



SUPERMUNDANE

The Inner Life

Book Two

1938

*Copyright, 1995
Agni Yoga Society, Inc.*

*This book or any portion thereof
may not be reproduced in English
or in translation to any other language
without written permission from the publisher*

First Edition, 1995

*Agni Yoga Society, Inc.
319 West 107th Street, New York, NY 10025*

The Inner Life

250. Urusvati knows that often a short thought, quick as lightning, is of more value than lengthy contemplation. But this is not readily understood. People think that artificial profundity is stronger than a swift thought, not realizing that lightning thought can be evidence of the highest influence. Long ponderous thoughts can usually be traced to some earthly origin, but it is far more difficult to determine the source of a fleeting thought, which is of such speed that one cannot fully comprehend it and put it into words.

Such messages can deal with the loftiest concepts. But they are often misinterpreted, the subtlety of their meaning is distorted, and they usually vanish without a trace. We are often the source of these messages, which We send out for the general good of humanity without knowing who the recipients will be. Thus thoughts are engendered in various parts of the world. But it is lamentable that so many of these glorious guests are rejected by the human mind.

Long ago, the Thinker taught His disciples to pay attention to short, swift thoughts. "The sparks of the Highest Intelligence pierce us like lightning. Blessed is he who knows how to keep them in his heart. Indeed, you should perceive them with your heart, which cannot be burnt by their flame, whereas the brain could be seared."

251. Urusvati knows about the diversity of cosmic events. The subtle quality of manifestations of the fundamental energies should be especially emphasized. People expect only the grossest phenomena, and will accept nothing less than complete darkness at midday, or the entire earth in flames. But sudden, spectacular events such as these do not occur, because the harmony of Cosmic Law does not permit such shocks.

However, Nature's book is full of subtle omens, and people should be able to read them. Only the blind will fail to see the fiery signs, and only imperceptive physicians will not distinguish the fiery diseases. People say, "The sun rises, the moon shines, and everything is in order; yet for some mysterious reason we feel threatened." Those who can see will point out unusual events that are influencing human nature, while other events will pass unnoticed. Many things happen in unpredictable places, and if you were to record the whereabouts of earthquakes, floods, epidemics, unusual atmospheric events, and unexplained tensions, you would have a book about the sickness of the planet.

We greatly value the ability to observe objectively the omens of nature. Learn the symptoms of disease. Physicians must not cease observing; if they do, they are not physicians. We pay attention to many cosmic signs. The planet is very sick, and man cannot remain indifferent when his whole being is filled with the influences of the subtlest energies.

The Thinker said, "Who can determine the measure of Nature's forces?"

252. Urusvati knows how ignorant most people are about the origins of events. They cannot perceive even the culminating points, and are satisfied with effects alone. But a sensitive heart will tremble at the very inception of an event. Perhaps no proper words can be found to describe this feeling, but its unspoken meaning will at once resound in the depths of the heart.

When We say, "Affirm the success," it will be asked, "But where is the proof that it has taken place?" People do not understand that something beyond mere words is happening, and this "something" determines the combination of energies. An inexperienced eye cannot catch the first vibrations of atmospheric tension. An untrained ear cannot hear the developing accumulation of forces. To a casual observer nothing is happening, and everything remains as it always was, covered with dust!

When then did something meaningful happen? The reaction of the worldly one will be that nothing has taken place, and he will become indignant, asking, "Where is that affirmed success?"

Therefore, care should be taken when you speak about the inception of events. Only a well-tested consciousness will embrace this idea. One should not expect people to rejoice about something that is not evident to them. And if We add that many events originate on days when signs are favorable, most people will not understand it. Superstitions are readily accepted, while scientific conclusions are ridiculed. Thus, today We shall say, "Affirm success."

The Thinker said, "Every man can accelerate a cosmic event by the smile of his heart."

253. Urusvati knows how important is the relationship between microcosm and macrocosm.

Science traces fluctuations in the motion of the Earth, but no one considers their cause. And when We say, as We have already said, that their cause lies in the accumulation of gas spread by humanity itself, no one will believe it or admit that there are also such abnormalities in the functioning of other planets. But if one planet is sick, other parts of the Universe will respond. People are familiar only with epidemics on Earth, but similar manifestations also occur on a macrocosmic scale.

The dangers that We repeatedly point out, caused by unbalanced, purposeless ways of living, are part of the supermundane existence—hence, the title of these particular notes of the Brotherhood. But instead of being actively concerned about their negative effect on the macrocosm, people ask how beings of other planets clothe themselves! If a house is on fire, however, and someone were to ask the owner about his clothes, the question would be considered inappropriate, or insane. How then can We impress upon the human mind that right now we are experiencing a fiery Armageddon in which much can be destroyed? We want to draw special attention to this so that people will understand how much depends upon them. Let us not be afraid to repeat “how much.” Let these words make it clear that each microcosm is responsible for the macrocosm. Do not assume that such a comparison is out of order. The bond between the microcosm and the macrocosm is the foundation of the world.

Pointing to an ant, the Thinker said, “He has come from afar; do not disturb his labor.”

254. Urusvati knows how much people confuse peace of mind with the inner peace that is the source of peace for all else. Seeking for inner peace should be encouraged, for only this equilibrium makes higher communion possible and opens the doors for the best decisions.

However, there are those seeking inner peace who are filled with selfishness and false modesty, and believe that they will acquire inner peace by doing nothing. These are not bad people, they do no evil, but their “good” is of little value. What kind of peace can come from inertia? True inner peace can be likened to Nirvana, in which all the energies are so intensified that they are unified in their ascent.

People should strive for inner peace while participating in life. In the best teachings it is clearly indicated that one can be at peace even on the battlefield. There is much beautiful imagery that teaches us how one can transmit truth and be spiritually uplifted even in the noise of battle! We must remind those who are lost to inaction that by their way of life they may create an illusion of peace, but their spirit will not be strengthened, nor will it succeed.

The Thinker said, “The ocean is stormy and agitated because the elements are ignorant of the higher laws, but the human spirit is enlightened and can be at peace even in the midst of a storm. Inner peace is an imitation of the Divine.”

255. Urusvati knows that people love to immerse themselves in the past. Everything about it fascinates them, and they are ready to forget the ugliest events in their past in order to cling to those things so dear to them. They detest the tempo of today and cherish the hope that life will return to the slow-flowing current of yesterday. If you tell them that this is impossible, and inform them of the coming of the New World, you will be labeled a destroyer of traditions and a dangerous revolutionary!

But who is strong enough to bring back the former weak currents when the river is already overflowing its banks? Indeed, the new rhythm is tiring for those who are unable to accept it. An unassimilated rhythm can even become destructive. Uncontrolled gases can be deadly. A technique wrongly applied can cause calamities, and many dangers have arisen because of ignorance. Nevertheless, the new rhythm has already entered life, and people cannot ignore the new conditions that are flooding it. Returning to the past is impossible, and one must harmonize oneself with the new conditions. For that purpose, people should pay attention to the humanities, and the art of thinking must be revived.

Scientists are discovering new characteristics of the human brain, and such research is useful for establishing the equilibrium of rhythm. The brain and nervous system will provide unusual discoveries that will create possibilities for adjustment to the new rhythm.

The speed of life will seem frightening until people develop a speed of thought sufficient to outstrip it. People must accept cosmic conditions or there will be dangerous discord. The motion of Earth will slow down, but at the same time the influx of energies will be accelerated. Each disharmony is destructive in itself, and each disunity brings disruption. When it was declared that ideas rule the world,

the power of thought was affirmed.

Intelligent thinking must help humanity to accept the new rhythm and cognize the New World that has already drawn near. Truly, the New World pours forth its influence, and has manifested its power in the radiance of scientific achievements. May we overcome all the suffocating dangers through concentration upon the New World!

Mankind must realize that life now takes on supermundane meaning. People may still ridicule astrology, but they have accepted the idea of the influence of cosmic chemistry. Instead of the limited formulas of the past, humanity will now see unlimited supermundane achievements. In these new achievements there will be place for both the intellect and the heart. One can affirm that the gates to the New World are wide open, and in this realization there will be no place for remorse or depression.

The Thinker said, "Soon people will learn how to fly. New spheres of Light will become accessible. May people be worthy of such gifts!"

256. Urusvati knows that decisions are made in the Subtle World concerning the tasks in one's future earthly life. Most people in the earthly state do not accept this, but those in the Subtle World know that their incarnations will take place with their knowledge, and, more importantly, with their consent. When they are about to incarnate, people understand the karmic load that will compel them to undergo certain trials, but once in the earthly state they lose the memory of how their destiny was determined. Similarly, dwellers of the Subtle World are fully aware of life on the far-off worlds, but once they are in their physical bodies they usually lose this knowledge completely.

There is a story about the mother of a great leader who dreamed that her son would become a great benefactor of humanity. However, the son could see no reason why he should immerse himself in the problems of human affairs simply because of his mother's dream, and he turned toward a life of meditation.

The true cause for this was deeply rooted in his own past when, over many lives, he had developed a love for and dedication to meditation, while neglecting self-sacrificing work for the good of others.

In spite of his refined consciousness, this man did not realize that it was not his mother's dream that was urging him on toward this work, but that while in the Subtle World he had realized to what extent he was unable to harmonize the abilities given to him, and decided that in his new incarnation he would dedicate his entire life to the service of humanity.

Thus we have a living example of a highly refined individual who blamed his mother's dream for motivating him toward what should have been the true purpose of his life. It often happens that people who fulfill the tasks that they themselves have chosen become discontent with their own decisions.

The Thinker often used to say, "Let us search the past; perhaps we shall find the lost keys!"

257. Urusvati knows the tension that is needed for supermundane tasks to be accomplished on Earth. Some will call this state inspiration, others exaltation, and still others, effort, but all those who must fulfill such missions experience it. The nervous system will react strongly to this particular tension, which can even cause a raising of the body temperature.

If one watches the temperature of healthy people it can be observed that sometimes there are unusual fluctuations of both temperature and pulse. During work these fluctuations are particularly noticeable. Many think that this is due to normal exertion, but careful research will show that the nerve centers are being influenced by external factors.

Indeed, the Subtle World continuously influences the physical world. Subtle messages will cause unusual vibrations of prolonged duration, because the messages are not realized as mere passing thoughts, but must be transformed into decisions and physical readiness.

Do not assume that people easily recognize such subtle influences. In most cases, they will even protest and try to avoid cooperation, fearing that it will diminish their own self-absorption, which for them is a great treasure.

We only want to remind you that supermundane messages are not rare; they come often and are most varied. People should not avoid collaboration with the supermundane spheres, but should rejoice

when cooperation with Us is entrusted to them.

The Thinker often said, "Can I be so fortunate as to have the privilege of helping my Teachers?"

258. Urusvati knows that many complex obstacles must be overcome before We can help people. Imagine a narrow mountain path filled with galloping riders, or a street crammed with a crowd running in panic. Then imagine trying to save from the stampede an individual who is not prepared for the help that is offered to him. We cannot hold back the crowd because great confusion would result, and if We stopped him, for even one moment, he would be crushed. However, it is quite different when the one who is to be saved can sense that help awaits him. As if by a magnet he can be drawn to a safe place that has been prepared for him. But for this to happen he must be ready to accept the rescue.

We should also note the difficult cases, such as the person who imagines that he is ready to accept help, but in fact resists it with his entire being. Such contradictions are not unusual. On the contrary, it is full cooperation, when help can be rendered, that is exceptional. It is deplorable when man assures himself that he is ready, but his own nature makes cooperation impossible.

We can affirm that the most energy is spent not in giving help, but in overcoming the obstacles to its acceptance. It is impossible to imagine the diversity of these obstacles! Among them are many varieties of karmic conditions—atavism, ignorance, and dull-witted skepticism. These obstructions must be overcome not only in the person who is to be saved, but also in those around him. These difficulties are among the labors of the Brotherhood.

We must tell people about their free will, and not leave them with the idea that it is worthless. Free will is the highest gift, and the time has come for people to learn how to use it.

The Thinker taught about free will, which can make man divine.

259. Urusvati has heard it said that the forces of darkness are more powerful than the Forces of Light. This is a harmful delusion. One should acknowledge that the forces of darkness are united and fierce in their attacks. But there is nothing surprising about this, for they know their finite nature and must defend their very existence. Even the methods of fighting are different, for while We are ready to receive many blows to Our shield, We can end the combat by a single arrow.

Remember that although the jinn often participated in building the temples, there never was a case when a Brother of Ours was of service to the dark forces. In all nations and all ages, there exist legends about the servants of darkness who were compelled to serve the Forces of Light. There is great significance in such legends.

You can observe the rapid advance of evolution. Not only by generations, but even by decades, one can measure the considerable progress of life. Experienced observers should carefully and objectively collect facts about the progress of evolution through the decades. Truly, one can declare that the New Era is approaching! Even if many things are misunderstood and distorted, new possibilities are entering life, and will in time influence humanity's level of consciousness.

Indeed, the jinn also labor in the hope that new discoveries will enable them to fulfill their dark endeavors, but their hopes are in vain. With each new generation, there are more conscious aspirants, who are born to do good.

Let us not be shortsighted when speaking about the destruction of the world. It is true that Armageddon is raging and incredible crimes have been committed, but it is also true that against the background of these terrors a speedy evolution rushes onward. Is it possible that people do not see how much of the new is entering life? We should not permit the doubting worldlings to proclaim that the dark forces are victorious. That which belongs to Infinity cannot be conquered.

The Thinker wisely encouraged His disciples, and prophesied the victory of the Forces of Light.

260. Urusvati knows that free will can overcome even karma, and cases can be cited in which the will was able to alter karma. It is commonly believed that repentance has great power, but it would be more correct to call this state of consciousness complete realization. First of all man must know why he should seek new achievements. One should strive for full realization because only a one-pointed will can indicate the right path. There are many wavering and weak attempts of the mind, but these will not turn the key of fate.

Some religions prescribe the confession of sins. There is no doubt that such confessions help to form a clear understanding of one's actions, but this is only a first step. People should train themselves so that their self-appraisal will be precise and correct. When man faces his Guide, he himself should understand both the positive and the negative aspects of his personality. Only man himself can know the true source of his deeds.

By observing the course of one's actions one can determine their causes and effects, and thus independently prepare oneself for future tests. There are some who require periods of sleep and long reminiscence in the Subtle World, but others will immediately begin their preparations for the further journey.

The Thinker loved to say, "May we not waste our time."

261. Urusvati knows how much more oppressive the lower astral strata are than even the basest earthly state. The lower layers of the Subtle World influence all of Earth, and its inhabitants should learn to protect themselves against these poisonous influences.

What should people do to protect themselves from such invisible corrupters? First of all, they should accept the constant proximity of these malicious neighbors. Do not think that this suggestion is unimportant. On the lower astral strata good feelings are rare, there is a prevailing envy toward everything that lives on Earth, and every breath of earthly life is pleasing and attractive to these dark, dissatisfied spirits. It is almost impossible to convince them that they should focus their attention not on Earth, but on how to free themselves from their prison.

People can struggle with base astral entities only when they are firm in their understanding of their own future path. Their passing into the higher spheres will then be easier, and they will not feel the arrows of the dwellers of the lower astral plane. Unfortunately, most people do not choose the higher path and therefore remain unprotected.

Those few who do understand this bear a heavy burden. The Brotherhood itself suffers greatly from the light-mindedness of the inhabitants of Earth, who, instead of defending themselves against these harmful entities, attract them.

The Thinker taught, "Do not allow demons to approach you."

262. Urusvati knows how difficult it is to find room for great tasks in the midst of earthly life. There is a saying, "To find a place for good is as difficult as packing a trunk." This saying alludes to the problem one faces, when packing a trunk, of finding room for the many small objects that have accumulated. Similarly, in earthly life the human consciousness is so full of petty concerns that there is no room for great tasks. This situation is not perceived by those who do not carefully observe their own lives. Their trunks are often so full that there is no space left for even the smallest object, and the most harmful details go unnoticed.

In a crowded life there is often no place for even minimal trust. There are many instances of developing events that were disrupted because of the lack of trust. One can well imagine how these failures affected those whose trunks were all in order! People refuse to understand how their thoughts and deeds are reflected in distant events. In addition to earthly matters there are supermundane ones to be considered, and even with the best intentions, reasonably good people can cause disruptions.

Sometimes it seems as if there is no way out, but feelings of hopelessness are impermissible. At times of particular tension, a feeling similar to despair may arise. This is not a hopeless condition, for it carries within it the seed of resolute decisiveness. At each turn of the path, one feels this tension. There may be a decrease in strength, but this is only a reflection of the inner tension that is felt most strongly when an important decision, not yet realized, is ripening within. In such a case We advise great caution. Care should be taken of one's health, for the centers can become inflamed and vulnerable.

We always stress work, but advise rest during such times of tension. This kind of relaxation has nothing to do with idleness; it is a sharpening of forces. However, understand that We are now talking about great tasks that require complete sacrifice.

The Thinker loved to say, "Can we not find even more that we can sacrifice?"

263. Urusvati knows that most people avoid looking into the essence of events and are satisfied

with superficial observations. How differently history would be written if real causes and motives, and the true Leaders, whose existence humanity does not even suspect, were revealed! Instead of kings and rulers, there would emerge individuals who had remained in the background, unknown because of prevailing ignorance, or required to go unnoticed because of the law of the Brotherhood.

People would then see that many events that take shape without apparent reason are in reality well-planned. At times an entire country or group of people may be condemned by the world, but then, it is precisely that country or those people that give birth to the most brilliant achievements. Few realize that there exists a power beyond earthly considerations that can affect the flow of events.

Ages ago it was said, "Look among the condemned for the righteous," for the world often attacks those who carry the message of truth. If people made an effort to carefully investigate the essence of events, they would discern signs of Our influence.

People should study the figures central to events. They would then understand that these individuals often are mere figureheads, around whom swirl events that lie beyond their comprehension.

Observe that Our warnings regarding certain countries have come true. Some people may call these warnings threats, but We do not intimidate. We warn out of compassion, but if Our warnings are rejected the flow of events will follow its course.

People imagine that cataclysms come only in crude and violent forms, but there are other cataclysms, even worse than war. The most painful example is the corruption of a nation. Truly, this sickness is worse than destruction by flood or other catastrophes of nature.

It may be recalled that We repeatedly warned certain countries, and they rejected Our advice. Their free will preferred to choose destruction through slow decay. Compare the character of a nation before and after Our warning. Great deeds become rare, and people lose the ability to preserve their values, degenerating into criers in the bazaar. Corruption creeps into all spheres of life, and though people can easily choose to follow the Advice, they prefer to bring on their own doom.

Whole volumes could be written about the sickness of such nations. If people excuse themselves by claiming that they cannot see the essence of events, one can only pity them for their blindness. People should study and be vigilant in life in order to recognize their true leaders. If the nightingales are killed, how can one hope to hear their song? We record all the consequences of ignorance, and this chronicle of humanity is deplorable.

The Thinker always warned against mistakes that cannot be corrected.

264. Urusvati knows that prayer is often hypocritical. We have already spoken about the significance of prayer, but it is necessary to mention the harm of hypocritical or hired prayer. People do not realize the extreme harm in any kind of falsehood, but hypocrisy and bribery are its grossest expressions. One should realize how pervasively each false thought spreads. It is indeed blasphemous to hire someone for prayer. It is criminal to try to deceive Him who is considered by people as the Most High. Monstrous examples can be cited of people who mumbled prayers and at the same time plotted murder.

People should be taught not only to esteem truth, but also to develop the ability to contemplate the Universe. Of course, We do not mean that everyone should become an astronomer, but We do advocate thought about Infinity. How can people continue to lie while learning about the grandeur of Cosmos?

People should be taught that it is as shameful to deceive themselves as to deceive each other. Unfortunately, there can be no law that forbids inner lies, but a state of consciousness can be reached in which it becomes shameful to lie. Let people think about the beauty of the world, and let them know that every thought is immediately known to Someone.

It is strange that some people attach themselves to the Teaching, yet continue to commit shameful deeds and to utter lies.

The time has come when the fundamental principles of life must be renewed. Urusvati correctly feels that humanity needs simple words. It is absurd to learn to recognize the higher energies without knowing their purpose!

The Thinker was concerned about every thought, knowing that the purpose of each thought is to

serve the Common Good. He said, "When people understand the meaning of the Common Good, happiness will be theirs."

265. Urusvati knows that in the depths of one's consciousness there is an indelible awareness of the coming detachment from one's old state. Man knows the turning points of his life from within his consciousness, and though their outer manifestations come much later, the consciousness is aware of them, leading the way.

One must learn to detect the signs of change in the depths of one's consciousness. These signs may be expressed either psychically or physically. Many mistake such signs for a disease, whereas others attribute them simply to a bad mood. But few realize that they are experiencing a departure from their former level of consciousness, and are starting a new step. Few will welcome such signs, because, as a rule, people fear the new or unknown. But there will be some who are prepared, and these few will rejoice, for they know that each new step is a reason for joy.

It is impossible to remain forever in even the best subtle spheres. Some sorrow, not wanting new tests, but others, like good warriors, aspire to new victories.

One must listen to the call of consciousness. The Master first of all considers the level of consciousness of the disciple, and then transmits knowledge accordingly. Man's great advantage lies in his ability to realize his progress, and it is so much more joyous when this progress is also for the Common Good. Let us not be fearful. Courage and striving are the wings that will help us to soar toward the goal.

The Thinker often spoke about the wings of man, and pointed out that physical wings are not sufficient. "Know how to become detached, then you will be able to soar into the Higher World."

266. Urusvati knows how vehemently every intelligent achievement is opposed by the fury of ignorance. Truly, the brighter the light, the denser the darkness. It would be wrong to assume that the dark opposition is an illusion. On the contrary, it is a real fury that intensifies progressively and knows no constraint in its tactics.

It can often be observed that as one member of a family strives for enlightenment, the other members will aggressively mock his aspirations. Indeed, this one member needs all his courage to oppose the rude attacks of the others. It rarely happens that an entire family strives toward the Light in a united effort against darkness. Certainly, opposition to darkness develops strength, but to have to oppose one's own family is an uphill task. There is no greater tragedy than darkness in a family. This is a most urgent problem, which must be resolved, for such families breed the calamities of the next generation.

We deplore the fact that there are so many disagreements within families. Even the best warriors lose their strength due to such disharmony. Instead of goodness, blasphemy and evil talk defeat aspiration and cause waste of the precious panacea of psychic energy! People do not appreciate this gift, and it can be spilled as from a broken vessel. Wherever possible one must help families to maintain their balance.

We watch the most difficult situations and project Our help, but sometimes the discord is so great that the organism struggles against Our influence and its health is affected. In such cases, We must temporarily withdraw, for the remedy would be too strong.

The Thinker believed that all physicians should understand the Law of Equilibrium.

267. Urusvati knows the many different ways in which Service is interpreted. For some it is a life preserver, for others a millstone around the neck. Some understand the practical value of Service, but for others it is just a vague abstraction. Between these two extremes there exist many different approaches, among which people aimlessly grope.

Very few accept the fullness of Service in its vitality and its achievements. These few know how the steps of Service have been formed and are ready to carry the living word wherever it will serve the General Good. Such heroes are ready to renounce the comforts of life in order to be able to offer inspiration to others. These few realize that, in addition to making scientific discoveries, it is necessary to unearth the spiritual treasures. Now, when multitudes of people are hurriedly shifting and seeking, it is especially difficult for mankind to reconcile material progress with higher spiritual values. The present age resembles a certain period of Atlantis, when the Atlanteans, too, could not find the necessary balance.

But today people are aware of this discord, and this gives Us hope that the most vital nations will find the needed equilibrium.

We see where the idea of synthesis can be assimilated. It will be found not where the pendulum of life is dead, but only where it swings fully. There the significance of the General Good is well understood, and it is known that Good can come only from Good. Although this formula is not yet uttered, it nevertheless is ripening in the depths of the consciousness, and this is very important.

Urusvati is justifiably amazed to see that people enjoy the comfort of the General Good, yet do not strive to work for it. These walking corpses only prepare a grave for themselves! Where and when will they see the usefulness of the Common Good? It is service, first of all, that opens the path to realization of the Common Good. Neither garb nor ritual, but only service to humanity, is required.

Words about cooperation have been uttered for many centuries, and the ideals usually outran the material possibilities. But now people have found many useful applications, and the time has come when it is necessary to think about the General Good.

The Thinker liked to say in jest, "I would like to know for whom we have just finished our dinner, for whom we have replenished our strength. If it was only for ourselves, it would not have been worth eating!"

268. Urusvati knows that people have fantastic ideas about the past lives of great spiritual individuals. They imagine that these evolved spirits were surrounded by the most favorable conditions in all their past incarnations, as if they never suffered, were never in need, and never endured the persecutions that they in fact so often experienced.

People do not believe that great thinkers, such as Plato, Pythagoras, or Anaxagoras, lived the lives of ordinary beings. It is essential to understand that even the most lofty personalities cannot avoid the fullness of their earthly emotions, which are kindled in proportion to the scope of their mission.

Indeed, you should not assume that Plato, when he was sold into slavery, did not react to all the turmoil of such a situation. Of course, he went courageously through all trials, but in his heart felt great bitterness because of the injustice, and it was because of this that he was able to speak so brilliantly about the best forms of government. Pythagoras too was persecuted, endured great poverty, and suffered all kinds of physical humiliation, but these tests did not diminish his ardor. Likewise, Anaxagoras was deprived of everything, yet even on his difficult path he knew how to prepare for himself a majestic crown of thorns.

Many lives must be compared in order to understand how the light that shines so brightly is kindled by the blows of destiny. Chaos can be seen as the hammer that strikes the sparks. Only the unwise think that the Teacher hovers above everything and feels nothing. On the contrary, the Teacher feels not only his own burdens, but also the burdens of those who are connected with Him. Such near and dear ones can be either in their physical or in their subtle bodies. They may be close physically, or physically separated, yet close in spirit.

Do not imagine that the Teacher remains isolated. Every one of you can sense mental messages, but the Teacher feels them more strongly. We call these perceptions supermundane, yet they include all earthly feelings. We do not separate Existence by conventional divisions.

May all people learn to love supermundane thoughts. In time man will realize that in Infinity there is neither mundane nor supermundane, but only Existence.

269. Urusvati knows how varied are the sendings of psychic energy. In addition to sensing the psychic currents, one may also feel some physical effects, such as burning sensations in the different centers, or tension resulting in nausea.

The most unusual symptom is the sudden swelling of various parts of the body, especially the extremities. No one can explain the cause of these swellings and an ordinary physician will probably not believe the existence of such an ailment without seeing it for himself. However, this is not so easy, because, though the size of the swellings can be very great, they come and go quickly. Urusvati experienced this, but before the physicians could confirm it, the swelling passed without the slightest trace.

We call these manifestations “the knocking of psychic energy,” and although the nerve centers are the channels for this, it cannot be called a sickness. It can be observed that such swellings may occur during the transmission of thought over great distances.

There can also be bleeding from the various openings of the body. This should not be thought of as ordinary ruptures of blood vessels. The cause is the pressure of the psychic energy struggling within the organism; this can affect any organ. Therefore, We strongly advise paying attention to all inexplicable symptoms.

It should not be assumed that such neural abnormalities must always accompany the awakening of psychic energy. If the planet were in a normal condition, one could also expect the manifestations of psychic energy to be normal, but as long as people are poisoning life in every possible way, psychic energy will be manifested in most unexpected ways. People should study the interrelation of psychic and physical phenomena, because such manifestations of energy are frequently mistaken for physical ailments. The Thinker predicted long ago that humanity would experience the various conditions that He called supermundane.

270. Urusvati knows how much one's free will contends with the more profound Primal Energy. Sometimes it may seem that the free will acts without higher control, but greater than the most powerful will there is a certain force that can completely transform the sendings produced by will power. In spite of the mind's desire, the pendulum of life points out a different, unchangeable solution. Any honest observer can testify that often it is not his own reason that determines his actions. In addition to the reasoning will that is based upon the experience of everyday life, there is another, profound wisdom, which abides in the depths of the consciousness.

Contact with the higher worlds is not achieved by an increase of will power, but through the deeper consciousness, the repository of pure Primal Energy. Unfortunately, people do not distinguish between free will and the action of Primal Energy. They assume that the physical action of the will is the most tangible and thus the most effective.

People's dependence on free will is reinforced by their passion for technology, and We have already spoken about the danger of this attraction. The free will must not contend with the Primal Energy, for this would bring great pain and even ruin. And so we arrive once again at the idea of the golden mean.

How beautiful can be the role of a flexible free will, which, through discrimination, can recognize higher wisdom and subordinate itself to it. By knowing this wisdom, man will also know the profundity of his own soul, and will learn to respect that force within himself which leads to the best achievements. Man's good fortune is his access to Primal Energy, and his misfortune that he does not accept this blessed power, but usually condemns it. What a dreadful thing it is that man refuses to accept his best treasure!

If a black-haired man insists that his hair is blond, he will be thought mad. Likewise, one who distorts his innate qualities is, in a sense, also mad. People are careful about their physical heart, for they have learned that the heart is the center of the physical life. But they have not yet sufficient information about the correlation of the free will with the Primal Energy, and regrettable disharmony is the result. Instead of the harmonious coexistence of the two forces, conflict and competition exist between them. One of the causes of the planet's sickness lies in the uncoordinated forces of man. People should think about this.

The Thinker spoke about two essential forces within man, his intellect and his wisdom.

271. Urusvati knows the unique characteristics of this Armageddon. Similar battles have taken place in the past, but what is unique about the present? As always the Greatest Forces are involved, but humanity is also involved as never before! The entire planet is participating in this battle, each one in his own way, and everywhere the tension is unprecedented.

Now let us try to imagine how all who are involved in this battle are connected with the Subtle World. The invisible hordes of that world are far more numerous than the earthly ones, and they are connected to even higher spheres. Therefore Armageddon must be thought of as a supermundane manifestation. One must have a clear idea of the character and size of the present battle to appreciate its full significance. Only then can one begin to comprehend the battles here on Earth.

Even without experiencing the grandeur of the Great Battle, one can clearly see that the world has gone quite mad. Even logic cannot explain the conflicts of nations, which can bring no good. For the average person the reasons are entirely obscure. The truth is that nations are subject to invisible promptings to ruin the planet. As above, so below. At Our Abode, it is terrible to see how all the spheres of the Subtle World are involved in this battle, and that, like great dark clouds, they press upon the earthly planes.

Let us not assume that when the supermundane battle expands it does not affect us here on Earth. On the contrary, it is reflected upon the entire earthly space, and involves not only the warriors, but also all ordinarily neutral beings. It not only brings illness, but also poisons the mind, and this, of course, is the most perilous. It is no wonder that sensitive organisms prefer to leave! But it is better to be in the thick of battle than to receive passively a rain of splinters and poisoned arrows. I strongly affirm that the events are approaching a climax.

Long ago the Thinker indicated that the time will come when all living things will find themselves in great confusion.

272. Urusvati knows that it is the heroes and martyrs who build nations. Pythagoras and even earlier thinkers knew this truth, but ancient truths should be reexamined in the light of science. So say the scientists, and they are right.

Who, then, are the heroes and the martyrs and how can they be described? From the scientific point of view, like living volcanoes, they throw out the intense energies needed for evolution. In this we can see an example of how subtly ethics and biology are entwined. The Teachings of the New Life show that exaltation is a blessed intensifier, and people cannot exist without these explosions that open the way. If cosmic explosions can be creative impulses, then human explosions are likewise needed for evolution.

Many people call the heroes and martyrs fanatics, but We do not approve of this label, for it belittles the better side of heroism. On the contrary, a real hero knows the truth of self-renunciation. He does not attempt to destroy anything, but tries to apply his powers in the best possible way.

They are foolish who assert that martyrs belong only to the remote past and do not exist today! Heroism and martyrdom are increasingly in evidence, and are presently characteristic of entire nations. These examples are not as clearly discerned, but it can be said that certain nations are creating a completely new rhythm of life.

The Thinker knew that the many would be formed into nations, and that the self-sacrificing work of nations would be of great value, and understood as heroism.

273. Urusvati knows that egoism is like a smudge on a glass, and that there are different kinds of egoism. In addition to personal egoism, we can see examples of family egoism and even racial egoism. It is easy to imagine how many distortions of truth issue from these accumulations of poisoned feelings! Moreover, there is even egoism on a planetary scale. You often hear scientists declare that life exists only on Earth. They claim that Earth has exclusive and uniquely favorable conditions, and have no idea about the existence of the Subtle World.

There are scientists who boldly insist that in all Infinity there is no life except on Earth! It is not enough to call such a claim impertinence: only the crudest egoism can bring forth such an ignorant concept. These scientists make no effort to examine the conditions that exist in Cosmos, and base their judgments upon their own very limited observations!

True science does not prescribe limitations. It is especially distressing that in an age of the expansion of thought there can be such stagnant and stupid pride. What other words can we use to describe the attitude of those who affirm that even Infinity is subject to their judgment? Such people cause great harm because they impede the potential for broadened thinking.

Many so-called phenomena are being observed on Earth. Unusual human abilities are manifesting themselves and are beginning to be studied. However, as soon as negation and prohibitions appear, obstacles to evolution are created. Truly, free will can cause disasters.

The Thinker taught about the harm of limitation.

274. Urusvati knows of the harm that is created by caste systems. We should not have in mind

only the castes of India, because, unfortunately, castes exist under different names in all countries. They are just as harmful everywhere and should be eliminated.

There is a story about a physician in ancient times who treated people of different castes with equal attention, and because of this noble attitude the people wanted to stone him. When asked if he would also apply the same care to people of other nations, he answered that everyone should be treated alike, and he was forbidden to practice medicine at all.

Such examples belong to past centuries, but even today one can see similar acts of ignorance. The right remedy should be sought for such superstition and savagery. Such divisions once had a practical purpose, but it was outlived long ago, and today cannot be considered rational.

Only science can help by proving that caste systems are unscientific. But science can help only if it is combined with a right understanding of the Subtle World. It can be proved that the spheres of the Subtle World are governed by principles for which earthly systems are inadequate. Contact with the Subtle World is more intense than it appears. The supermundane consciousness prompts man to observe the Subtle World, though he may call it by various names. The work of all scientific fields should be directed to an understanding of it, but instead of seeking knowledge, people attempt to obstruct every new possibility.

Do not be surprised that even the most material science will inevitably lead to the gates of unlimited knowledge. Many earthly systems will have to be transformed.

The Thinker was concerned about the spiritual welfare of His disciples, and took care that they should not stumble over illusory obstacles.

275. Urusvati knows the many manifestations of psychic energy. But numerous misunderstandings develop about this concept. Some deny its existence altogether; others think of it as some kind of miracle; still others accept it, but claim that psychic energy is a privilege meant only for the few. The truth is that psychic energy permeates all that exists, and because it is an energy, it has all the characteristics of energy. For example, it can stimulate and intensify the centers, but at the same time it can aggravate any disease that may be in the organism.

To a certain degree, the propelling force of psychic energy can be directed. In healing, an uplifting or highly concentrated thought can be directed toward an ailing organ. Any kind of blasphemy or destructive thinking, however, will intensify the flow of the energy toward an affected organ and aggravate the sickness. Wise is the physician who tells his patient not to blaspheme or hate. We have often pointed out that a pure thought is benevolent and has healing powers; it opens the gate to the healing power of Primal Energy.

Nowadays people attribute many illnesses to neuropathy, thus coming closer to the idea of Primal Energy. It can be said with certainty that the course of every illness depends upon the condition of the psychic energy, but people refuse to understand that free will is a strong factor in their dealings with it. The better one understands this, the better one can help oneself.

In ancient times, the force of energy was attributed to the Power of the Mother. People even prayed insistently to Her for help, and thus were able to intensify the energy. It does not matter whether a prayer is stormy or unshakably calm; the one essential feature is that it be a conscious call.

The Thinker said, "I can imagine how the call will reach the Majestic Mother! With one gesture of Her Hand she will direct our sorrow into a channel of joy. There is a temple of laughter in Sparta, and many diseases are cured there. Fortunately, there are no temples of mockery. Avoid blasphemy!"

276. Urusvati knows My advice to write down unusual and rare manifestations. There are many reasons for this. You have read about radiesthesia, but you should know that there are several kinds, which differ greatly. Radiesthesia can be of sound, smell, or taste. People may at times feel as if they are permeated by a particular sound. If such a phenomenon occurs repeatedly it has a certain purpose, either to indicate something, or as a reminder. The same happens with the senses of taste and smell, or when, for some reason, a person may begin to feel an attraction or aversion to certain sensations. Thus, by means of their senses, people receive signs of warning and protection from the depths of their own consciousness.

Seldom do people pay attention to such promptings, which can be studied only through lengthy

observation. But who cares for such drawn-out processes? People read about instantaneous enlightenment and imagine that they can succeed without spiritual practice and protracted experiments. They do not want to hear that certain experiments require a time equal to the span of several generations; they desire immediate enlightenment, even if such an accelerated process could destroy their neighbors.

Special caution should be taken during periods of disturbed cosmic currents. You have read about cosmic dangers, but there are many more of them than scientists can detect, and the important point is to know what currents can counteract them. One should not only consider the dangers, but also be ready to resist them by all possible means.

Long ago, the Thinker noticed that the smoke of campfires is harmful, and urged people to use a kind of wood whose smoke does not obscure the consciousness. He knew then that at some time mankind would poison itself and all that exists.

277. Urusvati knows how carefully one should treat one's psychic energy. Many do not understand that even the inexhaustible Primal Energy needs care. All who strive can testify that sometimes the energy is so intensified that it seems to become exhausted. We advise particular caution at such times. There are many causes for such apparent exhaustion, ranging from the state of one's personal health to cosmic conditions.

We have mentioned how My Friend became ill when it was necessary for him to fulfill several missions at once. The cause of his illness was an excessive tension of psychic energy. Let us not forget that My Friend sallied forth with an increased store of energy, yet suffered a lengthy illness. We oppose the excessive use of psychic energy. One can imagine how difficult it is to restore one's equilibrium after such exhaustion, and much time is needed for the restoration of all one's forces. If the cosmic currents are favorable, equilibrium can be established more easily, but this does not always happen. My Friend was afflicted during a relatively calm time, but nowadays such an illness would last much longer.

We watch the useful workers and warn them if We see that the strings are too taut. Especially now, the planet is experiencing a period of unprecedented tension. Fatigue, drowsiness, inflammations, and excessive activity of the heart, all these precede a decrease of psychic energy.

We know that under present earthly conditions perfect equilibrium is unattainable. This is a danger that should be noted. When conditions on the planet become even more complicated, many will recall Our advice about treating psychic energy with care. During inharmonious times even a simple transmission of thought can be exhausting. This should be taken into consideration.

The Thinker used to say, "Why is it sometimes easier for Me to lift a log than to concentrate my thought? I am not ashamed to admit it, for I know that this happens not because of my laziness, but because of something beyond my control."

278. Urusvati knows about the fatigue We have described that was experienced by My Friend. There are three methods of combatting it. One can deliberately increase the tension to such a degree that the original fatigue is lost in the whirl of the new stimulation, or relax completely without thoughts or tensions, or change one's location, so that the spatial and ground currents are completely different.

We always warn against such excessive fatigue. But, although many earthly illnesses are the result of such excessive tension of psychic energy, it is impossible to free a thinking being from the tension that accompanies the battle with the dark forces.

You may be sure that We are aware of this struggle, because, just as a galloping horse raises a cloud of dust, the magnet of psychic energy stirs up a whirlpool of chaos. Many examples from daily life can be cited that would illustrate the progressive assaults of chaos from century to century. These will continue to increase, and all the power of equilibrium will be needed to withstand them. Now is such a time, and every sensitive person should be prepared to guard himself against chaos.

The preservation of psychic energy is necessary for the Great Service. People forget that the Great Service has many characteristics, the first of which is goalfitness. Study the earthly lives of the Great Teachers and note their special kind of goalfitness. I have in mind particularly Their earthly lives, when They were unaware of Their former lives. They fulfilled exceedingly difficult tasks over many centuries. Each had His private life, with the customs of its time and place, and Their inner wisdom often

rebelled against various absurdities of the age. But in order to fulfill Their task They had to apply the greatest goalfitness.

It was also necessary to oppose blasphemy and obscenity. The Teacher knows that these vices pollute space and cause irreparable harm. People nourish those harmful entities known as devourers of psychic energy. It is almost impossible to convince the ordinary person that by blaspheming he is destroying psychic energy, and that, whether obscenities are uttered through ignorance or during fits of anger and irritability, the resulting harm is the same.

Only goalfitness can save man from such self-poisoning. Imagine how the Teacher feels amid such a poisonous atmosphere, not only in the earthly life, but also in the Supermundane. Obscenity goes against the idea of the General Good and should be sternly opposed.

One can enumerate the dangers created by man himself, which manifest especially when the cosmic currents are intensified. What We say now should also be applied in the coming years, because the sunspots and storms of space are fierce.

The Thinker used to say, "Beauty will save us from obscenity."

279. Urusvati knows how difficult it is for people to accept the diversity of evolution. Each one insists that there is but one law, and cherishes a different notion about cosmos. When they find contradictions in the various scriptures, they accuse them of inaccuracy. These disputes and misunderstandings arise because of the inability of the ordinary intellect to imagine a scheme with infinite possibilities, and a universal law with many aspects.

Nevertheless, one should become accustomed to cosmic diversity. Our planet, with its subtle spheres, can be influenced in the most unexpected ways by the far-off worlds. It is wrong to think that our solar system is entirely isolated. On the contrary, all the worlds are subtly interrelated. The fundamental law is immutable, but each planet creates and projects its individual characteristics.

Individuals of much older stages of evolution coexist on Earth with the people of the sixth race. One can observe that the outlook of people varies from the most primitive to the enlightened. We meet with contrasts not only in the earthly realm but in the Subtle World also. It is important to know about these intrusive influences of distant systems. They act like explosions and storms, and can bring a form of revolution. Therefore, do not assume that the Subtle World is strictly and forever ordered. One must become accustomed to the idea that even in the higher spheres there can be collisions of psychic forces.

Only an awareness of the great manifoldness can save one from the perils of limitation. One must feel oneself living in the Infinite, and then gain strength by directing one's consciousness to the far-off worlds. In this way, the idea of the manifoldness of evolution will become clearer.

The Thinker was able to embrace the whole Cosmos with His mind. People used to say, "It is better to err with Plato than to join the intellectual negators." Thus were the best concepts realized in ancient days.

280. Urusvati has heard the many sounds of Nature. Truly, Nature is never silent. Our Ashram has a reputation for stillness, but this should be understood relatively. It is quiet in comparison with earthly, human noise, but Nature continues to send forth Her sounds. The whispers of the mountains and the noises of the waterfalls and streams near the Ashram, merge into one intensified choir. But all these voices of Nature cannot prevent one from hearing the calls of the Supermundane.

People mistakenly assume that the music of the spheres can be forcibly evoked. One can hear these sounds, but their sources are too distant and cannot be evoked within the Earth's vibrations. One must imagine all the stormy, violent cosmic turbulence in order to understand the humble position of our Earth.

Some still believe that Earth is stationary, that it is the center of the Universe, and that human life exists only here. But if people continue to believe that Earth is the center of the Universe, and that they are the only crown of creation, there will be a new convulsion of ignorance. Such misconceptions are absurd and harmful for evolution, and even without them, people are hopelessly unaware of Infinity.

Scientists should understand their responsibility and point out the danger of such conclusions. They must have sufficient integrity not to insist on unproven theories, however spectacular they may be.

There are certain attitudes that should be assumed with the utmost caution. For example, self-confidence is an excellent concept, but conceit is the grave of evolution. The planet Earth should not be belittled, but her true place amidst the grandeur of the Infinite should be realized.

The Thinker often directed people's attention to the far-off worlds. Though He fully realized the small place occupied by Earth, He would never belittle the beauty of His birthplace.

281. Urusvati knows how essential is the joy of life. It is not only a healing remedy but also the best helper for communion with Us. Where does this stimulating feeling, called the joy of life, arise? It does not come from wealth or self-satisfaction, but is often experienced amidst the most grievous difficulties and persecutions. In times of stress, joy is especially valuable and healing. We call it the joy of Be-ness, for it does not depend on personal circumstances, success, or profit. This joy has no earthly reasons; it comes as a forerunner of the highest currents, which spiritualize the entire surrounding atmosphere.

Can there be feelings of joy when one is afflicted with disease or when one is the victim of injustice and insult? Indeed, for even in such circumstances the eyes may sometimes fill with fire, the bowed head may rise, and new strength may be experienced. Then one will begin to rejoice at life, perhaps not at one's own life, but at real Be-ness.

What strong thoughts will come to those who perceive the joy of Be-ness! The atmosphere around them will be purified, those near them will feel relief, and We will smile from afar and approve the better currents. We shall even be grateful, for each preservation of energy is benevolent.

Everyone who wants to succeed should remember the joy of life. Each person who wants to contact the better currents should know the path that will bring him to Us. One need not fabricate special scientific reasons for such joy; it comes through the heart, and is absolutely real. This joy will enable one to better hear Our calls.

Sometimes the Thinker gathered His disciples for a discourse, which He called a Festival of Joy. Only spring water and bread were served. On such occasions the Thinker said, "Let us not besmirch the joy with wine and rich food. Joy is above everything."

282. Urusvati knows how harmful it is to pollute space. We have already offered many indications about how to avoid causing harm, but now We advise you not to dwell on mistakes or remain in places where there is blasphemy or irritation. Gossiping about mistakes pollutes the atmosphere around you, and attracts the fluids that will intensify the original errors. In the same way, it is harmful to stay in a place that is polluted by blasphemy or irritability. I speak as a physician.

Both blasphemy and irritability are especially harmful when the cosmic currents are tensed. They cause an inflammation of the mucous membranes that cannot be attributed to a sickness of the stomach, intestines, nose, or throat. There may be pain in one specific area, yet all the mucous membranes are inflamed, and diagnoses fail because they do not deal with all the symptoms. This illness may be considered Armageddonal. Eyes and intestines, stomach and teeth, throat and heart all collectively produce an unexpected combination of symptoms. This condition requires serious attention since it destroys the mucous membrane, and can be transferred to the nervous system.

Understand that this is a general inflammation and should be treated accordingly. Very light food should be eaten, nothing raw or irritating. Avoid catching cold, tiring the eyes, and succumbing to irritation. Medicines will be of little help, and alcohol should not be taken. Nothing should be taken too hot or too cold, and laxatives should be used only in small doses and preferably not every day.

I warned long ago about fiery illnesses to which refined organisms are most sensitive. But people ignore these new aggregate diseases. They can be quite exhausting; frequently inadequate treatments are prescribed and the harm is increased. It is true that every illness is based on inflammation, and inflammations are related to fiery disease, but some diseases are caused by an external fiery tension.

Many people perish from these unknown ailments, and even the highest organisms will suffer if they are overworked or exposed to irritation. The illness of My Friend is an example. He went out with a great store of psychic energy, but the ignorance of the people around him, and their irritability and stubbornness, created a poisonous atmosphere. When in Our Tower We can use a special ozone, but I cannot deny that even there We suffer from the poisoned atmosphere.

The Thinker warned that one should fear the poison in a cup less than the poison in space, for poisoned space has even more deadly currents.

283. Urusvati knows how much We value readiness for action. Activity can be of two kinds, external and internal. A person may not yet have the opportunity to begin external activity, although his inner resolve is already fixed upon seeking truth and a desire for self-perfectedness. But his striving creates within him a sort of magnet, which attracts the outer possibilities.

We are continuously in motion. Even when We remain in the Ashram We are at the same time moving into the far-off realms through the power of Our striving.

One should know that activity is beneficial; however, amorphous particles of one's organism can seriously impede activity. There is a type of person who resists the idea of being active. These lazy specimens are especially harmful, and there are many of them.

A readiness to move purifies one's thinking, and We rejoice to see this transformation of outlook. Possessions lose their hypnotic power and cease to burden the consciousness. People can then understand the balance between owning things and renouncing them. What remains is a respect for human labor, and selfish greed is dissolved in the whirl of movement.

How beautiful are thoughts about motion! They are a source of inspiration for Us. We overcome the idea of time when We are in motion. We can solve problems when We adhere to the concept of motion. Be not surprised that in many people there is an intuitive desire to fly, for this is a sign of our epoch. But people should move even more in thought, and thus forge ahead of even the speediest flights. I know a valiant country that is ready for such high flights.

The Thinker indicated a certain nation that will conquer the North and said, "Observe the seven signs in the sky; they point to the country of the conquerors."

284. Urusvati knows that at times the human consciousness expresses itself abnormally in a dual way, as a kind of split consciousness. This can be a sign of obsession, but there are cases in which the duality is the result of the promptings of past incarnations. There are also times when the future is glimpsed, and as if hypnotized, the individual is drawn away from the present reality.

A split consciousness occurs more often than people suspect, and cannot simply be attributed to bad character or bad habits. It often occurs during a temporary blacking out of consciousness, when, as some researchers believe, the consciousness comes in contact with waves of chaos and the abnormality results. This observation is undoubtedly sound.

People usually do not study the normal state of consciousness, and therefore do not learn about its abnormalities. We advise the study of human consciousness, so that the many kinds of abnormality will be more easily recognized. Nor is it correct to assume that a disease of the organism always influences the consciousness adversely. Indeed, sometimes it is a sickness that elevates the consciousness. We will not now enumerate the varied circumstances that influence human consciousness, but simply wish to point out that duality of consciousness is a common, though undesirable, condition.

It is very difficult to help people so afflicted since each state of mind requires a particular technique of suggestion. Sometimes the duality is of such a contradictory nature, and the fluctuations occur so frequently, that it is impossible to apply suggestion, which can be quite useless or even harmful.

Truly, man needs to learn about his psychic energy. Many experiments are taking place, but so far the results are not satisfactory since the researchers work without any system and overlook many facts.

The Thinker pointed out that such research should be continuous, and conducted objectively, without personal bias.

285. Urusvati knows that the danger of psychic epidemics is increasing. In the Puranas it was predicted that toward the end of *Kali Yuga* humanity would be driven to acts of madness. It is very dangerous that people do not recognize this state, for while it is possible to cure a patient who does not resist treatment, if he struggles against it the beneficial effects of the medicine will be diminished.

But how do you explain to people that their leaders and their teachers are insane? How can you convince a nation that immediate measures must be taken for the restoration of its health? Indeed, Our prescriptions would be quite different from the measures offered by the medical authorities! This will be

especially obvious in the psychic sphere. People do not yet acknowledge obsession, and though many books about the subject are available, a cowardly consciousness will deny the facts. Many materializations can be demonstrated, but those who want to deny will somehow justify their disbelief.

Indeed, such mental confusion fully corresponds with the end of *Kali Yuga*, but it was said that if the confusion reaches its climax, the only way to correct the situation will be through fiery purification. The examples from the past are eloquent. People have already begun to speak about Armageddon. A few years ago they would not have thought about the closeness of decisive events, but the Teachings are serving their purpose, and even the skeptics are now aware of the terrors of Armageddon. Thus, the information spreads in its own way.

We do not insist upon identifying the source. Let each one understand in his own heart whence the information has come. Most people hate the messenger who brings knowledge. They may not accept that it is We who warn, but let them at least remember the warning that humanity is acting insanely.

The Thinker warned, "Do not fall into madness."

286. Urusvati knows that certain conditions can be worse than the state of war. You certainly know that We consider war to be the shame of mankind, but one situation that can be considered as worse is the decay of humanity.

Armageddon should not be understood as only a physical battle. It is full of incalculable dangers, among which will be epidemics, but the most ruinous consequence will be psychic perversions. People will lose trust in one another, and will compete in doing evil. They will develop a persistent hatred of all except their own kind, and will sink into irresponsibility and depravity.

To all these insanities will be added the most shameful—the intensified competition between male and female. We insist upon equal and full rights for women, but the servants of darkness will expel them from many fields of activity, even where they bring the most benefit. We have spoken about the many maladies in the world, but the renewed struggle between the male and female principles will be the most tragic. It is hard to imagine how disastrous this will be, for it is a struggle against evolution itself! What a high price humanity pays for every such opposition to evolution! In these convulsions the young generations are corrupted.

Plato spoke about beautiful thinking, but what kind of beauty is possible when there is hostility between man and woman? Now is the time to think about equal and full rights, but darkness invades the tensed realms. However, all the dark attacks will serve a certain good purpose, for those who have been humiliated in *Kali Yuga* will be glorified in *Satya Yuga*.

Let us remember that these years of Armageddon are the most intense, and one's health should be especially guarded because the cosmic currents will increase many diseases. You must understand that this time is unique.

It is near-sighted to think that if war is prevented all problems will be solved! There are those who think so and imagine that they can cheat evolution, not realizing that the worst war is in their own homes. However, there do exist places on Earth where evolution develops normally, and We are always there.

The Thinker warned that the gifts of all the Muses must be treasured. Only such accumulations will help to conquer darkness.

287. Urusvati knows that the fundamental fiery energy can make objects not only luminous but transparent. During powerful phenomena the transparency is almost enough to contradict the usual notion of a solid body. But such manifestations can seldom be observed by the naked eye. One cannot expect the fiery element to be manifested in a routine way, since such fiery tension can become as destructive as a strong electrical explosion.

How then can the transparency of solid bodies be explained? Each body carries the fiery energy within itself, and during extraordinary intensification this energy is kindled and the density seems to disappear. There are two reasons why such a phenomenon occurs so rarely—the quality of the intensification, and the qualifications of the observer. It is difficult to observe such phenomena while in the physical body because the heart can be overstrained, and only one or two observations at long

intervals may be permitted. Therefore, contacts with certain spheres must be maintained with caution.

Most people miss this point, and do not appreciate the need for such precautions. Even erudite people can fail to understand the immutability of the law, but every violation is punished accordingly and without exception.

Nevertheless, the phenomenon of fiery energy can be observed, and Urusvati can confirm the transparency of the bodies that are aflame with it. Such manifestations can also be observed in Our laboratories, but, especially during these times, even there We must act with caution.

The Thinker warned His fellow citizens, "You can also be ignited by hatred. Fire flows in your veins."

288. Urusvati knows that many small stings can be more dangerous than one strong bite. Considering the present state of the world, this truth should be recognized. People expect great events, at the very least a collision with a comet, yet do not notice the many small daily dangers. They must be reminded that they cause these dangers themselves by their constant quarrelling. This warning is not given in the name of a higher philosophy, but simply for the sake of physical safety!

There were no periods in antiquity that compare to the present era of total global confusion. While in ancient times perhaps thousands were involved, today there are hundreds of millions! Try to imagine the difference in the power of the emanations, and the myriad invisible participants that everybody is surrounded by. Let us not attempt to calculate the multitudes causing disorder in the earthly sphere, but rather consider the innumerable invisible stings.

Especially disgusting are the emotions evoked by small stings. During great calamities feelings of self-sacrifice or heroism may be aroused, but in time of decay there is only wasted energy. I affirm that the worst part of Armageddon is in the decay of organisms. During strong disturbances the Guidance can be increased, but what can be done about gangrenous aggravation?

One should realize that the warriors for Good are not always able to defeat the dark legions quickly. Many conditions, both mundane and supermundane, must be observed. Remember that human cooperative action has cosmic significance, and the image of man is created by man himself. But if all of mankind were just to assume the same grimace, what kind of image of man would then be produced?

Thus people themselves ruin the planet. They prefer half-measures, even quarter-measures, wishing only to remain undisturbed. But let them be assured that the result is nothing but decomposition.

Not everything should be blamed on the dark forces. Why make giants of them? Is it not better to analyze the tastes of humanity? What do people enjoy, and what do they reject? Let us analyze the sciences, philosophy, art, and physical culture along these lines and we shall see precisely where the sickness of humanity lies. If we examine every negation and learn precisely what has caused it, it will become obvious that disgusting causes bring disgusting results. How can one struggle for Light while still surrendering to darkness?

The Thinker understood ages ago that Beauty is also Goodness.

289. Urusvati knows that the understanding of the fundamental principles and agreement about them among co-workers is the main guarantee of success. What can be worse than a mob of people who understand the rhythmic power of words and numbers, but cannot agree about life's fundamental principles? We put particular stress upon the understanding of these foundations, for without it knowledge itself is not only useless, but even harmful.

We are alarmed when We hear someone intoning a well-memorized ritual, for if one repeats the words continuously, an unexpectedly powerful rhythm may be established that could actually destroy him! We condemn such irresponsibility. Imagine what would happen if a group of guards were to start firing their weapons indiscriminately in all directions. They could kill each other! The same thing could happen if a group of people were to repeat a memorized ritual without a harmonious understanding of the fundamental truth that underlies it.

We have spoken before about unification, which means first of all the harmonious, mutual understanding of the fundamental truth. People may raise their hands together in solemn oath, but that does not mean that they are all in agreement. Actions taken simultaneously do not necessarily signify

unity, and without inner harmony such actions will only cause disturbances of the atmosphere.

The Thinker constantly reminded others about harmony in music. He hoped that this awareness might help establish harmony in life.

290. Urusvati knows how much we value the many aspects of wisdom. Wisdom accepts goodness, regardless of its source. Wisdom condemns evil, regardless of its source. Do not take wisdom for granted; it is quite rare. Many people perish because they judge good and evil according to their personal concepts. They expect good only from one particular source, and fear an evil that is often only a ghost of their own imagining.

You know how capricious are the scales of good and evil. In an earthly sense no one can predict where good or evil may originate. We have seen thieves who became saints, and pillars of the church who committed evil deeds. It is folly to be limited by one's preconceptions.

Broad-mindedness is based on tolerance. Wisdom will say, "Let justice be done," yet will not dictate the verdict, for wisdom understands the complexity of the conditions required for justice. Wisdom will sense the right time and will not force events. Wisdom realizes that every event involves all nations.

Circumstances may appear one way on the surface, but the true, deeper meaning may be entirely different. Sometimes the predestined is manifested in an unexpected guise. Thus one becomes used to the idea that Justice has many faces.

People judge in accordance with their habits, but the law of justice is forged in the three worlds and may be considered supermundane. Acceleration and retardation of events depend on many cosmic causes. Often an insignificant earthly happening is a reflection of great events in the far-off worlds. There should be a harmonious, mutual understanding if one wants wisdom to transform the reality of everyday life.

The Thinker liked to emphasize that although the earthly pilgrim goes his own way, there are countless ways above.

291. Urusvati knows that people underestimate the influence of cosmic currents, and assume that a more refined organism is less susceptible to them. But the saying, "The Burden of this World," was known in remote antiquity. Simply, it states that this burden is carried by the most refined and most elevated ones, who resound intensely to the currents of space. They suffer greatly who sense distant earthquakes and the shock of cosmic currents that exceed the speed of light. The study of such currents has not yet been developed, and people stumble upon obscure evidence only by accident. But physicians should remember that cosmic currents influence many diseases.

People produce strong poisons within themselves, and exhale them in their fits of hatred. The legend about poisonous breath has a true basis. The roar of crowds does shatter space, and the breath of malice pollutes the atmosphere for a long time. It is particularly timely to remind you about this during the days of Armageddon.

People protect themselves from poisonous gases by wearing gas masks. But they should provide themselves with one more mask—the protective mask of pure thought—for only thought can shield one from the poisonous breath. People should admit that there is such poison, and remember that thought has the power to resist the most harmful vibrations.

Only thought can produce the antidote. These words should not be taken as symbolic. Thought produces a substance that attracts the helping forces from space. We have spoken about resistance to evil. Precise, clear, and disciplined thought is a powerful aid, and also a powerful antidote. So-called immunity is the result of thought. If you remember Us you will intensify your thoughts and they will acquire a new power. Think about Us. Think about reality and face the terrors of Armageddon.

The Thinker consoled His disciples, saying, "An Invisible Messenger is ready to contact you. Allow Him to reach you."

292. Urusvati knows how the information about the Brotherhood has been distorted. Mediums invent strange fables, and there are even more harmful fabrications. There are certain types who can be called semi-mediums, who obtain only fragmentary impressions of the Subtle World, and then attribute them to the life of the White Brotherhood.

You have heard about the false Olympus, which was built by thought-forms in the lower astral spheres. Fragmentary details of this Olympus are perceived by the mediums, but they know little about the thought-forms of the Subtle World and are always ready to attribute these ephemeral temples, solemn processions, and ostentatious garments to Our Towers. Those who have little knowledge of the conditions of the Subtle World can therefore become misled.

Ordinarily, earthly people are unable to imagine the subtle strata. They do not realize that multitudes of subtle entities can move among them, penetrate their dense bodies, and can even create their own entire cities. People think that thought-forms are only a fairy-tale, not realizing that their earthly existence leaves its mark in this way on the Cosmic Life.

How harmful are extremes! On the one hand, some deny the “hereafter” completely, whereas others put their faith in absurd images, forced upon them by religions in order to frighten them! It is wrong to remain in the grip of these limitations. People forget that only unprejudiced knowledge will help them to approach the Truth.

Let us discuss two ideas that are usually misunderstood. First, people assume that if clairaudience can be manifested under ordinary conditions, it will be even stronger when the currents are intensified. However, highly intensified currents can interfere with clairaudience, for when the currents are crossed they form a kind of shell that is impenetrable to thought-transmission.

Second, when We recommend vigilance, We mean it to be applied in all aspects of life. People think that vigilance is necessary only at times of great importance, but in fact it is required in even the most insignificant daily actions. It is impossible to separate the outward details from the essential, therefore events should not be evaluated by their appearance. All conditions should be calmly considered and one must learn from their diversity. Try to apply Our Vigilance, the vigilance that prevails in Our Tower.

The Thinker never tired of reminding His disciples about the importance of paying attention to every step and to every mental transmission. He said, “It is not for us to judge what is important and what is unimportant. Therefore, let us be vigilant!”

293. Urusvati knows that people more readily understand any advice when it is explained by analogies from the practice of medicine. For example, one can cite the case of a patient who is instructed to fully inhale a certain medicinal vapor, but because he distrusts the physician he only inhales half a dose, and the desired result is not obtained. Similarly, when people do not strive fully toward the Source of Ultimate Good, the results are lamentable. Disbelief, laziness, or ignorance will lead to the same sad end.

People should remember that their undisciplined striving causes suffering to their Guides, who receive poisonous stings, so to speak. We must point out that a considerable degree of the burden comes not so much from direct hostility as from undisciplined striving. We especially stress harmony in thought transmission, and the need for each one to concentrate his entire consciousness.

In the same way, the Thinker exhorted His disciples, “Perhaps you can find an even higher degree of concentration. Search your hearts! No one can say that he has exhausted his striving to the utmost degree. Let us express our aspiration to its maximum, and then we shall declare it to the whole world.”

294. Urusvati knows how strong are the accumulations of human thought on objects, and that man himself creates good and bad things and places. Many leaders chose new locations so as to avoid the bad accumulations of previous dwellings. Some did this consciously because they knew the truth, but others simply had an unexplainable feeling that prompted them to live in a new, unsullied environment.

The time will come when people will learn to recognize the chemical compounds to be found in various strata. They will not then attribute manifestations to magic or conjurations, but will realize that man himself is a kind of magician at every moment of his life. Great power is given to a man who knows how to create the formulas of good and evil. We must not regard such people as magicians, but understand that the weaving of good or evil continues at every hour. Let us encourage the weavers of good and pity the weavers of evil, who will one day bitterly regret the dark shrouds they have woven.

Most people do not have the slightest idea of this, and those who do quickly forget. It is not an

easy task to dissolve these dark stratifications. As you know, every substance emits and even harbors its own germs. People easily accept the idea that certain objects can be infectious and even poisonous, but refuse to understand that it is their own thoughts that permeate the objects. Indeed, people have a low opinion of the potency of their own thoughts! Likewise, few realize that by surrounding themselves with poisonous objects they put barriers between themselves and the Higher Realms. We suffocate in a polluted atmosphere. It would be wonderful if medical authorities would apply to the mental realm the same improvements they make to sanitary conditions!

Sometimes the Thinker advised a newcomer to wash his hands, because an evil thought could have settled on them.

295. Urusvati knows that profound similarities underlie all the moral Teachings of the ages. And how else could it be? The Law is one. There may be details that vary according to local life, or differences of language, but the foundations are changeless. Of course, it should be understood that We refer to real foundations and not to imagined ones.

For example, We say that the illusion of so-called peace is worse than actual war. People who are full of hatred may assure you that they live in peace, but they are liars. Such a lie is not easy to wash away; it continues to exist in the Subtle World. People should consider whether they have the right to pollute the subtle worlds, but they seldom think about their responsibility to the Universe. The continuity of life is not taught in the schools. There are few, if any, courses taught that reveal the grandeur of human life, and the teacher is rare who is capable of impressing upon students the dangers of false concepts. Yet all the Teachings testify to the Great Reality of true peace.

It is hard to accept human indifference to reality. People are fond of the untruths that mask the ulcers of corruption, and they refuse to understand that a lie created by them remains with them.

Speaking about false concepts, one should not relate them to only a few significant events. It should be remembered that man's entire life is filled with petty but characteristic falsehoods. So much false courage, so much false devotion, so much false diligence is manifested throughout the world!

It is deplorable to see how such make-believe concepts can lead to demoralization and mass lies. People put these lies into the very foundation of life, and there can be no evolution based on lies. Such lies produced by the make-believe mentality are sheer perversion, and should not be mistaken for *Maya*, which expresses the relativity of concepts.

Courage and fearlessness can truly protect one from all evil attacks, but the courage must be real and true. The borderline between the real and the false is subtle, and only from a distance is it possible to evaluate precisely where the corrupting process starts. It must be understood that only the real will bring lofty results.

The Thinker pointed out that the disciples must test their fearlessness. When the Teacher observed that a disciple was afraid of something, He placed him at once face to face with what had frightened him. The same trial was also used in the schools of Sparta. There, the expression of the eyes was watched in order to confirm the disciple's courage. Thus We also watch the motion of the spirit, and rejoice when We perceive true courage.

Fear of scarecrows in this earthly life only shows an unpreparedness for life in the Subtle World, where one is also confronted with frightening images. But the courageous do not even notice them! Only fear breeds ghosts.

Such was the teaching of Pythagoras.

296. Urusvati knows that the heavens continually change. During a single earthly life one can observe many manifestations that cannot be explained by today's science, and even imperfect telescopes can show us that the infinite life is infinitely complex.

People improve their telescopes, but the results are insignificant compared with the astronomical scale. Only by combining telescopic observations with clairvoyance will it be possible to focus upon planetary movements that are beyond the capacity of the telescope.

The question may be asked how one can reconcile astrology with these unexplained movements of heavenly bodies. The fact is that once astrology is understood to be based on the chemism of the stars,

it will be seen that each heavenly body has an influence upon Earth, and an experienced astronomer will take into account the special influences caused by the various positions of the heavenly bodies. In the same way, astrology should make use of telescopes and accept clairvoyance. In fact, all fields of knowledge should be synthesized and applied.

Scientists often bring the faculty of intuition into their research. This intuition may already dwell within or may be newly born in the depths of the consciousness. Either way, it should be heeded, for it is hard to discern the boundary between intuition and clairvoyance, and one should not limit the process of thinking to the physical abilities. Even during ordinary telescopic observation it must be remembered that the human eye works in diverse ways, and We can assure you that man sees things differently each day.

We can properly observe the heavenly bodies only by utilizing these methods. From an early age, young people should be taught that the complex process of learning is a broad synthesis of all knowledge. Those teachers who begin with methods that limit thinking are in error.

Ages ago the Thinker was concerned with the broadening of thought, for constraint of thought is unacceptable in philosophy.

297. Urusvati knows the meaning of labor. It is an intensification of psychic energy that can be understood in many ways. Some think of it as prayer, others joy, and still others ascension. People can create a natural discipline out of labor. The rhythm of labor is a form of *pranayama*, and can be made into a natural discipline. It is wrong to assume, as many people do, that routine work is repellent. The experienced worker is a master of his task and perfects every detail.

It is significant that people often sing or talk while performing their tasks, as if to encourage themselves. They may also murmur in a manner somewhat between thought and word, unaware of the fact that they are uttering a sound. Their rhythmic whisperings should be studied. They not only reveal one's character, but also demonstrate the degree to which psychic energy is manifested in all labor.

The whisperings may have nothing to do with the work itself. The intensified energy of work may be evoking forgotten memories from the Chalice, and the murmuring may be revealing new tales. Such experiences should be investigated, for they may indicate accumulations from former lives.

During work a person may also whisper numbers, or letters, or an unfamiliar name. Any such manifestation has great significance, and the work itself acquires a majestic meaning. We can testify to this by Our own experience.

The Thinker often listened carefully to such accompaniments to people's labor.

298. Urusvati knows that We encourage mastery in all fields of work. Everyone should strive to perfect his art and his work. Even if these attempts are not always successful, they will nevertheless help one to achieve a new level of concentration.

While on Our Path We always implemented the betterment of arts and crafts; We taught new chemical combinations; We encouraged ceramics and carving. We even taught people how to preserve their food. I speak of all this so that you will understand the variety of approaches to evolution.

Let each one help where he can; no opportunities are insignificant. Where there is true striving, help is more easily granted. We try all the ways.

There is innate talent in every child. Children can recollect experiences in the Subtle World. Adults often do not understand their children, and impose games upon them according to their own tastes instead of observing the children's natural inclinations. Children are fond of toys, not so much for the toys themselves as for the possibilities for creativity that are inherent in them. A child loves to take a toy apart so that he can put it together and use it in his own way. In this activity children are not influenced by outside impressions, and often produce things that they could not have seen at all in their present life. These creative impulses are brought from the Subtle World, and have great significance.

We encourage the revealing of such accumulations, but you can imagine how We must struggle against family prejudice! Only one family in a thousand pays attention to a child's true nature.

We devote much energy in trying to give guidance to families. We affirm full rights for women, but as soon as these rights are pronounced there is barbaric opposition. Any country that approaches the idea of equal rights will lead in the quality of work. Remember, I said that from little rays will be made a

sun. It takes time to manifest quality, and co-workers will come from among the young ones.

The Thinker would often ask children what they would like to do in life. Many answered that they did not know, but others spoke of their long-standing desires. To those the Thinker would say, "What seems impossible today may become possible tomorrow."

299. Urusvati has observed that some localities can have different names at different times. There has been a rumor that We deliberately changed the name of Our Abode, but this is not true. In fact We simply allowed the changes in name that would normally occur due to differences in language.

Generally We do not rely on names or rituals, but are concerned with the essentials. Urusvati knows that the essence of Our work, Our goal, is the transformation of consciousness. Like sculptors, We work on the coarse aspects of human consciousness and try to mold it into something beautiful.

We do not mind being accused of pointless repetition. First of all, it is not true. We do not repeat, but only refine and ennoble concepts that have not yet been assimilated. Physicians treat wounds until healthy new tissue is formed. They do not refuse to help, they show great patience, and are ever ready to take abuse from impatient sufferers! They know that certain treatments require extended amounts of time, and that patients do not understand the process of healing.

We know that a transformation of consciousness cannot take place at once. We do not refuse to provide a remedy, but when given it must be accepted in full measure. Do not be surprised when you meet with misunderstanding and ingratitude, which indicates that the consciousness of the one you help has still not been awakened. How often a person understands his tasks in the Subtle World, yet when incarnated in the flesh is once more as though turned to stone!

The Thinker spoke often about hearts of stone.

300. Urusvati knows that there are many stony hearts. Let us see what the Thinker had in mind when He made this severe statement. He was referring not so much to cruelty as to an inner stagnation, when the heart feels neither heat nor cold. Such hearts cannot be called evil, because they know not either good or evil.

Unfortunately, these hearts exist in great numbers, but are not easily recognized. They show no evident symptoms, though they are in a state almost identical to the recognizable condition known as coma, in which the organism is neither alive nor dead, nothing is remembered, and the subtle body is immobile and as numb as the rest of the organism. In this condition man ceases to be really human. Stone-like hearts are similar, and so numerous that they are a great burden to the world, and impede evolution.

To resist evolution is to oppose the inevitable and commit a dreadful crime. It is amazing that after millions of years of existence humanity fails to understand that the process of evolution takes place in all the kingdoms of nature. It can be clearly shown that outlived forms are dying away and new outlines of life are coming into existence.

Please understand that the spirals of evolution can be accelerated only if senseless human opposition ceases. People do not always know how to create, but they do indeed know how to oppose, and ugliness, discord, and calamities come into being.

We are now witnessing the disappearance of entire countries, but does this always happen in the name of evolution? Indeed not. People often either become like stone or attempt to sink into the old ruts, but Nature does not permit delay.

The Thinker used to say, "Oh, seafarer, do not sail with a cargo of stony hearts. With such a cargo you will never reach your destination."

301. Urusvati knows how even the greatest heroic deeds can be misunderstood. Are there many people who can look at the actions of others without prejudice? Picture a stranger making his way with great difficulty in rain and hail, and mud up to his knees. People watch him from the windows and laugh, wondering why he didn't stay home in the storm.

Compare those who sneer and laugh with those few who sympathize and wonder what the traveler's goal might be. Perhaps he is on his way to save a neighbor, or is a physician hastening to give help, or even a messenger bringing salvation to an entire nation. Those who serve Good will look for the

good in others, but one rarely comes across such people! Most people usually look for the bad in others, and thus suspect every stranger to be a vagrant or a thief, not realizing that to accuse the innocent is an indelible crime.

People fear being cursed, but in fact bring curses upon themselves whenever they commit an injustice. Try an experiment; send the purest man to perform important work or a heroic deed, then see how he will be slandered. The majority will criticize without considering his task, and only a few, who are themselves persecuted, will think about the aim of the *podvig*. This lack of good will is a major obstacle to the progress of evolution.

Generally people do not consider who might have sent the messenger, or who may be harmed by their evil tongues. Some will argue that their slander is quite harmless, not realizing that anything unclean lessens purity.

We have been compelled more than once to take special measures for the purification of space. But such discharges of energy cause shocks so strong that they have consequences in the Subtle World. Such arrows cannot be sent forth frequently. We are very concerned about those unwise people whose actions boomerang.

The Thinker carefully watched the pilgrims and used to ask if He could be of help to them. When He was warned that they might be vagrants, He whispered, "Who knows, they may be from Beyond." When their poor attire was pointed out to Him, He smiled and said, "Pilgrims are not used to luxury." And when He was told that true heroes do not come from the lower classes, He became indignant and pointed out that the time would come when the common people would produce great things.

The Thinker directed attention to the people.

302. Urusvati knows that at times when the currents of space are in such opposition that the pulse of life is suspended, even many of those who are clearly alive are threatened by death. This danger is even greater when people are ill or suffer from a state of nervous stress.

The circumstances are complex and We indicate caution, but Our advice is seldom accepted. People think of caution as inertia, not realizing that even during days of great strain We would never advise inaction. We compensate for the collision of currents with the most intensified activity. This may not always be evident, but We are not concerned about outward manifestations. The Teacher must direct His inner energy and thus help to withstand the tension.

Can there be caution without vigilance? Even watchfulness can be of two kinds. A person is usually interested only in his immediate surroundings, and it is only when We exclaim, "Watch out!" that he will begin to look around. True alertness must encompass everything.

Can anyone be certain that there is anything that does not affect him? Can anyone affirm that nature manifests itself in the same way in all ages? Can anyone argue that human thinking has not changed over thousands of years? Even within this century thinking and language have changed.

It is evident that during periods of extraordinary tension the events of life are accelerated, and an especially keen vigilance is needed during these times. How can people acquire such vigilance? It is not the bold and daring ones but the plodding thinkers who fail to recognize the need for caution based on vigilance. They will reproach Us, unmindful of the fact that it is within everyone's power to be watchful.

The Thinker used to ask, "Have I failed to observe something important? Has something irreparable happened? May my eyes acquire the power to observe!"

303. Urusvati knows that the foundations of life should be expressed in every human action. It is not enough just to read and discuss fundamental truths; they must permeate one's life so that they need not be mentioned at all. For this one must learn to distinguish the different levels of thought.

Just as there are three worlds, there are also three levels of thought. Man can think simultaneously on all three levels. For instance, he can be absorbed in mundane thinking, which includes empirical reasoning. Behind this functions his subtle thought, and in the depths of his consciousness a fiery spark may radiate. At times these three layers can merge harmoniously into one, and there results a powerful projection of thought. But, as a rule, people exhibit only discord in their consciousness. Sometimes their earthly reasoning produces seemingly attractive ideas, but their subtle thinking will reject these ideas,

knowing their true origin. For them, the fiery sparks may not ignite at all.

One can see how it is possible for the discordant consciousness to be influenced by these three impulses. What kind of power can be achieved with such disharmony? There is an ancient fairy tale about a man within whom lived an angel and a demon. Both whispered their instructions, but only when the fiery spark was kindled by love did the demon leave him.

It is instructive to observe how the three levels of thought replace one another. An earthly thought is not necessarily inferior to a subtle one. There are cases when earthly thought led people to lofty actions, whereas the subtle thought crept its way upon an outlived path. Of course, the fiery divine spark is always faultless, but it must be kindled.

We watch the process of human thinking and rejoice when the three strata are united in harmony. You must realize that these three layers of consciousness are only crude distinctions, and that in reality there are many more subdivisions. But let us now consider only the fundamental three, so as not to complicate the observations.

The Thinker instructed his disciples to strictly control their thoughts and to harmonize them. He called such harmony of thought music.

304. Urusvati knows how karma affects each nation. Some countries appear to be under a kind of curse. The history of these countries can offer a partial explanation, but there may be other causes that were not recorded on the pages of history.

There are many combinations of personal, family, and national karma. One may ask if it is possible that an injustice committed against one person could affect a whole country. Indeed, it can, especially since many who are involved with one another reincarnate in the same country. Such conditions increase the responsibility of mankind. People acknowledge that physical characteristics are transmitted through the generations; it is regrettable that they are not aware that karmic traits can also be transmitted.

Urusvati is right in thinking that it is desirable to be reincarnated into different ethnic groups. This idea must be assimilated so that people will not attempt to cling to their own kind while in the Subtle World and deprive themselves of new tests and experiences.

Communication in the Subtle World is mental, and there is no need for different languages. It is wonderful to be able to think in one's own language and at the same time be understood by those from other countries. There is no need to impress thoughts on others; on the contrary, the more natural the flow of thoughts, the more easily they are understood. Such communication is supermundane, but it must be realized here upon Earth so that the adjustment to the Subtle World will be less difficult.

During ordinary sleep one's psychic energy is strengthened by earthly currents, yet when passing into the Subtle World the consciousness may be interrupted. Thus it is advisable to assimilate certain ideas while still in the physical body. Upon transition, most people fall into a deep sleep and, while in this condition, lose their memory of many things. The accumulations remain sealed in the Chalice, and often the assistance of another person from outside is needed for removal of these seals. I am not speaking of those who pass into the Subtle World in full consciousness. In order not to lose consciousness, the most important thing is to remember and strengthen throughout one's life the decision to maintain consciousness during the transition. This consciousness is the treasure which we carry along with us.

In the Subtle World, those who have lost consciousness cannot be seen by Us, for they are covered by an impenetrable substance. They can be seen at the moment of awakening, but their sleep should not be disturbed prematurely.

The Thinker was concerned about the preservation of consciousness. Prompted by his inner awareness, He often repeated, "I will not lose my consciousness." Certainly, consciousness is needed in the Supermundane. The consciousness loses its earthly aspect, and can be transformed into spiritual knowledge. The clearer the earthly consciousness, the quicker the awakening of the spirit. While on Earth we can only sense the laws of karma, but in a state of spiritual awareness we can truly understand the combined forces of karma.

You may ask why people are not taught to understand the higher laws while in the Subtle World, but do many strive to learn while in the earthly schools?

The Thinker loved the Hermetic saying, "As above, so below."

305. Urusvati knows what We mean by "life." We say that life is service for evolution. One might find it simpler to say that life *is* evolution, but We emphasize the idea of service. Indeed, everything is in the process of evolution, but life's full expression can come only under conditions of voluntary service. It is the voluntary quality of service that indicates the rightness of the path.

In general, people dislike the concept of service. They dream about a time when there will be no need for it, and would be horrified to learn that all of life is unending service. They prefer to hear about Us, about Our labor and Our joy, and puzzled, they ask, "What kind of continual service is it when one can hear singing in the Brotherhood?"

People cannot understand that We use singing not as a pastime, but as a method for achieving harmony. It is hard for them to understand that art is a refined aid for evolution, and that We recommend the mastery of any art or craft as a rapid approach to service. A master will willingly agree to perpetual service in the perfection of his art, and feels no need to count the hours of labor.

Our life is a voluntary mastership and is not concerned with limits. Even on Earth it is possible to almost forget time, and service becomes joy. I affirm that one can prepare oneself for such service under all circumstances. One need not be a sage to accept life as something important and responsible. There are examples of even simple farmers who were ready to devote themselves to the idea of service. It was the loss of this concept of service that turned earthly life into slavery and insanity. But the time is approaching when people will be looking, even unwittingly, for the purpose of life. They will first refer to evolution in scientific terms, but the next step will be the acceptance of service as the right approach to life.

The Thinker taught that the concept of service can solve the riddles of life.

306. Urusvati knows that We do not advocate rituals. It is true that a united assemblage of people can produce powerful emanations, but this is possible only when there is true aspiration. But how many are striving? How often do we find them? In ancient times one could find perhaps three hundred heroes such as those at the battle of Marathon, but now everything is counted in the millions, and it is impossible to expect united action. Therefore we should transfer our attention to inner conditions.

People, through their own efforts, can become self-disciplined and moral, and produce healthy emanations. They should not burden themselves with rituals, and should realize that only inner striving will bring them to perfection. Let them learn to project thought to a distance. Let them visualize the Image they revere. For such inspiration rituals are superfluous. Everyone, in the purity of his own heart, can commune with the Teacher. Thus can Earth be filled with good aspirations. Such people will not be left in solitude, for the ultimate goal of Goodness will unify all seeking hearts.

There is no need to return to the old rituals, many of which have lost their meaning. The experience of higher exaltation comes instantaneously, and no words can describe its rapture. It is a feeling that is known only to the heart. Do not yield to rituals if the flame of your heart is burning brightly.

The Thinker knew that everyone has, as an inner gift, the ability to contact the Highest.

307. Urusvati knows what it means to see with the eyes of the heart. Every object is perceived by people in accordance with their inner state. People cannot accept the simple truth that *maya* originates in their own consciousness, and that it is necessary to escape from the snare of self-hypnosis.

Despite misleading outer impressions, man can glimpse sparks of reality. He can oppose the self-hypnosis of *maya* with the knowledge that dwells in his heart. People may wonder if this is not just another form of *maya*, with an equally deceptive appearance. But remember that in the Subtle World perception is considerably clarified, and that in the Fiery World reality is completely revealed. Even through the obstacles of the earthly world man can obtain some glimpses of truth.

It is true that *maya* remains impenetrable for the vast majority of people, for they do not even attempt to overcome "her." But there are a few seekers of truth who even in their earthly state can penetrate to the real essence of things. First, the seeker must learn to understand his own fleeting moods. He then will realize that the sun is the sun, neither cheerful nor gloomy, but that his personal, inner

feelings can color even that great luminary.

He who wants to improve himself must know how to overcome his moods. If people were always aware of this task, they would avoid many errors. They would refrain from uttering unjust opinions and would realize that their inner feelings must also be just. Do not think that this is a superhuman task. On the contrary, it is a task of everyday life. For cooperation with Us, one must learn to see with the eyes of the heart.

The Thinker used to say, "Thank the Gods that I will never become blind, for as long as my heart beats it will also see."

308. Urusvati knows Our methods of healing through vibrations, which are similar in some ways to radio waves. These methods require cooperation, trust, and receptivity in the patient. Atmospheric conditions, which can at times interfere with Our currents, must also be taken into account. Many actions depend on attunement with the cosmic currents for their success. This must be well understood, or people will think that We at times withdraw Our help, and We may be accused of partiality.

Distrust disturbs the currents, and even if this disturbance is overcome by a special intensification of energy, the aftereffects of such a tension will be destructive. For a successful transmission of currents the recipient must be attuned to Us. It is not necessary for the recipient to send first; he must simply be receptive and not be surprised at the diversity of currents, which may feel pleasant or painful, depending on the condition of the various nerve centers.

It is necessary to know that the vibrations are directed to the nerve centers, and that one must be quiet so as not to impede the treatment. Remember that such vibrations can help all kinds of illnesses.

People are sufficiently informed about hypnotic suggestion, yet still cannot accept the idea that vibrations can travel over vast distances. It is a great tragedy that people welcome the most questionable concepts, yet often refuse to accept what is best for them.

The Thinker declared emphatically that healing can be received from space.

309. Urusvati knows how difficult is the art of the Good, which is how We describe the continuous, creative good will. One must learn how to discriminate between isolated, accidental good thoughts and actions, and conscious good will.

People themselves complicate this idea by fabricating numerous slogans which only confuse weak minds. They repeat, for example, "He is so kind, he would not hurt a fly." But We say, "He might not harm a fly, but indeed will kill the poisonous snake that threatens the life of his brother." To say this, one must first know which fly is harmless and which snake is deadly! Books can provide this information, but one must know how to look for it.

Much work is required before one can discern goodness. It is even more difficult to detect all the inner motives of the human mind. One should not judge only by outer deeds, but must examine motives. This art can be learned from the ancient sages. The circumstances of those days were quite different, but the scope of human thought was the same. Legends perhaps exaggerate the facts, but the essence of true achievement remains unchanged.

Thus, while studying the arts, let us not forget the art of the Good, which requires assumption of full responsibility and an understanding of the meaning of life. It is the most difficult of arts, but it speeds the way. An unskilled sculptor can ruin a block of marble, but an unskilled doer of good can break many hearts! Only by hard work can a sculptor become skilled. Likewise, only profound contemplation can perfect the art of the Good.

The Thinker never tired of calling His disciples to perfecting the art of the Good. He said, "A field should be fertilized to produce good crops, and it is the same for the human soul."

310. Urusvati knows that the mundane and the Supermundane are in essence the same, because every earthly action is linked to all of existence. But when We speak about the foundations of life We call them supermundane. People should be taught by all possible means that the Supermundane is real, but man fears the Supermundane and tries to escape the grandeur of Infinity by burying his head here on Earth.

During a rainstorm most people will take cover in a shelter, even an insecure one, while a few

will stand fast, facing the downpour in an open field. Similarly, while only a minority will understand the supermundane nature of life, the majority, full of doubts because of their fear, reject such an idea. Even the thought of life on far-off worlds seems impossible to them. In this, both atheists and religious believers are in agreement, and there are even scientists who still believe that Earth is the center of the Universe!

There are many beliefs by which people shield themselves from reality, and it is therefore necessary to goad humanity into participating in all aspects of life. Many ancient thinkers emphasized this, but unfortunately their advice came down in the form of maxims which today are read, but never applied. The thoughts of Confucius, Pythagoras, and Marcus Aurelius are recorded in the pages of history, yet the average man is loathe to accept their authority. People are ashamed to reveal the cause of their ignorance, therefore it is important to persist in reminding them about participating in the totality of life.

Many wish to be called Our co-workers, but for this they must learn to think in unison with Us. They may cooperate to different degrees, but there should be no room for distrust. First of all, the Teacher must find out how much the thinking of the disciple is purified and free of misconceptions. Only then can he be guided to the truth, and only then will mundane and Supermundane be understood as aspects of one whole.

The teacher should speak so that each word sounds like a familiar truth, but the results will be a new and deeper consciousness. We could use the word “higher” instead of “deeper,” because, in truth, space knows neither height nor depth.

And where will our Supermundane be in a few hours? What new chemistry will affect us? It will not only touch us, but will also pierce the denseness of the entire planet. It will destroy certain metals and give life to new combinations. People cannot escape this laboratory; therefore it is wise and useful to participate in the work with all one's consciousness.

The Thinker said, “Participate in all of existence. It is meant for you and you are meant for it.”

311. Urusvati knows well Our discourses that touch upon the life of the Brotherhood. Our thoughts, concerns, and labors are expressed in these messages for the betterment of life. There are some who feel that We give only ethical teachings; they do not realize that each Teaching is based upon observation and the experience of life.

We affirm that the conditions of life must be continuously improved, and thus We contribute with Our thoughts to the evolution of nations. But bear in mind that the difficult conditions at the end of *Kali Yuga* require special measures, and understand how hard it is to resist the attacks of chaos. People underestimate this and simply want to gratify their personal desires. Very few try to comprehend the complexity of the counterattacks, which, unfortunately, people provoke by themselves.

Do not underestimate the power of human counterattacks; you can find fanatical declarations everywhere. Fragmentary messages and human outcries should not be ignored, for they all pollute space. Inexperienced people would want extreme measures for purification, but can you imagine these extreme measures applied daily? They would cease to be extraordinary, and the surrounding atmosphere would become strained to the point of explosion. Such methods cannot be applied without taking into consideration the final goal. Think, therefore, about the complexity of Our Labor and try to apply your forces in the same direction. Everyone can do something useful. Each consciousness can perceive the necessary path.

Thus spoke the Thinker, “Cooperation is predestined for all.”

312. Urusvati understands the reasons for the disruption of thought. This occurs constantly but attracts little attention. It is usually believed that man himself interrupts the thread of his thought, but why then is the interrupted thought not replaced by another? Instead there is a complete cessation of the train of thought. Sometimes the interrupted thought does not return, leading one to conclude that an external influence has driven it away. This is precisely what happens.

The currents of space are of many kinds and influence human thinking much more than one imagines. Spatial messages could be assimilated in their original form, but because they often intrude

forcefully into the consciousness as if in some unknown language, they cannot be understood. Such interruptions do not necessarily mean that a person's thoughts are poor or weak, for spatial currents can pierce even the most powerful thought. Man should understand this and not struggle against it. On the contrary, man can train himself to control the thread of his thought by being aware of the interrupting currents. If he is aware he can instantly make use of his ability to remember and deposit the uncompleted thought into the treasury of memory. Even if he is unable to withstand the power of spatial thought, he can nevertheless protect the current of his own thoughts. He can be like a pilgrim who temporarily uses a shelter during a rainstorm and later continues his journey.

One can even derive a benefit from such interruptions, because each of them carries a certain energy which one should recognize. The thoughts of space cannot always be transformed into conscious forms, but even in their formlessness they bring energy. Indeed, this energy may be coming from Our Towers! Remember that We send much and varied help.

The Thinker often said, "Who is the helping One? Who is present? I sense Thy touches."

313. Urusvati knows that so-called loss of memory is an illusion. Memory, as such, cannot be lost, but there are three factors that affect it. First, if one is absorbed with past events, current events cannot be perceived. Second, strong external influences can obstruct the natural access to memory. Third, damage to the brain can cause dysfunction of the memory. But in all these examples the memory as such, and the center of the Chalice, remain unimpaired.

In cases of amnesia a person can appear to lose all memory about himself, yet, if asked about what he can remember, his answer may be most unexpected. He might even recollect his past lives or vestiges of supermundane sensations. But physicians never ask about such things, and some of the most essential aspects of life are overlooked.

Even in childhood, the memory must be developed by overcoming these three undesirable conditions. The mind can be protected by labor, which guards against self-absorption. It should be understood that although We are surrounded by dangers and external shocks, they cannot affect the memory, and by being aware of this We are able to maintain clear thinking. Without the tension of challenges man grows lazy, but through vigilance his mind becomes disciplined, and he learns not to allow chaotic thoughts to obscure his memory.

People sometimes have flashes of remote recollections at the most unexpected moments. Their consciousness has preserved memories that cannot easily emerge from their treasury. A particular stimulus may be needed for the memories to surface, but they do exist!

The Thinker smiled when He said, "If man could unwind the skein of his recollections, he would see an endless thread."

314. Urusvati knows how often man's concept of the Subtle World changes. There were many periods when he was much closer to a correct understanding of the Subtle World. Entire eras saw an improvement of consciousness, but for no evident reason people would then fall into periods of ignorance.

An important book could be written about the fluctuations of human understanding. The psychic realm is not understood any more now than it was in antiquity, and this fact deserves special attention. It is logical to assume that man's evolution would result in a broadening of consciousness in all spheres; why then has such an important realm as the knowledge of the Subtle World remained so misunderstood? The reason is that man fears everything that lies beyond the boundaries of the material world. The consciousness strives to knowledge, but the earthbound mind will whisper that it is not necessary to know about the hereafter. Sometimes even well-informed people will begin to doubt, and thinking that the Subtle World does not exist, they undermine their previous accumulations.

When knowledge is for a time suppressed, mass disbelief will follow, but one should always remember that the consciousness will once again search for the Truth. One should not waste time in doubt, for the highest understanding was given and assimilated long ago. A courageous understanding of the future life is wise.

The Thinker used to say, "Courage is the ability to look ahead. The wise know that a cloud of

dust is finite, and that nothing can obscure Infinity.”

315. Urusvati knows that a sequence of events can be perceived in different ways. Imagine a room with a large gathering of people who are about to be poisoned. The question is, does the decisive moment occur when the poison is brought in, when it starts to take effect, or when people are beginning to die?

For most, only the third moment is significant. A few might have noticed the first signs of poisoning, but only the exceptional ones would have sensed the dangerous first instant, which is the most important. Thus, every event can be considered as a sequence of important moments. For some the moment may not have come, and for others it has already passed. And so it is, in all matters, great and small.

One should pay attention to the characteristics of each moment. Do not be deterred by the ignorant ones who ridicule and scoff, for they can perceive only the third type of moment and are only aware of the effects, while the creators of life know the first, causal moments.

One should also realize that events can be either accelerated or slowed. In essence they remain the same, but through some unpredicted circumstance a new significance emerges. All is in motion, and life cannot proceed without motion. In this grandeur of change and aspiration are contained the causes of key events.

The Thinker wanted His disciples to understand the true meaning of the sequence of events. He used to say, “Let us not be concerned about how we become corpses; it is better to comprehend the foundations of life.”

316. Urusvati knows how some people try to cheat the Law of Karma. There are people who do this in ignorance of the law, but I am now talking about those who know about it and defy it.

Imagine a criminal who, having committed a crime, trembles in fear of punishment. But when the days pass and nothing happens he becomes bolder and decides that his crime was not so bad after all, and that perhaps it was justified by some higher law. Eventually the criminal grows impudent and scoffs at karma, calling it an invention of fools. At last, at a most unexpected moment the rebounding blow falls, and he blames karma for punishing him so unexpectedly at the prime of his life, when the punishment is particularly painful, forgetting that there are many factors involved in the timing of the karmic reaction.

Egotistically, man often believes that he himself can decide the moment at which karmic law should act. One asks why karma is so delayed, another complains that it is too hasty, but no one considers the complexity of the circumstances of each event. Some see the cosmic laws as simplistic to the point of absurdity, while others think of them as so complex and ponderous that no action is possible. How can one collaborate in such extremes?

We have always stressed the golden mean, the middle way that includes a readiness to comprehend and accept the flow of energy that in human parlance can be called justice. Pure aspiration enables one to feel the power of this energy, but any impurity is like a threatening cloud.

The Thinker's concern was that the light of the sun not be obscured by human crimes.

317. Urusvati knows that each physical action is the result of a psychic action. This is not a new idea, yet people fail to recognize that thought precedes action, and when you speak to them about psychic action, they will think that you are joking.

One should understand that there are many subtle functions connected to each physical action, and that each action is produced not only through the will, but also through the influence of external energies. Thus the understanding of earthly manifestations can be infinitely expanded. When people accept the idea of such infinite collaboration, they will acquire a broader view of all of existence.

There should be an attempt to expand the boundaries of human concepts. Present schools are totally inadequate in fostering the expansion of consciousness. Today the average person would consider our discourses to be insane or foolish! You know of people who scoff at us because we attempt to teach humanity the purpose of life.

The evil forces zealously keep their vigil, ready to harm every beneficial undertaking. It is a mistake to think that these attempts of evil are casual; on the contrary, evil has its well organized

followers. The inexperienced think that evil can simply be ignored, but We advise caution, and an increase in one's defenses.

The Thinker said, "I am here to fulfill an earthly task, but who is the Invisible One who has already created the prototype of my humble work?"

318. Urusvati knows that it is especially difficult for people to understand that psychic actions are instantaneous. They believe that earthly thinking requires time, not realizing that thought is instantaneous and that it generates lightning-like fiery decisions.

When a person says that he will think about something, he has already thought about it. The fiery decision already exists within him and when he says that he will think, he refers to the act of intellectual deliberation. It is instructive to observe the duel that takes place between mental and fiery decisions. The intellect can often distort a fiery decision, but the fiery seed itself remains intact. It secretes itself in the depths of the consciousness and reappears often. It is lamentable that man stubbornly refuses to accept the various states of consciousness that exist within him. This very awareness would help him to treat the process of thinking with caution.

Although We often tell people that thought is like lightning, they seldom understand what is meant by such a statement, believing it means that they must think quickly. We are not referring to the speed of reasoning however, but to the lightning-speed of psychic energy, which helps in contacts with Us. Psychic energy should not be accepted as a vague, occult idea: it is the very essence of existence. We try to impress upon human consciousness the importance of this natural essence of life; unfortunately, people do not like to look for natural causes, even of the greatest events.

The Thinker said, "How can there be anything unnatural in Nature?"

319. Urusvati knows how We labor for peace. Why then do We not rejoice at the many organizations dedicated to the promotion of peace? Simply because very few of them are unselfish in their work and the majority harbor hidden motives that are worse even than the drive toward war.

The matter of peace is a standard by which one must test oneself. To test oneself is to know how to draw upon new forces and achieve a new consciousness. It is a self-examination that must be performed within a context of absolute dedication to human evolution. Only then will peace be rightly understood; true peace will include the defense of the treasures of humanity.

Envy is a viper that grips the human heart and infects it with evil, and thoughts of peace then become impossible. Indeed, people can be envious in the most unexpected ways. Many surprises will await you when you learn to read the human mind. A man may have many treasures, yet will still envy his neighbor's meager success. Until the vices that obstruct peace are eradicated, true peace will not be possible.

Each benevolent thought about peace is helpful in space. The word *peace* should be repeated as a mantram, and it will strengthen all efforts to bring harmony. But woe unto those who promote pseudo-peace, which will lead only to corruption. Our Teaching is the Teaching of peace, of true peace.

The Thinker used to say, "I will stand guard to prevent the viper from crawling across the threshold."

320. Urusvati knows that each one of Us has contributed to the peace of the world in various ways. You remember Orpheus, who gave the people soothing melodies of peace, and how a certain Teacher tried to purify the Teachings so that people would know more and understand life better. Another spiritual Toiler preached that people should first of all make use of the most peaceful methods. And the Unifier of nations taught that peace can flourish only in harmony.

Those who work for goodness and peace suffer many hardships; where do such unbearable burdens come from? Every evolutionary step evokes the fury of chaos, and such fury is a response to every benevolent aspiration. But peacemakers can testify that their efforts for peace remain with them as their best memories. These efforts are not only recorded in the histories of nations, they are reflected also in the life of the people.

Is not the serenity that is derived from harmonious sounds within the grasp of all? But someone first had to discover ways of attaining peace through music. While many songs were sung in ancient

times, it was considered necessary to point out their ability to evoke peace of mind. In this way a new harmony was introduced into the world.

In the same way, the command to use every possible resource for keeping the peace stands for all time to come. Although mankind seems to have forgotten Him who gave this command, it has nonetheless entered into human consciousness. One should always question whether all peaceful measures have been applied, but without causing the loss of human dignity. One should understand both the mundane and the supermundane measures; only through harmony and dignity can the beauty of peace be realized. Disregard of human dignity can only result in ugliness. He who knows nothing of beauty cannot think of peace, nor can the concept of unity be realized by the ignorant. Yet all people have reverence for the Unifiers. Thus We labor for peace.

The Thinker contributed greatly, daring to imagine a government of peace. What if people call such daring a dream? We know that dreams pave the road to Eternity!

321. Urusvati knows that in every significant aspiration there is an element that can be achieved. One of the most unrealizable dreams is that of world peace, yet humanity continues to pray for it. Difficult as it is to fulfill this dream, there is in it a fragment of truth that can be realized in earthly life.

Man has the gift of communication with his brethren. He learns that a life of enmity finally becomes unbearable, and that the family is ruined by discord. He should understand that this is also true about great nations, which become corrupt without constant, vigilant efforts toward improvement.

In these times it is not possible to expect peace, but we should understand that the coming era will be more suitable for an intelligent acceptance of peace. Therefore, everyone should speak about world peace even if only in the abstract. Let this word, which belongs to the future, be heard amidst today's clouds of hatred. Do not expect to hear such words at lifeless meetings. Let the best dreams be expressed by the young. Let them, in the armor of defense, lay the foundation of life. One should not interfere with the loftiest dreams.

There are many dreams that could be transformed into reality, even though they now seem unrealizable. For example, people dream about education for all, yet there is much illiteracy throughout the world. And as long as slavery and barbarism remain in many areas, how can one dream about universal education? But We will say, not only can one dream, one must. Space must be filled with commands to begin campaigns for education.

One should not look upon illiteracy as an obstacle but as a reminder of the urgent need for education. How can we be proud that many schools already exist, when humanity has not yet outlived the shame of slavery, and education has not been sufficiently fostered?

The worldly-wise advise us to ignore the cruelties that surround us, but these "wise" ones are without life. You will be told many stories about the brilliant achievements of culture, yet the fact remains that slavery still exists. Moreover, it exists under a clever mask of sanctimonious hypocrisy; such a masquerade is particularly shameful. Yet instead of general indignation, one hears excuses for this shame.

The Thinker taught, "Beware of people who attempt to justify shameful deeds, for such people are enemies of humanity."

322. Urusvati knows that the concepts that We speak about must be fully understood. When We speak of slavery, We mean all forms of this infamy. It is not only the gross buying and selling of people, which, as We have often observed, was condemned by even the most fanatical conquerors, it is also the subtle humiliations inflicted on man that should be particularly noted.

Truly, slavery flourishes even more in enlightened capitals than in barbaric marketplaces. People have not freed themselves from the idea of slavery, and in order to satisfy modern standards of behavior they invent new pompous, hypocritical justifications. Behind these disguises is concealed a most hateful rapaciousness, and individuals are given less sympathy than dogs. Indeed, dogs are often treated better than humans.

Songs are sung in churches about human goodness, while just outside the begging hand is ignored, and no one shows interest or asks for the cause of the beggar's misery, or offers to ease his suffering.

Understanding another's misfortunes broadens the consciousness. Just one brief caring thought can create a salutary link, but, alas, even such brief thoughts are not often sent, and people ignore these karmic resolutions with cold indifference. They cannot imagine how much they separate themselves from Us and from the Subtle World, from which the best help could be received. Therefore, you must fully understand the foundations of life.

We have shown how the full extent of slavery is little recognized, and have cited examples from all aspects of life—in the standards of family life, the present state of education, and the general condition of humanity's welfare. These various aspects will provoke fierce argument because the concept of synthesis is not realized.

The Thinker pointed out that the nation's welfare begins in the heart of each person.

323. Urusvati knows that a person can be helped only within the limits of his consciousness. One can give a monkey a precious diamond, but he will just play with it and then discard it. Perhaps a passerby will then find the diamond and exchange it for a knife, which he will use to kill his brother. In the same way, one can accept advice only according to the limits of one's consciousness. Only intelligent aspiration will lead to the goal. People refuse to learn this truth, and think that they can make use of all precious things, but in practice We see that the most beneficial advice is unrecognized.

One should think of consciousness as a vessel that can contain all the human potential. When an ordinary cup is filled to the brim there is no room for more, but fortunately the vessel of consciousness can be stretched infinitely to accommodate the life-giving fluid. Thus, even the most wretched individual will not be deprived of wisdom if he can realize that the capacity of his consciousness is without limit.

People are not aware that their destiny depends upon the scope of their consciousness. They do not like to discuss the concept of consciousness, because this kind of discourse reminds them of their responsibilities. Such a reminder is always unpleasant, for behind it rise long-forgotten phantoms. But a courageous man does not fear ghosts and is able to benefit from the inspiring advice that has been recorded throughout the ages.

One may recollect that at the French court letters containing useful advice were written, but conditions were then difficult, and we should therefore respect the fact that even amid the extravagance of the court a voice about the useful life could be heard. Many calamities were thus averted. In this way one should examine the various eras.

The Thinker realized that the measure of man is determined by the breadth of his consciousness.

324. Urusvati knows how people reveal themselves in everyday life. Biographers make the mistake of thinking that the value of a person can be measured only by exceptional deeds, and because of this they miss the truth. Celebrities are often characterized by the glory of their activities, their sparkling eyes and powerful, eloquent speech, but entirely different personalities are revealed by these people in their everyday life. They should be observed in their routine work and in the company of their near ones. Their true mentality, as manifested in thoughts and dreams, should be properly understood.

Above all, We value the achievement of harmony in everyday life. Most of human life passes in such routine, and people should be evaluated by how they stand this test of daily life—whether they can preserve harmony in their domestic environment, resist petty irritations, and rise above boredom.

Many unseen circumstances are hidden in daily life, and one must find in them the joy that elevates one into the Supermundane. May you all remember that you build your human dignity amid daily turbulence. This awareness will make your achievement permanent. We rejoice at the builders of harmony in life, and every day should become a stone in the foundation of this beautiful structure. If you love work, understand it as a substitute for time.

Can Our Life be imagined without total harmony in its daily routine? Not days, not years, but a succession of joyous works can provide the exaltation and strength to live without concern for time. We also have other joys, which the toiler can partake in. The intensity of Our labor brings Us closer to the music of the spheres; ordinary people usually do not notice when such a harmony occurs in their labor.

The Thinker taught that awareness of the resounding of space comes when least expected. "No human measure can determine when the harmony of the Supermundane becomes accessible."

325. Urusvati knows that dragons dwell at the threshold. It is usually believed that they lurk at the bottom of fearsome abysses, or somewhere in the dark where people seldom enter, but in fact these dragons dwell at the threshold of the home, and one often meets them in the midst of daily life.

All that has been said about such dragons is quite correct. Their appearance is frightful, they are voracious, and they do not release their victims. They carefully watch those who enter and try to gain control of those who dwell in the house. They can change their appearance and rarely reveal their hideous essence.

The Dragon of the Threshold symbolizes the sentinel of human consciousness. These dragons are not mere abstract symbols, for they touch closely the daily life of every human being. Man's desires can never be satisfied, and his discontent is nourishment for the dragons. I certainly do not speak about man's thirst for knowledge, which is a worthy quest, but about his ordinary dissatisfactions. These are rooted in the base passions, where the accumulated discontent becomes food for the dragon, who wins the battle and rejoices in the feast.

In discussing the Supermundane We want you to recognize the obstacles that stand in your way. People can stumble, fall, or even be killed in crossing the most ordinary threshold. We have often spoken about the evil routines that man creates for himself. What then can one say about the threshold of loathsome habits? Indeed, it is dangerous to step over such a threshold!

Much wicked talk takes place at the threshold of evil, and dreadful curses originate there to the great delight of the dragons. We warn you to remove the dirt from your threshold. It nourishes the dragon, and he may grow so fat that you won't be able to squeeze past him through the door! One must realize that an evil environment is an obstacle to evolution. I can hear someone already exclaiming, "An old truism! We have known it for ages!" Friend, if you really knew this, your threshold would be cleaner.

Enough about the evil threshold. Let us assume that our friends have already realized the danger of feeding dragons. Now let us speak about the good threshold, which leads toward a good daily life. It may be an ordinary life, but if it is pure, the dragon will shrink, and turn into a small lizard. Thus, man is endowed with the power to bring about great transformations.

The Thinker said, "Is it not a miracle that people have the ability to transform evil into good?"

326. Urusvati knows that coarseness will be eradicated only by education. But one can be a learned scientist and still remain coarse. Clearly, formal education alone does not necessarily eradicate coarseness, but We should make clear what We mean by this word. A coarse nature cannot deal with subtle perceptions, and the science of the future will require genuine refinement, without which synthesis is impossible. A teacher must have reverence for all branches of science, but an awareness of synthesis is the product of long prior training.

If you ask the ordinary man what he considers coarse, he will probably suggest foul talk, blasphemy, and boorishness. But these are only some aspects of coarseness. The origins of coarseness are not recognized by most people. Only the one who deals with subtle energies can understand that coarseness is a violation of all that is subtle. People should understand that politeness is not a cure for rudeness. One can meet people who are polite, yet coarse, and they will certainly be the last to admit it.

Some may shrug their shoulders and ask whether a book about good behavior is needed as part of the Teachings of Life. It is indeed, for you must acquire subtlety of understanding if you want to refine your consciousness. We are now speaking about concepts that are almost impossible to express in human words. Many basic principles are indeed inexpressible, and must be intuitively perceived. Such silent understanding and receptivity are bridges to future achievement. Not words, but an inner feeling will be remembered and will help lay the foundation of evolution. Thus, he who is refined in his feelings will never be coarse.

The Thinker said, "Know how to feel deeply, or people will think that you have a pig's hide."

327. Urusvati knows that there is a type of person who cannot distinguish between the tolling of church bells and the sounding of an alarm. What is wrong with them? Are their ears constructed differently? Indeed not, they simply misuse their free will, and when frightened by an alarm convince themselves that they are hearing the opposite, in spite of all evidence. Many people are guilty of this

delusion, and it is impossible to convince them of their error when they have made up their minds to hear only what pleases them.

Such wilfulness delays progress. Ask several people to explain the meaning of a simple statement and you will receive the most contradictory and even malicious interpretations. The statement may be quite clear, but the free will can find a way to obscure its meaning and replace that meaning with its own notions!

The Thinker smiled and said, "People are always ready to answer before hearing an entire question!" What is more, their answer is colored by their impressions of the questioner—his figure, his attire, and sometimes even his handwriting. Handwriting does have significance, but certainly not in the case of those who judge without straight-knowledge. Superficial judgment is based on superficial signs, and is of little value.

Always remember the potential madness of free will. In this malady, one imagines that his will is unrestricted and begins to violate the fundamental laws. Such madness has been known since ancient times and can lead to great destruction. But the will is of value only when it is strictly in harmony with the laws of life. Most people do not understand this, for to them the will is equivalent to wilfulness, but a wise man knows that will and freedom are united in the Law of Be-ness. Unless we understand this harmony of will and freedom we shall distort facts and hear a joyous pealing of bells in the sound of a fire brigade!

The Thinker taught the understanding of the language of bells.

328. Urusvati knows that souls incarnate with good intention; such is the Great Law. Even the spirits in the lower strata, just before incarnating, receive a ray of enlightenment about goodness as the foundation of life. But just as the finest aroma cannot permeate space for long, kind intentions are dissipated by the influence of the varied conditions of life. A child is not evil, but can quickly succumb to inherited atavism. Also bad habits, formed from the smallest details of life, are the gates of evil. Thus the enlightenment so briefly experienced in the Subtle World is dispersed.

The process of merging into the dense physical body cuts off all impressions from the Subtle World. Nevertheless, many facts about life in the Subtle World can be obtained. The best way to collect these facts is from the individual testimonies of those who have received unexpected glimpses. This kind of evidence is usually honest, because these people did not expect anything and are amazed to have received any information at all. Thus, they testify to their impressions sincerely.

It is very informative to interview country people, who, being close to nature, observe many interesting things, but may not speak of them for fear of ridicule. It is clear that everyone comes into contact with extraordinary things, but the difference between people is in their attitude. Some pay attention to unusual perceptions, while others do not care to or are unable to open their hearts to things that are beyond the range of their intellect.

The Thinker taught people to concentrate intently upon extraordinary manifestations.

329. Urusvati knows that, in certain cases, passing into the Subtle World is accompanied by sensations either of extreme pain or extreme bliss. But these are extremes, not the average conditions that are experienced by the majority.

Let us take the case of someone who realizes the benefits of Good and who understands the power of thought. He will not lament leaving Earth, for he knows about his eventual return into physical existence. Such a person will fall asleep peacefully and will find himself conscious in the Subtle World. He will not suffer any pain, for his subtle body is not burdened by guilt—he committed no crimes, even in thought. Thus, he will not suffer from depression and will be able to relate to his new environment. He will drive away fear, because he understands that thoughts are his strongest shield.

It is especially valuable to know that even with an average degree of consciousness an individual can dispense with prolonged sleep in the Subtle World. In fact, he can begin to learn and work immediately. He can create his particular attire and hasten to join useful co-workers. He is ready to share in all the advantages of the Subtle World, and will even be ready to make contact with the higher spheres. Indeed, he can boldly approach the highest in full daring.

This person will think about the Subtle World as a joyous state of consciousness, and in such thought will create his future joy. He will affirm his previous experiences, for if he does not wish to do this, they will not enter his consciousness. People must remember this well, and understand the saying, "He who wants to receive, will receive."

The Thinker reminded people about this, for He knew that they deprive themselves of their own achievements.

330. Urusvati knows that the Subtle World can offer great help and mercy. Even where revenge and hatred seethe, the Master applies the maximum degree of help and persuasion. Unfortunately, the free will often resists and chooses to undergo terrible trials once again.

It is no contradiction when We say that every incarnating soul receives a ray of enlightenment, for no one is deprived of mercy. However, one must know how to make use of this blessing. You know that in earthly life the most useful advice is often rejected, and similarly in the Subtle World We often observe that illumination may be distorted.

Evil influences operate strongly in the Subtle World just as on Earth. Disembodied spirits bring with them from Earth the passions they have not yet outlived. However, such passions are not as dangerous as prejudice, because passion can lead to motion, whereas prejudice is stagnant and inevitably causes corruption. Do not conclude from this that We approve of passions. We only point out that in motion there can be a seed of success, whereas ignorance is quite hopeless. When We say "prejudice" we mean an opposition to true knowledge; this attitude is common not only on Earth, but also in the Subtle World. There are even those of a certain mentality who are convinced that knowledge is the cause of all human miseries.

I would like Our co-workers to imagine the various strata of the Subtle World, but there should be no false ideas about this. Many imagine the Subtle World to be a richly adorned paradise filled only with bliss. Yet, Earth groans under the pressures of murder, aggression, and falsehood, and the consequences of earthly delusion fill the Subtle World too.

We are not surprised when people do not accept benevolent advice; it simply means that the soil is not yet ready.

Please tell your friends that they should not assert in their earthly lives what they wish to be in the next incarnation. The fact is that the Subtle World provides possibilities so great that earthly limitations and measures can only diminish them. Life on Earth should be the expression of one's best accumulations. Often people begin to ponder upon their next incarnation, but it is wiser for them to postpone such thoughts until they find themselves in the Subtle World. They may then discover that it will not be necessary for them to return to Earth again, or that they will have to stay for a long time in the Subtle World to perform an entrusted task there. Such work brings one closer to the Brotherhood.

You remember the physician U., who stayed in the Subtle World for a long period of time in order to render great service to humanity, though his mission became clear to him only while in the Subtle World. Such an exemplary man is in stark contrast to those idlers who want to stay as long as permitted in the Subtle World, in order to delay facing the new tests awaiting them upon their return to Earth.

It should be understood that such defined times in the Subtle World exist for all, but some welcome them while others curse them. There are many who want to return to the earthly state before their time, while others try to avoid returning, at least for a short time, and will even invent some new task as an excuse to prolong their stay in the Subtle World. We could mention many different examples, but at the moment We refer only to those tasks that bring souls closer to the Brotherhood. When there is a relationship such as this, it is possible for one to develop while in the Subtle World, without incarnating.

The Thinker taught, "We can be useful in all states of being. Such readiness in itself is victory."

331. Urusvati is aware of foretold dates. People may be surprised to learn that events in China and in Spain were predicted ten years in advance of their happening. The evolution and involution of other nations were also indicated. At times these indications were given in symbols; for example, the coarsening of Germany was pointed out in visions relating to the Thirty Years' War.

The question may arise why some prophecies are received in definite forms, while other are

perceived only in vague symbols. There are many reasons for this. Sometimes it may be a karmic situation, at other times it may be caused by a deliberate misinterpretation, the working of free will. Nations can be influenced in a benevolent way, but if free will is misused, it will only intensify the obscuring of consciousness.

And again it may be asked how it is that earthly events can be foreseen, and whether it is because they have already been manifested in the Subtle World. Such an idea has a sound basis. Actually, many events originate in the Infinite, but this does not mean that events on Earth are simply shadows of events that have already taken place in the Subtle World.

There are no words in the human language to express the correlation of events on the various planes. There are many currents in space that unite cosmic events.

A physician can predict the development of a disease by observing the very first symptoms, and various measures can be taken to avoid a fatal end. This applies also in the development of events, whose ultimate significance will depend on many influences. Our influence is always benevolent, but one should know how to recognize its consequences. If one is sufficiently observant, one will see that many events develop in unexpected ways. Shouldn't one conclude that behind them there is a Leading Hand?

The Thinker often tried to train His disciples to be open to unexpected developments, even those that are beyond human logic.

332. Urusvati knows that the law of the spiral is the basis of Cosmos. This is confirmed not only by physics, but also by evolution. The simple example of a screw will illustrate this idea. The more threads there are on the screw, the better it serves its purpose. Similarly, from an evolutionary point of view the spiral must have many turns.

People usually are amazed that human consciousness appears to experience again and again the same achievements and the same failures. The question arises, why must one return if it is possible to move forward? But this "returning" is only illusory. Evolution never returns to previous points, but passes above them. People complain that they fall back into coarseness, but they do not realize that this state is not as before, for many new factors have entered their lives. It would be wrong to look upon life from one angle only. Life is a complete synthesis, and only in its multiformity does it reveal that the spiral has completed its turn.

It is very likely that we pass repeatedly by our former dwellings, but we make contact with them each time on a higher level, as in a tower with a spiral stairway on which we progress toward the Infinite. You must always remind yourself of the symbol of the spiral, otherwise many questions will remain unanswered.

It may seem that humanity has not shown any substantial progress during these millions of years. The point is that evolution proceeds, but the circle of its turning is enormous.

It is quite correct to say that people fall into coarseness and falsehood, but at the same time they acquire new knowledge in many fields. It is not easy to bring such extremes into harmony. In spite of this, let us love humanity.

The Thinker taught, "Love not the man, but mankind."

333. Urusvati knows what causes Us to choose an unusual system for giving Our discourses. The ignorant will say that there is no system at all, but simply countless aphorisms, some of which deal with current events, while others are unreasonably repetitious. Such is the opinion of the superficial reader, who cannot grasp the idea of the need for rhythm, which helps to broaden the consciousness. One cannot separate the discourses into formal subjects.

One could write a book about joy, but We prefer to give glimpses of joy, linking them with thoughts about grave dangers. Each discourse is given in a certain rhythm. You know that wearing many layers of the finest silk can keep one warmer than would a fur coat. Reiteration generates an accumulation of precipitations, providing an increased power of psychic energy, but these precipitations should be subject to a certain rhythm.

It would be unwise to put stress upon only one group of nerve centers. The foundations of life are manifold, and its refinement should have no limitations. Imagine the variety of impressions that strike

your consciousness in the course of just one day! Varied are the precipitations and the rhythms, and the ordinary person becomes a co-creator of many events. Even if he does not notice these intense currents, they do exist. Therefore, we should approach the foundations of life in all their multiformity.

Joy cannot be just one joy. There are innumerable joys, and each of them touches upon a particular combination of nerve centers. People should think more about rhythm and multiformity.

The Thinker asserted that every good deed is rhythmical.

334. Urusvati knows that objects can be magnetized. You were able to observe that psychic energy can magnetize water, and that waters containing iron or lithium are very easily magnetized. One can also observe how water is gradually demagnetized in proportion to the decrease of psychic energy. This can be done with all objects, and it is not magic, but a scientific process. The important point is that the influence of the magnetizer himself be preserved.

The magnetism of objects can actually persist for centuries if the person who projected it does not withdraw his influence. Thus, the magnetic power lies not in the object itself, but in the individual. It must also be kept in mind that demagnetization can be effected by a special process.

There were cases when magnetized objects fell into the hands of evil people who were then able to use the beneficent energy for evil purposes. In such cases it becomes necessary to cut off the magnetic currents that permeate the objects. The energy should be maintained only where there is a benevolent purpose. This law is of paramount importance. Many previously revered sacred objects can be found for sale, but they are now used for selfish profit.

One should remember that minerals in particular are most easily permeated by psychic energy, because they are almost free of microorganisms, and their energy is less subject to change. This is not so with textiles and leather objects, in which microorganisms immediately assimilate the psychic energy and an undesirable, complex substance is formed. Therefore, We advise the destruction of such objects by fire.

It is a known fact that while a curse can remain active over centuries, the most powerful talisman becomes powerless in evil hands. Certain invocations can produce a great intensification of the power of objects if these objects remain long enough where the invocations were performed.

But now I want you to pay attention to another detail. It is not the object itself that is of importance, but the energy, which can be either renewed or cut off. If thieves think that they can steal living energy, they will find themselves before an empty pit. Thus, magic can be seen as a scientific act. He who has ears, let him hear.

We have often spoken about the influence of thought upon objects. Truly, it is easier to magnetize than to demagnetize, but the magnetizer himself can remove the magnetism when necessary through the concentration of his will. Such demagnetized objects acquire a neutral quality, that is, the living energy leaves them and they remain lifeless and subject to chaos, and can become the opposite of what they were.

Fundamentally, all legends are based on scientific truths. It was always believed that thought is the garment of an object. This idea refers to the accumulations of thought and the emanations of energy.

The Thinker strongly advised treasuring objects that were given with good thoughts and good wishes. He said, "We are not superstitious people but scientists, and We realize that he whose hand holds a gift close to his heart gives a part of his soul."

335. Urusvati knows that encounters with the servants of darkness are frequent, and that one should be aware of their versatility. There are manifestations that are clearly ugly, but there are others that are luminous, and only an expanded consciousness can determine the true essence of these entities.

The question may arise whether We ever encounter these enemies. Certainly, and We must not only constantly battle with them, but sometimes even converse with them. They miss no opportunity to approach Us during Our journeys, and attempt to sap Our energy for their own use. It is fair to say that the dark forces do not spare themselves. They courageously endure the pain caused by contact with Our energy, and are quite prepared to sacrifice themselves. It is lamentable that the so-called servants of Good are not nearly so devoted to their cause.

Indeed, it is not those who ferociously reject Truth who are dangerous, nor those who distort it, but the indifferent ones, the living corpses who remain unmoved by the word of Truth. We can only smile at the blasphemers and deniers, who do not suspect that by attracting attention to the truth they deny, they serve a certain purpose. Some force compels them to direct their energy into loudly denying the truth, while so many servants of Good whisper. Judge for yourself who is of more use, the one who whispers the Truth timidly and inaudibly, or the one who boldly and loudly attacks it.

Let us look to the past and we shall see that the brightest achievements were the result of ferocious opposition. If truth does not exist, to what purpose does this enemy exhaust itself? But if truth is alive, nothing can hurt it and slander will be its advertisement. We have often told Our adversaries that there is a law that turns their evil efforts into glorifications of truth.

In the same way, false prophets serve a purpose in attempting to give the multitudes their message. Therefore, let them continue to proclaim, in ignorance of the result. Let the empty shell of untruth fall away; the water of truth will continue to flow.

The Thinker, after meeting with a stranger, said, "He is not a good man, but he spoke much to Me about truth. Blessed be the Truth."

336. Urusvati knows how We grieve at every distortion of truth. We say that false prophets are less dangerous than "unfeeling, living corpses;" however, this comparison is relative, and you can be sure that We do not justify false prophets. Everyone knows that they work only for their own gain, and that their activity has nothing to do with the Teaching about the New Life. If one should ask those trumpeters of falsehood how much silver they have accumulated, they would remain silent, knowing that the Teaching is for each of them as a milk cow.

People may accuse Us of lack of logic, since on one day We say that the false prophets are not dangerous, yet We sternly condemn them on another; but relativity and antithesis are little understood. Indeed, worldly relationships are complicated, and an unwashed person will seem clean if compared with a chimney sweep. We shall not tire of reminding you that one of the signs of Armageddon is the enormous increase in the numbers of false preachers. They appear in all countries and offer whatever the crowds desire. We shall not belabor their distortions of life, but We can lament them.

The distortion of truth can be conscious or unconscious. Many people will assure you that their distortions are unconscious, but in reality they act consciously. The difference is in the degree of consciousness. One can often observe that the most incredible lies are uttered in the hope of a small personal advantage, or to assert the ego, or to make money. This pitiful gain is entirely out of proportion with the grandeur of the abused truth.

How amazingly perverse is the human mentality! People throw unmeasurable concepts upon the scales, and then will excuse themselves by professing that since they do not know the truth, they are not responsible for its distortion!

They should be told, "If you do not know what truth is, you can at least strive toward it. In such aspiration you will learn to love its first signs. The necessary thing is to learn how to love; this in itself will keep you from becoming traitors."

Once, when the Thinker saw a cloud of dust on the road, He exclaimed, "Who is approaching, a good messenger or a murderer? But I know, for my heart tells me that it is not a murderer who approaches."

337. Urusvati loves communion with Us. It cannot be ordered, it cannot be intellectually evoked, only the power of love can bring it into life.

Mark what I tell you. Often people come together for the purpose of united concentration of thought. Such an exercise is praiseworthy. Similarly, people gather together and send forth collective thoughts for the salvation of the world and the curing of illnesses. This too is praiseworthy. In these times there are many gatherings dedicated to the transmission of such benevolent thoughts. However, communion with Us is overlooked, even though it would help them in their good intentions.

We do not criticize those who attempt to unify and intensify their thinking, for in their own way they act worthily. But how much more intense would be their transmissions if each of them learned to

love communion with Us! Everyone should dedicate at least a little time to mental unification with Us, but only love can be the bridge.

There is no need for stimulating artificial tension, or for counting, or for the repetition of hundreds of names. What is needed is simply a strong feeling. One must love the momentary contacts, and should feel the beautiful wings that they provide! We value each such bridge of love, which is built from love of labor. Contact with Us is established, therefore, on love and labor. However, any harmony can be disrupted and is difficult to restore.

The Thinker looked at the fragments of a priceless amphora and said, "Great is the power of man. He can break even the most precious vessel."

338. Urusvati knows that the human organism is generously endowed with powerful substances. The chemical laboratory of a human being is truly amazing, and it can be safely said that nowhere except in the human organism are such powers stored. With good reason theories have existed since ancient times that any illness can be healed by the patient's own secretions. Let us also consider the fact that the chemistry of the human organism derives its subtlety from being under the direct influence of psychic energy, constantly renewed by its connection with the currents of space.

Powerful are human poisons, and salutary is psychic energy. Thus, when I speak about the necessity for psychic correlations, I advise you not only as a Teacher and humanitarian, but also as a physician. For example, I advise taking care of the spleen and keeping it clean. But at the same time I stress the need for preserving calmness and an atmosphere of solemnity. This may sound strange, for what can the spleen and a solemn mood have in common? In fact the spleen is the organ of harmony and must therefore be purified by a harmonious disposition. People assume that only the nervous system requires psychic influences, but such influences are also needed for various organs. The example of the spleen is indicative. I speak of this particular organ because it is rarely mentioned and needs special attention.

We are saddened when we see the violation of harmony. Imagine what would happen if a few members were suddenly to drop out of a group that is under Our influence. Great perturbations in the currents would take place, and the group would be exposed to many dangers. Likewise, if a patient swallows a medicine in a dosage prepared for many, dire consequences may befall him. And so one can cite many medical examples, for they remind us that psychic and chemical influences are interdependent.

The Thinker used to say, "I cannot bear the burdensome aura of a large crowd."

339. Urusvati knows that man's true nature is revealed at times of calamity—such is the way on Earth. We do not call this a law, because the conditions for each misfortune are different. It would seem that exaltation and happiness should have more effect than misery, but even the illusion of well-being renders people numb. How lamentable it is that most people can refine their feelings only through suffering!

Over many generations people have developed an awe for misfortune, and claim that it is the gods who send calamities. Man never forgets to pray for help, but he seldom remembers to give thanks for his happiness. It may seem hardly worthwhile to speak about such a thing, but it should be examined from the scientific point of view. The projected image of feelings of distress is an agitated one. We can observe their zigzags flickering on the screen, whereas rapture and exaltation produce perfect circles. It can be proved that disturbance not only produces poison, but also deadens the organs, whereupon the entire laboratory of the organism falls into disorder. This condition can be compared to the death of psychic energy.

Shock often causes loss of consciousness, but fainting must not be confused with stupor. Fainting is an unconscious numbness, but stupor does not necessarily exclude consciousness. External shocks rarely cause stupor, whose cause is far more subtle. While in a stupor, a person can often be cured of the first stages of a dangerous disease. Generally, it is incorrect to regard stupor as an illness; it should be seen an exceptional condition of body and mind.

It is a pity that the many aspects of such lethargic conditions are seldom studied. The important thing in such cases is not how to feed the patient, it is to observe the rhythm of the pulse and the activity of the brain. It would be wrong to awaken him, for he is absorbed in other worlds, and if it were possible

to question him carefully, he would reveal many interesting things.

Folklore preserves stories about sleeping beauties and knights who remained in states of suspended animation. Folk wisdom observes this as a special condition that is followed by renewed energy and heroism. Truly, the time will come when medical science will be able to create these periods of absolute rest for the renewal of vital forces. Experiments for this took place in ancient times.

We experience similar conditions during distant flights. The important thing is that one must not overlook the first impression at the time of awakening. Under ordinary conditions it is difficult to be constantly vigilant, and the significant signs can be missed. Later, one may forget everything, and if pressed by clumsy questioning, will insist that he remembers nothing. We have mentioned this before, but such experiences are rare in Our Abode. Only at times when a general concentration is needed can We allow such methods; We do not want to miss any manifestation, and everyone's will is focused.

The time will come when people will be amazed at the idea of refining oneself through suffering, while ignoring the many other possible ways that We have offered.

The Thinker said, "Could it be that man evolved from stone, since we see that a sharp blow is needed to ignite a spark in him?"

340. Urusvati knows that under normal conditions the human organism can successfully overcome diseases, but it is essential to understand what kind of organism we are talking about, and what conditions are best. The dangerous influence of genetic factors should be limited as much as possible. Governments should take measures to achieve this, and are only now beginning to pay some attention to this problem. Yet, people do not think enough about the natural environment. They are quite content with basic sanitary measures, and the essential foundations of life are overlooked.

It is not possible to promote health without a proper understanding of psychic life. People go to sanatoriums to improve their health, and ignore the fact that they will be closely associated with a random company of sick people. Such an environment can hardly have a positive effect. On the contrary, the association with those whose attention is focused upon illness can only intensify the fear of disease and aggravate their ailments.

It would be good to remember the remedy of ancient times when sick people would go into seclusion and remain close to nature. This was done not only in cases of contagious diseases, but when the organism was in need of renewal. Even now, there are those who prefer to live in mobile homes or in tents. Of course, a collection of many tents in one place only replicates urban conditions, but the fact that people dream of and look for seclusion reveals a healthy instinct for the preservation and restoration of health. We transmit thoughts of health, but of health correctly understood. It is especially important to think about health now. Many people are aware that the destruction of the nervous system has reached an extreme point. They understand that progress is impossible on this path of decay, but only a few know the significance of health in its full sense.

It is not psychology with its indifferent analysis that is needed, but enlightened striving toward the restoration of health. There are many cases of city dwellers who take jobs as farm laborers to escape the sickening environment of the big cities. This is a praiseworthy decision if one knows how to avoid crowds in the new environment.

Let us recollect various quests in which people sensed the need to change their unhealthy conditions. A longing for nature should be combined with psychic joy, otherwise the seeker will begin to weep at the first rainfall or other discomfort. The time will come when physicians understand that the human organism can fight diseases without outside help.

The Thinker said, "Even a dog cannot bear being disturbed during his illness. Is man inferior to a dog?"

341. Urusvati knows that harmony in life refines human feelings. Indeed, harmony is the only thing necessary; with it all will be subtler and loftier. Harmony is a great concept! Yet people seek it in external conditions and overlook it in the essence of things. For example, a primitive man may live in natural beauty, yet be far from harmony. The city dweller may be oppressed by the bustle of his surroundings, and be unable to think about a harmonious life. Even a refined philosopher can be crushed

by the cares of supporting himself. Thus the fundamental law of harmony is forgotten.

People do not understand that the way to harmony is in the art of thinking. Deep contemplation is needed for the realization of harmony. Truly, only the art of thinking can refine one's feelings. But how does one acquire this art, which can sometimes be possessed by an illiterate person, yet elude the most learned? How can We teach man the art of thinking? Many will take this to be a clumsy aphorism. How can We explain to people that Our philosophy is based upon thinking about Infinity? With such ideals, earthly tribulations become bearable and manageable. Do not fear the lofty concept of harmony. It can be applied in all aspects of life, and every human being can develop a sense of it within himself. This state can be called by different names, yet it is the property of all. Everyone sooner or later will achieve harmony if the art of thinking is cultivated.

The Thinker stressed correct thinking. He wanted His disciples to feel themselves to be artists who could create new kinds of harmony.

342. Urusvati knows how persistent are the forces of chaos. They should be resisted consciously, because only through conscious opposition can one overcome them. Two currents can be distinguished—spatial chaos, and the chaos that affects the weak human will. Even good people can become victims of the attacks of chaos.

Certain events can only be explained by these attacks of chaos. You have heard about the girl who, even while the evil forces are attacking her, can heal with the power of her psychic energy. Even moderately good physicians oppose her and try to interfere with her *podvig*. There are many similar examples in various fields, and the remarkable thing is that individuals who are not even involved will also interfere.

It is astonishing that seemingly enlightened people are not ashamed to soil themselves by opposing benevolent work. Why do they become so savage and utter such shameful things? It often happens that they are obsessed, but it may also be a case of poisoning by chaos. Such circumstances should be studied scientifically. When their feelings are temporarily obscured, people can act in the most shameful manner without even realizing it. Later they may feel regret, but the deed has already been done, and karma determined.

One could object to the fact that people are held responsible unfairly for having succumbed to the attacks of chaos. However, by a vigilant free will they could have controlled themselves. How can one excuse people who carelessly blind themselves, then seek to justify their own carelessness? Thus, we should be able to distinguish between the conscious servants of darkness and those unaware victims of evil who also serve evil and can be even more harmful than darkness itself. The currents of chaos should be explained from a scientific point of view. Let as many people as possible learn about it, because this servitude to darkness takes place in both the dense and the subtle spheres.

The Thinker always warned about the attacks of chaos.

343. Urusvati knows that We carefully observe the life of animals. We keep dogs, goats, bulls, horses, and some smaller species of animals and birds. Our principal studies are of their psychic energy, although We also involve them in medical experiments. It goes without saying that We do not permit vivisection or torture. We do not train them by force, but by penetrating into their world of thinking. Only such an approach can bring trust and a correct response.

We must admit that observation of the thought and language of animals produces the most unexpected conclusions. Their language is expressed not so much in sounds as in gestures and glances, and remind us somewhat of language in the Subtle World.

People think that one should talk to animals, but such communication does not always lead to the best results. Animals understand thoughts, and do not need words in order to grasp with certainty the mood of their master. The horse and the dog know very well when their owner is cheerful or sad or disturbed. They also reflect the fears and anxieties of their owner and become fearful and anxious themselves. They understand such situations far better than people think they do. The important thing is to obtain their trust, which is not given easily.

Psychiatrists could benefit from observing animals; many puzzles would be solved. Since ancient

times indications have been given regarding the importance of animals in human life. It was well-known that animals intensify the currents of psychic energy, but it was also known that they attract lower entities from the Subtle World. The psychic energy of animals can be beneficial, but it can also be dangerous, and one should act with caution. Animals should not be allowed too great an intimacy with people. Co-measurement is necessary in everything.

The Thinker frequently pointed out interesting facts about animal consciousness. His remarks were ridiculed on the grounds that animals have no intelligence and are therefore inferior beings, but the Thinker meant to show people that psychic energy works through all beings and throughout the universe.

344. Urusvati knows how heavy is the burden of the world. We can remind you of the suffering of Our Sister when embodied in Siena. It should be noted that the pains she endured were related to events in France and Spain. She experienced severe pains in the region of the solar plexus and by them was able to predict certain distant events. Often these events were felt more intensely than local ones. In the same way, one can trace specific links with previous lives.

These strong pains could not be stopped and there was often little time to alert physicians, who did not understand the true cause and tried to stop the pains by prescribing potent medicines. Even today, people do not understand subtle influences, and such lack of understanding hinders scientific progress.

During the lifetime of Our Sister of Siena the idea of telepathy was suppressed. Today much is said about telepathy, but its signs are still treated with skepticism. It is astonishing that even in progressive scientific societies there is doubt about it; this attitude only hinders research.

You have heard about the physician who was sent to investigate subtle manifestations, but could achieve nothing because prevailing conditions were not favorable for the success of his investigation. We want to encourage such research, but it is difficult to find some common ground for communication.

Urusvati can provide many convincing details to researchers, but it is essential that her testimony be listened to and correlated with that of Our Sisters and Brothers who have lived in the world. In such correlative studies one will be able to trace the evolution of knowledge about the subtle energies.

The Thinker Himself often experienced strange pains, which He attributed to the rays of the various planets.

345. Urusvati knows how many subtle feelings and influences fill one's life. Imbalance, that dreadful scourge, is the obstacle to appreciating and understanding life's precious gifts. After millions of years of evolution humanity is still ignorant about the art of achieving harmony.

What then do we see in this age, so proud of its discoveries? People reject completely all that is beyond the earthly realm and become victims of destructive imbalance. They forget their immediate responsibility toward Earth and begin to wander in a fog of abstraction, and if they meet those who have attained harmony, they despise them!

We should not attribute such hatred only to the forces of darkness. Many highly regarded citizens are the very ones who hate all that is harmonious, because they detest the idea of the unification of the mundane with the supermundane. Darkness has loyal co-workers among unbalanced people. If you see attacks upon useful undertakings, look attentively and you will see that the persecutors have not even the slightest degree of harmony within themselves. Study them and you will observe the inadequacies of their reasoning faculties and learn how to resist their trickery. You will learn when it is possible to remonstrate with them and when, because nothing can be accomplished in this life, a change of sheaths will be necessary. Yes, yes, yes, harmony itself is often understood as an abstraction!

Similarly misunderstood is Nirvana, in which the greatest intensification of one's faculties is sometimes interpreted as passive, unfeeling inaction. Equilibrium requires mutual tension, for both cups of the scale must bear equal loads. Therefore, both cups, the mundane and the supermundane, never stand empty. In his ignorance, man prefers to limit himself to one side or the other. That is why humanity is lame; but can one hop for long on one foot? Can one drag one's crutch into the Subtle World? I speak in jest, for sometimes a jest is better remembered!

The Thinker asked some narrow-minded intellectuals, "Why do you cripple yourselves by cutting off one of your legs? Verily, you will have great difficulty returning home."

346. Urusvati knows that if each person wrote down a description of something phenomenal that had taken place in his life, humanity could compile an extraordinary book in just one day. Everyone has had authentic glimpses into the supermundane and many could provide revealing accounts. Even a rank materialist cannot claim that he could provide mundane explanations for everything that has happened in his life.

The main obstacle to compiling such chronicles is the embarrassment each one feels in revealing his personal experiences. Urusvati remembers only too well how she was ridiculed as a child when she attempted to reveal her feelings. But that is an unavoidable experience for all.

I hope that some people will read My words to their immediate friends and will collect examples from the life around them. There is no need to be amazed about the little girl who suddenly began to speak twelve languages! And one can discover many other phenomena which could be explained scientifically.

When your friends begin to record their extraordinary experiences, please urge them to do it as simply as possible and avoid elaborate descriptions. They should not add their own interpretations but record the facts simply and accurately, with the utmost truthfulness. It is not necessary to place much significance in the fleeting lights that one sees, for they are small details of everyday life. Information should also be gathered from printed sources, although these cannot compare to one's own verifiable observations.

There are many books available that deal with psychic phenomena, and We will not waste Our time trying to convince the wilfully ignorant. At present, We only want to point out that psychic phenomena are increasing. One can also see that there is an unfortunate increase in fierce opposition. The forces of darkness are alarmed that the subtle energies are approaching the earthly plane. You must understand that the battle has reached its climax, and chaos is attempting to prevent evolutionary advance. But the New World approaches and nothing can stop the growth of consciousness.

The Thinker spoke about the inextinguishable fire of the heart. He understood the path of humanity.

347. Urusvati knows how distressing it is to have to withhold from people all that has been prepared for them. In fact, there are many new discoveries that cannot be revealed to people simply out of concern for their safety.

For example, powerful poisons have been discovered that are salutary when used in a certain way. But do people care about these salutary properties? Usually their first impulse is to experiment with the destructive qualities. Poisons often have medicinal powers, but to entrust them to irresponsible hands would be the greatest folly. The same can be said about all aspects of life. Discoveries are safe only when their use is goalfitting.

The question arises as to whether events caused by hatred can be goalfitting. You must realize that evil can be good, in a relative way. It is hard to imagine putting a limit on the number of miseries! Sometimes the only alternative is to choose the lesser evil, or, as the Romans said, "to take with a light hand."

When studying the history of psychic phenomena one can observe a rise and fall in the degree of their frequency. One might expect there to be a constant increase, but there are certain conditions that influence the manifestations. For instance, psychic phenomena increase during wartime, but they are of a less desirable type.

The same is true about most mass manifestations. Certainly a multitude intensifies psychic forces, but only rarely can the ecstasy of a crowd be of high quality. During quiet, constructive periods the manifestations can be very intense, because there is nothing to prevent the subtle energy from approaching the physical world. Moreover, people of a quiet and balanced nature create a more suitable atmosphere and intensify the phenomena. Thus, one may observe entire eras of evolution and involution.

People are not yet sufficiently trained to discriminate between these changes, because the science of psychic phenomena is not accepted by the majority. One must also bear in mind that We can help these phenomena in a variety of ways. Amidst the world's events Our energy is directed to those areas where

there is a possibility of cosmic danger.

The Thinker pointed out the brilliance of the sun and added, "What dangers are hidden at times in this radiance!"

348. Urusvati knows the different ways in which people react to manifestations of the Subtle World. These manifestations often evoke shock and even terror. If people are constantly surrounded by inhabitants of the Subtle World, why is it that seeing them produces such extreme reactions? One should remember that although such subtle manifestations sometimes cause shocks, people can only react to what they actually see, and unaware that they are surrounded by inhabitants of the Subtle World, they show a pronounced fear of contact with these so-called ghosts. But such contacts are unavoidable, and We have ways of protecting people from truly unbearable experiences.

People fear the dead because they do not believe in eternal life. When this truth is broadly accepted, the world will be transformed. It is useless to speak of purification or sublimation before the continuity of life is understood. I affirm that at present people are far from an understanding of the structure of the three worlds. Nor will it help to simplify the scheme by division into two worlds; people will only become confused. Remember that in ancient times, too, very few accepted calmly the existence of invisible worlds. The majority feared these realms just as they do today.

The Thinker attempted to open this natural way of communication to His disciples, but only a few dared to face the truth.

349. Urusvati knows how emphatically We insist upon the need for harmony and unity. We often speak about unification, but now We wish to point out a special aspect of this concept—harmony. Only unification will bring right results. It is true that any kind of unification will intensify energy. Even unity in evil can be effective, but it can never be harmonious, for evil by its very nature is disharmonious. Also, unity in evil cannot last, and its results will be vague. But goodness is always harmonious, and it alone can produce meaningful results. Thus, by speaking of harmony We affirm goodness.

Each quality has many aspects, but they cannot all be revealed at once for they would not be understood. We first indicated unification in a general sense, and now it is time to point out the specific conditions that are required for the achievement of complete unity.

Are there perhaps certain invocations or physical exercises that can intensify this harmony? Certainly there are many such aids, but in the end they act like narcotics, producing only an imagined harmony. Such attainments are not beneficial and are not suitable for the Subtle World. Since the object of self-betterment is to become perfect for our future existence, We advise the use of the more natural methods of spiritual development. This is the new message.

People are either skeptical or they indulge in artificial methods and ignore all natural ways of broadening the consciousness. Yet such ways are the true treasures for ascent in the Subtle World, for those who dwell there have no artificial methods, and act only according to the fundamental laws of Nature.

We strongly advocate both labor and thought for self-perfectment. These will bring sublime accumulations that do not evaporate in the Subtle World, but, on the contrary, will lead to further knowledge. Thus We lay the foundation of harmony.

The Thinker pointed out, "Not the outward appearance but the power of thought will open the Sacred Gates."

350. Urusvati knows that all the advice We give is based on scientific truth. When We stress the benefits of an ethical life, Our chief concern is to preserve the fundamental laws of the Universe. When We say, "Purify your thoughts," We have harmony in mind.

Just imagine the power of a pure thought! You know that such a thought purifies the aura and emanates a radiant light. And what is more, purity of thought is the best defense against the dark entities that cling to every dark thought. I can already foresee the indignation of those pedantic scientists, in whose dictionaries dark entities do not exist! Well, We shall speak according to their consciousness, and tell them that every thought is in a way a magnet that attracts whatever is similar to it. Space is saturated with thoughts, and each of them attracts thoughts of similar quality. Whirlpools of thought exist in space,

and grow amid the cosmic rotations.

Man has no right to produce chaos and cause harm to the manifested world. You must remember and understand that each good thought begets goodness, and each dark thought is a cradle of evil.

It may be asked how man can discriminate between his good and evil thoughts. Words can be deceptive, but at the deepest level of thought people do not deceive themselves. They understand quite well the difference between noble deeds and crime. The outward appearance of a deed is not its essence: this essence is clearly perceived in the heart of the author of the deed. Thus, man should not become a sower of destructive forces. Let everyone think about creating good. When people think scientifically they will understand the laws of ethics.

The Thinker warned, "Unless you acquire knowledge, you will remain immoral."

351. Urusvati knows the many reasons for the interruption of thought transmission. The main causes are the extraordinarily intense currents and the unexpected disturbances that must be immediately countered. But also undesirable entities may approach and try to obtain information that would cause harm if acquired prematurely, and that should not be revealed to them.

We can provide an example of information that was prematurely interrupted. Once, We sent a mental message about the sad condition of a certain Western country, but as soon as the first word, "space," was sent, unwanted listeners were discovered and the communication had to be interrupted. In order to fulfill Our intention We used a code word, which was sent at night. We continued with our communication the following night, not naming the country, because Urusvati could then understand the meaning of Our message.

I mention this episode to remind you about the caution that must be exercised in dealing with the filling of space. Even in earthly life people seek the opinions of experts in order to learn the meaning of events. It is the same when certain entities try to intercept Our communications in order to use the information for their own purposes.

Those of great experience accept the need to adhere to the laws of nature. Only the ignorant think that We need not submit to cosmic laws. It would be sad indeed if We were to unnecessarily intrude upon the karma of countries, peoples, or individuals.

What great harm results from a careless attitude to life! You know how unwisely some people extract fragments from Our books. This is very harmful, for one can never know how or by whom such incomplete quotations might be interpreted. We are concerned first of all about the accuracy of what is conveyed.

The Thinker was concerned about His disciples, wanting them to be responsible for every word they uttered.

352. Urusvati knows that one cannot perceive the exact moment of falling asleep, and that dreams or participation in the life of the Subtle World do not begin immediately. There seems to be an unexplainable transference into a new condition to which one must adjust. The same occurs in all contacts with the Subtle World, which are more numerous than one may think.

People may complain that contact with the Subtle World is not frequent enough, but even during one's ordinary waking hours unusual sensations can be felt—perhaps a strange sense of being absent, or an awareness of some invisible presence. If people would learn to be attentive, they would see and feel many inexplicable phenomena. No special concentration is necessary for this, because subtle reactions come unexpectedly and cannot be anticipated. You know that the most wonderful phenomena have taken place amidst the most ordinary surroundings.

It is impossible to predict what kind of earthly circumstances will be most favorable for subtle manifestations. The only necessary condition for all is to be aware that every moment can bring a manifestation of the Supermundane. But while developing such an awareness one should not withdraw from earthly labors. We insist upon labor while on Earth.

The Thinker used to say, "Friend, are you ready for an unexpected communion with the luminous sphere?"

353. Urusvati knows that on the verge of awakening one must pass through a transitional state in

which one belongs to two realms. Some people do not remember this state, but others retain impressions of subtle experiences.

When the ancients urged, "Know thyself," they were primarily concerned with the development of the power of observation. This process is no mystery. People should simply become more attentive to their own nature and to their surroundings, and should realize that they are responsible for the quality of their projections. It is strange that the interval between sleep and awakening remains unnoticed. People read about the particular qualities of drowsiness. The ancient initiates knew how acutely perceptive one becomes during this state, but this knowledge remained only with the initiates, who alone could remember their experiences. The average person, absorbed in his work, had no time for such observation.

But now We once again call people to develop attentiveness and to observe the idiosyncrasies of their nature even during labor. One should learn to combine one's ability to work with the power of subtle perception. Such a synthesis will transform life.

You should not assume that the initiates were withdrawn from daily life. From the biographies of the great, it is clear that they did not avoid the most diverse manifestations of life. And now too, labor should not keep one from self-examination. The new life requires collaboration with the two realms.

The Thinker used to say, "Friend, before retiring for sleep and before awakening for labor, utter a word of blessing. Verily it will open the gates of the two worlds."

354. Urusvati knows that very few have a right attitude about those who have passed into the Subtle World. Some grieve over the deceased, thus interfering with their ascent, and others criticize them, which is equally harmful. In some cases the deceased are completely forgotten, and this, too, is wrong. It is essential to have a proper, harmonious attitude.

Let us imagine a dear one who is in an adjoining room absorbed in some important work. Our first impulse is to safeguard his quietude and take all precautions against disturbing him. We provide the best conditions for the speedy fulfillment of his task. We are concerned about the work, and send our benevolent thoughts to him. We know that our dear one is near us, and although we would like to see him, we realize that we have no right to disturb him. We are patient, knowing that we shall be together at the right time.

In the same way, there is much to tell our friend who has passed into the Subtle World, but out of love for him we must control our desire and be cautious. We shall not allow a single word of evil, not wanting disharmonious currents to disturb his work. In short, we shall have a right attitude to the situation, and shall not grieve about the imaginary loss. How can we, knowing that our dear one lives and is near? Nor should we insist upon physical communication. If he is meant to, he will hasten to appear at the proper time.

One should be concerned about harmony, which is essential for both worlds. If an important task is being performed near us, we should not quarrel or make noise. Even in daily life people celebrate in the name of an absent one, and try, for example, to take care of the dear one's possessions. We act wisely if we behave toward the deceased as we would toward an absent friend.

You should have the same attitude toward Us. This attitude will broaden your consciousness and is beneficial for your inner life. It is lamentable that after millions of years We still must stress an intelligent attitude toward the life of the Subtle World. Let us be fair and admit that people do not understand the Subtle World; moreover, due to the predominance of technology, they are moving even farther from the true concepts. Literacy does not yet mean culture. Great calamities occur because of ignorance. We do not expect extraordinary refinement, but only that people manifest the best qualities of their spiritual nature.

The Thinker taught, "Let us send a smile of love to the deceased. Let us send encouragement to all pilgrims. May they rest peacefully at the crossroads. Pilgrim, tell us about the wondrous countries!"

355. Urusvati knows that, at times, people unexpectedly experience unusual psychic phenomena. They may receive radio transmissions, see through solid objects, or distinguish the presence of subterranean metals.

Let us elaborate upon this seeming suddenness of experience, for nothing occurs without a cause.

Even when We speak about a “sudden illumination,” it should be understood from a relative, earthly viewpoint. Although the illumination is sensed suddenly, it is the result of a lengthy process of the refinement of consciousness. Such refinement usually begins at an early age, or rather, is brought by the soul from the Subtle World.

People think that psychic powers are gifts from above, little realizing that these gifts are earned by the individual himself amidst all kinds of burdensome experiences. Usually, one does not recognize the presence of these seeds, which are ready to blossom at the first favorable opportunity. Furthermore, no one points out to the toiler the possibilities earned by him. A vessel filled to the brim is easily spilled. In the same way, accumulated psychic powers can be suddenly manifested at the least prompting.

People endure many humiliating situations and much self-doubt before they dare to speak about their powers. But the most difficult and incomprehensible potential for ordinary people to realize is their participation in cosmic events. The heart is strongly affected during such processes, but what earthly physician can understand the dangers of cosmic tension? As a rule, physicians do not even notice signs of cosmic suffering. They would rather accuse the patient of malingering than admit that cosmic disturbance could be the cause.

The Thinker long ago understood this kind of pain in the world.

356. Urusvati knows how painful it is to participate in cosmic processes. One may ask what causes such painful tension. The answer is simple—when even a particle of ectoplasm is affected a medium will suffer greatly, but ectoplasm constitutes only the subtle body. Cosmic experiences affect the fiery body, and cause far greater suffering.

One may further ask, if cosmic currents influence all living beings, why must only exceptional people undergo severe suffering? Again the answer is simple. These currents certainly influence the entire planet, but the degree of reaction to them varies, and when someone fills his Chalice and refines his consciousness, he places himself in the first rank of those affected. It is impossible then to avoid such suffering by altering his consciousness, for it has already attained a natural degree of development.

Who can stop the growth of consciousness when it has reached a certain degree of development? One should not interfere with the actions of a hero who has dedicated his life to *podvig*, for the destruction of darkness is the dream of every spiritual warrior. The battle is the same on both the mundane and the supermundane planes. By the use of vibration We may lessen the tension, but the cosmic battle requires a universal defense.

Defense and Nirvana are two mercilessly distorted concepts. People try to make them into something amorphous, vague, and passive, but such distortions are harmful for evolution.

People must consciously prepare themselves for a state such as Nirvana, and this takes a long time. They must learn to love the state of mind that can be called all-containment. In the same way, people must learn to love the concept of defense, and think of it as the most intensified and vigilant condition. They must perfect themselves consciously, otherwise participation in the Cosmic Battle will become unbearable.

But how can man train himself for austere defense without contemplating cosmos? In practicing defense man displays the highest self-denial. He acts not for himself, but for the far-off realms. Everyone can understand that it is not easy to forget oneself for the sake of the far-off worlds. An expanded consciousness must go hand in hand with a solicitous attitude toward one's health. Human forces are frail compared to the currents of space.

One should develop clarity of consciousness. One should understand that in the protection of harmony lies Beauty. One must not allow doubts that will violate the order of harmony. Beautiful is the vigilance that knows and loves the treasures that it protects.

The Thinker knew the beauty of such vigilance. He said, “We learn, not for ourselves, not for Earth, not for the sun, but for the invisible Realms.”

357. Urusvati knows how realistically a subtle entity can manifest itself. People think that such phenomena can take place only through the ectoplasm of a medium, but other processes of manifestation must be considered. These entities can also be perceived through the power of clairvoyance, which works

not through ectoplasm, but through direct, fourth dimensional vision.

It is characteristic for certain entities to be attracted to particular places. In these cases, the energy that evokes the materialization has been accumulated in various locations, most often as precipitations on the walls of old buildings. Subtle entities strengthen their manifestations by use of certain layers of this matter. Such buildings could humorously be compared to old, worn-out garments infested with microorganisms that make them “come to life,” as it were.

People frequently complain that they have no visions. These visions do indeed occur, but people do not pay attention to them. For example, the sight, in broad daylight, of human images, which then immediately disappear. Unfortunately, the human mind would rather fabricate all sorts of artificial explanations than find the true cause for such manifestations.

The time has come when it is necessary to bring the Subtle World closer to Earth, but it is impossible to do so without the cooperation of humanity. Even those who are ready to accept the existence of the Subtle World expect some tremendous shock that will immediately transform their entire life. Our help is in proportion to human cooperation.

People must accept the existence of the Subtle World and free themselves from superstition and bigotry. These two vipers deprive people of the possibility of communing consciously with the Subtle World. Do not think that We exaggerate the dangers of superstition and bigotry. The lives of most people are based upon these prejudices, which deprive them of freedom of thought and so fill them with ignorant convictions that they deliberately close their eyes and ears to the most obvious manifestations. If one wants to see, one must have an open mind. Negation closes the keenest eye. On the other hand, one must beware of false, imagined visions. Thus, there remains only one way—the golden middle way, which We have already stressed. He who follows the middle way knows an all-embracingness that excludes or changes nothing. This is not an easy way, for it requires a refinement of consciousness.

The Thinker taught not to fear the middle way.

358. Urusvati knows how varied are the rhythms of Our communications. At times they flow slowly and distinctly, but at other times so rapidly that it is almost impossible to hear them. They may be shockingly loud, or may become almost inaudible, like the softest whisper. Sometimes they strain the centers, but usually they are beneficent. Do not suppose that these variations are the result of Our unbalanced minds! You should seek the cause in the spatial currents. The example of Our communication is of use to anyone who studies the energy of thought.

People are impatient in everything. To explain each phenomenon they hasten to create their own rules, and through such arbitrary, willful interference, they interrupt the most valuable manifestations. This is why it is so important that you be reminded about the variety of Our communications. One should bear in mind that if Our force can be affected by cosmic currents, it is even more difficult for the efforts of beginners.

When We speak about purification of thinking We have in mind primarily liberation from preconceived notions. Imagine someone experimenting with the receiving of direct communications who then tries to introduce his own thoughts. Such a student will only mix up the messages. There have been many such cases.

When receiving communications from a great distance one should be particularly careful not to allow interruptions. Through carelessness in receiving, many words can be lost. Much experience is necessary for one to be able to perceive the various changes of rhythm.

When We speak about Our Inner Life We primarily want to impress upon you the diversity of conditions that surround you and Us. It is an annoying fact that people fail to understand that we are all surrounded by the same currents of energy. Only when you realize this will you come close to Us. This closeness will evoke reverence, or in other words, acceptance of the Teacher. Alas, it is seldom that the Teacher is accepted. At times people may feel sparks of devotion, but such flickering will only irritate the atmosphere. We do not speak about Our authority, but about the principle on which harmonious communion can be built.

The Thinker insisted upon respect for the Teacher. He said, “In the dark of the night one should

look for the Guiding Hand. The Voice of the Guide is a joy. But this devotion should continue not only in the darkness, but also in the sunlight.”

359. Urusvati knows that clarity of subtle vision is developed in the course of many incarnations. This quality is correctly called clairvoyance. Glimmers of clairvoyance are not unusual, but steady vision is acquired only with great effort. Urusvati has testified correctly that even in her childhood she possessed clairvoyance with full, unwavering images.

It is interesting to observe how slowly people acquire this ability. Often the perceived images tremble, the features become distorted, parts disappear, or the images may become stretched out of proportion or change their expression. Even the most kindly face can acquire a look of malice. Due to these distortions people imagine that they have been approached by an evil spirit, but the cause lies in their own inability to develop subtle vision.

Certainly, amid fuss and commotion it is not easy to concentrate one's attention upon the image, especially when the contours of its aura tremble. It is a mistake to attribute these fluctuations of the aura to the imagination, for they are often caused by the wavering aura of the observer himself. You must remember that the majority of auras are not steady, and this can affect even physical sight.

In ancient days students were required to develop subtle sight. For this purpose, the student was asked to observe an object, then suddenly was asked to close his eyes and describe it. This is not an easy discipline. In these tests, although the student thinks that he has memorized everything, he has in reality absorbed only the general outlines, and the object's distinctive features have eluded him. But it is precisely in the distinctive features of an object that one can find its essence and style.

The ancients paid much attention to the study of the psychic nature of man, and such studies took place not only in the temples, but also in special schools, which, when later established in Greece, were called Academies. Many subjects were studied in them, including the legends, which were the main source of information about life in remote antiquity. Even now, scientists who study folklore can find there traces of profound wisdom.

We should investigate the heroic achievements of the ancients; we will find in them similarities with the achievements of modern science. As a matter of fact, the ancients not only dreamed about future scientific achievements, they were aware of many of them. If scientists were to look at the treasures of folklore from a scientific point of view, they would find many confirmations of the knowledge of ancient people.

The Thinker once saw a shepherd who was followed by his large flock of sheep. The Thinker smilingly asked, “By what magic do you compel the animals to follow you so obediently?” The shepherd answered, “I live with them and love them, and they feel that they are safe if they follow me.”

360. Urusvati knows how often people attempt to attribute subtle phenomena to gross physical causes. For instance, noises in the ear that are experienced by many are physical manifestations that provoke varying interpretations. Doctors often attribute them to abnormal blood pressure, but this is simply another external symptom. The true cause of such pressures is the touch of subtle influences. Actually, there are three kinds of noise—one is a peculiarly dull, continuous noise, another is like a reflection of the pulse, and the third you have described as like the sound of cicadas. This third type, a curious, very rapid pulsation, is especially characteristic, and is the sign of a particularly subtle energy.

These noises cannot be explained by a decreased function of the heart, or by irritability, especially since they occur unexpectedly and independently, with no connection to any previous physical experiences. They may be due to the pressure of cosmic currents, but it is more likely that they are the touches of the Subtle World. Thus, we come back again to the subject of contact with the Subtle World. People should look more within themselves, and should fulfill the ancient maxim “Man, know thyself.”

Therefore it is not only physicians who are equipped with the necessary knowledge about such matters; ordinary people can also give wise advice if sufficiently experienced and introspective. Long ago it was known that, even amid the most ordinary daily routine, it was possible to be in touch with reflections of the subtlest energies. Indeed, from the very depths of man's nature explosions erupt, as if a seal were opened by some special touch.

There is a curious state of mind called *idée fixe*. I am not referring to possession, which may have similar symptoms, but to obsessive, constantly repeated assertions, which can have a special significance. Medical science considers the *idée fixe* to be dangerous, but this is a baseless judgment. If we accept this opinion, we must then consider many splendid scientific minds insane! It is time to revise the notion about the insanity of genius, otherwise we will have to conclude that fools and dolts have sound and healthy minds!

We have repeatedly condemned the dark obsessions that lead to evil and crime. It should be understood that it is the influence of subtle energy alone that results in the healthiest state of mind. The benevolent influence of subtle energy is the great blessing that inspires man to ascend the ladder of evolution.

Only by observing human actions can one discriminate and sense the subtle differences between good and bad people. You will see that the one who labors for evolution is filled with ideas. But who would call these ideas fixed? It would be right to call them leading ideas. Pay heed then to all the manifestations of nature.

The Thinker said, "Whether I serve Nature, or Nature serves me, does not matter. The important thing is that all my knowledge and experience are offered in the service of the Common Good."

361. Urusvati knows that with each generation there are changes in world outlook, customs, and even language. It is not easy to recognize the New Era when in the midst of it, but from a distance every observant eye can see how agitated is the substance of life.

There was an ancient practice of sending observers to certain places, to stay for a period of time and then return. With the coming of the new generation, the same observers were sent again to these places. We use the same method, so that Our Messengers may witness the formation of a new generation. Only in this way can We acquire a fresh and correct impression regarding the evolution of a particular nation.

Many will doubt the very possibility of such evolution, for they themselves are stagnant. But evolution is a law of Nature. The difficulty is that people see only from their own point of view and are therefore unable to progress. They imagine that everything ends with their demise, and cannot understand that life has its own continually changing, vivid waves.

Such immobile people will find themselves in a most lamentable position when they enter the Subtle World. They will regret that during their earthly existence they did not mingle with different generations or find points of contact with a variety of mentalities. The ancients wisely experimented with various generations. And you too will learn how to feel at home among the most diverse mentalities. Remember that We, also, had to undergo such experiences.

The Thinker compared such tests with the tempering of a blade. He knew that only by the alternate application of heat and cold could indestructible strength be forged.

362. Urusvati knows that intention equals action. More accurately, We can say that intention is more significant than action. Action discharges energy, whereas intention accumulates the energy that will be manifested as action. Therefore, when I advise being careful about intentions, I have in mind the maximum benefit.

People frequently leave their earthly existence with many intentions still unrealized. The ignorant think that these intentions will remain so, not understanding that life does not cease and the opportunity remains for intentions to be fulfilled elsewhere or at another time.

Blessed are those who have a store of good intentions, for they will be beautifully realized. Truly, every intention will bear fruit, every promise will be kept, and every goodness glorified.

People complain that their merits are unappreciated, ignorant of the fact that life continues after the death of the body. He who believes that everything ends with his departure from Earth is a poor man, for he has robbed himself of the treasures of fulfillment and will enter the Subtle World unprepared. Where then will he be while his consciousness is so obscured? Alas, he will be confined to a place in the dark regions of the lower spheres that he could easily have avoided, where he will be subjected to negative influences that will impede his progress even more.

Various religions deal with the idea of the continuity of life, but these hints are not sufficiently convincing or people would try to prepare themselves for better progress. Some people try to buy a better future with monetary donations, but gold has no value in the Subtle World. Good deeds combined with a good consciousness will bring joy on Earth and in the Supermundane Realm. If the instrument is tuned, it will resound in harmony with the higher spheres.

Sometimes people hope that there will appear a Guide who will save them from any abyss. These selfish people do not understand that the Guide suffers when descending into the lower spheres. Others think that there is enough time in Infinity, and that while on Earth they can enjoy themselves without limit! Alas, once beyond the earthly boundaries, they will learn to evaluate their losses.

You are quite right in your feelings. There can be no merriment while Earth cries out from the burden of calamities. While hunger exists there can be no gluttony. And what kind of dances can be performed against a background of violence? Truly, I say that merriment is indecent in these days of calamity.

You are also right in assuming that the waves of distant transmissions are quite varied. Some may be caught by certain intended receivers, but others may reach the most undesirable listeners, and in this respect caution is always needed.

The Thinker knew about this when He said, "May my thoughts reach those who will appreciate them."

363. Urusvati knows that labor engenders one of the most sublime joys. One would expect this truth to be accepted by all, but alas, labor is usually considered a burden and people dream only about holidays. However, We shall share with you Our concept of labor. We work always amidst the most tiring conditions and also have holidays, but Our holidays are periods of communion with the Highest Spheres.

There are some who would consider that such communion is labor also, and they would be right, for the exploration of the higher spheres requires much energy. Absolute concentration is required and the apparatuses must be controlled with skill. Recently, Urusvati experienced a powerful shock when one of the levers broke in My hand. Such unpredicted complications often occur, but there is a great difference between the breaking of a lever during routine work and a complication in the apparatuses used for communication. Yet, despite inevitable complications, the labor of striving toward the higher spheres is a true festival.

Amid earthly chores you too can create festive labor. Self-examination however is needed in order to decide which particular work one might consider a festival, and to learn what kind of work increases one's strength.

Rest is best achieved through change of work. Yes, yes, yes, it will be a long time before people understand this paradox! Nor is it easy for them to recognize that even the process of thinking is labor, for who can understand that man creates something real when thinking?

People are reluctant to accept the idea that a routine task should be followed by a period of concentrated thinking. How then can they imagine the kind of thought that kindles the fires of space and builds structures in the Subtle World? Even those who write about the significance of thought do not apply to themselves the rule about the inevitable and irreparable results of thinking. Man is a strange being, quite ready to accept the idea of the influence of someone else's thoughts, but oblivious to the results of his own thinking. Thus man neglects his own possibilities. I believe that the time has come for people to cease lecturing and to apply themselves to strict self-betterment.

Why is it that psychic research societies so often stagnate? The members themselves obstruct their own progress. It is an unwholesome situation when the researchers themselves are unable, first of all, to test the purity of their own intentions.

The Thinker was greatly concerned about the purity of the intentions of His disciples, and used to ask, "Precious substances are available even for the usual ablutions, but what substance can be used for purifying our intentions?"

364. Urusvati knows that world events usually affect those who participated in their inception in past ages. Events in any country affect those who are currently involved in them. But they also affect

those who, in past lives, helped to build the country. They, too, reverberate to the violent calamities that befall the nation they created.

You can imagine the anxiety of Sister O., who was connected with two countries and now is witness to their suffering. Likewise, He who directed a nation toward righteousness during its revolution is now saddened to see it rush toward destruction. Indeed, how can one remain indifferent when the best intentions are thwarted?

You also are filled with anxiety because you were once involved in work connected with the suffering nations. One can already witness the humiliating fate of one particular nation that could have been in a favorable position. Gradually the events are taking shape in the West, with its feverish campaign against ideas of community. But the false communitarians are even worse than those dreamers who think of themselves as founders of the New Era.

Anxiety surrounds the nearby spheres, and special care should be taken for the preservation of harmony. These are unprecedented times, and the human consciousness is unable to perceive them properly.

The Thinker warned His fellow citizens, "Do not overestimate your knowledge, for events may take place that will reveal its inadequacy."

365. Urusvati knows that it is extremely difficult for materialized entities of the Subtle World to reproduce the sound of the voice. This is understandable, for an entity is more accustomed to transmission by thought, and reproducing the voice is difficult. Of course, in cases of special harmony this difficulty can be overcome, though such a degree of harmony is rare. People do not know how to approach subtle guests in order to determine their needs.

It is possible to observe a complete materialization or a transfer of objects; rarely however can one witness a manifestation of the earthly voice, for it is far more difficult. True, mental communication is possible, but unfortunately people do not yet know how to use it. So much would be achieved if people could sense the subtle conditions.

This ability should also be developed in relations between people. What a pity that so many good achievements are obstructed simply because of a lack of care and understanding. Indeed, great care for one another is needed, particularly amid the more oppressive currents.

You have experienced the onrush of anguish. Such anxiety should be analyzed, and can be traced to the repercussions of world calamities. You should record them as the explosions of Armageddon, whose astonishing waves shake the whole world.

The Thinker could recognize such days by a particular beat of His heart.

366. Urusvati knows that outer appearances do not serve as an indication of the inner life. To obtain a clear idea of the inner life, one must have a knowledge of a man's aspirations and intentions. Learning that someone was a philosopher, physician, king, or warrior will not show you the inner man; it is far more important to learn the underlying motives that prompted the actions of these individuals.

And so We now give you the outlines of Our Inner Life, pointing out the principles that lie in the foundations of the Brotherhood. Alas, people have too often pictured Us as celestial beings, but nothing good can be derived from such an idea, for it appears to isolate Us from Earth. Indeed, when We discuss the Supermundane Realm We certainly do not imply isolation from Earth. After all, all of life is supermundane, for it is permeated with the subtle energies.

The time will come when people will be compelled to turn to a more subtle mode of thinking. Evolution is created by man himself and nothing can impede it. Even the present state of evolution will in the long run serve a good purpose as a unique *tactica adversa*, for in his attachment to technology man will drive himself into such a dead end that no way will be open to him but to turn to the joy of the Subtle World.

It has been prophesied that if man escapes the catastrophe he will turn toward the refinement of life, and the time will arrive for the coming together of the two worlds. Even now the time has come! For example, the densification of the subtle body is no longer considered as supernatural, and there are those people who, while in the physical body, know how to consciously release their subtle body. From both

sides the parts of the bridge are coming together. Lightning can unite these two parts, and We wait with great vigilance for the time when the bridge will be joined. Then Our work will change course, and We shall proceed to the far-off worlds.

Therefore, the first task of humanity is the building of the bridge of the Temple. The second task of learning communion with the far-off worlds will be easier. What some people now perceive vaguely will become a normal condition of planetary life. Do you not think that for such tasks it is worthwhile to preserve Earth? But as yet only a small minority thinks in this way.

The Thinker foresaw how few there would be who care to save the planet.

367. Urusvati knows how physical and psychic phenomena are intimately linked. For example, because of extreme physical exertion a person may see sparks of light that are similar to psychic phenomena. Therefore We advise calm and concentration of the mind in order to prevent sudden physical shocks. Thought should be directed to Us, but in a state of mental equilibrium. We even advise a partial realization of the Infinite, for nothing contributes so much to one's balance as the sense of Infinity. There are many different methods of acquiring calm, but awareness of the Infinite is the most effective.

Uttering the name of the Guru also creates a strong bond, but this, too, must be done with serenity, for any excessive exertion will invariably produce a disturbed atmosphere. Realize, however, that calmness is not inertia; on the contrary, just as in the state of Nirvana, it is full of inner vibration. Many will not understand this and will see only contradiction. They will argue, "How can calmness be filled with vibrations, and how can a calm invocation of the Guru's name be so effective? How can a calm prayer be more effective than a cry of despair?"

It is hard to express certain ideas in words. It is hard to explain the difference between the power of calmness and the oppressive force of aggression. Only those who have trod many earthly paths will understand the value of calmness, particularly during the days of Armageddon. Calm reigns in Our Abode, where even the slightest imbalance can cause a great calamity. Calmness should be cultivated everywhere in the world.

Urusvati quite correctly stresses the building of character in the young. Indeed, it is more important than a strictly intellectual education, for only the building of good character can lay the foundations of calmness and productive labor in life.

The Thinker warned His disciples, saying, "Preserve calmness, or you will fall into the inferno of hell."

368. Urusvati knows that the world-outlook changes with each generation. But few individuals grasp this, for an entire generation is rarely studied. Amid life's confusion people are not accustomed to paying sufficient attention to the thinking of youth, and believe that by using the old textbooks, they will strengthen traditional concepts. But these books are obsolete, and young thought finds its own way.

Twenty years is the measure of a generation. This division should be kept in mind, otherwise you will perpetuate the same old injustices.

For example, imagine the hostility that arises in a certain country where the population has been living in hatred for a quarter of a century and has transmitted its hostility to the next generation. Is this just? Even when the original enemies no longer exist, and the young generation has begun to think in a new way, there are those who will wish to impose upon the young minds earlier antiquated concepts. One should always remember the span of the generations so that injustice will not be done.

The essential meaning of a society should not be judged by the outward conditions and customs of life which can remain unchanged from one generation to the next, but by its inner growth and striving. You should understand that I am not talking abstractly. I am observing a certain nation in which people are creating a new world-outlook, yet there is a strong opposition that attempts to force the nation to revert to the ancient concepts of past generations. Casual, short-sighted observers tell the most contradictory stories. It would be appropriate to ask these observers from which generation they have drawn their judgments.

One must insist upon clear discernment, or misjudgments will be committed and the new generation accused of crimes of the former generation for which they are not responsible. It is difficult to

form a correct judgment, which is why one must learn to understand the causes and effects of life in general.

The Thinker often questioned His listeners, "Of whom are you really speaking, a son, a father, or a grandfather?"

369. Urusvati knows that there are certain individuals who can foresee the direction of evolution. Such co-workers of Ours can be found in different countries and ages. We use them as channels through which We transmit the varying degrees of aspiration that correspond to the needs of evolution. But it should be understood that such striving individuals are rare, and will feel out of place in any generation. It would be correct to think of them not as dwellers of Earth, but rather as guests, filled with memories of better worlds. Indeed, earthly life is not easy for them. They are filled with the spirit of service to humanity, but this concept is little understood on Earth. These toilers cannot find a common language with coarser earthly people. It is to be lamented that time so distorts their ideas, although eventually their words find some degree of recognition. All that I have said here is also true about Our own work, but through the centuries We have become sufficiently aware of the turning of the Wheel of Life. We understand that in motion much is consumed; even huge meteors are burned away, yet some of them succeed in carrying their diamonds to Earth. Only a calm understanding of earthly processes can reveal the whole range of accumulated knowledge. We call such observations a clarification of consciousness.

The Thinker fully understood that His Teaching would be subjected to many distortions. He used to say, "Only in the clouds will the signs of Our intentions be fully recorded."

370. Urusvati knows that self-betterment must begin with the eradication of small, but harmful, habits. We particularly stress the importance of daily habits. People believe they must overcome the main obstacles at once, only to find that such drastic measures are beyond their capacity. One may also often observe instances when people imagine that they have rid themselves of their major sins, yet remain burdened with little ugly habits. A tree bent by the weight of ugly fruit, developed over ages, is a sad sight indeed.

Bear in mind that it is not easy to rid oneself of petty habits. Among them there are always some of which one is not even aware, and which only a keen-eyed observer can discern. Yet, the uncovering of such hidden habits often leads to complete transformation. Remember the ancient saying, "If you seize the lesser devil by the tail, he will lead you to his superior."

The wisdom of folklore should always be remembered; it will lead to a practical application of the Teaching, rather than a superficial reading. Many people read all the books, but remain without knowledge. Sometimes such unreceptive readers even regress, and prove to be worse off than if they had been illiterate. People should try to understand exactly what has been assimilated from their reading, and what can be useful in its application to their lives. Let them ask themselves what negative habits they have successfully overcome, and write down those paragraphs from the books that have influenced their minds in a beneficial way. How can one expect harmony amidst the uproar of disharmony if the smallest habits remain untouched and unchanged? Thus, do not forget to warn friends against the dangers of petty habits.

The Thinker was careful about His habits, and knew how to relinquish any of them. His motto was, "Do not carry unneeded stones in your pockets."

371. Urusvati knows that in preparation for Infinity the earthly path is filled with both danger and joy. However, there are three kinds of doubters. The first asks, "And where is the promised joy? So much is said about joy, but now we hear only about endless dangers! After all, it is only because of the promised joy that we pay attention to instructions."

We shall say to him, "Ignoramus! Is not the overcoming of chaos a joy? Is not the bringing of light into darkness a joy? Is not the understanding of service a joy? If your concept of joy is the joy of the bazaar, our paths are not compatible."

Another angrily complains, "You remain in complete safety, yet all you offer us is continual danger." We shall answer, "Ignoramus, what makes you think that We are safe? Our dangers may be invisible to you, but there is no such thing as life without danger. You must realize that one of the greatest

joys comes from the awareness and understanding of danger. Through vigilance and awareness man becomes victorious, and this victory is joy!"

The third doubts the concept of Infinity. To him We shall say, "Ignoramus, your heart has become harder than stone if you have lost the joy of Infinity. Man should realize that he is called to saturate Infinite Space with thought. The realization of the infinite power of thought is in itself the highest joy. Imagine what a beautiful garden of thought has been given to you, and rejoice at this knowledge." In this way one can nullify all doubters.

Bear in mind that certain terms should be understood relatively. For example, one may speak of "spiritual drought," but few understand the meaning of this condition. Yet it does come about, due to an intense but unbalanced concentration, when the consciousness is greatly elevated while the centers are unable to adjust themselves. Thus, temporarily, man cannot express his consciousness. Such turns of the spiral of consciousness are unavoidable.

The Thinker once said, "Today I felt as though I knew nothing. This is a good sign, for it means that tomorrow I shall probably learn something beautiful."

372. Urusvati knows how great are the dangers that We must overcome. You know about the terrible consequences of the explosion that was experienced by Our Brother V. Space absorbs many shocks! Nevertheless many terrible events take place as the result of disregarding Our Indications. Some people will argue and take issue with the beneficial advice, while others outwardly pretend to follow it, yet inwardly rebel. Pay particular attention to this second type. If people could only understand how worthless are their false, superficial smiles! The most useful advice loses its significance if it is inwardly rejected; then nothing is left but the husk.

Also remember that a large number of useful instructions are distorted. Let us take, for example, the question of food. We are decidedly against a meat diet. The normal progress of evolution has been retarded in part because of the eating of meat. Yet there are instances, such as a shortage of food, when dried or smoked meat may be eaten as an emergency measure. We are decidedly against the drinking of wine. As an intoxicant it is inadmissible, but it can be used in the treatment of certain illnesses. We are decidedly against all narcotics, but there may be cases of such unbearable suffering that a physician has no choice but to use them. There are those who may object to this, and ask if it is not possible to use suggestion against pain. Of course, it can and should be used, but it is not easy to find a person with sufficient power of suggestion.

Our instructions are quite clear, yet there will be people who try to confuse others and cause harm. These troublemakers will assure everyone that We allow the use of wine, narcotics, and meat, and they will demand absolute abstinence. Yet, should they be hungry or ill, they will be the first to accuse the Teacher of allowing them no exceptions.

Besides hypocrisy, one can also expect to see great cunning. People will deceive themselves in order to justify their own weaknesses. Yet they will not stop to think about the dangers they create for themselves. On the surface they appear to be Our co-workers, yet where is the reverence that should be at the foundation of all collaboration?

The Thinker used to say, "Do not believe all assurances of love! The great foundation of the world needs not assurances, but actions."

373. Urusvati knows that culture is the common heritage of all humanity. Despite differences in customs, creeds, and languages, every act of culture is the possession of all mankind. The unification of the world through culture is the first step toward the transformation of all life.

The objection may be raised that each nation has its own culture. You can answer that culture should not be confused with customs. The objectors will also insist that there are great differences in the written languages of the various countries. But in speaking of culture We have in mind not the alphabets or the style of expression but the intended meaning and ideas. Compare the finest creations of the various nations and you will see that the basic ideas are common to all. Thus, We can affirm that even in diversity there is a unifying international aspiration.

It is a joyous fact that the essence of human nature strives toward perfection. Man ignores this

ever-present impulse, and will even rebel against this prompting of his higher nature, yet deep within the recesses of his Chalice the seed of culture radiates! Sooner or later this seed will sprout; this is why everyone carries within himself a sense of his humanity.

One then may wonder if the many who are filled with fury and hatred also bear within themselves a seed of culture. Yes, but it is deeply buried under their accumulation of crimes. They will find an Instructor in the Subtle World who will point out that such a debased state is inadmissible. Verily, people must understand that each day can be radiant with humaneness.

The Thinker was concerned that His disciples should understand that universal humaneness radiates even in the far-off worlds, and that everyone is a citizen of all the worlds.

374. Urusvati knows that every thinking person searches for the Primal Cause. Some seekers use subtle approaches, others coarse ones, yet all seek. The common mistake is in attempting to investigate the Highest Cause without first studying the more accessible ones. In doing so people ignore the need for common sense discrimination in daily events. He who has sufficient wisdom to perceive the causes of the simplest daily occurrences earns the right to dive deeper and to soar higher. Perceiving the causes of daily events refines the thinking process. It is instructive to observe how sometimes an entire chain of events can be broken simply by an exclamation or glance, yet those who are present do not notice and afterwards will completely forget the original cause.

In Our mental Messages We sometimes use just one word. Such a hint is filled with meaning, yet not all who receive such hints pay attention to them. One must acquire experience in concentration in order to become vigilant, especially since the cause and effect are often separated by a lengthy period of time.

Similarly, people pay little attention to the “cementing of space,” and question why thoughts should be sent forth again and again that are essentially the same as those that have been sent before. Little do they understand that Our repetitions are intended to fill space. It is not enough to make decisions; a suitable atmosphere must also be created for Our thoughts, and such weaving demands lengthy efforts. People also should understand that their intentions must be enveloped in a protective shield, and much can be facilitated by constant calm and affirmative thought, directed with intention.

The Thinker used to say, “Intentions are like a sword without its sheath. Anything can damage the blade, and only if it is sheathed will it retain its sharpness.”

375. Urusvati knows how unwise are those who abuse their dwelling place. It is difficult for people to realize that irritability is especially undesirable during meals and before retiring to bed, and they find it incomprehensible that dark thoughts and curses can cling tenaciously to their dwelling place. The most beautiful dwelling can become a den of dark entities when people refuse to acknowledge the energy of thought.

Just as there are objects permeated with the most benevolent vibrations, there are also cursed objects. People forget that their emanations have the ability to attract antithetical entities. People do not know that any place can be changed into a good and beneficial one. And how can one curse a place that has become unpleasant precisely because of human foolishness? People should remember that their irritability and blasphemy will return to them as a burden. It brings to mind a terrible picture of a man who has unwittingly put his head in a noose and only realizes it when his own neck is being broken.

Further, people do not think that by their blasphemy they impede Our work. We have to expend much energy purifying those places that they have polluted. How can one permit such lack of discipline? Most obscenity is uttered because of ignorance. And some people might say that they feel imprisoned because of not being allowed to speak freely. But they should understand that many crimes and miseries are caused by casual, thoughtless words. Some places are so permeated with blood and curses that it is better to leave these poisonous locations and start a new life elsewhere. Let time itself clear away the dark emanations.

The Thinker warned that thoughts and words should express intentions which later will not have to be denied.

376. Urusvati knows that it is impermissible to build with one hand, and destroy with the other.

But one can often observe precisely that, when one half of a man's personality is dedicated to constructive work while the other half commits blasphemy and destroys his previous achievements, and even his values. We advise applying oneself completely to the constructive work or not attempting it at all.

This instruction also apply to the cognizing of the Subtle World. On the one hand man seems to wish to bring the Subtle World closer, and on the other he tries to thrust it aside. People are instructed to believe in the phenomena described in the Bible and other sacred books, and at the same time are forbidden to touch upon these domains. One can cite countless examples of scientific investigations of the Subtle World that were forbidden and many beautiful achievements that were abruptly stopped. It is terrible to think that some people are compelled to believe blindly, and that learning is forbidden to them!

One can imagine the many negative forces impeding much that is ready to manifest. The boundary between the earthly world and the Subtle World has an ugly twist that can be traced to such imperfection. The battle at the boundary of the two worlds is great, therefore We advise you either to approach with full devotion or not to make contact with the Subtle World at all.

There is much blasphemy. People hypocritically repeat the words of the Teaching and at the same time think without shame about inadmissible actions. Those of whom I speak should take note. The instructions that are sent can only be applied to life in full measure. Whom then will the hypocrites deceive?

The Thinker used to say, "It is not possible to deceive the Invisible Forces."

377. Urusvati knows about the nature of battle in the Subtle World, where all things are created by the mind alone, and destroyed by the mind alone. One can imagine the clashes that take place when fury contends with the courage of justice. The battle takes place in the various spheres and its quality corresponds to the quality of those spheres. It is particularly frenzied in the sphere closest to Earth, where reign passions not yet outlived. All earthly errors survive here, for those who bear them have not been liberated from their passions.

Among the inhabitants of these spheres may be found many political leaders who while on Earth believed power to be the crown of earthly achievement, and are still unaware that their unrestrained desires are a burden to the earthly atmosphere. In fact, these souls without harmony are ever ready to storm not only Earth, but Heaven also. They know no peace and derive their destructive power from their fury. There is nothing puzzling in the resultant battles, and many of these madmen perish while others continue to survive. Even the most difficult karma requires existence, if the Law of Karma is to be fulfilled.

Those with a tendency to destroy harmony increase the burden of their karma. One should ask what happens to those who do not survive, who are "killed" by the explosions of thought. They fall into a deep sleep, an unconscious state that holds back their progress. In this way many descriptions of heavenly battles are not far from reality.

Unfortunately, people often make crude earthly comparisons that only serve to increase their misconceptions about the Subtle World. Examine human history, and you will see how the striving for Truth is impeded by human imaginings. The crude descriptions of the Subtle World do not correspond to its true condition. For example, the fury of the subtle entities is quite different from earthly rage.

The Thinker believed that earthly thought cannot attain the degree of refinement it reaches in the higher worlds.

378. Urusvati knows that the Law of Karma postulates the continuity of existence, or rebirth. Many would prefer the idea of complete annihilation to that of the spiral of karmic reactions. There is an ancient proverb, "Karma is an executioner who guards his victim." In other words, karma will not allow criminals to be destroyed and thus escape their punishment.

Indeed, sometimes terrible and obvious evildoers continue to exist, although, humanly speaking, it would seem only just for them to have been destroyed. But is it possible to apply human measures where the Law of Absolute Justice operates? Sometimes the evildoers are punished by prolonged illness or, though in good physical health, become subject to the terrors of psychic unrest.

One should not think that crime may be excused because of mental imbalance. We should search

more deeply and look for causes rooted in the past. Such a study will clarify the concept of karma. The wise do not fear this law. Generally, humanity can be divided into two groups, those who fear the consequences of karma and those who accept them calmly. Avoid those who fear, for they almost certainly sense the approach of karmic retribution. They may not yet know anything about its effects, but in the depths of the Chalice the long-forgotten viper is rising to the surface.

Mark well the way in which people differ according to their attitude toward the doctrine of reincarnation. Some are able to accept the full justice of this Law, but to others it seems monstrous. Perhaps those who are fearful have vague memories of their previous deeds, and have good reason for their present fears. Thus one can note the division of humanity.

The Thinker taught His disciples not to fear the Law of Karma. He said, "The hunter enters the forest with much hope. How else can he set out? Without hope his hunt will not be successful."

379. Urusvati knows that so-called sacred pains do not differ outwardly from ordinary physical pains. Physicians will find the most routine explanations for them. You recall that two of the greatest sages of India were stricken and died, one from cancer of the throat and the other from diabetes. What can such ailments have in common with sacred pains? Both cases indicate that a selfless outpouring of psychic energy can result in unexpected afflictions.

You also know about the sacred pains of Upâsikâ, whose doctors would never have accepted the true explanation for them—that they were the result of excessive self-sacrifice. There are those who will object to such an expending of psychic energy, but are such objections proper? One could just as well question the value of the self-sacrificing lives of Our Sisters in Spain and Italy, who both stand as lofty examples of workers for the Common Good. They struggled against injustice and ignorance, endured terrible abuse, and demonstrated patience beyond understanding. Both suffered from sacred pains. No one could diagnose their various ailments, which broke out unexpectedly and ended just as suddenly. No one could trace the cause of their pains, least of all those for whose sake the energy had been expended. But their sublime self-sacrifice led to the glory of ascension.

One Hellenic sage, observing his very good health, was quite saddened, and remarked, "I would rather give my energy where it could be of use!" There are many examples to show that great service to humanity is not necessarily associated with good health. It is also well-known that some ill people live longer than supposedly healthy ones. Remember that giving one's energy is the highest generosity and mercy.

The Thinker said, "It is wonderful that everyone has within himself invisible resources."

380. Urusvati knows that those who do not ponder upon the goal of existence during their earthly lives prepare a dark future for themselves after death. Urusvati saw a woman who, though good and kind from an earthly point of view, never thought about the meaning of life. When she crossed into the Subtle World she was utterly helpless, and did not even know how to accept the help of her Guide. Urusvati performed a good deed by visiting this disembodied soul and showing her that help and guidance were very near.

Most people cannot understand that even having such a fine quality as kindness while in an earthly state is not sufficient, for it is also necessary to think about the future path while still on Earth. Even if such thinking is elementary, it nevertheless will develop the imagination. Without some idea about the next world the disembodied soul is confused by its new and incomprehensible surroundings. If, while still on Earth, man cultivates thoughts about the joyous experiences that await him in the next world, he develops his imagination and prepares himself for entry into the corresponding spheres.

It is within human capability to greatly facilitate entry into the Subtle World. Indeed, great is the joy when one can enter these new conditions as if into a welcoming home, to find there all those for whom one has yearned, and to sigh with relief that one more earthly journey has been fulfilled. But such a state of mind can only be the result of conscious imagination. Therefore, please understand why We direct you to everything that develops the imagination. We know how gradually this precious quality must be attained. We would not be able to help mankind without making use of imagination, which goes hand in hand with foresight!

The Thinker taught the development of the imagination, without which the third eye could not be opened.

381. Urusvati knows that tolerance is a fundamental necessity for evolution. Every sign of tolerance must be valued. We, Ourselves, could not help people without the highest degree of tolerance. All one's inner fire of enthusiasm must be used for the Common Good, for dull indifference is most deadly. Truly, fierce opposition is often more justified than unfeeling indifference.

We often smile at our heated opponents, for in each of them there is a particle of affirmation. But on the ice of indifference no flowers can grow. This explains why, in the Testament, the Lord chose the cold and the hot ones, and spat the lukewarm ones out of His mouth. Some will not agree with this. The fact is however that He does help those whom He rejects. How is it possible to convince the lukewarm one that he is potentially full of fire, and that his apparent tepidness can be ignited into a great flame? Opposition turns into affirmation; this is the pattern of existence. But those who in the Testament are called lukewarm do not easily ignite.

Unfortunately, there are too many of these lukewarm ones, producers of cosmic waste who obstruct evolutionary development by their inertia. They fail to benefit at all from their stay in the Subtle World, and We are unable to help them, for they produce no fiery emanations that could serve as a conductor for Our influence. So many benevolent arrows are blunted by the thick skin of indifference. It is easier to strike a spark in a negator than to break through a shield of indifference. Fire can be ignited only where there is inner friction.

One should learn to distinguish each small particle of energy and pay careful attention to it. People furiously shout, "He is not one of us, crucify him!" Fools! He is indeed not one of you, he is of fire! Only the ignorant extinguish the light and then remain in darkness, complaining about their cruel fate.

The Thinker taught that even the smallest particle of energy should be guarded. "Be thrifty builders!"

382. Urusvati saw the many different apparatuses in Our laboratory, each of which operates with the assistance of psychic energy. The time will come when people will recognize that the functioning of machines is dependent upon the psychic energy of the person operating them. This should not be regarded as magic or something extraordinary. People should know that they transmit some of their psychic energy to every object they touch. If the energy is uncontrolled it operates without effect, but when it is realized and organized it will work more effectively.

At times people notice a particularly intense manifestation of psychic energy. They may call such a state inspiration, or attribute it to particularly high spirits, or sufficient rest, or renewed strength. However, they simply sense the intensity of their own energy. They could achieve better results if they would realize that the source of such energy always abides within themselves. No special invocations are needed; one need only remember the treasure that lies dormant within everyone.

Another factor should be kept in mind, that psychic energy is developed especially during conscious communion with Hierarchy. This communication should be practiced throughout one's entire life, and will then become firmly established. The Image of the Teacher will become ever-present, and the flow of the new, vital currents will be manifested in all endeavors. This will become the foundation of the feeling that people call optimism. Such straight-knowledge helps even machines to do their best work! All Our apparatuses are designed to respond to psychic energy. Not everyone is able to make use of Our methods, but every thinking person can progress on the same path. The difference between Us and others is that, due to lengthy experience, We know how to focus Our psychic energy.

The Thinker said, "I know that my power is multiplied when I appeal to Heaven. May Heaven provide me with a particle of its power."

383. Urusvati knows that a true aspirant is ever ready to defend Truth. It is wrong to think that Truth needs no defense. That might be so in a cosmic sense, but from an earthly point of view Truth must be affirmed so that it not be distorted.

Despite everything, sparks of Truth penetrate the human consciousness. Today the average

person would not sneer at some ideas that were rejected half a century ago, but this acceptance has come at such sacrifice, and with so little progress! The sad fact is that the losses sometimes exceed the achievements. How then should the aspirant defend Truth? If he is slandered, thrown into prison, or killed, who will hear his last words? Therefore, a special wisdom must be applied in proclaiming and defending the Truth. Complete co-measurement must be applied.

We most definitely do not want to lose useful people. We frequently advise caution and the avoidance of unnecessary dangers. The experienced and devoted aspirant understands how best to apply the accumulated energy. Imagine a scientist who, while absorbed in an especially important experiment, abruptly leaves his work to rush and give aid to victims of an accident in the street. Some people will criticize the abandonment of important work that could have been of benefit to humanity, but a refined consciousness can perceive the boundaries of heroic action. We know how imperceptible this boundary can be. So many factors are placed on the scales that balance is achieved with difficulty.

The Thinker said, "The burden is so great that We do not know what things must be jettisoned during the journey."

384. Urusvati knows how potentially harmful it is to apply earthly measures to supermundane circumstances. I am referring to those people who read about the Foundations of Life, yet approach the Truth in an earthly way. They have a sense of proportion when dealing with minor events, but when confronted by major tests they cannot find a proper approach, and rely on their limited, earthly judgment. However, it is precisely in extraordinary circumstances that one should apply a supermundane level of understanding.

People do not know how to invoke the Forces of Light when threatened with danger. On the contrary, they cast their doubts, regrets, and even accusations into space, even though they are fully aware that such faintheartedness does not help them. They know that accusations are not invocations, and that only the latter can increase their strength.

The ancient people acted far more sensibly. In times of danger they turned instantly to Heaven, and in silence and without thoughts opened their hearts in receptivity to the Higher Forces. They understood that earthly words are useless in such circumstances and could not express their need, and they allowed the Higher Force to flow unimpeded into their consciousness. They were certain that in time of need benevolent help would come. They knew that space is fully inhabited, and that the Good Ones are always ready to provide help.

One can observe how the approach of various subtle entities, even though not altogether negative, can shock the whole organism. If the influence of human beings upon one another is strong, the influence of the invisible worlds is far more intense, especially when the subtle entities direct their attention to a particular individual as a chosen victim. The disharmony caused by invisible entities is not uncommon and can cause physical indisposition. Urusvati knows what We speak about.

The Thinker could sense the presence of invisible beings. He addressed these unexpected guests calmly, asking them not to burden Him, but to help according to their abilities.

385. Urusvati knows how much We insist upon unification. People often think that this rule has only ethical significance, and do not understand that unification increases energy and provides strength. You can imagine how much easier it is for Us to send help to those who are harmoniously unified. Indeed, much energy is saved, for the united energy is focused upon one idea, and such concentration results in an intensification of power.

People should learn to understand that each ethical instruction is also scientific advice. I stress this fact because I see that so many who study the Teaching do not apply it in their daily life.

In addition to the fact that unification evokes an intensification of Our help, it acts as a "pump," pouring forth spatial energy. People do not realize that when they are united their energy is increased many times. Only through scientific methods may skeptics be convinced. Let your scientists show you how united forces are multiplied, and when this progression is calculated, humans will realize once again what has been entrusted to them in their earthly life. Why should you not learn that cooperation is the best magic? Even those who do not know Us should ask themselves if there is not somewhere a precious

Source of energy that could be utilized in life. Every such acceptance serves as an approach to Us.

The Thinker understood that human energy becomes inexhaustible when one trains one's thought upon the Highest Source.

386. Urusvati knows about salutary rhythm or the so-called "natural" yoga. In the Middle Way of Buddha's Teaching, in Plato's writings on ethics, and in the schools of the Eye of Horus in Egypt, we can find instruction about the yoga that is linked with earthly life. Especially at the present time one should pay particular attention to the natural development of psychic energy, which should be studied and also applied in life. It is true that psychic energy acts independently, but now I am speaking of its conscious application.

You should assure people that each one of them possesses this treasure and can utilize it in thought, amidst daily life. But for this one must first of all understand the process of thinking, which continues unceasingly whether one is asleep or awake. However, there are two currents of thought, one in the brain, and another that registers in the depths of the consciousness. Usually, people are not aware of the deep consciousness, and do not realize that the most precious knowledge is not received through the brain.

People should learn about the process of ceaseless thinking, which works like a pulse and generates a beneficial rhythm. This description is instructive. It indicates that good thinking is also healthy thinking, and produces a benevolent inner fire.

Urusvati knows that the healing flame can easily be brought into the darkness of the astral world. The subtle body is like a chalice filled with phosphorus. It can be an inexhaustible source of light and beneficial rhythm.

We love to pass through the dark spheres to scatter the sparks of Light. Every man, no matter in what condition, can be a source of Light.

The Thinker said, "Goodness is Light."

387. Urusvati knows how diverse are the sensations experienced during and after flights into the Subtle World. Usually these sensations guide one to the Highest, yet at times they can be unpleasant and even painful.

Confirmed skeptics will insist that all such sensations are illusory, nothing more than disturbing dreams resulting from bad digestion! But those who have experienced the Subtle Realm certainly know of their reality.

Why then do these sensations differ so greatly during contacts with the Subtle World? They should not be attributed to fluctuating moods, but are caused by the chemistry of the various spheres. Physicians should study and compare the statements of those who have experienced these flights and they will see that the sensations in the physical body correspond to the impressions derived from the various strata of the Subtle World. There may be confusing or even contradictory sensations, such as symptoms similar to those caused by poisoning. Evidence thus gathered indicates that the subtle body is not altogether free of physical characteristics.

The chemistry of different strata is varied, and as one approaches inhabited locations, their emanations can be felt more strongly. Even places that are not entirely negative can emit disordered emanations that cause pain to the physical body upon the return of the astral body. Thus, experiments with astral flights produce many different physical reactions. The time will come when such flights will be scientifically supervised, but every path of research is full of thorns.

The Thinker often sensed the separation of His astral body, and at such times He directed it mentally toward those spheres where He could learn something new.

388. Urusvati knows that there is a ceaseless struggle between the various strata of matter. The statement, "Light overcomes darkness," has become a truism. Undoubtedly light does overcome darkness, though the complete dispersion of chaos and darkness is a very slow process. There are many gradations between light and darkness. This should be understood where both physical and all mental processes are concerned.

One may rightly ask why certain cogent ideas are so slowly assimilated by the human

consciousness. For instance, it is astonishing that, despite much proof, the concept of reincarnation is such a difficult doctrine for most people. After all, one should understand that the realization and acceptance of this law by all people would signal an end to chaos, and transform the entire earthly life. Compare those who have accepted this doctrine with those who oppose it, and you will understand who is of Light and who is of Darkness!

The alternation of the waves of acceptance and opposition is amazing, but the real battle takes place in the supermundane realm, and Great Forces participate in it. It is difficult to discern the boundary between unconditional acceptance and complete negation. At times opposers are closer to the truth than those who mechanically affirm the letter of the law without understanding its meaning.

It is interesting that some people have experienced the Subtle World, yet will not admit it. This is particularly true of "bookworms" who read all kind of books, but whose consciousness cannot assimilate anything. What a great load of ignorance impedes the cognition of every Law! One can often see the fury of certain people who detest any manifestation of the Invisible even when it can do them no harm. This is simply a reflection of the battle between various strata of matter.

The Thinker knew that the feet of humanity are firmly mired in chaos.

389. Urusvati knows that the law of attraction and repulsion operates in all the worlds. This law is a vital one, especially in the realm of thought, for there the mediating energy is most active. It is instructive to observe how this law operates in the Subtle World, where its manifestation is more evident than in the material world.

People assume that in the Subtle World one can always remain in the sphere that accords with one's spiritual affinity, but this possibility is conditional. In truth, everyone is attracted to a certain sphere, but this does not prevent the sending of thoughts into other spheres. These mental bridges can serve as media for new contacts as long as repulsion is not operating. And if the directed thought is clear and kind even this obstacle can be surmounted.

In the Subtle World negative feelings such as malice, revenge, and general harmfulness will exhaust themselves because they are useless. The spirit ultimately awakens to the fact that no gates are opened by such keys. Likewise on Earth, people who are ardently absorbed in their work have no time to dwell on petty offenses or injustices. Work demands their complete attention. In the higher spheres evil thoughts do not exist, for evil is of chaos, and in harmonious spheres there are no conditions for discord. Thus an attraction is created, and the Magnet is brought into operation.

Even in the physical world clear thoughts will grow and lead to the heights. Such thoughts should not be shattered by petty misfortunes. After all, most grievances are born of mistrust, and when people eventually learn to trust the Higher Forces, they regret the energy spent on complaints. The best thought can be generated anywhere in the world.

The Great Thinker Himself taught people to find refuge where there is no despair.

390. Urusvati knows that most people enter the Subtle World with their consciousnesses burdened by earthly habits. During her flights into the Subtle World Urusvati frequently observed how even some good people build their astral existence according to their earthly patterns. It is amazing that the new conditions do not inspire them in their new task, and among these astral inhabitants there are some instructive examples. For instance, people who were unduly absorbed in their physical ailments continue with similar concerns in the Subtle World. They are accustomed to their many medicines and cannot imagine that this aspect of their earthly life is no longer necessary for their now disembodied state. Making use of atmospheric chemistry, they invent new medicines; unfortunately these astral experiments are forgotten in their new incarnations!

It is astonishing that medical authorities do not explore the chemistry of the atmosphere. They prescribe seaside or mountain air, but do not investigate the unusual chemical characteristics that permeate the lower earthly strata. I do not refer to poisonous fumes, which are evident and can be easily traced, but to the higher chemical compounds, which can be studied by means of astrochemistry and astrology. The power of astrochemical emanations must be verified. We study this realm, and know that the subtle spheres contain unique possibilities. People on Earth can also participate in these studies, and if

these observations are begun now, new treatments will emerge. All that is necessary is an open mind, but earthly habits are the primary enemies of all new investigations.

The Thinker advised His disciples to ask themselves now and again, “Have I deprived myself of something?”

391. Urusvati knows that the Teaching of Life is free of contradiction, yet the superficial reader is always ready to see contradictions in it. For example, although We speak of the battles of Armageddon in the Subtle World, We also speak of the peaceful conditions that exist there. There is no contradiction in this, for even on Earth, at the time of the most frightful wars, there are countries that remain neutral and at peace. So it is in the Subtle World. Remember—as on Earth, so in Heaven.

However, the reverse is not true. Earthly events are limited to this small planet, whereas the realms of the Subtle World are incomparably more vast, and all measures are applied in terms of the Infinite. People are not yet able to understand that the Subtle World includes things that are not compatible with earthly concepts.

The spheres can be defined schematically as separate, but when studied in detail they are seen to be interconnected. Although on Earth everything appears distinct and classified, in reality all existence is subtly linked in the most diverse ways. This is even more so in the Subtle World.

I speak a great deal about this vast Subtle World, not only because one should know as much as possible about it, but also because of its closeness to earthly life. There are many who will say that not enough has been revealed yet about the Subtle World, but the same could be said about earthly life, which is filled with wonders far surpassing anything in the imagination. Why not extend these wonders into Infinity? Then we shall grasp the possibilities of the Subtle World.

It is only because of inattentiveness in their earthly life that people fail to imagine Our existence. Even those who affirm that they know Us will have doubts after their first disappointment, and will lose faith in Us and in the Subtle World.

What then will happen if We tell you that the Subtle World is also filled with all kinds of difficulties? Those who have been interested will scatter, forgetting that their running away will not free them from having to enter the Subtle World. But is it not far better to provide oneself with the information that is needed for the future journey?

The passing into the Subtle World is like the fleeting moment of a dream; the one who has been resting in sleep will, upon awakening, find himself in completely new surroundings, and his thoughts may become so confused that, not yet adapted to the Subtle World, he will not think to call for the Guide's help. Does not the same thing happen in earthly life? No one speaks about Guides while in the earthly state, and in the Subtle World this close bond often goes unused.

In the Subtle World even dear ones cannot help if they are rejected, for rejection nullifies any offered help, and forced help can break the hand! But the one who enters the Subtle World already aware of it is greatly blessed. Energy will not have to be spent in adapting, and can express itself in soaring upward. Long ago it was said that the higher spheres should be conquered and that they belong to those whose consciousness can embrace them.

The Thinker instructed the departing ones, “Gather all your strength, in order to direct yourself toward the Highest.”

392. Urusvati knows that for the foreseeing of events there must be a harmonious combination of many conditions. Human thought is necessary, astrological signs are important, and the cooperation of Higher Forces is essential. How else can one foresee an event that will occur in future decades? If we are able to put together all the relevant circumstances, it must be clear that the image of the event has already been impressed in the sacred records of the Subtle World.

Many wonder how human thought can be of importance in such foreseeing; examination indeed shows that human thought is also involved in predicted events. However, thought alone cannot inscribe the image in the Subtle World. When the currents meet from both above and below, an unusual and characteristic imprint of the future results. Regarding this, we should mention the interesting fact that the events are depicted in very brief images, as if telegraphed. Only keen eyes and ears can grasp these

images of the future.

It is particularly important to understand how human thought can cooperate with the Highest Spheres. One should not forget the old saying that a man's nature is created by his thought. We preserve many tablets on which it can be seen how people have created their own evolution. Urusvati frequently saw how the future history of various nations was recorded. We do not advocate the artificial unification of countries, but look into their future, where We can see the consequences of past mistakes. When people begin to project the idea of peace in their thought, it is possible that an entirely different formula will be recorded on these Subtle Tablets.

For the Thinker, daily thought was associated with the process of fertile contemplation.

393. Urusvati knows the contrasts and complexities of the principles of life, which even in the simplest cases can easily be misinterpreted. For example, We indicate that attention should be paid to all details of life's events, but at the same time warn against self-indulgent absorption with illusion.

Some people will argue that it is impossible to draw a clear line between reality and illusion, and it is true that only through straight-knowledge or the highest intuition can one discriminate between them. By refining one's perception reality may be seen in its true proportions, but a correct point of view must be obtained. For example, people may rejoice at the beginning and sorrow at the end of an undertaking, but looked at from another perspective it might elicit a quite different reaction, and they would rejoice at the end while bearing good will toward a beginning that is fraught with dangers.

Most people forge their convictions and beliefs in ignorance of a future life. Such limitation binds the free will and creates a narrow view of Cosmos. The modern mentality has not changed much and repeats the errors of the ancients. In most cases only the terminology has changed, and the understanding of essential meaning is no deeper. Our work is considerably complicated by the gross conventions invented by the human mind.

Long ago the Thinker was concerned that one's mind and head should not be constricted, even by a crown. He used to say, "A crown is no good if it does not fit."

394. Urusvati knows both grief and joy, and who does not? Yet, the Golden Mean brings them into balance; for this reason the Sage taught the Middle Way. But people fail to recognize where the higher joy is and where the depth of sorrow. Frequently, although the arrow of sorrow has already passed, they will persist in their fear and suffering, and likewise, although joy may already be passing, they try to prolong it and remain under its spell.

We certainly do not advocate lack of feeling, in which suppressing grief also erases joy. We will never advocate indifference, for that would be death. On the contrary, in everything We emphasize life, but warn against phantoms. Thus, We advise full awareness of the painful sting of grief and the fresh breath of the highest joy. On Earth as well as in the Subtle World one must be able to accept joy and overcome sorrow.

It is said about a Warrior that he is unchanged in joy and in sorrow, in victory and in defeat. It is not about indifference that We speak, but about a degree of intensity that, by its velocity of motion, prevents perception of extremes. I often speak about a bad experience and at the same time refer to joy. In the speed of his movement the pilgrim passes quickly over both mountain and abyss. He is so absorbed in his mission that his striving carries him over all obstacles upon the wings of success. Likewise, We are in such tension that Our striving carries Us through, with new measures of time and events.

The Thinker, while absorbed in His earthly labors, prayed, "Let grief not be a stumbling block, nor joy a blinding ray."

395. Urusvati has stated correctly that her ailments increase during world calamities and the illnesses of her near ones. Space groans and the heart aches.

So-called sacred pains are caused only by an excessive outflow of psychic energy. But how can we disapprove of the generosity of one who serves the Common Good with all his will and being? One cannot place a limit on self-sacrifice when rendering help to humanity.

The outflow of psychic energy can be of two kinds, intentional or spontaneous. The first is easily understood, for it is thought that sends out the waves. However, the second kind is not always understood:

it is the result of the uniting of the power of directed psychic energy with the main magnetic current. The Teacher urges the disciples to turn to Him, and because of this a connection with a powerful current of energy takes place. The Teacher expends a great deal of energy. You can imagine what effort is needed to exert an influence upon many countries, and to unify so many diverse free wills.

More than once I have told you about wonderful, dynamic people who gave all their strength in selfless service. They suffered much, but their lightning-like discharges of energy were healing for all of space. They could not know where the salutary results would occur, and only later, when in the Subtle World, were they able to witness their victory.

We all know how the heart aches for humanity, and We draw strength only for the sake of the future. It is often difficult to stand firm on the path to the victorious future.

The Thinker emphasized that every path is trodden for the sake of the future.

396. Urusvati correctly observes that space sometimes falls silent and seems to be utterly without sound. One might mistakenly think that his hearing has been lost, but the true reason is that these are the instances when We have sent a special barrier to protect the sensitive ear from the howling and groaning that fills space. Why should the heart be burdened with such unbearable sounds of suffering when the accumulation of energy is needed? We know how difficult it is to bear the groans of space.

It can be claimed that such groans do not exist. The inhabitants of the lower strata of the Subtle World are so attached to the familiar conditions there that they cannot perceive the higher manifestations. Let them remain in their imagined well-being. On Earth, too, some dance amid fratricidal wars, and their insensitivity extends into strata of the Subtle World, making self-perfection impossible.

We know how necessary it is to protect the sensitive ear from the excessive pressure of the roaring in space. Special caution is needed when the courageous heart is ready for limitless *podvig*. Such striving hearts must be safeguarded.

Space resounds continuously. From the keynote of Nature and the music of the spheres, to the groans and roaring of space, a trained ear can perceive all sounds. We call them trumpet calls and can define the quality of the spatial tensions accordingly. It should be noted that in ancient times people knew how to pay attention to the signs of space. They did not understand the precise meaning of the signs, but they certainly understood that the music of the spheres resounded only when the currents were propitious, and that the groaning signified malevolent currents. Thus one may at times hear the trumpet call without knowing its cause.

We constantly listen to the resounding of space, and experience and patience have taught Us to distinguish the many gradations of sound. We have some apparatuses that enable Us to register even the weakest atmospheric rhythms, but the essential knowledge comes through clairaudience.

The Thinker asked, "Why has Heaven become silent? Is it possible that a thunderous arrow is approaching?"

397. Urusvati knows that in addition to the epidemics that are known, there are many others that are not recognized. For example, there is a type of drowsiness that suddenly afflicts groups of people. Certainly, this is neither lethargy nor sleeping sickness, but is the result of a decreased psychic energy. It is important to note that this condition may simultaneously afflict the most diverse types of people.

Indeed, such an intensified manifestation cannot be explained by or simply be attributed to the sensations of individuals. Perhaps it could be ascribed to a general intensification of atmospheric pressures, but even this explanation is incomplete. It might also be explained as a need for energy for some supermundane purpose. It is impossible to observe the scale of these epidemics because people are not accustomed to discussing their sensations. They will even be ashamed of their drowsiness and will try to overcome it, not realizing that it may be related to their participation in some important action.

Likewise, little attention is paid to the irritation of the mucous membranes. These epidemics occur frequently, particularly at the time of world calamities. People do not consider these inflammations as anything serious, they have no explanation for them, and often attribute them to a simple cold. We would advise you to pay serious attention to all sensations, but at the same time not to become self-indulgent or succumb to hypochondria! The impact of sensations should be realized in the depth of one's

consciousness.

The Thinker used to say, "O, Thou Unknown One, accept my strength if it can be of service to others."

398. Urusvati knows that in addition to verbal intercourse and instruction there are mental communications of equally deep meaning. Such transmissions of thought require at least as much concentration as is needed for verbal exchange with Us.

Much has been said about contemplation and concentration in the transmission of verbal messages. But now We speak about an act of mental transmission that is like a lightning bolt, so intense that it is beyond describing in words, when only the most penetrating straight-knowledge is acting. Such straight-knowledge derives its power from the accumulation of consciousness. No time is needed for such communications. They are at the threshold of ecstasy, and an active love is expressed in them. One can understand that words are inappropriate when the essence of thought is aflame. But one must be trained to master these lightning flashes of thought.

Not the cold reasoning of the intellect, nor forced pretense, but a purified, unutterable thought will deliver the call of devotion. I have already said that one should not beg for personal help. Unuttered communication will transmit it. How beautiful is the proximity manifested in the lightning-thought, when silence is more eloquent than words.

The Thinker said, "O Guru, Thou Invisible One, when I tell Thee my best words, I know that my thoughts of love for Thee have not yet been expressed."

399. Urusvati knows that metals can accelerate the transmission of thought at a distance. This phenomenon was known even in the remote past, and from this knowledge grew an entire science dealing with alloys. Different images could be cast with a proper fusion of metals. Even today such objects can be found, but the characteristics of the alloys cannot be analyzed without damage to the images themselves.

One other condition prevents the correct study of this knowledge left to us from antiquity. Originally the images were placed upon insulated metal plates, but since the plates were never permanently fastened to the images, the secret of combining metals was safeguarded. We have already spoken about this insulating plate upon which the hands were placed.

Later, the original scientific objectives were obscured, the images became the property of the temples, and people began to worship them, having forgotten their original purpose. In ancient times the creation of alloys was studied thoroughly. People desiring to communicate with each other had duplicate images, and they knew that favorable conditions had to be maintained.

I speak about these ancient achievements in order to put to shame many of our contemporaries, who are proud of their numerous discoveries but often cannot maintain the simplest conditions necessary for their experiments. Furthermore, people do not wish to learn patience. They should think about what great patience was needed by the ancients for the investigation of alloys. As the centuries passed some metals were forgotten and later rediscovered. It is instructive to note how many things were forgotten by humanity! Among these was radium, which in ancient times had another name; it was called "heart of the firmament."

The Thinker treasured an image that was sent to Him from India. He said, "People may think that this is made from an ordinary metal, but no! I feel the heart in it. It radiates warmth and is able to heal."

400. Urusvati knows how uninterested and forgetful people are about past eras. Not realizing that today's culture is linked to the past, they demean it and thus limit their knowledge of the present. The recent past is vaguely remembered, and the ancient periods have been completely forgotten. Thus do people restrict the scope of their life awareness.

It is remarkable that, while in the Subtle World, people receive information about the earliest eras, but only a few are able to preserve any memory of this knowledge during subsequent incarnations. If they later find relics from these ancient periods, they generally do not recognize them. But tangible proof, such as physical contact with objects of those eras, is not really necessary. The essential thing is to preserve deeply within one's consciousness the assurance of their existence.

It is a fact that there exists a definite continuity between eras. Thus, the ancient cultures of Egypt

and the Mayas were linked with Atlantis, which in turn was linked with Lemuria. The true impressions of this must be brought from the Subtle World and remembered, just as the lives in the far-off worlds should be remembered. While some memories persist in the form of fairy tales, they do not convince people. Such obliviousness to the past and the future limits man's consciousness and makes him a slave to the present.

We are always saddened when We see that even science, which should serve to broaden the consciousness, limits it instead.

The Thinker used to show an ancient stone and say, "Let this witness remind us about the bygone life."

401. Urusvati knows that four things must be experienced for the transformation of earthly life: the perception of the past, the perception of the far-off worlds, the perception of the Subtle World, and the perception of Hierarchy. But can man grasp these four foundations? Every thinking person will agree that these fundamentals are not difficult to understand. They are inherent in the foundation of one's concept of life, and as soon as they are absorbed, the most ordinary life will be transformed into a beautiful reality. But in order to acquire these realizations one must cultivate one's will, for only a free will can make real those concepts that are dead for many.

The ordinary man will say, "What have I to do with a hierarchy that I do not see? Why do I need a subtle world that cannot be applied to my own life? Of what profit or use to me are far-off worlds? Let the past die with all its coffins and bones." He does not understand that the past does not lie only in its bones. He does not understand that the far-off worlds are the equilibrium of Cosmos. He cannot recognize the Subtle World because he does not hear the Voice of Silence. What is Hierarchy to him who imagines himself the King of the Universe?

Do not think that I speak unjustly. Unfortunately, such dull consciousnesses are in the majority. They seek nothing and do not admit to the existence of anything beyond the confines of their home. Their consciousness is inactive and seems dead, but without the effervescence of consciousness the will cannot be aflame. Consciousness does not whisper to them that the transfiguration of life is within their grasp. We feel the burden of this dead weight on the planet.

The Thinker said, "He who rejects thought need not go on living."

402. Urusvati knows that idealism and materialism are illusory concepts. There may be those who will say that the four foundations I have named are idealistic and do not conform to a materialistic outlook. But these learned deniers have not troubled themselves to examine each concept from a truly materialistic point of view.

How can they say that the scientific study of the past, the life of far-off worlds, or of still-undiscovered energies, is not materialistic? And as far as Hierarchy is concerned, each denier has his own "hierarchy" and reveres it even more than We would recommend for the true Hierarchy! If we examine each concept from the materialistic point of view we will come to the conclusion that everything that exists is matter. But what about idealistic convictions? They, too, cannot be outside matter, although they touch upon its highest strata. Thus we see that both materialism and idealism are poorly defined concepts.

Man strives to cognize the Great Reality and for this he possesses the ability to reason. He has come to the correct conclusion that thought is energy, and this shows that valid research will bring tangible results. Man follows an intensively scientific path, and providing that the science is pure and unprejudiced, there are no notions, however lofty, that are not compatible with scientific methods.

Humanity proceeds by the way of scientific theory, but progress is too slow, and ignorance impedes any acceleration. It is time for outworn concepts to fall away, otherwise self-important innovators will prove in the end to be the most obstructive.

The Thinker warned His disciples not to become victims of limited, backward definitions.

403. Urusvati knows that the majority of people, instead of choosing responsible cooperation, prefer to remain in a state of passive learning. They prefer to be listeners and readers, and when the hour comes for them to demonstrate the power of Spirit they disperse.

One must remember the acts of betrayal in history when the traitors displayed an extraordinary

ability to disappear. Traitors can always be found among the most learned followers, but this is not surprising, since without knowledge they would have nothing to betray. It is instructive to study the fate of these traitors. Sometimes they ended in dark despair, but more often their lives deteriorated into dreary stagnation.

Do you remember the fate of the betrayers of Up?sika? It was seen that they lost their “gifts” and in frustration hastened into the darkness. Some of them tried to reform, but the burden of karma weighed heavily, dimming their wits.

Certain dates are given to humanity as a reminder of those betrayals that affected the karma of entire nations, but even such striking examples hardly touch man's consciousness. Just as a small stone produces a small splash, an unfeeling heart cannot be effective against darkness. But occasionally, on a Day of Remembrance, even such a heart will know how dark is the traitor.

The Thinker pointed out that the Gods do not forgive betrayal.

404. Urusvati knows how highly We value thought about art. Art refines one's taste, but it also helps one to understand thought-images. It is necessary to accustom oneself to every kind of perception. We may read much about various phenomena, but it is not easy to transform what is read into actual perception.

For example, one may have read much about thought-images, but when actually passing into the Subtle World one becomes confused by the profusion of images in space. Only experienced observers who truly understand art and who can make use of the loftiest images in their thinking can interpret this phantasmagoria. Nature is certainly the best source for such imagery, but one must know how to observe it. In this, the works of the great masters will be helpful. Like magnets they attract the eyes and feelings, and through them people can learn how to approach nature.

Space can be filled with beautiful images that will help to prepare the way to harmony. Yet people commit a grave crime by filling space with ugliness. It will take a long time and much suffering for humanity to realize how criminal it is to create ugliness and evil. Understand this in all its aspects. The manifestation of beauty will heal and will lead one safely over every abyss.

The Thinker repeatedly asked, “When shall we at last rise from the dead?”

405. Urusvati knows that in evoking new energies great caution must be exercised. The summoned energies whirl in space, and one cannot know the extent of their dissemination, or whether there may be an oversaturation of space. A forced evocation of such energies may provoke dangerous cataclysms. There are known examples of catastrophes that have been caused by the unbridled greed of humanity. It is impossible to foretell when the overloading of space may occur, but one can see the increasing dangers.

Interplanetary currents can be exceedingly burdensome, but the danger is not in them, for spatial currents are inherently balanced. It is the lightminded use of man's free will that can release the devouring monsters that disturb equilibrium. People may not know that they can disturb the equilibrium of the planet, but it is in their power to call forth devouring energies of such strength that spatial voids will increase.

People are straining the energies, ignoring the fact that every beginning has its end. A cannon's fire can cause rain, but this is just a primitive example. Radio waves thicken the atmosphere, yet the number of radios increases without limit. Factory owners do not care what diseases they cause, and one can observe many resultant cases of irritation of the mucous membranes and malignant tumors. People do not regard their own wilfulness as a likely cause, nor do they realize that new victims will appear who will pay with their lives.

We can say with certainty that all Our warnings will be met with ridicule. There are two kinds of ignorant people: some are ignorant because of their lack of learning, and others precisely because of their learning. The latter are the more dangerous for they allow no contradiction. One cannot talk with them about the Supermundane, but they should know that one drop may overflow the vessel.

The Thinker took care that His disciples should speak to people about past cataclysms.

406. Urusvati knows that *pralaya* is a systematic and unavoidable phenomenon. Night follows

even the brightest day, and labor and vigilance are followed by sleep. Collected treasures are hidden in their secret repositories only to reappear, transformed. These changes can be observed not only in great cosmic phenomena, but also in everyday life.

Let us cite the example of cultural change. The appearance of new culture seems to depend upon the destruction of former achievements. But after careful study one can verify that the repeated efforts of human labor have not been in vain, and in time begin to reappear in a transformed way.

We can provide many examples from life, when the apparent destruction of something actually assisted in its regeneration. Take for example the knowledge about Our Tower. Humanity seems to acknowledge it at one moment, and in the next almost forgets about Our very existence. These waves are not accidental, and each wave of evolution has its *pralaya*. Only such changes produce the spiral of knowledge.

The same process occurs with periods of creative activity, but the wise know that every labor must have its period of rest. We do not intend to encourage or provide justification for idlers, but are speaking about enlightened workers. They will recognize in their hearts the ebb tide that heralds the flood of creativity.

The Thinker taught people to understand the ebb and flow of the tide of creativity. He used to say, "The sea of humanity has its succession of energies. Let us thus receive the gifts of the Muses."

407. Urusvati knows the sensation of rapture and awe that is sometimes called ancient, or primal awe. This feeling can be caused by many experiences, ranging from the music of the spheres to a thundering storm, which would strike not fear but awe in the hearts of the ancients, who sensed their powerlessness in the face of the elements.

We can all remember waking at times in the grip of unexplainable terror. This feeling can be caused by world events or by impressions from the lower spheres, but it is often the result of the influence of the elements.

People do not clearly distinguish between the sensation of fear and that of awe. Moments of darkness can provoke a sensation of awe that is very close to a feeling of anguish. This is sometimes called world-anguish, for there is something cosmic at the foundation of such straight-knowledge. Every refined thinker experiences these weighty sensations, for without them existence is not complete.

Some may ask if We also experience such sensations. Indeed We do, they are familiar to Us and We experience them very strongly. There are those who would like to think of Us as free of such feelings, but without them the music of the spheres would not resound. The refining of such feelings will affect one's entire way of life.

Everyone who wishes to come near to Us must be ready to rejoice and also to suffer. Life is full of sunrises and sunsets.

The Thinker constantly pointed out that people do not know where is the end and where the beginning.

408. Urusvati knows why after even the most vivid dream not all its details can be remembered. Even the strongest subtle experiences cannot be accommodated by earthly reality. This is not because the memory cannot retain extraordinary impressions, but because the nature of Earth and that of the Subtle World are completely different.

It is not surprising that man is so limited by his earthly body, for it could not possibly withstand the tension that often predominates in the Subtle World. Because of the fineness of structure of the inhabitants of the Subtle World, they enter easily into the atmosphere of the subtle energies, and the same force that can destroy an earthly body strengthens them. This should be remembered, for one can hardly imagine how different is the nature of these two worlds.

Failed experiments in materialization have also shown that earthly criteria are not applicable in the Subtle World. During such experiments there is always the possibility of disruptive discord among those present. Also, one should consider and test the atmospheric currents, and record what has occurred in that same location prior to an experiment.

The incense used to harmonize the atmosphere is only a palliative and cannot destroy many

chemisms. Yet, for every experiment the best conditions must be prepared. Sometimes an experiment is successful even though the conditions are not perfect, but much additional energy must then be expended, with adverse effects on one's health.

The Thinker taught that not one drop of the divine energy should be wasted.

409. Urusvati knows how often people ask for the impossible. If they could look into the remote past they would understand why certain conditions are not possible for them, but only in the rarest cases are people able to lift the veil of the past.

A broadened consciousness can provide the signs that will enable people to sense what is possible and what is not. By listening to the voice of one's consciousness, one can discern these limits, but it is not easy to find the key to the portals of consciousness. People obscure their consciousness with their passions; instead of a wise warning, they hear the voice of their own selfishness, and cannot see where active help lies and where their own delusions are. It is still more difficult for people to find their way in this labyrinth when they do not understand which of their passions predominates.

Often a fervent desire fails to achieve its goal, whereas a barely pronounced word proves effective. Here again is evidence of the Subtle World. The power of earthly wailing may have its effect, but thought that is in accord with the Subtle World is far more powerful. People think so little about the Subtle World that they may be unaware of this accord. It is hopeless to expect that Our messages will be received completely if the heart is not open. Many times We have advised keeping the gates of the consciousness open, but, unfortunately, bars and bolts prevent the admittance of help.

The Thinker begged His disciples, "Do not close your souls."

410. Urusvati knows that people are rarely able to communicate mentally when appealing to the higher spheres. Through all ages help has been offered in various verbal formulas, but many of these have lost their original meaning in the course of time and are repeated by people with little understanding.

One may ask in what language and in what terms it is best to appeal to the higher spheres. We will answer that this is possible in any language, but it is best to use your native tongue, which most easily expresses the thought. Let your expressions and your way of thinking be your own; why use the memorized words of another when you can freely express your own feelings? When people speak to each other they rarely use the words of others, and in addressing the Highest should speak in their own individual way. People should understand that the highest consciousnesses need not be addressed with conventional formulas or memorized verses when a direct appeal from the heart is more personal. In everything a heartfelt expression should be used without embarrassment, for the simplest words are always the most potent.

We take care to speak simply, and when it becomes impossible to convey the more complicated feelings in words, a silent, mental message will be of help.

The Thinker used to say, "When I cannot express my feeling in words, I just offer thanks, for I am sure that help has been given."

411. Urusvati knows that impatience is an undesirable trait that is frequently confused with other qualities. For instance, it can be compared to aspiration, but is quite different in its essence. Constant aspiration is harmonious and generates beautiful rhythms, while impatience is discordant and acts fitfully, disturbing the rhythm. Impatience demonstrates ignorance of the basic law that the essence of Being is in a state of constant motion. Only patient, alert, ardent observation can reveal the power of energy.

Therefore find the balance between action and patience; without this equilibrium you will find no rhythm and no true cooperation. An unbalanced person will say, "I can wait no longer!" and in these words reveals his impotence. The lack of power is lack of will, because will is developed through human power. If we examine all these traits, we shall come to the conclusion that they are subject to human power.

One will exclaim, "I am impatient by nature." Let him rather say that his habits have brought him a loss of will. Then let us take the other extreme, those who understand patience as inaction, and in this error engender new sufferings. Truly, the most assiduous patience can be combined with intense activity.

If people cannot discern the constant motion of the Substance of Being, they can still perform

good work within the limits of their abilities. The ancients used to say, "Let us work while we wait." Skills are the best discipline for patience and are within reach for all humanity.

Let our labors serve as a reminder about active patience. Patience gives accuracy to our work, and in the high quality of labor we shall understand the meaning of harmony.

The Thinker said, "I would like to have in all labor the resounding of the chords of space. The Great Music is the labor of our Patrons, the Muses."

412. Urusvati knows that the decay of consciousness is worse than any war, pestilence, or earthquake. It steals up unnoticed and commits acts that will horrify future historians. It causes people to lose their self-respect, to become malicious, and to ignore their own necessary contribution to future generations. The decay of consciousness causes writers to produce repugnant images, and nonentities to sit in judgment.

Remember what is written in the *Vishnu Puranas*, in whose ancient prophecies one can recognize the present time. It may seem that the monstrous time described is exaggerated, but observe what is now taking place and you will agree that the ancient predictions were even an understatement. Yet people, manifesting real confusion, have no interest in ancient warnings.

It is especially horrible that the majority does not want to understand present events. They dance, trade, and think that the present time represents the peak of achievement. Compare what is happening now with the events during other periods of decline, and you will find that they have symptoms in common. People once dreamed of conquest and considered themselves the lawful masters of the world, but how suddenly these Towers of Babel collapsed! Many symbols have been left to humanity, but they have remained decaying relics.

The Thinker foresaw these calamities. He said, "Do not count the days until that time when you are asked to account for all your hypocrisies. You had better wash yourself clean today!"

413. Urusvati knows that spatial currents, beneficial in their essence, can become destructive when they contact the foul atmosphere of Earth. Often the most beneficial chemical compounds can be made into virulent poisons by the addition of a single ingredient. The same takes place when spatial currents are affected by the brown gases of Earth. The planet itself is not to blame for these harmful fumes. It is the king of the planet, man, who produces the poisons.

Some scientists will agree, although with reservations, that human emanations transform the atmosphere. No emanations are as powerful as those of man, who is capable both of healing and poisoning everything around him. It is not so much the infectious sickness of people that poison the atmosphere, but their irritation, anger, and malice. Let us examine how few good emanations appear at the earth's crust at one time compared with the multitude of malicious thoughts.

I am not speaking in abstract terms, but giving medical advice. Humanity suffers from irritations of the mucous membranes and malignant tumors, which occur with such frequency they are taking on the dimensions of epidemics. Many causes have been proposed, but the fact that such epidemics are the result of spatial influences is ignored.

Healing and cleansing measures are needed for Earth. The infected layers must be purified, and only man can do it. If inhabitants of Earth consider the state of their psychic energy and are careful not to worsen it, the process of improvement will begin. The most dangerous epidemics can be stopped by invisible forces, and one can begin such defense in one's daily life.

The Thinker warned, "Do not admit malice, the source of all disease."

414. Urusvati knows that poisonous currents act not only upon those who create them by their acts of malice, but also upon others who are innocent of such acts. Refined organisms may be the first to suffer, and the responsibility is heavy for those who contribute to the poisoning of the currents.

One can study the extent to which the poison created by humanity has spread. Man can be likened to a foolish archer who shoots his arrows aimlessly in a thickly populated city without caring where they strike. It was this way in remote antiquity, and it is so now, to an even greater extent. Science must explain to humanity that such a production of poisons is clearly inadmissible. Compare man's many technical achievements with his neglect of psychic energy and you will be ashamed that this most impor-

tant domain has been forgotten and even condemned.

Many of today's psychological notions are inapplicable to life, and in the present state of the planet man cannot waste time with such theories. We must agree that everything that does not lead to the transformation of life should be regarded as useless, and in this there must be no difference of opinion. One can move forward or backward, but to go back among forgotten fossils would be unendurable.

There should be no difference of opinion between you and the Guiding Forces. It is possible to think in different languages, or wear different clothes, but there must be no deviation from the Foundations. Think about Our Towers. It would be unwise not to collaborate in the purification of psychic energy.

The Thinker was horrified when He noticed that people overburden themselves with negation. He said, "It is better to load oneself with a great rock than to deny Be-ness."

415. Urusvati knows that every teacher may find himself in a position similar to Ours. As long as he simply instructs in the fundamentals of life he will be listened to and agreed with, but as soon as he appeals to people to actually apply his precepts, the listeners disperse. Such is the fate of much of Our advice.

People agree that the advice is good and meant for the best, but they do not want to apply it to their own lives. If something is acknowledged as good and worthy, why then is it not applied? Attention should be paid to such inconsistency. Many instances can be cited in which the most useful and easily accomplished action was rejected. Afterwards, some regretted having rejected the good advice, but life had already begun its new turn.

The Teacher will say that it is useless to regret the past, and He will be right, for regrets are fetters. But one should examine why the advice was not applied, and among the reasons we will find fear and selfishness. These vipers can turn the most attentive listener into an unbridled opponent! In his negation he will develop a peculiar bravado, and will cheat in order to justify himself and his deviations. The Teacher knows these human traits, and He will not regret the spilled seeds, for the earth may produce an unexpected yield. We have observed over and over how different listening is from actual application. We look into the future, and in this aspiration We find steadfastness and courage.

The Thinker wished that all friends could meditate upon the future.

416. Urusvati knows that waves of energy can be disturbed not only by crude material means, but also by subtle gaseous substances. A complete investigation of the disruption of sound and other waves can, and should, be conducted. Earth is enveloped by a cloud of gas, and during the last quarter century this sinister cover has condensed remarkably.

It is astonishing that many experiments succeed in spite of this obstacle. I have in mind primarily the transmission of thought to a distance. True, the energy of thought is penetrative and not bound by distance, but even it is subject to disturbance by gases. People do not know what harm is inflicted upon evolution by their creation of destructive gases, and no one can estimate how far these gases spread and what compounds they form.

Nor have we even mentioned the deadly products created for deliberate destruction. Everyone knows their effect upon the atmosphere and the soil; such poisons are the disgrace of humanity. Furthermore, besides these, many new gases are produced which contribute to this sinister cover of Earth.

We could make available to chemists the opportunity to invent a neutralizing gas, but using it would be very difficult. Even if it were possible to protect a limited region, the degree of containment and neutralization of the destructive gas could not be determined. Humanity creates new dangers and pays for them with new diseases. Humanity bears the responsibility for its own health on Earth, but it is unforgivable when the subtle spheres are harmed.

The Thinker long ago observed how poisonous the smoke from furnaces and bonfires could be. When He saw lighted torches, He remarked, "Whose destiny is it to inhale such poison?"

417. Urusvati knows that the planetary current at every moment has a unique significance, but this simple truth is not understood. People strenuously resist the fact that all existence is in a state of continuous motion. Even the beauty of such a current in limitless space fails to stimulate the imagination

of humanity.

Yet, how can we understand evolution if our consciousness has not accepted the principle of motion? People know about the movement of the planets, but do not apply this law to themselves, and while Earth rotates, humanity clings to the idea of immobility. Thus every word about the beauty of motion is undermined by the inertia of human consciousness. In such a state of discord with Be-ness how can one expect speedy development?

In daily life one can often see a primitive personality in otherwise learned people. Because of this We have suffered from human opposition in all Our experiments. It is particularly striking that so many people who regard themselves as modern are actually hopelessly archaic. I affirm that until the cosmic current is recognized there can be no true progress.

People sometimes attempt to advance by leaps, prompted by fear or prejudice or by their passions, but it is impossible to advance by leaps. A steady, systematic motion is needed in everything, and only through the Golden Mean can one progress.

Likewise, remember that We welcome collaboration based upon free will, for destiny is based precisely on free will. How can We convince people of this truth? A manifest awareness of the Subtle World will be the threshold to progress.

The Thinker said, "Our good fortune is that our progress cannot stop."

418. Urusvati knows how difficult it is to recognize a person who has achieved the breadth of psychic energy required for a true perception of reality. No outward traits will reveal the one who is capable of such broad perception. No learning or knowledge is required, no particular physical characteristics, but simply an understanding heart that is open to the mysteries of consciousness.

But this lotus does not open easily, and errors are possible. People are too easily influenced by superficial impressions. They tend to forget their first, direct impression, and are too readily influenced by the second, which in its superficiality is more conventional. Also, judgments are too often formed under the influence of the words of others, and it thus becomes impossible to return to one's first, immediate impression. People forget how many obstacles they themselves create.

Every co-worker needs to know all the possibilities. Of course, there exist many co-workers, but they are scattered all over the world, speak many languages, and belong to different traditions. These superficial barriers must be overcome if one wants to approach people and be able to recognize their true value.

Thus, in Our labors much energy is devoted to understanding the human heart. It is not sufficient to judge by first impressions only. One must look into the consciousness of others under a variety of conditions.

The Thinker advised His disciples to examine the consciousness of others by day and by night.

419. Urusvati knows the many kinds of forgetting. It is good for a person to be able to forget those harmful old rags, malice and revenge, that stand in the way of progress, but this ability is rare. More often man ignores the useful instructions, because they disturb his habits and make him ill at ease.

How can We remind people of their responsibility and duty? I say, by repetition, and though people cannot stand it, they need such constant reminders. It is difficult to remind without repetition. But We have been trained well in this, and are able to repeat while always adding something new. Sometimes a single hint can add newness to a whole sentence. We must learn to continually propel the spiral of fostering useful principles.

The lazy will ask if it is worth taking such pains over things that will be forgotten anyway, but they do not know about the saturation of space, which can be so filled with thought that people are influenced without spoken words. Personal labor thus becomes spatial, and fatigue is impossible.

Teachers must convince their students of the great joy in working for the saturation of space. It does not matter if the listeners show signs of forgetfulness, for they are also a part of living space, in which every useful thought unfolds as a beautiful flower.

The Thinker said, "Let us be gardeners and help the flowers of eternity grow."

420. Urusvati knows that each dropping of the sheath, when in harmony with karmic law, must be

met with joy. One should set off on such a new journey full of hope or at least imbued with curiosity—it is good to love to travel and to develop within oneself a sense of mobility. This feeling will be most useful in the Subtle World, for even there one can sink into an immobility of spirit.

We know that striving must not be abandoned by the dwellers of the Subtle World, for it is needed for the sake of perfectment. How then should one strive toward the brighter strata? One could undertake the far from easy task of approaching the earthly strata for the purpose of doing good. But people on Earth cannot imagine how painful it is to approach their sphere. They think that these approaches are rare, because they do not notice the profusion of evidence that surrounds them. For instance, people readily believe that each sound or color can produce certain sensations. This is true, but many of the sounds and colors of the Subtle World have an even more powerful effect, although the earthly senses cannot normally perceive them. Therefore mankind must train itself to observe these subtle sensations, which training will prove useful in the Subtle World.

We must not forget that each dweller of the Subtle World must help his earthly brothers. Such charity is the best guarantee of mobility of spirit. Let us think of helping our brothers and sisters under all conditions. We must not think that we are separated forever from any strata. Wherever there is calamity, we can render help, and no one should think that there is anything beneath his dignity.

We serve humanity, We love humanity. Many workers remain in the earthly spheres so that they can continue working amidst all calamities.

The Thinker often repeated, “Unseen Friends, how can we express our gratitude to you?”

421. Urusvati knows about the so-called devourers of air, and also the similar devourers of psychic energy and of spatial currents. They all suffer from states of imbalance for which there are many causes—atmospheric, atavistic, or karmic, and people can be excessively influenced by these causes because of their personal habits.

People long ago found ways to restore their equilibrium. One of the ancient methods was *pranayama*, by which, through rhythmic breathing exercises, one could find an equilibrium that protected against an excessive intake of energy. Nothing can be more destructive than consuming an excess of energy.

People are usually not aware when they devour energy in excess. In some ways such people resemble vampires. It is not easy to cure them, for they do not recognize their illness, which can also be contagious. It begins so imperceptibly that neither the victim himself nor those close to him notice that he is becoming a devourer. He may feel some pain, but he can also feel the flow of psychic energy that allows him to influence those around him. One cannot say that this state is always harmful, but the boundary line between the proper power and excessive tension is a fine one.

The Thinker carefully studied the balance of all the forces of man. He used to say, “Let the Golden Mean indicate the right measure of needed strength.”

422. Urusvati knows about the problems involved in the transfusion of blood. The physical properties of the blood are already being taken into account, but these are primitive considerations, and two additional aspects should be mentioned. It will soon be learned that the psychic quality of blood is of particular importance, and the time will come when its karmic condition will also be taken into account. Only by attention to all three aspects will the right results be obtained.

The ethnic characteristics of blood become less evident as the nations are mixed. But a reading of the aura will reveal other, psychic differences. Karmic harmony between the donor and the recipient is necessary, therefore the transfusion of blood of close relatives may not be the best. People will need to discern the karmic connections, and in this task astrology and clairvoyance will be useful aids.

It can be said that these methods take too long when an immediate transfusion is needed. But, aside from emergency cases, there are those in which a day or two makes no decisive difference. Even in the case of an operation that cannot be delayed there is time for analysis, and it is most important to be cautious when determining the quality of blood.

Mixing supplies of whole blood is proof of ignorance. From both the physical and the psychic point of view one should consider what incompatible elements have been indiscriminately combined to

produce a false cure instead of a real one. People fail to understand what they are preparing for future generations. On the one hand they seem to care about the purity of future generations, but on the other thoughtlessly transfuse mixed blood.

We are sorry to see how indiscriminately people handle the most powerful substances. Psychologists must broaden their knowledge, for it is they who can give the needed advice to humanity. They must teach people to think more subtly, so that they are able to discern the limits that must not be crossed.

The Thinker often said, "Blood is the precious bond between lives."

423. Urusvati knows the many future medical developments that are foreseen. Psychic energy will be understood, and patients will be examined to determine the quality of their psychic energy. Treatments will be enhanced by the application of the appropriate energy. It will be possible to surround a patient with a special kind of pure air that will augment his energy, and even the energy transmitted by a loving family member may be utilized.

It will be possible to study the sources of many ailments that are latent in some people. Even now, special attention is paid to such carriers of disease, but their number is far greater than may be apparent. Carriers of specific latent diseases could be studied for research that would be conducted without harm. Many useful new measures will be applied when people pay sufficient attention to the energies within themselves.

We can recall examples from ancient times that indicate an understanding of this inner energy. For example, it was customary when giving a gift to place one's hand upon the gift and even to hold it close for a while. Thus the magnetism of the donor was transferred to the object. Sometimes the gift was wrapped in hair or dipped into magnetized water. If even in ancient times people had an idea of Primary Energy, surely by today we should be able to apply it scientifically!

The Thinker advised that to convince a listener one should place one's hand upon his shoulder.

424. Urusvati knows that self-control is needed for all experiments with psychic energy. It is important to maintain composure, for both foolish lightmindedness and untimely agitation will both lead to inaccurate results.

Ask one who is sitting upon water or walking on coals and he will say that no agitating thought troubles him. All such phenomena require balance. The ability to control one's feelings is the result of long training. It can be achieved in the midst of everyday life, when one experiences many occasions for the disturbance of equilibrium.

The slightest doubt will also decrease one's nervous stamina. Those who doubt cannot sit upon water or walk through fire. It is instructive to observe how the smallest doubt can destroy. This may be so fleeting that one does not notice it, yet it succeeds in disturbing the circulation of the blood. One cannot hope to arrest one's pulse when the attention is divided, but it is not easy to free oneself from divided thought. Frequently thoughts carry along their "mirror images" which weaken the action of the basic thought. These unwelcome companions are the result of insufficient mental clarity.

We frequently perform exercises for clarity of thought, for thinking requires practice. Even the loftiest thinker will not deny that he too must exercise this capacity, just as a musician must practice constantly for clarity of sound. Let fools insist that they need no such exercises. Composure, too, is acquired through the exercise of thought.

The Thinker taught, "Exercise your thought, or it will not flow freely."

425. Urusvati knows the importance of education. It is the nourishment of everything lofty and refined. People can understand that a careful upbringing provides many opportunities for a proper education, but education alone will not complete one's upbringing. Every child comes into earthly life with an already formed character. It is possible to ennoble and elevate this essential character, but its basic nature cannot be changed. Educators must recognize this truth. They first must discern the unchangeable essence of a child, and educate accordingly.

We would not be distorting the truth if We said that the human essence is formed in the Subtle World. All family and earthly influences are but external and supplementary, since the seed of one's

nature has already been acquired during the subtle sojourn. Fortunately, a mother can sense this essence, sometimes even before birth, and begin to work zealously and sensitively to prepare the child for its earthly life.

But how seldom we meet with such a consciously careful upbringing! Even the best teachers sometimes find themselves in such difficult conditions that they have no possibility of paying attention to the individual qualities of their pupils. In some families the question of upbringing is not considered, and the children are left to themselves with no caressing hand and no parental voice to tell them about the marvelous world.

We insist that teachers be provided with better conditions of life, so that they may devote themselves fully to the most refined methods of upbringing. But such circumstances do not yet exist, although even now the complexity of life and of scientific discoveries demands careful thinking in setting children on their path.

Our Sisters labor greatly by helping in the education of children. The little ones can tell many tales about being visited by beautiful women and even playmates. There are many such phenomena, but adults do not like to listen to children's stories. These visits are necessary, and sometimes, by one such contact, a child can be reminded of the task that was accepted in the Subtle World. Many children's tears are dried by these luminous visits. Great is the labor of these Sisters, the Carriers of Light. Supermundane work requires self-sacrifice, for it is performed under the most varied and often extremely unpleasant conditions. To raise children properly one must learn to impart joy, and thus transform daily routine into a festival.

The Thinker appealed to mothers to give their children the best images of the marvelous world.

426. Urusvati knows that most people cannot perceive the beauty of the Subtle World. Even in the earthly world people have difficulty grasping the manifestation of beauty, and then only sense it in a crude way. Amidst the subtler harmonies they will feel themselves to be as if in a fog. How many are able to rejoice at the wondrous beauties of light, and will not the music of the spheres seem monotonous to the ear torn by earthly cacophonies? People will better appreciate the harmony of the higher spheres if, to a certain degree at least, they can accept the best earthly harmonies.

Since ancient times people have believed that the Subtle World is gloomy, misty, and cold. But such a notion can be applied only to the lower strata—or perhaps those who have crossed over were both blind and deaf! This is why We insist so much upon the refining of human nature. Only after having conquered chaos while in the earthly sheath can one be sensitive to the beauty of the Subtle World.

People may listen to the most exalted words yet not apply them in life. When We speak about upbringing, education in the perception of beauty is the most important aspect. Man must belong to Beauty! He can perceive it in every sunbeam. He can accept it in the harmony of sounds. Poverty is no obstacle, for Cosmos is open equally to the poor and the rich. Let earthly teachers learn to train people in the perception of Beauty.

The Thinker said, "He who does not know the ways of Beauty will not dare to turn to the Divine Heights."

427. Urusvati knows about the filling of space with thought-waves. You can imagine how strained is the space around Us, with waves of the most varied intensity and content intercepting one another. But often these waves are alike in intensity and can interpermeate. It is impossible to tell which hours are the more silent, for the waves invade from both hemispheres.

In Our normal work We must set aside time for the reception of communications from a distance. But this is not easy, since an organism that is tensed and refined cannot help resounding to calls from everywhere. Remember that, in addition to any direct appeals to Us, space thunders with world events. And now this cacophony has reached such a degree that it can endanger the human organism. Thought-waves, like arrows, pierce the mucous membranes; the throat, the ears, the eyes, and all other mucous tissues can be affected. There are times when thought-waves are even strengthened by the mutual opposition. One cannot always see the explosions of black projectiles. Unearthly Forces are active in them, but earthly thoughts treble their effect.

We must postpone many experiments when the world is in such a state of tension. We must quiet the moans, alleviate the pain, and provide counsel. Only the divisibility of spirit enables Us to respond simultaneously to so many varied and urgent events. People do not realize the degree of saturation of the atmosphere. They think that We should be able to do everything, yet they themselves continue in their opposition. These aspects of Our life are little understood.

People talk about ceremonial rays. It would be better if they thought about rays of urgent assistance. In the midst of conflagration, a special collaboration is needed. We have already spoken of the time that is worse than war, and now such a time can be seen. Observers may think that its limits have been reached, but there is limitlessness in everything.

The Thinker paused at a precipice and observed, "It seems that the abyss is bottomless."

428. Urusvati knows that the writer who collects historical information about Our Brotherhood is performing a crucial task. Let him not hurry to complete it, for much data comes unexpectedly.

Let him also gather those poetic fictions about Our Towers, of which there is an abundance. This legendary material must be recorded, and collected in separate chapters. People will be interested to learn how these notions were interpreted by different cultures. The songs of different nations will also remind us about the Unknown Place toward which pilgrims of every kind are striving.

Every principle that has nourished the many centuries must be scientifically investigated. In addition to the printed sources oral traditions must be collected. The investigation of how these notions have been interpreted in the minds of different peoples will prove particularly instructive.

Often people preferred to see the Great Teachers in the attire of their own country, which lent a special character to the Image.

And so We ask scholars to describe the Brotherhood, each one in his own way. There will be some very negative descriptions, but remember that in some negation there is contained a degree of affirmation. You have already seen how Truth, when persecuted, flourishes beautifully and cannot be destroyed by empty, abusive words. Every Truth is affirmed by people in their great achievements. Thus We call upon the researchers.

The Thinker also called for the investigation of legends.

429. Urusvati knows that human radiations can be seen by the naked eye. We can cite many cases in which people emitted radiation when in a transport of exaltation. True, the onlookers paid no attention to this manifestation or tried to explain it as a reflected outside source of light.

Often the hand that is writing about a lofty subject radiates a light that can be seen against a white sheet of paper. The radiation then accumulates in the manuscript and imparts to it a special significance. These luminous emanations of light remain for many centuries.

People can sometimes notice an unusual light in the eyes of one who is in a state of so-called inspiration. The eyes shine not from any outside source but from an inner fire. When people notice such natural manifestations, it is not a poetic invention! One must be trained for this perceptive ability, for then the power of observation will develop and many phenomena will be more frequently seen.

The teacher should continue to remind the pupil about the vast numbers of natural phenomena that have remained unknown due to ignorance. In Our observations We are particularly saddened by the fact that people often pass by the special, precious proofs of the subtle nature of man without even noticing them.

The Thinker taught that everyone is given the gift of being able to perceive the subtle nature.

430. Urusvati knows that it is possible to see not only the human aura, but also the ectoplasm, which is an essential part of our subtle nature. It is well known that subtle beings make use of the medium's ectoplasm, and weave from it their visible garments, but I wish now to remind you that everyone possesses this immutable phenomenon. Subtle beings circle about all of us and use pieces of it, with the result that the atmosphere around man is filled with shreds of this substance. Many people often notice misty spots that float past in space and assume varied forms. Physicians explain these manifestations as resulting from the imperfection of human vision, but they actually demonstrate the efficiency of our eyesight!

You may also ask how to counter unwelcome visitors—only through the valor of the spirit, not permitting them to contact your essence. Urusvati knows how these unwelcome guests have recoiled; it was not even necessary to drive them away, for they could not penetrate the protective net. Such natural protection is always the best, but for this, training of the spirit is required. Depression is the most gloomy magnet, and irritation also entices these ugly guests.

One might ask if an outflow of ectoplasm affects the health. Indeed it can, depending particularly upon the nature of the thieving, voracious inhabitants of the lower strata who do not care about the harm they commit. But thoughtful beings can also approach, and they hasten to replenish the stolen ectoplasm.

Remember that ectoplasm is exuded not only at special seances, but constantly, and only a strong and courageous consciousness prevents an excessive outflow. But what a dense atmosphere is formed by these shreds, and people have to breathe this refuse! Yet, there are also wonderful secretions, known as the food of the gods. We will speak about these later.

The Thinker taught that the surrounding space is filled with subtle substance.

431. Urusvati knows that there can be a beneficial exchange of one's earthly ectoplasm for the higher energies. The Beings of the Higher Spheres can use these particles of ectoplasm, and in return They send active inspiration and strengthen the vital substance. In this way We can make sure that during communion of a natural, high degree, when saturation with a high substance occurs, no harm is done. However, for such communion one must be able to strive toward the Highest. All unhealthy contrivances will only lead to a loss of strength and evoke the ugliest companions.

Man himself is fully aware when he does something unworthy. He must learn from the smallest daily examples and develop within himself a persistent striving toward the Highest.

Likewise, anyone who knows about the Great Service will remember that any unworthy action will cause pain to someone. Old governesses used to say to children who had done something wrong, "Your angel will weep," and this warning reached to the very depths of the children's hearts. Truly, each unkind action causes someone to suffer. What Higher Communion can there be when natural laws are violated? People may think that everything is admissible, even robbery and murder! But who are They who will approach the place of crime?

The Thinker called upon people to try to find invisible Helpers.

432. Urusvati knows that the help of the Higher Beings is usually accomplished by spiritual means, but the help can also be material. Tradition often relates the appearance of departed dear ones who came to give useful advice, but stated that they were allowed to help only once. Similar indications can be found among different peoples throughout the ages, and such testimony is quite true.

Only in extraordinary cases are We permitted to intrude upon karma and act by earthly means. Let friends remember that even in the higher spheres there exist limitations governed by the Law of Karma. The inhabitants of Earth cannot imagine how difficult it is to approach them with material help. Usually spiritual help precedes, but it is thought to be a mere coincidence and is rarely accepted.

We are greatly saddened when Our advice has been rejected or its application delayed. However, even Our material help is not always accepted. The usual excuse is that Our methods are too unfamiliar. But people cannot see that the conditions of Our help may be quite beyond their earthly understanding and judgment, and their unwillingness to accept it is due to a lack of imagination. They cling fast to the only way they see out of a difficulty, and unfamiliar suggestions are unacceptable to them. That is why it is so helpful to listen to the traditions of different peoples. Only by comparing the most varied opinions can one imagine the diversity of existing conditions. One should learn to listen to the slightest appeals. The heart will tell when they are true.

It is a great joy for Us when We see the power of observation that has been developed naturally. The Science of Life demands first of all an understanding of the fundamental laws.

The Thinker used to say, "I cannot express in words how far we proceed in accordance with the Great Laws, but the heart knows the inexpressible essence."

433. Urusvati knows that even the Great Ones have manifested different qualities in each incarnation. Observing a whole series of incarnations, one can see clearly the necklace of accumulations.

In this regard it is particularly instructive to note the great variations, succeeding one after the other. It should not be thought that qualities are accumulated by any earthly way or that each incarnation is a continuation of the preceding one—the law of evolution is far more vast in its outlines. From the supermundane heights it is easier to see just how the spirit must perfect itself. There is no contradiction in the fact that the spirit develops in accordance with supermundane processes.

It is not only in the sequence of incarnations that various accumulations occur. One can observe changes of desires and aspirations even within one human life. This may also happen by involution, when one falls into savagery and dullness, but let us not speak now about such gloomy manifestations. On the contrary, let us stress how much good one can accumulate during one earthly life—one can learn without limit! The impulse of a growing consciousness will disclose how varied are the ways of seeking.

And in this quest We help. We direct people's attention to new books. We inspire useful turning-points in discussion. We send thoughts about new discoveries. We send warnings about harmful errors. It is joyous to render this help unnoticed. We value those fighters who bravely repel the assaults of darkness. People should recall how they were instructed in the Subtle World, how the Luminous Beings approached them, and how the growth of their consciousness permitted these Instructors to come close. The same thing takes place in the earthly life.

The Thinker sometimes confided to His disciples that He felt two lives within Himself, one of light and the other of darkness, but that the one of light was the guide to the higher worlds. He said, "The life of light is always vigilant—call it, and it will answer."

434. Urusvati is aware of the common misconception that the forces of evil manifest more powerfully upon the earthly plane than the forces of good, and that evil images appear more clearly than the misty forms of the beings of light. However, this is true only from the earthly point of view, and although earthly observations are not without merit, the strength of subtle entities does not lie in their degree of visibility, but in the power of their energy.

It is true that the entities of the lower strata are fed by earthly emanations, and are drawn toward the earthly sphere in an attempt to devour human ectoplasm and continue to commit evil. However, their actions are not in accord with the laws of the Universe. They need not be taught evil, they learned it while in the earthly state and continue to practice it intuitively, because goodness for them is meaningless. There is no need to assume that some special hierophant of evil is necessary for an evil action to occur. On Earth, the most insignificant, gloomy person can commit sufficient evil, and near him are the subtle entities that know all the delights of evil-doing.

But let us turn to the Luminous Powers. We have already described how careful They are in the use of Primary Energy, and how They observe the laws of the Universe. They know that a lawless waste of energy affects the entire universe, and They labor to preserve the equilibrium. Can this Great Labor be compared to the petty attacks of evil? Who could say that a planet can exist without Light? Who will dare to compare the dull glow of evil beings to the radiance of the higher spheres? Let us not forget that people need these reminders.

The Thinker sometimes exclaimed, "Citizens, you use your eyes and ears strangely. You turn only to see evil deeds, and strain to hear only evil."

435. Urusvati knows that, as the increasingly poisonous atmosphere attacks the tissues, inflammation of the mucous membranes has become the scourge of humanity. It is impossible to imagine how multiform are the symptoms of this sickness of our times. People attempt to relate these symptoms to previously-known types of disease; they do not understand the unique characteristics of this epidemic. Often the symptoms seem to be harmless, and physicians cannot determine the cause or the course of the illness. It is therefore important for physicians to study the human organism by all available scientific methods.

No one can say when an inflamed tissue will become further damaged, with all the attendant consequences. On the other hand, the inflammation may abate, and this must be watched with equal care. Nourishment is needed for the organism to regain its vitality, and a simple, non-acidic diet should be recommended,

The symptoms of such illnesses can be quite varied. Some organs will experience pain directly, but since the inflammation of the membranes affects the entire nervous system, pain can also be experienced in other areas of the body. This is why a thorough examination of the whole organism is necessary. Generally speaking, mucous membranes are involved in the most varied functions of the organism, and they are the first to react to the saturation of the surrounding atmosphere. In this way, even if no harmful process is taking place, it is necessary to be very attentive and careful.

Remember that this epidemic was foreseen long ago. When We spoke about Armageddon, We had in mind not only war, but all the devastating consequences of humanity's confusion. But one should not fall into despair, for a depressed state opens the door to all that is poisonous. It is wise to know that Armageddon is accompanied by epidemics. We cannot limit our awareness to known forms of illnesses, but must be ready to face the most complicated and unusual symptoms. Physicians must be able to recognize these new diseases, which are now appearing everywhere.

The Thinker said, "Can anyone be so filled with self-importance that he thinks he has studied all the manifestations of Nature?"

436. Urusvati knows that methods of treatment by vibration are quite different for each individual. Because the variety of vibrations is so great it is not possible to prescribe them without experimentation, and for this three aids may be used. One is the healer's clairvoyance, another, the pendulum of life, and the third, indications given by the patient while under hypnosis. Only by one of these means can one discover the required vibrations. The treatment itself can take place by means of an electric apparatus, but the laying on of hands may also be used.

I use a special apparatus, which Urusvati has seen, that requires certain conditions not available to ordinary physicians. This does not mean that treatment by vibration is not possible for them, although under all conditions a particularly sharp perception and flexibility of mind are required. The physician may decide to use one kind of current, then decide quickly that he must alternate it with another. He must also know whether a cooling current or a hot one should be applied. There should be no mistake in this, or undesirable results may follow.

Keep in mind that during the epidemic of which We speak there may be an accelerated development of symptoms, and one should be able to recognize them. Strong vibrations should not be used by insufficiently experienced people. Each new method should be tested on mild illnesses rather than dangerous ones, and one should verify which of the three aids is necessary, for their application and the reactions to them will vary with the individual.

Urusvati has sensed Our vibrations many times. She knows how varied they are, and that the time for their application is also variable. The vibrations can be pleasant, but may at times be difficult. And when there is full trust, their intensity can be increased.

The Thinker said, "Trust is the most reliable weapon. But where is the limit of trust? Man knows that trust is limitless."

437. Urusvati knows that some of Our predictions in scientific and social fields have already been realized. Our thought reaches the minds of many scientists. Though they may not realize why they have started research in a certain direction, We must not upset them by saying their thought was inspired, since they do not believe in the transmitted continuity of ideas. We must not thrust this concept on those who believe that they are the only source of their ideas! Therefore, should you notice that someone has obviously made use of your ideas, do not object. Let everything useful grow in all fields.

But it is regrettable when scattered ideas provide only fragments of an intended whole. Yet even in such cases We shall say, "Let every seed grow that is of benefit to humanity. Let all friends become accustomed to the sowing of ideas without rivalry, and without infringing upon one another's rights. One should rejoice at every harvest."

We know well enough that ideas do not belong to Us, and that We are only the transmitters of these gifts from space. It is not possible to identify who has originated each thought; even on earthly paths such investigations are impossible. What then can one say about the Higher Worlds, about the inexhaustible Source of Thought!

We will also learn to rejoice when we recognize that we are links in the chain of collaboration. There will be no dejection where the unbreakable bond with the Highest is recognized. It is mankind that can maintain this bond and thus receive the Shower of Good.

Let friends rejoice with Us when somewhere a branch of knowledge has already blossomed. Even if the gardener is not close in spirit to us, let us seek the best that is in him. Let us not reject anything in which there may be a seed of evolution.

The very same thing was said by the Thinker, "If the greatest negator says only one word of truth, we will listen even to him."

438. Urusvati knows that each of Our Indications helps to open the gate. However, there is no Indication that does not require labor for its fulfillment. There are many stories about Our unheard-of splendor, but little has been said about Our Labor. When one considers the most intensive human labor and extends it to infinity, the quality of all supermundane labor can then be understood.

Humanity should be advised to multiply the intensity of labor. Especially during these days of Armageddon is this advice needed. Everyone can continue his labor, but must intensify it. Only such care about the effort and quality of labor can help to diminish the confusion of humanity. The one who can find within himself the strength to labor, even amidst confusion, creates equilibrium in his environment. This is especially needed when entire nations fall into madness.

One must not allow people to mock peaceful labor during times of war. We labor not for today, and not for Earth, but for the most severe Battle. But do not think that these words have been understood by everyone. We can see how perversely the most precise Indications are interpreted.

When you are asked what should be done, answer, "Work as never before. Let everyone do his best, even if his work is the most simple, everyday task."

You may be asked if it would not be better to concentrate mentally. But this beautiful state can be destroyed by spatial currents and whirlwinds. Besides, ordinary people do not know how to think, and waver like reeds in the wind. But during such winds one must hold fast to something secure. In labor will people's consciousnesses find this support. The teacher must accustom his pupils to work and must praise the best quality of labor. This perfectment will lead to an expansion of thought.

The Thinker liked to point out the women carrying water. He would say, "They do not know whose thirst they will quench."

439. Urusvati knows how often it is necessary to explain even Our clearest Indications. For example, it has been asked whether a pupil has the right to absorb the energy of the Teacher. Some will find in this a contradiction with the Indication concerning discussion with the Teacher. But it is clear that a conversation has nothing to do with absorption of energy. It includes no pleas, but simply broadens the consciousness, and every expansion is an increase of energy. Such discussion does not consume the energy of the Teacher; on the contrary, it helps to strengthen the aura, which is beneficial for the pupil. Yet some cannot understand that a true pupil will not burden the Teacher with requests. The disciple knows well enough that all that is possible will be done. He understands the state of tension in which the Teacher tirelessly sends out His energy.

Some people express communion only by asking for help. Perhaps traditional prayers have accustomed people to demand earthly blessings from Deity. This error is common in all teachings—people stop striving toward illumination and restrict their communion with the Highest to requests for an increase in earthly benefits. Thus, it is necessary to explain that the Teaching of Life cannot contain contradictions. Let those who fail to understand ask, and they will learn that the Teaching knows life in all its aspects. Let them remember that a devoted pupil communes with the Teacher in one unified current of energy.

The Thinker indicated how much people can multiply their strength by immersing themselves in this one current of energy.

440. Urusvati knows how people attempt to excuse themselves, claiming that because of their earthly duties they can find no time for higher communion. But let us compare their most important earthly duties with the sparks of even the least enlightenment. Let us examine them from a distance of

several decades, and we will find that while the earthly affairs have faded, the enlightenment has remained clear and even grown more vivid into a beautiful affirmation. Such a comparison between earthly affairs and illumination can reveal the true values.

Let us not delude ourselves into thinking that people will easily understand such values, although everyone preserves in his heart the beauty of higher communion. And how much stronger this grows when one has friends to whom one's highest feelings can be confided! This sharing becomes a kind of amplifier, and with united striving the surrounding atmosphere will be purified. Thus will people understand which deeds are the best. Let them also find the balance between earthly labor and glimmers of illumination.

There is no contradiction between intense labor and the striving for illumination. Everyone who has experienced moments of illumination realizes that they are timeless and are achieved not by reasoning, but by the feeling that blooms in the powerful dignity of labor. The simple truth that labor is prayer is not always clear to people, and a good deed is accomplished when one repeats this truth.

The teacher should have several skills in order to inspire his students beyond intellectual exercises to a higher quality of craftsmanship.

The Thinker insisted that His pupils choose a craft and learn to find perfectment in it.

441. Urusvati knows how necessary it is to correct all misconceptions. We have mentioned *pranayama*, and at the same time have pointed out natural ways of ascent. Is there a contradiction in this? No, because We do not reject *pranayama*, and even point out its usefulness, for in certain cases *pranayama* may be a kind of remedy for the organism.

However, We always advise simple *pranayama*. Breathing is an important process, but, as in everything, a natural *pranayama* is the best and is in accord with contemporary conditions. People should not devote only a certain time of the day to the purification of breath, but should practice it frequently during the day. For instance, it is healing to inhale fresh prana several times before making an important statement. Public speakers often use this method, but they rarely do it consciously, and it is precisely the conscious inhalation of prana that will transform their breathing. Thus, the objector should understand that We approve of *pranayama* of a certain quality, but the ancient painful practices must be revised.

Certain views of the caste system must likewise be reformed. In ancient times its restrictions were wisely applied, but evolution has since taken many turns. It is now wise to reevaluate the conditions of life, and we must not allow prejudiced thinking to be an obstacle.

The Thinker taught that there should be no condition of slavery on Earth, for the nature of mankind is divine.

442. Urusvati knows that every event is a link in a long chain of causes and effects. From the earthly point of view one may perceive an event as important, but in fact all occurrences are subject to the same law, and who can say where the birth of great events takes place?

A broadened consciousness enables one to look back and identify the sources of events. It is important to acquire this ability so as to understand the progression of events, not by reason, but by straight-knowledge. One should not ponder at length over the origin of every daily occurrence, but the path of life must be understood. Only in this understanding of causes will a natural foresight develop.

We must learn to anticipate events that are links of an already-forged chain. I am not speaking of clairvoyance, which is as yet attainable for only a few, but of a natural foresight based upon an understanding of causes, both recent and remote. However, it must not be thought that this ability is easily attained. The broadened consciousness shines brightly, and its light allows one to look back as well as forward. The path already trodden is familiar because of its many signs, whereas the future way shows only unfamiliar outlines. How then can the wayfarer distinguish them?

We have often spoken about straight-knowledge; let communion with Us help this natural development. In this growth it should be understood that some common, everyday occurrences are far more significant than so-called world events.

The Thinker pointed out that everyone at some time is a propeller of remarkable events, but such moments are rarely recognized.

443. Urusvati knows not only cosmic joy, but also cosmic sorrow and cosmic anxiety. Cosmos is alive, and the manifestations of its life are reflected in earthly feelings. One may be troubled by earthly turmoil or have personal sorrows, but cosmic feelings are inevitably added to these. They may have nothing to do with personal life, they may not foretell earthquakes or other calamities on the planet, but they affect the sensitive heart.

As a rule, people do not understand that their Primary Energy is limitless. Supermundane experiences cannot be expressed in earthly words, yet, because they possess all the qualities of the human microcosm, one may say about Cosmos that it rejoices and grieves. It is correct to think of cosmic thought as sentient, and the sensitive human heart will vibrate in consonance with the great ebb and flow of cosmic energy.

Undoubtedly this energy is One, but its manifestations vary greatly, and the human mind attempts to assign a specific name to each of its variations. One can imagine how many false perceptions arise from such arbitrary classifications of the One Energy. It is true that particular qualities of this energy seem to manifest by chance, but this perception is relative, for in Cosmos nothing happens by chance.

One can sometimes feel the breath of Cosmos. From ancient times people have sought the rhythm of breathing, and in this search they try to approach the Great Breath.

The teacher must explain that there can be experiences of three kinds—personal, planetary, and cosmic.

The Thinker saw unity and trinity in everything.

444. Urusvati knows that the stronger the perception of the all-pervading Primal Energy, the more powerful it becomes. For this reason it has been called the living, or divine, energy. People utilize this Primal Energy best when they accept it as immutable law, feel its power, and love it.

A sensitive physician will prescribe a patient's favorite foods; the same is done when a preferred substance is indicated for the success of an experiment. Even the simplest man has an inner sense of what is especially close to him, and remarkable experiments could be performed comparing the different substances that are especially suitable for each organism. It can be shown that man himself senses what is best for him. But everything superficial must be eliminated, or drunkards will insist that only alcohol is good for them!

In order to discern a person's inclinations it is sometimes necessary to use hypnosis, under which he will name not only the foods that are useful, but also the minerals, metals, and plants that are most needed for him. Thus a striking, unique individuality will be revealed. Quite different things may be named, which at first glance seem to be mutually exclusive, yet highly refined chemical experiments may reveal that combining them will prove to be useful.

In all things the fundamentals of individuality must be recognized, especially at present. People try to equalize and generalize everything, but nature reveals individuality in every phenomenon. When one understands the generosity of this principle, the evolutionary process in nature, in which the value of individuality can be seen in everything, comes easily to mind.

Even those who rebel against the usual human categories must accept the law of individuality. There is no phenomenon on Earth in which a vivid individuality is not revealed. For example, We have spoken before about ectoplasm, which is inherent in everyone, but every manifestation of ectoplasm is individual. The same principles may be said to apply in the liberating of the subtle body. The usual forcible methods only create obstacles, for such prescriptions do not consider the individuality. Thus do We value each person's unique approach to things.

The Thinker used to say, "Every man has his own inimitable way."

445. Urusvati knows about the limitlessness of all mental processes, of which the free will is one. By means of the free will people can oppose even cosmic forces. Be not surprised if I tell you that even cosmic laws can be shaken by the efforts of free will, which is why there are so many karmic misfortunes. Instead of following the cosmic way, people provoke great upheavals, and by the insistency of their free will affect the harmony of Cosmos. It not only affects Cosmos, but reverberates increasingly, gaining strength throughout the spheres.

The sages of antiquity tried to appeal to the conscience of people by relating tales about epic heroes who could converse with the far-off worlds, but the legends remained mere fairy-tales. Even in this century, the Age of Energy, people pay no attention to the energy of thought. One can rejoice that transference of thought is being studied in some universities, but unfortunately this research has been limited to a few mechanical methods that will never enlighten humanity regarding the importance of thought as the subtlest energy.

The realization of the energy of thought must help to discipline the free will. It must be understood that dire planetary events are caused by the impetuosity of unbridled free will. Earth is now experiencing Armageddon, and in this calamity the free will is of great importance. Supermundane forces could not precipitate such a calamity without the long-term participation of humanity.

I beg you to pay attention to this epidemic of psychic madness. We cannot attribute what is taking place to any particular group of individuals, and must recognize that the people of all nations contribute to the world's upheavals. One should not think that events are born and die of themselves. Perhaps the seeds that were sown two thousand years ago are now sprouting. So carefully does space guard the phenomenon of thought.

The Thinker pointed out that people can recognize their present condition of being when looking back into their ancient repositories.

446. Urusvati knows that the free will also acts in the Subtle World. In the Higher Spheres it is harmonized with the highest psychic energy, resulting in true collaboration, but in the middle and lower spheres struggle is often sensed. Some entities there do not wish to recognize the goalfitness of the Law of Existence. It is especially deplorable to observe how they attempt to avoid incarnation. These entities know that because of their karmic load they cannot advance any further in the Subtle World, yet prefer even their state of confusion to the necessity of undertaking a new earthly path. We call their condition a state of confusion, but it could also be called a state of torment. No one mistreats them, but they feel the impossibility of further progress in the lower strata. Such resistance by the free will indicates that, because their consciousness did not broaden during their earthly life, there was no inclination toward an understanding of Cosmos, and there certainly was no love for Hierarchy. This condition must be thoroughly understood.

Many people talk a great deal about love and devotion, but do not manifest them in life. They often speak about the Teacher, yet make no effort to forge a strong bond. We do not mean that people should depend completely upon the Teacher. On the contrary, We advise independent activity, but within the heart there must gleam the lamp of love. Only then will the responding flame be kindled. Explain it as you will, even as an electric current, but the current of true love is a strong bond, and true confidence grows only from love.

The Thinker believed firmly that love is a divine gift.

447. Urusvati knows that calmness is required for higher communion. The stirring of water may be necessary for some experiments, but should you wish to study the depths of a well, you must have a calm surface and clear water.

People are often confused as to whether calmness is possible when the world is in such commotion. But We have in mind a calmness of consciousness which, if attained, becomes inviolable. Then, although one may express indignation through the outer centers, or in words, the consciousness will remain serene. Such a state is not easily attained, and will not come from mechanical methods. One can extinguish outer flames by means of rhythm, but the steadfast consciousness is born of the link with the Highest.

Every spark of consciousness must be safeguarded, for violent whirlwinds rage around it. Tempters will come that cannot even be imagined by the human mind. They cannot tolerate the serene consciousness, for every broadened consciousness is for them an obstacle on their gloomy way. But we should not regret that the broadened consciousness is a target for dark beings; we should rather rejoice that these beings of gloom will stumble against the clear consciousness.

One who has experienced the serenity of a broadened consciousness can imagine cosmic storms,

but knows that they cannot upset the equilibrium of the Universe. These words should be a reminder of Our calmness, which is based upon long experience, and in which collaboration plays an important part. It reinforces every advance.

Do you hear Me? I am speaking of collaboration! Every transgression against it serves darkness. Hear Me! All cooperation with darkness serves destruction. Remember Our Towers, where the Hearth of Collaboration shines.

The Thinker said, "Each of you is surrounded by universal collaboration."

448. Urusvati knows that the Tower of Chun is the center of the three worlds. This unity is possible because some of the Masters, although still in their physical bodies, can manifest in their subtle bodies, whereas others, in their subtle bodies, have the power to approach the physical world. One should be aware of the importance of maintaining harmonious vibrations in order to make this communication possible between the Subtle World and the physical world. It is most important to safeguard the surrounding atmosphere so that nothing harmful can increase the disturbance of currents. People strive to make contact with the Towers, not understanding that such an intrusion can be disastrous.

It is essential to preserve unity under ordinary, earthly conditions in order to attain at least an approximation of Our unity. May people rejoice, knowing that somewhere there exists the Ladder of the Worlds! This very idea will serve as a bridge for evolution. It is the ignorant preacher who teaches indifference towards the highest unification, but such limiting advice will certainly not help anyone on the earthly plane, for every limitation closes doors and deprives one of fresh air.

Even in the poorest environments people dream about the expansion of possibilities, yet man often lives without raising his eyes towards the stars or thinking once about Infinity. How can this be possible? Let the misguided preacher deprive only himself of the higher achievements, for the day will come when he will be asked what right he has to deprive his brethren of the Higher Realms. If people already know of the Subtle Worlds, they will inevitably think of the Supreme Goal, and no one has the right to deprive others of what they already sense within themselves. Indeed, it is pointless to lock a door when the key is already in the hand of the guest!

The Thinker indicated that man should strive towards the Divine Realms.

449. Urusvati knows the apparatuses that We use for the concentration of currents that are to be transmitted. These apparatuses are used whenever possible to preserve psychic energy. Of course, transmission can be accomplished without instruments, but the principle of frugality should always be applied. Indeed, there can be moments of such tension that it is necessary to project a current of energy with urgency. People can sometimes sense such tension, but cannot often determine its source.

We always advise unity as the basic requirement for collaboration, but if sometimes you notice that We place particular stress upon it, there can be many reasons. The most likely is a special need for consciously united energy—when a poisonous spider attacks, all attention is needed. A crafty enemy demands concentrated, united effort.

People often lose their equilibrium when they hear about danger, and fearing one danger, they evoke ten others. But with experience people will learn that danger, first of all, must be faced with equilibrium. When travelers are warned about danger, only a few accept the warning intelligently. The timid traveler will enumerate all the possible dangers and conjure up insurmountable difficulties, while the true warrior will collect his strength to overcome the obstacles. He knows that danger can appear from below, from above, and from every side, but this does not frighten him. On the contrary, the intensification of his forces fills him with joy.

Great is the feeling of joyous readiness! Such a radiant feeling is without limit; it illumines the entire aura and multiplies the physical strength. The mother who saves her child is imbued with strength. Equally strong is the one who is ready to repel all attacks, and in such full readiness is manifested the unification of his various energies. We are speaking specifically about extraordinary combinations of energy, but people ignore signs of extreme danger. If the feeling of constant readiness is cultivated in childhood, it will provide victory over egoism.

The Thinker shared long journeys with His disciples. He used to ask them if they had taken their

best weapon. They were puzzled and asked, “Which one?” And he would answer, “The most suitable for traveling—absolute readiness.”

450. Urusvati knows that ancient proverbs were often scientific statements that in the course of time lost their inner meaning and were later repeated as superficial formulas. For example, it is said, “Sleep is like death,” but no one believes that this saying contains any great truth. In fact, so-called death leads one into the Subtle World, and sleep is also a contact with the Subtle World.

Physicians correctly state that sleep is rest, but an aspirant should know that every contact with the subtle spheres is rest for the dense body. One could cite many similar examples in which people make contact with the Subtle World. Some project their subtle bodies into the far-off realms, whereas others touch lightly the domains of the Subtle World. Thus, physicians are right in stressing the outward - importance of sleep, but the external does not illuminate the inner, most important meaning. People should realize that sleep brings them into contact with the Subtle World, that very world in which they refuse to believe.

We are not referring to materialization and mediumistic tricks, but to a condition that is natural to everyone. When people come to accept the real meaning of sleep, they will be able to notice many details.

Some people misunderstand Us completely when We discuss the importance of sleep, and even think that it is not at all necessary. It is true that in certain illnesses one cannot sleep, but such a state is tormenting and ruinous. In the highest mountains one's need for sleep is diminished, but even there it is never entirely lost.

It must be understood that when visiting the Subtle World one may encounter the subtle bodies of others who are still alive on Earth. When people think that they have dreamt of others, they may have actually made contact with their subtle bodies. Here it would be appropriate to mention that such meetings can be understood properly if one has fully comprehended the conditions of the Subtle World.

The most intemperate people can be quite reasonable and pleasant in their exchange of thoughts in the Subtle World, whereas in their earthly life they would never be so open-minded! They remember fragments of their experiences in the Subtle World, which, even though very small, convey some new understanding in their essential being. Such lessons brought from the Subtle World are of great benefit to people in the various situations of their lives.

These benefits could be considerably increased if before falling asleep people would realize that they are about to make contact with the great Subtle World. If they perceive even to a small degree the importance of these contacts, they will begin to approach this realm. One is often amazed at having dreamt at the same time of people both living and dead; but there is nothing astonishing in this, because for the subtle body there is neither time nor space.

Thus, We advise that sleep be transformed into an exquisite communication with the higher realms, but without straining one's subtle energies. At times the memory cannot retain the impressions of the Subtle World, and this should be accepted as natural. Even without this memory, it should be understood that contact with the Subtle World is made during sleep.

The Thinker used to say, “We are given the opportunity every night to follow beautiful paths.”