorable, as a perversion of the sacred Fire. Least of all can Fire be combined with egoism." (page 131).
- 274. "Who would believe that the 'chalice' of a Yogi can send out salutary currents to many, far and near? These emanations are very painful, like needles pricking from within. The 'Chalice' cannot refrain from sending its accumulations for the well-being of the near ones. It is unwise to regard these transmissions of benevolence as without pain. When both the dense and subtle principles act, there must be tension. But the spirit is prepared to overcome this strain. One must understand that such transmissions strengthen the Fiery World. Cooperation with such Degrees of Fire is not easy!" (pages 149,50).
- 282. "Without question there exists a connection between the hand in work and the 'chalice' which reveals itself through radiation. But if such a connection is observed, one may be felicitated upon one's ability to observe. Observations of the battle between Light and darkness are also valuable; the stars of Light and darkness are quite apparent and denote a cosmic battle. One may foresee how in the course of time an astrochemical basis for many manifestations will be found. But each record of them will be of great future service." (pages 154,5).
- 369. "You explained quite correctly the curing of the case of tuberculosis, known to you. Many cases of disease, especially among women, come just from the kindling of the centers. But this conflagration may be quenched by urging the consciousness in a useful direction. It is possible that the fiery consciousness had been knocking for a long time, but the

sparks of Fohat pierced the region of the 'chalice' without being utilized. It is in this way that the conflagration starts, and tuberculosis is the most common result of non-assimilation of the Fire. To assimilate in consciousness means already to assimilate physically. This relation of consciousness and body is especially noticeable in the example of Fire. which causes a quite apparent physical deterioation if not cognized. Therefore, during illnesses, especially those in the nature of colds, it is useful to perform a fiery Pranayama. This Pranayama is very simple; the usual inhaling through the nose and exhaling through the mouth, the while directing the Prana to the seat of the disease. But for intensification of action one should keep in mind that the Fire of Space is inhaled and the consumed Ur is exhaled. Thus, Fire is again the remedy, and the physician can alleviate the condition of the patient by assuring him how easy it is to attract the basic energy. Fortunately sickness strengthens one's inclination to faith, and a seriously sick patient will accept the Truth of Fire more readily." (pages 201,2).

- 419. "The spiritualization of thought is a truly fiery quality. It is like the temper of the blade prepared for battle. It is one thing to have a flashing thought, which, however useful, only skims over the consciousness and is quickly dispersed in space. But it is of quite deeper significance when the thought is firmly enveloped in the heart. One may regard this process from even the physical point of view alone. Therefore it is useful, at the conception of a thought to give oneself the following command: 'I will place this thought upon my heart!' This advice will give much discipline to the thinking beginner. In addition, whatever is consciously deposited in the heart remains in the 'Chalice'."
- 'Chalice.' These are not forms of illness; they act as messengers of the approach of the fiery energy, in a way similar to the way in which the details of the Subtle World begin to reveal themselves. They may proceed beneficially, but during a condensation of the fiery atmosphere they may develop into insanity. The best cure lies in the explaining of the cause of this manifestation, in other words, in a cognizance of Agni Yoga. Apparent need compels Us to offer Our Counsels for wide application. Until quite recently the possibility of epidemics of waking dreams would have been regarded as absurd. But now, even the average physicians in hospitals are confronted with the necessity of studying the mass manifestations of such unusual symptoms. Likewise, other incomprehensible symptoms of the new conditions of the organism will begin to disclose themselves in life. Is it possible that people do not wish to prepare themselves for the new conditions?..."

  (pages 276,7).
- 513. "A neophyte asked a Rishi who spoke to him of Agni, 'If I constantly repeat the word Agni, will I have any benefit from it?' The Rishi answered, 'Of course. You have been so far removed from this concept that even through sound your nature will cling to this great foundation of Existence.' In the same way We repeat about the various qualities and analogies of the great Agni. May the people accept this sound in the 'Chalice.' Let them be so saturated with its reverberations that they regard it as inalienable to them. If during the transition between existences they even

pronounce the concept of Agni, it will be of help to them, because they will not be hostile towards Fire. The Subtle World will help to sensitize the understanding of the highest principles, but one should not approach them with hostility and denial. The aim of the First Book about the Fiery World is to affirm and accustom people to an understanding of Agni. Let them see how diversely the Fire has been understood, from ancient times up to the present contemporary understanding. May the sparks of these fires of the heart recall to mind many mysterious manifestations and traditional recounting of legends by the old people. One must absorb into one's consciousness an attractive constructive image. One should admit it as a property which will lead to the heights. Therefore, even the repetition of the sound, Agni, is useful."

(pages 283,4).

584. "It is praiseworthy that you revere the days of the Great Sacrifice. Let every human heart draw strength for achievement from the Chalice of the Saviour. Let us not emulate savages, in hostility to one another. The time of crucifixion and slaughter must end. Hear ye! -- apostles of Truth are needed, aspiring to the baptism of fire. Let hatred be mute, at least in the days of great suffering as when the Chalice was drained for the entire world! You may understand that the focus of the All-existent is one. There cannot be two foci of evolution. Mad are those who deny the magnitude of Infinity! By such measure is the Ineffable Sacrifice calculated. When a body on earth hastens to accept the Sacrifice for the regeneration of all the world, no human words can describe the reasons for this hallowed heroism. One may gather the most supreme expressions, but the heart alone, in the tremor of striving, will understand this glorious beauty. Permit no slander or blasphemy, even from the ignorant. Each blasphemer plunges himself into the darkness of madness. Thus teach the affirmation of the spirit's salvation, that there may be no touch of darkness in the days of the Flaming (page 324). Chalice."

611. "One may expect supernal manifestations in the life of the planet. Unique is the time when events are poured cosmically into the Chalice of the Archangel!" (page 341).

# Fiery World II, 1934.

- 14. "... Verily, in the Great Service is the feeling of great responsibility. But one should become accustomed to this chalice, for there can be no shortest path without emptying it. The heart which aspires to Hierarchy feels how necessary and salutary is the Chalice of Offering. To some it is only the object of derision and condemnation, but to others it is a precious treasure. It is Our great desire that the true straight-knowledge be developed." (page 20).
- 48. "... Many have read how David interrogated the Highest Powers. He took recourse in this Source in order to avoid unnecessary errors. There are many such instances in the history of different nations. Everyone knows about them. It is not necessary to delve into the ancient times; these signs of Communion and Great Service are apparent in recent events. But we also know that for the High Communion a pure heart is needed. Nothing impure can partake of this Communion, therefore the symbol of the Leader must be the sign of purity of the heart. Not only in actions but in thoughts the Leader carries the welfare of the people. He knows that he is entrusted to bring a full chalice. He does not lose his path in useless wanderings. He will not spill the entrusted chalice. Thus the concept of the Leader is a sign of the future."

  (pages 43,4).
- 137. "Actually it is inadmissible to try to alter Karma willfully or forcibly. The Lords of Karma add each violence to the chalice of condemnation, but They can lighten Karma where perfectionment and offerings are without end. Thus do we lighten the paths to the Fiery World, when we are willing to do the best possible. It is not for us to measure what is best, but the heart's desire leads to the radiance of the gates. Restrain each thought about self, but permit the heart to lead along the shortest path. The heart has been given as the focal magnet to the Fiery World. Not without reason do many hearts grieve, both on the Earth and in the Subtle World. Of course the nature of the heart is fiery, and it sorrows at all obstacles which prevent its return to its native land." (page 90).
- 167. "Examine two stones. They are primitive, cold, they have become congealed in their small life, but even they can give off sparks of fire. The heart of a man is no worse than a stone. The thought of a man, even in a small manifestation, is higher in effect than a mineral. I speak of this because it is instructive to observe how thought evokes sparks of fire from the innermost memory. The most casual thought evokes whole forms from the storehouse of memory, entire epochs in which we have been participants. This is a procession of definitely related fiery contents. Indeed, the spark can extricate related portions from the preserved treasures with instantaneous speed. One may be amazed how securely the treasures lie in the Chalice always ready to be drawn out. Only fiery energy can act so subtly and swiftly. The fiery earthly manifestations give an idea of the tension of the Fiery World. ... " (page 110).

- 169. "The cry of the heart is generally understood as an abstract concept, but Ur. says not so, for she has known and heard the resounding of the heart in its great tension. Such sounding actually occurs, and in it is expressed a powerful energy. The most dangerous assaults of darkness are shattered against this tension of energy. But not often is it possible to attain such a striking aspiratory state. The fiery heart knows when the invocation of the entire psychic energy will be demanded. From the solar plexus, from the chalice, there is concentrated a current of powerful force. The most evil sendings will fall apart under such a discharge. We always rejoice at seeing such a vigilant heart, since the attack is always sudden and the accumulation of force is only possible through great watchfulness. ..." (pages 111,2).
- 210. "The spark of immortality is justly located by certain people in various centers, each will be right in his own way. True, in each center there is such a spark, but according to the conditions of the epoch the centers can vary in significance. Only the heart remains unchanged and only the chalice follows the heart in significance; the remaining centers and glands may be subject to cosmic currents. Not only are people mistaken in their judgment about the centers, but everywhere they do not admit a flexible expediency. Yet not only according to the epoch is the significance of psychic energy altered, but also according to races, to nationalities, and even to generations. Seemingly, a thing re-occurs, but meanwhile man has come in contact with the Highest by means of new antennae. Thus, one can observe how multiped insects may lose certain legs without a lessening of their vital capacity. Certainly where there is the fiery consciousness such atrophy of the centers is not found. Hence, again we come to the affirmation of the usefulness of the fiery consciousness. It will be no exaggeration when we say that fire is advantageous for the earthly as well as for the Fiery World.

"It is asked - What center is particularly important just now? The present is a time of synthesis, therefore let us begin everything from the heart itself. Precisely the heart stands above all. Therefore, let the throat and the chalice and the solar plexus not be isolated from the guidance of the heart. The throat is an instrument of synthesis, but transmutation and its application take place in the heart." (pages 139,40).

393. "Drops of Grace fall into the chalice of heart's joy. Could there be a greater joy than that during the fulfillment of a Mission of the Brotherhood? Thus must it be understood for those who go forth or remain guarding the Ashram. Very important is the vigor which grows out of the Power of Grace."

(pages 230.1).

# Fiery World III, 1935.

- 24. "One of the great concepts, often incorrectly interpreted, is precisely the great concept of humility. It has been interpreted as non-resistance to evil; it has been interpreted as good-heartedness, as compassion, but very few accepted it as self-denial. For only self-denial and self-sacrifice can give understanding of humility. Truly, We see the giants of spirit and the heroes who devote themselves fully to the humble tasks for the good of humanity. We know of great experiments being humbly carried out in the earthly laboratories for the benefit of humanity. We know the great fiery experiments of those who dedicate their lives wholly and humbly to the benefit of mankind. We know manifestations on the path to the Fiery World which inspire all surroundings. Truly manifold is humility manifested through self-sacrifice and self-renunciation. Heroism is a manifestation of various aspects of humility. Thus the records of space are filled with great deeds of humility. Inva uable are these fiery flights of the spirit. Thus, verily, the heroes of humility drain the cup of poison for the good of mankind." (pages 21,2).
- 25. "As the highest humility and the highest self-renunciation, should one accept the Image of Those bearing the full Chalice of self-sacrifice. They carry a heavy burden in the heart. They bear the brunt of the tension manifested by humanity. They carry the burden of the entire discrepancy. Such humility is redemption. Who will give himself wholly to the achievement of drinking the cup of poison? Who will take upon himself the Fiery Shield for the good of humanity? Who will resolve to accept the fiery energies? Who will manifest the understanding of the entire Cosmic tension? Verily, he who is in consonance with the Higher Forces. Mankind is accustomed to demand Good, but very rarely does man think of giving. Hence the humility of a saint who carries a fiery chalice is regarded as the highest humility. The fiery chalice holds the essence of the saving of the spirit of mankind and the atonement. Thus, let us remember and manifest understanding."

  (pages 22,3).
- 42. "How differently is the manifestation of heroism commonly understood. One should remember that a hero is not always proclaimed by a trumpet blast. Not in universal glamour does a hero of the spirit proceed, but in a true draining of the chalice of poison. To those who demand more, more is often given, to meet their requirement, but earthly gifts are no affirmation of higher gifts. Verily a hero of the spirit proceeds by another path. His burden will be the Burden of the World. And how wonderful is the countenance of the hero of the spirit, proceeding impetuously onward in silence and in solitude! ..." (pages 33,4).
- 49. "Since times immemorial the Chalice has been a symbol of Service. The gifts of Higher Forces are gathered in the Chalice and given from the Chalice. The symbol of the Chalice has always stood for self-sacrifice. Whoever bears the Chalice bears Achievement. Each lofty deed can be marked by the symbol of the Chalice. Everything most lofty, everything for the good of humanity, should bear this symbol. The Chalice of the Grail, and

the Chalice of the Heart which has dedicated itself to the Greater Service, is a most Cosmic Magnet. The Heart of the Cosmos is reflected in this great symbol. All images of Heroes of the Spirit may be represented as bearing the Chalice. The whole universe is reflected in the Chalice of the fiery spirit. The Chalice contains the accumulations of centuries which are gathered around the seed of the spirit. It is necessary to accept the affirmation of the Chalice as a great symbol in everyday life. Small children, and all youth, should be taught to think about the Chalice. One should understand the entire diversity of forms of the great symbol, the Chalice." (pages 38,9).

- 50. "In life, which is unified by the law of Cosmic Right, it is possible to trace how the cup of poison is drained in attaining the great Cosmic Right. The spirit bears all the affirmed chalices through self-sacrifice. The great chalice of Beauty is revealed as a crowning to the spirit through the Fiery Right. Verily, great is the time, because final energies are being intensified on a final step. Rightly has it been said—"The heart will not long endure if the attraction is often repeated." The heart of the Arhat drains the Chalice of abnegation on the final step. Our life Chalice is filled and reveals the path to "Cosmic Existence." (page 39).
- 62. "How can the imagination be properly defined? Usually people take the imagination to be their own invention of forms, but the imagination itself has its roots and distinctions. One may find the core of the imagination in the 'chalice,' as the precipitation of many lives. However, the imagination is nourished not only by the remembrances of past lives, but also by the action of the present. When the spirit participates in the life of the far-off Worlds, or in the Subtle World, or in the Astral World, then frequently the memories of these experiences are reflected as imagination. Often scholars obtain formulas, or direction, precisely through a communion with the Subtle World. Thought and striving are also kindled by the Subtle Spheres. But a spirit possessing the synthesis not only takes from the treasury of the 'chalice' but also is a true co-worker of Cosmic Forces. How many inexplicable causes of unquenchable imagination there are, and how many unexplainable manifestations of heart anguish! Usually, when strength is being spent for a structure, and the divisibility of the spirit is active, heart anguish is inevitable. Furthermore, the heart is a most powerful reservoir for assisting others. There are strong examples of great saints who nourished the far and near with a wealth of currents. The Agni Yogi is such a nutritive agent. On the path to the Fiery World let us sensitively and cautiously refer to the heart which knows fiery anguish." (pages 50,1).
- 69. "... Only the concept of the oneness of the path will impel people to live in beauty, and to depart this life as wayfarers continuing their journey. When the World will apprehend this indissoluble bond with the Subtle World, purgatory will then take its rightful place in Eternal Truth. Therefore it is so important to become affirmed in the realization of the endlessness of life; the continuing, as it were, of the great Wheel of Life. The manifestation of the accumulation of the 'chalice' gives great power to the spirit in the Fiery World; just as the path of darkness imposes its own dark existence. Let us direct the thoughts of people to the idea of purgatory on Earth."

- 74. "... The affirmed guide knows all the joys, all the containments of synthesis, but at the same time he knows the burder of all the manifested and unmanifested fires. This heritage of the ages is precipitated in the 'chalice' as fiery strata; therefore those who bear the fire of synthesis are manifested as bearing the burden of centuries. The specialist, having a continuous channel for the outlet of his energies, is rarely burdened, but he who carries the fire of synthesis is a tempestuous ocean of energies. The karma of him who carries the synthesis is so beautiful, but the burden is great. Each inheritance, even if it be unmanifested, lives and palpitates in the spirit. A feeling of dissatisfaction and of striving toward perfectionment distinguishes the bearers of synthesis. Though the path of specialization be outwardly difficult, the path of the bearer of synthesis surpasses in all ways the path of the specialist. ... " (pages 60,1).
  - 127. "... One must understand the beauty of giving, for merely earthly givings do not affirm the 'chalice.' Thus, on the path to the Fiery World let the co-workers apprehend the Call to Service." (page 103).
  - 132. "Often the spirit which bears the synthesis affirms its knowledge from within the 'chalice,' for the accumulated treasures of creativeness are actually tensed by creative vibrations. Often the spirit, as it were, finds its confirmation upon the basis of the unified consciousness. The manifestation of creative vibrations often evokes a thought which has dwelt in the depths of the heart. One must harken to those thoughts which, as if something familiar, live in the spirit. One can find many identical vibrations by subtly examining one's consciousness. The treasures of the 'chalice' are not to be regarded as accidental. They constitute the potentiality of the spirit. These creative vibrations open many locks, for the hidden knowledge which lives in the spirit can be revealed. Often the aspiring spirit discovers that vibration which connects it with the Higher Forces. How can one imagine this sacred power which unites the depths of the heart with the Fiery World! The records of space are often available to it, for unity is strongly manifested as the bond between Worlds. On the path to the Fiery World it is needful to remember about the vibration which touches the depths of the heart of the bearer of the synthesis." (page 106).
  - 227. "The consciousness contains within itself all the traces of past lives, impressions of each manifestation as well as each thought and striving for revealing of a broad horizon. The consciousness is fed by the chalice and the heart, and each compressed energy is deposited in the consciousness, unbreakably connected with the spirit. The spirit, upon becoming separated from the body, preserves a full connection with higher and lower energies. ..." (pages 164,5).
  - 259. "The awakening in the seed of the spirit is roused by fiery flashes, which can be variously manifested. The saturated consciousness can evoke the flashes of true accumulations of the 'chalice.' The fiery heart awakens striving by its tension. The foundation of manifest fires awakens the seed of the spirit by establishing new potentials. Therefore one must study vibrations and apply them to life, for each manifestation can serve as a bond between the spirit and spatial Fire. One must accustom oneself to sense the seed of the spirit. Thus, by straining the forces of the spirit, let us be affirmed in the highest quests." (pages 183,4).

Fiery World III, Page 4. 287. "The sunlike quality of the heart is manifested in courage; when the heart knows no terror; when the self-sacrifice of the Agni Yogi carries the spirit away into different spheres above the earth and below the earth; when the spirit untiringly creates with all the fires of the heart; when sensory perceptions manifest resonance to all cosmic manifestations. Verily the spirit knows the Heart of the World and it also knows how invulnerable is the Shield of Hierarchy. The sunlike heart of the Agni Yogi knows that full chalice of the World which is produced by the coming of the great Ray: for the unification of the Worlds is the highest creativeness for the Agni Yogi. Thus, each sphere of Fire is a creative power for the striving Agni Yogi. The Macrocosm, in palpitation, evokes in its microcosm identical vibrations. Hence equilibrium is established when fiery energies are united in space. Just as projectiles of destructive energies, emanating from one center, fly in different directions, so does the sunlike heart of the Agni Yogi absorb into itself all cosmic energies by concentrating them in space. On the path to the Fiery World let us remember the sunlike heart of the Agni Yogi." (pages 200.1).

425. "Here is a hastening disciple, bearing a chalice filled with possibilities; if he stumbles, violating the laws of trust and magnanimity, what b ecomes of the possibilities? (page 281).

Aum, 1936.

102. "People become pious as they near the crossing into the Subtle World. They fail to discern that such a hurried bribery borders upon blasphemy. Thus there results not a realization of the Higher World, but a hurried payment for the best place, whereas approach to the Higher World should be begun in the first days of earthly life.

"Not conventional rites but prayer of the heart brings the World of Beauty near and transforms it into a daily sustenance. One can approach the Highest with the chalice filled with the best thoughts. One can offer the best experiments by warranting them to be directed to good. When the Good lives, it opens all the gates to the Higher World."

(pages 53.4).

- 153. "Each man bears a secret within himself. Only rarely is the curtain of the past rolled back, when subtle energy abounds during one's earthly life. Only by transcending the boundary of the Earth is man enlightened in the realization of a portion of his secret. Remarkable is the process when subtle energy reveals the chalice of accumulations. The memory is suddenly illumined and the past stands out in all justice. Amazing is the extent of man's transformation at the moment when he leaves the earthly sphere. People call this death, but it is really birth; how pitiful, therefore, it is when the subtle body sojourns long in sleep. Especially noteworthy is the transition wherein consciousness is preserved; then can be clearly represented the discarding of the earthly tatters and the emergence of the imperishable accumulation, revealing itself to be a true treasure. One can understand why this most subtle treasure cannot be revealed amid crude conditions." (page 78).
- 220. "Likewise one should pay attention to so-called infantile eclampsia. It indicates development of the nerve centers. During such a state, it is necessary to maintain special quietude. By nature such children are highly gifted, but the shield of the body must be strong. It is necessary to regard such manifestation as an over-filling of the 'chalice', as it were. Not without reason was this called in antiquity a Divine Visitation. During such attacks, complete quiet of all surroundings as well as warmth, the odor of rose oil, and a uniform temperature are essential. Certain people have made use of soothing music, and such an expedient was helpful, for the assistance given must be a psychic one." (pages 107.8).

256. "There are people who hate specifically confirmations and proofs. Such people are really and truly ignorant. It may be asked justly — "Did they ever have a consciousness, or do they spring from the animal state?"

"You may often be asked — Does the consciousness wear out? The seed

of the spirit is everlasting, the 'chalice' is filled with accumulations, but the degree of consciousness may fluctuate. The principle reason is indolence in the Subtle World. Such a quality can imprison the seed of the spirit and the 'chalice' as behind forty locks. Especially subject to such indolence is the weak consciousness, which lives its earthly life without

overcoming obstacles and without labor. One can observe how such consciousnesses clutch at the Subtle World; not for two thousand years but for much longer, they would prefer to be spared a new experience. This is how malevolent deniers come to be born." (page 126).

- 296. "Many primitive methods for recalling events to mind may be observed. One may read how one ruler inclined his head as far as his knees, that the change in the blood circulation might help to awaken his sleeping memory. It is known that anchorites beat their breasts in order to stimulate a reaction in the 'chalice'. The evidence of many examples demonstrates that physical blood circulation is connected with psychic functions. The more necessary it is to respect the science which examines the physical side of life yet at the same time reveals a new spiritual bond, inherent in all Existence."
- 491. "Frequently you hear absurd tales of how there occur simultaneous incarnations of one and the same persons a conclusion both ignorant and harmful. Deniers of incarnation make use of such fictions to dispute the possibility of reincarnations. Besides they forget the reason, which somewhat lessens the guilt namely imaginative invention. Certain people remember the details of a definite epoch; when they dreamed of being a well-known person their remembrance of the dream also makes up the imagining of incarnation. The resulting error is in the person but not in the epoch. A child imagines himself a field marshal, and such a representation already falls into his chalice.

"Many remember their past lives, but through obscuration of consciousness they call forth their own past aspirations. One needs to be careful also not to censure too greatly the mistakes of others. Outside of conceit and ignorance, there may be only partial error with base motive. Indeed, there may also be different forms of obsession and whispering with evil intention, but about obsession enough has been already said." (pages 241,2).

- 517. "It should not be thought that in comparing feelings with energy a debasement of feelings is implied. Some imagine that it is out of place to mention Higher Communion together with energy. To some, energy is something contained in a machine, but such earthly interpretations are mediocre. One also should come to love the entrusted manifested energy. The entrusted energy is a drop from the Highest Chalice. Thus without love there is no advancement." (pages 255,6).
- 526. "A certain ruler came to an anchorite and asked him to explain the fundamentals of life. The hermit began to speak, and during his discourse he gradually poured water into a chalice. The ruler finally noticed the overflowing water and pointed it out to the hermit. In reply the hermit said: 'True, therefore the next time provide a chalice of greater capacity.' By such tales people have tried to impress on the consciousness the fact that beyond the capacity of reception wisdom is poured out to no purpose. But the same story has also its encouraging suggestion each time it is possible to provide a larger chalice." (page 260).

# Addenda

# The Call:

- "The path of virtue is not a singing of psalms but 232. labor and service. If Karma be diverted, it will react against thee. The travail of the spirit is the one ladder of the shortest way. The suffering of a decade is crowded into a day in the lives of the chosen ones. Better a full cup of misery than a life of mild sadness. Pay thy accounts in the hostelries on the way, and with obeisance they will carry thy trunks onto the ships." (page 65).
- "... Knowing wherein is achievement, 353. Knowing that power is sacrifice, Whilst affirming the victory thou wilt say, 'Lord, let this cup pass from me.' Then hast thou attained the power to create, And thy spirit is already unconquerable. (page 118).
- 374. "Why h as the earth been laid waste? Why has the temple been overthrown? The father's anger will pass. The morning bird is ready to sing out the dates. The prophecy of days is being fulfilled. And filled to the brim are the chalices of the Archangels. Hallowed be the Name of the Lord! People will rise up by the spirit. The essence of the miracle is simple: Lo ve is the miracle, Beauty is the miracle." (pages 130,1).

NOTE: The earlier excerpts from The Call (see pages 1 and 2) were compiled from mimeographed pages, hence no page numbers were given. Since then the 1953 edition has been published and page numbers are herewith supplied:

Paragraph 21. "A pure thought ever ascends ..." (page 15).

<sup>129. &</sup>quot;Priceless is M's Guidance ..." 243. "Four Guardians protect ..." (page 68).

<sup>338. &</sup>quot;... And I will admit the knocking one ..." (page 107). 351. "Sorrow will shun the new round of humanity..!(" 116). 353. "... When Tibet's spiritual teacher, A-lal-Ming" (" 117).

<sup>404. &</sup>quot;Each one by himself, each in his own way,..." (" 142).

Addenda (continued)

# Illumination:

Part Two.

V: 17. "We see the march of predestined events and note the appearance of quiet figures who are seemingly detached from life, although We value them by their achievements. But their lives flow on amidst now a kind of detachment and now an achievement, which appears like a spark in the darkness.

"The subsequent as well as the early events pass utterly unnoticed. The throne, or the cell of a monastery, or the cobbler's nook have no importance; the previously accumulated aura accompanies this last path. Of course the aura expands, and, as it were, shields an unusual sensitiveness; but its quality no longer changes, and from early age one may distinguish these singular children, who carry their own world of manifestations of the spirit.

"Very rarely, almost never, do they limit themselves to a single specialty. Actually, the absence of specialty is characteristic; hands

seem to be stretched out to the chalice. ... " (page 87).

Addenda (continued)

# Community:

74. "It is necessary to investigate the undeferrable. It is needful to preserve personal enthusiasm. It is needful for each one to walk independently — no hand on the shoulder, no finger on the lips. Woe to him who delays the guard. Woe to him who spills rice on the shield. Woe to him who carries water in his helmet. And most of all — woe to gray fear. Verily, the net of the world has been cast. It cannot be drawn up without a catch. Truly, not even the very least will be forgotten. The seed has been paid for. Violence was not admitted. Let each one proceed, but I pity those who do not attain. How dark is the return path! I know nothing worse than to cross the neighbor's path. Say to each one, 'Walk alone until you receive the command of the Teacher.' One should rejoice at the churning and hissing of the sea. Manifest an understanding of the great time. Uplift the chalice; I summon you."

(page 51).

Addenda (continued)

# Agni Yoga, I.

11. "... When the scale of the Ruler is taut, we shall awaken early in order to weigh our passing of the yesterday. We shall select that which was most daring, in order that these seeds should weigh down the balance. We shall add the griefs of the old world, for their burden is useful to us. Add the derision of ignorance — each of these but adds weight to the cup of truth. Should we find threat and assault, let us not forget to place them in the full cup. Wherefore the trembling of the scale? Whereof is filled the accusing cup? What wretched murky tatters have filled the cup of judgment? Like last year's withered weeds are heaped the customary curses, the dross of yesterday.

"Victory to you - daring deeds! For the mighty-winged has outbalanced the accusations. Lord, grant me to cast into the flames the decep-

tive rags of the customary.

"I shall not err in realizing that winged daring has Thy blessing. In the sacred furnace shall I forge the wings of Alaya. Unknown to me are exasperated plaints, or ought which shall weigh down my new wings. New shall be my song." (pages 12,13).

- 330. "Observe the symptoms of incomprehensible ailments. Observe around which centers the symptoms and pains appear. Perhaps aching of the shoulders or elbows or knees. Perhaps three signs appear near the center of the chalice. Or burning occurs in the larynx. Each symptom points to the activity of the center. As an open book is inscribed the personality of a man. Above his head burns the continuous mark of his nature. One may read it even with plain observation. ... "

  (page 200).
- 563. "... To the voice of silence, was attributed stillness. But higher than this voice, is communion. You know how the voice of the Teacher is transmitted, but one can unify in consciousness, not using words but transporting one's consciousness instantaneously into the consciousness of the Teacher. One almost ceases to sense oneself; only the circumference of the chalice is filled with straight-knowledge. Such union will surpass words as it nurtures straight-knowledge. Of course it is not easy to attain such state, but with expansion of consciousness it comes by itself, if not hindered by ignorance. Such consciousness embraces all aspects of communion.

"Why must the Teaching be absorbed, as the basis of existence? If one begins to apply the Teaching to egotism, he will begin to add structures, not paying attention to the foundation. Partial striving leads to a cleft and does not bring rebirth. All destroyed consequences result from partial striving. Through it, people cannot perfect themselves and cannot purify the sense of beauty. But without this quality the merging of consciousness is impossible." (pages 92,3).

Addenda (continued)

# Infinity I:

- 5. "... We have on your planet Our Entrusted One who has drained the chalice of experience. She is sent to you as a witness of cosmic manifestations; as a bearer of My missions, as your prophetess of the future. Therefore the concept of redeemers is so vital. Precisely, the acceptance of experiment is convincing. Humanity especially should learn from experiences issuing from the highest spheres and lived through on Earth."
- 221. "... Since We gave the mission to lead humanity to a new step, the manifestation of Her, Our Bearer of Fires, is so lofty that to liken it to any mediumistic manifestation will be equal to dropping muddy water into a fiery chalice. Therefore I say the manifestation of understanding of these high fires will bring one to the height of pure Fire.

"She -- the bearer of the 'chalice of fires' -- will give the new step to humanity."

231. "... Thus, the Mother of Agni Yoga brings the chalice of salvation to humanity. Thus, the Arhat and Tara carry salvation into the construction of a better future. Thus we lay the foundation for the new race and the step of highest fusion."

# Infinity II:

469. "The life-creating force of the heart is so powerful that it may be said to be verily the Magnet. Thus, creativeness of the heart leads toward consummation. Only those attractions saturate the Cosmic creativeness. Thus the cosmic heart quivers in the Arhat. Thus the cosmic heart quivers in the Tara. Thus the cosmic heart quivers in the atom. When the consciousness awakens, the chalice resounds. Therefore Our path is laid out by the heart."

NOTE: The above excerpts are from the very few passages in <u>Infinity</u> which have been translated from the Russian into English.