



SUPERMUNDANE

The Inner Life

Book Three

1938

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451. Urusvati knows that people use various methods for developing the memory, and some have even invented a particular technique called mnemonics. They categorize memory into different types, and believe that the physical brain can be strengthened and developed by so-called “cramming.” But they ignore the most important possibility, which transforms the human consciousness. They forget that continuous, concentrated thought about what one reveres most is the surest way to develop the memory. There is no need to burden the consciousness with petty details. One must first of all concentrate upon what has been chosen as the principal concept. Such concentration will increase the sensitivity of the nerve centers. When people learn to keep their ultimate goal continuously in mind they will acquire a better kind of memory, one that may be called synthesized.

This might seem like very simple advice—one need only concentrate! But it is most important that one know how to choose the object of one’s concentration. We can mention Our Sister, who one-pointedly carries within Herself the memory of the most sacred and beloved; such an achievement is possible even amidst earthly tribulations. People should consider that a strong anchor can save a ship even during a storm. No one is forced to such concentration, but human nature itself directs one toward the surest means.

The Thinker constantly thought about His chosen Muse. He did not hide the fact that in days of turmoil He remained firm only because of Her; She was His source of strength and ultimately His salvation.

452. Urusvati knows that every newcomer brings with him many dwellers of the Subtle World. This is not obsession, but simply an affinity of auras. We are all surrounded by dwellers of the Subtle World, and each arrival brings his own retinue. These new guests should not be allowed to cause conflict. It is beneficial to create an atmosphere in which all are fused into a harmonious choir. Such increases of harmony will immediately attract higher visitors.

Let us not think of this as a new fairy-tale, but rather apply our scientific understanding to these facts. Even if the rule of contraries is applied, no one can prove that the information known about the Subtle World is invalid. Let doubters find proof before trying to invalidate the knowledge accumulated over thousands of years.

We do not expect blind faith and are therefore ready to accept any challenge from negators, but We ask them to use scientific methods. They should not categorically deny without scientific proof. Let them provide the data to prove that Our information about the Subtle World is untrue.

Such dialogues need not descend to arguments about whether the far-off worlds are inhabited. No one will be satisfied with the flat assertion that Earth alone is populated. But the proponents of the idea of the population, or rather the fullness, of space can cite physical laws. They can demonstrate that microorganisms exist there, and from that the thread of proof can be extended even to the Macrocosm.

Do not think that this is a primitive comparison. Remember that most people have never looked into a microscope or a telescope. We are referring not to the uneducated, but to the educated classes. It is amazing to find such great ignorance, not in poor villages, but in the marketplaces and towers of the city. These environments are true breeders of ignorance. Indeed, one might prefer conversing with farmers to encountering the hopelessly ignorant judgments of some city-dwellers! Thus, let the negators develop a scientific approach.

The Thinker often suggested that His fellow-citizens find a scientific basis for every decision.

453. Urusvati knows that people will always attempt to dis sever concepts that are complete and integral. This form of violence demonstrates their ignorance. They try to separate

the concept of evolution into materialistic and idealistic, but the majestic concept of evolution cannot be so easily distorted and separated from its application to life.

Do you hear Our grief when unity is disrupted? Can a physician imagine a person made up only of muscles or only of nerves? Such an organism cannot exist. And can one imagine only a materialistic or idealistic evolution? Neither is possible. Only a complete evolution comprising all concepts can transform life. We do not call this synthesis, for synthesis assumes a joining of parts, and in evolution there is no such joining. The muscles and the nerves are of but one organism, and an organism will function inadequately when deprived of any one of its motive powers. One can trace through the history of nations, how brief were their periods of great achievement, and until the fundamental forces of evolution are brought into harmony, humanity will continue to limp along.

If we ask ourselves whether the concepts of materialism and idealism are understood correctly, we shall discover that they are not. People should know that matter is also spirit. Each of these states is but a manifestation of the one Primary Energy, and every attempt to separate them will fail. Materialism alone is a customary standard for the ignorant, and idealism alone is an equally meaningless banner in the hands of fools.

The great evolution must not be demeaned. All the sciences should be summoned to a reasoning based upon solid foundations. Only by applying scientific methods will the significance of evolution be understood.

The Thinker used to say, "Citizen, why did you bind one foot? One-legged, you will be unfit for a long journey!"

454. Urusvati knows that every human action can be turned to evil. Ancient physicians, after performing a cure, added, "Let this good not be turned into evil." One can cite many instances of calamities that have resulted from the best intentions. For example, a farm worker who has been advised to arm himself against impending danger will think only about his own safety, and will neglect his land and crops.

The teacher should explain that there are many degrees of good. A man should not perform a good action if he knows it will result in evil, but what can he do to avoid the subtler degrees of evil? Again we must turn to straight-knowledge.

We know that the dark ones can to a certain degree distort the best intentions, but We do not weep when Our good has at times been distorted. We weigh the good that produces the best yield, for only in co-measurement can be found the justification for an action.

One should not forget that though darkness can diminish even the brightest light, the setting sun will always rise again. Thus each cosmic event illuminates human labor. It is not conceivable that an end will come, for there is no end. Joy is born from Infinity.

The Thinker comforted His disciples, saying that joy is infinite.

455. Urusvati knows how many misunderstandings there are about the concept of sudden illumination. In their conceit people often think that they are already illumined when they have only experienced the most fleeting moment of exaltation. True illumination results only from lengthy, inner work. Such inner work builds upon past accumulations and is sometimes unconscious, yet it does exist and makes illumination possible.

Illumination must be understood not as a fortuitous flash, but as a new degree of consciousness. Often people do not realize that this advance can come unexpectedly, as if it were the result of an accidental event. Certainly an outer event may provide the impetus for the opening of the "lotus," but this flower was already beginning to bloom in the depths of the consciousness. The wonderful "lotus" opens only after much laborious effort, but people seldom realize that they themselves have cultivated this beautiful garden! Only after long and dedicated sowing does one come to a flash of illumination. Without cause there is no effect.

Likewise, the meaning of solemnity is rarely understood. One may think that such an exalted state occurs by chance, but in fact it is achieved as the result of profound and penetrating reflection, and when it grows stronger one finds oneself well established in a new state of consciousness. We do not value ephemeral flashes, but do value the inextinguishable flame.

The Thinker taught that to everyone a lantern is given.

456. Urusvati knows that psychic energy unites and directs even the birds in their migrations, just as it aids human unity. But one should remember that cultivation of the will is the best aid for the attainment of illumination which, bursting into flame, shines like a torch and reveals the path. But how does one develop the will? Perhaps with the aid of concentration, or *pranayama*? Every aid is useful, but the strongest will is shaped by the lessons of life.

One need not wait for some extraordinary event in order to exercise the will. The most indomitable will grows amidst the events of daily life. It is not enough to simply repeat about the quality of will; it must be acquired inwardly as a psychic impulse. The will is strengthened by labor. People reveal the degree of their will power in every encounter.

The human mind flows by command of will, and awareness of this should be like an opening of the gates, not enslavement. The true education of the will accompanies the first awakening of consciousness. Although man is able to feel the advantage of the disciplined will in the earliest days of his life, not everyone can easily overcome an uncontrolled will. Chaos is conquered only through the realization that this crude matter must be transformed. But one has to pass through many incarnations before realizing independently the need to conquer chaos, and as long as one lacks spiritual experience, he should listen to advice concerning the will. He will then understand that the will must be both strengthened and disciplined. He will understand that the will can restrain him from offending his neighbor. The will indicates when one must offer help. By the will of the disciple Our guidance is accelerated. The will is a purifier when it is directed toward good.

The Thinker often pointed to the migrating birds and exclaimed, "What a beautiful force guides these travelers!"

457. Urusvati knows that the voice of consciousness is sometimes called "the still, small voice", but this is not precise. It is also called the voice of profoundness, which is somewhat closer to the truth. But why avoid the most simple, namely, The Voice of Consciousness? Only thus can we understand that the command of the consciousness has its own insights, and reflects the link with the Supermundane World.

One should know that the consciousness cannot be suppressed from without. On the contrary, it is nurtured from without by all the energies of space. Our Guidance is never imposed, and can nourish the best aspects of consciousness. He who knows the significance of cooperation can understand that one can help without imposing.

What do people do when the voice of consciousness begins to be heard? Usually they try to suppress it by every means; finding it disturbing, they reject it. Yet, if man does not recognize his own gift, how can he advance?

People often fear the so-called conscience, believing that it speaks only after bad deeds. What an error! Conscience, or consciousness, prompts one to good. But having committed a wrongdoing a person becomes tense and nervous, and can become so alert that the voice of conscience rings out for him.

One should never think that cooperation lies in mutual condemnation! If only people would listen to warnings, they could avoid many dangers. The voice of consciousness is neither small, nor muted, and takes no pride in its independence. The true collaborator cares not to notice the source of success, and gratefully accepts the gift of Good.

The Thinker accepted these gifts as food for the spirit.

458. Urusvati knows how people misuse and pervert most new inventions. For example, there are new films that can be usefully applied in photographing subtle entities, yet few attempts are made to apply these opportunities. Sometimes old-fashioned snapshots were more successful in achieving results. Undoubtedly, in those times the researchers were using greater care and patience than is used now, and were not so easily discouraged.

It is impossible to foresee all the cosmic conditions surrounding subtle experiments. For example, the chemistry of the sun's direct rays is not favorable for them, and hurricanes or earth tremors are also disruptive. Quiet and soft light are especially helpful, as are the harmonized auras of those present and the sound of music. However, these conditions are simply fundamental necessities for the recording of phenomena; there may be subtle entities present that can be useful or hostile. They may be in disagreement about the usefulness of certain manifestations, and will try to stop them. There may also be hostile attempts to cut off the communication, but patience and striving can overcome all obstacles.

In addition, keep in mind that the participation of a woman is particularly helpful in subtle experiments. It has been observed during attempts at photography that when a woman participated, either physically or from the subtle sphere, the results were more successful. We have already spoken about the desirability of participation by women in scientific experiments. Ancient alchemists understood the full value of the feminine contribution, but today many scientists reject it. Because of this, the participation of women is frequently indirect, rather than direct.

Nevertheless, the fundamental nature of things will attract women, and they will leave their mark in new discoveries. For this reason it is essential to change the status of women. The subtlety and refinement of women's nature must be understood, so that they may achieve equal rights and the desired balance. It would be a sad mistake for women to replace soldiers on the battlefield, or perform heavy labor. When we are aware of the presence of valuable subtle energy we ought to be able to apply it accordingly. Thus, we once again come to the notion of true cooperation.

We must find the right use for every ability. The era of the Mother of the World is not a return of the age of Amazons. A far greater, loftier, and more refined task is before us. One can observe that machines often function better, and plants can live longer, in the hands of women. Of course, I do not speak of all women, but of those exceptional ones who manifest the subtlest energy. Their abilities glorify the age of the Mother of the World, and relate closely to the realm of healing.

And another quality belongs to woman—she manifests the highest degree of devotion. The greatest truths are revealed by her. Reality confirms this. Woman can ensure that new knowledge is properly applied.

The Thinker used to address His Muse, thus expressing His reverence for the subtlest force.

459. Urusvati knows how much people prefer to strive toward the far-off worlds rather than attend to their earthly problems. The reason is clear—Earth-dwellers bear no responsibility for the far-off worlds, but the duties of everyday life impose many burdens. Few people want to understand that the reality of the far-off worlds will be revealed only to those who deal successfully with earthly conditions.

Without a realization of one's purpose on Earth, it is not possible to venture into the supermundane spheres. Only through earthly self-improvement can we become worthy travelers to the far-off worlds. Thus, when We speak about the Supermundane we must, first of all, comprehend our earthly state. I repeat again that those who cannot successfully deal with the earthly cannot correctly strive toward the Supermundane.

Not even those who strive to follow the Instructions sent to them can always know how to apply them in life. But this should not upset us. Those who have passed through many earthly journeys know how their experience was accumulated, and the one who has experienced and learned much will be compassionate to those who stumble.

It must not be forgotten that in each incarnation we improve certain qualities in ourselves, whereas many other qualities remain dormant. That is why people often wonder when they see someone who is successful in some ways and weak in others. Only in the Subtle World are the former accumulations awakened, and, of course, so are the errors.

Thus the Thinker often defended a person by saying, "Do we know what is in his heart?"

460. Urusvati knows that the over-saturation of space can have dangerous consequences. We must take this reminder scientifically. The interference of radio waves creates spatial confusion, and even greater disturbance is caused by human clamor.

Psychiatrists must pay attention to epidemics of psychic distress. The effects of mass psychic manifestations should be investigated. It would be wrong to attribute psychic disease only to obsession, although an organism subject to spatial poisoning is also more susceptible to obsession.

Pay special attention to the term "poisoned." It describes the true nature of epidemics. Physicians have to understand how the chemistry that affects an organism is generated. It is very important to study mass movements, and to learn how some of them increase psychic disease.

Often a great explosion is less dangerous than human turmoil. Let us not forget that there can be conditions even worse than war. When We remind you about this We have in mind the poisoning of space. All ferment produces gases, but human unrest can create a very strong poison. Yet, no one believes that the resulting destruction is caused by the people themselves.

The time has passed when psychology was seen as abstract. Now it is understood that the psyche is a real laboratory in which poisons can be produced. Of course, beneficent remedies can also be created there, but for this thought must be directed only to the good.

The Thinker urged His fellow-citizens to turn to the good. In this way the activities of life would become a panacea.

461. Urusvati knows that the quality of action depends upon one's enthusiasm. Now we must ask whether there is a clear understanding of what is meant by enthusiasm. We are not speaking about desire, or striving, or inspiration.

We know that enthusiasm affects and ignites the aura, but scientists still do not know which nerve centers become most active during such bursts. This state of enlightened tension can arise during any labor. The ancients called it a divine greeting, for it alone could endow every task with the radiance of perfection.

One could say that striving toward perfection is a form of the highest creativity. But striving alone is insufficient, and We emphasize that each task must be performed with enthusiasm. The finest craftsman knows that the quality of all levels of work can be continually improved. We can say the same about Our labors. But without enthusiasm, the rhythms of Our work would be disrupted.

Urusvati knows how such a disruption of rhythm occurs. One need not expect the interference of dark forces. For instance, it is enough for participants in a discourse to be out of harmony for the rhythm to be disturbed. The restoration of rhythm is not easy, and requires a careful activation of certain centers, which, if too hastily activated, can provoke negative reactions. Thus We return to the fact that it is time to study this function of the nervous system. The study of reflexes gives impetus to further research, but without considering psychic energy, there can be no accurate results.

The Thinker's advice was to observe the various disturbances of rhythm and to record the physical symptoms that they cause.

462. Urusvati knows how painful the effect of disharmonious currents can be. And the effort to reestablish balance by oneself can provoke many painful sensations. We can recall the suffering of Our Brother K., when He was attacked by ignorant and malicious sendings. He would not have felt those influences so strongly if the currents of space had not been so heavy at that time.

We have already spoken about the epidemic inflammation of mucous membranes, an event that could be attributed to the influence of spatial currents aggravated by earthly confusion; We say earthly in order to point out the main cause.

It is not easy to restore balance when one is being attacked from all directions by a blizzard of malice. First of all, the cure requires calm, which is not easily achieved. Our Brother suffered for a long time, because, even under the most favorable conditions, calmness could not be restored quickly.

These attacks of earthly confusion are well-known in Our Abode. Each of Us, at one time or another, has experienced such tension. In fact, even ordinary currents are excessive under such conditions, and We try to hold off the harmful vibrations as much as possible. It is not surprising that at such times there can be no harmonious manifestations. The organism must be protected. We advise you not to tire yourselves, and if you feel an onset of drowsiness, do not force yourselves to stay awake.

The fierce collision of the currents will affect the sensitive organism. In earlier times one could retreat into the desert to avoid earthly turmoil, but now people have conquered even the air, and the currents are strained. Thus, when We speak about the oversaturation of space, We have in mind not an abstraction, but an earthly reality.

The Thinker used to speak about the "invisible battle."

463. Urusvati knows how dreary life can be without a Teacher. People have a curious understanding about this. Even those who deny the importance of the Teacher are, by their denial, affirming it. Every denier is a teacher to his own followers; thus the concept of the teacher is affirmed, and even the opponents of this principle strengthen it. Let us not insist that all people think alike, but let each recognize the same fundamentals of life in his own way.

You also know that life without heroes is no life at all. Ask all who dwell on Earth if there was ever a time in which they had no heroic image before them. Every schoolchild will acknowledge that he has always cherished in his heart a chosen ideal. Great deeds inspire the best impulses. Children will also acknowledge that although no one taught them to revere a hero, this feeling developed from within. In this way the foundations of existence are born independently, emerging from the repository of the Chalice. They are preserved within as lessons from the Subtle World. Frequently people cannot express them in words, yet they are alive, and at the destined hour will transform one's life.

Do not tire of speaking about the Teacher and the Hero. Both concepts are essentially the same. They lead to achievement. They help one to endure the burden of life, and will be a source of courage.

The Thinker used to say, "The Teacher is the best Hero. His weapons neither rust nor wear out. An army may turn and flee, but a Teacher will not retreat. We bestow upon Him the wreath of the Hero."

464. Urusvati knows that spatial currents reach Earth in various rhythms. For this reason cosmic vibrations create unique designs. One should not think that supermundane influence descends like a huge cloud, enveloping the planet. Rather, one could compare the rhythms of the currents with the designs made in sand by the vibrations of sound. This explains

why some people do not feel the influence continuously, but cyclically, and others not at all. Because of this the study of spatial influences is more difficult.

The waves of earthly gases are good examples of this. Some people suffer from these gases, whereas others who are near them experience no ill effects. In addition, each spatial wave is felt differently, depending upon the condition of the nerve centers. For example, tense centers can attract these waves because the tension itself acts as a kind of magnet.

When We speak about the need for calmness, We are also insisting upon goalfitness. For example, someone who has violated the principle of equilibrium will attract many peculiar influences and become a focus for invisible, conflicting currents. Of course, We can help with Our vibrations to some extent, but let us not forget that the destructive onslaught can be very strong, requiring a powerful defense. It is not easy when one becomes the center of a raging battle! For this reason We often advise you not to become too despondent. People may think that something irreversible has occurred, when in reality it was only a passing cloud. Thus each of Our Indications is at the same time medical advice.

The Thinker asked, "How can we thank our Invisible Physicians?"

465. Urusvati knows that true devotion to the Good is born in the heart, not in the mind. The heart's striving must be understood not as an abstraction, but as a reality. But how can one instill in the consciousness the principle that devotion to the Good is the foundation of life? Man must realize that Good is beneficial not only for the world, but also for himself.

People should recall various deviations from Good and look for their causes. First of all they will find that those who stray do not believe in the continuity of life and expect that their misdeeds will die with them. They fear death, and in their fear look for ways to prolong their earthly lives. But if they could peer into the Subtle World, they would learn to value the benefit of Good. However, they would rather pay scientists to prolong their lives on Earth, where they can immerse themselves in amusement and dissipation, than concern themselves with the phantoms of the Subtle World!

Let us see what one brings from the Subtle World. One brings a triple inheritance—first the karmic, which is one's individual inheritance; then the influence of one's ancestors; and finally, what one acquired while in the Subtle World. These inheritances may be good or evil, and determine how one's existence is shaped. Those who strive to Good are troubled and concerned as to how to help those who have turned from Good, yet, if all three aspects are unfavorable, change for the better will be difficult. We must also examine the causes, and will see that the defectors from Good are in danger of becoming cosmic debris!

The Thinker said, "Let Zeus gather all his lightning bolts, and rid Earth of its debris!"

466. Urusvati knows how often even the simplest of Our Indications are distorted. For example, We spoke about the need to carefully attend to the protection of our friends, and to provide help when necessary. It would seem that such advice is quite clear, but people often will see in this an opportunity to criticize their friends. Wherever the worm of condemnation breeds, one cannot expect a harvest.

Now let us understand the difference between condemnation and fair judgment. Everyone knows that there are crimes for which a severe judgment is deserved, but ordinary, everyday criticism is superficial and harmful. Often, when criticizing others, people attempt to compel them to act as they would wish them to. They do not want to understand that each bird has its own song and that it is wrong to force it to sing an alien tune. One can even kill the singer, but nothing will be gained.

It is regrettable to see how people impose their will on others, and it is even worse when these violations are committed in the name of Good. When We speak about concern for the protection of our friends, We have in mind the most solicitous care, and not tactless criticism. It

is time to understand that it is wrong to poison the atmosphere with thoughtless criticism, which is akin to slander. All imposition of the will is an obstacle in communion with Us.

We have spoken about supermundane feelings, which, in their subtlety, can be transmitted to great distances. Can one admit coarseness into the Subtle Abode? Mutual help must be built upon the foundation of the loving heart. When people understand the power of the welcoming heart, they will learn one more path to Us.

The Thinker always distinguished the truly loving heart from the hypocritical one.

467. Urusvati knows how the free will is transformed in higher spheres into cooperation with Cosmic Mind. It is difficult for people to understand this process. Some think that the free will is suppressed, while others think that it simply disappears. There are various explanations, but it is quite rare to find an understanding of the harmony that occurs in which the power of thought is consolidated. There can be no slavery or force in this process—only attunement with Infinity.

Similarly, it is difficult for people to understand that the free will also exists in the Subtle World. They do not want to acknowledge that the Subtle World is like the physical one, but of another dimension. Those who have already achieved discipline in the earthly life and understand the meaning of harmony, can apply these achievements in the Subtle World immediately after their passing. Such a consciousness is called blessed wings, for it accelerates one's evolution.

But people do not often provide themselves with such wings when still on Earth; they usually enter the Subtle World with an undisciplined will, and with their frustrations and unsatisfied desires. During their earthly life, they do not think about the path ahead. They are content to live by other people's rules, which have in the course of time turned into dogma. One does not hear about the future life either in the family or in schools. On the contrary, such conversations are considered inappropriate. Families do not consider it desirable to speak about the passing into the Subtle World, and in schools such a subject may even lead to the dismissal of the teacher. Thus, because of ignorance and bigotry people prefer to remain in darkness.

How few there are who can speak about the lofty destiny of man! From the first days of his earthly life, because of worldly pressure, man is made to forget his glimpses of the Subtle World.

One can easily imagine how life would be transformed if the purpose of existence were rightly understood. Many seemingly unsolvable problems would be easily resolved if people understood the true goal of life.

The Thinker pointed out that humanity will wander a long time in darkness, ignorant of the meaning of existence.

468. Urusvati knows that while studying the Teaching one should pay attention not only to its content, but also to the language in which it is given. The Teaching is given in a particular language for good reason. All teachings, of all times, indicate to the sensitive student which nation was meant to manifest the next step of evolution.

It is sometimes thought that the Teaching is given in the language of the one who receives it, but this explanation is incomplete. One must study the causes in their entirety. Nothing is accidental. The one who first receives a Teaching is chosen, and the language is determined according to necessity. One can observe that the Teachings were given in different languages, each of which related to circumstances of world importance. Thus, the language chosen for a Teaching is, in a sense, a gift to a particular nation. Do not think that, because of this, the Teaching loses its importance to the world as a whole. Every truth applies to the whole of humanity, yet each period has its own task, and every nation has its duty.

Much time is required for a nation to develop the crystal of its essential nature. When amidst a population it is difficult to discern the true nature of a nation. An inexperienced observer will see only superficial traits, rather than the essence. Therefore We advise patience and intelligent observation in order not to regret later one's lightminded judgments.

People customarily judge lightmindedly, for they believe that it will never be too late to revise their opinions. But lightminded changeability is close to betrayal, which is a quality particularly abhorrent to Us. There can be no lightmindedness where the psychology of an entire nation or the significance of an entire era is under consideration.

An objection could be made that it is not easy to perceive the depth of a river when the waves are high. But this is why the Teachings are given! They concern themselves with the most diverse aspects of life, and are not just random collections of sayings but the mosaics of all of life. Let the pilgrim select the stones upon which to cross the river.

The Thinker said, "The river has many fords. Help us, O Muse, to find them."

469. Urusvati knows that the imagination is fed by impressions of reality. When man's flexibility and ability to observe have become sufficiently developed, he will gather in his Chalice the treasures of life, which will transform his future existence.

But let us not forget that other manifestations can also be called imagination. For example, some people may be able to describe aspects of the Subtle World that appeared to them at a particular moment, yet are reluctant to do so, believing them to be a product of their imagination. Thus the endless variety of the Subtle World is forgotten. Yet, it continuously influences man. Sensitive organisms may perceive, according to their degree of development, much of what occurs in the supermundane spheres. But people should not ascribe to themselves all their perceptions, for they may be influenced by invisible helpers. The imagination is therefore stimulated by a complex combination of conditions.

You already know how important it is to develop the imagination while in the earthly state, but many do not understand at all the nature of imagination. They claim that they do not experience the forming of images in their minds, and will say that only artists can have fantasies. Beware of such simplistic explanations. These people do not understand that the imagination is an open window to the Beautiful that improves life.

When science finally helps humanity to develop sound judgment, knowledge will be placed upon a new foundation. Every manifestation must be subject to scientific investigation, but if the scientists themselves lack imagination, how can they use scientific apparatuses to the fullest?

Daily life is composed of a sequence of remarkable manifestations that should be recognized scientifically. It is good that the influence of micro-organisms is now understood, yet the psychic aspects, whether beneficial or destructive, have been ignored. This side of life must also be scientifically understood. Our Towers stand firm on the knowledge of nature.

The Thinker knew that evolution will be accelerated when knowledge is widespread, and the power of imagination is understood to be based upon scientific fact.

470. Urusvati knows about the scientific significance of so-called talismans. We have already spoken about these magnetized objects which, under favorable conditions, can retain their power for a long time. But some may ask about the fate of talismans that fall into unworthy hands. Just as a magnet loses power under negative conditions, a talisman in unworthy hands loses its power.

In the past many people were burned and tortured because their use of talismans was misinterpreted, but today science understands the magnetization of objects. People often ask which method of magnetization is the best. There are various techniques—one person may pass his hands over an object, another may put it near his head at night, and another may wear it close

to his heart, or merely touch or look at it. There can also be magnetization at a distance, but one must know the object well in order to visualize it clearly.

Such methods of magnetization require that the object should not be moved or touched with the naked hand; an insulating material will be useful in this. These are not forms of sorcery, but the simplest scientific preventive measures. People do not often have sufficient patience for magnetization experiments, but the successful transmittance of energy to an object is its own proof. Such experiments help one to understand the precious gift of mastering psychic energy.

This gift is affected by surrounding conditions, but regrettably people do not know how to control their surroundings. No more than five out of one hundred families live in harmony. Much energy is wasted on domestic squabbles. The improvement of home life will teach goalfitness.

All those who possess a reserve of psychic energy should be treated with great care, but humanity does not even think about this. If dowzers are so valued, then those who preserve great stores of psychic energy should be valued even more! Every plant has its healing property, but its proper use must be found. The same can be said about the energy of each individual.

The effect of herbal mixtures can be extremely complex. What then can one say about the mixing of human energies? Have their combinations been studied? A medical certificate is sometimes required for marriage, and the time will come when a certificate will also be required for the quality of one's psychic energy. Thus will be solved the problem of disharmony between people.

The Thinker said, "Why do people hang millstones on their necks and upon the necks of others? It is far better to work to grow wings."

471. Urusvati knows about the various degrees of cooperation. Usually people prefer the lesser degrees, because they involve less responsibility, less exertion, and less diligence.

The higher degrees are difficult because they require one to act on one's own initiative and to be able to discern the words of the Guide. Each one must find the courage to accept many arrows into his shield. Thus, the higher, the more difficult. Moreover, most people are not aware of how and where their psychic energy acts. It may often seem that nothing has been achieved, whereas in reality much is already occurring because of the action of psychic energy.

Man is usually not able to evaluate the full range of his mental world. One cannot trace all the currents of one's psychic energy, which, when linked to the energy of the Teacher, acts beneficially. Let the devoted co-worker put his psychic energy at the disposal of his Guide. One must trust the ways of the Guide, which may be complex. During a battle one cannot question the intentions of the commander. One should intensify one's striving to serve in the best way. Thus, the higher degrees of cooperation require an understanding that psychic energy can be applied more broadly than one might think.

We have an example of a famous commander who won a victory yet was unaware of it. He thought that his forces had been defeated when, in fact, the great distance prevented him from seeing that it was the enemy that was destroyed.

The Thinker said, "Listen, listen attentively. Do you know where your real power lies? The destined victory may already be yours, but your eye is unable to perceive it."

472. Urusvati knows of those moments when one is unable to discern the boundary between the personal good and the Common Good. The mind whispers that personal gain is in conflict with general welfare, but the heart says otherwise. Disharmony will cause a contradiction between the personal good and the Common Good, but it is possible to imagine a point at which the Common Good becomes the personal. It is a harmonious state that requires an equal harmony of all surrounding conditions.

Some may object that such a state is unattainable during earthly life. But who can tell what is attainable and what is not? Such an arbitrary distinction may relate only to a fleeting moment in the present but is of no value for the future. If, in the course of a single human life one can observe how much the conditions of life change, what then can one say about centuries?

Of course, those who like contradictions will point out that in many respects human character does not change at all, but more discriminating observers realize that human psychology changes, and that in this flexibility is hidden the guarantee of future achievements. The time will come when people will understand that Good is one and cannot be divided into the personal and the common.

There is great perplexity about thought and the concept of the cementing of space. People think wrongly that all personal thoughts are selfish ones, and wonder how good thoughts can emerge from the darkness of selfishness. Of course, if someone prays for something harmful to humanity, those prayers will pollute space. But every benevolent thought is good, both for the one who sends it and for all others. These are the thoughts that should “cement” space.

The Thinker said, “Let everybody find thoughts that are good both for himself and for humanity, because then his ego will be equal to the heart of humanity.”

473. Urusvati knows that the length of time one spends in the Subtle World depends on many things. Among the karmic conditions, two examples should be noted. It is usually said that karmic dates do not change, but in reality everything is in motion, and the wheels of life are affected by varying circumstances.

First, there must be an ardent approach to learning. There are some experiments in the Subtle World that should not be interrupted, and the law regulating one’s return will be modified as necessary for their completion. But also, there may be such a strong desire while in the Subtle World to send help to those on Earth that this striving will lengthen one’s time there.

As you see, in both cases it is the element of self-sacrifice that is of significance—it is not easy to help those on Earth, for they fear such help and are always ready to faint at the first sign from the Subtle World! Similarly, experiments in the Subtle World require great discipline, for the conditions are not easy.

There are some who remain much longer in the Subtle World, where they labor in a way that is not possible on Earth. Because of the unselfish nature of their work, they cannot be suspected of avoiding service. The law is alive, and evaluates justly one’s true motives. Thus, although some strive to reincarnate as quickly as possible—and their *podvig* is valuable—extended work in the Subtle World also has its reasons.

One can imagine how much certain workers are needed in the Subtle World. For some, bringing their knowledge to Earth would be premature, and they can apply their knowledge usefully in the Subtle World by helping to prevent pollution of the subtle spheres by ugliness. The abilities of man are indeed rarely evaluated accurately on Earth, but in the Subtle World the judgment is always goalfitting.

The Thinker knew that a true talent will always be valued, if not on Earth, then in the Supermundane.

474. Urusvati knows that earthly longevity itself has no particular significance. Besides hereditary causes, there are three reasons for a prolongation of life on Earth. First, when a person must complete some beneficial work; second, when he must help someone or something; third, and not the least important, when he can provide true testimony about events that were incorrectly reported. However, in all three examples there must be a conscious, irrepressible striving, free from destructive influences. The foremost of these is fear. There can be no fervent striving if it is weakened by fear. It can be chemically demonstrated to what extent fear kills life. Of course, malice, envy, and all other dark emotions also destroy the life energy. Therefore, one

cannot think that he is self-sacrificing if that self-sacrifice is not already in the depths of the Chalice.

People may assure you that they fear nothing, but will tremble at the first test. Courage should be tested in schools. An entire course could be dedicated to a study of how to act in the face of various dangers. Children should not be expected to manifest immediate resourcefulness, but they can be taught to understand life and develop the ability to make courageous decisions. A competition in resourcefulness would be a good exercise. In time, the students would understand how the best people were able to manifest the greatest striving.

The Thinker demanded from His disciples that they dedicate at least one day a week to the exercise of resourcefulness. He knew that this skill would often provide valuable protection in life.

475. Urusvati knows how even the strongest minds can become weakened. There are numerous examples of this in history. Many people cannot understand that even a great mind can somehow simply exhaust itself. Physicians may ascribe such a deterioration to illness or fatigue because of excessive work, but, as is often the case, the basic cause is not understood.

Any particularly valuable person will be subject to fierce attacks that inflict psychic wounds and penetrate his aura, producing unbearable vibrations. Defensive counter blows provoke terrible battles, but the center remains calm, like the eye of a hurricane. If possible, We advise you to change your location during such assaults. It may seem strange, but moving one's place of work will delay the renewal of hostile attacks. There are events in history that would have been changed if the leaders had moved their location. Yet it is not easy to move and abandon a battle that is being fought for the general welfare. No one wants to assume the appearance of defeat, or allow the enemy to triumph. And those witnessing the event would not understand the wisdom of such a decision, and might attribute it to cowardice. For example, when Apollonius of Tyana had to travel abroad to recover his strength, he was often accused of betrayal and trickery.

The Thinker said, "The great father of the people, Pericles, was attacked with poisoned arrows. He did not protect himself with a shield, although the shield is an essential part of one's armor."

476. Urusvati knows that earthly existence can be transformed only through the force of a clear visualization of the future life. Some fear the future and thus lose strength; others imagine the Subtle World only mentally, and thus project false images; still others behave as if they were already dead and think of nothing but the marketplace. Few realize that even a life of one hundred years is only a moment in Infinity.

One should contemplate the future on three levels. First, as expressed in words; second, in images that are beyond verbal expression—borne, as it were, on the waves of deep, tidal currents. Finally, in thought so profound that it is inexpressible by word or image, and only psychic energy and the solar plexus can remind us of it!

And so, one must visualize the future with the help of these three levels of contemplation. Such visualization is like casting an anchor—the ship is then held steady. Thus the sensible thinker will secure himself, and be able to draw himself toward the desired goal. The wise one knows where he can express himself most usefully. Only a fool dreams about life's transitory trinkets. Those who already have achieved much will no longer be enticed by outward appearance, and will think about the grandeur of the task ahead.

One should learn to think about the future as if preparing to venture on a distant journey, while continuing to manage all earthly tasks. This is goalfitness, this is balance. We have spoken often about goalfitness. One must realize that this quality is demanded in all activities of life. We

repeat this for We know how people distort this concept, and think that goalfitness need only be applied in special cases.

It must be repeated that each circumstance in life has its causes. To think of deeds as great or small is an illusion. The measure of a deed is not revealed immediately, and the wise one will remember his guideposts and apply them goalfittingly to his future life. He knows that good is inexhaustible, and that evil is finite. You have correctly noticed that at times We do not confront an evil manifestation. The reason is two-fold—sometimes *tactica adversa* should be applied, and one should also remember that evil is temporal. Evildoers cannot be nourished forever by evil; what a repugnant spectacle it is when they begin to devour themselves by their earthly actions!

The Thinker urged His disciples to base their lives upon good. He said, “Good is inexhaustible, but evil is limited.”

477. Urusvati knows that the ability to teach should be developed in people from their early years. Everyone can teach someone something, and should know how to do it. We approve of schoolchildren tutoring their younger brothers and sisters.

It is not easy to choose the best method of instruction. It will be individual, and the teacher must sense how best to approach the consciousness of the pupil. It is impossible without much practice to be a convincing educator, and only the ignorant would think that a simple reciting of information imparts it to the student.

It is regrettable that the art of teaching does not attract more attention. Yet everyone will remember how differently various subjects were assimilated during their school years. Success in learning does not depend solely on the abilities of the pupil; it depends primarily upon the influence of the teacher.

Thus, let teaching be practiced in all spheres of life. Let the teacher himself be mindful of the dignity of his calling. Thoughts about great Teachers will develop more easily when the concept of teaching has been firmly realized.

Teaching must be freed from egoism. The good teacher transmits knowledge accumulated by him, but he will not claim it as his own. He should be able to accept the gift of knowledge in order to impart it joyously to the next generation. The work of the teacher must be compensated, not only materially, but also with universal respect. Teaching is one of the highest callings in a nation. It is not so much the teacher himself, but his gift of passing on knowledge that will open the higher culture to people. Thus, not personal ambition, but service to the general welfare, should be the reason for teaching.

Such a concept of service does not come at once, it must be cultivated. Thus, let every student consider himself to be a teacher to the younger ones. There should be classes led by the older students, who could then have the opportunity to share their knowledge.

Such service should not be regarded as onerous. On the contrary, let everyone learn to give joyously, for only in such giving is born true joy.

The Thinker taught, “Everyone can serve his neighbor, and everyone can give, even when there seems to be nothing to give. How glorious is that inexhaustible giving!”

478. Urusvati knows that one must be able not only to gaze into the Heights, but also to look into the depths of his own nature. The latter is just as difficult as the former. The age-old serpent lies ready in the depths of the Chalice, and will awaken and stir with any misstep. He fills one with malice, he saps one’s strength, and obscures good intentions. Only with great striving can one rid oneself of this ancient companion.

Yet a determined person can develop within himself one quality that can resist the stratagems of this monster. With purity of heart one can sense the borderline that defines the influence of the creature and, sensing this boundary, correct an intended mistake. Later other

danger signs will appear. The most important thing is to abstain from acts of questionable rightfulness. One should develop within oneself this sense of right action and thus not waken the monster. It is far better to discriminate in one's actions than later regret the deeds.

We have spoken about questionable actions. One should think about this issue with caution. A lazy person will be glad to categorize most of his actions as questionable. He ignores the voice of the heart, and cloaks himself with hypocrisy rather than take the trouble to act. Everybody knows those hypocrites who hide their laziness and selfhood behind lofty words. One cannot imagine the depths of cunning that reside under the coils of this snake! Yet these hypocrites are not fit for real labor. It was said long ago that the pronouncing of lofty words is of no value if truth does not dwell in the heart.

An ancient story tells about the serpent that sucked the blood of humanity—an eloquent symbol for the awakened serpent that is indeed nourished by human blood. Let us not forget that such ancient symbols have a basis in truth; for in this way the monstrous bloodsucker devours his victim.

Another story tells of a sleeping dragon that was awakened by a small pebble thrown by a fool. Truly the smallest stone can cause the monster to stir.

The Thinker said, "Step cautiously. You may be walking amidst sleeping vipers."

479. Urusvati knows that the most insignificant action is interwoven with many surrounding conditions; the same can be said about great actions. Psychic activity, too, depends on many conditions, but this fact is not accepted in the field of medicine.

People neglect their illnesses. Moreover, they surround the sick with unpleasant conditions, and then expect an immediate cure. But healing must take place in harmonious conditions.

People are ever ready to summon a physician with demands and ill will. They do not know that the most powerful healing energy can be poisoned and cut off by them. Frequently people call a physician and at the same time whisper words of mistrust behind his back. Scientists should investigate the healing that takes place when there is trust in the physician, and the illnesses that worsen because of distrust.

We have said many times that every action must be accompanied by good will. Even ordinary housework will produce good results if it is performed with good thoughts. Many good deeds were destroyed because of irritation and unkind thoughts.

The Thinker particularly stressed to the disciples that they not permit their good intentions to sour.

480. Urusvati knows how We grieve at each new sowing of evil. One could ask, "Why lament? Is it not better to just stop the spreading of evil?" Thus speak the foolish ones who do not know how cautiously one must confront evil. Only a physician who has studied many illnesses knows how to diagnose the various conditions, not only in the sick organism itself, but also in the surroundings.

Evil can be compared to some forms of cancer. The physician knows that in certain organs cancer is incurable. He also knows that one must choose the best moment for surgery and properly prepare the organism for such a shock. The same situation, but to a greater degree, can be seen in a psychic battle. The people involved do not want to admit that an evil monster has been born within themselves, and instead will attempt to conceal their disease.

But how can one intrude upon the inner core of someone who in every possible way resists such help? It is correctly said, "Investigate everything!" But how many are ready for such investigation? People do not like to think about their inner processes, and will angrily oppose every attempt to direct their thinking to a better understanding of their essential nature. All

Teachings say that goodwill is necessary for advancement. It is equally true that for the eradication of evil, the consent of the sufferer himself is needed.

This is why We are saddened to see the conceiving of such evil monsters, because We foresee the scope and complexity of the coming battle. It is not possible to remove all the heads of a hydra with one blow of the sword. It is said that each drop of its blood begets new offspring! Therefore, one must find the way to cause the monster to die of hunger. Remove the monster's nourishment and it will disappear, crumbling into a handful of ashes.

But such total destruction requires time and favorable conditions; people can easily help to promote such conditions.

The Thinker said, "We are all physicians, and each of us can perform some kind of healing."

481. Urusvati knows that the Cosmos is a unified structure, held together by Primary Energy. An ancient philosopher declared that the heavenly firmament is more saturated than the earthly firmament. One may not fully agree with such a statement, but it is not far from the truth.

Generally speaking, people do not clearly differentiate between the worlds. When they speak about the Subtle World they use imagery from the earthly world. And when they try to elevate the physical world, they compare it to aspects of the Subtle World. Truly, it is impossible to set boundaries between the three worlds. This fundamental idea should be embedded in the people's consciousness. No one can limit himself only to the physical world. Even those who deny the Supermundane are unable to rid themselves of a sensation of something beyond the earthly world.

Many expressions are used incorrectly by people. They speak of the hereafter and in doing so break apart the concept of a seamless unity. Yet, how can one imagine what people call the hereafter? Such thinking would return us to the tale of Charon who ferried the souls of the dead to the far shore of the river Styx. Primitive people invented symbols of crossing into another world, but symbols can be harmful, because by their vividness they impress themselves upon the consciousness and are not easily dislodged by an explanation closer to the truth.

As you have already noticed, We avoid the overuse of symbols. There are, however, many schools of thought based only upon symbols, and one can easily see how the old symbols have hindered the development of an understanding of the universe. All is alive, all is in motion, and the Primary Energy reveals itself in new and unexpected ways. People must not restrict their consciousness with antiquated symbols.

The Thinker asked, "Must we speak in the same ways as our grandfathers?"

482. Urusvati knows that symbolism, incorrectly understood, has brought much harm to the way in which people think of Us. For example, the symbolism of rays has in a way been distorted, and, by limiting the understanding of Our activities, has undermined the idea of synthesis and unity. Each one of Us can have His beloved domain, but it cannot be said that He acts mainly in accordance with one ray.

Further, the very names given to these rays are arbitrary. You know the source of these labels. You also know how they found their way into the literature and confused so many. It is impossible to stop these distortions, but in time they will give way to a more correct understanding.

Rays do, of course, exist, but each ray is nothing but psychic energy and therefore cannot be limited in its possibilities. Otherwise this could be taken to such an extreme that one would be permitted to save a man only by seizing his left arm, and not the right! This way of thinking could reach such a level of perversity that instead of an increase of possibilities there would be a diminishing of them.

Sometimes, for a purpose that seems good to them, people succeed in driving their consciousness into a labyrinth. Let these categorizers ponder whether they cause harm or benefit. The invention of limiting concepts is not useful. The most precise Teachings have suffered from all kinds of misinterpretations that dis severed their truths. We wish Our labor to be understood in its entirety and its unity. Only thus can one picture the cooperation that lies at the foundation of Brotherhood.

The Thinker pointed out that Truth should never be divided lightmindedly. He said, “Cutting up an idea is like dissecting a living organism.”

483. Urusvati knows that each proclamation of truth draws out its enemies. Chaos attacks whatever is revealed in truth. One must not deplore this battle, for it is not only natural but also beneficial. Imagine a teaching that is proclaimed but attracts no enemies. This could only be because it lacks importance and is unconvincing. Enemies are tests, and the degree of their fury indicates the significance of the teaching.

Much energy is generated in Us precisely by the actions of Our enemies. A famous Ruler used to say, “Today I become considerably stronger, for I face a new and powerful enemy.” One should view enemies as steps of ascent. Each of Us has kept such thoughts during Our many long lives.

Where then are the descriptions of the Brotherhood? First of all, in the descriptions of Our experiences. We tell about Our labors, through which We gather strength for future construction. The essence is not in ceremonies, but in labor. It would be demeaning to others not to let them participate in the labors that fill Our whole existence. The life of the Brotherhood is the life of the Supermundane, because it is founded on thought. What can be more supermundane than thought?

People could elevate their earthly life into the Supermundane simply by basing their existence on thought. Our Teaching could properly be called The Proclamation of Thought. Great is the festival of the one whose realm is thought! And We can transmit more easily to those in whom thought reigns. But responses will not always come in expected ways. A response may often come in the very development of the thought, and the book will open by itself, and the strings will resound. The more varied the signs, the broader the field of thought.

The Thinker said, “Show me that dungeon into which the light of thought does not penetrate. The flowers of thought are more beautiful than all earthly flowers.”

484. Urusvati knows that some countries are alarmed by the decline in their birth rates. Regarding this, it can generally be seen that the living conditions in these countries are better than in those in which the birth rate is on the increase. There are many earthly reasons for this, but the main cause is overlooked—that there are dwellers in the Subtle World who do not wish to be incarnated in certain countries. True, there may be karmic conditions that compel them to be born in a particular nation, but aside from these conditions, their will is free to act.

The dwellers of the Subtle World know little more than those on Earth, but in certain respects they are able to learn about the future, and thus can choose better conditions for themselves. There are not many who would wish to come back to a heap of ashes! Why should one endure a karma not his own when he can prepare himself for more constructive activity by associating with a strong nation and participating in its great decisions? He will sense where is growth and where decline.

No task can be fulfilled only by earthly considerations. If people would ponder upon the Supermundane, they would be able to find solutions to the most difficult problems. Yet, even with great scientific attainments, people are far behind in their knowledge of supermundane tasks. It is impossible to think about the problems of humanity while still bound by earthly limitations. One does not have to indulge in fantastic dreams. It is time to think about the

realities of both the past and the future. No one thinks seriously about the important fact that many dwellers of the Subtle World do not want to come to outworn places, and no one will compel them to choose an undesirable destiny if their karma does not require it. People must begin to examine existence in its entirety, and to pass their important observations on to future generations.

The Thinker said, “We do not think for ourselves alone, but for our unknown successors.”

485. Urusvati knows that it is especially difficult for people to reconcile the seemingly contradictory concepts of free will and guidance. Some cry for the elimination of the idea of leaders, and others object to freedom of the will, but life itself reveals that only equilibrium permits progress and advances evolution.

In daily life one can see how both concepts can coexist harmoniously. The teacher presents a certain task and adds, “Apply all your abilities in order to make better decisions.” This simple example illustrates how peacefully both concepts can exist together. Guidance simply develops the free will and, in turn, the free will, in its development, accepts the role of guidance. But everyone will have to return to this question many times.

People, it seems, divide themselves into two irreconcilable camps. The lovers of free will call those who follow teachers regressive, and those who adhere to the principle of guidance call the lovers of free will destroyers! Such is the misunderstanding that deprives people of the best possibilities. One should seek the unifying concept that can reconcile these extremes, and contemplate life in infinity, under whose dome all concepts are united. In this way measures will be revealed that can eradicate arbitrary divisions.

It is essential that a real teacher should encourage the free will, and a prudent pupil, while exercising his free will, will learn to value the importance of the teacher. You may note how often we return to discussing the seeming opposition of guidance and the free will. People must learn to reconcile these inseparable concepts. A better future depends upon the harmony of opposites. Those who do not want to understand this salutary doctrine expose themselves to much suffering. The teacher cannot change the stubbornness of the pupil if there is no room for the exercise of good will. Good will is free will.

The Thinker pointed out that goodness, freedom, and beauty live under one roof.

486. Urusvati knows that the arbitrary application of labels and names impedes and distorts the direction of thought. For example, a scientist discovered an aspect of man that he labeled “electric architect.” The concept of man as architect has been used in certain philosophical schools and has a real meaning, but it is wrong in this context to talk about electricity. People have mastered one aspect of primary energy and lightmindedly use the term “electricity” as an all-encompassing metaphor.

If scientists do not understand the true nature of the primary energy they can designate it as some kind of special energy, but should not limit this great, fundamental manifestation by calling it electricity. It is hard to believe that scientists would not pay more attention to the unique qualities of this energy instead of limiting their interest just to its electrical activity. The attention paid to it is praiseworthy, but the inappropriate labeling will lead to new errors.

It is understandable when timid investigators attempt to protect themselves from attacks by the ignorant by using conventional nomenclature, but in doing so they bring upon themselves the criticism of future generations. They must weigh what is more honorable, to suffer the derision of the ignorant, or to be censured by future generations.

One can observe that this is true in all aspects of life. People demean the unifying concepts and replace them with arbitrary and meaningless labels. One should pay attention to this tendency, the basis of which is cowardice.

How long will mankind continue to dissect the one body of the Universe? One may study isolated blades of grass yet must never forget the great organism to which they belong. One should examine isolated manifestations without forgetting that they are but links of one great chain. He whose thinking is without synthesis cannot approach the life of the Universe.

The Thinker taught the beauty of Unity, out of which pour the currents of energy.

487. Urusvati knows that the education of thought must proceed step by step, in proper sequence. One can easily imagine how dreadful it is when evil people master the power of thought. Therefore, the study of the power of thought must be preceded by ethical and moral education, else we shall succeed only in producing evil sorcerers.

Ages ago the teachings warned against permitting evil people to have access to yogic disciplines. And indeed, over the course of time, with the decline in ethical behavior, there appeared some who had mastered certain physical techniques without prior purification of the consciousness. Of course, concentration of thought is needed for the purification of the consciousness, but such concentration is inner and needs no external physical effort.

People do not realize that one cannot undertake pure work with dirty hands. It would seem that this precept would be understood by everyone, but it is rarely observed in life. Many people do not care whether their hands are clean or not, and can produce the most harmful chemical reactions. People give themselves high-sounding names and titles while hiding the lowest intentions. How many corrupt practices take place! The most prudent measures are needed to ensure that the means of power does not pass into the hands of such hypocrites.

Think how much even Our labors are hindered by the interference of evil people who are skilled in certain yogic practices.

The Thinker used to say, "First, let us understand the good, and then send it in thought into the world."

488. Urusvati knows that the concept of good must be taught in special ways. Schools teach courses on many subjects, but if they were to announce a course about good the students would try to avoid it! The good must be taught unobtrusively by infusing it into all subjects.

Some may argue that the concept of general good does not exist, because what is good for one is bad for someone else. Those who judge superficially will speak this way, for they only scratch the surface of events and are unable to look into the depths of things. The idea of good is unalterable in its essence. The heart will point out the essence of good.

One can see how even the criminal can be changed by suddenly perceiving the essence of good. Such a transformation may be seen as a miracle, but it is no miracle when one can touch the string of a *vina* and become enchanted by its sound. Everyone can be affected by different influences, some of which may stupefy, while others enlighten. Thus it is wrong to assert that something is beyond one's reach. It is more correct to say that at a particular moment one was unable to grasp a certain kind of knowledge; but the very next moment could provide that understanding.

Sensitive people are aware of how speedily the currents change, for they cannot remain unchanged for even a day. Even during the shortest intervals one can sense acute changes, not only psychic but also physiological. For example, one easily senses quick changes of heat and cold, feels passing pain, or any change in surrounding aromas. One may sense a slowing or acceleration of thinking, or may observe fluctuations in sensitivity. Many feelings of joy or anguish can result from these waves. The teacher must know how to prepare the student for a conscious recognition of many manifestations from the Laboratory of the World.

The Thinker taught, "We should learn to constantly sense the surrounding currents of the Divine Force. They may at times restrain us, but often will give us wings. The Grandeur of the World envelops us with veils of beauty."

489. Urusvati is aware of the independent and penetrating work that always continues in the consciousness of man. I will illustrate this by an ancient parable. There once lived a venerable Teacher who not only provided instruction in the practical subjects, but also helped his students in many other ways. The Teacher possessed, among other abilities, an intense and deep insight. The pupils were confident that their Teacher would always come to their help, even without being asked.

Once the Teacher said to the closest disciple, "Listen to what is being said by your inmost self," and smiling, he added, "It says, help!" The disciple became embarrassed and tried to assure the Teacher that he never wanted to burden Him with requests. The Teacher calmed him and explained, "My friend, I am confident that neither your heart nor your mind asked for help. They know that My help will come at the right time, but the depth of the consciousness directs the voice toward the Teacher in one call—Help!

"Do not be disturbed by this cry from your inner being, for therein is contained a unique link with Hierarchy. You did not ask for riches or honors. Your being, expressing itself in that one word, said, 'Guide me!' You did not make any conditions, but simply wanted to say, 'Do what is best.' You are confident that all will be done for the good, and if you do not recognize at once which is the right way, you are nevertheless confident that the best measures will be taken.

"You have heard about the three kinds of thinking—by the brain, the heart, and the consciousness. The brain is reasonable, the heart is sensitive, and the consciousness is wise. Your consciousness calls out to the Guide, 'Help!' and My consciousness says the same thing, and My Guide's consciousness will speak so also. There is no burdening in this call. The arm is stretched upwards, knowing that the Hand of Help will be extended during this dangerous ascent. And it is not for us to judge where the danger lies."

Such is the parable, and the Thinker knew it. He added, "A special beauty lies in the fact that our consciousness is a temple of wisdom."

490. Urusvati is familiar with the error that many of today's philosophers make when they separate man from Cosmos. To them, a man is a thinking being without a past or a future and with no link to the Universe. This explains why such thinking cannot reach into the future and is so removed from real life.

Man should not think of himself as alone, as if lost in a desert, knowing only that there exist other creatures like him, who come from the unknown and disappear into the unknown. Why should man's thinking be so limited? This leads to a very depressing existence!

Some abstract thinking is even more harmful than this kind of limited, materialistic philosophy, and must be changed. Materialism can lead to progress, but these abstract philosophies cannot aid man in his evolution. It is no wonder that many modern philosophers remain outside of life! Thinkers must first of all strive to understand the problems of Existence and the proper role that man plays in them. It is not useful to dismember a healthy organism. One should rejoice in every thought that is directed toward the unity of the Universe. It is regrettable that the practical scientists rarely can find unity with the philosophers. Here again we see divisiveness and errors caused by enmity.

It will be said that one cannot be a person of encyclopedic knowledge in today's scientific world. But it is not omniscience that is the goal. A respect for knowledge is possible that will free people from skepticism and negation. In each subject there is something that deserves attention. A true thinker can recognize this spark of truth.

The true thinker also will treat fairly all manifestations of progress. But, as a rule people pay attention to only the final results of scientific work, and ignore the previous groundwork. This is a great injustice because it is in the preparatory stages that many unrealized discoveries

lie, and great treasures can be uncovered by studying them. But people cavalierly dismiss the preparatory work and many desirable achievements are lost.

It is necessary to treat everything with respect. Do not think that My words apply only to the physical sciences—they apply also to the humanitarian ones. The most important thing is to free thinking from all kinds of prejudice.

The Thinker said, “Look at this self-important, supposedly liberal one! See how he hastens to cross to the other side of the street in order to avoid mingling with workmen, even though he has just now given a speech declaring his love for the common people!”

491. Urusvati knows that without supermundane perceptions one’s life cannot be transformed. No labor can be uplifted without imagination. Pay attention to that good word—imagination. It is not fantasy, or cunning invention, but the discovery of higher images and the realization of lofty concepts. Imagination must be always real and truthful. We cannot always know where this truth is, but it does exist.

Such imagination is impossible among those of ill will, since benevolent striving is required, and evil can create only distorted images. Just as a beautiful kaleidoscopic image requires a harmonious combination of colors, the contemplation of lofty images needs an open heart. Any obscurity will distort one’s imagination. Thus physical laws are once again shown to be linked with psychic foundations.

Yet even the highest achievements must begin here on Earth, often amidst the most oppressive need. The wealthy may wonder why their contributions are so easily made. But they so often believe that an offering need only be of money, and forget that they are entrusted with the wonderful task of combining their funds with high purpose! However, this requires imagination, and how many strive to cultivate this quality within themselves?

The Thinker taught, “It is given to everyone to glimpse the Divine Mansion, but the eye must first grow accustomed to gazing at the Celestial Radiance and perceiving the life of space in all its fullness. He to whom the Heavens are empty has an empty heart.”

492. Urusvati knows that devotion is of greatest value when it is manifested in the fullest measure possible. Only then is created a powerful, beneficent effect, salutary even over great distances. The kind of devotion that only goes halfway belongs to the realm of hypocrisy. Man deceives himself and others in this way and generates powerful poisons. Man ought to be able to say that he is devoted, even when it is of no benefit to him. But what ugly devotion it is when people choose to be devoted only when it is profitable to them! Everyone will agree that such covetous devotion deserves a very different name.

Our Brotherhood is based upon a mutual devotion that no circumstance can disturb. One may think that such intense devotion is the result of long collaboration. This is true, but people often collaborate in ways that do not necessarily encourage their devotion to grow. Thus, one’s devotion should be tested in the smallest details. True devotion will point out the right conduct, and will teach a careful, loving, and simple attitude.

Devotion is not slavery, it is a smile of understanding and sympathy. Ponder upon this beautiful word, sympathy, for it expresses harmony based upon the consonance of feelings. Everyone longs for sympathy, but so often it is demanded for oneself only, without regard for reciprocal feelings. Many misfortunes have their root in this misconception.

The Thinker used to say, “Man demands sympathy, but where is his reciprocal feeling? He considers himself to be most unhappy, yet does he consider the misfortunes of others?”

493. Urusvati knows how much most people dread loneliness. This is not so much fear as it is a kind of oppressive feeling, which is quite natural for anyone who is unaware of the Subtle World and the continuity of life. But at times the same feeling is experienced by those

who are familiar with the foundations of Be-ness. We should explore the causes of such overwhelming feelings.

It is quite possible that unpleasant premonitions or negative entities cause these depressed moods, but there can also be cosmic influences. The effect of the heavy currents can envelop one and produce an isolated condition and a sense of great loneliness. However, there is a panacea available to everyone. Such feelings can be dispersed by reaching out in thought to friends. One has friends on Earth, but also has many faithful co-workers in the Subtle World. Therefore, know about Us; appeals directed to Us will not go unanswered. The response may come in an unexpected form, but the oppressive influence will certainly be dispersed.

Many scientific discoveries lie ahead, but the awareness of the foundations of Be-ness will always be the keystone. Thus, you observe that the concept of the transmission of thought at a distance is only slowly being accepted among scientists because of their lack of supermundane feelings and their rejection of the fundamentals of Be-ness.

The Thinker felt pity for those who limit not only their life, but also their thought.

494. Urusvati knows that at the time of danger people forget the most helpful advice. Even an imagined danger deprives people of common sense. Many nations have instructive stories similar to the one about the head of a family who taught his near ones how to behave in case of fire. Nevertheless, when a fire occurred, none of them acted as they had been told.

In the schools of Sparta children were trained to face all kinds of danger in order to develop resourcefulness. This should also be done now, when dangers have multiplied. There are those people who continue to invent nonexistent dangers, concerned more about their own existence and caring little about dangers to the planet. It is impossible to explain to them that Earth faces many more dangers than those they imagine for their homes, which would be swept away by such planetary calamities.

Most people are reluctant to discuss dangers of a planetary scale, believing that some kind of official or priest is needed for such deliberations. But when the era of understanding universal goalfitness arrives, all people will know how to gather the information needed to deal with even the most difficult hardships.

Children in schools should also learn to face all kinds of dangers, yet this knowledge should not deprive humanity of the ability to rejoice in life. Then, having completed a long life of experience, everyone will be able to say that in danger itself lies the source of joy.

The Thinker knew that every danger carries the seed of joy.

495. Urusvati knows that, although the symptoms are similar, there is a difference between the process of the discharge of psychic energy and its unexpected disturbance. In the first instance, irritation of the mucous membranes is linked to the increased discharge of psychic energy, which occurs during an intensification of mental activity. Likewise, a long-distance sending of energy causes tension in the glands and tissues, which are particularly affected when the cosmic currents are unfavorable.

However, the disruption of psychic energy is not always caused by mental overwork; it may also be the result of emotional shocks or grief, or even unexpected fortunate or unfortunate events. Threatening world events may thus cause epidemics, whose diverse symptoms may be ascribed to heart disease, colds, and stomach disorders, but whose true cause—the disruption of psychic energy—is overlooked. An increase in nervous ailments may also be noted during such epidemics, but people do not realize that ultimately all illnesses are related to the nervous system. And the treatment in all cases must be not only physical, but also spiritual. A calm striving toward lofty ideals is needed, and the quiet repetition of Solomon's saying, "And this too shall pass." If this kind of internal suggestion is not sufficient, outside suggestion can also be applied.

In addition, you already know some useful remedies, such as *nux vomica*, *arsenium*, *ferrum*, and, of course, our old friend, valerian, and, in cases of fatigue, musk. Warm baths are always beneficial. There are other remedies that depend on the particular bodily system that is affected. One can relieve the symptoms of psychic disturbance in all its phases.

Such increases in disease deserve immediate attention, since all illness connected with the nerve centers can spread quickly and should be checked. Ignorance of causes always leads to bad results. And if one adds to all this the various kinds of self-poisoning, a sad picture emerges.

One may grumble, "Again you want to frighten us!" But if this were so, all medical advice would seem just as frightening. If We see a new danger, We must warn you of it.

Some will mock the notion of striving toward lofty ideals. For them music and all arts are but idleness. They do not understand the word "ecstasy" and see it only as a harmful bent.

The Thinker knew such scoffers. He used to say, "The nation should expel such chronic ignoramuses. Let them find some island for themselves. But then the sea would protest and engulf such an island of ignorance! There are limits to how far the laws of nature can be violated."

496. Urusvati knows that everyone who acts wrongfully will, when challenged, claim that he was misunderstood. The more one learns about human motivation, the more one will be accused of such misunderstanding, and be blamed for the transgressions of others. But let us not try to point out all the varieties of human cunning—these would fill not just a book but an entire library!

It is amazing that people usually wait until it is too late to call for Our help. It may appear that they act this way because of shyness or timidity, but more often the true reason is quite different. Such people do not have faith, or even imagine, that there is a Source from which help can come. Only when their misfortune has taken them by the throat are they ready to remember the forgotten Towers. It is not only the uneducated but even the most learned who will ignore the highest concepts.

It is difficult to understand the human psyche that cannot distinguish between the beneficial and the harmful. Remember that people at times are so overwhelmed by all kinds of undisciplined desires that they themselves cannot even discern where desire ends and action begins.

The Thinker constantly taught the disciples to keep their store of desires in order.

497. Urusvati knows that the guiding inner voice does not always express itself in verbal formulas, and often is manifested just as an impulse. The inner voice acts as a tuning-fork, which evokes a harmonious response. It is to be noted that such responsive harmonies can be evoked in different ways. The tuning-fork calls forth and inspires, but the resultant action is shaped by the individual's present situation and previous thinking.

People are unaccustomed to heeding the inner voice. They prefer to suppress this Voice of the Silence, hiding it in the depths of consciousness, and thus lose the opportunity to make use of the offered impulse.

A boy once complained that he could not see his reflection in a well because his brother was throwing stones in it. Many can use the same argument, and blame their near ones for their own obscuring of consciousness. Truly, for all observations and conclusions a calm consciousness is needed, otherwise the perception will be distorted. But such calmness does not come from a renunciation of action. On the contrary, one can participate in all the best aspects of life while the consciousness remains calm. This is possible when man knows his future path.

The Thinker used to say, "Imagine yourselves as a millstone. It receives water power from above and works to make food for man. The wheel does not know who will be nourished by this food, nor does it know who will bring the grain for grinding. It does not know the

component parts of the water in whose flow many energies are united. The Teaching should not isolate you from the perpetual course of labor, for the blessed current flows unceasingly.”

498. Urusvati knows that people are especially attracted to the forbidden. It is told that a certain Ruler desired to introduce an enlightening, useful measure into life, yet everywhere met with opposition. He turned for help to a wise counselor, who asked, “Have you tried every available means to declare your offer?” Receiving an affirmative answer, the counselor said, “Then you must issue a law that forbids the very things you are advocating. You will see how people will then desire the forbidden, and if the law is sufficiently strict, there will be an even greater desire to break it.”

This old parable has equal meaning today. It can be shown how entire movements grow stronger and become purified because of prohibition. Throughout the entire world the unique *tactica adversa* sometimes proves to be the best way. It is amazing that humanity must go through such labyrinths when the simplest ways are available. But the spiral of evolution is complex. It even demands a temporary lowering in order to rotate higher later.

We know these earthly peculiarities and accept them as unavoidable. Even supermundane thoughts must follow a complicated human path. We must patiently observe how the travelers struggle up a difficult route instead of taking the shortest way. But if one is in the middle of crossing a stream, his movement cannot be disturbed. We can only lightly touch the one who walks, so carefully that he will not notice it and will not stumble and fall. Even the most well-meaning touch must be full of caution. One must learn this in earthly life too, amidst one’s daily labor.

The Thinker used to say, “We must all sense where help can be applied. The less noticeable it is, the more perfect it is.”

499. Urusvati knows the great importance of readiness for action. We have spoken of devotion, goalfitness, and containment. True readiness is demanded in everything. This quality should be remembered, because it is not easily attained.

People imagine that they are ready for action, but at the last moment they can be overwhelmed with doubt and self-pity. But readiness requires an increase of energy. A person who is about to jump cannot slow down before his leap, and must even accelerate to gather the most energy. Such an example is applicable to all actions.

Let people examine history to learn how many brilliant achievements were thwarted because of doubt that arose at the last moment. Let us not forget that the lowest impulse in people is to take no action, which facilitates the opposition by the dark forces to all useful action. They always choose the last moment to stop acts of bravery.

The Teacher should stress that courage must grow in harmony with readiness. There is a kind of still-born courage that is never ready and always finds excuses in the petty circumstances of daily life.

Thus remember that the best Forces will be with you, but only when your readiness has been developed in full measure.

The Thinker said, “Let us be ready, by day and by night, then the darkness itself will disappear.”

500. Urusvati knows the irresistible longing to act for Good. This striving cannot be evoked by artificial measures, and can only be formed in the depths of the consciousness in the course of many lives. Such attainments must be treasured. Selfless action is not only good for the one who acts; it also creates an atmosphere that inspires others to useful work.

Majestic hymns and lofty treatises have been written in honor of labor. This is of course proper and good, but imagine the hard-working laborer who is chained for life to an unchanging

task. Old stories tell us about oarsmen shackled to their ships and slaves bound to the turning millstone. Nowadays the chains are gone, but new kinds of shackles have been invented.

Hymns to labor sound quite different when sung under such unchanging conditions, under which workers can never advance. Leisure time for these workers continues with the same monotony, from which escape is often found in the horrors of drunkenness. It is easy to say that people should not drug themselves, but they should then be offered a higher alternative. They should be taught about the continuity of life and about supermundane processes. They should hear about the power of thought and the highest concepts. But they must also receive something else that will teach them to heighten the quality of labor—a craft must be provided to each one, for in one's craft one attains continual perfectment.

Under any conditions it is possible to learn some craft that will preserve youthful thinking, and transform one's home into a beautiful abode. Independence is gained by free creativeness! The development of crafts can be traced throughout the centuries. Such voluntary labor will resound forcefully, and much progress will result.

We have said that the rhythm of labor is a particular yoga. In every yoga is needed striving and exaltation. These flowers bloom in the garden of craftsmanship. Loving his craft, man will learn to love all labor, and will thus be closer to Us.

The Thinker taught that labor instilled with beauty will lead to perfectment.

501. Urusvati knows how often people complain that their efforts at self-betterment bring down upon them all kinds of misfortunes. Such a misconception is appalling. Certainly, a person who is truly committed to self-betterment will never utter such an absurdity. He knows that with the refinement of the senses much becomes clearer than before. He does not wonder at being entrusted with participation in the battle for the welfare of the world.

Can such a battle be called a calamity? Only a coward would think that lifeless stagnation is preferable to life-giving activity. Yet one often meets with those who retreat because of fear and choose purposeless vegetation. They support their choice with examples from the lives of great saints, who, according to their interpretation, led a simple life, without complicating it with excessive philosophizing or challenging activity. But they forget that such hermits could project cosmic power with a single thought.

Who can measure the power of thought? Who can prove that the meek but enduring words ascribed to these thinkers are really authentic? After only a hundred years the sayings of outstanding individuals become distorted. What then can one expect after thousands of years? Nor can we know who distorted the most—their friends or their enemies. Often, the so-called friends, for their own personal reasons, distort the true meaning of the sayings. Let us not forget that the copyists also contributed their share. And you know how many printers' errors there are! Thus it was in all ages.

The Thinker said, "I would like to know in what form My writings will live."

502. Urusvati knows that the far-reaching embrace of the consciousness, or containment, must be clearly understood. Many think that containment means the acceptance of opposing arguments, but in fact containment is the understanding of true motives. One can understand with compassion the motives that guide one's interlocutor, but it is impermissible to immediately give up one's own long-established and carefully-considered principles.

Containment has much in common with compassion. A compassionate person can clearly see how others err and act against themselves. But how careful one must be in trying to influence them! One should remember the ancient saying, "One does not argue about taste." There may be karmic reasons for one's tastes and inclinations, but often they can be traced to cultural conditioning. It is not possible to quickly help someone to eliminate such ingrained tendencies. Nor is it easy to persuade someone to question his own tastes when they differ from those of

people around him, especially if his tastes cause no harm. The disharmony can be pointed out, but not everyone is capable of recognizing it.

Do not think that I am speaking about those strong habits that dominate people. Right now I refer to inclinations that are much deeper than habits.

The Thinker instructed, "If you learn to open your heart so that it can embrace another's pain, you will then be able to find the needed words of comfort."

503. Urusvati knows that unoccupied dwellings, without human psychic energy, quickly deteriorate. We have already spoken about machines that work differently depending upon the hands that operate them. This idea can be applied to more than the conditions in factories. Now we can point out an experiment that can be very easily conducted. Imagine three houses, all built in the same way. One remains unoccupied, the second is lived in by disharmonious people, and the third is the home of a harmonious family. It is instructive to observe how differently these buildings will react to these different conditions.

A nation is similarly affected by the varying quality of the psychic energy of its leaders. It is not education alone, or experience, but the inherent quality of one's psychic energy that enables one to overcome the most difficult obstacles. People often wonder how a particular individual can govern successfully without following accepted customs. If his personal physician had the necessary understanding of psychic energy, he would be able to point out the special qualities of the individual's psychic energy that explain his success.

Experiments with psychic energy do not require any unusual conditions. The primary energy flows everywhere, and it should be observed in all manifestations of life. And one can say that the simpler the way of observing it, the more valuable the experiment will be. Yet one special quality of this energy must be noted. You already know that the projection of psychic energy affects the glands of the sender. We have noticed that when We send energy to certain nations, the effect on Our glands is greatly intensified. This is explained by the difference in the psychology of nations. The energy cannot be assimilated harmoniously everywhere, and is sometimes even opposed. This may result in a reverse blow, which increases the irritation of the glands.

Try to understand that even people who are not hostile can possess a consciousness so peculiar that Our sendings of energy cannot be assimilated by them. That is why We consider the sending of energy to be a sacrifice. But humanity will not soon understand what sacrifice is meant.

The Thinker taught, "Do not expect that your thoughts will be welcome guests everywhere. Your best thought will bring you much sorrow. Like a beggar it will knock at all doors, but it will be rejected and, returning to you, will wound your heart. Do not grieve about this, for it is inevitable."

504. Urusvati knows that Hierarchy transforms even the smallest into the most valuable. It should be evident that this statement refers first of all to spiritual values, but people are so taken with the search for material wealth that even in such a spiritual context they will look only for a material meaning.

It would be instructive to see how many followers of Hierarchy would remain if We stated that Hierarchy cares only about spiritual values. One can observe how people try to search the Teaching for every hint that, in their opinion, refers to earthly wealth. Let us not blame such people too much, for most of them live in poverty. Yet, one can also meet quite well-to-do people who strive to Hierarchy only for the purpose of multiplying their earthly goods. These people do not understand that earthly goods are not given while on the path if the striving is only for the material.

Beware of those who approach out of a desire for earthly goods. They are glaring examples of the degree to which spiritual Teaching can be distorted. Even the smallest selfless contact with Hierarchy can solve many of life's problems. But higher knowledge cannot be sold for a pottage of lentils.

We grieve that the basis of much so-called spiritual striving is the pursuit of earthly goods. It is precisely then that such goods are beyond reach. Only by the realization of sacrifice can the true Treasure of the World be found. Examples of this should be offered, for people often avoid the most simple.

The Thinker requested His disciples not to think about earthly goods—at least for a few days! In this way, positive thinking was forged.

505. Urusvati knows that at times We deplore earthly success, and even sometimes rejoice at so-called earthly misfortune. Earthly successes and misfortunes are seen quite differently when observed from a supermundane level. In the Subtle World earthly adversity is quickly forgotten, but the effects of these forgotten calamities are not lost.

The refined spirit, while on Earth, longs for struggle and progress. For such a spirit, any pain or shock is but an impetus for achievement. The refined nature does not seek personal well-being, for it strives toward perfection.

Do not think that suffering is ordained for those on Earth. Perfection is ordained. It is disharmony on Earth that causes pain. As if in a narrow cave, one struggles to reach the distant light. How many scars and wounds will be inflicted by the sharp rocks? What slippery ascents await? There is nothing to grasp for safety if the concept of Hierarchy is not alive in the consciousness. We hasten to offer support whenever there is danger, which often appears just at those times of earthly success.

The measures of success and failure are quite idiosyncratic. The immediate surroundings of Earth prevent proper examination of what lies ahead, and without a supermundane understanding it is not possible to judge the earthly equilibrium. You know how varied Our help can be. It may be unrecognized, or perceived as misfortune. So many cannot understand what is happening to them, but in order to save the most valuable one must learn to give up the less important.

Later on it will not be understood why these words were said, and even the concept of Armageddon will be forgotten once again. But you know We are speaking at a time of great tension. Only supermundane measures can provide inner equilibrium.

The Thinker, seeing His fellow citizens preparing for war, said, "Friends, offer your best thoughts to your country."

506. Urusvati knows that science is the foundation for the future success of humanity. But this statement must be understood correctly. Scientists regard themselves as bearers of knowledge, but we must recognize that few of them understand the significance of the knowledge that will exist in the future.

We should not divide science into materialistic and idealistic, or supermundane and mundane. The key requirement for scientific progress must be known. Psychic energy must be applied in all realms of life. The acquiring of knowledge cannot move forward without the inspiration of the primary force. Thus, one can observe diligent scientists who skillfully collect significant materials but do not know how to assemble them into a beautiful discovery. On the other hand, one can see scientists who even with limited means are able to succeed and introduce useful innovations. Consciously or not, they know how to apply psychic energy, and do not reject it.

If you compile a list of those outstanding scientists who are already working with subtle energies, you will see that they exist in many countries, but are not united. Each of them

approaches the understanding of psychic energy in his own way. All see the energy in different ways, as if some force compels them to avoid the simplest, essential way. Imagine how much strength would be gained if they were to unite their isolated efforts! They would learn to respect one another's research. Unfortunately, such respect is not sufficiently in evidence.

An open-minded researcher will attract sensitive co-workers. He must not be blamed for insufficient specialization, for psychic energy demands a broad scope of observation. Information should be collected from all sources, even the most ancient. Ancient writings must not be thought of as fiction. On the contrary, an unprejudiced mind will find in them many scientific indications, and will understand that there were entire eras in which the supermundane and the earthly were not seen as contradictory. Psychic energy will attract researchers only when it is understood as a bond between all worlds. The science of the future will be the source of the loftiest solutions.

The Thinker instructed His followers that science must be beautiful, for then it will know no limits.

507. Urusvati knows that the idea of intuition is often misinterpreted, or even abused. Even those who accept it do not understand it properly. They often suppose that intuition can be acquired without effort, and simply falls upon them from the sky. They do not think about the vast accumulations intuitive individuals must have and the enormous tensions they must endure.

We need not repeat to you about the existence of the subtle links between the worlds. You will often have to remind people about treating intuition with care. It is hard to imagine how few there are in whom this quality is already developed. Even then, for some of them it manifests itself only in certain ways. For example, if someone has premonitions regarding his dear ones, or can foretell physical events, or receive insights about himself, that does not mean that such a person can also intuit other kinds of events. One can expect no more from people than they can give. It is a mistake to ask of people more insights than they are capable of. The sea of subtle vibrations is inexhaustible. It cannot be embraced by one person.

It is important to know that the development of intuition requires an understanding of the condition of those around one. Only in a state of mutual caring can the inner voice be made clear. It is possible to develop the inner voice until it becomes continuous, but because of the chaotic vibrations on Earth, We do not advise you to try to overcome the conditions of the dense world to such an extent. Imagine someone who, amidst earthly activities, unceasingly listens to his inner voice. He would become like one who abandons his work in order to listen to the radio! He would perish, without sleep or nourishment.

Therefore, let the inner voice ring only when it is struck by a consonant vibration. In this way one will not abandon the earthly path, and will be in contact with the Higher World without disrupting one's inner equilibrium.

Throughout the ages, teachers have advised that the earthly path should be lived in earthly conditions. Only temporarily may one leave one's earthly tasks, and then only for the purpose of bringing more help to humanity.

People should learn to safeguard all the treasures entrusted to them, most especially psychic energy. It must not be thought that because it is the primary energy, it requires no care. Every cosmic substance is in need of harmony. On this is the economy of the Universe built.

The Thinker declared, "Safeguard harmony, for it can be broken as easily as the finest vessel."

508. Urusvati knows that We work to develop hard-working individuals of strong character and dynamic will. There are many who labor, but among them it is not easy to find people whose higher perceptions have already been developed. Entire generations must be cultivated before the ranks of new co-workers are sufficiently increased. The new co-workers

may be isolated by earthly conditions. They will therefore be unable to know one another, and cannot join forces. They may also be so different from those around them that their qualities will provoke envy, and from an early age they will be subject to mockery and persecution. No wonder that their lives are not easy. They are like birds in cages, but even golden cages are prisons to them. However, these daring ones should not give way to despair. We note each of their steps and help to remove many dangers on their way. Even so, everyone who senses the way of service must walk cautiously. Great service excludes imprudent action.

I say to them: Do not give way to confusion. Even when reflecting, do not permit confusion to enter your mind, and sternly compare the ideas that are offered to you with the truth. Remember that confusion is a worm of decomposition. We have already spoken much about doubt, but be able also to discern the vibrations of confusion.

For the shortsighted, fear, doubt, and confusion are all in the same bag, but those who see clearly must know how to distinguish the various vibrations of these states. Some see confusion as shyness, but these two are quite different. Confusion is a clouding of the feelings. Our co-workers must have feelings that are clear and vigilant. Only in such watchfulness will Our co-workers be able to notice the viper.

May we see in every country growing numbers of true aspirants and co-workers, active in the best sense of the word. We want to see the Supermundane joined in full measure with all earthly labors.

The Thinker untiringly pointed out that those who strive must serve the highest laws.

509. Urusvati knows that each grain of truth must be accepted. The source of the truth matters not. It can be uttered in any language, can be clothed in the garments of any century, and can be proclaimed under any circumstances. There is neither old nor new truth. Who can prove that a truth was not long ago proclaimed on some long-vanished continent? Some heralds may have been distinguished by high learning, while others may have been illiterate, yet they were all sowers of truth.

You may wonder why We are reminding you of this. It is always necessary to repeat that the path of truth is broad. There will always appear those who claim that truth can be revealed only through them, but how can such impostors assume that their structure is firm? The chief enemy of truth is intolerance, and the more tolerance and benevolence there is the stronger will be the foundation. Every step of truth is directed toward the common good—this is the defining criterion.

Some may ask, “Where then is the love that we know is the pillar of the world?” But can common good exist without love? There must always be less criticism and more thoughtful care. Let us examine the garments in which truth has appeared throughout the ages. There was nakedness, but there were also sumptuous garments. Regrettably, naked truth is not always accepted, and must be embellished. We say this so that you will understand the truth more broadly. An attitude of benevolence should be cultivated in such a way that its sincerity is preserved. Amid earthly turmoil, true benevolence is not easily found, but without it one cannot assimilate even the simplest teaching. Therefore what We say now is not an abstraction, but a daily reality.

The Thinker taught, “Benevolence is the distinguishing quality of the one who advances on the way.”

510. Urusvati knows that the more complicated the circumstances are, the more calmness is needed. Do not take this as moralizing, but as medical advice. One cannot imagine to what a degree complex currents can damage the organism. That is why developing a state of calmness is beneficial.

It is well-known that people poison themselves and their surroundings with irritation, and though the dangers of imperil have already been mentioned, people choose to ignore them. Moreover, even when irritated they often insist that they are calm. We must learn to be honest with ourselves. Also, let us not forget that a simple moment of silence can calm the waves of agitation.

Physicians should examine people during states of agitation and irritation. They will discover the roots of future illnesses. Researchers may be astonished to see how illnesses can originate during periods of disrupted equilibrium. In a state of calmness, the predispositions are obscured and cannot be noticed, but under the influence of negativity they reveal themselves. Physicians usually ask a patient to calm himself before an examination, but calmness is not the most revealing state. Of course it is not always easy to be with a patient at the most revealing moment of agitation. Complete observation is needed, and it will be most instructive to see how negative forces activate dormant ailments.

Thus in all existence negative qualities increase when provoked. The smallest malicious thought can cause great damage.

The Thinker said, "Be your own physicians. The application of goodness is an excellent poultice."

511. Urusvati knows the many qualities of psychic energy. Its essence remains unchanged, but around this kernel there are quite diverse qualities. As an example, examine the effect of the composition of blood. At present much attention is paid to the various characteristics of nations, whose distinctions can be observed not only in the composition of the blood of the people, but also in the particular properties of their psychic energy.

The influence of the thinking of some nations can often be sensed quite strongly, whereas the thinking of other nations has little effect. For this, karmic causes or atavistic tendencies may be responsible, but one must also consider the way in which the composition of blood affects the psychic energy. It is not possible to enumerate all the bonds that exist between people. It is mankind's shame that it does not study these bonds and learn about such human qualities. Psychology should embrace all those scientific domains that enlighten the future of earthly life.

The study of thought, or in other words, psychic energy, has at present no place among the traditional sciences, and psychology is the only haven for its study. Today it is especially important to put these matters on a scientific basis. But for this the cooperation is required of a full range of scientists who have at their disposal the needed laboratories.

Is it not appalling that even today the sciences are divided into separate camps, with little connection between them? It is as if some sciences are accepted as authentic, while others are considered to be questionable! Of course, such doubt is based upon ignorance and prejudice.

One cannot imagine how strong these prejudices are. This must be repeated, from the loftiest palaces down to the lowliest huts. It is most likely that the strongest prejudices reside in the palaces. Thus one must continually repeat about the true mission of science.

The Thinker taught, "Learn to open the door to science. It would be a shame for it to remain in rags, out in the cold. Do you hear the knocking of knowledge at your door?"

512. Urusvati knows that supermundane explosions surpass all earthly ones. No earthly ear can hear them, but the developed subtle hearing can feel the tensions they create.

Many believe that people in positions of mundane power are especially sensitive to the supermundane battle, but that is not true. Those with earthly power can be quite remote from supermundane contact, but there do exist others who are messengers, the true bearers of the burden of this world. It is they who deserve to be called leaders, for they endure the highest tensions of the Supermundane.

Ordinary people are not aware of the columns and springs that support and maintain equilibrium. But the destroyers sense whence comes the psychic energy, and their missiles are directed to the chosen ones. Most people pay no attention to such super-battles. There does not yet exist an apparatus like a seismograph that could indicate supermundane tensions. One can only imagine the psychic tornadoes that rise beyond the firmament and merge with higher energies. This special time has its special signs, but people continue to dwell within their earthly limits, living like locusts. The Teacher advises the maintaining of calm as an earthly shield.

The Thinker used to say, "We are guarded on all paths. The manifested protection descends from above, but let us also provide our own shield against earthly arrows."

513. Urusvati knows that We disapprove of fear and suspicion, and consider them to be derived from ignorance. At the same time We insist upon vigilance and caution, qualities that belong to an enlightened consciousness. For the unwise it is not easy to discern the boundary between different feelings. They will see caution as suspiciousness, and vigilance as fearfulness, thus lowering the best qualities to a shameful level. But the wise will understand where caution is needed, based upon clear insight.

In a world that is torn by confusion the careless one is a fool. The sensible one will weigh all causes to determine the true source of harm. He will do this not out of fear, but with courageous resolve. He will not overlook the viper at his threshold, knowing that the seed of evil yields poisonous fruit. He will not think it unnecessary to pay attention to a small scorpion, for even out of the smallest can spring the deadliest sting.

You have noticed that there are times when one's ordinary activities are pushed aside by higher concerns. Those concerns often cannot be expressed in words, but the consciousness senses the high degree of tension in space. The wise understand clearly that there can be cosmic tensions requiring that all one's attention be directed to planetary conditions. There may occur illnesses, for the organism is affected by the currents of highest tension. At such times one cannot decide not to pay attention. On the contrary, all vigilance is needed, and all fear should be rejected.

We speak about the mundane and the Supermundane, for We, being always on watch, are in a position to state that Our vigilance is ever-increasing. Fortunately, vigilance can be developed without limit, and one should not hesitate to repeat that at times of highest tension, the highest degree of vigilance must be manifested. It is not fear that compels one to such an affirmation, but a desire to serve in the best possible way. Heroes are born out of this desire. We have spoken about the qualities of the hero, who fortunately can exist in all walks of life.

The Thinker said to His disciples, "Think of yourselves as heroes, and sense what heroic deed you can perform today."

514. Urusvati knows that psychic energy will in the future be studied carefully. Right now people have only a primitive sense of its presence, but in the future it will be shown that all scientific achievements must be connected with the study of psychic energy. In this, two things will be studied—psychic energy that is activated by will, and energy that is revealed seemingly spontaneously. The latter will demonstrate a particularly significant cosmic manifestation of the primary energy.

People already understand the power of thought and try to apply it. Thought-projection is becoming more common, but the question of spontaneous action of the psychic energy is less familiar. Until now, people have not recognized that the outpourings of the energy can have spatial significance. Yet it can be seen that certain powerful individuals emanate a force without being aware of it, and that power is often projected to great distances.

Why then are these individuals not aware when they participate in what may be a great event? They cooperate with the will of Cosmos. They cannot avoid this cooperation, and, like a

consonant string, vibrate to the great projection of power. Such leaders intensify the planetary currents, and their deeds as saviors or destroyers of mankind should be studied.

One can easily observe striking manifestations that take place near certain leaders, but people cannot yet understand these happenings, and cannot even describe what they sense. They should direct their attention to the link between the earthly and the Supermundane. Let this be studied in a way that is appropriate for free and open-minded scientists.

The Thinker taught, "It must not be forgotten that everyone can perceive higher manifestations, but they must first admit them into their minds."

515. Urusvati knows that evolution must be voluntary, and cannot be forced. People refuse to understand that this basic principle applies to all aspects of evolution, and that the development of the seemingly insignificant is also part of the great cosmic evolution.

Those who ignite wars should think about the abyss into which they thrust the planet. Even a war that afflicts only a few countries promotes the destruction of the entire planet. No one thinks of war as a planetary sickness, yet one can see what improvements in life are cut short everywhere in the world by even local wars. Such convulsions are not needed when steady progress is possible.

Earthly sensations of pain fill space. Explosions shake the laboratories that work on the healing of nations. Let people think—are they not destroying something that cannot be rebuilt, that may have been built over the centuries by the Wise Ones? It is easy to destroy when one does not think on a cosmic level. But it is time to think about the harm that is inflicted on the Subtle World, and to develop a deeper understanding of the link between the worlds.

We have just said that evolution must be voluntary. Understand this broadly. Evolution is advanced not by coercion, but by human good will. Some think that evolution is propelled only by forces so high that human participation is useless. That misconception leads to most harmful consequences. People must be participants in evolution. They must intensify good will in order to merge their accumulated power with the current of higher energies. Man cannot be indifferent to the betterment of life. Man must stay vigilant, as a guardian of progress.

It must be understood that criticism and condemnation are bad weapons. This can be seen by observing the karma of nations. Those that condemn gather heavy clouds above them. Evolution is the realization of good. Let each one think about what he regards as good. He will at first err, and mistake his excessive ego as good will, but if he deepens his thinking he will ultimately discover within himself the true sparks of the common good.

We must not demand complicated terms and philosophizing. Evolution is harmonious and simple in the beauty of goalfitness. Thus we will labor for the common good, knowing that every sincere striving for good is already an active contribution. Thus we will learn benevolence.

The Thinker used to say, "If we collect only bitter herbs, our soup will also be bitter."

516. Urusvati knows that any act of negligence toward higher manifestations is inadmissible. It would seem that this warning should be quite clear, but it is often misinterpreted. People argue about the nature of higher manifestations, and claim that such manifestations are so rare that one does not encounter them in earthly life. Thus, they attempt to free themselves from the obligation to pay attention to higher manifestations in the midst of earthly life.

But those who are wise know that higher manifestations do indeed occur in the very midst of earthly existence. They understand that everyone, during a moment of inspiration, is already in a supermundane state, and can experience precisely those sensations that are linked with it. Every such state is a supermundane experience. It makes possible clairvoyance and clairaudience, but only when one acknowledges these latent abilities.

Some thinkers recognize that constant communion with higher manifestations is more valuable than a single striking experience. It is desirable for people to learn to refine their

organisms for constant communion, though even one powerful manifestation can demonstrate the infinity of Higher Power.

The state of vigilance refines the organism, but one must also experience the tension that occurs when one is before the fiery gates; only by this test does man prove his true courage. Wisdom is courageous, for it is based on this test. No one can make claims for himself until he has stood before the Fiery Forces. Thus, one must be ready for the possibility of higher manifestations and love them. Negligence about this is a retreat into darkness.

The Thinker advised the testing of one's courage in all ordinary, everyday events. He said, "The one who can resolve domestic problems will not fear the most threatening attack."

517. Urusvati knows that calmness is a relative state. We advise the need to preserve calm, but We know that even with the best intentions, one can attain it only to a limited degree. Nevertheless, if one repeats to oneself the need for calmness, it will be attained at least to some extent.

Let us not blame those who do not understand the true significance of calmness. They sometimes understand it as a state of inaction and absence of thought, but it is really a state of rest, and must be understood as harmony of thought. If one were to ask hermits how they achieve their equilibrium, they would explain that thought about the goalfitness of the universe is the best conduit to calmness.

People may notice that after some time their past concerns seem less important. Thus the test of time is realized. It can then be seen that while many seemingly important events over time lose their significance, less-noticed events are often recognized later as having been important turning-points. They are preserved in the deep memory of humanity, whose consciousness has its own measures.

One physician stated that in certain cases of dark despondency he made use of *tactica adversa*. Thus, when a patient insisted that everybody was turned against him, the physician commented, "Do not ignore the possibility of an earthquake, against which no human response is possible."

One should ponder upon calmness. There can be two extremes—eternal calmness, or eternal agitation. It is not possible to advance during a state of agitation, and inspiration will not descend upon those who are possessed by it.

The Thinker used to say, "A restless one is like a sack full of nutshells."

518. Urusvati knows the inner significance of earthly successes and failures. Even over short periods of time, their karmic significance can be observed, and one can see how at times just one small action tipped the scales, how failure opened the best gates to victory, and success turned into loss.

One can observe all kinds of events in life, but only a study of the past can provide any clue to their causes. Only one who knows the causes can perceive the higher justice. What people experience as a misfortune may be an unavoidable consequence of actions performed long before.

Events on Earth have not only earthly causes but also supermundane ones. The karmic entanglements resulting from human actions on Earth continue into the Subtle World. True, much can be resolved in the Subtle World, but such resolutions do not take place often, because so many dwellers of the Subtle World make poor use of their opportunities there and spend all their time struggling with the effects of their earthly lives. They do not have sufficient determination to resolve their past errors and thus renew their consciousness. But the Subtle World offers many opportunities for such renewal, for the loftiest supermundane instructions are provided there. Let people remember, and learn to apply them in their future earthly life.

The Thinker indicated, "Let people draw enrichment in their lives from the supermundane source."

519. Urusvati knows that the earthly and the Supermundane must be understood as an indivisible reality. People tend to oppose such a concept. Some demean the earthly, and others blaspheme the Supermundane. We continually send thoughts about the harmony of these realms, but it is difficult to explain that far-sightedness and near-sightedness are just different qualities, and it is impossible to prefer one or the other. The far-sighted one does not see nearby objects, whereas the near-sighted one cannot perceive distant beauties. But it must be acknowledged that both capacities have their advantages. Let us not glorify the Supermundane by demeaning the earthly. The wholeness of the Universe is Beauty, and one must love all creation, for only then can one's mission be fulfilled.

Yogis often take pride in their attainments and forget that the toiler who works in harmony is not less than they. Similarly should one view the desire for longevity. When longevity is not justified by a particular mission, it can even contradict the law of nature. All natural acts must flow in harmony, and man should harken to the conditions of the world. Thus he will understand the natural yoga, which is the true link with the Highest.

We have said much about the three worlds that must be cognized. One cannot expect evolutionary development when the foundations of Be-ness have not been realized. Without this there can be convulsive disruptions, in which the elements of evolution will be destroyed. Thus let us harken to the groans of space.

The Thinker said, "Harken attentively, does not your ear catch the wailing of space?"

520. Urusvati knows how the pace of earthly events is often accelerated, in a way beyond human understanding. One may wonder whether such processes have only an earthly cause, but they clearly demonstrate their supermundane origins.

Truly, one can see evidence of supermundane activity by observing events on Earth. People are inclined to regard earthly events as an accidental sequence because they refuse to admit the presence of the Supermundane Mind. The ancient wisdom, however, was already aware of the Great Intelligence, or *Nous*. Such thinking permitted a balanced understanding of earthly events, but at present, despite the advances in science, progress in philosophy has lagged, thus engendering many calamities for which people cannot find a wise solution.

One can recall how a certain Ruler, before making an urgent decision, used to retire into solitude for at least a day in order to escape the assault of worldly concerns. One can apply one's thought to a critical matter, but it is even better to free one's thought to soar into the Supermundane World, to then return fortified by the power of the Supermundane.

People must learn to turn to the Supermundane World. Earthly events prove that people, despite everything, do not recognize the possibility of communion with the Source of Power. Many misfortunes plunge multitudes into despair, but even amidst calamities people do not know how to accept Help.

The Thinker often pointed out, "Do not give in to despair, for by doing so you reject the Help."

521. Urusvati knows the subtlety of the supermundane energies. Even powerful currents can be interrupted by earthly influences. It is difficult for people to perceive such manifestations, but you yourselves have experienced the way in which earthly disturbances can interfere with Our healing currents.

Thoughts sent by Us can easily be interrupted by human clamor. Sendings from afar are easily blocked by human obstructions. All this means that on Earth all interactions are subject to earthly law. It should be understood that for the acceptance of Our currents the organism must first of all be made more subtle by mental refinement. The broadening of consciousness was

stressed long ago, but it is still misunderstood. People often believe that the broadening of consciousness is simply the acceptance of everything, but then the consciousness would be turned into a cheap roadside inn! A true broadening of consciousness must increase one's receptivity and discrimination. Only deep thinking can assist in such purification. For communion with Us one must learn to think.

He who does not know how to think properly loses himself in a tangled thicket of contradictions, instead of discovering all-encompassing meanings. Only through untiring striving can one free oneself from the web of earthly ties. Without free will, one cannot move toward a broad understanding of the unique aspects of the Supermundane.

We have just spoken about the indivisibility of the Supermundane and the earthly. Will it not seem a contradiction that We speak now about supermundane uniqueness? But there is no contradiction in the fact that one breathes differently upon the summit of a mountain than at its foot. Some people are afraid of the air of the summits, and similarly some fear to think about the Supermundane. This fear may be so great that it can paralyze the mind.

You know people who cannot think about the Supermundane. Psychiatrists should study these individuals in whom certain brain centers are dormant. For the development of the imagination lengthy experience with the most varied conditions is needed. A properly developed imagination saves one from fear.

Earthly pundits will tell you differently. According to them, the imagination is illusion and must be banished by earthly logic. However, it is more correct to live not by earthly logic, but by the law of higher reason. The ancient *Nous* allowed for the acknowledgment of the Supermundane World.

The Thinker revered reason as the path to the Supermundane.

522. Urusvati knows the joy of Universal Justice. Various names were given to this concept in different nations. Each one in its own language called it Karma, *Moirai*, *Fatum*, *Kismet*—thus did people name destiny. Some approached it with joy, others with gloom. But no one denied the existence of the Law that revealed itself throughout Cosmos. The wisdom of this dynamic power indicates the harmony of the Universe.

Certain creeds attempted to destroy the profound significance of Cosmic Justice, and by doing this they fell into great error. It can be seen how the creeds that rose against truth soon lost their significance, and how those who respected the Cosmic Law were able to succeed.

If we trace the history of nations and of individual leaders, we will see that the law of Universal Justice is one of Beauty. Let us not dwell on signs of revenge, for the Law excludes such violence. It is goalfitness that proceeds from karmic justice and is glorified on the scales of balance. Let us again take the blindfold from the eyes of Themis. Justice must be all-seeing.

Let us not be terrified by cosmic events, but accept them with dignity as consequences of a great law. With attentive consideration we will perceive their true causes.

The Thinker prevailed upon His fellow citizens to develop keenness of sight, to learn to perceive the causes of events.

523. Urusvati knows how highly We value spiritual progress, which must include renunciation of self, and also an understanding of earthly conditions. The one who renounces everything earthly cannot be a fair judge of this, and similarly, the one completely involved in earthly concerns cannot rise above them sufficiently to observe fully. It is rare to find the person in whom these two attitudes are harmoniously reconciled. Most people see them as contradictory, because they do not know that spiritual advancement can be accomplished in ordinary life.

Monasteries were established to help strengthen those who were weak in spirit. But those monks who were strong went out to spread their teaching far and wide. They could not remain

long in their hermitage. Their spiritual vessels filled, they felt a need to return to the world. Thus, they not only brought spiritual help, but also themselves acquired a knowledge of life. This aspect is not usually understood, because people are unaware of the needed harmony between renunciation and acceptance of daily life.

Those who deny earthly conditions also deprive themselves of mercy and compassion, without which spiritual development is not possible. The teaching of the regenerated world cannot live with hard-heartedness. Humane science cannot flourish where the heart is numb. Our Brotherhood could not have existed without a full experience of earthly conditions.

The Thinker advised His disciples to learn to understand the human glance.

524. Urusvati knows that a disorganized crowd generates especially harmful emanations. A crowd impelled by one emotion is somewhat less discordant. When researchers are able to apply scientific methods to the study of the human aura, they will see what deadly processes are generated by discordant currents.

One should not think that general accord in a crowd is easily attainable. People in any crowd exhibit dissimilar motives, and new poisonous emanations are generated, precisely because of disparate striving. Scientists must take this factor into consideration.

Never have populations massed in such numbers as at present. Previous eras did not know gigantic cities such as now exist. Rome, during its period of decline, reached a population of ten million, but this accumulation only contributed to its ruin. Thus it is now. There are limits beyond which a Leviathan begins to decay.

Many indications are given that people should settle outside the cities, but all advice is ignored, and people poison themselves in their Babylons. One can already see that events have taken a direction that was warned about long ago. Once begun, a process follows its own logic, and cannot be stopped. What is engendered must grow. The challenge is to see the blessing in a transmutation that others will see as the destruction of the New Atlantis. The joy of transformation can create better forms of society, but are many ready for this joy?

The Thinker pointed out that the best joys are unknown to people.

525. Urusvati knows that people are responsible for three aspects of health. First, their own health; second, the health of the planet; and finally, the health of the Supermundane World. The last is not an exaggeration, for earthly dwellers must realize that they have no right to violate the harmony of the Supermundane World. Similarly, the health of the planet depends upon a wise use of its forces. Finally, people must safeguard their own health, not only for themselves but also for those around them. The human organism, though seemingly small, is a powerful repository of energy, and truly dominates its earthly environment.

A right understanding of these three kinds of health can provide true progress. When I speak about the individual's health, I naturally have in mind not only the bodily but also the spiritual health. The history of mankind demonstrates that evolution proceeds brilliantly when both conditions are in harmony. It can be seen that ancient Greece progressed when equal concern was given to the health of the athletes and the wisdom of the philosophers.

On the other hand, one can point to countries where sport became an obsession and the significance of the spirit was suppressed. It is easy to see to what such imbalance can lead. In such a society, those who speak about spiritual health will be accused of hypocrisy. We can point out how lofty knowledge and true service for the Common Good create the foundations for the health of the spirit.

One should not advocate renunciation of life, for the natural health of the spirit is forged in the furnace of life. Also, the health of the body must be understood sensibly. The gift of physical life must be safeguarded, but that should not be done at the expense of selflessness. It is difficult to find balance amidst life's contradictions, but a healthy spirit will pronounce its wise

decision. A person can plunge into a dangerous current to save a dear one, but will not succumb to fever if he is carried by the wings of spirit.

Humanity can become the guardian of the planet if harmony of the spirit and body is attained. Humanity can send pure thoughts into supermundane worlds if the spirit is strong.

The Thinker asked, "Do you not think that we can help all the Muses by our thought?"

526. Urusvati knows how often, during transmission of thought, only some words reach their destination. There are several reasons for this. First, the words may not have been sent with equal strength. Also, there can be interfering currents that interrupt the transmission, or intrude with irrelevant information. Such currents are often the cause of insomnia.

If people could comprehend the storms that rage around them, they would learn to be cautious in all their actions. But they do not even admit that the words they hear can have a spatial origin. These storms are especially strong during earthly battles. This alone should remind one how closely linked are the clashes in the earthly and supermundane spheres. People should pay close attention to what they hear internally. There can be tensions that physicians would attribute to earthly causes, but they do not know that supermundane causes surpass earthly ones a hundredfold. People believe that the blue sky is empty, but science already knows about the filling of space. Is this idea so difficult?

You may hear cries of terror, but you also hear exclamations of joy. The wailing of terror reaches you more often, because in such outcries people put their greatest energy. People are weaker in their ability to express joy. At present, when so many horrors darken Earth, one can readily observe the emanations of despair. Scientists could conclude that if a cry of terror penetrates far into space, it must have been sent with a powerful energy, and emanates noticeable rays. It is quite true that each human word has its own aura and pierces space to a great distance.

Also, during troublesome times one can see unwise people who continue to live as if nothing is happening. It is amazing to see such foolishness, as if during a conflagration someone were to start dancing! But to fall into despair would be equally unwise. We stress calmness, the special kind of calmness that is based on a full knowledge of all that is happening. A wise person understands what actions are appropriate during world turmoil.

You can notice that during these days of aggravated tension We do not pronounce the word Armageddon—the parrots have taken possession of it. They repeat important words in every possible variation, but at the same time they dance upon a volcano.

We call out—fire! fire! But few understand what fire it is and what tension permeates the world.

The Thinker taught, "Each moment is witness to the destruction of heavenly bodies, and there are tensions so great that only a harmonious choir can prevent catastrophe."

527. Urusvati knows that Nirvana is a condition of high, harmonious intensification of energy. *Paranirvana* is a state of even higher tension. People believe that Nirvana is inaccessible to them, and for *Samadhi* lengthy bodily and spiritual exercises are needed. But let us remember that the human organism is a perfect microcosm, in which are contained infinite possibilities.

Everyone can experience fleeting sensations of *Nirvana* and *Samadhi*, but these hints pass so quickly that the earthly consciousness is incapable of assimilating them. A person may feel that he is losing consciousness for no reason, or has been ignited by an unexplainable fire, or has lost all sense of having weight. There is much that can be noticed only by a broadened consciousness. Only the exceptional, who are few, can understand what is happening. There have been many achievements by science, but not one has affirmed that everyone is able to experience the higher sensations. In order to do so the spirit must be kept pure.

Who, then, can achieve spiritual purification? Some may say that for this one must become a great philosopher, like Anaxagoras, Plato, or Pythagoras. But besides philosophers, the

world was directed by such leaders as Pericles and Akbar, who left us memories of great ages of well-being. In addition to magnanimity and compassion, they demonstrated firmness in leading their nations on the path of salvation. Everyone has heard of the shoemaker Boehme, and the chemist Vaughan. There have been many such examples throughout the ages, and people can understand that spiritual purification is achievable in all walks of life.

At present, too, there are those on Earth who are conscious co-workers for the cause of evolution. People may not know them, but the crowd has never recognized the great achievements of the lowly. On Earth the hand and the foot are co-workers of the spirit. Those who carry the burden of evolution are not distinguished by royal garments, and they go unnoticed. History will reveal their path. People should rejoice that there are always special souls on Earth, who bolster their faith in the coming of the New Era.

The Thinker, even when He was sold into slavery, said, “This is splendid proof of the diversity of the human path.”

528. Urusvati knows that a garland made of flowers that are in themselves beautiful can be beautiful or unsightly, depending on the chosen combinations. We teach you to speak with everyone according to the level of their consciousness. This does not mean that We want you to belittle your interlocutor. We want only to indicate that each person is different. Languages are different, and knowledge differs still more.

In any treasury can be found things of great value, but to find them it may be necessary to search through everything. You may become dirty and dust-covered, and perhaps endure insults and blasphemy, but afterward you may have in hand a great treasure.

Thus, in order to speak according to the level of consciousness of your interlocutor, you must first listen to him, sense his emanations, and understand his intent. Remember, all people are different, separated by profession and specialization, because the salutary synthesis of earlier education has been lost. Sometimes people yearn for a universal spoken and written language, forgetting that one should first of all think about mutual spiritual understanding.

There is a kind of preacher who does not take into consideration the mentality of his listeners. Such arrogance causes irreparable harm. These narrow-minded individuals do not understand the needs of their flock; they demand unquestioning faith, forgetting that faith is earned through knowledge. Yet they themselves not only lack knowledge, they also often have no power of attraction. I speak not only about preachers, but also about school teachers.

Simple advice about speaking according to the consciousness of the listener evokes much criticism. Sadly, people most often speak according to their own consciousness. This comes mostly from their inability to listen. Friends, learn to listen, and you will more easily reach your interlocutor. True, with an expanded consciousness it is easy to understand the individual nature of your interlocutor, but such a degree of insight is rare. Therefore, utilize ordinary human means. Mutual respect is akin to compassion.

The Thinker taught His followers to make garlands, saying, “He who finds the beautiful combination of flowers will also know how to find a useful combination of people.”

529. Urusvati knows how great is the joy of being able to live in the future. Such a way of life is in harmony with evolution. One must learn not to belittle the past and to understand that the present does not exist—everything either was or will be.

It is not easy to perceive the future as reality. People are not able to think about the future because they are afraid of it. They fear that the future will not include them. They do not wish to think about the continuity of life and have no idea that they can cooperate with a Subtle World. Thus, they cut themselves off from the future, do not want to know the past, and remain in a present that does not exist. Remaining thus with nothing is a most dangerous state. But people

could so easily connect themselves to the future, especially nowadays, when science is making such progress.

We rejoice when We see in others the ability to connect to the future. Such striving is like the hoisting of an anchor, which permits one to set sail to the salutary shore. Striving into the future is at the Foundation of the Brotherhood. Events follow a Plan, and one must cognize the structure of the Universe in order to become accustomed to Infinity. One cannot fall permanently in the Infinite, for an infinite future will always permit one to find progress. Try to imagine an earthly life with no past or future; how wearisome life would be as if on a tiny island in the midst of an ocean. True, one would always have the possibility of looking upward—but only if one were sufficiently farsighted.

The Thinker sorrowed for those who could not feel joy about the future and knew not how to look upward.

530. Urusvati knows about the appearance of new diseases. They are extraordinarily varied, but come mainly from inflammations of the glands. The inflamed glands discharge secretions to either an excessive or insufficient degree. The glands themselves may enlarge, or may shrink, even to the point of disappearing.

People could exchange helpful information about these ailments, but they fail to do this, and thus encourage the spread of epidemics. It can be observed that the pulse and the temperature fluctuate greatly, and there can be pains in the nerve centers.

These ailments are not caused by people themselves, but are rather the result of spatial reactions, which set up a kind of vicious circle. By their thoughts and actions people increase the intensity of the spatial reactions, but these, like a boomerang, strike back at them. Thus, a dangerous epidemic develops. Physicians do not recognize the new symptoms, and continue to resort to old diagnoses. Naturally, the spatial reactions affect the weaker organs, and provoke a great variety of new symptoms.

It can be said that humanity poisons itself, and that the more refined organisms suffer. Thus, with the advent of very dangerous events, new illnesses appear. Regrettably, history does not record this, but we have compiled records that reveal how mankind punishes itself.

The Thinker constantly conferred with physicians, to discover whether they could notice the waves of epidemics.

531. Urusvati knows that We call the new epidemic “the yellow sickness,” for it causes a yellow pigmentation, not only of the secretions but also of all the mucous membranes. This sickness should not be allowed to spread.

It is important to maintain a calm mood. This needs to be explained. Bad moods should not be blamed on indigestion or colds. People should understand that the causes will be found in the nerve centers, which receive impulses from spatial reactions. The time will come when physicians will be able to discern which center is afflicted, but as yet they only speak of weak nerves and treat them with drugs.

It is time to come to an understanding of the importance of the nervous system, which connects man to the Supermundane. The important matter is not that someone suffers from weak nerves, but rather what centers are affected, and what spatial reactions are afflicting them. Thus science can uncover evidence from the highest realms for further research. It must be recognized that the psychic energy of space can be studied, and that earthly life can be improved during just one generation.

The Thinker taught, “Every drop of water contains a world, just as every particle of air is a microcosm.”

532. Urusvati knows that We advise a realistic, scientific approach to everything. Even the loftiest inspiration must be confirmed by scientific investigation. One should not think that

such an approach is belittling. Many beautiful ideas lose their support because of an illogical attitude. Faith without reason must be replaced by the light of real knowledge.

Even the best adherents of the great religions turned to science in order to find support for their beliefs. But let us not forget that knowledge must be gained without prejudice. There are many scientists who in reality are hypocrites, and undermine the beautiful freedom of science. The Supermundane provides broad possibilities for scientific work. You yourselves can see how constrained is today's human thinking.

It can be demonstrated that even in antiquity exceptional minds were not afraid to think about living space. Sometimes they peopled it strangely, influenced by the ideas of their time, but still the daring of their thought was great. We gained our knowledge through both experimental and theoretical ways, because both ways, in their highest state, achieve the same results. It should not be thought that We want to impose Our ideas upon you. We want only to remove the fetters that impede the progress of humanity.

The Thinker taught, "Leave your fetters behind, for they prevent you from thinking freely."

533. Urusvati knows that under certain conditions blood transfusions are permissible. There can also be transfusions of psychic energy. It will take a long time for physicians to discover techniques for accomplishing this, but it can happen spontaneously when the emanations of individuals come into contact.

In the future the process of transfusing psychic energy will be a common event. The harmony of humanity can be augmented when the distribution of psychic energy has been mastered. If blood can be given to others without harm, the same can be done with psychic energy. For transfusions of blood the physical health of the organism and hereditary factors should be taken into account, but for the exchange of psychic energy more subtle conditions must be considered—it is essential that the energies involved be compatible. This can be determined by scientific methods. For example, certain residual precipitates of energy are discharged during exhalation, and they can be caught on a highly-polished metallic plate.

To be fair, it should be acknowledged that this method was used in antiquity. The alloy, of which the plate was made, and of which We already have spoken, was particularly valued, but scientists today pay no attention to ancient knowledge. Thus, they did not study the recent approach of Mars from the point of view of psychic energy. People repeatedly spoke at that time about the approach of war, but they never thought of observing the condition of the human brain, which had been poisoned by the influence of Mars.

It is regrettable that people do not make use of all the information provided by nature. For example, people know long in advance about an eclipse, but do not examine evidence of its influence on the human psyche.

The Thinker taught, "Do not lose those moments when Nature offers Her revelations."

534. Urusvati knows that vampirism of energy is the complete opposite of the true, harmonious, mutual exchange of energy. It must not be forgotten that this kind of vampirism is widespread and science does not know how to oppose it. Physical means are of no use where psychic energy is abused.

Poorly-informed people know nothing about the borderline between vampirism and a beneficial transfusion of energy. They judge according to their own limited measures, and suppose that any acceptance of energy must be an act of egoism. They cannot imagine that in some instances it is urgent to manifest a special outpouring of energy. Such an act of giving is not performed for oneself, but for the Common Welfare.

One ought not be surprised that the refined energy has its own unique properties. Manifestations of the primary energy are as varied as are all cosmic manifestations. For the

ignorant all nature is uniform, but for those who think, the incalculable and varied bounty of the Universe is clear. There is no point in arguing with those who do not accept a scientific approach to cosmic manifestations.

It is astonishing that man customarily refuses to gain knowledge of the very laws of existence that would be of most benefit to him. In these conflicts one can see the eternal battle of chaos with the manifested order. Do not be too disturbed when you see how difficult it is for people to assimilate the simplest foundations of life.

The Thinker at times admonished those who argued, pointing out that the simplest is always assimilated with particular difficulty.

535. Urusvati knows that the emanations of psychic energy can be seen as a slight vapor, or as a radiance. But the inexperienced eye cannot see these manifestations. Generally, people cannot understand why many unexpected psychic manifestations are visible, whereas tensely awaited ones are not. People should simply remember that many exterior energies surround them and act upon them.

There are many times when people do not acknowledge even obvious phenomena, and explain them away as being caused from within themselves. The reason for these errors lies in the fact that people do not think about external influences, and if they do, they see them only as an interference. Such thinking leaves no room for cooperation.

Any cooperation for a good purpose is of value, but of greatest value is psychic cooperation. Until now no attention has been given to the deep significance of such cooperation. During certain gatherings of philosophers it was customary to become immersed in deep contemplation, but this custom usually led to a tendency to preoccupation with the self, and mental collaboration became impossible.

Many orators can testify that at times their speeches are particularly convincing and vivid, as if some powerful energy is driving them. Certainly, there may be supermundane influences, but there can also be the helpful influence of the thoughts of co-workers and listeners. On the other hand, some orators can testify that sometimes there are complete disruptions in the flow of their thoughts. Words fail them and they cannot utter even their already prepared texts. This is caused by the disorderly thinking of their audience. We are not aware of any scientists who investigate such occurrences. If the influence of thought is not studied, it is no wonder that supermundane influences are not recognized.

The Thinker taught, "Let us not forget about the invisible friends and enemies."

536. Urusvati knows that every human touch has a magnetic effect. Because of this some people refuse to shake hands. The time has come for science to explore the conditions necessary for therapeutic massage. Generally, more attention is paid to the physical aspects of massage, and the many beneficial substances that medical science prescribes for rubbing into the skin. People see these methods as very important, and of all the many available approaches to healing, the great benefit of such massage is recognized. However, it has been forgotten that the role of the therapist must be understood, for this is more important than the massage itself.

Only when there is a harmonious blending of psychic energies is healing possible. Observe that massage can have different effects on people with identical ailments. There are many cases when the light touch of a sympathetic hand acts as the best remedy, but it is also possible that even the best physical massage can sometimes cause harm. Physicians and nurses should be tested for the quality of their psychic energy. Not only faith in the physician is needed, but also the beneficence of his energy.

Such preliminary preventive studies will permit an improvement in the health of people. It should not be thought that an inharmonious energy is bad energy. It is simply not in harmony with the energy of the patient, and the harm it causes can be considerable.

The Thinker insisted that people learn to accept and understand the importance of harmony, otherwise any dog would be in a better situation.

537. Urusvati knows how manifold are the qualities of psychic energy. They can be explored by studying vibrations and emanations. In the future, this will be made possible by the use of more sensitive apparatuses that will become available. But there is one method that can be utilized now. We have already spoken about the magnetization of water. You yourselves observed to what extent, and how quickly, water takes on the properties of the psychic energy of the one who magnetizes it.

It can be observed how individual is the effect of a person's psychic energy on water placed near his head. One can also note which minerals added to the water aid in these observations. Iron is useful, but sulfurs are not.

These tests were frequently performed in earlier times. Sometimes a few drops of wood oil were poured upon the surface of the water. This was thought to aid the action of the currents of energy. Attention was also given to the vessel, a copper one being preferable to pottery. The walls of the vessel had to be polished, and the vessel was not used in the household, but was kept closed, with a copper cover. All this indicates how much thought was given to these tests.

It is probable that there were other ways of observing the various qualities of psychic energy. Of course, the ancients called their observations divination. That is why these observations were dismissed as non-scientific. We are again pointing out to you the thinking spirit of man, which always recognized the immutability of the foundations. One can smile at the way in which most people are satisfied with superficial terminology, but the essential is unchangeable, and among the ancient customs there can be found true scientific knowledge.

The Thinker instructed, "Do not think that your ancestors were fools. You have forgotten much that was achieved by them."

538. Urusvati knows about the transmittance of sensations and feelings at a distance. This confirms even more the presence of the psychic energy that permeates all of space. Let us not forget that teraphim can be used to facilitate such transmissions, but there is no need to hold any kind of image if the energy is being sent by command of the will. Teraphim can serve to help the transmittance, but a strong will has no need for such assistance.

In life, transmissions of sensations occur as often as do thought transmissions, but they are overlooked by people. Sensations can be transmitted consciously and intentionally, but also unconsciously. The unconscious transmissions are far more frequent than conscious ones, and can cause painful sensations and moods.

In the future humanity will be able to integrate the entire vast realm of thought. Even governments will recognize to what extent life is permeated with such powerful energies. One should not think that this aspect of life can be ignored, for it is as material as the physical body.

The Teaching of Life must, first of all, point out the true essence of human existence. One should not think that only wizards or magicians can control the forces of nature. Everyone lives in contact with this powerful energy, but unfortunately many do not wish to learn about this advantage. Countless books have been written about aspects of the sacred knowledge, but they will be of no use until man becomes aware of his own capabilities.

All teachings, even those containing the most urgent counsels, are read casually, as if they were just curious stories. People do not understand that these writings are given to them for immediate application.

The Thinker urged His fellow-citizens to recognize the World that, though invisible, can be sensed.

539. Urusvati knows the many warnings and instructions that have been sent to humanity. Compare the teachings of Pythagoras, the letters of Prester John, the activities of St.

Germain, and the letters of the Mahatmas. You will find in all of them a concern for the purifying of humanity.

It matters not in which languages they were given or how they were adapted to each era. The fundamental ideas underlying all of them can be traced. Sometimes the writings were considered to be forgeries, but is it not obvious that the same thoughts lived throughout the ages? Many of the writings were attributed to particular individuals, but far more of them were anonymous. One can see how all of them found their following in various countries. This vast literature should be studied; it has never been fully collected, and the inner meanings of the many writings have not been adequately compared.

People often complain that they have no guidance, but the library shelves are stuffed with these manuscripts and printed works. You need only examine them, and you will see how many authors, known and unknown, labored for the evolution of humanity. Some of them wrote under various pseudonyms, and it is therefore not possible to collect the works according to the authors, but only according to the variations in their inner meaning.

We do not see Our names as being of great importance. These names change often in Our long lives. We value the labor itself, and do not pay attention to whether the author's name can be found on the top or the bottom shelf.

Let us not forget how many manuscripts have been destroyed by the hands of enemies.

The Thinker used to say, "Can We be certain that Our writings will be preserved under Our names? Let us not concern ourselves about it, for such thoughts are but a waste of time."

540. Urusvati knows that many important writings can be found not in state libraries, but in family archives. State repositories do not contain all the manuscripts that exist, and it would be a mistake to think that even the vast numbers of published books encompass all the important problems of life. On the contrary, We can assure you that the most important writings remain unpublished, and may be disintegrating in family cellars.

It is horrifying to think that so many unique achievements that can never be repeated are perishing. The safeguarding of private archives must be undertaken, but this is not an easy task.

Nor should one assume that material by well-known people will always be of great interest. Remarkable materials may have been written down by unknown, ordinary people. They could have been witnesses to significant events, or have recorded important statements from older generations that were later never repeated and could now be lost because no one has thought of publishing them.

Likewise, many chronicles are languishing in the monasteries and temples of various faiths. A great quantity has already been lost, but much still lies buried in the dust. It should not be thought that information on various questions does not exist. People should be aware that much was carefully written down but remains hidden in dark corners. Let everyone pay close attention whenever they hear that manuscripts are preserved somewhere. Brilliant ideas were left buried because of timidity or indifference, and many bundles of manuscripts lie unexamined in the storehouses of libraries.

The Thinker encouraged in His pupils a commitment to preserve family archives.

541. Urusvati knows how great a task is the study of family archives. In them important events may be mentioned only casually, and known names referred to only by initials, nicknames, or even code names. Entire accounts may have been written in an intentionally obscured way. This often happens because of a fear of persecution. Therefore, many archives, including some that have already been studied, actually contain much of importance that has gone undiscovered.

Archives such as those of the Duc de Choiseul, Goethe, and Stroganov contain valuable information, with many hints about the inner life of Our Brotherhood. We should be grateful to

Madame Adhmar for the writings left by her. Without them much information about the activities of St. Germain would not have been known. One could wonder why the writings of Madame Adhmar were needed when We Ourselves could have made it all the clearer. But people value the testimony of contemporaries, and in the eyes of humanity such records are more substantial proof than Our anonymous information.

Arabian records, and also those of Iran, should be studied. In those archives can be found many travel memoirs that clearly reveal why We speak so often about cooperation between peoples. Similar narratives, repeated in different ages by historic personages, offer vivid testimony to this.

It is astonishing to see how the information about the Brotherhood was able to reach unexpected places. Such records can be found in Ireland, in Norway, and in Spain, where information was brought by seafarers from the East. Let the explorers not cease their quest, for unexpected discoveries await them!

The Thinker taught His disciples not to despair. “Seekers, there is no limit to discovery. Continue your search.”

542. Urusvati knows that the training of the faculty of thinking is at the foundation of Our Inner Life. It is wrong to believe that after reaching a certain level one’s thinking cannot be further developed. Thinking must be inculcated in early life, and continuously cultivated. Those who consider life to be an idle parade of events should be pitied; labor is necessary in everything, just as in the sharpening of thought.

We pity those who imagine that there is no need to think. A vast portion of humanity does not know how to think properly—one cannot consider disorderly fragments of vague thought as thinking. They are formed out of chaos and melt away as quickly as snowflakes under the sun. Many people will find an existence based on thinking to be extremely tedious.

You long to know more about Our Inner Life. The currents bring to Us a surfeit of earthly turmoil, but even in the midst of such chaos We find the time to think. Not much time is needed to create thought-forms, whose clarity is achieved through constant training. These exercises do not require a specific mood. When one’s heart strives toward the Common Good, all of one’s thoughts are attuned to it. The striving can be austere or joyous, or steadily compassionate; all can be the keynote of one’s thinking.

But the precision and clarity of the thought-form also depends upon the reserve of psychic energy. Some people think that We do not have to worry about maintaining this reserve. They do not understand that the reserve of energy must be preserved. For some, the store of psychic energy is regained only slowly, while others can achieve it more quickly. For still others it is enough to close the eyes and take a deep breath, and the energy is regained. We too must replenish Our reserve; it would be unscientific to deny it.

Sometimes you do not receive a quick reply to your questions. Perhaps at that moment urgent events are taking place, or We are occupied with replenishing Our store of psychic energy. Let us think about everything in a human way and we will not err. Thus the microcosm will understand the condition of the Macrocosm. Think humanely about Our Inner Life, and in all your thoughts preserve the beauty of the thought-form and learn to love the idea of labor for the Common Good.

The Thinker said, “If we could apply all our power to love, we would always be successful.”

543. Urusvati knows that a permanent state of vigilance is one of the foundations of Our Inner Life. Do not think that such watchfulness is something supernatural. There are many people who possess this particular sensitivity, and can sense unusual vibrations and changes around them even during sleep. This state occurs without lengthy preparation, for the psychic

energy works independently when outer conditions do not burden it. Therefore, if the energy functions freely, even unconsciously, how much more powerful it will be when it is consciously cultivated! If you also consider the longevity of Our souls, you will then be able to imagine how Our own qualities develop.

People think that this continuous vigilance must be unbearable, but such apprehension is unfounded. No active worker who is a master of his craft considers his work to be intolerable. He is so accustomed to it that he cannot live without it.

Likewise, a state of high sensitivity, consciously developed, will not be a burden. It becomes one's natural state, especially when one's level of development is such that less sleep is needed. Such sleep is more properly understood as a state of vigilant repose rather than slumber.

We do not always release the subtle body. In this way We can retain consciousness during Our repose. If any of Us wishes to enter the Subtle World, then a Friend assumes the state of vigilance. He also watches over the body, in order to prevent undesirable currents from approaching. Thus you can see that vigilance, with the help of certain apparatuses, is a necessary condition of Our Inner Life.

The Thinker taught, "Let everyone develop sensitivity; then success will follow a hundredfold."

544. Urusvati knows that some aspects of Our Inner Life are misinterpreted. For example, it is said that We favor those to whom We were close in previous lives. Because of their ignorance, people see this as unfair, yet they themselves prefer to work with people whom they have come to trust. No one would consider such a choice unjust. This is simply human nature.

Let us also not forget the harmony needed for collaboration. Much time is required to achieve a harmony of the nerve centers. We need harmonious strivings, in order not to waste Our energy. Who can better assist the common work if not those who were already associated with it at some time in the past? It is understandable that We choose trusted workers from those who have already labored for Common Good.

We help those who are entrusted with a special mission. And this is just, because around these messengers burdensome currents will collect. Many are those who would like to get rid of such workers. If they could, they would dispose of Us too! But it cannot be claimed that We will work only with old friends. The gates are open to all for cooperation, but only tested co-workers can understand the full meaning of trust—of great trust to the very end, in spite of all. Such conditions of cooperation are not forced on anyone, nor commanded, but learned through experience. Likewise, only experience reveals the way in which Our help comes, but the narrow-minded fail to recognize it, because they can judge only according to their own restricted field of vision.

The Thinker affirmed, "Higher Help is so beautiful that only a refined mind can grasp its beauty."

545. Urusvati knows that some people fall into negativity and even accuse Us of self-centeredness. They state that We offer help only where there is benefit to Us, that We deny help to those who ask for it, and, finally, that We do not provide help in the form that people expect. Such accusations are often spoken, but more often they are thought.

People refuse to understand that help is possible only when based upon cosmic and karmic laws. They are reluctant to acknowledge that harmonious unification can be achieved only with much time and mutual effort. People shout for help, without concern about how they should prepare for it. In illnesses appeals are sent to Us only after the organism has been irreparably damaged.

Listen to all those unspoken and spoken accusations against Us, calling Us cruel idlers who are unwilling to offer even a part of Our inexhaustible energy! Thus, even people who have heard about Us and have heard about goalfitness and co-measurement, accuse Us, because these concepts remain abstract for them. Sometimes those who know nothing about Us cause less harm than those who do know, yet irresponsibly pollute space.

The Teaching clearly indicates how wisely the energy must be distributed. It must not be used in ways that can cause harm. Indeed, Our Inner Life has many facets that could be ameliorated with sensible human cooperation.

The Thinker begged His disciples to act goal-fittingly. He said, "Learn to send your arrow into the heart of the target."

546. Urusvati knows that the inner life of those who labor for Us is founded upon various forms of inner discipline. Independence of action, courage, goalfitness, tirelessness, compassion, reverence for Hierarchy, and many other qualities are developed diligently and consciously. One cannot imagine leading a sensible life if it is still subject to chaotic behavior.

Our workers know that each aspect of inner discipline is developed by them of their own free will. They do not regret the effort required to achieve it. They understand that self-reliance must be developed to the fullest. Before turning to the Guide, each student will first ask himself whether he has exhausted all possibilities on his own. Every aspect of discipline can be cultivated under any of life's conditions. People do not understand this; they think of Us and Ours as imperious and rich, and do not know that We endure all the difficulties of life and gain strength through them. Few people agree to experience to the fullest the chain of earthly lives, with their plethora of sorrows caused by human ignorance. It is best to accept the burden in full rather than to shuttle back and forth on the same path. Our co-workers know that all forms of discipline are necessary for progress.

The Teaching explains clearly the task of Our co-workers, and each one must decide in each life which aspects of inner discipline are needed. Our Inner Life is based on strict inner discipline.

The Thinker insisted that His disciples should learn to love discipline, for without it one cannot become strong in action.

547. Urusvati knows that everything in the world is unique and unrepeatable. The law is one, but it is expressed in matter in innumerable ways. There are two kinds of people, those who sense this unrepeatable abundance of Cosmos, and those for whom all is unchanging, uniform, with neither significance nor beauty. In the second group you will find people with inflated egos, who place themselves higher than all the great manifestations of nature.

Certain apparatuses used by Us reveal incalculable varieties of energy and matter. The pendulum of life is one of these apparatuses. It can be used for the analyzing of soil, for revealing the qualities of psychic energy, and for demonstrating thought transmission. In the last, it can be observed how thought impels the psychic energy and acts with great speed. Those to whom thoughts are sent sometimes think that the pendulum expresses their own thoughts. This may seem so because the thoughts sent were already impressed on their consciousness before being demonstrated by the pendulum. In any case, the pendulum shows how thought is transferred into physical energy.

Some apparatuses require the transmission of each letter separately, and need the participation of more than one person; thus they resemble the physical telegraph. But We are speaking now about mental transmission; the pendulum shows how thoughts are formed. Their diversity can be perceived according to the way the pendulum responds to the psychic energy. Only a sensitive eye can discern the individual details.

The Thinker pointed out in His writings the infinite variety of individual traits in the human soul.

548. Urusvati knows that cruelty, rudeness, hypocrisy, and falsehood impede the evolution of humanity. If science, proud in its achievements and successes, cannot help to promote humaneness, and art does not succeed in elevating the consciousness, then all is not happy in the world!

The social sciences point out the bases of human progress, and in none can one find praise for the above-mentioned vices. All of them speak about the same thing, the elevation of human consciousness. Even the most extreme teachings do not support falsehood. But neither science, art, nor religion can uproot those vices that constrain man like fetters.

Do not forget that science, art, and religion have at times been the excuse for the most wicked activities. Members of some philosophical societies devote their meetings to discourses about higher subjects, but immediately afterwards indulge in the most shameful behavior. One should search for the root of all social illnesses. Only the healing of the inner life will help to elevate the social life.

Besides scientific learning, besides the brief exaltation inspired by art, courage is fundamental to the betterment of the inner life. Patience and courage develop together. One who is patient will also have courage and endurance.

Chaos should be opposed by better traits that live within us. Only by individual effort can one continuously ascend. People fear the word "ethics," yet too easily talk about morality, as if these concepts did not have some foundation. But human moral character will not change except through the influence of the inner life.

The Thinker taught, "The character of the people will shape human history. Let these fires be resplendently aflame."

549. Urusvati knows the affinities and aversions that arise in human relations. Often people cannot understand the causes of such mounting feelings. Beyond the possible karmic and physical causes there must be something else that raises walls between people. These walls exist and only differences in psychic energy can be the cause.

It can be observed that people with insufficient psychic energy begin to hate those who possess it to a high degree. People do not understand this, and search elsewhere for the cause of this enmity. Envy also grows from the same root.

It is instructive to study the various human types. There are of course racial and class differences, but there is something beyond these that is universal. Differences in the characteristics of their psychic energy can often provoke animosity between people. Most do not know the true reasons for the hatred and envy in their hearts. The true cause is beyond their understanding, for they know nothing about psychic energy, which for them is an empty abstraction. Such people are spiritual paupers, whatever their race or class.

Every envier, slanderer, or hater is a spiritual pauper. He deprives himself of the higher accumulations by having no interest in learning about the foundations of Be-ness. It is painful for Us to see how such paupers harm themselves and others. It is even impossible to offer them relief, since those who offer are hated by them.

The Thinker knew such uncompromising deniers. He said about them, "Look how the burden of hatred bends their backs."

550. Urusvati knows that those who attempt possession cannot tolerate large stores of psychic energy in others. They are repelled, just as arrows are deflected by a sturdy shield. Their malice is then intensified, and their hatred increased, even to their own detriment. One can often observe that the obsessed act irrationally, driven only by the urge to commit evil.

It should be understood that many villainies are committed in order to placate some invisible evildoers. People usually call them demons, but it is simpler to call them dregs. However, a powerful demon is not needed for the development of obsession. Everyone on Earth with a criminal nature is driven to become an obsessor and thus feed his unsatisfied hatred.

It should be acknowledged that not only the fainthearted, but also those who give in to doubt become easy prey to possessors. When this illness occurs, the possessed one loses awareness of what he does, and those around him are astonished by the sudden change in his personality. But the time will come when scientific apparatuses will exist that will be able to reveal the dual personality of these dangerously ill people. Many terrible events in history happened because of possessed people. Let us not forget this.

The Thinker said, "At times it happens that when we think we hear the voice of an Arhat, it is instead some kind of ghost speaking, who is fond of blood-drenched food."

551. Urusvati knows that certain apparently progressive leaders actually live retrogressive lives. They are not true leaders, but transitory corrupters. In spreading the higher Truth, just as in any walk of life, setting a personal example is necessary.

One can talk about ideas of patience, valor, or mercy, but only if one has the courage to manifest these qualities. We should search our own past to determine whether we were able to be heroes or martyrs—if we were, we then have a right to proclaim these fundamentals of earthly existence. But in the search through one's past, one must not limit oneself to seeking evidence of some great deed, glorified throughout the nation! There is wonderful evidence also to be found amidst the daily routines of life, in which inner chaos can be overcome and the wild beast tamed. Every good deed must be valued. It is not only the great deed for the sake of the nation, but also the small, barely-noticed achievement that can lead to mastering a higher step.

I have already told you that it is hard to discern the boundary between great and small deeds. Truly, a so-called small deed can be an excellent seed for future germination. We know whereof We speak. People call these tests, but is it not better to call them perfectment? Why lament tests when one can rejoice at perfectment and progress?

The Thinker urged His disciples to have successes every day, even if in ordinary pursuits.

552. Urusvati knows that the inception of an illness is of greater significance than what follows. We warn about the inception, because later no help is possible. The inception easily permits treatment through the mind. I am speaking here about both psychic and physical illnesses. It is especially beneficial when several thoughts are united in one direction. The one who is falling ill often does not even suspect the possibility of having an illness. It is helpful for his consciousness to be open, so as not to resist the beneficent sendings. That is why it is essential to be always attentive to the sendings from space.

There is no need to fall into self-deception and imagine what does not exist, but the consciousness must always be vigilant. It is sad to see how people remember that help is possible only when it is already too late. There are many examples of people who could have been cured, but their consciousness resisted and pushed away the helping hand.

There are people who, though unacquainted with the laws of psychic energy, are sometimes able to admit beneficial sendings. We rejoice when someone, even unconsciously, comes to the right path. Such unknowing people should be treated with care. They can easily be lost to Us, but a light, friendly touch can open their sealed treasury. Great patience is needed, and also great tolerance. These attitudes are of help in everything, including mental healing. A good physician knows the ways of caring for his patient.

The Thinker urged physicians to understand that the heart and the will are the best remedies.

553. Urusvati knows that tolerance is totally misunderstood. It is often seen either as condescension or as overindulgence of others. Since both of these are considered to be wrong, it is clear that the very idea of tolerance is not perceived in a proper way. But We see it as one of the basic qualities of humaneness. In human relations it must be reciprocal. All earthly life should be based on tolerance and compassion. Sometimes people manifest these benevolent attitudes consciously, but more often their tolerance and compassion are simply the result of an inherent goodness, and they themselves do not always recognize the value of these acts of kindness.

In everyday life, there is always someone who knows more than others, but because of kindness does not condescend or reproach others for their ignorance. On the contrary he will do his best to offer his knowledge without offense. We have often told you about speaking according to the level of consciousness of one's listener. This is the humane way.

We are often asked about Our Inner Life. Indeed, it is humane and based upon great patience. Do not think of Us as boastful when I speak about Our great patience. It must be great, well-tested, and based upon love for humanity.

It is not possible in daily life to easily develop patience. The crowding currents of space do not help in its cultivation. Many currents impede people who are totally unaware of them. We know how difficult the earthly life is. He who, in his ignorance, thinks of life as easy, is in great error. But this transitory earthly life is structured wisely; in it one forges the blade of spirit. The seed of the spirit is indestructible, but it is clothed in garments that are woven by man himself. This weaving is not easy!

Planting the seeds of humaneness must be done with forethought, for this garden is cultivated for a higher beauty. Thus do We point out the foundations of Our Inner Life. If someone has the desire and steadfastness to apply them, let it be so. The more tense the hour, the greater the merit of an accomplished deed. We do not hide the complexity of the foundations of life. In this mutual trust is humaneness strengthened.

The Thinker understood how many are the obstacles on the path. When encountering an obstacle, He would whisper, "Let us walk around this stone."

554. Urusvati knows that within man is contained all that exists. He can evoke anything in himself, from the beginnings of all illnesses to the highest transcendental possibilities. He can allow himself to develop any illness, but he can just as easily join the Higher Forces. Man needs only to understand that he is an inseparable part of the Universe. Misfortunes occur when people forget their possibilities, something they do far too often—that is why there are so many calamities.

No narrow reasoning can replace a true understanding of man's role. Man is the uniting bridge between the worlds. He must not forget his mission. His task is great, in all realms of labor. He cannot avoid the gifts reserved for him without becoming a source of calamity. Especially during the days of Armageddon, man must ponder over the meaning of his stay here. He cannot withdraw from preordained possibilities.

No religions will save man if he limits himself to their superficial conventionalities. The study of cosmic phenomena must not be overlooked. Scientists must look beyond seeing them as chance occurrences. Someone should trace the correlation between humanity's moods and nature's phenomena. Let science learn to judge even the subtlest combinations and correlations. Let us not force, but simply express the wish that science explore the true essence of man more broadly.

The Thinker knew that the time will come when science will look beyond the limits of earthly existence.

555. Urusvati knows well that most people are quite incapable of telepathic thought. They cannot even begin to understand what mental concentration is. Their thoughts are like moths around a flame. They do not care that when sustained thinking is fragmented by countless petty, everyday thoughts, a great cacophony results. They would become quite indignant if a telegraph operator in the middle of sending a message inserted his own words. They would be exasperated if in the middle of a virtuoso's playing someone were to touch the strings. From the point of view of the listeners it would be impermissible. But when thoughts are interrupted by some foolish exclamation, there is no criticism because the significance of thought is simply not understood. But it must be recognized that thought is at the very foundation of our being. Some will insist that special schools are required for learning concentration of thought. Not at all—everyone can practice thought-concentration, beginning with the most simple ways. If one compels oneself to think clearly at least one quarter of an hour daily, there will be good results. Let us not forget that every thought is heard by someone. Is it not shameful to let loose shaggy thinking into space? We are saddened when instead of clear thoughts such coarse fragments reach Us. Often, even when somebody calls out to Us, in the Name itself some broken fragments are injected. One must be considerate of the one who receives, and try to communicate briefly, clearly, and without extraneous details. Decide for yourself what is the most important and find the best way to express it.

The Thinker taught, "If you can express the most lofty in a brief way, do so."

556. Urusvati knows that air travel was known to the Atlanteans. Does it not seem strange that after the destruction of Atlantis this achievement was lost? After all, some Atlanteans who were left alive could have known the secret of flight. Yet, instead of this there remained in the chronicles only brief hints about airships, and later these were forgotten for a long time. Information about Solomon and his flying ship remained only as a fairy tale, just like the fairy tale about the flying carpet. For a long time humanity has dreamt about wings; this quest has continued for thousands of years.

Why should humanity have been deprived of this advantage for so long? This is not the only achievement that was forgotten, as if taken from us. But it could not have been otherwise; people ignored the true purpose of these accomplishments.

It is no wonder that today also many discoveries are being delayed. One can learn about records of vital importance that have disappeared, causing a prepared discovery to be delayed.

People are ready to believe fairy tales rather than look at reality. Progress has its cycles, and it is time to pay attention to the waves of human attainment. It is right to say that history offers only fragmentary information, but even these brief hints will help the thoughtful researcher.

The Thinker acknowledged the great age of Earth and man. He affirmed that the planet has lived through many catastrophes. He also wrote about Atlantis, but people for a long time have regarded it as just a myth. For the ignorant the most obvious reality can become a fairy tale.

557. Urusvati knows how the subtle body is nurtured by good deeds. Many will think that this idea is foolish or even absurd. For them a subtle body does not exist, and the concept of good deeds is a relative one. But in reality, the subtle body gains strength from all that is lofty; that is why good thoughts and deeds are so important.

Similarly, art brings moments of highest joy and thus provides the most nourishing sustenance to the subtle body. When the ancients taught about deriving nourishment from air, they had in mind the influence of its finer qualities upon the subtle body.

Some people think that the subtle body is indestructible, and that no earthly influence can do harm to it, but this idea is incorrect. The subtle body is a material body, and therefore can gain strength, or become sick, or even decompose. It has its own life, which at times may not be in

accord with the physical body. The turmoil of outside influences can cause it to cease functioning, even before the end of the physical body.

We have already spoken about the so-called living dead, whose subtle bodies have died, although the physical ones are still living. In such cases the psychic energy is in an abnormal state. It has mostly left the physical body after the death of the subtle body, but as long as the heart continues to work, the energy remains bound to the decomposed subtle sheath.

It must be understood that such organisms cannot progress, and are rapidly sliding downhill. These organisms are empty shells. However, this condition is quite different from that of obsession, which also can occur when the subtle body is weak but can still be nourished and healed by lofty deeds.

The Thinker insisted that man should rekindle his heart with music, since music was linked to the realm of all the Muses.

558. Urusvati knows how multicolored Agni Yoga is. An attentive eye can distinguish many tints in its flame. Surrounding conditions do of course affect the colors of the flame. And at different times different kinds of yoga are needed. One can perceive the magnificence of Raja Yoga, the radiance of Bhakti Yoga, and the tension of Jnana Yoga, but one can also see the ever present need for the luminous Karma Yoga. Labor is a constant during these days of mankind's confusion. Thus, amidst the varied flowers of Agni Yoga we can find the stem of Karma Yoga, upon whose foundation humanity will find salvation.

Let us not wonder that preference was not always given to the austere Karma Yoga. At times it seemed to be forgotten before the other more appealing and benign yogas. We know that Karma Yoga cannot offer such rapid attainments as Bhakti Yoga, but labor will be the anchor of salvation of the planet. Let the purple of the Raja Yogi be grand and the blue radiance of the Bhakti Yogi beautiful, but no less beautiful are the combined blue and violet colors of the Karma Yogi. He receives, as it were, something from both the purple and the blue radiance. His labor is majestic and impelled by love. Thus, in the flame of Our Agni Yoga one can see the luminous colors of labor.

It is essential that man deeply apprehend the beauty of flourishing labor. He must learn to understand labor not as the means to daily bread, but as the way to salvation of the planet. Precisely, conscious labor creates the healing emanation that can combat the poisonous lower layers of the atmosphere.

We carefully observe those who toil. Among them are true Karma Yogis, but often they cannot call themselves this, because they have never even heard the term. The laboring multitudes do not know the word, but they do know the ultimate importance of labor.

The Thinker taught, "No history can point out the true toilers. Their names are preserved beyond the clouds."

559. Urusvati knows that all yogas demand profound discipline. This should be stressed, because some people think that there are yogas that do not require strictly disciplined conduct. They believe that some yogas are more difficult than others, and dream about following the easiest. But all require the same degree of inner discipline.

For the yogi, there must be a great degree of tension of the psychic energy, because it builds an immunity that is so needed during the opening of the centers. The yogi has been compared to a person with flayed skin. This is a crude analogy, but not without truth. If the yogi did not develop immunity, he would not be able to endure the contact with the spatial currents. Urusvati knows that certain currents cause painful scraping and prickly sensations. One can imagine what might happen without the building of immunity!

Some will be sure to smile when We say that the main factor in the acquiring of immunity is a good thought. But one cannot become a yogi without acknowledging the power of good thoughts. Such thoughts are the best gatekeepers at the entrance to the Subtle World.

So many people imagine themselves to be yogis, yet they are filled with malice! People assume that they will experience a sudden enlightenment that will by its own power carry them over all obstacles. It is true that enlightenment can be sudden, but for this to occur a great inner tension must be steadily accumulated. It is not the crossing of the legs, but the concentration of good thought that will be effective. Voluntary, daily discipline of thought brings the best results.

We return many times to this concept of voluntariness. It is the foremost condition of discipline. The least thought about forcing destroys all achievements. Not only does the Teacher not compel, but the disciple also must not force himself. The discipline of Good is a self-generated joy. What an indestructible immunity is created through joy! The calmness of a yogi is not due to detached imperturbability, but to an inner, flaming joy. Such is the path of discipline. Some will say: How easy! But they do not know that joy is a special wisdom.

The Thinker taught, "He who has learned joy has already stepped onto the path of wisdom."

560. Urusvati knows that psychic energy responds to even the smallest atmospheric change. This energy is different in each individual. It is therefore more difficult to study its qualities, for there is insufficient terminology to describe its manifestations. Yet it can be seen that psychic energy is responsive to everything connected with the person.

For example, one can hear fragmentary, chaotic words that may seem senseless, but each of them is directly or indirectly relevant. The individual cannot shut down his apparatus to cut off the distant simultaneous calls, but he can sense when something has a particular significance.

Often, it is difficult to determine the relative significance of what has been heard, but all communications are stored in the repository of consciousness. In time they emerge from the depths of the consciousness and reveal the true meaning of events.

Thus We observe the innumerable properties of psychic energy. It is impossible to apply one simple law to encompass them. There is a special beauty in the multiform manifestations of this energy. The generosity of Cosmos is expressed by these unrepeatable manifestations, which will always be beyond the grasp of the human mind. But this should not be an obstacle to the study of psychic energy. It is like an endless book of Nature. Therefore We summon all humanity to join in the study of the primary energy.

The Thinker foresaw that man could master his relationship with Nature, if he learned which gates must be opened for this achievement.

561. Urusvati knows that the teacher cannot force the will of the disciple, yet at the same time guidance must continue. This task is difficult, even for an experienced teacher. One can see that similar difficulties are found in every walk of life.

It is not by following a previously thought-out method, but by attending to the promptings of his heart, that the teacher finds the way toward the perfectment of the student's free will. It can be cultivated, but tender touches are needed so as not to cause distress. The teacher must know that the perfected will is the most precious victory. It is the will alone that brings one closer to the path of evolution. One should not trample this flower, which blossoms throughout one's many lives. The most delicate care must be taken in the education of the will!

I affirm that not only education is needed, but also enlightenment, for when the guidance touches such a sensitive apparatus as the student's will it is inevitably linked with psychic energy, which the will expresses in the manifestation of striving forward. The will vibrates continuously and must develop. A loss of will means decay. Without will, it is impossible to face the onslaughts of chaos.

The Thinker taught His disciples to use even everyday events to sharpen their will. He used to say, “The bow must not be left unused, lest it dry up and break.”

562. Urusvati knows the chronicles of the ancient Mystical Brotherhoods which describe the many obstacles encountered by the initiates on their path. From these records one can see that the Brotherhoods were fully informed about the laws of Existence. The Teachers in the Brotherhoods warned the novices about the inevitable attacks by the forces of darkness. The Brothers were not disheartened by the horrors unleashed by those forces. On the contrary, they knew that with their gradual ascent the ferocity of the attacks would increase.

Much advice has been given about how to avoid confusion and doubt. There once was a solemn hymn that was intended to be sung at times of dire persecution. When injustices were inflicted upon the Brothers, it was joy that had to be expressed, and sympathy that was to surround the persecuted Ones, who were hailed in the same manner as those bestowed with the highest honors.

But one condition was not indicated—the chronicles did not mention wealth or money, for the reason that everyone who entered the Community renounced personal property. If a newcomer had money he declared it and then was designated a keeper of this common property, given to the community. Only with uplifted thinking could such unity, based upon fullest trust, exist.

One might wonder that such Communities could exist. From the modern point of view they seem impracticable, but in the remote past, although people had no “iron wings,” they sometimes possessed wings of Light. People do not recognize that their ancestors might have had flights of thought that led them to a beautiful self-renunciation. Yet Earth did have such dwellers, and they were capable of thinking about the Common Good.

The Thinker suggested to the people, “If you have forgotten about self-sacrifice, let us then walk to the cemetery. Let the sarcophagi of your ancestors remind you of valor, of a time when life was given for your native land. The necropolis may at times be more alive than the Acropolis.”

563. Urusvati knows that some people believe that nothing exists beyond their life on Earth. It is of no use to talk to these people about the Subtle World. Their consciousness is not able to contain and keep the reality of the Subtle World, and they therefore cannot bring any recollection of it to their new lives. With words alone it is impossible to instill in them any idea of the continuity of life. Only personal experience will gradually help them to understand the essence of things and learn to deepen their consciousness.

One can find such negators among those who are considered to be pragmatists. But both these labels, negator and pragmatist, are often misapplied. They must be tested against real evidence. A denial that is not confirmed by evidence is simply based on ignorance. The majority of people have their own ideas about the supermundane existence, and these ideas should be examined with similar care. They understand the Subtle World in varied ways, depending upon their own traditions and beliefs. Actually, the Subtle World is so varied that each notion about it does have some element of truth. Therefore, one should not attempt to persuade people that their ideas have no validity. Thought can create unlimited variations of reality. The substance of the Subtle World appears to be covered, as it were, by a web of human imaginings.

The dwellers of the Subtle World must learn by themselves to experience the beauty of the ascent. They cannot be forced to discover this beauty if their eyes are still unable to perceive reality. But care should be taken that people understand the continuity of life, that they accept this truth as immutable, and that they learn to love the path of ascent. Let us not dispute how best to impart this knowledge. It must be remembered that each wanderer will approach the truth, but only if he wishes to. Let people yearn for this, then nothing on Earth can impede their striving.

The Thinker used to say, “The will directed to good gains victory. Both the simple stonemason and the great architect serve equally to build the temple.”

564. Urusvati knows that religious strife is the cruelest of all. One should not interfere in religious disputes. People should not devour one another in the name of their Merciful God, and should work only to create good.

The Teaching is good only when it is in worthy hands. This can be said about all human institutions. It was observed long ago that the quality of life depends on the integrity of the leaders. Great tolerance is needed, so as not to intrude upon the beliefs of others.

With great care one can introduce knowledge about all creeds into education, but it must be taught wisely. We have spoken about the harm that is caused by coercing. Remember, coercion is the poisoning of consciousness. Everyone must be free to express his own beliefs, but it is difficult to do this without succumbing to the temptation to convert others. Let each state his beliefs simply as a means of self-expression, without creating the impression of a desire to influence others. Only a refined consciousness will indicate the beautiful line that leads one to freely chosen service. People are afraid of this word, service, because it implies obligation. But one should accept courageously all that is connected with duty for the sake of the General Good.

The Thinker commented, “Do you hear how noisy those people are in the public square? Once again they depose the old gods in order to populate their Olympus with new ones.”

565. Urusvati knows that love for humanity does not exclude love for one’s country. There is a mistaken notion that the concept of humanity is the loftier one, that it is a sign of broad thinking, and that it diminishes the importance of the individual nation. We have spoken often and enough about humanity and directed attention to it, but it is appropriate now to speak about the concept of the mother country.

It is not without reason that someone is born in a certain country and belongs to a certain people. Karmic conditions direct one to a particular place. Prior to incarnation, one learns the reasons for one’s destiny and assents to it. Each incarnation takes place voluntarily. There may be a reluctance to return to Earth, but at some point it becomes unavoidable, and at the last moment is agreed to.

One may feel a particular attachment to, or alienation from, different nations, but weighty reasons impel the newcomer toward one particular nation. Knowing all this, one can understand the attraction one feels toward one’s native land. In one’s service to mankind, there is no doubt that the greater part of one’s effort will be given to the land of one’s birth.

One should not think that a special love for the mother country is a limiting or unworthy feeling. Even knowing the imperfections of the country will not diminish one’s striving for it. Karma leads one not only to a particular place, but also to certain tasks to serve a certain people.

People frequently reject their motherland because of the intrusion of life’s circumstances. They do not know the true essence of things and fail to fulfill their karmic task. Frequently they will repeat an old cynical saying, “Wherever life is good, there is my motherland.” There is great error in such cynicism. Truly, he can best serve mankind who does so for the sake of his motherland.

Human dignity is becoming lost in the world’s turbulence. Under the spell of conventional understanding, people lose true wisdom. This indicates that one should turn to the foundations—to the truly scientific foundations. Learning the laws of karma will help one to perceive man’s destination.

With such knowledge, a person can never be deprived of freedom or happiness. Wings may carry him throughout the world, and he will love all mankind, but will also know that he serves his native country.

In the Teaching of Life, the destination of man must be explained clearly. There are many obstacles and confusions on the path. No one wants to be seen as backward, and in his desire for acceptance man is ready to care more about the population of the entire planet than about the needs of his country. Let man be reminded where his best forces must be applied.

The Thinker strove to develop a true understanding of the concept of the motherland. He used to say, "Citizen, serve your motherland and know that you came here to fulfill a great duty."

566. Urusvati knows that while each one of Us was striving to the Supermundane, He never disregarded the earthly. Can one neglect this Earth, which nourishes mankind and where the attainment of perfection takes place? Man understands the value of Earth, but often expresses it wrongly.

Each one of Us labors for Earth, but even those of Us who prefer monastic ways do not sentence themselves to a hermit's life. They continue creating and offer labor for the benefit of mankind. They never weigh themselves down with gold. They commune with laymen and are known as peacemakers and builders.

However, we do not condemn hermits, who bring great help by the power of their thought. We see how these spiritual toilers are able to command the psychic forces. They purify their spiritual essence to such an extent that they are in advance of the rest of humanity. But Our work is devoted to more direct ways of help to people.

Our Inner Life can be expressed simply: We help. This labor is most difficult because people reject Our help in so many ways. They beg for it, but when it begins to take shape, they not only do not offer assistance, but, as it were, take up arms against it!

Many a time We have asked people not to oppose Our help. But they judge in their own way, and every higher concept is seen as a threat. Thus, We do not often receive cooperation, though it is of great urgency, for Earth desperately needs extraordinary efforts by human hands and feet. Thus the Supermundane compels one to think about the earthly.

The Thinker was a great philosopher, but he required His disciples to be active participants in the life of the nation.

567. Urusvati knows about the magnetic storms that influence the health and feelings of people and animals—indeed, of all that exists. But people are especially subject to the effects of psychic storms. Spatial currents are always present, and can be exceedingly difficult to bear, but their effect can be made even worse by psychic storms.

Magnetic storms take place independent of human participation, but psychic storms are actually generated by humanity's misdeeds. For example, during terrible wars and calamities, it can be seen that not only physical but also psychic illnesses increase.

It is strange that physicians do not recognize this. They will say that at such times it is field-surgeons who are needed, but they do not realize that psychiatrists are also needed, and not only on the battlefield. They overlook extraordinary conditions that are now far more prevalent than ever before.

Do not take this statement to mean that the situation is hopeless, or Armageddonal, but it is true that at present the clashes are so violent that healing actions are desperately needed, and not only on the battlefield. But we should not fall into pessimism, because even such global storms will inevitably lead to purification. For now, however, remember that man's inner state is under great stress.

The Thinker foresaw that with an ever-increasing population, the world's dangers, both visible and invisible, will continue to increase.

568. Urusvati knows that an undeveloped imagination is an impediment to the process of self-perfection. People usually think of imagination as the creator of things that are unreal,

but in fact a correctly developed imagination serves to broaden the consciousness, and adds to the flexibility of thinking.

When people hear a piece of information or an idea, they will usually interpret it according to their own ego's understanding, and instead of discerning the true meaning, they replace it with illusive interpretations. Because of their poorly developed imagination, their understanding is narrowed and distorted.

People think that the imagination tends to lead them away from what is real, but it is the developed imagination that permits a broader perception of reality. Let us not forget that the imagination derives mainly from the accumulation of experiences from one's past lives. Research based on such experiences cannot produce a mirage.

A widely educated person should possess a rich imagination. For such an individual the realm of the impossible is diminished, and possibilities multiply. Those who are endowed with imagination are not dreamers. The dream of the enlightened mind is true foresight.

The significance of imagination must be clearly understood, especially during this time of renewal in the world, with its reconsideration of values. The conventional understanding of all our concepts must be re-examined, for without this, humanity will wander forever in a phantom-world. May true knowledge lead people to the Supermundane! For this revision of one's way of life, bravery is needed.

The Thinker taught, "It may be that our vision is obscured by dust; let us rid our house of it."

569. Urusvati knows the joy that comes from feasting one's eyes on perfection: the grandeur of nature; a self-sacrificing deed; quality of craftsmanship or of engineering. High quality is always a feast, and a joy. This kind of admiration is without ego.

People are endowed with a beautiful gift—the ability not only to create, but also to recognize quality and rejoice in it. Whether rich or poor, ruler or beggar, all can do this. And from this, joy is born—a healing dome over our long-suffering Earth.

People are justly horrified by the abominations that poison our world. They ask how these ulcers of humanity can be healed. One of the truest remedies is joy. It is the best antidote for both the body and the soul. Fortunately, no one can be deprived of the ability to rejoice.

Joy as a response to quality is luminous. This kind of joy, without selfishness, adds to the Common Good. We live Our lives sustained by this joy. Both nature and creativeness offer inexhaustible joys, without which a devastating battle would cover everything with darkness. Our Inner Life is lived not only in toil, but also in joy.

The Thinker knew the healing property of joy. He taught, "Even the least of the slaves cannot be deprived of the joy of the Universe."

570. Urusvati knows that karma delayed is karma multiplied. It is necessary for everyone to understand to what extent they can assist in accelerating the actions of karma. Thinking excessively about the past is detrimental. It is better, much better, to think about one's future actions. Let them be perfect, let them be guided by the strongest striving. By striving for a better future, one will sooner be able to live through a considerable portion of one's karma.

What is commonly called repentance is usually misunderstood. It is thought of as continuing remorse for one's former misdeeds, but such an immersion in the past impedes one from the possibility for advancement. Is it not better to simply replace one's imperfection with something more perfect? People must be persuaded to think about the future. Let the ship rush to its destined harbor and not wander the ocean in search of lost cargo that has already sunk to the bottom! The ship must not waste time in futile searching. It is better for the ship to lose part of its cargo than to arrive late at the harbor, where new tasks await.

One could point out many examples from the past when striving to the future brought the best results. This applies on Earth as well as in the Subtle World. Thinking about the Supermundane must be accompanied by striving toward the future. This is a proper approach to the great law of karma.

The Thinker encouraged his disciples to develop a correct attitude to so-called destiny. He used to say, “The Great Moira will not hold you if you turn to the right path and race to the future.”

571. Urusvati knows the difference between a podvig—a fiery achievement—and a prudent act. A podvig is beautiful, majestic, solemn, wise, and awe-inspiring. It can never be described as prudent.

When Joan of Arc addressed the elders of her village and spoke about podvig, they found her imprudent, and even reckless. Of course, a podvig is reckless, for it is performed not out of deliberation, but out of straight-knowledge.

There are many for whom the idea of podvig simply does not exist. For them, prudence is the highest ethical level. Their entire world outlook is defined by prudence. For the sake of it they would refuse help to their fellow man, they would be willing to betray their country, even to bring harm to humanity, and they are ready to justify all their crimes by repeating this dead word—prudence.

Do not interpret Our attitude toward prudence falsely. This word is based on good concepts; goodness is always good and a wise understanding is always useful. But the worldly misinterpreters manage to turn good ideas into shameful ways. If they could, they would eliminate the word podvig, which is so completely against their mentality.

Teachers must teach the differences between concepts, otherwise their pupils will repeat ideas senselessly, like parrots. The polluting of human speech is a public crime.

Here is one more page of Our Inner Life. We can confirm that each of Us performed acts of podvig, some of which were noted by historians, though most of them went unnoticed. One should not burden one’s memory in thinking about one’s own successful acts of podvig. But excessive prudence is not for Us. We may recommend caution and a careful weighing of possibilities, but if a fiery act of podvig is profound in its significance, the more We shall rejoice. We note every act of podvig, for it forges new evolutionary links.

The Thinker said, “Leave prudence to the shopkeepers, love the daring of the heroes.”

572. Urusvati has been told, and knows, that Ajita—the personal name, meaning invincible, of the Bodhisattva Maitreya—has put on his coat of mail. Is it proper for a Peacemaker to clothe himself in a warrior’s garb? We have discussed the general welfare sufficiently. We have stressed the need to protect the creative work of mankind. We have pointed out the horrors of fratricide. And We have also spoken about the dignity of one’s native land. Thus, the most committed Peacemaker on the one hand indicated that all means should be used for establishing peace, and on the other sent armies to defend the frontiers of the land of His people.

People tend to see an unresolvable contradiction: How can Ajita the Peacemaker advocate battle? This is difficult to understand if one’s thinking is based on false values. Man should accept the idea of protecting and saving his country, and reject entirely any idea of its enslavement. Let man discern in his own heart where enslavement begins, and where defense is necessary.

And now a few words about the coat of mail. For Us, steel coats of mail are not needed, for the armor of psychic energy is far stronger. Thus one can surround oneself with an impenetrable, invisible armor. People may notice the invulnerability of some heroes. To attain this, a powerful upsurge of the will is needed in order to face dangers without harm.

The Thinker taught the young people, “Sometimes the best armor is the invisible one. Learn to command yourself to produce such armor, and it will appear whenever you fight for the Common Good.”

573. Urusvati knows that sensitivity must be cultivated. When We speak about a “sensitive ear,” some people assume that We refer to physical hearing. Some also think that sensitivity is an inherent quality, and that attempting to develop it is futile. Indeed, sensitivity is an inherent quality, but it depends upon the purity of one's consciousness. Even in the best instances, it must be developed, or more precisely, called forth from the depths of consciousness.

One must first of all want to acquire sensitivity. A state of psychic alertness must be cultivated. This is not easy. Everyone will find within himself his own obstacles; some will be impeded by laziness, some by lack of faith, some by the bustle of daily life. Everyone is hindered by something, but the power of will can overcome anything.

Nor should one indulge in wishful thinking, for this encourages one to rely on illusions. Psychic hearing should be developed with the utmost honesty, and experiences truthfully recorded. Earthquakes and other cosmic agitations will serve as an opportunity to exercise one's psychic sensitivity.

Likewise, sensitivity to the auras of others opens a vast field for observation. Amidst the most ordinary routines of life, one can find opportunities for the sharpening of one's sensitivity equal to those available in the best laboratories. Let man make use of all possibilities, because everyone is affected equally by cosmic influences.

The Thinker taught, “Supermundane worlds send us the subtlest sensations; let us learn to be receptive to them.”

574. Urusvati knows that the spreading of false information is an especially harmful manifestation of ignorance. But what can be done about school textbooks that propagate so many errors? The humanitarian and physical sciences progress, aspiring to new, verified achievements. Is it fair for the younger generations to be offered obsolete, meager misconceptions instead of real attainments? Much confusion is brought into young consciousnesses through false information.

If textbooks are not corrected, then teachers must speak to their pupils about the mistakes of the past. Is it not shameful that distortions are perpetuated and thus afflict the young consciousnesses? This is certainly the case with information about supermundane matters.

Let us not be too disturbed if we see that ancient texts were misunderstood or incorrectly translated. Different languages have their own peculiarities. In today's understanding, many customary terms have lost their true meaning, but scientists will eventually find their way through this labyrinth, and the true knowledge must be made available first of all to the young ones.

Scientists must be committed to affirming the foundations of truth, even if this forces them to discard their previous ideas. The humanitarian sciences must have access to improved translations of the ancient texts. It is astonishing that people speak much about new directions, while textbooks contrive to repeat their misconceptions. You know that cognizance of the Supermundane requires utmost honesty.

The Thinker used to say, “If people must approach the earthly with honesty, how much more honestly must they deal with the Supermundane!”

575. Urusvati knows that in the Supermundane World, time, in its earthly meaning, does not exist, although there are dates that relate to inevitable consequences of certain events. Valid prophecies never offer indications of earthly time. You already know that foreseen supermundane dates are given indirectly through descriptions of their related events. This shows that the supermundane worlds foresee the flow of events, without attention to so-called time. A

sensitive consciousness will be able to remember the details of a future event, and accordingly discern the rest.

Even during his earthly life man can learn that time does not exist. For example, he loses his own sense of time when his aspirations are strong. This tension exists in the same way in the Supermundane World. When we become engrossed in our labor we do not think about time. Not without reason is it said that concentrated labor, full of striving, aids longevity. From it harmony is born. Because of it, the perception of supermundane knowledge becomes possible, and events are understood in their full logical and chemical significance. It must always be remembered that chemism is part of every manifestation.

This is one more page of Our Inner Life. We strive to be in harmony with the Supermundane World. We do not value time in its earthly sense. The essence of events, their flow, and their correlation are of utmost significance. We reveal the meaning of events in an accessible form. In everything the essence must be felt. Therein lies the ability for equanimity, about which We have already spoken.

The Thinker taught, "Strive to the essence of things, in it is revealed the justice of the Universe."

576. Urusvati knows that the times during which one has the experience of straight-knowledge were called by the Egyptians Sacred Sleep, by the Hellenes Divine Visitation, and by the Babylonians The Touch of the Unseen Visitor. Each nation in its own way wanted to note the special and unusual nature of such experiences of insight, when earthly man makes contact with the supermundane realms.

The ancient ones understood this state better than do people today. They lived with nature and were not endangered by poisonous emanations. But this is sufficiently known. I wish now to speak about another aspect of this condition. Our contemporaries are developing a right attitude to hypnotism and it is now being used with benefit in medical and other realms. But for achieving a hypnotic state, the assistance of another person is needed. However, even if this person's consciousness is lofty and refined, he will still introduce elements of his own personality.

In the future it will be desirable to go back to the practice of direct insight. But even the Delphic Prophetesses required the use of certain vaporous substances, mainly because the supplicants overburdened their primary energy. But the evolutionary process requires that people gain insight only through a purified consciousness. The proper striving of thought will lead to the development of insight in a right and natural way.

This too is one more indication about Our Inner Life. Our many lives of experience have led us to the most natural application of Our energies. Achieving such synthesis is not a simple matter, but once achieved, it leads to the most natural and simple ways.

The Thinker taught, "Let each one attempt to find within himself the simplest solutions. Friends cannot be of help when one must stand alone before the Supermundane Grandeur."

577. Urusvati knows that the unique and unrepeatable nature of events in the universe is characteristic of its special beauty. Even the simplest shepherd can see the individuality of each animal in his herd, but city dwellers too easily lose the ability to recognize what is individual. Generalizations are applied in addressing all issues, and recognition of the great generosity of nature is lost.

Because they cannot discern the multiformity in nature, people ask Us for instructions that can be applied to all. We can offer instructions in a general way, but beyond that, details for each individual are needed.

People ask about Our apparatuses, but they would be quite disappointed to learn that many of them are simply plates made of materials that function well together. Some are made

from only one metal, and others from different alloys. There are also plates made of minerals, and some of certain kinds of wood. A wide variety of methods is used both for sending and receiving. Conductors can be found in all kingdoms of nature, but their application is quite specific.

Our implements are not chosen in haste, but only after lengthy testing. We have had ample time to study the properties of Nature, and have gathered this knowledge in different ages and climates, and under varied conditions. At first Our desire to know was strengthened; then a conviction was formed that observations can be conducted under almost any conditions. The matured will enabled Us to draw knowledge from the Supermundane. An awareness grew that time has no meaning in Infinity. Our many failures still did not cause doubt. An increased power of observation accelerated the gathering of knowledge. Along the way, We learned to see who are the helpers and who the hinderers.

Do not think that experiments and observations are easy. If one out of a hundred succeeds, that is success. We never regret failure, because it teaches more than success. It is regrettable when someone is too eager to achieve success immediately. One should not waste time, nor regret time spent. One should observe oneself, but without making oneself the center of the Universe. One can find success at all times and in all things. In such labors, one strengthens one's will.

You understand that it would be wrong to prescribe that everyone sleep on iron or keep a lithium plate nearby. Roses or apples are gifts of nature that may be beneficial to some, but not to all. Pay careful attention to effects. Although nature's crudest idiosyncrasies are the most evident, you know that everything that exists is distinct and individual. One should learn to be sensitive to the causes and effects of everything. Conducting such observations will be a worthy step on the path of yoga.

The Thinker taught, "It is said that some dwellers in heaven are all-powerful. Well, let us gather all our strength, perhaps a place has been prepared for us in heaven. But this Ladder is a tall one!"

578. Urusvati knows that thoughts about eternity need not be linked to thoughts about death. If a bee flies into the house the right response is to set it free. And this is the common expression—to set free, in order to fly to freedom. Cannot the same be said about man? If he is in bondage here on Earth, and free in eternity, then joy must surely be found there. But thought about eternity will cause joy here, too. One who thinks about the meaning of life, about soaring over earthly obstacles, knows how to feel joy.

The unknowing ones think that lofty thoughts are always filled with sadness and boredom, but the one who has tasted knowledge will be filled with joy in life. Even thinking about his past errors will bring him joy, because he knows that the realization of one's errors is the true way to leave one's misconceptions behind.

Some wonder how it is possible to speak of joy during times of hardship. But it is on the wings of joy that one flies over the abyss. When man has reached impassable rapids he cannot turn back and must fly over them in order to circumvent the danger. It is happiness that the wings of joy are always with him. The beauty of the universe helps to call forth from the depths of the consciousness sparks of joy. And this is one more page of Our Inner Life.

The Thinker referred to the stars as the sparks of Joy.

579. Urusvati knows that it is most difficult for man to gain control of his thoughts. By an effort of the will man can eject a thought, but this does not mean that he can free his consciousness from the roots of that thought; a deep psychological process is taking place. One may assume that his thinking has changed, but the smallest reminder will prove that the viper continues to live in the depths, ready to reawaken.

The ocean currents are a good example of this. What has the wave on the surface in common with the depths, where a monster stirs, but never rises to the surface? The same happens with human thinking. One speaks about the power of the will that can rule thought. But the question is, what kind of thought is meant? Man can know that he is free from a certain thought only when he is sure that it has been torn out, roots and all. But it is not easy to be certain of anything when we speak about depths of consciousness.

One can observe the fleeting circumstances that may evoke a thought. Sound, color, or chance surroundings can in a flash revive a thought that was assumed to have been driven away long ago. Man knows that it is unhealthy to wallow in past errors, but he nevertheless returns again and again to wander around in the useless ashes.

Man must learn to distinguish the many levels of thinking. He must not lightmindedly judge according to the superficial layer of thought, which is so vulnerable to strong disturbances. Let man test himself upon many of life's events. Frequently, it may seem that one has stopped thinking about something, when in fact, on another level, he is quite immersed in thought about it. When teaching about thinking, its many-layered diversity must be pointed out.

The Thinker insisted that the disciples should test themselves upon all the different strata of thinking. "Or else," He said, "an invisible dragon can take possession of a man."

580. Urusvati knows that many people will always refuse to accept the existence of Our Brotherhood. Even if they were to meet Us they would still be skeptical. There is no limit to skepticism. On the one hand, it springs from ignorance, and on the other it is based on erroneous thinking. The skeptics will never soar over an abyss. But there are those among them who are willing to accept the idea that We exist in subtle bodies.

The main thing is for people to acknowledge Our existence, and not to argue about forms. It is wrong to insist on a particular form, because co-workers from the Subtle World, in many forms, are also close to Us. Thus, people who can admit at least a part of the whole are already recognizing truth. If one accepts just a part of the truth, the rest will eventually follow.

Worst of all are the dogmatic ones who demand that everything be according to their own beliefs and reject everything else. Especially in the sphere of subtle energies, all ideas must be accepted as possible. We often sorrow over those preachers who repel more people than they attract. One should observe carefully, in order to determine the degree of receptivity of the listener. Even the avid denier can quickly turn into a supporter. Furious denial is sometimes like an abscess prior to opening; but if you should meet someone who denies Our existence, I advise you not to argue. Each vegetable ripens in its own time.

The Thinker said, "It is impermissible to coerce the human consciousness. Those who are not ready must first mature."

581. Urusvati knows that Our friends in no way resemble those individuals who call themselves occultists and claim to be experts in the sacred knowledge, but exhibit traits that true occultists would not retain. They are often spiteful, rude, envious, intolerant, and without kindness. The sacred knowledge leaves no room for such shameful characteristics.

It is astonishing that people can study books that teach good, yet cannot part with their base habits. The teaching of good requires that the reader, at least to a small degree, will apply what he learns. But in life one can see precisely the opposite; the reader will shed tears of rapture, and immediately afterward do something shameful. Even so, such people love to boast about their self-proclaimed status.

Pay attention to those who are committed to true advancement. They do not impose their beliefs. They avoid claiming degrees of initiation. They always know that it is better not to speak about even their most sacred encounters. They are always kind and ready to offer help. The first

task for the true seeker of the sacred knowledge is to cultivate goodness. In doing this he will attract good, like a magnet.

Study of the sacred knowledge requires calmness, and a harmony that enables the student to grasp the subtle vibrations that will purify his consciousness.

Our friends are never arrogant or pompous, because simplicity is their ideal. We value lofty striving, which not only draws Us closer, but also restores the health of the planet. We are saddened by pseudo-keepers of occultism. We do not care for the word itself, for every science is in its way a secret knowledge. Each day science resolves what had been a mystery the day before. This is the most natural process of evolution; there is no reason to take pride in it.

The Thinker used to say, "Do not be proud of yourselves as thinkers, for everyone thinks."

582. Urusvati knows that human thought often circles around a destined discovery and does not know how to break the circle. People regularly study radio waves and do not realize that the very same methods can be used to study thought waves. Scientists know about magnetic storms, but do not realize that the same theories are applicable to psychic storms. People study the nervous system, but do not relate their study to the subtle energies. Sometimes what they find is at the very brink of the destined discovery, but they do not know how to take the necessary last step. Those who do not recognize the need to broaden the consciousness will circle around, without exit, for a long time.

We admire the nation that is not locked into a tight circle, as are other nations. Urusvati realizes correctly that seeking justice and striving to service makes a nation flexible. Such a nation is on the road to progress. Let it be judged for its many imperfections, but in these imperfections lie the seeds of possibility. Nothing is worse than a perfect little ball spinning forever in a perfect orbit. A nation learns from its misfortunes. Throughout the history of humanity there has been no advance during times of stagnant calm. Each nation that overcomes its misfortunes can also be flexible. The thinking of such a nation is open to new, bold discoveries. Austerity in daily life directs people to the future. It is a joy for Us to help where, amidst poverty, the aspiration toward service grows.

The Thinker spoke about the importance of motion. "Let the people learn in motion, thus it is easier to find the best rhythms."

583. Urusvati knows that potential traitors are most indignant when treason is mentioned in their presence. Similarly, a criminal grows angry when hearing talk about fighting crime. In the history of every nation shocking examples of treason are cited. This is done not as a threat, but as a perfect illustration of ignorance.

A wise Lover of humanity once told His betrayer, "Do quickly what you have decided!" From the point of view of the Supermundane World this saying was very wise; the abscess of evil had already ripened; let it burst quickly.

Let us also remember the well-known example from the life of India. It would seem that the disciples of Ramakrishna revered him, but that did not prevent them from spying on him with improper motives. Ramakrishna gave all of himself to service. He suffered from an excessive outpouring of psychic energy. He departed before his time because of his self-sacrifice. The same thing happened with his disciple Vivekananda. But Ramakrishna was born to be a yogi. He labored for the higher good. One cannot deny that he was a perfect yogi.

On the other hand you know that there are sadhus who can perform pranayama in the morning, then murder someone in the evening. Their consciousness debases the ways that should serve only the good.

Thus let us bow before the good, whether great or small. Let us not, like merchants, weigh and measure everything, but rejoice when we meet with benevolence and good. These are

especially needed in times of tension. The Teaching does not threaten, but warns out of concern. Let those who are not ready to serve at least refrain from ill will.

The Thinker begged his fellow citizens, "If one cannot volunteer to come to the defense of one's people, let him at least not succumb to ill will and spite."

584. Urusvati knows how difficult it is to talk with people who insist that what they cannot see does not exist. They think just as their ancestors did who lived before the discovery of the microscope and telescope. No reasoning can convince them. They call themselves realists, materialists, and skeptics, and call those who disagree idealists, and criticize them for what they see as superstition.

Yet in fact it is the other way around. These skeptics are the idealists, for they cling to ideas that they themselves have invented. And those whom they call idealists are the true realists, desiring only to learn and to gain knowledge from observation. These realists do not allow for superstition or prejudice, for they know about the endless abundance of the manifestations of nature. They trust only what is tested and true. It is they who should be called materialists, because they believe in the omnipresent reality of matter. Can those who are bound in limitation and ignorance claim to be true materialists? At every step you will meet many such people, militant in their ignorance. There is comfort in knowing that there are honest, probing observers who are engaged in studies of the highest realism. Their number is small and they are like the early Christians, forced to hide in catacombs. These researchers deserve respect, but they are harmed by those who are mired in dogmatic thinking. They are also harmed by those who cannot understand why certain levels of achievement are not accessible to them, and criticize everything except themselves.

The Thinker pointed to a dog, saying, "He sees much that is invisible to us. Man should certainly be no less capable than a dog."

585. Urusvati knows that loss of discipline destroys the best undertakings. Do not think that this worm is easily removed. Even the best co-workers can fall victim to this disorder.

It is difficult to talk to people about discipline. In many cases people take offense at the slightest hint about their destructive conduct. It is easier to speak about disorder, because people do not see much harm in it. But violation of discipline is a loss of harmony, a disorder of the most harmful kind.

People may read books that inspire discipline, but the small details of everyday life can intrude and disrupt, with a cacophony of disorder. Even institutions can be destroyed by a thoughtless act that causes disorder. People rarely admit that they can be guilty of such harm. They think they act for the good, when in fact they set up obstacles to the best and most significant undertakings. People usually believe that whatever pleases them constitutes good discipline, but what kind of discipline is it when people undermine useful work?

Harmony cannot be established at once, and one must guard all efforts directed toward the building of harmony. However, harmony is like an easily frightened bird, once lost, difficult to attract again. One should think how painful disharmony is to the Guides. This is something that is rarely considered.

The Thinker warned, "Do not inflict harm by thought or action; it is so easy to break a precious vessel. Think often about true harmony."

586. Urusvati knows that it is easier to see a dragon at one's door than a nest of worms. But who can say which is the more dangerous? Worms will come crawling, bringing with them suspicions and doubts. They will whisper, "We do not know the meaning of Agni Yoga, perhaps it is just an empty sound, leading to delusion. Would it not be better to express its essence in a simpler way that can be discussed and considered?"

All right, let it be as they wish: Agni Yoga is service to good. Understand this definition in its full meaning. Learn to serve good. Learn devotion to the Great Service. Find the fiery forces that will help to manifest courage on all difficult paths. Understand why these paths are difficult. Learn to accept naturally the fires of your nature. Understand all the great manifestations of the Universe. Do not become fatigued with daily labor, which is the best pranayama. Assist all seekers, on all paths.

Experience the greatness of thought that lives in the Infinite. Allow no fear in yourselves, and protect others from it. Immerse yourselves in knowledge, because ignorance is a terrible crime. Welcome the young ones with a smile, for you build the bridges and roads for them. Choose for yourself the heaviest labors, and be an example for all. In this way you will reveal to all the full meaning of service to good. Do not fear the whisperers of doubt, who will always be with you as your shadow. Let your shadow be a long one. Concentrate upon your work and your achievements, gained in a natural way.

The Thinker taught, "Only that which is achieved naturally will create the luminous future."

587. Urusvati knows how harmful undisciplined psychic energy can be. It is already known that the energy of one's thought acts in space, but no one can know the extent of its action. Most earthly thoughts are weak and diffuse, therefore they dissolve into space more readily than concentrated thoughts.

Now imagine what would happen if mankind, in its present condition, were able to produce strong thoughts that can survive in space. What a dangerous and harmful confusion of energy would result! Mankind must first purify itself and ensure the good quality of its thoughts. If that is done, the acceleration of evolution becomes possible.

You often hear complaints about the failed transmission of thoughts, but these complaints are really about the Law of Spatial Balance, which is always fair and just. People who complain should examine the quality of their own thoughts, among which there are assuredly many of bad quality. Keep in mind that thinking has many levels. Man would not object to some of his thoughts being revealed, but would want many of his disorderly and impure thoughts to be kept secret. But all thoughts, secret or revealed, enter space, and disorderly or impure thoughts pollute it. Man must apply himself to the purifying of thinking. This will be action for the good of humanity.

The Thinker advised that at all times, while inhaling and exhaling, man should maintain himself in a state of purity.

588. Urusvati knows the profound meaning of the ancient saying, "Search for Invisible Friends." The appearance of Friends from the Higher World, from the Supermundane, will be a strong support. Sometimes you will recognize Them, but generally They will remain concealed to you. Only the joy felt in your consciousness will indicate Their presence. Do not attempt to learn Their names, for They discarded earthly names long ago. Just as distinctions of time do not exist for Them, so also have earthly distinctions of identity dissolved for these Glorious Beings. The Benefactors! May Their numbers forever increase! They will value all luminous striving, and nothing will divert Their benevolent help when they recognize a developing achievement. They will help where trust is strong. May the benevolence of the Invisible Friends abide with you!

The seeker receives instruction, and then, on his way, awaits the indicated signs. But the way is long and he encounters signs that do not resemble the promised ones. Is there an error? Is he on the right path? Thus doubt intrudes, sapping his strength and weakening resolve. But then, the promised signs begin to shine and the seeker is awe-struck. "Has the preordained time come?" It is regrettable that doubt had affected his courage.

We do not speak only about supermundane Invisible Friends. There are invisible friends on Earth too. One must send them greetings! They can be more helpful than one's known friends. Learn to send a smile to these invisible earthly co-workers.

The Thinker used to say, "It is not only the visible friends who help, but even more, the Invisible ones. Let us not dream of having earthly meetings with Them; let us just send Them a greeting from the heart."

589. Urusvati knows that there are periods of extreme tension in the evolutionary process. There exists a misconception that evolution is inexorable, and that its law is absolute. But we know that everything lives and moves in its individual way. This means that coordination and discipline are needed so that harmony will not be disturbed.

There does exist an evolutionary logic, and this higher logic puts the Law into motion, but only when harmony is achieved in life and becomes a part of its foundation. Times of global change are especially difficult. The nations must clearly understand the path of progress, but for this some seeds of Truth must reach the people.

It is easy to see how many seeds are lost in this process of dissemination—not only lost but also distorted. Conflict is unavoidable where truth is twisted. People can be dissatisfied with all that is human, yet not know enough to turn to the Supermundane. Such discord can result in senseless fratricide. Never think that these cruel manifestations are necessary for evolution. One can only weep, seeing how humanity chooses such horrible ways.

We are astonished when, in spite of their many achievements, people still choose for themselves the crudest ways. This kind of confusion often occurs on the eve of great cosmic change. Knowing this, you can wisely interpret all that takes place.

The Thinker taught, "Besides the laws that are clear to us, there are others that the human mind cannot grasp."

590. Urusvati knows that refinement is a quality that is gained through the experiences of many lives. Its components are a real understanding of cooperation, fieriness of thinking, loftiness of activity, a high degree of sensitivity, love for beauty. Each of these qualities can be developed only by persistent striving. People should not think that instantaneous illumination will at once create a refined nature. Illumination can open the treasure chest, but if the container is empty, nothing will come of it.

You know that it is easy for people to be in harmony when there is no task in sight, but when a difficult time approaches, reasons are always found for quarreling. It is amazing that although people read many instructive books, when the first opportunity appears to apply what was read they sink into a deep gloom, and nothing uplifting is of interest to them. People have heard much about Armageddon, but now that it is upon us, they see it as a chance misfortune that could have been avoided.

It is understandable when the ignorant ones think this way, but why should sensible people also fall so easily into such confusion? They do not realize how much harm they inflict upon themselves and upon others.

Is it possible that people are so afraid that even one sign of approaching difficulty turns them into cowards, and in their flight they discard the best that they have created? Truly, during sweet times of ease, man shows a beautiful face, but in times of danger he reveals a disgusting one. Yet, dear people, you all live in constant danger, from both above and below. At every hour your well-being can be destroyed.

The Thinker used to say, "Humanity is divided into two types. In one the Divine Principle is dominant, but the other is immersed in the earthly. We do not know what people will call the Divine Principle in the future, but this division of mankind will be with us forever."

591. Urusvati knows that to comprehend the Supermundane one must first understand the patterns of relationship in nature. People tend to go repeatedly from the one extreme, blind faith, to the other, blind denial. This confusion is caused by an equally blind fear of the Unknown. Like children afraid to face something, they cover their eyes so as not to see reality. Adults, too, will insist that it is wrong to explore beyond established boundaries. But who can forbid the gaining of knowledge?

Let us accept that on the one hand there are unenlightened cults that worship imagined deities, and on the other hand more “modern” people who deny the existence of everything beyond their understanding. Who of these are more right? One thing is clear—in both cases fear is dominant. One carves for himself terrifying idols and fears their cruelty, and the other is equally afraid of the unknown but will not admit it. Let us recall an ancient tale to illustrate this.

Once a hermit came to a raucous, quarrelsome household, bringing two caskets. He put them carefully in a corner and said, “One of these contains a healing remedy, but the other is full of a most deadly poison. Watch over them until I return, but remember that the slightest noise can provoke terrible destruction.” The hermit left, and thereafter peace and quiet ruled the household. I ask, Because of which casket did this family transform itself? With a knowledge of human nature one can easily answer. The very same fears exist today.

The end of this story is that when the others were away, a little child opened both caskets and found them empty. But, also out of fear, the child did not speak of his discovery. However, do not come to any premature conclusions about this story; it is possible that the child failed to see something that was of great importance. Thus science should fearlessly investigate the unseen.

The Thinker said, “I do not know what the Divine Science will be called in the future, but it will exist. The Supermundane will become visible to us, but then, earthly life too will become Supermundane.”

592. Urusvati knows that the darkest superstition in earthly life is the superstition of negators. They reject learning. They impose their will on science, and thus limit it. They act without reason, and the justifications for their actions are unfounded. They call themselves scientists, forgetting the true meaning of science. They call others fanatics, but they themselves stagnate in their own dogmatism. They insist that other worlds are not populated, but cannot prove it by their deductions. Science, when under the influence of dogma, enters upon a false way.

Such people refuse to acknowledge that true scientists contribute to the development of human consciousness. The science of energies is hated by the superstitious ones, for only by this path can people approach an understanding of the Supermundane. The superstitious ones fear the undeniable evidence provided by this science. They prefer to see space as empty, and continue to spew out their wholesale denials.

The discovery of psychic energy is inadmissible to them. Energy of thought is for them an empty phrase. In their obstinacy they do not realize that they have become malicious reactionaries. Do these madmen think that they can prevent man from thinking in unlimited freedom?

The only thing for which we can thank those superstitious dogmatists is that they act as an anvil, on which the fiery hammer of free thought forges the blade of Truth. The superstitious ones will be insulted by this comparison to an anvil. They would much prefer to be the hammer—but this hammer forges evolution, which is based upon the free pursuit of knowledge.

Superstition is the great shame of humanity. Even worse, the superstitious negators consider themselves to be superior; this is an attitude characteristic of ignorance.

We speak about the Supermundane because humanity desperately needs to know about it. We want the Supermundane to be cognized in a scientific way, through research and observation. For this man must deepen his consciousness and elevate his thought. The deniers are no real threat to this process, but we must not underestimate their malicious efforts. They will say to the free pursuit of knowledge, “Your life is my death.”

The Thinker used to say, “Who can limit thinking? The one who attempts it is not just ignorant, he is insane!”

593. Urusvati knows other enemies of evolution—those who are indifferent. If We compare the negators to an anvil, to what, then, can we compare the indifferent ones? To corpses, perhaps? One philosopher taught that indifference is equal to heartlessness. He was right, because the consciousness of the indifferent one is so low that it cannot serve evolution.

Unfortunately, the number of the indifferent ones is great. They not only foster the destruction of the planet but also are the greatest burden to the Subtle World. They arrive there without spiritual striving and are unable to adapt to the conditions. They need special attention, but even the best guidance is deflected by their indifference. They bring with them the narrow limitations of earthly routine, which are an unacceptable burden to the lofty sphere of the Subtle World. They are devoid of striving and have no idea about the significance of the power of thought. They bring their dull, impoverished nature with them into the Beautiful Realms. They cannot apply themselves to their designated tasks.

One cannot imagine what an ugly spectacle these individuals are! They do not care about their garments. They have no affinity to their Guides and wander aimlessly in the gloom. On Earth they are a major affliction, a womb of calamities. Just as decomposing corpses swarm with worms, so do these people carry within themselves the germs of universal calamity.

The Thinker knew them and suffered greatly, precisely because of them. He used to say, “It is unbearable to remain amidst these decaying corpses.”

594. Urusvati knows the deep meaning of silence. It has been noted that some great army leaders, rulers of nations, and spiritual leaders, after proclaiming important decisions, became immersed in silence. People usually attributed this to fatigue or depression, but in reality an important mental process was taking place. The ruler was following his order with mental reinforcement.

It should be understood that a mental order can be strengthened by concentration of the will, but even the best orders can be weakened by obstruction of the energy. One can cite many examples in history when decisions were undermined by surrounding mediocrity.

The wisdom of silence was valued by people from ancient times. The most important actions were performed in silence, and not amidst the uncontrolled shouting of the crowds. We already pointed out how difficult it is to achieve harmony. Its power is weakened by the disorderly currents generated by undisciplined wills, a condition that at present is epidemic, afflicting the world even more than war.

People do not recognize this, for they do not see the abyss of hypocrisy and falsehood. They do not want to hear about psychic achievement. They battle against all ideas of true peace. Thus, we can understand the vows of silence taken by great people.

Our co-workers learn to know when their thoughts of good can bear fruit. Only an expanded consciousness can indicate the appropriate date. Invisible friends often try to send helpful thoughts, but because of the clamor of the crowds, these currents cannot be received properly.

The Thinker often said, “Who is calling me? The speech of my friend is not understandable. Who is the obstructor?”

595. Urusvati knows that rejoicing in the misfortunes of others is a malevolent trait. One can feel sadness or indignation, but to feel satisfaction is beneath human dignity. Besides, such rejoicing transfers to the one who feels joy a part of the karma of the one who is suffering the misfortunes. This should be remembered. There is little difference between taking joy in another's suffering and slandering him. Everyone who does this will sooner or later experience the same attitude from others. People may err, or they may commit crimes, and thus deserve criticism or punishment, but one should not rejoice over their troubles.

Learning to understand human qualities is a part of the path of yoga. The contemplation of good and bad in man brings one closer to the gates of progress. We regularly point out those qualities that are worthy, and in this way We provide hints about Our Inner Life. One should not think that, having reached a certain level of spiritual development, one no longer needs to continue striving to improve one's qualities. Each level requires further refinement of one's nature. One should test oneself untiringly, and learn to love such tests. The testing of one's armor is a sign of readiness for battle. The symbol of the battle is pointed out in all the ancient Teachings. The words of wisdom are uttered in the midst of battle. Let us not forget that the synthesis of wisdom and courage is a strong guarantee of success.

It is in the stream of life that one's spiritual strivings and battles are merged.

The Thinker taught, "Look at the currents. Their design is complex, yet they rush onward. Nothing can stop them. And so, let the soul of man strive forward similarly."

596. Urusvati knows that every human contact affects all participants. This fact should be repeated, because most people do not understand what it means. Even enlightened people, when hearing this, tend to think that only important events are meant, and that the contacts of everyday life are not included. It should be stressed that We are speaking of all actions, whatever their importance.

One may wonder how petty household routine could have any profound significance. It truly can. Much talk is heard about those unfortunates who suffer for no apparent reason, but if we look at the very root of their daily routines, we can find many causes for their misfortunes. These causes can be direct or indirect. When a person experiences suffering caused by another, some link between them, resulting from past actions, must exist.

The simplest activities of family life can have strong effects on all. The family is often a malevolent breeding ground of hatred and animosity. Can such influences pass without effect? The influences may be unique to each particular family, where they are nurtured and strengthened. Such fetid soil produces dangerous enemies of human happiness. Let us also not forget the crowded workplaces in which an atmosphere of distrust and hatred can prevail. People must remember their duty not to pollute space. We have apparatuses that measure the pollution of space.

The world-leaders call attention to the great problems of the world, but the true source of discord is not so much in these, but in the daily life of the people.

The Thinker used to say, "It is not the archons who start wars, but those citizens who hide the wars that persist in their own homes.

597. Urusvati knows that the work in the depth of one's consciousness is continuous, and that people do not sense it. A sensitive person can perceive those inner calls that provide help when needed. Scientists may call it intuition or the sub-conscious. They fear to call this process the work of the consciousness. If boundaries are placed between the super-consciousness and the sub-consciousness, where then is the consciousness? Truly, it is all one. Like the heart, the consciousness works day and night, but the physical heart is an earthly organ, whereas the consciousness is an organ of the three worlds. The accumulations of consciousness take place on all levels.

We call the consciousness the subterranean fire. There are many analogies between them. The fire is needed for the balance of the planet, but besides benevolent manifestations, the very same fire can also be destructive.

Cannot the very same be said about the consciousness? It propels man toward perfectment, but it can also, if not disciplined, be explosively destructive. An obscured consciousness is ready for any crime when its balance has been lost and, its fiery nature has become explosive.

After misdeeds caused by the loss of balance, a person may try in vain to regain the dispersed particles of consciousness, but sometimes one must start all over again to build new accumulations. What a burdensome, black cargo is that slag of charred consciousness in the Subtle World! Thus one could metaphorically describe the heavy load carried by those travelers, struggling to ascend the mountain. They all think, “Why did I burden myself with such a load?” But if each of them knew how to listen to the voice of the consciousness the load would have been made light, and it would be easier for Us to help them.

We feel great joy in helping everyone in his own circumstance. But often the best sending returns, unaccepted. We have huge archives of unaccepted messages, in the same way that the post office collects undeliverable letters. Yet, some of our correspondents could have been more receptive. Why hide oneself behind doubt and irritation? When We speak about the Supermundane, it would seem that every word should be hearkened to with care.

Our Inner Life is full of touching moments when a sensitive receptivity to Us evokes Our gratitude. Many times has Urusvati heard these words of gratitude. When We summon everyone to a still greater calmness, it means that We foresee times of increased tension that must be lived through with care. It is easy to lose one’s balance at such times, but no good can come of this. One must strain one’s mind to its limits, and also harken to the voice of the consciousness.

The Thinker used to say, “My poor mind, where can you go without your beautiful guide, your soul?”

598. Urusvati knows why some of Our communications must be withheld until the time is right for them to be given out. People think only about effects, and do not want to think about causes. Furthermore, they grow angry when causes are pointed out to them. They do not understand that a cause indicated by a message from Us can produce the very results that they are experiencing.

They say, “What can there be in common between events that bring suffering to us, and those causes that You point out, which have no evident link to the events?” Thus speak those who have not developed their imagination and therefore did not broaden their consciousness or perceptivity. Such people can maliciously interpret true causes and, in their anger, engender only evil.

One should avoid all attitudes that can increase evil. Even without this effort, much evil can grow in every home. Therefore, a great deal of foreknowledge must be carefully withheld so as not to provoke distrust or abuse. Teachings from unknown sources also must be given out guardedly. At the beginning, their words may appear beneficent, but later they can provoke destructive consequences. One who is of steady mind can investigate all phenomena, but the wavering one can be harmed. Again we arrive at the weighing of cause and effect.

It is not so easy to grasp the idea that a seemingly insignificant cause can be the source of great calamities. Therefore one should learn to imagine how a small brooklet can become a powerful current.

The Thinker used to say, “Let the gods of Olympus teach me to discern the true causes of events.”

599. Urusvati knows about those who turn away from the Teaching. Every teaching has its apostates. It is amazing to see what base motives prompt their betrayals, demeaning for mankind. History provides enough known examples, but in reality there have been many more.

We discuss this shameful behavior only because of Our desire to establish a right attitude toward it. Some people grow too upset when they learn about them. Their harmfulness should not be overestimated. They actually act as a kind of resonator, and with their energy add a special tension to the life of the Teaching. It is difficult to increase energy without opposition. This is what We meant when We spoke about the anvil.

Yet, apostates are worse than those who have always denied. One should trace the complex development of apostasy, in order to understand how the great teachings can be betrayed by the low consciousness. The best that those who repudiate the Teaching can do is to hasten their act of treason. The fate of an apostate is not to be envied. History demonstrates this. But others should not waste their time in trying to dissuade the apostate. His action is an abscess that must come to a head without interference. Therefore, let us respond calmly to this dreadful act of betrayal.

The Thinker knew the apostates among His disciples. He advised them to depart quickly.

600. Urusvati knows the qualities needed by those who desire to cognize the Supermundane World. They must understand its reality. They know that they must continue forever to learn. They realize that each human action attracts dwellers from the Supermundane World who are consonant with it. Some who think of themselves as seekers do not understand how deeply these qualities must become rooted in their nature. They are ready to chatter about the reality of the invisible worlds, but do not even trouble themselves to think about and imagine the grandeur of the Infinite. They do not desire to constantly learn, and the honor of being a disciple is not recognized by them. They will not accept as true that each of their thoughts evokes a multitude of invisible entities that can be helpful or harmful, depending on their thinking.

Such people do not accept scientific analogies. To them the statement that space is full of life means nothing. They deduce nothing from the fact that every day science brings new discoveries. One should not respond to these discoveries with denial, but rather with positive enthusiasm. People who do not accept reality deprive themselves of the most enlightened joy.

The Thinker used to say, "Where is the school that can teach people joy?"

601. Urusvati knows how We cherish and assist all acts of self-denial. But Our care also extends to all similar activities. This is not often recognized, and it may puzzle those who see that certain activities that are not directly related to Us are nevertheless under Our protection. However, close examination would reveal that these activities involve self-sacrificing people.

The quality of self-denial is important in the Subtle World too. It is developed during one's earthly life, but bears fruit in the Supermundane World. In this achievement those who strive in their earthly life learn detachment from their own creations. Attachment to one's creations is a great burden when one is in the Subtle World, where those who are absorbed with their old creations are unable to concentrate on their new work of learning.

If a dweller of the Subtle World is bound to the mentality of the previous life, he will hinder the development of new ways of thinking. In the exaltation of self-denial people can more easily free themselves from the fetters of earthly life. We value such soaring of the spirit.

Also, pay attention to those who fight against injustice. In the Supermundane World they find many new possibilities. Hypocrites will contend that the borderline between justice and injustice is a relative one. Answer firmly that in every instance injustice is clearly evident, and a person with a sensitive heart can discern clearly the borderline.

The battle against injustice is a pure one, devoid of self-interest, and you, Our friends, should help those who join in this battle. By doing this, you act with Us, and all such harmonized action increases the power of Good.

What We say today reveals another page of Our Inner Life. We apply Ourselves to caring for self-sacrificing co-workers and helping those who fight against injustice. These two kinds of workers attract furious attacks by the forces of darkness. Many of them cannot endure such attacks, because, unfortunately, they possess habits that weaken them.

At times We ask for the highest degree of trust, which will provide a salutary calmness. Our warriors must be calm, for they know that the goal is pure. They know about the evil designs of the dark ones, and know that the battle is inevitable. But they must also know that they have supportive Friends. They must know this unwaveringly. Vacillation inflicts pain on their Friends. Think about this pain and remember what has been said about the drops of perspiration.

The Thinker said, "Learn to unite your thoughts with the Supermundane Worlds."

602. Urusvati knows that rest is achieved by change of labor. Among those labors to which one can turn, let us not forget the mental work that develops the imagination. We continually perform mental exercises. A superficial observer at times may think that We are asleep, when in the midst of Our work We close Our eyes and send out thoughts to wander in the kingdom of imagination. These moments have great significance, for such imagined images become real. We cannot judge when this realization occurs, but it does take place and is of help to mankind.

Do not think that such mental work is available only to special beings. Everyone can develop the imagination, but certain conditions must be observed. It is good when one imagines the beautiful, but if ugliness is evoked, incalculable harm will result. Therefore one must think beautifully. For this excellent images are offered by nature, but if someone is incapable of contemplating the beauties of nature, he can immerse himself in beautiful works of art, in which the creators have expressed a synthesis of all their observations of nature.

Learn to concentrate on the most beautiful works, otherwise you will be exposed to ugliness.

One of Our concerns is to help artists. Frequently they succumb to the influence of invisible entities that scoff at beauty and rejoice at all manifestations of ugliness. Learn about the art of various eras. Learn about the synthesizing nature of art during periods of renewal.

The Thinker expressed admiration for the geniuses of sculpture. He said, "In earthly life, one does not encounter such perfection; the sculptor imagined it and embodied it for the future."

603. Urusvati knows that preventive medicine is the best medicine. One could wonder why, until now, preventive measures have dealt only with physical well-being, while ignoring the mental condition. But it is precisely this aspect that is of greatest importance for the preservation of health. There are known hereditary, infectious, and occupational ailments, and in all these the psychic influence plays a role, because of its ability to arrest the development of illness.

Timely help by means of suggestion can hold back or even eliminate the onset of illness. It is too much to expect that most people could master auto-suggestion. Only extraordinarily sensitive organisms are able to feel the very first symptoms of an illness and obstruct it by the power of their will. For the majority, suggestions from without are needed. But such "inoculations" will be most effective only if administered on a national scale.

Institutes will be needed in which armies of physicians are taught the methods of salutary suggestion. Supervision will of course be necessary to maintain an ethical standard, otherwise the power of suggestion could be used for criminal purposes. Such institutions will become reality. People will understand that even the healthiest conditions of physical life cannot alone

solve the problem of restoration of humanity's health. The worst epidemic that threatens is from the mental side.

You know how criminality is growing. It cannot be conquered by pills and injections. Suggestion by the will, on a scientific basis, is needed. Even certain scourges of mankind, like cancer, require timely mental prophylaxis.

The Thinker taught, "Revere Hygeia, she can teach you how to improve the health of the people."

604. Urusvati knows Our joy when it is possible to help and give good advice to a worthy co-worker. But two obstacles often appear. First, people like to interpret advice in their own personal way. Notice that even the clearest advice is interpreted according to the level of understanding of the one who receives it. It is often said that one should speak in accordance with the level of the listener's consciousness, but that is not easy. The level of consciousness of the listener will determine which portion of the advice will be assimilated, and which will not. Thus what people, in their individual ways, do with the advice given to them will reveal their level of consciousness. That is why so many people cannot follow a law, even when it has been clearly explained to them.

The second obstacle is that people refuse to understand that their thoughts and words are like a powerful radio transmission. They know that spoken words can be transmitted through space, but they do not recognize that thought, like sound, has the same degree of energy. Is it possible to persuade people that every uttered sound finds listeners, and that every thought, as a subtle manifestation, carries even farther than the word? But how many are there who care about this, when the very existence of the invisible worlds is almost universally unrecognized?

It should be pointed out that certain thoughts can be concealed, but to develop such a level of control, an understanding of the Subtle World is required. Consider how much advice might be distorted if given prematurely.

The Thinker said, "The shepherd Theokolus related that he made his way to the summit of Olympus and found nothing there. Maybe he hoped to find a holiday feast, where he would be offered intoxicating Nectar and a huge helping of Ambrosia!"

605. Urusvati knows that We approve of everything that awakens a true sense of rhythm in people. The feeling of rhythm is inherent, but the disorder of chaos deadens it. People may act rhythmically, but still be far from an understanding of the great significance of rhythm. If someone wants to take a decisive action, his instinct can correctly prompt him to first establish the necessary rhythm, and in this cadence the required harmony is found. Even a limited effort will provide beneficent results.

We demonstrated the simplest rhythms of Mahavan and Chotavan, but one can learn far more complicated rhythms. Let us recall the most ancient meters of the Sanskrit language and of the worlds of ancient Greece and Rome. In them one can find highly-developed, well-considered patterns of rhythmic sound. The ancients knew the necessity for communion with Cosmos.

During certain periods of earthly tension, one should think very much about rhythm. The people's cries of terror plunge them into the abyss of chaos. Do not think that We approve of feasting in a time of plague. But when a Hindu chants verses from the Bhagavad-Gita he acts wisely and the result is a healing harmony. Rhythm is both the cement and the wings of space. People desire communion with Us; the first key for them will be the realization of their own inner rhythm. There can be the finest music and singing, yet nothing will resound in the heart that is deaf. In contrast, a refined heart will tremble in harmonious response to the rhythm. The seeker will then become better, more courageous and strong; he will be a worthy co-worker of the earthly and of the Supermundane, and will find joy.

Remember that Earth is suffering from an unusual state of tension. During the time of Armageddon how can one permit oneself to participate in this state of chaos? In all actions, great or small, think about this reminder. It is not well-being, but struggle, that teaches man to think. But what kind of warrior would he be if, in the first difficult hour he loses his guiding star, his thoughtfulness? How different would he then be from the unthinking ones, who cannot recognize a decisive hour, and for whom threatening events are only accidental. But he who thinks sensibly associates himself with cosmic rhythms, and in such an armor boldly accepts the battle. He is then with Us.

The Thinker said, "Muses, beautiful Muses! In your harmonious choir you give to humanity the salutary rhythm."

606. Urusvati knows that We often speak about struggle. Truly, the struggle to overcome chaos is always beautiful. There is no other way for evolution. This is a simple concept that is often misinterpreted. The sanctimonious ones resist it, for they extol some world of their own that is based upon inaction and lack of thinking. Hypocrites will argue that their own petty squabbles are also a battle. Finally, the cunning ones will make absurd accusations, so as to justify their malicious efforts.

True, for the understanding of a great battle one should learn to co-measure. People must make use of all their measuring skills in order to calculate where is the great and where the small, and should know how to find the proper balance between them. Can a single bee survive without the swarm? Is it not instructive to observe how small globules of mercury are attracted to each other, and form one whole? Likewise, scattered sand, under the influence of various rhythms, will take on different designs. Nature provides many such examples of attraction, which demonstrate the battle against chaos. One should view world events in this way, otherwise entire eras of history will pass unnoticed.

So many valuable concepts are distorted! People do not understand the great significance of love, this universal magnet. Unfortunately, people make subjective judgments, and interpret things through their ego. They think of love as imposing, and in this they clip the wings of beautiful love.

The Thinker pointed to the sculpture called Winged Victory and said, "Hold your eyes open and in purity, otherwise you will not discern where is the Light."

607. Urusvati knows how difficult it is for people to understand the idea of inner courage. It is not easy to explain to them that apparent courage may not be real. One may seem courageous, yet inwardly tremble with fear. Many examples can be cited when it was precisely the absence of inner courage that caused downfall.

Inner courage should not be confused with similar qualities. People may say we are speaking probably about calmness, and though calmness, and its neighbor, equilibrium, are related to courage, they are not quite the same. It is not easy to teach the understanding that inner courage is a constant readiness for bold thinking and action.

Great joy is felt when beautiful actions are performed freely, with no obstacles. Usually many things intrude to prevent even thinking about achievement. If heroic actions are formed first in the mind, a radiant aura is built. And when this light becomes strong enough, the dreams can be turned into action.

Not without reason it is said that each dream will at some time be turned into reality. But one should have a big store of such dreams of daring. Inner courage can dare, and this must be learned not only for the Supermundane World, but also for the earthly one. Learn to understand that whatever is useful for the Supermundane World is also useful for the earthly. Thus, in calmness, one should think about heroic achievements. Some of these thoughts will be

recollections from past lives. Everyone has performed a podvig in the past or dreamt about it. Podvig can take place under any earthly conditions.

The Thinker said, "It is not only those who wear helmets who are warriors."

608. Urusvati knows that a great master of music must be born who will give to humanity glimpses of the symphony of the spheres. The time is coming when people will have a great need for the symphonies of space, whose harmonies will be a true panacea. The "ambassadors" of sound did come in the past, but they had little success in transmitting what they had brought with them from the subtle spheres.

In My Country a strong talent who knew the value of harmony appeared, but he could not sufficiently shield himself and departed without realizing his best possibilities. Truly, people who bring a good message must guard themselves. They are under the pressure of two forces, the earthly and the subtle, and are susceptible to special dangers. Do not think that walls must collapse upon them; there may arise petty dangers that are ruinous for them. The "messengers" should not squander themselves with carelessness in their lives. They must understand that their message is of great importance, and must carry the chalice unspilled for others. We attentively watch over them, not only on Earth, but also in the Supermundane World, where they learn the symphony of the spheres. Not much will be brought by them to Earth, but even this will assist the progress of humanity.

Urusvati heard the music of the spheres, and knows that its main power is in harmony and in rhythm. But there are no instruments on Earth that can express all the grandeur of the Calls of Space. This is one more page of Our Inner Life—We cannot live without sound, and regret that there are some people who have no need for music.

The Thinker taught, "To listen to the Beautiful and to look at the Beautiful, means to better oneself."

609. Urusvati knows how wondrously and instantaneously the consciousness of a thinking person is transformed while crossing into the Supermundane World. Some events of the life just passed gain significance, while others lose their importance. The earthly achievements believed to be most important prove to be meaningless, whereas every self-sacrificing deed in service to humanity grows in [radiant] glory. Those deeds bring joy, while the earthly achievements are transitory, and turn into dust.

Man reaches the highest summits through those soaring thoughts to which he may not even have paid attention. Characteristically, he ignores his valuable achievements and drowns himself in the hubbub of the bazaar. Do not regard what I say as moralizing. We are simply reminding you about the reality that is being formed on the different steps of ascent.

There are those who do not want to remember their incarnations of high earthly status, but think back to the more modest and difficult of their earthly lives. The strongest strivings in life are expressed in labor—this is the essence of the reevaluation of one's earthly existences. You may notice that sometimes the briefest encounters are recalled, for they could have been fateful moments when currents were crossed. The resultant sparks can be significant and will be recalled with gratitude. Who can say with certainty that such meetings were accidental? Perhaps they were encounters with old friends.

The Thinker said, "Here you are, calling 'Plato, Plato', but perhaps the real name is quite different."

610. Urusvati knows Our Instruction: "Be just." But what kind of justice do We mean? People invent many so-called justices. They know justice as personal, family, clan, and race. They hide behind official, school, and professional justice. One cannot enumerate all the many views of justice! But human justice is left out. People judge from many points of view, but the main one—universal justice—is never recognized.

We have already spoken about unjust judges as a shame of humanity, but We must now talk not only about judges, but about all those who are sunk in lies. Everyone, every day, pronounces judgments. People take on burdens of responsibility by shooting arrows of falsehood into space, for they judge conventionally, and often ignorantly. Also, people are often opinionated, and even spiteful, when they send their poisonous arrows of judgment.

There are many physical poisons, but many more psychic ones. Children can be poisoned from their earliest years. They are influenced by the spitefulness of adults, and their organisms can be opened to the most terrible illnesses. The efforts of humanity should not be devoted only to the development of machines and robots, but should also attend to the development of universal human justice. Otherwise, where can man go in the Supermundane World, and what kind of discourse can he have with Us? We judge humanly, but the one who converses with Us will think that he speaks justly, but he will be limited by his narrow beliefs.

One should grow accustomed to universal justice. One should test oneself—did not some partiality of judgment creep in? In daily life one should constantly examine oneself. Do not think that justice is found only in the courtroom. Everyone is a judge.

The Thinker said, “Learn true justice, for every day you pronounce judgments.”

611. Urusvati knows that great attention should be paid to thoughts and feelings that arise spontaneously, that are impossible to trace to causes, and neither the past, nor the accidental can explain their origins. They can be of great significance and directed to the Common Good.

Of course, one must be in a harmonious state to be able to receive these unexpected messengers. Let everyone think how to serve the Common Good. Every farmer sows and reaps not just for himself, but also for others, unknown to him. Let him think that the grain that he produces will bring good to somebody. The thoughts themselves encourage humanity with universal understanding. All labor, especially if accompanied by good thoughts, brings help to someone.

Everyone can think about the whole of mankind. Many obstacles caused by human conventionalities will be wiped away by these benevolent currents. We harken to mental sendings. We rejoice when We hear thoughts of General Good. We are saddened when We sense that a thought sent is colored by bias. Everyone should try to eject such abhorrent impulses. Like snakes, they coil around the heart and suffocate it.

Do you notice how a sudden feeling of suffocation happens? Perhaps a suffocating thought flew in from somewhere. But We shall gather all signs that lead to the General Good, to unknown friends.

The Thinker taught, “We erect altars to the Unknown God. Should we not dedicate our labors to the Unknown Friends?”

612. Urusvati knows that one’s point of view defines one’s attitude to the world. It is not only external influences that cause changes in one’s perceptions; many chemical processes in the human organism influence them too. Suspension of breath or its acceleration produce substances of great power, which in turn affect one’s mood, or blood pressure. The brain’s activity can be slowed or accelerated, and one’s feelings abnormally affected. A particular circumstance can appear to be either joyous or gloomy.

Not only the way of breathing, but also the surrounding temperature, can affect the condition of one’s psychic energy. Everything vibrates and is in motion, and it is necessary to consciously preserve inner balance.

People must be informed about the basic principles of psychic life. Those who do this in a clear and understandable way will perform a great deed. The time has come when people must be enlightened. This can be accomplished only in a scientific, objective way, without criticism or denial. For today’s fields we shall bring a new seed, whose quality has already been tested.

Let us not dispute, because in true science true knowledge is being offered. The one who wants to be a realist must learn conscientiously. Poor is the realist who has put on dark glasses and stopped up his ears. What kind of reality will he cognize? Even verified evidence will be distorted for him.

Let the scientists prepare books for the people and speak scientifically about both the earthly and the Supermundane. The oneness of scientific principles should be demonstrated in the laboratories. If the whole of cosmos can be seen in one drop of liquid gold, then what a multitude of experiments can be made available to everyone!

This age of democracy must be distinguished by true enlightenment. This will be a great Service, and everyone can participate in it. During times of speedy progress broad measures must be applied. There is neither old nor new, there is only eternal learning. One can study ancient legends and respect them, but evolution is accelerating, and balance must be maintained. The thrust of evolution takes unanticipated leaps, from the Stone Age to the age of highest knowledge. Great is the time and great is the responsibility! Let us not fear the existence of opposing positions. Opposition is the way to progress.

The Thinker asked the disciples not to fear battle, and said, "One must learn to fly in thought."

613. Urusvati knows how diligently Our advice must be applied. A seafarer may know all his rigging, but if he cannot control it, he will perish in the first storm. Many know Our Indications, but do not apply them in their lives—little benefit can come from that. Hypocrites justify this attitude by claiming that the Supermundane World has not been shown to them. Yet they can see the entire starry firmament and already guess that there must be some kind of life everywhere. In many countries societies for psychic research are active, and try to investigate the Supermundane scientifically. Everyone, with rare exceptions, experiences the Supermundane in some way.

Science has already made many discoveries that help in the cognition of the Subtle World. Scientific conclusions do not contradict the achievements of psychic research. In the near future science will reveal to mankind the strong links to the real Supermundane World. Many myths and misconceptions will be dispelled by science's strict approach.

Even now, a new understanding of ancient legends is taking place, and many apocryphal texts are revealed to be more valid than the commonly accepted ones. We are not shaking foundations, but are simply trying to establish a proper approach. Every substantiated statement should be respected. Rigid narrow-mindedness is a condition that can be called death. We send messengers of truth, whose task is to repeat untiringly about the future steps of evolution.

The Thinker taught, "Respect those who lead others onto a right path. Only in the future will their achievements be valued, but even now we can sense where the beautiful path lies".

614. Urusvati knows how important it is that human thinking be freed. Do not take comfort in the idea that thought is in its nature free, because thinking is chained by many prejudices. Nowadays we do not burn sorcerers, but some scientific domains are regarded by many as akin to witchcraft.

Everybody knows people who consider themselves to be cultured, but whose prejudices do not permit them to accept real scientific achievements. Books can be published, new university chairs can be established, experiments can be conducted whose results have been proved, yet the "cultured" ones will cling to their worn-out prejudices. They are not ashamed to call themselves cynics or skeptics, but it would be better were they to call themselves fools. It is not so bad if a fool denies reality, except that many of them are in high governmental positions and oppose all efforts at enlightenment.

It is impossible to enumerate the many ways in which people's thinking is constricted! The psychic level of thinking today is hardly different from that of the Middle Ages! Centuries ago the fools attacked Leonardo da Vinci, and one can observe the same attitude in our time. The teacher who speaks about the discipline of thinking knows that it is still impossible to speak about some simple truths. Those in authority know how to close the mouth of the bold one who dares to speak about freedom of thought.

The Thinker used to say, "Heavy chains bind each one of us."

615. Urusvati knows how carefully one must choose the baggage that is suitable for the Supermundane World. I will read to you from a treatise called *About the Great Boundary*, by a Greek philosopher. "Picture a ship that is caught in a storm. The captain orders evacuation into the lifeboats. In their terror, passengers are faced with the need to leave their valuables behind. They have never before thought about which of their possessions will be indispensable to them. In their anguish they seize the least necessary things, and many perish because of their indecision about what is most needed.

"But one traveler, without hesitation, puts a small casket under his cloak and succeeds in saving himself. He has pondered long before about what is the most important, and has prepared himself for the great boundary. The Teaching about the Supermundane convinces everyone about the necessity of crossing the border with an appropriate load. It is too late to think about this while climbing into the last lifeboat."

I am quoting these lines to remind you again that the thinkers long ago taught people to understand the true essence of Existence. They knew that the beautiful eternal life has many boundaries that must be crossed with dignity. These boundaries are numerous, and one must learn from the beginning how to cross them. Yet We see that even those who study the books do not apply them to their hearts. Ask yourself—can one think of oneself as learned, yet speak slander against one's co-workers? I do not see that such self-important people have the proper baggage for the Great Boundary.

The Thinker said, "Luckily, we do not need a porter to help carry our most important load."

616. Urusvati knows that rapport or animosity are more easily established between people who have already met in previous lives. This demonstrates the constancy of energy and the durability of the rhythm once before established. But rarely do people recognize such encounters; they do not know that groups of people who were once linked can incarnate again in one place. Yet this is quite natural—some strive to return to a familiar place, and others are attracted to it by a kind of magnetism.

People in primitive cultures often recognize each other, for they know about reincarnating to Earth. They say, "I will go to rest, in order to return again." Naturally, they wish to return to familiar ground. Among developed consciousnesses there may be a need to continue some unfinished work; that is why former co-workers or enemies often meet again. The magnet of animosity is quite strong, but few understand that the path of animosity is detrimental.

Sworn enemies are usually eager to return more quickly to Earth, in order to complete their dark intentions. Supermundane Guides experience many difficulties with such evil-minded ones. In some ways they can be persuaded, but they will not give up their desire for revenge. They are persistent, and know how to find their former adversaries. They even try to incarnate into the families of their victims, in order to more easily reach them.

Rhythm established in the past supports animosity too. Thus We can observe the rhythms of both friendship and enmity. We find ways to warn about imminent attacks by enemies without intruding upon karma. But people rarely listen to friendly advice.

The Thinker said, "The very same trumpet can proclaim defeat or victory."

617. Urusvati knows that a crude thought can forever drive away a beautiful, subtle thought. One can ask, “Is it possible? How rough the force must be to drive away a supermundane thought!” But the effect of the dense on the supermundane is obvious.

One would be astonished to see how the supermundane guest flies away from a crude touch. People do not value supermundane messages. They cannot imagine how much labor is needed for the Supermundane Friends to push a thought through dense, earthly matter. The Supermundane Friends seek the best atmospheric conditions to better transmit their messages. They wait for a time when the earthly dwellers can open their psychic ears in a calm mood. But, even if the best conditions are present, some messenger from the bazaar can appear, and the most subtle thought is driven away.

People brush away Our messages as if they were annoying flies. They complain that some kind of nonsense has come into their heads, not realizing that Supermundane Friends are trying to save them from misfortune. They will not admit that someone is trying to help them solve difficult problems in their lives. The earthly mind cannot imagine the cooperation that exists beyond the boundaries of Earth.

It is difficult for Supermundane Friends to send messages to Earth, even the most urgent ones. Evil scoffers do what they can to outrun a good thought. Unfortunately, the recipient is often inclined to listen to their cunning voices. The consciousness of the recipient is rarely developed and refined enough to distinguish the quality of the message. The concerns of everyday life obscure the Voice of Silence. Thus, it is difficult for Us and other Supermundane Friends, when people turn a deaf ear to Us and prefer the bazaar.

The Thinker instructed His disciples, “Be on guard day and night. You do not know the moment when a supermundane message will come to you. It is possible that you will drive it away!”

618. Urusvati knows that He who stands upon the Tower sees more than one who sits in a cellar. Is it necessary to repeat what is so obvious? If I say this, there is a need for it. Most people see no difference between a tower and a cellar. Against all evidence, they pay no attention to the Voice from the Tower.

During times of great tensions, people still think as they always do, but such a way of thinking is criminal indulgence. They should learn that every event requires an appropriate way of thinking.

People escaping from a burning house do not care if someone jostles them, for their concern for personal safety has greater urgency. But under normal conditions, people rarely recognize the true state of affairs, and live as if in a dark cellar. They dance in their cellar, they grow angry and quarrel, as if it were a suitable time for all this pettiness!

People have an amazing way of seeing everything through the color of their own glasses, yet take pride in their objectivity of judgment. It is time that they went beyond the limits of their “civilized” ways and developed powers of right judgment. Proper judgment could prevent some dark events. People have heard about Armageddon, but do not see it as real. So We must continue to repeat the obvious, because even the simplest truths are being rejected, and with what conceit! One must also keep on repeating about the need for trust—it is better seen from the Tower!

The Thinker used to say, “Even if I climb to the roof of My house, Athena upon the Acropolis will see incomparably more.”

619. Urusvati knows how beautiful are the radiations generated by trust. On the foundation of trust is raised the mountain of fidelity, which is the adornment of the Universe. In the concept of faithfulness are joined the best aspects of life—love, beauty, devotion, courage, and wisdom. Faithfulness is a result of wisdom developed over many lives. The opposites of

faithfulness, false-heartedness and betrayal, are the shame of humanity. If faithfulness has such an antagonist, then it is truly at the summit of the mountain. By the enemy, we can see who is being persecuted.

Fidelity is valued as a great treasure. Cosmic Justice rewards fidelity generously, but the reward comes at the right time. Only a few can understand the role of time in this, for a high degree of trust is required. We are grateful for such trust. Mutual gratitude is the key to harmony. This simple affirmation will seem absurd to many, in whose hearts gratitude and faithfulness do not live. Urusvati knows the power of these qualities. Even in the midst of hard times they illumine the path of life. Wicked is the heart that does not know trust and gratitude.

The clever ones in the bazaar smile slyly and calculate how often they cheated and betrayed some trust. They filled their purse and gained for themselves a backbreaking load. It is better to be deceived than to deceive. The quality of trust will lead to many achievements. But do not wait for the right circumstances to then begrudge your trust. Daily life provides ample opportunities to manifest this excellent quality. Thus can you forge a strong link with Us.

One can instantaneously begin to radiate the beautiful purple rays of trust. What a powerful defensive net it is! We often speak of friends, but We always mean true friends. Friends can be lightminded and careless because of lack of faithfulness. When We value something greatly, We guard it. Thus, let the bedrock of trust and the mountain of faithfulness stand firm.

The Thinker said, "I will go now to the bazaar. Will someone cheat me? The cheat does not know that he gives me admission to the best shore of the River Styx."

620. Urusvati knows that the Supermundane should be accepted as a natural aspect of life. Listen! Listen! As long as the Supermundane is thought of as forbidden or supernatural, the consciousness will not be able to expand. It can be observed, though, that some people, when attempting to turn to the Supermundane, lose their balance, because their earthly limitations prevent proper communion with It.

Some may ask how one can turn to the Supermundane without causing harm to the physical body. They wonder whether, for an ordinary person, it is not destructive to mix earthly and subtle energies. Such an idea is mistaken. The mundane and supermundane worlds are interconnected in many subtle ways. To destroy these links would mean to destroy the planet. But one should not think that cognition of the Supermundane is available only to exceptional individuals. Everyone who begins to contemplate the Supermundane will become illumined by this wondrous and beautiful aspect of life.

Speak to those for whom the Supermundane has become natural. They will describe how from an early age they thought about the existence of beautiful heavens, stars, and an unknown Teacher who lived somewhere. It is clear that these children bring such thoughts to Earth from the Subtle World; the families into which they are born do not always have such ideas. With these thoughts begins the great process of the harmonizing of the two worlds.

For some of these children, after the age of seven, this expansion of consciousness ceases, and after the age of fourteen, they become tied to their physical, lower nature. But others know how to preserve their communion with the Supermundane, and for them the more subtle receptions multiply. No artificial practices are needed for such a natural communion to be established, and only this kind of communion is in harmony with evolution.

The Thinker said, looking at a beautiful star, "If it is true that our wishes are fulfilled, I look forward to being in that wonderful world."

621. Urusvati knows that some individuals, when in the Subtle World, consciously choose difficult incarnations. I speak of those whose karma permits them to have an easier existence, but whose refined consciousness tells them that one difficult earthly life is of more

value than many easy ones. These selfless pilgrims will readily accept missions that the fainthearted would be eager to avoid.

You have mentioned Narada, called the Contentious One. His difficult task was to provoke arguments that would awaken dormant consciousnesses and prompt them to judge more intelligently. In the same way, many who are strong in spirit accept tasks to liberate people from their worn-out prejudices. One can imagine how difficult is the life of such purifiers! They withstand furious attacks, and only in the remote future will they receive their just recognition. Many of them remain unknown, and the results of their efforts are recorded in history as progressive changes that led to a renewal of thinking.

It must not be thought that there were only a few of these fighters. During various times there appeared many, strong in spirit, who confirmed by their lives the right path of progress. Let Our friends think about these toilers, who deserve to be valued, because they could have chosen an almost carefree existence, but instead decided to labor. Let these labors be the steps of luminous ascent.

The Thinker exhorted his disciples to choose difficult lives, saying, “Only by labor will you achieve.”

622. Urusvati knows that a simple life, lofty and refined, is a proper path to the Supermundane. Simplicity brings knowledge and progress. Whereas luxury leads to corruption and decay. History is full of examples of this. Untiring creators are simple in their daily life, but they influence all that surrounds them.

Every creative person, without intending to, emanates by the power of his strivings, but he must learn to balance his actions with his own needs. He must avoid zealotry and fanaticism, and must not impose on himself the simple life. This quality must develop naturally, with a full sense of harmony.

It must be well understood that taking pride in one’s own simplicity is wrong. Simplicity must be one’s normal state. We have spoken often about one’s achievements coming about in a natural way. This approach brings true calmness, without envy, and without following absurd conventional ways. Certain nations may think that luxury is their goal, or better said, stigma. Such a life is full of corruption and cannot last. Some nations were able to survive such a poisonous atmosphere for no more than one generation, and then, not luxury, but funerary processions were the result!

The Thinker said, about false simplicity, “If one’s garment is torn and dirty—is this simplicity? If one’s words are coarse and abusive—is this simplicity? If a simple thought masks evil and cunning—is this simplicity?”

623. Urusvati knows how often people are unable to see the links between kindred concepts. Thus, flexibility and unwaveringness are regarded by them as contradictory. They think of flexibility as vacillation and unwaveringness as rigidity. This does not take into account the existence of flexibility in firmness, or firmness in mobility.

One must be ever ready to change, and be prepared for achievement, but must lean on a staff of unwaveringness. Only with such a combination will the pilgrim succeed. The Supermundane World should not be regarded as outside of earthly laws. There, too, a staff is needed, and a striving toward achievement can be felt. Many in the Supermundane World dream about beautiful flights and regret the load that impedes them. Actually, such a load is amassed on Earth not only by one’s crimes, but also by the many confusions and vacillations that one experiences. Do not confuse vacillation with the quest for progress, whose flexibility We consider to be lofty. And the firm-rootedness of one’s understanding of the foundations We consider beneficent.

The Thinker taught recognition of kindred concepts. He said, "It is we ourselves who are guilty of severing the great unity of Be-ness."

624. Urusvati knows that violent negation can coexist with enthusiastic acceptance. Let us imagine a serpent that is coiled in a circle, and let us assume that its head represents the highest degree of acceptance. Then, like the body of a snake, the acceptance diminishes gradually to the point of indifference, and then turns into rejection. At the tail of the serpent, the negation becomes furious, to such a degree that one might discern signs of recognition in it—many examples can be found, where the most avid persecutors turned into the most devoted followers.

Thus, one should especially beware of indifference as the precursor of negation. It later develops into the basest kind of negation. Yet, at the depths of the consciousness a storm is brewing, and the polarity creates a tension in which the Truth rings out. Chaos is a state of war, and manifests itself in fury, but the tensed psychic energy overcomes this darkness, and a beautiful apotheosis becomes possible.

Therefore observe the degree of negation. Let it hasten on its path to condemnation. In its weaker stages, no energy will be found for enlightenment, but when the explosion of furious denial takes place, the radiance of Light will open the gates to Truth. One can often observe such practical examples in life. By now, those on Earth appear to be irreconcilably divided, and only the coming explosion can bring about the change.

The Thinker said, "The King hounds and slanders me so much that I am beginning to think there are germs of friendship in him. But it cannot be so, for he is not sufficiently raging."

625. Urusvati knows how incorrectly chaos and the battle with it are understood. The very concept of chaos was born in remote antiquity. The classical thinkers defined chaos as primordial, unmastered matter. Later, there came into being a symbolic image of a point manifested in the circle of the Unmanifest. Such an image is correct, and yet it causes misconceptions. One could conclude, by this symbol, that the Unmanifest, or chaos, and the manifest are completely separate. Many think this way, and find comfort in the belief that they exist outside of chaos.

In reality, everyone is subject to the action of chaos, which penetrates into each human heart. One cannot say that these influences are known only to the lower organisms. All are under assault by this unseen enemy. The difference is that a low organism attracts such influences, whereas the elevated consciousness resists the uninvited intruder. We have said that cruelty, rudeness, and ignorance are nurseries of chaos. Dangerous epidemics arise around these hearths. You can observe how during times of upheaval human consciousness is changed. The gates to the spiritual stronghold open, and waves of chaos pour in unopposed, and poison the organism. Thinking is changed, logic disappears, and honesty is destroyed. Isolated achievements are engulfed by the waves of chaos. Humanity has summoned to itself a deadly ally.

It is regrettable that after millions of years people do not understand what dangers they evoke from space! But even during the days of Armageddon one can begin beneficial self-improvement. If there is not sufficient energy to banish malice, cruelty, and coarseness, one can at least restrain them. Everyone can apply his efforts to this work. Tension is great and it is time to abandon light-mindedness, that most pernicious ignorance.

The Thinker instructed, "Everyone can declare war on his own ignorance. Such a war is honorable; it is a guarantee of achievement and a service to his nation."

626. Urusvati knows that there are those who insist that We do not exist at all. They engage in such passionate denial that one would suspect that they needed to persuade themselves! No proof or logic convinces them. They will even call the people who have met Us liars, and will claim that these people were under hypnotic suggestion.

Comparisons of mental sendings to wireless telegraphy and television have no effect on the deniers. People believe what they want to believe. Nothing can change their mind. They say that they are willing to believe, if they see proof, but when the confirmation comes they say that it seemed to be so, but was not. Examples of this attitude can readily be given.

I assert that such deniers serve forces about which they have no idea. Why do they insist on what they do not know? Let them demonstrate that Our existence is not possible.

Can a conscientious investigator insist that, in his field, all has been discovered and explained? Only a dull, conventional mind dares to insist that all is known to him. Each new discovery is but one more step into the Unknown. Not long ago only the Northern Lights were known, but now the Himalayan Lights have been seen too, yet no one can point out their cause. One can speak of the intensification of the energy, and of the electric phenomena, but these are nothing but vague assumptions.

Why, somewhere behind Everest, does an unusual intensification of energy take place? And why does this phenomenon cause such varied effects? Many questions arise but as yet the essence is still unexplained. Think about this. Also, information should be gathered about different strange encounters, many of which are mentioned in literature.

The Thinker said, "Many unknown fires light the way for the travelers."

627. Urusvati knows that people should not only acknowledge the existence of the subtle energies, but should also work with them. Must one be some kind of giant to even think about such cooperation? In a well-designed machine each of its parts is necessary. One should more often imagine oneself as part of the Universe, by joining one's own energy with the universal energy.

Thought is the finest energy that one can send forth, inexhaustibly, into the vault of the Universe. Thought can rise, as a pillar of light, and be united with the great Apparatus of energy. The duty of man is to share his possessions, and the best of them is the energy of his thought. It is the energy, consciously directed, that serves as a true yoga, the link with the Higher Worlds. We have spoken many times about the significance of awareness; it alone is life-giving. Even prana must be inhaled consciously.

The Thinker said, "Each one of us, when ready for sleep, should send a beautiful thought of greeting to the forces of nature."

628. Urusvati knows that a leader must be like a solicitous gardener. Usually, one pays more attention to safeguarding one's most beautiful plants, but the simple ones can be of equal value and usefulness and must be cared for too. The ignorant can trample upon them and think of them as weeds. So also through the whole of life one should pay particular attention to recognizing the value of those modest, unnoticed workers, out of whose ranks can come the best co-workers. One should not regret their lack of knowledge, for it is they who can bypass the middle-level intellectual knowledge and strive toward the higher spiritual knowledge.

We and Our close ones are much attracted to those who are modest and simple, untouched by cunning. Even if their thoughts at first distress Us by their primitiveness, they at least do not fall into the swamp of sophistry. Thus Our people can go directly from the small to the great, and will not take pride in their greatness. Even the great spiritual toilers did not succumb to pride. They understood that the greatest earthly labor is nothing but a threshold to the supermundane existence.

They could see the fire and the luminous flame, but this ability did not make them arrogant. Their simplicity was not self-abasement or meekness, it was the life of the heart, the life of renunciation. They did not desire special recognition, for they were true toilers. They knew when to speak and when to be silent.

The Thinker said, "Let us be silent, and extinguish even the lighting-flashes of thought. The most important, the most sacred, must rise from the depths of the heart."

629. Urusvati knows how decisively the voice rings from the depths of our consciousness. Two kinds of psychic work take place in man. One is subject to physical, earthly conditions, and the other relates to the conditions of the Subtle World. One can readily see that this second work is higher and of more fundamental importance than the first.

Often, out of the depths of consciousness rises a voice that objects to a decision made by the earthly mind. It is especially instructive to observe these inner battles that take place in one's being. "Know thyself," spoke the philosophers, and they were right. Only the one who can acknowledge the voice from the depths of his own consciousness can consider himself to be on the path toward knowledge. It is remarkable to see how firm and fully-considered are the actions that rise from the depths of the consciousness.

One may ask, "Why are there these two, often opposing, kinds of psychic work?" and We shall answer, "They only confirm the difference between the earthly mind and the supermundane consciousness." Of course, the supermundane consciousness is more just, and sees farther and more clearly than the earthly, confused, and fearful mind.

Fortunate are those who have learned to harken to the voices of the depths of the consciousness. They will find new ways in life's struggle. They will see life with a good and just eye. They will find a true understanding of human traits. They will gather courage. Let that voice be called subconscious, or small, or great—is it not all the same? What is important is that a great psychic work is taking place.

The Thinker said, "Listen to the forewarning and encouraging voice. Your judge—your friend—is always with you."

630. Urusvati knows the different ways in which Our replies can come. Sometimes a reply comes swiftly, even before the question itself has been fully expressed. And sometimes an answer is delayed for some days. Those cases when the answer is ahead of the question indicate that the question itself was prompted by a thought that had already been sent.

Think of the many reasons why an answer can be delayed. Some circumstances relating to the question may not yet have become fully clear, or external reasons can cause delay. But in all instances the reality of the transmissions can be observed.

Often people ask Us about circumstances or events that for them are of particular importance, but matters of greater urgency do not permit Us to immediately change the current of Our thought. In life, you often say, "Wait," and it is the same in all existence. But people are self-centered and when they want something, they do not take into consideration even cosmic conditions. One must see things in their proper perspective, and understand the scope of Our activities. We may have urgent duties, and the current of Our work cannot be interrupted. Each interrupted current is like a broken string.

The Thinker understood the need to respect another's labor. He used to say, "How can one know the flow of thought? Let us wisely wait until Our friend has completed his intense thinking."

631. Urusvati knows that people have a limited understanding of the concept of rhythm. According to general understanding, rhythm is expressed in music, song, dance, and poetry, but the fundamental rhythm, which exists throughout the Universe and permeates the whole of life, remains unrecognized. This primordial rhythm makes our earthly rhythms seem meager indeed. To counter a disorderly way of life, rhythmic actions can be helpful, but these are but a hint of the great rhythm of the Universe.

People should consider why some words and actions are persuasive, whereas others do not even touch the strings of the heart. It is the inner rhythm that convinces people and prepares

them for the acceptance of what they have seen and heard. And they often will follow, without even knowing why they do it.

The movement of the great spiral is one of the expressions of the great rhythm. One reader of Our Discourses exclaimed, “Here, with each turn of the spiral, the knowledge of life is made firmer and deeper!” This is a correct observation. If we analyze the method of Our Discourses, we shall find a spiral—the best approach to the laws of life. Nothing final can be stated about any situation, for it depends not only upon what is said about it, but also upon the level of consciousness of the student. Yet the seeker’s consciousness changes, and by offering him a new and higher level of understanding, the student’s striving is renewed. Thus the rhythm of the Universe can be seen and utilized in the whole of life.

The Thinker knew how to awaken the realization of rhythm. “It is not in social dances and diversions, but in the beating of the heart, that we have the best example of the universal rhythm.”

632. Urusvati knows the difference between the true time of events and the apparent one. The example of a physician will be particularly instructive—an experienced physician understands that a sickness does not begin when he is called, but much earlier. He will seek the true causes and will thus renew the patient’s life. It is the same with the question of dates. People pay attention to the date when an event becomes evident to them, but that is not the true beginning of the event. One can be certain that the inception of the event was earlier. It is wise to think about the real inception of an event, for only then is it possible to observe its development and resolution.

The observation of the inception of events is useful not only for the sake of truth, but as a test of one’s thinking. It is necessary to learn to discard all prejudice. One’s thought should be calm and free, like water in a pure well, in which one can clearly see the entire bottom. But such calm is not easily acquired. People usually prefer their preconceived notions and their own way of thinking. In the study of world events it is important to consider karmic conditions, and for this it is necessary to know the history of nations. Only with documented information can one come to just conclusions. It is necessary to learn to become a real scientist, for whom true deduction is essential, even when it does not fit one’s own principles. One should learn to renounce personal opinions for the sake of truth.

The Thinker taught this too, saying, “It is not my fragile opinion, but the age-old evidence, carved in marble, that confirms our deductions.”

633. Urusvati knows that a task given from the Supermundane World cannot be entirely fulfilled under earthly conditions. This should not cause distress, for the difference between subtle and earthly conditions is striking. But always remember Our Instruction, to do your utmost! Thus We remind you of the original form of the tasks assigned to you in the Subtle World.

Every dweller of the Subtle World receives a task according to his abilities. Not only are great missions given, but also some very ordinary ones, within the limits of everyday life, where one can be useful. But there are few who can remember these small missions, although they would have made the karmic burden easier.

Often people complain that there is some unknown thing that they must fulfill, yet they do not know what causes the pain in their hearts. They are trying to recall something, but in the earthly condition the subtle thought, like a frightened bird, is beyond their grasp. People cannot pursue the right path until they turn to the Supermundane World.

Pay attention to folk wisdom, which can have the deepest roots. You do right to note folkloric prophecies. It can be seen that at certain times little-known prophecies become wide-spread concerns.

It is surprising to see that the most disparate individuals begin to assert the same things, and mention the same dates. We can add that what We have just said is as true as the prophecy that lies under the rock of Ghum. One should closely observe the links between the earthly and the Supermundane.

The Thinker said, “Know how to understand the voice of the people, for the Supermundane Indications resound in it.”

634. Urusvati has learned to recognize pure truth. Her experience in developing such synthesis is worthy of a whole book. Truly, it is not easy to discard all one’s earthly husks and see the truth that lies at the heart of events. The insights thus gained are also useful for the Supermundane World.

It is fortunate when one is so imbued with commitment to the Good, that when crossing to the Supermundane World one can immediately continue the labor of light. It is not surprising that such harmonious continuation of work is difficult, for in it are combined both earthly and supermundane conditions. What is needed is a steadfast will that knows no obstacles. One should dare so greatly that the usual period of rest becomes unnecessary.

Man can overcome all hindrances if the goal of his journey is clear to him. When he sees the Light in the distance, he will pay no attention to the hardships of the journey. He will not count the steps to this Light, for it shines also in his heart. Thus we will find our link with the Supermundane; let it lead man to joy. Man should determine to proceed unwaveringly, without concern for the changing conditions on his journey.

The wonders of life are many, and everyone can reflect on the radiance of the heavenly bodies that reaches Earth only after millions of years. Will not such contact with Eternity give wings to man? Will he not create a new way of thinking? He can learn to love reality and find within himself the necessary level of consciousness that will enable him to sense the Supermundane. Studying the Teaching cannot provide such sensations unless the seeker accepts the Supermundane World.

The Thinker said, “Let us learn to recognize truth. It exists, although there are many veils obscuring it.”

635. Urusvati knows that hatred can turn into a most destructive form of madness. Fortunately, a totally committed, consuming hatred is not often encountered. However, the power of hatred expands and attracts cunning, invisible allies. This madness can become quite dangerous, and the karma engendered by hatred is frightful. Those obsessed by hatred on Earth carry their madness into the Supermundane World. Their karma may be called hellish, for their thoughts are directed only toward the malicious satisfaction of evil.

The courage of the Guide is rendered impotent by the malice of those who are driven by hatred, and it becomes impossible for him to turn them toward the path of perfectment. Those who do not stay on the path of progress act wrongly and quickly lose what they have previously accumulated. The one who hates cannot continue his evolution. You can imagine that the fate of the one who separates himself from evolution is terrible. People should hasten to understand that hatred is a poor counselor.

Hatred is implacable; this is what distinguishes it from other traits. Sometimes sternness is mistakenly seen as hatred. People view resolute actions by great reformers in this way, but these actions are essentially stern and far from hatred. Let us not judge the reasons for their sternness. Just imagine the abyss of ignorance and animosity that faces every reformer! It is a wonder that great leaders do not succumb to hatred, but then this is not characteristic of great leaders.

The level of one’s consciousness can be judged by the presence of hatred. Only a worthless person, conceited and contemptuous of all that is unknown to him, can fall victim to

the whirlpool of hatred. But his hatred does not develop instantly. He accumulates many drops of imperil, instead of drops of the healing sweat of labor. Every reformer who had to take severe measures secretly feels remorse about them, but the one who hates rejoices in his every act of cruelty.

Evolution requires that hatred be regarded as a shame of humanity, and when this requirement has been met, the many barriers raised by ignorance will be destroyed. Hatred is a special kind of ignorance. An enlightened person knows that hatred stands in the way of progress.

Do not think that a hater is always a giant of evil, for there are also petty haters. They also bear the karma of their hatred, and in this matter an earthly scale is unsuitable. Does the hater always know what he is obstructing, and what it is that he dreams to destroy? Many haters do not even know the true purpose of their hatred. They are like small stones in a riverbed, carried along by the force of the current. Even small stones can collect and form large barriers.

The Thinker said, "I pray that Destiny should preserve humanity from the madness of hatred."

636. Urusvati knows that many people pass on into the Subtle World in a wrong state of mind. Some cross over in fear and terror, others in hatred and resentment. Some cling to their earthly attachments, and others believe that when the bodily sheath dies, there is nothing else.

Many erroneous thoughts cause harm to the subtle existence. Some ideas, though useless, carry good intent. For example, some people promise to appear in the subtle body to their dear ones, and, with such an impossible promise they restrict themselves and disappoint those who wait for them. Everyone must cross the threshold free, aspiring to perfectment. It is possible that one will be required to appear in the subtle body in order to fulfill a supermundane task, but this must happen naturally, as a part of other experiences and learning.

Besides, man cannot decide to whom and when he can appear. The vibrations of the person to whom such a promise was made may remain unchanged, but they may have become more refined in another person, to whom he should appear. Such changes can be judged only from the Subtle World. It is therefore unwise to anticipate such things while in the earthly state. Everything should proceed naturally, without preconceptions. To be in full readiness requires that one not be bound by predetermined decisions. It is quite possible that someone will appear in a subtle body and thus bring benefit to people; however, it will not be a frightening ghost, but a Messenger of Light. To experience this, one must prepare oneself, and be ready to accept the Guide.

The Thinker said, "We are not in need of frightful ghosts, but may the Messenger of Light knock at our door!"

637. Urusvati knows that the human organism reacts to its surroundings to a much greater extent than is usually thought. However, people continue to believe that they live as if in a vacuum, where there are no external influences. Even the invention of radio transmission has had no effect on this belief. But now I want to remind you about an important possibility, the ability to take on someone else's pain, at a distance.

You already know that pain can be transmitted to people under hypnosis. But even without suggestion, through the power of will, pain can be taken on over great distances. Often, out of the goodness of his heart, a person desires to alleviate another's suffering and accepts not only the pain, but the illness itself. Such assumption of the illness is not produced by physical contagion, but is a psychic phenomenon involving all bodily consequences.

One can point to a number of such psychic transmissions. These attest to how sensitive the human organism is, and how rarely people pay attention to manifestations of this sensitivity. Science is of little help to most people in this area, for this knowledge is restricted to a small

circle of scientists. It is imperative that the discoveries of science be made available to all people. Let us not fear broad dissemination. Many recent discoveries should belong to the people.

The Thinker said, "I do not see why the villager should know less than the urban dweller."

638. Urusvati knows that the living process of gaining knowledge will always reach out and encompass more and more, and never limit itself. By this trait, true science can be recognized. People want to see matter in everything, and they are right, but only if they acknowledge its many states and properties. The very word "matter" is a good one and is akin to the great concept of Maternal Matter. At present, in the age of the Mother of the World, one should pay special attention to all that is related to this magnificent Foundation. Besides, it should be understood that it is this concept of matter that includes all possible properties of the substance out of which all is born.

It is said that matter is crystallized spirit, but one can also say it differently, because everything, starting with the subtlest energies, is matter. It would be a great limitation for one to deny the principle of the one fundamental energy, for by doing this he will also deny matter. What then would such an ignorant person have left? It is time to return to the word "matter" its true meaning. He who considers himself a materialist must respect matter in all its forms. It is unfit to call oneself a materialist and deny the very essence of matter.

Indeed, it is wonderful to study matter and its relation to the evolutionary process. This is the only acceptable scientific approach. But even this can be distorted. A positive approach to study can never be limited. On the contrary, it must be governed by a principle of constant learning. Ponder the real meaning of many concepts and you will clearly understand how strong is Our desire to find a scientific approach to everything. For us, such a principle does not contradict, but supports, the freedom of the researcher. It only points to the beautiful matter, which is the Mother Herself.

The Thinker said, "Let us learn to revere the Mother, then we will understand the essence of Nature."

639. Urusvati knows that when visiting the Subtle World, or when passing into it, one should be accompanied by one's most joyous memories. We have spoken many times about this bridge of joy, but people rarely listen to even the best advice. Some people will say that their lives were dark and joyless. But they forget that everyone experiences moments of joy, and it is these that should be deliberately recalled from the treasury of the Chalice.

Joy is not evoked only by fanfares of victory as for a hero, or by popularity or celebrity. Pure joy is experienced in a life of labor. Everyone performs deeds of self-sacrifice, and one should learn to gather his best memories. The individual knows in his heart whether he was worthy of humanity. One should collect and cherish one's best moments. They are a precious cargo, and build a bridge of joy that glows with innumerable lights. Everyone can accept that this Indication about preserving the best memories in life is easy to follow.

One should not attach one's thoughts to dark and oppressive memories, for they, like leeches, will consume one's life-energy. Everyone experiences misfortunes, but one should not become attached to them. Why drag along a needless tail of woes? Let them be in payment for one's karma, and one's joys will be a guarantee of future success. The Guide helps best where the spark of joy glows. This page of Our Inner Life can be near to everyone.

The Thinker used to say, "One must learn to gather all sparks of joy, then the boat of Charon will not be needed."

640. Urusvati knows that many people do not understand Our repeated Indications about calmness. They err by thinking that We advise inactivity, but Our Indications about calmness are about an inner calmness. Unfortunately, this state is not easy to achieve. People

may think that they are calm, when inside them a veritable volcano is raging. This state of the nervous system can bring about extreme fatigue. Is it not a contradiction that when We speak about vigilance and alertness, We also insist upon the need for inner calmness? However, these requirements are not in contradiction, but in full harmony. Vigilance succeeds when it is calm. Remember that most of the events that cause anxiety have already occurred, and are now in the past. We invite you to strive to the future. With this striving, you will be filled with subtle vibrations, and will be freed of all worry.

Only from Our Tower is it possible to see into the distance and understand how valuable is the future. One can read about the prime importance of the present moment, and whole theories exist that one should live only in the present. But the supporters of these theories must realize that the present does not exist. This reminder must be restated again and again, because people do not like the idea of living in the future.

The Thinker said, "We can remember the past and prepare for the future, but the present can neither be understood nor grasped."

641. Urusvati knows how carelessly, and even disdainfully, people regard all that concerns the Supermundane World. We will not even speak about the more subtle manifestations, but during the more gross materializations, people ask such foolish questions that one wonders why such seemingly educated people cannot speak more sensibly. They ostensibly come together for some serious purpose, but in their behavior betray signs of disbelief or mockery.

You know Our cautious attitude to so-called spiritual seances. People do not realize that besides this kind of communion, there are many more natural and unforced contacts. Thus, everyone can engage in communion with a realm so broad that it can change their entire world outlook.

We certainly do not approve of those fanatics who abandon their earthly obligations and bring nothing but confusion to all around them. They talk about higher harmonies, but at the same time forget that there must be harmony between the earthly world and the Supermundane. These fanatics consider earthly tasks to be beneath their dignity, and thus prove their ignorance. They came to Earth to fulfill some task, and should honor their obligation and love their task. With proper devotion to their earthly work, they would be able to sense the Supermundane touches. This kind of devotion is a natural link between the worlds.

One must abandon complicated analyzing, and return to the most simple. Man cannot make evolution, but must participate in it. He must harmonize himself with it. Again we come to the rhythm of labor and understand that those who just talk only encumber life. During this time of intense transformation of the world there is no place for empty talk or bigotry.

You may ask why such intense labor is needed in Infinity, and whether Infinity is co-measurable with the labor of a single individual. To the amazement of many, I must say that it is so. Each person is a living particle of humanity, which is the most powerful force on the planet. This "master of the planet" has no right to indulge in idle talk. He carries an immeasurable responsibility, and may not escape it. For him the only way is to turn as a friend to the Supermundane World.

The Thinker said, "Everyone has a great many friends, but must learn to love them. There can be no friendship without love."

642. Urusvati knows that some people do not understand the difference between the Subtle World and the Supermundane. It seems to them that both concepts are interchanged in Our Discourses, simply to avoid repetition. But it should be remembered that the Subtle World is a particular and limited realm, while the Supermundane World includes not only the various spheres, but also the world of thought—even the thought produced by those on Earth. It can even

be stated that the Supermundane World is mainly the world of thought. Thought reigns, in both the supermundane and the material worlds.

It must be understood that it is not by accident that We link the essence of Our Life with the Supermundane World. People must consciously learn that the most precise understanding of the Inner Life of the Brotherhood can be achieved by studying the flow of Our thought. In everyone's life thought is the touchstone. It is said that man learns about himself by watching the current of his thought. The currents of thought are diverse; they are ceaseless and are rarely harmonious. It is not easy to watch one's own thought!

An accurate biography should reveal not just the outer actions of the individual, but also the current of his thinking. Only thus is it possible to examine the subject's essence. It is a dangerous error when experienced leaders assume that because they only thought, they are therefore not responsible for the effects of those invisible thoughts. But those thoughts become part of the foundation of their actions. It is wrong to think that thoughts have no consequences. It is difficult to know when the consequences will occur, and they may not be manifested on Earth. A great many karmic conditions can hasten or postpone dates, but the wonderful law is that each thought has its consequence. These karmic processes are related to the Supermundane World. They are based on the working of psychic energy, the primary force that fills all that exists.

The Thinker pointed out, "We are saved by our thoughts. They are our sails and our anchor."

643. Urusvati knows the necessity for a sealed memory. Many ask why it is necessary for the memory to be sealed. But they cannot imagine the horrors they would endure if humanity could continually remember past lives. A cacophonous choir would emerge, and with such a choir no progress would be possible. It is a wise law that sifts out all that is unfit for perfectment.

Inexperienced people imagine that having a knowledge of their past lives would permit them to better succeed on their path, but in reality only few would know how to properly make use of such memories. Actually, these memories are not lost, but are stored as living accumulations in the Chalice, and sometimes the Voice of the Silence reminds one of the need to draw forth and make use of an old experience. The law of concealed memory is a blessing.

Could anyone now, in this technical age, immerse himself into the mentality of times long past? This would only encumber the path. One can study the culture of antiquity, one can understand the ways in which old problems were resolved, but one cannot climb back into the skin of one's forefathers! And such an attempt would be altogether unnecessary. This is an age of astonishing discoveries, and man must adapt himself not to conditions of the past, but to the future, so as to apply his psychic energy sensibly.

The Thinker predicted, "There will come a time when people will be able to fly, and will strive toward the far-off worlds."

644. Urusvati knows that people attach little value to the development of an expanded consciousness. They are like small children who will agree to study their lessons in exchange for a piece of candy, and refuse to learn anything of importance without reward. One can observe the same thing with adults; for the promise of paradise they agree to read something, but without this promise they refuse to work for their own perfectment. The promise of a new consciousness is insufficiently persuasive. They will say, "Why do we need some new, unfamiliar consciousness? It would be better to increase our daily wage!" Thus, the Guide finds himself in the position of a benefactor building a house for reluctant residents.

It is hard to believe that so few will dedicate themselves to self-perfectment without expecting reward, but simply for the sake of expanding their consciousness. Try to recall finding any true seekers of knowledge. There are many who read the Teachings of Life, but will then set conditions for reward! Some will expect payment in three years, others in seven, and some in

ten. It is instructive to peruse these imaginary contracts that are expected to be satisfied by the Guide. The individual decides on the reward to suit himself, and without considering the reality, he ignores his own errors and misdeeds, and suspects the Guide of withholding payment! In his way of thinking, where are the blessings of the Supermundane World, if, at the very least, his earthly earnings are not increased? Many such earthly, secret thoughts can be recalled.

The Thinker said, "The shield may be brightly polished on the outside, but what does it cover?"

645. Urusvati is familiar with the indignation that many feel when We speak about never-ending tests. The old saying that the whole world is on trial is accepted as a metaphor with no relevance to life. Tests are seen as tiresome punishment. It would perhaps be better to use the word touchstone instead of test, for everyone knows that touchstones are a necessity during many experiments.

It would seem that people should be able to easily relate scientific knowledge to their own psychic experiences. But whenever an unexpected and unusual manifestation occurs to people, they do not believe it, not understanding that it is a sign of their own developing inner forces. Thus it is told that some Teachers purposely permitted their disciples to encounter difficult situations, so that their resourcefulness would be tested, and they would then be required to find the best solutions. Pay full attention to how people view their experiences. Only thus can one see with what degree of intelligence their acquired knowledge is applied.

Evolution is propelled by a small minority. The same relation exists between the manifested and chaos. Nonetheless, cosmic evolution advances steadily. Thus, one can see that although a minority of humanity is ready to accept the reconstruction of life, the reconstruction is taking place all the same. One can thus say that only a few are ready to follow the path of evolution, but the luminous consciousness of these few provides sufficient energy.

The Thinker said, "The few can carry the burden. It is not quantity that is essential."

646. Urusvati knows that the inseparable cannot be dis severed. This must be kept in mind when one speaks about the earthly and the Supermundane. Due to some unexplainable stubbornness people separate in their minds these two concepts, inseparable in their essence. Could any action be imagined that would have no effect on adjacent domains? All is one and indivisible. The smallest psychic action has physical consequences, and each physical action has its impact upon the psychic condition.

All this would seem simple, logical, not contradicting any truths, but the present condition of mankind does not admit it. One can trip upon even the smallest threshold. This tiny threshold, this contradiction in the human mind, exists in spite of all scientific proof. One can surmise what kind of sinister forces cultivate this idea of disunity. This belief is an obstacle to the transformation of life. People are willing to talk much about a new life, but mostly their talk is empty words.

When leaving the theater, the temple, or scientific gatherings, people at once sink into the dust of everyday life. Moments before, they were enthused, or wept, or were inspired; then followed immediate forgetfulness. One of Our co-workers performed a revealing test. He stopped to observe people leaving the theater after an inspiring performance; he did the same upon leaving a temple, and also after a lecture by a famous scientist. You would perhaps be astonished to learn that of each hundred people, only eight were still affected by their earlier impressions. The others, already at the door, quickly returned to their commonplace ways, their most impressive experiences having barely touched their stony hearts.

The same can be observed during the discourses about the Supermundane, but, as We said, evolution is advanced by a small minority. The fact remains that for most people, the Supermundane World simply does not exist. People do not wish to see those phenomena which,

like a rainbow, radiate above the gulf of the everyday. Why is there this resistance, when human curiosity should lead one to an interest in the infinite realms of the Supermundane?

The Thinker begged His disciples, "Encourage people to at least glance at the starry skies. Only pigs cannot raise their heads."

647. Urusvati knows how easy it is to adopt beneficial measures in daily life. It is proper to preserve calmness before going to sleep, but unfortunately, people usually use this time for quarrels and doubts. They do not imagine the harm they cause to their health and also to their imminent visit to the Subtle World. Each one enters there in a state reflecting his psychic condition. If one falls asleep while in a state of irritation, it becomes difficult for the sleep to have beneficial effect.

Not without reason it is suggested to pregnant women to think about beauty, and to keep beautiful objects around them. This same advice should be followed by everyone, when approaching sleep. It is not difficult to spend the last minutes thinking about something lofty. Do not think that this is hypocrisy. Man must know how to control his thoughts. Even when burdened by problems, he can allow himself a moment of rest and aspire towards beautiful dreams. This is true also when conversing during meals. Experienced people know how harmful it is to partake of food during an unpleasant conversation. Every physician will confirm this. And so, in everything one can promote psychic healthfulness, which is more beneficial than many vitamins.

It is wise to ask friends not to fall into despair, because in that state they open themselves to all kinds of calamities. There are entire categories of ailments caused by sorrow and despair. It is hard to treat these ailments, because diagnosis of the stricken nerves is difficult, and physical medicines can only worsen the situation.

The Thinker said, "Aesculapius must not be angry if, prior to turning to him, we summon the Muse."

648. Urusvati knows that scientific research must soon turn to a study of the activity of the glands. Not enough is yet known about the action of the heart and of the nerve centers, and even less is known about the glands, although such knowledge is of vital importance. Only recently so little attention was given to them that physicians were too willing to simply remove them, without wondering why every organism has a developed glandular system.

At present a certain caution has developed about removing glands, but their essential purpose has not yet been sufficiently understood. The secretions of the glandular system are of great importance for communion with the Subtle World. Subtle entities utilize the glandular secretions not only for their materialization, but also for their nourishment. Thus, during their study of the activity of glands, scientists will inevitably stumble upon the discovery that the glands are links with the Subtle World.

It is not easy to observe the secretions of the glands, for, being both earthly and subtle, they are not subject to earthly measures alone. Yet, even the hardest problems must be resolved. Not only must the biologists and physiologists be summoned for this, but also the physicians. Such observations must be introduced not only among the sick, but also among those healthy people who possess great sensitivity.

Experiments must not be limited to observing only the ill. These processes will be evident in the whole of life, and only the wisest scientist will be able to properly evaluate any unusual glandular symptoms. Therefore, We often direct attention to the study of such symptoms amidst daily life.

We ask that you not look for striking revelations, but watch closely all everyday routine, which is so full of miracles.

The Thinker insisted that the disciples observe the happenings of daily life. He said, “We are surrounded by the most striking miracles, yet do not wish to notice them.”

649. Urusvati knows how wrong and harmful is the idea that the three worlds are separate. There are many bridges and ladders linking all realms. Man, in his physical state, carries within himself the subtle body, whose presence he can often sense, and also the seed of the Fiery World. Can one imagine the One, the Indivisible, with unsurmountable barriers within It?

Each refinement of feelings and broadening of consciousness opens a new possibility for communion. It is no fault of the universe that people do not wish to notice the door that is open to the next chamber. Not only at a moment of highest ecstasy, but even amidst the chores of daily life does man receive touches of the Subtle World. But instead of loving them, he fans them away as he would do to an annoying fly.

The Subtle World, in its higher strata, comes into contact with the Fiery World. And in their earthly state people, too, can sometimes receive a fiery arrow. Not without reason is each one given a fiery seed. Because of the seed’s presence, the fiery arrows do not kill, but call forth an intense vibration.

These truths must be absorbed, but the majority of mankind does not acknowledge them. In many accepted teachings, the basic worlds are frequently referred to, and hints are given for the possibility of communion with them. Religions speak about this too, but people take it as a kind of abstraction, and do not admit that science also speaks about the same thing, but in its own language.

The Thinker used to say, “Man, have you already been given so much that you so easily refuse the treasures that are yours to claim?”

650. Urusvati knows that help, when sincerely given, does not violate the law of karma. There is a persistent misperception that one should not help one’s neighbor because it would intrude upon his karma. This is a dangerous error. Those who think this way do not let themselves understand that one who helps acts precisely in accordance with karma. Man must provide all possible help, without thinking about karma.

Any offering of help radiates good, but, of course, the good deed must be sincere. In this, everyone must be his own judge. We value help when it is offered spontaneously, from the heart. There is no use in calculating whether or not to help someone. Most people would stop to help a passing stranger in distress, without thinking what a beautiful deed they are performing. And such conduct is right, for self-congratulation undermines all good results.

Timely encouragement is valuable, perhaps more valuable than many other kinds of help. The one who encourages shares part of his energy, and such distribution of one’s best possession is of value. Let all those who wish to think about the Supermundane first of all experience the joy of help. Such joy is beautiful, and it belongs not only to the wealthy. Good advice can uplift and enable someone in trouble. Everyone can share valuable knowledge. In such a condition of tensed benevolence, the one who helps acquires increased strength and resourcefulness. Blessed be all help that comes from the heart!

The Thinker taught, “Learn to help; this science is blessed.”

651. Urusvati knows that contemplation of the Supermundane frees one from the worst vipers, despondency and resentment. The garden of resentments is an ugly one, and the cave of depression gloomy. Still, people so often descend into these caves, and enter into the gardens to tend the thistles, that a healing remedy must be found. Contemplation of the Supermundane is precisely that needed remedy. Not for a single hour should one extinguish within oneself this flame of lofty thinking. The highest sage loses his power if he ceases to think about the future Abode. He will be defenseless, and from the bottom of his Chalice the dregs will rise.

People will ask whether prolonged thought about the Supermundane will impede their earthly activities. Indeed, this thinking should accompany one even during the hour of most intense activity. It was said long ago that the Image of the Teacher should be forever retained in the consciousness. Similarly, profound thought about the Supermundane will be not an obstacle, but a living bridge to future achievement.

It is beautiful if someone can always carry within himself a lofty thought. Let it not be the product of reasoning, but rather of wordless contemplation.

Do understand what I wish to say. Twenty years ago the understanding of these concepts may not have been clear, but now the foundation of the Teaching has been properly laid, and its basic principles have been relatively well given.

The Thinker pointed out the similarity of the work of thinking to that of sculpture.

652. Urusvati knows that, like sculptors, We shape the foundations for the broadening of consciousness. Urusvati also knows that a considerable amount of time is needed for full understanding of these foundations. One cannot learn by just grasping at fragments. The entire developing structure of Our Indications must be kept in the consciousness.

An inexperienced aspirant may think that isolated moments of attention are sufficient. An impatient student will be annoyed to hear about the necessity for a steady growth of knowledge. A selfish one will not understand why a Guide is needed. And even a rhetorician would not know the words to best express the broadening of consciousness. But you have been receiving Our Indications for twenty years, and are able to compare the levels of your consciousness as it was then, and now.

Consciousness cannot be described in words. It guides feelings, but those, too, are inexpressible. If I speak of solemnity, those who do not sense it will not understand it. Yet every important day should be accompanied by a joyous solemnity. The more difficult the day, the more solemnly it must be treated.

Our first call to you was many years ago, and the first signs were manifested to you over half a century ago—is it not so, Urusvati? Those distant signs stand as a Banner of Victory. If you rush forward too fast, the heart will not endure; the expansion of consciousness does not require destruction of the heart. A sensitive heart must be treated with care. It beats not for itself, but for the General Good. This idea must be proclaimed each Day of Remembrance.

You remember the early messages, given twenty years ago. Every concept was investigated and revealed with an attitude of solemnity. We did not hesitate to point out that even the highest concepts can be studied. We indicated that science, too, is needed for the broadening of consciousness. We described the mental work of Our Brotherhood. The Supermundane Worlds, Our Brotherhood, and expansion of consciousness are the fundamentals of Our given Discourses. This book about the Supermundane and the Brotherhood is in fact about the broadening of consciousness. It is not possible to point to inner boundaries in the Indivisible.

All friends should know how to guard the Precious Stone. Let them place upon the work table a rock crystal in commemoration of the Solemn Day. Thus shall we preserve the memory about the most important dates.

The Thinker said, “Let us mark this Day of Remembrance with a crystal-clear stone.”

653. Urusvati knows that there are many obsolete words that should be withdrawn from use. Other words have changed from their original meanings, and this results in confusion. Among these, the word occultism should be abandoned. Its history reveals that in the Middle Ages it was used infrequently, with care, by those who knew. Now it is broadcast almost without any sense of its true meaning. Science is gradually conquering all realms of knowledge, and the use of such words about secret knowledge has become a virtual challenge! Knowledge progresses, and the fires of the Inquisition are slowly retreating into the past.

Today's so-called occultists are, in most cases, laughable. They imagine their ideas to be sacred discoveries, but at the first occurrence that they cannot explain, they flee in terror. Let the truly honest researchers take the place of these prideful "occultists." The domain of subtle energies must be studied by scientists, and now that even in the universities attention is being given to them, terms that cause confusion are no longer needed.

Equally outmoded is the term metaphysics. The manifestations of Nature, from the lowest to the highest, belong to the physical domain. It is impossible to introduce opposing views, or to separate and categorize, when there exists one, indivisible Foundation. Metaphysics appeared during the time of secret alchemy. Then, investigators had to hide from the attacks of ignorance and hypocrisy. But presently there is no need to drive science underground.

The Thinker said, "Physician, rush to help wherever health is endangered. Do not await the call. Hasten! Likewise, builders of bridges, raise them wherever they are needed!"

654. Urusvati knows that some people wonder why in Our recent Instructions they recognize things already known to them. But the new will often include variations of the old. People will rejoice to find in the new some things that seem to repeat for them ideas that long were foundations of their life. They should examine whether these foundations were real or were only empty words. If so, their illusions should be transformed into reality. Only thus should the new Instructions be understood.

Everyone has seen stars, but does everyone connect them with the idea of infinity? We often find that the starry sky as seen nowadays is very similar to the way it was seen by the ancients. All the great cosmic chemisms can have little meaning without a proper approach to the Supermundane. Likewise, the significance of thought will not be realized without a full understanding of the subtle energies. Indeed, the word thought has always existed, but its true meaning must be pondered.

The real meaning of things can be understood only by comparing their earlier significance with newly-acquired knowledge. Who can say that his former understandings were broader than his present ones? It is not easy to compare one's old and new qualities of consciousness. Man usually forgets his former level, and thinks that he used to know much that he is only now learning. It is useful to think about the new consciousness. We told you that sometimes it is instructive to visit long-forgotten places so as to recall your old understandings and compare them with the new.

The Thinker said, "Gatekeeper, hurry, open the gates! Gatekeeper, I do not know Thee, but I do know why these gates should be opened."

655. Urusvati knows that there is much confusion about the meaning of imagination. People wonder that if the imagination is so necessary for progress, how does one account for a malicious and ugly imagination? This perplexity is justified, and it is necessary to know that there are indeed many kinds of imagination.

It is not easy to help a person whose imagination is malicious, for such an imagination can be quite powerful. One can help only by directing him toward the beautiful. Only in this way can the malicious imagination be overcome, but it is very difficult and requires much time. The malicious imagination has persisted throughout time. It is firmly rooted and has survived the ages, as have so many human habits. Humanity's traditions of thinking are influenced by society, thus making it difficult for the individual to examine habitual tendencies. Such people are unable to even begin to think about the Supermundane, a realm that cannot be approached with malice.

We have watched many strong individuals who were possessed by an evil imagination. They bring much harm, and their imagination is often much stronger than that of good people. The treatment for such people is similar to that for alcoholics. It is difficult in both cases to apply mental suggestion, but it is important to provide an approach to the Beautiful, which melts away

the ice of evil. The creators of things of beauty should remember the importance of their creations. I deem the Beautiful to be a powerful shield against evil.

The Thinker said, "Let everyone be provided with a reliable shield. He will receive it from the Muses."

656. Urusvati knows of the particular form of psychic activity that occurs at night. It is crudely called dreaming, but dreams include a great variety of vital manifestations. There may be projections by one's own imagination; there may be a play of memories, rising from the depth of consciousness. But there can also be influences from the Subtle World, or impressions from one's own experiences in the subtle spheres, or some distant message, sent as images. There can be many combinations of these; therefore, experiences during sleep must be scientifically studied.

Many unusual phenomena will be observed by those who study sleep. Some people insist that they never dream. This is incorrect, it is simply that they cannot remember what they have dreamt. Some people can usually remember their nightly experiences, while others not only do not remember them, but even insist, pressing the point, that they never dream.

There are night activities that are evidence of imbalance. These manifest themselves in sleepwalking, but those who experience it have no memory of it. Such people are of an unhealthy nature, and studying them is of little use to the study of healthy sleep. Their activities take place, so to speak, between the worlds, and can be of interest only for studies of physical coordination. Observations of healthy people during sleep result in more relevant conclusions.

In studying the Supermundane World, let us, first of all, not forget the process of sleep. Science should take a very attentive attitude toward the condition that is closest to the Subtle World.

The Thinker said, "We cannot speak crudely about dreams. A subtle condition requires subtle attention."

657. Urusvati knows how carefully the so-called electromagnetic phenomena must be investigated. Recently such storms assailed us, but once again no one studied them. It is essential to investigate these atmospheric manifestations, and also their effect upon the human organism.

Both the animal and vegetable kingdoms will also offer instructive evidence. Finally, all opponents of the science of subtle energies will be put to shame. It is not enough to declare that radio, telephone, and telegraph transmissions were disrupted; this is an observation of the crudest effects.

The physicians in hospitals can observe the extent to which people are subject to the effects of atmospheric storms. The symptoms are long-lasting, and provide ample opportunity for careful study. At the very least the pulse and temperature of each patient can be observed in connection with the anomalous conditions. It is not enough to note changes in the sunspots; who can assert that only those changes were the causes of cosmic storms? Maybe some other kind of energy was involved. It is not in the human power to find the Source of cosmic energy, but man can still study the influence of this energy upon his surroundings. Such a study will, in itself, be an exploration of the Supermundane.

The Thinker asked people long ago to observe all manifestations of Nature. "Not only scientists, but all people can become reliable observers."

658. Urusvati knows the danger of fragments of knowledge falling into untrustworthy hands. I warn about untrustworthy hands because ignorance is not as dangerous as treason.

It must be understood that an individual must be adequately prepared before being entrusted with knowledge. Some Guides deliberately make this preparation a lengthy process. They say, "If the consciousness is not yet ready, let the preparation be tiring, so that the immature ones will leave."

It is right to safeguard knowledge by all means. After all, when explosive materials are guarded, people apply stringent measures. They do it not because there is a secret to protect, but to avoid destruction. Similarly, knowledge in the hands of destructive people becomes a powerful explosive material.

We constantly nurture the growth of knowledge in right directions, and advise avoidance of disorderly, chaotic thinking. Nothing can be done when someone is disappointed and leaves; he is clearly not ready, and it would be impossible to coax him toward a better trend of thought. But those small grains of knowledge already gained will not be lost and may in the future be utilized by him.

When asked about knowledge that could not yet be grasped, the Thinker told the story of a youth who asked a Sage to teach him how to be the ruler of a nation. The Sage said, “Willingly, but first you must become ruler of your heart; when you have mastered that kingdom, come to me.”

659. Urusvati knows that the true measure of a toiler is the extent of his labor for the Common Good. Regarding the truth of this let us recall a simple tale from ancient India.

On the outskirts of a village an unknown man settled down. The newcomer observed that the villagers were using unhealthy water from a muddy stream. He started to dig a well for them. The place for the well was a good one, and the well was quickly filled. But evil neighbors, instead of showing gratitude, whispered, “The newcomer is laboring not for us. He opened this well-spring for himself.”

The newcomer said, “Then I will carry the water for myself from afar.” Then the evil neighbors invented a new slander, that the water in the well had been poisoned or had an evil spell on it, that the entire village would be destroyed. After that, the newcomer left this inhospitable place for good.

The villagers avoided the well, but the cattle drank from it and were soon invigorated. After a period of time a sick little girl, suffering from thirst, drank water from the well and shortly was healed. Soon the new generation of villagers forgot the slander and discovered the healing power of the well. The newcomer who had built the well was now seen as a saint, and legends grew about him. Sadly, before the “poisoner” could become a saint, a whole new generation had to come into being. Thus one can see how the people’s consciousness judges labors for the Common Good.

The Thinker knew a similar story from the life of ancient Greece, but instead of the digging of a well, it was the planting of a tree. Every nation has its unjust judges, and its valid judgments by ordinary people.

660. Urusvati knows that an ability to observe with clarity results from a life of striving, vigilance, and readiness. When We spoke about always being on watch, some thought that it had to do with some unusual circumstances. They did not grasp that the power of observation is a most normal ability, available to all. Clarity of observation is a necessity in even the simplest of tasks. Do not think that some kind of higher inspiration is a requirement for this ability.

People like to explain away their errors. They may say that their minds were scattered that day, without thinking about how unworthy such a state is. To be absent-minded means to leave oneself open to destructive influences. It is impossible to think about the Supermundane when one’s thoughts are scattered. Defeat is the fate of the absent-minded leader. Courage cannot co-exist with absent-mindedness. Courage can be compared to a sword blade; never can it be compared to a handful of sand.

One should develop one's power of clear observation. No knowledge can be acquired without this ability. We cannot send a sign to an absent-minded one. Precisely, during Our discourses about the Supermundane, one's clarity of observation must be strengthened.

People may complain that due to fatigue, they have lost their ability to observe. This was answered by the Thinker, "A bird in a cage does not forget how to fly."

661. Urusvati knows that thought transmission is most easily received by a person with whom a vibrational connection has been established. Though more difficult, reception is also possible by crowds of people whose vibrations are in a chaotic state. But most difficult of all is communion with a small group that, though linked by some common goal, is in a state of disharmony.

Such groups can completely paralyze their receptivity. They imagine that they are united for a common action, but in reality, they usually can be unmasked as hypocrites. Their hypocrisy may be conscious or unconscious. It is especially difficult for Us when some united group action is needed, but instead, they pierce one another's hearts with invisible arrows of disunity.

How can success be hoped for when each member rejoices at the defeat of another? There is no way to show them that in such behavior they invite their own defeat. Examples of this can be cited from the history of all nations and of all ages. And even now, in spite of having the books of the Teaching, the same lack of harmony can be seen among Ours. Such disorderly conditions provoke consequences that the participants cannot even suspect.

With one wave of his hand man can produce a conflagration. He could, afterwards, regret his carelessness, but what can such regretting accomplish? It is time to put aside the outworn thinking that whispers, "There is no confession if one does not first sin."

The Thinker told the citizens who maligned Pericles after his death, "Ugly stunted ones, you must have seen Pericles in the dark if you imagine him to be as ugly as you yourselves are."

662. Urusvati knows that biology, a science of life, and ethics are inseparable. Some time ago this was sensed, then later forgotten, but now it is again being remembered. We speak much about straight-knowledge; in this concept are contained both biology and ethics. Biology cannot be a dry science; it must contain within itself an understanding of psychic life. It is precisely this that must be studied, for only then will it be possible to speak about the fullness of life.

Certain branches of science have their boundaries; others are unlimited, and therein lies their captivating power. The most primitive materialist cannot deny the scientific importance of biology, and this acknowledgment links him with those tasks that expand knowledge. It is impossible to categorize biology; each of its pages is firmly fastened to the next. This realm without boundaries has a special attraction for the unprejudiced scientist. How many other sciences also serve this science of life!

One of Our friends called himself a biologist, but said that at the same time he was a psychologist. This is a correct description, but is rarely heard. Unfortunately, biologists often turn away from life and shut themselves up in laboratories. But can true biology exist without a broad study of life? We wish to tell all friends that they should not fear to think of themselves as biologists. It is better to describe one's work with widely-accepted terms.

Some may think that those who reflect upon the Supermundane would be more suitably called astronomers, but this name is ill-chosen. Even now many astronomers deny the possibility of life on other planets. Their way is not Our way; biology, however, is easily linked with ethics, and the result is a natural cooperation. This is why We, from Our first discourses, advised the development of the power of observation. Independent observation leads to true scientific learning.

Many think that the term straight-knowledge somehow demeans the dignity of knowledge. This is another error. But some of the better scientists recognize the role of intuition, and in this We concur. We arm Our friends, so to speak, for a distant journey. They may meet all kinds of criticisms and should at all times be ready to reply. On the one side the superstitious ones will drag them to the stake, and on the other, those serving science will demand to see their diploma.

What is needed is steadfastness based on real knowledge, and the maintaining of an awareness of the existence of a Hierarchy of Cooperation. The student of life is not alone.

The Thinker understood the existence of life on all planets. He said, "It would be madness to think that only our Earth is inhabited."

663. Urusvati knows the futility of reasoning with a prejudiced opponent. There are limits to the benefit of laboring to spread the Truth. It is useless to insist where a heart of stone refuses to accept.

It is not always easy to discern lack of receptivity. Straight-knowledge alone can whisper, "Leave, for no understanding is possible here." The right understanding must be cultivated, and it is better to tell too little than too much. Some people will insist on the right to disseminate further the knowledge that was given to them. They are correct in asserting this right, but the responsibility is theirs to know to whom the knowledge may be transmitted. The teacher must not prematurely overload the consciousness of the student.

All must be molded goal-fittingly. To this end, acquaint children from an early age with the grandeur of the Universe. Both microscopes and telescopes should be given to young children. It would be even better to take them to an observatory. Such an experience will be impressed in their minds forever, and will encourage a higher way of thinking. It need not be feared that children will not understand what they have been shown. They will be reminded of what they had learned long before, and will take joy from it. Children will not be shocked by such experiences of cosmic dimensions. On the contrary, it is the petty things, like family quarrels, that will unsettle their world view.

Appreciation of teachers must be increased, so that they are understood to be among the primary shapers of a nation. It distresses Us to see teachers demeaned. In all countries, teachers should be the educators of the people. Their devotion to this task is so great that the nation must provide them with a life that encourages achievement. Can a teacher, when denigrated and impoverished, speak about the Supermundane, or point out the beauty of the heavens, to broaden the thinking of his small students?

Acquaintance with a telescope should begin even earlier than school age. Small children must be given the opportunity to make their own majestic observations. But of course, when we see the poor conditions in many villages, advice about providing telescopes can be seen as utopian. Nevertheless, one should make a start toward the Common Good.

The Thinker said, "Soon the human eye will not suffice to see all the riches that are predestined for mankind."

664. Urusvati knows the many forms of heroism. It is said that circumstances make the hero; it would be better to say that circumstances awaken the hero. Many people do not understand this phenomenon, but others know what is destined for them and carry out their mission from an early age. Some sense that they must fulfill something, but their consciousness does not provide a clear indication. For such born heroes circumstances will be the key. They will force the sounding of the deep inner strings and bring about the required podvig.

Today, people do not usually speak about heroes and their achievements. When history narrates heroic deeds, they shrug their shoulders, saying, "It is not for us to perform heroic achievements!" Thus they affirm their own ignorance!

Every era has a place for heroism, beginning with the humble conditions of family life up to cosmic manifestations. One must be able to elevate oneself above the demands of daily life and attend to the needs of the Common Good. Many great opportunities for achievement will then be found; people should not think of podvig as inappropriate.

It is instructive to observe in what nation the word heroism is more often used. Let us ask small children to name their heroes. They will not hesitate to reply, and should be encouraged to maintain this awareness throughout their lives.

There was a game in India in which everyone had to name his greatest hero. A small child spoke of Krishna. He was rebuked, and was told that Krishna was a God. But the child insisted that Krishna was primarily a hero, for he labored for the good of his country. The child also pointed out that Krishna knew the language of the animals. He was corrected, "He played his flute and thus charmed the wild animals." But the child insisted, "That means that Krishna knew the language of the animals."

The Thinker kept in mind the myth about Orpheus and always reminded his disciples that Orpheus was a human being.

665. Urusvati knows that when We speak about Krishna, Orpheus, Zoroaster, and other Teachers of mankind, We have important reasons for this. All of them gave instruction, differing in language and custom, but the essence of their teaching was the same.

As yet, the work of comparing these Teachings has not been accomplished. One can point to studies in comparative religion, but We now have in mind an analysis of the common foundations given by the Teachers. A scholar who sifts through the characteristics of all nations and ages will find at their foundations teachings that are as if given by one source. One could mention those few individualities who in succession fulfilled their mission of teaching humanity, thus helping mankind's progress.

At different periods, Teachers, at times without knowing the teachings of others, pronounced ideas that were similar to the others, not only in language but also in feeling. Even someone ignorant of this might think that one individual alone gave these teachings. But those who knew more will draw their own conclusions.

The work that will reveal the universality of these teachings will be of great benefit. Such work will be very difficult, for, in order to be believed, it will be necessary to utilize the recognized sources. The most valuable of the apocryphal writings cannot be cited, for they are not trusted by people. But even the accepted historical data permit useful comparisons. Truth must be proven by recognized methods of reasoning. In spite of the tragic loss of materials beyond counting, many valuable records can still be found. For example, the writings of the disciples of Appolonius of Tyana and Pythagoras can be studied. Perhaps only some words from these will be found dependable, but even these fragments will sufficiently convey the essence of the Teaching. It will become evident that the Teachers, though belonging to different religions, affirmed the same principles. In studying Origen, ancient ideas will be found that he himself could not have previously heard. During deep study, every individual will come to similar understandings.

The Thinker used to say, "When I listen to the narrations of the pilgrims, it sometimes seems to me that it is one person who speaks. I see different garb, hear different tongues, but my heart recognizes the one source.

666. Urusvati knows the preordained plan. Following the plan is like guiding a fragile boat through boulder-strewn rapids. The boat must proceed in its indicated direction, and deliver its load to the proper destination; but the riverbed changes constantly, with dangerous rocks continuously shifting. While guiding the boat the helmsman must at each moment find the safest course.

Those living near the shore rejoice, thinking that the boat is proceeding happily to its destination. They say, "The helmsman knows the way." They do not see the dangers averted by each move of the rudder. The helmsman cannot escape into a quiet backwater, for then there would be no way to proceed. Much must be sacrificed so as not to lose the right direction. The river spray blends with the helmsman's sweat, but for the onlookers this struggle is no more than a merry race.

All of this applies to understanding preordained plans. Few understand the needed intensity of focused vibration. Everyone sees the future according to his own habitual way of thinking, and in the same way sets his goals, without foreseeing the dangers, and unaware that any exist. He insists on circumstances being as he imagines them, and does not realize the dangers he can cause. The onlookers unwittingly confuse the helmsman with their intrusions. Yet, the more dangerous the situation, the more carefully the onlookers should behave. Truly, very few can fully understand preordained plans wisely, and without self-interest.

There is a multitude of rays irradiated by each organism. There is nothing new in this, but when thinking about the rays, new conclusions will be reached. The paths of mental sending are complicated due to the intrusion of many emanations from without. Therefore, the vibrations of the communications must be strong.

Urusvati noticed correctly how often We return, seemingly with great haste, to matters already discussed. But there are really no repetitions, simply expansions. It can be seen how, within the briefest of intervals, a new plan is indicated. This should not cause surprise; despite the seeming variety of preordained plans, they are in fact inwardly linked. Actually, at present, in the flow of world events, the inner connections underlying external differences can be discerned. It must be understood that the boat is speeding through dangerous rapids, but its goal is unshakable. Many rocky obstacles must be avoided. This is not a distortion of the ordained way, but sensible goalfitness.

We say this not amidst inaction, but during tense striving. It is one more page of Our Inner Life.

The Thinker said, "It is easy for me to picture myself as a helmsman amidst a raging current. Right now, the sun is shining, the stillness is complete, but My heart senses the approaching turmoil."

667. Urusvati knows that the Great Teachers of humanity were subjected to cruel persecution. This is so well known to people that they do not like to be reminded of it. Yet they are ever ready to similarly persecute every bearer of the Good. Moreover, people do not like to hear that the persecuted accept their tortures with joy, and that they understand their treatment as recognition of their podvig.

One can also point to the experiences of one of the Great Leaders, whom We call the Incomparable Singer. This name suits Him, for He was the first to indicate the power of sound. True, His teaching was later distorted by the people. It must be pointed out that He understood the meaning of Unity. He explained each discord as a result of ignorance. But His dedication to the concept of Unity did not prevent Him from donning armor whenever His people were endangered.

Many will not understand why the renowned Singer can become a warrior. People thus reveal their own limitations. But each human being is a perfect microcosm, carrying lightnings within himself that, when the currents are over-tensed, can be discharged into space to relieve the tension. There is no need to restrain oneself when life demands active achievement. Thus one can trace how Leaders were able to contain within themselves the most diverse qualities. People, regrettably, paid no attention to the Leaders' motives, and thus their deeds were misinterpreted, and they were often criticized.

The Thinker used to say, “I am not a warrior, but when the trumpet calls, I will find within Myself the strength to help the world.”

668. Urusvati knows that mental creations are indestructible. They are subject to many influences, but they can all be manifested in a physical state. We remind you of this because some people are confused about it, knowing that in Our Repositories there are many still-unrealized ideas. There is no contradiction in this. If a plan is not fulfilled today, that does not mean that it cannot be accomplished tomorrow, perhaps in even a better way.

People see contradictions where there are none. One could show them many examples of thought beginning to manifest itself physically, but their self-imposed mental limitations prevent them from accepting them. Here again We touch upon the need for trust. Trust would make evident the cement that binds a mental structure with its physical embodiment.

Ethical principles should be seen as practical solutions for life. Wisdom is not something in a fairy tale. It is based, first of all, on trust, which guards against wavering. In the same way, goalfitness results from the application of higher principles; only in this way can seeming contradictions be reconciled. Not without reason did Buddha measure the disciples by their ability to contain.

The Thinker taught, “A path is for walking in two directions. One should also be able to return home.”

669. Urusvati knows that thoughts can create, but can also destroy. And thought itself is indestructible. There is nothing contradictory in this. Destruction is not annihilation. Matter, which is created by thought, cannot be annihilated. The builder cannot eliminate his materials. He can break down the structure, he can transform the condition of his materials, but he cannot annihilate them. Knowing this puts a special responsibility upon the thinking person.

Among the unmanifested subtle constructions there are many ugly ones, which should be improved. But what degree of energy is needed so that out of imperfect materials something beautiful can be made! We are often saddened when We see the needless expenditure of precious energy! Many an energetic and even rational mind can occasionally create ugliness. You already know that in earthly life, too, the mind can be a poor counselor.

It is amazing to see how distant from understanding beauty some thinkers are. In their own domains they demonstrate the logic of their thinking, but in the domain of the Beautiful their eyes are blind. This kind of failing is often seen, and it is, as a rule, accompanied by a distinguishing trait—self-conceit. Usually they are beyond rescue in this earthly life, and in the Subtle World they commit much harm. It is not possible to even mention the Supermundane in their earthly life, and in the Subtle World they do not perceive the beauty of Cosmos.

The Thinker said, “Man, you drag behind you a long tail of ugly thoughts. Do you really intend that in the Supermundane World you will also be surrounded by the same mean little companions?”

670. Urusvati knows to what extent people, because of their nature, are at the same time attracted to and fearful of whatever appears unusual to them. Keeping in mind this human trait, it is therefore necessary to speak cautiously about unusual phenomena. Even then, it is advisable to say that the information was obtained from others—witnesses—and not to point to oneself as the authority. Otherwise, people will grow fearful, though they may attempt to conceal their fear.

As an example, We can cite the Incomparable, Perfect Singer. He possessed many phenomenal abilities, but knew not to speak about them, so that He would not be seen as

participating in the manifestations that took place near Him. His music made an impression on those around him, but did not reveal that He, Himself, was the cause of the more profound transformations that were felt.

His Teachings were given as if coming from antiquity. He possessed enough wisdom to avoid letting people even notice His powers. But when some who envied Him suspected that He possessed phenomenal faculties, they began persecutions that then led to murder. Thus it can be seen that people do not forgive others for their special abilities, yet wish to possess them themselves. A great sensitivity is needed, in order to know when the word “Supermundane” may be pronounced.

The Thinker said, “Beware lest the Highest be turned into the lowest.”

671. Urusvati knows that cosmography, as a most interesting and important subject, should be taught in all schools. This study comprises all aspects of knowledge about the universe. Those who wish to transform the consciousness of their nation must provide the people with knowledge of the fundamental structure of the universe, and present it in a scientific and attractive way.

This should not entail difficult examinations that often alienate the students’ interest in the subject, but should be in the form of discussions that do not make demands. If the consciousness of the student preserves fragments of distant memories, his enthusiasm for this knowledge will be more easily kindled. Truly, cosmography must be taught in an interesting way. New scientific discoveries must also be presented. Textbooks should be produced in a way that permits them to be easily re-edited with new information.

Many subjects will be synthesized in the teaching of cosmography. Astronomy, astrochemistry, astrology, and folk knowledge—all will find their place in the scientific structure. Probably the older generations will regard such teaching as unrealizable, but We have in mind the young ones. Thus will the Supermundane enter into the sensitive consciousness.

The Thinker said that all the separate sciences will at some time come together as faithful co-workers.

672. Urusvati knows how persistent are Our mental sendings. An uninformed person would wonder why We sometimes repeat almost literally what We have said before, but an experienced recipient understands that repetition is a deepening and has as its purpose the intensification of energy in space. There are many reasons for the ways in which Our communications are sent. People, in their self-centeredness, think that all is done only for them, for their separate selves, forgetting the common good.

Our communications vary greatly in their rhythm and the quality of their sound. They often move fleetingly, and are difficult to grasp, but they can also be distinctly articulated, sent with an insistence that provokes a strong response. Also, Our communications can be sent either speedily, or quite slowly. Our complicated work requires many methods.

Thus, as one repeats a mantra, it may be necessary for the rhythm to dominate, with the words of the mantra almost obliterated; or a sonorous pronunciation may be needed, in which every word is clear.

The Thinker used to say, “Do not think that everything is done only for you. There are many ways and reasons for a higher thought to be sent.”

673. Urusvati knows that in every significant event, there are strong cosmic influences, but four levels of human thinking are involved. The first level is that of those who, with full understanding, participate physically in the resolving of conflicting forces. For them each event

can be seen as the result of a battle. On the second level are those who participate in the Subtle World. They also have a clear understanding, and are involved no less than the incarnate ones. The third level consists of those who are involved, but without understanding. The fourth level consists of the leaders, whether visible or invisible.

The first two and the fourth levels have been discussed by Us many times, but the third level must be spoken about, for it includes more and more people who, consciously or unconsciously, participate in the most complex events. It can be understood that their thoughts form a powerful force, which can be dangerous because of their chaotic nature.

Irresponsible, with a low level of consciousness, subject to any influence, ready for any betrayal, filled with malice, such people fill space with the debris of their disorderly thinking. Their enthusiasms are unpredictable and can change daily; thus, they become sources of psychic epidemics.

Moreover, they endanger the mental sending of conscious co-workers of Good. They poison the atmosphere, and much energy is required to neutralize their dark sendings. They do not understand the scope of the harm inflicted by them, and do not wish to know what barriers they set up on the path of evolution.

Some may wonder what is new in all this, for malicious ignorance has been recognized as destructive for a long time. But precisely at present, during this time of Armageddon, the legions of destroyers multiply. They render useless the labors of the co-workers of Good, and special warnings should be proclaimed against their madness. Their disruptions of harmony must not be tolerated. The great majority, unknowing, can easily succumb to falsehood.

The Thinker constantly pointed out that ignorance is a most powerful force and therefore dangerous.

674. Urusvati knows that lack of co-measurement is a psychic blindness. People sometimes choose to ignore a devastating fire just to be able to finish their porridge, yet the same people will jump in alarm at the sight of a fly coming through their window. The sense of discrimination must be developed at all costs, otherwise man will fall prey to a particular kind of barbarism.

Is it not strange that people do not care to develop their abilities or to think about the psychic side of life? They make it more difficult for Us to direct human thinking toward the Supermundane. It becomes impossible to provide to so-called civilized people an understanding of the supermundane realms. They believe that they have already attained a high level of scientific knowledge, but they have no idea about harmonizing spiritual understanding with science.

Do not think that We see many co-workers who can introduce supermundane ideas into their lives. You have received letters in which Our Indications are called not concrete, inapplicable to life. A real tragedy is revealed by these unthinking judgments. People who complain about the impracticable abstractness of Our Teaching do not ponder where the boundary lies between concrete reality and theoretical abstraction.

It is precisely now that reality is so urgently needed, because the world is passing through a dangerous stage of reconstruction. At such a time it is inadmissible to indulge in abstractions, when every hour demands a real, concrete decision. But the psychic blind cannot discriminate between urgent, practical reality, and harmful abstraction. They fill their lives with useless abstractions and do not see how harmful they become. Urusvati remembers how an overdressed

crowd rushed to an entertainment when the building in which it was to be presented was already falling in.

The Thinker taught, “Cognize reality, and thus liberate yourself from the chains of slavish thinking.”

675. Urusvati knows that some people will insist that physical participation in a battle is more effective and more difficult than battle on a psychic level. Such a misconception occurs because of a lack of understanding of the psychic life. It is impossible to compare physical and psychic tensions, for psychic tensions are so much more significant in all ways.

Subtle energies are stronger than any physical ones, but this cannot be accepted by people, because of their wrong attitude to life. It must be frequently repeated that physical suffering is nothing compared with the suffering of the subtle body. Similarly, physical dangers cannot be compared to psychic dangers. The greatest physical upheavals are as naught if compared with the psychic changes in the world.

At present, when humanity is tensed in the battle for the reconstruction of the world, attention must be given to the psychic side of life. Yet there are many obstacles on the path of this natural evolution. People will resist with all their might the idea that useful knowledge should penetrate their limited consciousnesses. There will be many rebellions against efforts to broaden the consciousness, and many despicable measures will be taken to stop the spreading of the needed knowledge.

It is instructive to observe the state of mind of the adversaries. They will invent all kinds of arguments to ridicule psychic energy. Every one of you can cite examples from your own experience when you witnessed denial of psychic energy.

The Thinker taught, “Do not fear ignoramuses, and hasten on the path to knowledge.”

676. Urusvati knows that every revelation of new knowledge is received and disseminated only by a small minority of people. The majority responds to new revelations with animosity. Opposition, and even fierce hatred follow in the wake of all beneficial discoveries.

Some may think that this can be attributed to envy, but in reality the cause lies much deeper. It is the opposition by chaos to all constructiveness. One can even measure the value of any new knowledge by the degree of hatred that it provokes. Not only malicious mockery, but also ruinous hatred will attack all that serves the renewal of life. Observe how close to treason the cultivation of such hatred is. They are ready to engage in any subtle attack that will damage what has inflicted no harm on them.

Haters can be divided into two kinds. The first, by attacking a truth, draws attention to it. Such people are incarnated sometimes for a specific purpose: to become unwitting promoters of an entire movement. It must be understood that their karma is not worsened by serving such an intended mission.

The second kind of hater, however, is very harmful, for he attempts to plant falsehoods on the paths of mankind’s progress. You often have met such spoilers. They cannot be excused for being possessed, otherwise every weak-willed person would find similar justification for himself. We must beware of those who fall into the grip of possession.

Remember that these haters react with particular rage to the revelations of the Supermundane World. They prefer to remain surrounded by outworn ways, but under a mask of relevance and reason. Many fine paths have been littered with obstacles by these hypocrites. Science must find a broader way to lead to unlimited learning.

The Thinker fought such haters. He warned the disciples that they should not leave their philosophical treatises unguarded. "Do not forget that even among family and friends there may be haters."

677. Urusvati knows that even small indispositions of a leader can have a decisive influence upon important events. Historians may call this coincidence, but actually, many causes can be perceived; these causes may be human or cosmic, or the inexorable action of the Wheel of Law.

It should not be thought that a large event must be caused by large influences. The fate of nations can depend on seemingly small circumstances. It would be instructive to study this, to observe the correlations of things, not according to their physical traits, but according to the correspondences of their most subtle energies. It is especially important to perceive how the great events of Armageddon are connected with imponderable karmic conditions.

Karma always overtakes the perpetrators of injustice. The ways of this perfect law are inexorable, but they are circuitous. People generally cannot perceive the subtle correlations, and because the supermundane conditions are so different from the earthly ones, even an act of supreme justice may be seen as unacceptable to them. Yet the earthly and supermundane correlations involved in the most complex occurrences must be studied. This requires the cultivation of an ability to think deeply. And no one can teach what can be perceived only by straight-knowledge.

The Thinker taught His disciples to discern the essence of all events. He observed that, usually, the superficial appearance of events does not reflect their inner meaning.

678. Urusvati knows that predictions and their fulfilment as events depend on many factors. A weak person should make no attempt to predict. Such a one can judge solely from his own limited understanding, and thus will only impede the flow of important events. Everyone, due to his own limitations, can to some degree be an impediment. A weak thinker can often become in some respect a fanatic and will see everything through his own prejudices. Therefore it would be better for people not to make predictions, and, even more, it is dangerous to make predictions and attach contrived dates to them.

Understand that a prediction, before its earthly fulfillment, has its psychological influence in space, and in some invisible way has an effect on events. It is instructive to study how Our predictions are fulfilled.

The Thinker used to say, "Do not think that only what you can see has reality; many things are born in space before they become visible to you."

679. Urusvati knows that the Supermundane can be studied in many ways, but the approach must always be without prejudice or limitation. Every field of science can open a way to the Supermundane. Astronomy will be transformed into a study of life in other worlds. Physics will give room to astrophysics. Chemistry will include astrochemistry. The Supermundane will enhance philosophy and psychology. Physiology will find the links between the human organism and Cosmos. History will take care of finding valuable knowledge in the ancient writings.

One can easily see that radio and television transmission will serve to reveal new discoveries about the Supermundane. In this way even the so-called positivist sciences will serve the broadening of consciousness.

There is no need to await great epochal changes, when each unlimited mind can at any time enhance its understanding. Even the ridiculed sciences, such as astrology and alchemy, will

be raised from the ashes, together with other ways of studying the subtle energies. Humanity, without rejecting former achievements, can regenerate life. What is necessary for this is to substitute the word “possible” wherever one sees “impossible.” Only through this self-revelation will people be able to approach the study of the most fundamental realms. Even geology can remind us of layering that occurred because of supermundane processes.

The Thinker pointed to the earth, saying, “And you, Earth, remind us about the grandeur of the Supermundane.”

680. Urusvati knows that the degree of readiness determines the level of success. And what is the readiness that We refer to? One may know conventional rules and be ready to obey them, but such readiness achieves nothing. True readiness is found in the harmony of knowledge and straight-knowledge. Then one is strengthened by Our sendings, which are received consciously and with care.

People are often committed to a labor that is imposed on them as a duty, but nothing good can come from such coercion. No task, no matter how elevated, has meaning if it is coerced. It is time for humanity to understand wherein lies true readiness, without which there can be no heroes. A high state of mind results when man accepts naturally the beauty of intense readiness.

The Thinker used to say, “He who will not lift the food to his mouth will not have his hunger satisfied.”

681. Urusvati knows that silence can be a sign of the intensity of inner power. It has long been said that stillness can be more powerful than the storm or whirlwind. But how many understand this universal fact? Silence is usually understood as just a reluctance to speak.

People generally see everything through the filters of their own ego. They would like to learn things, but only petty things, and do not understand the silence in others. They do not understand that there can be such states of great tension, especially in the realm of the Supermundane. When people do recognize the Supermundane, they can only bow in reverent silence; but foolishness will tempt some to turn the great into selfish pettiness. It is difficult to discuss the Supermundane with those who always try to turn any conversation toward matters of personal concern. People should compare the Supermundane with their personal concerns and understand that the great includes the small, and thus is of help to it.

The Thinker required that His disciples be imbued with an understanding of the significance of silence.

682. Urusvati knows why We often discuss calmness. All that is said about Nirvana also applies to calmness. For those whose consciousness is weak, calmness is perceived as not thinking, indifference, and absence of will; but for those of strong consciousness, calmness is a sign of the highest tension, indicating a broad consciousness, wisdom, and courage. Calmness is a manifestation of a great inner potential. One must consciously develop it and understand that, in this state, discharges of psychic energy are unavoidable.

Urusvati rightly understands that a discharge of psychic energy is needed during times of significant world events. The subtler the organism, the greater the discharge. This is the cause of an unexplainable fatigue that can be observed in increasing numbers of people, a fatigue of epidemic proportions that is as yet not understood by science. Only later will people be able to understand the purpose for which their energy was discharged, and what magnet attracted it.

In observing these manifestations, one can clearly see the coming together of the Supermundane with the earthly. Know how to preserve true calmness.

The Thinker said, "I do not know where my strength flies to. May it fly to the most worthy."

683. Urusvati knows that anyone who loses equilibrium and calmness becomes unreceptive to health-giving vibrations and subject to destructive ones. Such a one suffers great torment, and becomes a source of infection to others. Such agents of disease should themselves receive medical help, but, of course, physicians must first recognize the cause of their condition. The doctors must not poison the organism with narcotics, which would simply dull the consciousness without removing the cause. On the contrary, when the narcotics lose their strength, agitation and imbalance will increase, and doubly assail the unprotected organism.

Only treatment by use of psychic energy can provide the best means for cure. This energy can be directed from a distance, but only if the patient does not resist. Many manias develop out of states of imbalance. This can be more clearly seen from the Subtle World. It is astonishing to observe how insignificant are the things that cause people to lose their equilibrium.

Time itself shows people that the phantoms that frighten them have no reality, as they realize that they have survived their frights and anxieties quite well. But the harm in it all is just that during such petty turbulence they could not think about the Supermundane.

The Thinker told a neighbor who became ill, "Friend, was it worth inviting illness just because of concern about a shipload of merchandise?"

684. Urusvati knows that each one of Us at some time in the past had to adapt His psychic energy to function properly in the dense conditions on Earth. It is impossible to make such difficult adjustments quickly. It must be remembered too that such processes must be performed by earthly means.

Do not think that some kind of magic or sorcery can be resorted to for the initial adjustments. First of all, We had to develop the quality of observation, in order to learn to note the point of contact with cosmic forces. What We had to learn is the same as We teach all of you to do, but in reverse.

People should not complain that manifestations of the Supermundane are rare. They are numerous, but one must learn to sense them; however, one should not exaggerate what one feels. Many newcomers are ever ready to see each fleeting perception as something momentous. It must not be expected that the process of refinement of consciousness can be hurried; the microcosm needs systematic and steady development, else it will never become a reflection of the Macrocosm.

Yet, the main achievement is that each refinement is inalienable, for nothing can destroy the qualities of psychic energy. Therefore it is important to develop these qualities. Everyone, at any time, can apply himself to the benevolent task of cultivating all aspects of psychic energy. This is a work that leads to the attainment of knowledge of the Supermundane.

Begin your observations from the simplest, the smallest. In any environment cosmic signs can be sensed. Just as meteorological and seismographic observations can be made, so also can one make cosmic observations, which is what we will call supermundane observations.

Everyone can begin a diary recording premonitions, sensations in connection with events, and all unusual occurrences. In time, many mistakes will be seen in the diaries. They are unavoidable, for the interaction of currents is perceived with great difficulty. Do not be distressed by this, for We too have always accumulated Our observations under difficult conditions.

However, note that cosmic observations can be made by all, without discrimination. The way to unlimited knowledge is open for all. Any realization of one's mistakes will bring new understanding. How wonderful it is, gradually, from one's own experience, to develop an understanding of the psychic conditions that bring about the best results.

A sense of premonition is a first step toward straight-knowledge; but the tendency to exaggerate must not coarsen the subtlety of straight-knowledge. Remember that everyone must make firm his commitment to refine his straight-knowledge. Desire and strive!

The Thinker said, "Out of my small window I can see the grandeur of the starry vault."

685. Urusvati knows that a new era of science began a century ago. Every great advance until now has carried with it the legacy of earlier knowledge, but knowledge was always divided into categories. This is a harmful limitation. At present humanity is approaching the next step, when we are again reminded of ancient truths; but now there is a need for synthesis.

What is it then that brings about a renovation? It cannot be assumed that a school education is sufficient to cause it. And we cannot rely just on knowing that predicted dates are imminent, and that cosmic currents will act on mankind in some new way. There are other factors that must be sought that will help to raise the thinking of humanity to a new level. Among these are new applications of electrical energy, and new developments in the chemical industries. Very material and physical forces can influence thinking, and also the functioning of the glands.

Man does not notice how even the most narrow, utilitarian ways can lead to the refinement of consciousness. Of course, we should not think that such utilitarian approaches can bring about a new era, but if jinns can build temples, then ordinary chemical advances can turn mankind toward a higher quest. Thus, even this time of Armageddon can sow seeds of progressive change.

The Thinker foresaw long ago that mankind would wail much, and out of these wails will emerge cries of victory.

686. Urusvati knows that Our cosmic observations will always provoke skeptical responses. Scoffers will say, "What importance can insignificant human attempts have in the face of Infinity? It is like a butterfly trying to fly to the Moon." Such comparisons are inappropriate, for the skeptics overlook the power of the psychic energy of man.

Not all diamonds were found by great scientists. Let us recall what magnificent discoveries were made by simple, untrained people. Let us not look too hard for causes—nothing happens without cause—but remember that even children have often been excellent observers and discoverers. And when cosmic dates are approaching, human thinking develops more quickly and independently.

One must beware of people who call themselves initiates. Not one of the great philosophers allowed himself such conceit. Not one of Our co-workers takes pride in his knowledge. Every one of Us possesses a certain degree of experience, but We realize that the measure of Our knowledge is relative. Only with this approach can one gather strength for advancement. Spatial research cannot ever be discouraging, for each moment may provide the joy of discovery. Let us not be hasty, weighing the significance of our discoveries, for both the discoverer and the interpreter meet upon Supermundane ways.

The Thinker understood the beauty of such supermundane meetings. They are not accidental and the reasons for them are beautiful.

687. Urusvati knows that Avidya—ignorance—can easily be turned into knowledge, if there is any inclination at all toward learning. The sowers of knowledge can be called light-

bearers. This definition is by no means symbolic; it reflects reality. In truth, when one reveals a desire to pass on one's knowledge, one's radiation grows and shines with beauty. Such radiation is like the aura of one who performs podvig. During each transmission of knowledge a certain podvig takes place. And if that knowledge is absorbed with equal enthusiasm, an enveloping flame of superb light is ignited. Thus one can see that Our use of the word "light-bearer" is based upon reality.

To Our regret, when We say about ignorance that it is darkness, this too is a reality, though a sad one. When people permit themselves to drown in ignorance and negation, all radiation is extinguished. They open themselves to the most dangerous illnesses, for their protective nets are weakened. Such extinguishers of Light are incurable, and only a new experience in the Subtle World can reveal to them a further way. Sooner or later these people will understand that their behavior cannot lead to any good.

During your conversations, there should be agreement about the precise meaning of terms utilized. A difference in understanding leads to unresolved conflicts. Many philosophical systems collapse, precisely because of imprecise understanding. Thus many do not understand the difference between innocent and intentional ignorance. They think of them as synonymous, and dangerous misjudgments can then take place.

Remember that when discussing the Supermundane one may fall victim to harmful misunderstandings. One person may speak in terms of religious dogma, and another in those of astronomy; both will miss the true, vast concept that is the Supermundane.

The Thinker, after several disputes, remarked, "It is sad when people speak about opposite things using the very same words."

688. Urusvati knows that each human organism reacts to cosmic perturbations in its own way. A more refined organism resounds more strongly. One should not try to suppress such reactions—that would not be natural—but one should adjust one's behavior during these periods of tension.

At present, humanity is undergoing unusual tests. It must be noted that the vast majority is not ready to understand the true meaning of events. Some, like ostriches, hide their heads in the sand, others poison themselves with hatred, thus creating new karmic burdens; still others keep repeating outworn formulas. Humanity reacts in many strange and inappropriate ways, instead of trying to understand the true meaning of events. Those reliable ways that could help humanity are again ignored.

Many will think Our discourses about the Supermundane irrelevant, even though only a correct understanding of the Supermundane can resolve their problems. During a storm one should at least know the whereabouts of the longed-for harbor.

A common, powerful striving will enable development of the needed sense of assurance. But a general striving is not enough; everyone must also be an individual, conscious unit. You know that an army is strong when each warrior acts on his own conscious, heroic impulse.

We have spoken much about unity, and all that We said remains valid. But think about what is required to build a beneficial unity. A coerced unity produces nothing. Therefore, We frequently advise that the harmful elements fall away. An infected limb must be amputated. There can be a physical, as well as a psychic, gangrene. Many illnesses can be noted where preventive measures were not taken.

The predestined moment of danger has come. One can see how wrong are the predictions of self-absorbed people.

The Thinker said, “We think that something important takes place when a thousand citizens are making noise in a public square, but what will happen when thousands of thousands grow agitated?”

689. Urusvati knows how often the most basic truths must be repeated so that they will penetrate the human consciousness. Clairvoyance and clairaudience are not acquired by earthly ways, yet people demand some kind of system that can be derived from their usual daily routine. One instruction can be given: observe clearly and closely, observe vigilantly each sign of subtle sensations.

Do not expect and await these manifestations, but remain open to receive them. Expectation is a human attitude, but it is an obstacle to the approach of higher manifestations. It is well-known that the strongest manifestations are received unexpectedly, and are only disturbed when the voice of the mind rings out. The subtle nature must not be forced, but its every expression should be welcomed.

Let us not calculate precisely what kind of manifestation is most important. Sometimes the seemingly small revelations are more significant than the most soul-shaking ones. Learn how to sense the manifestations. Which one will sound deep in the heart? Truth is in the heart, knowledge is in the heart, revelation is in the heart. It is said that the Yoga of Love is the shortest path. Truly, it can be called the Yoga of the Heart.

All cognitions of the Supermundane are formed in the heart. Thought has its origin in the heart, and is then conveyed to the brain. Let everyone who wishes to turn to the Supermundane summon the power of his heart, for it alone will resound to Infinity.

The Thinker taught, “Every teacher must be a pupil of the heart, without it all our aspirations will end in destruction. Woe to those with hearts of stone.”

690. Urusvati knows how differently Our Abode is imagined by people. Some think of it as a kind of monastery, while others call it a den of sorcery; some insist upon its having royal splendor, while others think of it as a place of austere asceticism; and some deny Our existence altogether, while others think that Our Ashrams exist everywhere.

Many such examples can be given, but one opinion, not without significance, should be mentioned. It says that We do not live in the physical body, that there is one place in the Himalayas, filled with the emanations of many minerals, where a constant whirl of supermundane energies exists, which permits special connections with the Supermundane World. And so, abandon the idea that We have a physical body, and affirm the image of Our link with the supermundane whirl, which assists in producing special chemical combinations. At least in this way people will be reminded about their link with the Supermundane.

Do not insist upon a full explanation, when only partially-useful understanding has been offered. The many partial paths of knowledge can then be combined. We do not reject any knowledge, however fragmentary, as long as it does not deny the most important things.

Do not laugh if, out of ignorance, impossible characteristics are ascribed to Us, such as royal splendor and luxury. Simple people for whom luxury is the pinnacle of achievement, usually think thus. In their own way they wish to adorn Us, but they can think of nothing finer than royal splendor. They place precious stones upon Our Image and think that they act rightly, believing that supermundane forces must serve the power of their luxurious embellishments.

The Thinker used to say, “Friend, if you want to see a clear reflection in a basin of water, wait until its surface becomes calm. Calmness is the garment of wisdom.”

691. Urusvati knows that even when one is thinking clearly and in a focused way, unrelated thoughts can unexpectedly intrude. Intense thinking does not permit such thoughts to rise from the depths of the consciousness; this means that they are spatial sendings. Do not think that such intrusions occur because of imperfection of thinking. Messages received can be urgent and grand, or can be quite ordinary. Even the ordinary ones are evidence of the harmony of vibrations between sender and receiver.

The experienced observer knows that similarities of vibration can exist on any level, whether that of great thoughts or of simple, everyday thoughts. Therefore, when spatial thoughts intrude, one must be alert to them. It is possible that help is being requested, or that useful advice is being sent; in this way new supermundane cooperation can be established. Great illuminations begin from one small spark.

Cooperation with the Highest is woven not from coercion, but from joy. What would Our labor be without voluntary cooperation? A lone worker cannot succeed in all the worlds. It is beautiful when a friend, unasked, hastens to help with and continue the urgent work. Urusvati remembers how Sister Yu. provided medical help. No one asked or demanded it, but true cooperation is hundred-eyed and hundred-armed.

Those who can think about the Supermundane can understand the meaning of cooperation with the Highest. We are ever ready to speak, and have spoken for decades, about cooperation, but the first lack of understanding by people is enough to destroy the fragile beauty of cooperation. There is little point in reading words if confusion about their meaning plunges one into doubt. Recognizing the value of supermundane knowledge will inevitably lead one toward conscious cooperation with the Highest.

We are ready to repeat, for thus We saturate space, but let those who abandon Us ponder whether their actions are goal-fitting.

The Thinker, when abandoned by a disciple, asked His remaining followers if they wanted to join the departing one. "Let the husks be separated from the grain."

692. Urusvati knows that some people imagine Us to be omnipotent, but those who think more deeply understand that degrees of power are relative. No one can claim absolute power, because there are so many limiting conditions that must be considered. Influence must be carefully prepared, and all those involved, on all sides, must assent willingly.

Cosmic currents can present a significant obstacle; therefore, one must choose carefully those that are harmonious. Not without reason are they called the harp of space. In ancient times a poet said, "You can put me out of tune but you cannot play me." Thus, people can disrupt any harmony, but they do not want to think about the labor needed to tune a great harp.

Also, people do not understand when I speak about Our relative power. Human nature regards it as a sign of weakness and powerlessness. In everything, the Golden Mean must be observed; this is the only true way.

The Thinker said, "Even the most powerful is limited in Infinity."

693. Urusvati knows that Our judgments are not accepted by many. Even when Our Indications bring predicted results, people pay no attention. Only few will remember how exact Our Indications were. It is not easy to promote the Teaching of Good if it is not applied in life. Who could understand the full meaning of the Supermundane if even the simplest advice is rejected? It would seem easy to apply timely, useful advice, but something prevents people from remembering it. This something may be ill will, but usually the cause is much less significant, and may simply be laxity. But people dislike having such traits attributed to them. They insist

that they are on constant watch. Therefore, do not expect of people what they, in their present state of consciousness, cannot even grasp.

Especially harmful are those who read much, but assimilate nothing. It is often better to deal with those who lack knowledge, but have a benevolent nature. Students should not be offended if We point out failings caused by their laxity. The Supermundane requires focused striving. Laxity can never lead one to soaring flights.

We point out that during these days of Armageddon one must draw from within oneself the highest degree of vigilance. You have read in the earlier books many urgent Indications, but how many of you have given due attention to them?

The Thinker used to say, "Do not sweep out the pearls with the dust."

694. Urusvati knows how attentively the poor should be treated. Most of the population is poor, but it is they whose labor serves to renew earthly forces. Therefore it is unworthy to look upon the poor as inferior. History shows us that what people think of as wealth is transitory and short-lived.

Also, remember that there are many who voluntarily accept the mission to live among the poor and share their destiny. Outwardly such messengers do not differ from the crowd. One must know them well to sense their inner riches. They are very receptive to matters of the Supermundane World. They are transmitters of essential knowledge to those who are most deprived. The pompous rich would not enter a poor dwelling, but even if they did, they would not find a common language.

We constantly direct Our friends to the poor, for the source of the future is there. Those nations that understand the principles of Common Good and strive to the future, will gain power. In these discourses about the Supermundane let us be affirmed in our commitment to the principles of humaneness to all; this is a step forward on the path to knowledge.

The Thinker said, "The future belongs to the poor; the rich own only the past."

695. Urusvati knows that exposure to subtle energies is similar to exposure to radioactive energies. If one is careful when dealing with radium, harmful effects can be avoided. Similarly, subtle energies can be either healing or destructive. Though they saturate the atmosphere, most people do not know how to make use of them for improvement of health. We feel an obligation to point this out.

It is because of ignorance that some suggest having nothing to do with these dangerous energies. But this is impossible, because humanity is surrounded by chemical and other powerful influences. There is no other way but to learn to accept supermundane sendings. Everyone is already aware of the value of pure air and takes appropriate measures to utilize it in his daily life. One should think about what subtle conditions of the human organism correspond to the subtle energies.

We have spoken sufficiently about imperil, and everyone should understand the destructive power he carries within himself. The heart cannot assimilate subtle energies if it is assaulted by destructive arrows. Similarly, one cannot assimilate the supermundane gifts when the germ of illness is already rooted within. That is why so much is said about timely preventive measures. Everyone can receive beneficial supermundane energies by maintaining a benevolent attitude.

The Thinker said, "No physician can contrive a better panacea than benevolence."

696. Urusvati knows that We, too, strive to maintain a state of harmony when in contact with especially powerful subtle energies. In addition to maintaining an inner striving, We

arrange Ourselves in a circle. This circle is highly harmonized, and in it each of Us keeps to a particular place. Everyone has in front of Him, on a small table, an apparatus that intensifies the current. When atmospheric conditions are obstructive, this apparatus can also be used to amplify Our voices.

We also make sure that Our co-workers do not add their own messages while We are striving to make contact with powerful subtle energies. Conditions must be observed precisely, for any disturbance can be destructive. This should not be seen as a sign of Our weakness, but as a sign of the great power of the current. Therefore We repeat about the importance of harmony, which must be built steadily, over time. However, the destruction of harmony can happen in a moment.

Many will wonder about this, if they themselves have violated harmony but have felt no consequences. This is akin to the attitude of a criminal, who thinks that the consequence of his deeds will pass him by; but he forgets that every cause has its effect, and that the law governing this process is beyond earthly understanding.

Similarly, inner disruptions of harmony are not easily perceived. We can affirm that communion among Ourselves does not cause disruptions, for We have strengthened it through Our self-sacrificing labor.

Likewise, Our harmonious meetings should not be thought of as some kind of magical ritual. We gather simply to initiate undelayable actions for the Common Good.

The Thinker said, "Even an offence is forgiven if it is performed for the Common Good." 697. Urusvati knows how harmful it is to limit great concepts by one's own understanding of them. For example, people speak about humaneness and think that it is limited to mercy and compassion, but humaneness is a manifestation of all that is good in the microcosm.

Man cannot live without at least some idea about the Supermundane World. In this, one may recall the parable about a man who denied the existence of that World: A certain pompous fool argued that his life was connected only to the Earth. A Rishi asked him, "Do you really insist that you need only the Earth, and nothing of the Supermundane?" The fool persisted, and the Rishi requested that he conduct a test, "Lie down with your face in the dirt and see how long you can survive with the Earth alone!" The fool answered indignantly, "Do you wish me to suffocate?" But the Rishi smiled, "Apparently you cannot live even a short time without the Supermundane." Thus in a few words, the presence of the Supermundane World was affirmed.

Connected with this, the Wisdom of the East tells us also about the essential need for sleep. Even the most powerful ruler cannot survive without sleep, which is a path to the Supermundane.

True humaneness discerns those moments when events of significance are taking place. People, as a rule, do not recognize an important, decisive hour. They connect events to arbitrarily chosen causes, and overlook true causes. It is therefore impossible to speak to them about dates, because they do not perceive the inception of events.

Even thinking people can allow harmful limitation of concepts. They say, "My psychic energy" when they know that the primary energy cannot be owned. It vibrates and constantly changes throughout the cosmos. When expended, it is replenished not from within, but from without.

The seed of the spirit is clothed in radiant psychic energy. This garb may be shabby or beautiful, but it belongs to no one. Man has been given a great gift, because the microcosm is a

condenser of psychic energy. This ability, sent for the cognition of the Supermundane, cannot be thought of as a possession.

People do not correctly understand the great concept of justice. They often regard justice as some decision handed down by a court, but it is really achieved by man himself being summoned to authentic knowledge, by directing his heart toward the Truth. The Supermundane World can broaden the consciousness. Just as a dowsing rod can point to underground water and metals, so can the scepter of the spirit point out the Truth.

Many qualities must be realized, but such realization cannot be achieved by resorting to arbitrary, personal opinions. It can be achieved only by grasping the real nature, the Supermundane essence, of things. People rarely understand this simple expression, the essence. To realize it a certain amount of synthesis is needed, but first of all it is necessary to cognize the significance of the Supermundane World in all things.

The Thinker taught His disciples to perceive the Supermundane influence in all manifestations of life. The Supermundane is not simply a realm; it is also a level of consciousness.

698. Urusvati knows that Our Teaching is inexhaustible, just as is My care for you. But no care can be fruitful without cooperation. Cooperation grows wondrously when there is undivided striving. The coming together of energies generates the needed fruitful spark. These sparks are indicators of advancement; success in labor depends upon them. Once again let us affirm the importance of labor.

It is particularly sad for Us when people speak about wasted labor, because no labor disappears, and all labor produces its harvest. But do not decide on the expected time of such a harvest beforehand, for a harvest can be gathered only long after the seeds have been laid in the ground.

The labor of learning must be honored, because all knowledge adds to the expansion of consciousness. It is an error to think that only spiritual or philosophical labor can contribute to the growth of consciousness. Remember that the labor of learning is a kind of motion, in which the consciousness expands.

Cosmos continuously unfolds, and the consciousness of the microcosm unfolds also. Truly, it can be said, "On any path toward the Supermundane I will meet Thee." It is impossible to foretell which of the approaching ones will outstrip the others in his quest. For everyone a word of encouragement will be found.

The hypocrites and the cunning ones multiply, because they have no idea of the Supermundane. They do not understand that in lying they primarily deceive themselves. People cannot subsist on abstractions. Explanations of virtue should be based on scientific foundations, defined in terms of the human organism itself. The time is coming when even the loftiest concepts will be proven by science.

There is no need to fear that humane ideas will suffer when contacted by the realms of science; on the contrary, one can only foresee a broader expansion of consciousness. We can only welcome those scientists who will study the moral foundations of humanity from the point of view of physiology and other sciences, and thus explain the functioning of the microcosm. Then, at last, man will be able to reflect upon the true workings of the nations.

Let us not forget that even in ancient times voices were calling for the organizing of society according to principles of community. Unfortunately, every attempt to renew the consciousness in this way was undermined by the opposition of ignorance.

Even so, nations are drawing closer to a manifest, essential reconstruction of the world. This reconstruction is based on the same ancient principles, though new terms may be used for them. Thus the renewal of the world is hastening. It could have taken place bloodlessly, but the human consciousness had not yet assimilated the principles of humaneness.

The Thinker said, "People are social beings, and must ponder the building of a humane state." We can now recall how the Thinker dreamt about a state founded upon higher principles.

699. Urusvati knows how necessary it is to give people knowledge about the attainments of science, art, and culture. Governments must send out, even to the smallest villages, publications in which will be described the people's heroes and leaders, their popular medical traditions, and their folk wisdom and lore. A monthly "Friend of the People," such as this, would bring joy to all generations.

The joy of labor has been pointed out by Us many times, but it must be strengthened by a healthy competition. It is precisely the "Friend of the People" that will inform the people about the best products of their resourcefulness. People who are isolated in remote areas, who had to teach and train themselves, still can establish links with other members of the same crafts or trades. Every craftsman will understand that he can become a master and continually perfect himself in his craft. You know how often self-taught people have introduced useful improvements to life.

Steadfastly and joyfully numberless ways of cooperation can be formed. But steadfastness should be based upon wise equilibrium. It will manifest itself when the earthly labor will soar through a realization of the Supermundane. Thus We suggest that all earthly efforts be combined with gaining knowledge of the Supermundane. At present, people see these domains as opposing each other, but they must join in friendly cooperation.

The concept of cooperation is often distorted. People imagine that being under the same roof with others, or participating with them in the same work, is enough to make them co-workers, but the main requirement, the harmony of their psychic energy, is overlooked by them. Besides, healthy cooperation provides the possibility for progress and perfectment for every participant.

You may encounter opposition to the "Friend of the People." Some will say that such an inclusive publication is not scientific. Others will point out that ordinary people will not understand scientific terminology. Much like this will be said, but these objections are outworn. Synthesis is always beneficial. The most difficult scientific concepts can be explained in understandable ways. It may even be good to reward those scientists who know how to use understandable language!

The Thinker said, "Citizens, be collectors of knowledge, not possessors." No one understood this Advice, and regarded it as a contradiction.