

Y O G A

Section One

"Having Infinity before one, yet not losing an hour
and valuing the use of each minute --- is Yogism."
Hierarchy 187, page 102.

Selections from Agni Yoga Teachings:

LEAVES OF MORYA'S GARDEN:

- I. The Call
- II. Illumination

and COMMUNITY

Y O G A

SECTION ONE: Preliminary Selections

from

Leaves of Morya's Garden I, The Call
II, Illumination
and Community

The Call:

76. "... Contemplate the spiritual guidance of One Teacher.
Thy spirit presses onward --
At the Gates I shall await thee. ..." (page 27).
81. "...Thou art ascending -- walk the way of devotion and of love."
(page 28).
82. "Love thy Spiritual Teacher.
Thy destiny is to bring the inextinguishable Light to
ardent hearts. ..." (page 28).
89. "A happy and blessed Guide is given to each one.
Know to give thyself with all thy strength to Him alone;
Else will the door be opened and the currents crossed.
Invoke the blessed Guide not by question but by affirmation.
If I shall send a message through your Guide,
the current will be direct.
Hearken not to those who approach during your apathy.
The window open to the darkness brings the voices of the night.
But the call of love will bring the answer from the Beloved.
Love Those Who have chosen thee.
Realize the ties which bind thee to thy Guide
and naught unworthy will approach thee.
Love! Discern! Strike evil! My Blessings be with thee."
(page 29).
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."
(page 40).
165. "I consider the schools of concentration dangerous in a
heavy atmosphere.
Men persist in their chosen desires,
but the current is too weak
and they create only an image in their brains.
For powerful visions is needed an atmosphere charged with
electricity and a consciousness in repose." (page 49).

The Call, continued.

176. "Our Task is to help humanity.
Often a Yogi, merging into Nirvana, strives to forget
the earth." (page 52).
180. "In the schools of the future the ways of spiritual growth
will be taught by those who have gained full ascent.
My chosen ones will bring My simple Word of what must be
rendered to the great nation.
And personal love, national love, and universal love
will render praise and sacrifice to the Creator of Love.
We send to thee Our Help and Blessing." (page 54).
304. "... I am summoning the wise ones.
New and useful ones will gather.
And the tree of union will flourish." (pages 90,1).
311. "You already know that neither goodness nor intellect alone
leads to Us,
But the evidence of spirituality is needed.
This quality comes the moment the spirit is ready.
Naught can hasten the affirmation of the path."
(page 93).
313. "Children, children, dear children.
Do not think that Our Community is hidden from humanity
by impassable walls.
The snows of Himalaya that hide Us are not obstacles for
true seekers, but only for investigators.
Mind the difference between the seeker and the dry,
skeptical investigator.
Give thyself to thy work, and I will lead thee on the
path of success in the Yonder World." (page 94).
315. "We decide and send thee Our Word in the rays of the morning.
Not in dreams nor in desire but in unity of spirit."
(page 94).
317. "Be the beholder and the listener.
Know thy path.
"Know ye the truth, the great truth of the everlasting bonds
between Father and Son and between the son and his son."
(page 95).
319. "... Each season affords new ways.
The spirit leaps the precipice.
"Help to thee, who art rushing into the path.
Help to thee, who hast forgotten time and body.
Help to thee, who hast responded.
A watchful Eye is over thee."
(page 96).
320. "... Amidst valley and mountain, amidst forest and plain,
wilt thou wander in search of thy Master.
O foolish one, why seek so far?
I am here, thy Master."
(page 97).

The Call, continued.

324. "I tell thee, let the flame of thy heart be alight
with the fire of compassion.
In compassion is buried the great pearl of Secret
Knowledge.
All Bodhisattvas, all Holy Ones, all Martyrs, strove
along this Path.
Remember the legend of the Seven Gates.
Not for all is the thorny way a hardship.
There are souls to whom the thorny crown is sweeter
than a kingly one,
And a coarse garment more precious than the royal
purple." (page 99).
327. "Remember the vigor of a dawning hour.
The coolness of the morning is a refreshing draught
to thy spirit.
Hasten to profit by it." (page 100).
331. "Work, the path is open for work.
In thy hands are the greatest possibilities.
My crown be with thee, for I gave the crown.
Be on thy guard. Expect Our Help each moment." (page 103).
332. "When through thy temporary bodies
shines the splendor of thy spirit,
Art thou not filled with strength and joy?
And are not all thy beings blended in the joy
of that effort of thy spirit?
And then am I near to thee.
And then dost thine ear discern the rustle of My Step." (page 104).
337. "He who is with Us has oft an hour of battle.
But he knows that he is ever victor." (page 108).
432. "I myself read your thoughts each day.
The Teacher verifies the creativeness
of beloved disciples.
And when fatigue closes not the lips,
Discourse flows like a Himalayan stream." (page 150).
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Illumination:Part Two.

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

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

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

"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 47-49).

IV:3. "... Many times have saints returned to Earth because they had conveyed to the crowd too much of their exaltation instead of the structure of life. ..."

(page 60).

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

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

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

Illumination, continued.

must be sensed, as it is not the external appearance but the smell which manifests the symptom.

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

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

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

Part Three.

V:18. "... Now it is time to speak of the signs of the path leading to Us. First of all, do you clearly accept the existence of the Teachers?

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

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

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

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

"According to custom the wayfarer must traverse a certain portion of the way alone. Just before arrival, even those who have been in direct communication with Us do not sense Our tidings. It must be thus because of human conditions.

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

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

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

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

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

"Remember Those working for the Common Good! (pages 219-221).

Illumination, continued.

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

"You already know that before final enlistment with Us there occur particular attacks of physical weakness. This is explained by the undulatory condition of the nerve centers; . . .

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

"At present he heads the guarding of the paths and is engaged in historical researches. He often repeats: 'Never fear an excessive load.' Indeed, there was a reason that he should find himself in Our mountains. . . ." (pages 229,30).

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

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

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

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

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

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

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

"Welcome to all seekers of the Common Good." (page 250).

Community:

14. "Our feeling is one of absence of specialty, because We live for the whole complex of life. Every specialist approaching Us inevitably loses his monochromatic eye-glasses. Therefore, make every effort that the specialty should become but one of the dishes at your table. As birds over the Earth, as bees above all the flowers, we can embrace the entire universe.

"Without a specialty it is easier to prepare oneself for the current task in evolution -- intercourse with the distant worlds and the transformation of the Astral World, the world of dark earthly survivals. The adoption of the concept of Community will open the gates for next achievements, and their dates depend upon people themselves. Therefore, let us take up broadly the quest of Community." (page 11).

18. "Some dream of casting themselves at the feet of the Teachers, but do not dare to go with Them into battle. But precisely now is the time of battle, and We can only call to battle. With the full knowledge of the truth of Good, on personal responsibility, We affirm the battle but a lawful one." (pages 13,4).

19. "Master the problem of remaining cool throughout the entire Battle. The Battle of Light is just beginning -- millions are in it without knowing the final result. But you know, and this knowledge should make you wise and prompt a worthy decision. Your spirit must take wing in the name of Truth. How is it possible to be uplifted by the achievement of the evolution of the World? My Ray carries My request that nothing be done to hinder the light. Instead of wings of achievement it is easy to grow black horns -- wings of false reasoning. The dark spirits have black emanations resembling horns." (page 14).

20. "It is necessary to strive toward the utmost, the absolute. The utmost absolute gravitation will be toward the far-off worlds. Earthly beauty is lost in the glory of the super-stellar rays. Earthly science, remembering with difficulty yesterday and ignorant of tomorrow, is insignificant, and contributes nothing to the knowledge about the course of luminaries coming into existence.

"How may one approach the above-mentioned Absolute? It cannot be done through technical means or earthly science, nor by descriptive art. It is possible only through the expansion of consciousness, when the earthly being is engulfed by the emanations from the distant spheres. Thus, those who are approaching Us, or rather the boundaries of the orbit of Earth, lose their specialty. Only in the realization of all-comprehensiveness may one endure the brilliance of the luminaries. But in order to contain this scintillation, one must set alight one's inner fires.

"The element of fire is most striking, transcendental, and if you wish to classify Our Community according to the elements, refer to the great fire which gives all, purifies all, and requires nothing." (pages 14,5).

29. The teaching of the New World will solve all discomforts. Verily, only the shield of the Community can give meaning to the sojourn on Earth. How indescribably beautiful it is to think about cooperation with the far-off worlds. This cooperation, begun consciously, will draw into the orbit of communication new worlds. And this heavenly cooperative will broaden its possibilities infinitely. ..."

(page 21).

Community, continued.

30. "Broadening of consciousness is occasion for congratulation. No laboratory can give this perception of continuity of endless possibilities. Only personally, consciously and freely is it possible to adapt out of space uninterrupted steps. The Teaching may open the door, but one can enter only by oneself. Not reward, nor justice, but the incontestable law carries the incarnate spirit upward, in an ascending spiral, provided that it has realized the necessity of motion. The Teacher can in no wise advance this consciousness, for any suggestion would violate the personal achievement.

"It is one thing to discuss abstractly distant worlds; it is another to realize oneself a participant there. Only he who has not closed for himself the path to beauty may understand how near to him is the manifestation of the far-off worlds.

"The ear can catch fragments of the Great Breath, but the knowledge of the spirit gives man a place in Infinity. ..."
(pages 22,3).

34. "How is it possible to move hearts? By not losing simplicity. Success will come not with magic but with the word of life. We can carry out our lesson by knowing how to approach the very simplest. I am thinking how to give to the toilers the radiance of the far-off worlds. When the most humiliated one will look up into the heavens, then is it possible to expect the rainbow ribbon from the far-off worlds." (pages 26,7).

60. "Much can be forgiven him who even in darkness has preserved the concept of the Teacher. The Teacher uplifts the dignity of the spirit. We liken the concept of the Teacher to a lamp in the darkness. Therefore, the Teacher may be called a beacon of responsibility. The bonds of the Teaching are like a saving rope in the mountains. The Teacher is revealed from the moment of kindling of the spirit. From that moment on the Teacher is inseparable from the disciple.

"We do not see the end of the chain of Teachers, and the consciousness imbued with the Teacher elevates the attainment of the disciple as a precious, all-penetrating aroma. The bond of the disciple with the Teacher forms a link of protection in the uniting chain. Within this defense deserts bloom."
(page 44).

63. "The main misunderstanding will be of the fact that labor can be relaxation. Many amusements will have to be abolished. Chiefly, it must be understood that the products of science and of art are for education, not diversion. Many amusements will have to be destroyed as hotbeds of vulgarity. The forefront of culture must sweep away the dens of fools passing time over a mug of beer. Likewise, the use of profanity must find a far more severe penalty. Likewise, manifestations of narrow specialization must be disapproved."
(page 45).

65. "Our condition for the co-workers is a complete desire to apply in life Our fundamentals, not in theory but in practice.

"The Teacher bears the flame of an unquenchable achievement. The Teaching is interrupted neither by weariness nor by distress. The heart of the Teacher lives by achievement. He has no fear, and the words 'I am afraid' are not in His vocabulary."
(pages 46,7).

Community, continued.

84. "... For some it is necessary to trumpet the Teaching into the ears, for others one may only set the landmarks, for still others it is possible only to give monosyllabic hints, if their consciousness can contain ever-so-little. How then does the Teaching welcome those who can take in each and every crumb, esteeming the universal significance of each of them! ..."

(page 58).

88. "We always begin with a very small outline. This is an experiment very many centuries old and is also a basic cosmic principle. A solid and indivisible seed will produce a growth of elements. But wavering and lack of sensitiveness, repeatedly manifesting, result in haziness...."

(pages 60,1).

91. "The discipline of freedom distinguishes Our communities. Not only is the spirit disciplined, but also the qualities of external actions. It is not Our custom to grieve too much. It is not Our custom to censure too much. It is not Our custom to count on people too broadly. It is not Our custom to expect too much. It is needed to be able to replace a complicated plan with a simpler one -- never the reverse -- for Our adversaries act from the simple to the complex. Ponder how to strengthen your friends.

"Maintain pure air in your dwellings, project to those who come best wishes, and await Us intently. Let each community await its Teacher, for a community and a Teacher constitute the ends of one and the same column. Even in daily trifles it is necessary to remember the foundation of the house. Again we arrive at the necessity of altering the quality of the consciousness; then the transition is easy."

(page 64).

95. "... Remember how We labor for the future, and direct all your being into the future! In rays of knowledge We bring a Teaching strange to the world, for the light of the world is covered by darkness."

(page 68).

96. "... Devotion carries over the abyss, but the palpitation of sensitiveness must give wings to this devotion."

(page 68).

97. "... Remember the treasure of the consciousness. Tremor of the substance of the Cosmos manifests the pulsation of the awakened consciousness. Indeed the rainbow of knowledge flows out of the tremor of the consciousness -- a visible stream from an invisible source.

"Through all experiences of the past and all attainments of the future, remember about the consciousness."

(page 69).

100. "Understand the Teaching; understand that without the Teaching one cannot get along. This formula must be repeated, for in life much is done without the Teaching. The Teaching must color every act and every speech. This tinting, as of a beautiful textile, will adorn the effects of speech. ..."

(page 73).

100. "... Accustom yourselves to placing significance in each speech, eradicating needless babble.

"It is difficult to renounce the feeling of ownership; it is likewise difficult to overcome babbling."

(page 73).

Community, continued.

118. "It may be asked, 'What signs in a teacher should be valued?' You already know about the quality of action, and thus can apply new methods in action. One should prefer that teacher who proceeds in a new way. Each word of his, each act of his, bears the stamp of unforgettable innovation. This distinction creates a magnetic power. Not an imitator, not a commentator, but a powerful miner of new ores. One should take as a basis the call of innovation. The time has come when it is possible to go only forward. Let us preserve the call of the will in an incessant run and not linger over the precipice.

"One must tell the builders of life to find new words, forged by new necessity. Realization of the newness of each hour will provide the impulse.

"Point out to friends what happiness it is to be eternally new. And each electron of the New World will give new power. Apprehend the power of the new call. You can apply it in the life of every day. You know well enough that My words are for application." (pages 82,3).

122. "It is necessary to indicate the quality of knowledge required. Knowledge must be untrammelled. Each conditioned, shackled science causes irreparable damage. The free combination of elements will result in unprecedented new attainments. ..." (page 86).

124. "It is asked how to approach the Teaching. Indeed, for this it is necessary to regenerate the consciousness, and the consciousness is re-born after having the Teaching. At the start it is necessary to discover and cleanse the consciousness. Opening of the consciousness is accomplished instantly -- by one stroke of the will. Have the desire to open up your consciousness!" (page 89).

130. "Who, then, should be treated especially austere? Definitely oneself. How should one carry the Teaching? Within oneself alone. How to pass between hypocrisy and insolence? Not by rows of witnesses but only in self judgment! Each one respects his own dignity, and each one appraises the pearl of his consciousness. The Teaching of life is appraised by the pearl of consciousness. Are we likely to cast out the treasure of existence?

"One must know to carry the Teaching as the last fire, the last food, the last water. One must manifest love and sparingness as toward the last possibility and the last drop of water. By acting within oneself one can show the measure of devotion. One must know how to create a world of personal responsibility for one's own consciousness; then censure will be turned into true judgment." (pages 94,5).

147. "... How all magical formulas droop before the irrepressible leap over the abyss to the life-giving Sun! Only those who cognize reality can speak about the Sun without superficial tearfulness.

"We wish to see you steadfastly conquering. Each victory teaches prudence, but this restraint palpitates with flights. Be not afraid of big definitions, but, setting forth for an achievement, see that you have food prepared for the morrow. He who moves toward achievement must proceed as if summoned by a work bell. For the striving one the thinnest surface is sufficient. Aspire!" (pages 114,5).

Community, continued.

187. "How is it possible to feel oneself protected to the utmost? Only by establishing the closest bond with the Teacher. Only in active cooperation and in reverence is concealed the best possibility of passing through the dangerous spheres. The bond with the Teacher is a living penetration into the future.

"There are earthly ancestors and cosmic ancestors; sometimes these concepts coincide, but because of imperfection they are often separated. Thus, there is a chain of earthly ancestors and also a rainbow of cosmic ancestors. It is not difficult to discern which manifestation will be the path of evolution.

"Indeed, each Teacher has His own Guide, and the evaluation of thought ascends into the far-off worlds. Reverence of the Teacher and the constructiveness of striving to the far-off worlds are as a rainbow unified by the essence of light.

"Learn to understand how lofty is the concept of the Teacher. Draw this line from horizon to horizon, from arrival to departure. Know how the Teaching of Light has been revealed to you, and remember the silvery thread of the bond. The bond with the Teacher is light as the eagle's wing, and the eagle's eye looks ahead. What else could you prefer, if your consciousness has been opened? The building of the community can help in gathering thoughts. Of course, not caravan donkeys but eagles have been indicated in the comparison.

"The hand of the Teacher summons to the threshold of the community. And from the mountain We see where the wheel of necessity is flying."
(pages 163,4).

188. "He has been called a victim of misfortune who entered the community out of desperation. Suffering complete failure, a man has offered up his misfortune, and the wage of failure has been unhappiness. But indeed, he who brings forth failure regards himself as the greatest depositor: he has sacrificed, he also has renounced, he too has chosen, and he is waiting and presenting a bill.

"We prefer the sacrifice of success. He who has much to renounce expects payment least of all. Thus, lay out the community following the land-marks of sacrifices."
(page 164).

201. "Even when the consciousness is being notably deepened, there can be difficult hours. It may seem that the bond with the Teacher does not exist, and that the Teacher does not exist, but he who knows says: 'Maya, begone! I know my bond with the Teacher.' A great deal may appear in the way of personal ideas apart from the Teaching, and he who knows will say: 'Maya, begone! I know the foundations of the Teaching.' It may seem that one is deprived of all coworkers while obliged to try to take up the burden, and he who knows will say: 'Maya, begone! I know that true coworkers are scattered over the face of the Earth!'

"Maya of all ages knows when to touch the brain. From the depths of former experiences Maya evokes a fine thread of waverings, covers reality with evidence, and sweeps away the furrow of attainments. Multi-colored Maya, it is time to know thee, and to say with full authority: 'Maya, begone!'"
(page 178).

205. "Not needed to Us are well-meaning Nicodemuses who come by night and keep silent by day in the Sanhedrin. Each one must guard the secret

Community, continued.

entrusted to him, yet he must have ready a word about Us. Firm words can stun the adversaries. Say that it is curious to see one speaking about that which he knows not. If they speak against the hidden treasures, say that even the sea is full of sealed bottles. If they speak against the Community, say that he who reveres Christ, Buddha or Moses does not dare to speak against the Community of Good. The worst thing is to bring false accusation, for in it is falsehood, and slander, and betrayal, and ignorance. Say: 'Since the Teacher exists, why not make use of His wise counsels? You do not make use of them for you know not how to receive them. Hasten to become aware of the Mahatmas not in history but in life, and in the meantime keep your ignorance to yourselves.'"

(pages 181,2).

216. "Beware of those who have no time. Being falsely busy indicates first of all inability to make use of the treasure of time and space, and such people can execute only the primitive forms of labor. It is impossible to attract them to construction. We have already spoken about the falsifiers of dates, who steal someone else's time; now let us speak about paltry idlers and dullards, who clutter up the path of life. They are busy as a pepper-box; they always have a bitterness against labor; they are as puffed-up as turkey-cocks; they account for a quantity of stench from smoking; they bring the place of labor into a state of stupefaction. They think up a hundred pretexts to fill in the cracks of rotten work. They cannot find an hour for the most urgent. In their stupidity they are ready to become arrogant and to deny that which is most essential for them. They are as unproductive as are the thieves of another's time. They must be excluded from the new structures. For them can remain the carrying of bricks.

"We know many workers who find an hour for the most important; it does not seem to them that they are too occupied. Whoever is not grudging in his work will receive bounteously. This quality of containment of labor is indispensable for the expansion of consciousness. Can anything replace the joy of the growth of consciousness?

"In Our Hindu writings you have encountered the expression 'play' applied to cosmic concepts. The play of the Great Mother of the World -- is it not visible to the illumined consciousness? And the drama of blood -- is it not changed in the light of radiant matter? Yet for the radiant play it is necessary to have a prepared hour."

(pages 192-4).

217. "There are two kinds of scepticism: one benevolent, as in him who seeks confirmation; the other fainthearted, as in a proprietor resisting innovations. The manifestation of the second is customary in circles of poor education. Never begin a dispute with people of this kind. Propose to them to read and to add to their education. The first kind of sceptics represent for Us an agreeable manifestation, for out of their ranks are obtained useful coworkers. Indeed, they are usually far more cultured and their former experiences are richer. Thus, they can more easily compare data of different domains of knowledge. In fact, they are already prepared for acceptance of the community, for in them comparisons will be only a removal of a temporary cataract.

"As realists We know reality, and We rejoice when someone searches by the path of reality. This reality does not allow one to attach significance to ignorance. Snow carried away by the spring sun does not occupy attention, but if it creates a swamp we pitch our camp on a higher spot." (page 194).

Community, continued.

225. "... When the man enters the right current of evolution, he passes over obstacles with miraculous ease. The whole matter is simply one of judiciously determining the construction of evolution.

"To proceed in the direction of evolution does not at all mean to be dragged along in the tail of the majority. The whole history of humanity indicates that it is the minority that has divined evolution. And these few have drawn from somewhere the strength to surmount the obstacles. ..."
(page 204).

228. "The time has come when We shall say to each worker: 'You belong to Us!' The time has come when we shall reexamine the paths and signs, starting from the stellar ones; when we shall abbreviate languages and expressions of thought; when we shall re-read the verses of antiquity for the last time.

"Life has been divided according to periods and to styles, paying tribute to the measures of imperfect days. Who apportioned the constellations? Who apportioned the dialects? Has anyone called to mind the inheritances of all peoples? Style has determined the peculiarities of the age. The external notches of a design bear the prejudices and conventionalities of falsehood. It is time to divide inheritances only according to the inner potential. It is necessary to know the accruments of life. Coffin shapes must be left to the dead. True, one should sense the steps of culture, but disregard the zig-zags of effeminateness. Faint-heartedness shut up in awkward armor did not lead to pan-human joy, but the retort of a modest alchemist has often been illumined by the Common Good. Without superstition must we examine the milestones of the growth of humanity under the sign of the community. We must examine how the victory of the community grew, in the kindling fires of knowledge and beauty. True knowledge and beauty contain in themselves the best community.

"We shall choose all the best and affirm that he who cognizes the best becomes a community member."
(pages 207,8).

230. "It would seem that an end has been put forever to the two Western inventions, mysticism and metaphysics. Any laboratory, moderately fitted out tells enough about the properties of the one matter. But as soon as people go beyond the limits of yesterday's experiment, they begin to cover up their helplessness with indefinite dusty nomenclature. They rise in opposition, covering with the bugbears 'metaphysics' and 'mysticism' all the scientific possibilities of the coming day. The metaphysics of yesterday has turned into the scientific knowledge of an average literate man. Mysticism has proved to be a historic fact, and the walls of the tomb have convinced many more, those of broadest consciousness.

"And so, We shall ask: 'Why then does the sceptical man in the street unceasingly spin legends and weave myths?' A thousand years suffice to polish a most exquisite myth, and a man of social standing is lauded onto a paper Olympus. And new-born sceptics hang upon the edge of his mantle, persuading their comrades to enthrone the new heaven-dwellers. A new tailor recuts the mantle and the myth is born. We are not speaking about these phoenixes just for a smile. It is necessary at last to assimilate the manifestation of reality. And any manifestation of ignorance must be realistically uncovered and thrust out of the community. Common myth-building is not inherent to the community. ...

"Why are you living? In order to cognize and to perfect yourselves. Nothing misty should satisfy you."
(pages 209,10,11).

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232. "... The geographer can be set at ease. We do occupy a definite place on the Earth. The conspirator can be comforted; in various parts of the world We have a sufficient quantity of coworkers. The dissatisfied community member can be affirmed in the realization of the practical existence of Our Community.

"You have encountered in various countries Our evident, material members and coworkers. Our discourses contain in themselves nothing abstract. We are at work along the line of great evolution. Each one approaching Our Community becomes an activist. Work for actuality."
(page 212).

237. "... 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 communications. 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).

242. "One is obliged to encounter people who ridicule each word unintelligible to them. Their receptive apparatus is covered with callouses of ignorance. For example, if to them is said -- 'Shambhala,' they will take this concept of reality to be a fetish -- superstition. What are the signs of the time of Shambhala? The signs of the age of truth and cooperation.

"Trace how the word Shambhala is uttered in the East. Try to penetrate, even in a small way, into the ideology of this concept. Try to understand the rhythm of structure of speech about Shambhala, and you will perceive a great reality which causes the harp-strings of humanity to vibrate. Let reason help you to ponder on the values accumulated by the best strivings. In the book 'Community' the concept of Shambhala cannot be omitted.

"Friends, apprehend what a tensed and beautiful time the present is!"
(page 221).

244. "We often speak to you about the new and the young. Once and for all, We wish it understood that under these concepts is meant not age in years, but newness of consciousness and the youth of striving. Length of beard has no significance, and of no value is the affirmation of being under age. The flame of aspiration does not depend upon the body. The magnet of the primary substance is manifested independently of events taking place. Indeed the concept of the magnet transcends the physical sphere. Apply the magnet to the psychic domain and you obtain a most valuable observation. The association of ideas has a certain basis in the magnetic wave. If one will investigate the passage of magnetic waves, it will be possible

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to establish the advancement of ideas in the same direction. The quality of the ideas may be different but the technique of their spreading will be similar. A certain experiment on the connection of the magnet with thinking gives an adequate example of the influence of a physical invisible energy upon the psychic process. The qualities of magnets are diverse; they can be tuned like instruments. The scope of magnetic wave-length is inconceivable. Their reaction on people is not according to age but to psychic aspiration. For distant radiations magnetic waves serve as an exceptional conductor. Thus, we began with distant horizons and end with that future task of humanity.

"Observe, the system of exposition is followed not in monotony but in the spiral of diverse conditions of one aspiration.

"Think about magnetic waves and about psychic striving."

(pages 222,3).

245. "Adaptability is the best means for conservation of forces. Often it is asked how to develop this quality. The development of adaptability actually takes place in the current of life. To all is known the sensation of the boundaries of spheres. When you go out of a playhouse into the gray street, it seems to you that you have fallen into a lower sphere. When after solemn festivities you turn to ordinary toil, you become struck with the sad everydayness. When out of the dismal cold you enter a beautiful building, it appears to be the crown of perfection. A sluggish adaptability produces a series of false concepts. This falseness makes you timid and awkward. People cringe before the mirage of an effect. They constrict their own concepts before something unexpected, whereas everything must take place in an opposite manner. Sternly accustom yourselves to the reception of contrasting sensations, to the grasping of unexpectedness. All is expected, because all is realized.

"The falseness of a mirage compels one to be afraid of certain expressions. You begin to fear the word 'spirit,' although you know that this is a certain state of matter. You fearfully avoid the word 'Creator,' though you well know that each material formation has its creator. Falseness and fear are poor advisers. A great number of superstitions can be cited which make adults comparable to children. We urge that you abandon all superstitions and learn reality in everything. Pity those who jump on one foot. This spectacle calls to mind a fairy tale wherein the nurse, in order to prevent the child from running away, suggested to him that it was a sign of high birth to walk on one leg."

(pages 223,4).

246. "The man who is not free, who thinks of himself, who acts for himself, is plunged into an ocean of false currents. The man even remodels his speech into a manifestation of external expression that is in conformity with his egotism. Pay attention to how accents are displaced on words of foreign tongue, in disregard of meaning and philology. People recut alien sounds to fit the custom of their own country. Indeed, the self-conceit of ignorance and a contempt for the neighbor are indicated in the distortion of speech. To reason out and to penetrate into the meaning of a neighbor's feeling is incompatible with the coarseness of petty self-conceit. The feeling of irresponsibility and the undiscarded sense of ownership create the feudal lords of our contemporary times.

"Notice that he who mutilates the meaning of speech, through senseless displacement of accents, will be a man who lacks comprehension of evolution. The sensitive man prefers to use simple expressions in order not to destroy

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a meaning unknown to him. No one can listen to a messenger who distorts the meaning of his mission. ... (pages 224,5).

249. "Be not late with the study of psychic energy. Be not late in applying it. Otherwise an ocean of waves will wash away all the dikes, turning the current of thinking into chaos. Adopt the slogan: 'He who does not delay is not late.' Reject not the maxim of the realist about preciseness in labor. Only without delay and in clarity of thinking is it possible to distinguish the constructions of communities.

"Tell friends how difficult are the times, and that what is allowed to slip by does not return. Tell them that the Teaching of the Community must proceed in accord with the manifestations of energy. ... "Accept the flow of psychic energy as a bountiful wave. ... " (pages 228,9)

255. "Do not keep up discussions with the ignorant. Maintain obvious silence if you become aware of irresponsibility in your interlocutor. Affirm your own knowledge with silence./*Teach your young friends to keep silent where there is no bridge to one's consciousness. Teach them to brandish the sword only once, if an arrow of insult is let fly."

(page 235)

259. "One may inquire how to name the method of the Teaching. It may be called the method of opening of the ways. Consider next the opening of the centers. Inner feeling must prompt as to how carefully one should safeguard the individuality. Least suitable of all is the system of the usual lectures.

"There may be calls to the multitude, but construction proceeds by way of individual discourses. One of Our Teachers usually would just begin a proposition, leaving it to the disciple to complete the thought. Thus He built up a free interchange of thought. ... " (page 237)

260. "Let us affirm justice. Each one will receive his just deserts. The impetuous, the courageous, the cowardly, the lazy -- all will come for their wages. Reassure them, cleanse them, and point to the entrance. He who can understand will knock until admitted.

"The Teacher senses that the shield grows incandescent. There comes to life the ordained fairy-tale. Symbols and signs are passing by on the Earth, and only the deaf are not aroused. I perceive beauty. The Teaching is manifested in a special way, unique and unrepeatable, toward the same goal yet in a new flight -- evident and invisible! Thus is it possible to define the step of the New World.

"When the house was ablaze, people still played at dice and mistook the smoke of the fire for the smoke of the hearth.

"Count the hours, for now it is impossible to reckon by days. Can it be that you hear not the noise of the wave!" (page 238).

263. "Testing and privation. How solemnly and pompously people deck out these concepts! But you know that testing is the improvement of quality and privation the acquirement of possibilities. Man tests himself, cognizing the properties of matter unknown to him. Man divests himself of ignorance and thus opens for himself new possibilities. Where there was despondency in ignorance, there comes jubilation over the attainment of knowledge. ... " (pages 240,1).

* Let not other people becloud your view.

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265. "When the direction has been ascertained, when the consciousness has been verified, when determination has been weighed, then must be found the word expressing the step. The Light-force burns the darkness -- thus has been defined the current three-year period. But amidst these three-year periods there did terminate a seven-year period of enlightenment. As briefly we can define the new seven-year period -- struggle is the name for it. Struggle in full consciousness, in resoluteness, with no retreat. ..." (page 243).

272. "Peace is the crown of cooperation. We know many equivalent concepts -- cooperation, collaboration, community, cooperative -- these are most hearty, unifying fundamentals, like beacons in the darkness. People must not become afraid at the thought of a good fortune of their near ones, but must rejoice, because the happiness of a near one is our own happiness. The Great Helpers of humanity do not abandon the Earth so long as sufferings go unhealed. Wholehearted fellowship can easily heal the wounds of a friend -- but it is necessary to develop the art of thinking in the name of Good. And this is not easy amid the day's hustle and bustle. But the examples of the Great Helpers of humanity can encourage and infuse new forces." (pages 247,8)

275. "When calculations become complex and Infinity is obscured, then will be remembered anew the simplest principle: from heart to heart -- such is the law of fraternity, community, fellowship." (page 249).

Guide to Key Lines
in Selections.

Foreword: "Having Infinity before one, yet not losing an hour and valuing the use of each minute -- is Yogism." Hierarchy 187. (page 102)

Section One.

The Call:

- 76. "... Contemplate the spiritual guidance of One Teacher. ..." (page 27)
- 81. "... Walk the way of devotion and of love." (page 28)
- 82. "... Thy destiny is to bring the inextinguishable Light to ardent hearts. ..." (page 28)
- 89. "... Love! Discern! Strike evil! My Blessings be with thee." (p. 29)
- 129. "Priceless is M's Guidance on the road of life. ..." (page 40)
- 165. "... For powerful visions is needed an atmosphere charged with electricity and a consciousness in repose." (page 49)
- 176. "Our Task is to help humanity. Often a Yogi ..." (page 52)
- 180. "... My chosen ones will bring My simple Word ..." (page 54)
- 304. "... I am summoning the wise ones. ..." (page 90)
- 311. "... neither goodness nor intellect alone leads to Us, ..." (page 93)
- 313. "... Mind the difference between the seeker and the dry skeptical investigator. ..." (page 94)
- 315. "We decide and send thee Our Word in the rays of the morning. ..." (p.94)
- 317. "Know ye the truth, the great truth of the everlasting bonds ..." (p.95)
- 319. "... Help to thee, who hast responded. A watchful Eye is over thee..." (p.96)
- 320. "... O foolish one, why seek so far? I am here, thy Master. ..." (p. 97)
- 324. "... In compassion is buried the great pearl of Secret Knowledge. ..." (p.99)
- 327. "Remember the vigor of a dawning hour. ..." (page 100)
- 331. "Work, the path is open for work. ..." (page 103)
- 332. "When through thy temporary bodies shines the splendor of thy spirit..." (p104)
- 337. "... oft an hour of battle. But ... ever victor. ..." (page 108)
- 432. "I myself read your thoughts each day. ..." (page 150)

Illumination:

Part Two -

- III:7. "... former artificial methods must be abandoned. ... The mechanics of yogism are no longer suitable ..." (page 47)
- IV:3. "... Many times have saints returned to Earth because ..." (page 60)
- V:11. "... Even pranayama may be replaced by association with plants..." (p.81)
- XI:4. "Discipline is the beginning of everything." (page 154)

Part Three -

- V:18...! "First of all, do you clearly accept the existence of the Teachers?" (220)
"... unknown Yogis..." (page 220)
- VI:5 "... before final enlistment with Us there occur ..." (pages 229,30)
- 12. "... Every impediment must be made the birth of a possibility. ..." (p.238)
- 21. "... Learn to apply your best efforts, and in this labor accept Our greetings. ..." (page 250)

Guide to Key Lines, continued.

Community:

14. "Our feeling is one of absence of specialty, ..." (page 11)
18. "... But precisely now is the time of battle, and We can only call to battle. ..." (page 13)
19. "Master the problem of remaining cool throughout the entire Battle. ... (p.14)
20. "It is necessary to strive toward the utmost, the absolute. ..." (page 14)
29. "The teaching of the New World will solve all discomforts. ..." (page 21)
30. "... The Teaching may open the door, but one can enter only by oneself. ... (21)
34. "... Success will come not with magic but with the word of life. ..." (p. 26)
60. "... The Teacher is revealed from the moment of kindling of the spirit..." (44)
63. "... labor can be relaxation. ..." (page 45)
65. "... apply in life Our fundamentals, not in theory but in practice. ..." (46)
84. "... How then does the Teaching welcome those who can take in each and every crumb, esteeming the universal significance of each ..." (p. 58)
88. "We always begin with a very small outline. ..." (page 60)
91. "... The discipline of freedom distinguishes Our communities. ..." (p. 64)
95. "... and direct all your being into the future! ..." (page 68)
96. "... Devotion carries over the abyss ..." (page 68)
97. "... Remember the treasure of the consciousness. ..." (page 69)
100. "... understand that without the Teaching one cannot get along. ..." (p.73)
100. "... Accustom yourselves to placing significance in each speech..." (73)
118. "... 'What signs in a Teacher should be valued?' ..." (page 82)
122. "... Knowledge must be untrammelled. ..." (page 86)
124. "... Have the desire to open up your consciousness!" (page 89)
130. "... How should one carry the Teaching? ..." (page 94)
147. "... He who moves toward achievement must proceed as if summoned by a work bell. ..." (pages 114,5)
187. "... The bond with the Teacher is a living penetration into the future..." (163)
188. "... We prefer the sacrifice of success. ..." (page 164)
201. "... he who knows will say: 'Maya begone! I know the foundations of the Teaching.' ..." (page 178)
205. "... Each one must guard the secret entrusted to him, yet he must have ready a word about Us. ..." (page 181)
216. "Beware of those who have no time. ..." (page 192)
217. "There are two kinds of scepticism: one benevolent, ... the other fainthearted, ..." (page 194)
225. "... When the man enters the right current of evolution, he passes over obstacles with miraculous ease. ..." (page 204)
228. "The time has come when We shall say to each worker: 'You belong to Us!'" (207)
230. "... the two Western inventions, mysticism and metaphysics. ..." (page 210)
232. "... Our discourses contain in themselves nothing abstract. We are at work along the line of great evolution. ..." (page 212)
237. "... Many times have We spoken about the discipline of the will and about the command of the consciousness. ..." (page 216)
242. "... What are the signs of the time of Shambhala? ..." (page 221)
244. "... newness of consciousness and the youth of striving. ..." (page 222)
245. "Adaptability is the best means for conservation of forces. ..." (page 223)
246. "... The sensitive man prefers to use simple expressions ..." (page 225)
249. "Be not late with the study of psychic energy. Be not late in applying it. ... Accept the flow of psychic energy as a bountiful wave. ..." (p. 229)
255. "Do not keep up discussions with the ignorant. ..." (page 235)
259. "... method of the Teaching. It may be called the method of opening of the ways. ..." (page 237)

Guide to Key Lines, continued.

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- 260. "... Symbols and signs are passing by on the Earth, and only the deaf are not aroused. ..." (page 238)
 - 263. "Testing and privation. ... testing is the improvement of quality and privation the acquirement of possibilities. ..." (pages 240,1)
 - 265. "When the direction has been ascertained, ..." (page 243)
 - 272. "Peace is the crown of cooperation. ..." (page 247)
 - 275. "... from heart to heart ..." (page 249)
-