



**HEART**

**1932**

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## **Signs of Agni Yoga**

After our daily labors, let us gather to discourse about the heart. It will lead us beyond the domains of Earth toward the Subtle World, in order to bring us closer to the sphere of Fire.

# HEART

1. To behold with the eyes of the heart; to listen with the ears of the heart of the roar of the world; to peer into the future with the comprehension of the heart; to remember the cumulations of the past through the heart; thus must one impetuously advance upon the path of ascent. Creativeness encompasses the fiery potentiality, and is impregnated with the sacred fire of the heart. Therefore, upon the path to the Hierarchy, upon the path of Great Service, upon the path of Communion, synthesis is the one luminous path of the heart. How can the manifested rays be radiated if the flame is not affirmed in the heart? It is precisely the quality of the magnet that is inherent in the heart. The highest creativeness is imbued with this great law. Hence, each consummation, each union, each great cosmic unification is achieved through the flame of the heart. By what means can the foundation of the great steps be laid? Verily, only through the heart. Thus the arcs of consciousness are fused by the flame of the heart.

Thus, we shall keep in memory the beauteous attraction of the magnet of the heart, which links all manifestations. Verily, the silver thread that links the Teacher with the disciple is the great magnet of the heart. The union between Teacher and disciple affirms the essence of all evolutions.

2. Many legends tell of the fulfillment of wishes, but they do not speak of the fundamental condition of issuelessness, which whets the desires to the point of immutability. Each tiny deviating path already dulls the arrow of immutability. But as one who is unaccustomed to the water can swim when in danger of being drawn to the bottom, so the solution of the fulfillment of a wish is found when all paths are cut off. People say a miracle has happened! But often it was only the intensification of the psychic energy. The heart, the sun of the organism, is the focus of psychic energy. Thus, in speaking of the heart we must have in mind the law of psychic energy. It is beautiful to sense the heart as the Sun of Suns of the universe. We must understand the Sun of the Highest Hierarch as our Banner. Beautiful is this Banner, like an invincible power if our eyes have assimilated its radiance, reflected in our heart.

3. Whether the heart be called the abode of the Elohim or the synthesis of syntheses, it still remains the focal point. Even those who recognize in the heart only its lower physiological functions, even they have an attitude of care for the heart. How much more deeply, then, must he who knows about the magnet and silvery thread harken to the heart. Therefore the Teacher draws one away from everything narrowly physical, in order to remind about the spiritual world through each organ. It is a festival for Us each time a pure direction of thought is projected into the sphere of invisible existence. One must lead into the abode of the Elohim with complete perseverance, as though danger pursued the entering one. One can recognize the path of the chosen ones when the Invisible World has become real and accessible to them; then one can notice the growth of consciousness, and the very organs of the body become transformed, imbued by the link with Hierarchy.

4. The heart is a temple, but not an abode of idols. Thus We are not against the construction of a temple, but We object to fetishism and to bazaars. Likewise, when We speak of constructing a temple like a heart, We do not mean that it be of heart-shaped design. We speak of its inner significance. A temple cannot exist without realization of the infinite chain; so, too, the heart contacts all the sensations of the Cosmos. The heart's anguish or joy interresounds with the far-off

spheres. Why, then, is anguish sensed more often than joy? Of course, the constant cosmic perturbations agitate the heart that adheres to them. Therefore is the service of such a heart so great upon the scales of the world. Help the structure of the world! There is neither a day nor an hour when the world is not in danger! Two eyes alone cannot foresee these dangers, but only three, as upon the Banner of the Lords! One must comprehend the temple of the heart as an imminent sensation. Not without cause was the heart marked by the sign of the cross. Thus, the sign of the cross eternally accompanied the temple of the heart.

5. New circumstances will indicate the path to the future. Truth is the same, but combinations vary, according to consciousness. How much of the beautiful is destroyed, owing to the ignoring of the temple—the heart! But let us irresistibly strive to a realization of heartfelt warmth, and let us begin to feel ourselves as the bearers of the temple. Thus one can cross the threshold of the New World. How poor in spirit are those who believe that the New World is not for them! The bodies differ, but the spirit will not evade the New World.

6. Doubt is the destruction of quality. Doubt is the tomb of the heart. Doubt is the source of ugliness. Doubt must be mentioned in each talk, because where can we go without quality? What shall we understand without the heart? What shall we attain without beauty?

They will ask, Why first Infinity, then Hierarchy, and only then Heart? Why not the reverse? But first comes the direction, then the connection, and then the means. One must not spoil this sacred recourse by doubt. Let us regard the quality of the pulse of a man in doubt and also at the hour of devoted striving. If doubt can alter the pulse and the emanations, how physically deteriorating will be its action upon the nervous system! Psychic energy is simply devoured by doubt.

After doubt, let us recall treason itself, for who is closer to doubt than the traitor? But one can overcome that darkness only by adherence to Hierarchy, to the most inevitable, like the radiance of the sun. Truly, it burns, but lacking it there is darkness!

7. The heart is the focal point, but of all it is least egocentric. Not egoism dwells in the heart, but pan-humanity. Only reason enshrouds the heart with a cobweb of egocentricity. Mercy is measured not so much by so-called good actions, the cause of which can be too varied, but by the inmost kindness; it kindles the light which shines in the darkness. Thus, the heart is verily an international organ. If we accept light as the symbol of the aura, then its parent will be the heart. How necessary it is to learn to feel one's heart not as one's own, but as the universal one. Only through this sensation can one liberate oneself from egoism, safeguarding the individuality of accumulations. It is difficult to contain individuality with universal containment, but not vainly is the magnet of the heart connected with the Chalice. One can understand how the heart radiates a special light, which is refracted in every way by the nerve substance. For the crystal of psychic energy can be variedly tinted.

8. The purification of the heart is difficult, when the web of egoism fattens it. The fat of egoism is a bestial heritage. The pure accumulations of individuality can explain that which reason cannot even conceive. It is especially difficult to inculcate someone with that which has never entered the circle of his imagination. The heart is considered the abode of imagination. How is it possible to move when the force of imagination is lacking? But whence will it come if there be no experimentation?

9. Heartlessness is nothing save an uncultured condition of the heart. Faint-heartedness is a limitation of thinking. Intolerance belongs to the same family of abominations which impoverish the sacred vessel of the heart. You know already that the subtle, intensified heart creates an impetus like a dynamo, thus proving that it is a vessel of universal energy. But the culture of the

heart is not accumulated if it does not receive proportionate nourishment; likewise the best accumulator is inactive without protection and correct connection. The heart demands constant nourishment, otherwise, deprived of the highest link, it decays. Thus let us not forget how at the bottom of the chalice an infant was represented as the symbol of ascent.

10. By a rare experiment, one can see how the heart reflects even far-off earthquakes and other world events. One can notice how not only cosmic perturbations but even reflections of the radiations of the spirit act at remote distances. We pay attention to the transmuter of prana, to the lungs, which transmit the essence to the heart as the affirmation of world balance.

The new achievements in the subtle bodies are crowned with success. Such attainment has become undelayable, because the basis of the connection with the Magnet of Hierarchy is violated. As a help to the violated balance a new form of fine body is given.

11. When the treasures of energy surpass the treasures of the heart and straight-knowledge, then a co-worker-teacher is usually sent for equilibrium. Verily, a Professor was attached to Washington, and a Sage of the Mountain was attached to Genghis Kahn. Many similar examples can be cited. One should regard this as a supplement to their activity, but not as an absolute requirement. There are also many examples when the workers resisted such cooperation, bringing irreparable harm not only to themselves but also to the General Good. More than once have We experienced such refusals. Precisely, the want of development of the heart impeded the increase of possibilities that already had been assembled through accumulations.

12. Our Hand will not tire in stretching forth to the heart the saving thread. Who can say that We tarried with help? But We can name many occasions when Our messenger became frozen through heartlessness. It is so hard to bring into action the potencies of the heart. One should manifest a flight over the precipice, as if from the final shore into the Infinite. How sacred is the courage of self-denial, which opens the heart!

13. Can you imagine what humanity would represent with healthy bodies and uncultured hearts? It is even difficult to imagine such a feast of darkness. All the illnesses and infirmities are unable to curb the universal madness of the heart. Verily, so long as the heart has not become enlightened, diseases and infirmities will not be removed, otherwise the fury of the heart coupled with powerful bodies will terrify the worlds. It was said long ago of the holy man—"He walked before the Lord." That means he did not violate the Hierarchy, and thus purified his heart. Through the slightest purification of the human heart one can manifest a waterfall of Benefaction. But at present one can act cautiously if the heart has not as yet become putrefied. Thus, without falling into despondency, one must know that the darkness has become heavy and many hearts are putrid. The actuality of the significance of the heart is an old truth, but never has it been so needed as now.

14. It will be asked, Which energy is assumed when one speaks of the heart? Of course this is the same Aum, the psychic energy of all three worlds. But in studying it one can establish that the precipitations are multicolored. Certainly the precipitations may be red, purple, or blue, but approaching the heart, they lose their coloring. The crystal of the heart is white or colorless. Of course, this resonance of the heart is not often observed, but one should strive toward it. The ancients advised the placing of one's hand upon the needles of the young cedars, in order that the condensed prana might penetrate through the fingertips. There are many ways of receiving psychic energy from the vegetable kingdom, but the one regarded as best is that of the open heart when it knows the direction of striving.

15. Though we be humiliated by the hypocrisy of ignoramuses, the way is one, and nothing will impede it if the heart is pure. It was wise to liken the heart to a ship, but a ship presupposes a

helmsman. Courage is born of a pure heart. One can compare it to a rose, where the significance of the flower is in the number of its petals, but if they are torn off, the flower itself is injured. Thus, guard the defense of the heart. It is wise to understand that only the lord of the flower has access to all the petals.

16. Here We are speaking of direct striving to Us. We speak about the benefit and success which result from such direction. It would seem enticing to test this remedy. But how many attempt to go by this path? Whereas, each one who has tested Our panacea will say that Our Advice is beneficent. He will confirm everywhere and always that when his thoughts remained with Us, he was successful. Each failure was due to the strain upon the silver thread. How beautiful it would be if on completing a day each one would question himself regarding the quality of his thinking during these hours! How powerful could one become in the realization that his thoughts have strengthened the linking thread! The appearance of unfit thoughts could be eradicated at once, but people are such that they listen without hearing and do not read beyond the sight.

Thus My Advice once again is to transform the Teaching into a daily necessity. My Advice is to observe the extent to which one's surroundings become successful. In small groups mutual thoughts should be especially watched in order not to burden and interrupt the current. Many teachings advise this simple discipline, but each book should give a reminder of it, because that which is most vital, most needed, is not applied in life. And it is a great happiness for Us when We have as complete confidence in someone as in Ourselves. Thus, powerful is the citadel of the open heart.

17. Unceasingly and during all times, the Teaching of Life is poured upon Earth. One cannot imagine one's earthly existence without this link with the Invisible World. As the anchor of salvation, as the guiding light, the Teaching strengthens our advance in the darkness. But amidst the shower of Beneficence, as with sea waves, one can notice the rhythm, with special definite expansions, then the Teachings appear. Thus, one can explain the rhythm of this entire world by growth and submergence, in other words, inscribing the evolution of existence.

18. Interruption of rhythm is due to many conditions, but the essential means of avoiding this perturbation is in unity to direct oneself to Us, where lies the decision of everything. For comparison—as a grain of dust arrests a tremendous wheel, so the breaking of rhythm interrupts the current. However, just now is a date of great tension. Thus the possibilities are so near, events already gather like a rolling ball, and terror will appear as salvation.

19. If people, at least partially, could feel the essentiality of a moment, they would help Us greatly. Without speaking about the exact discernment of an occurrence, even the general mood would already strengthen the magnet of the will. People do not take into account to what extent unconscious vegetating complicates the world order! The heart, as a hearth of transmutation, must prompt everyone about the pressure of the spiritual atmosphere. It should not be thought that the heart suffers only concerning oneself, of course it pains because of universal agitation. One should attempt to unite the hearts into a harmonious round; even a little-tested heart will contribute its valuable energy to the common chalice. The heart strengthens Our sendings, pushing aside the new weeds. There are many untested hearts, but still more that are covered up with ashes. Many sparks are needed to penetrate the cold ashes.

20. If straight-knowledge is not awakened, then even reality, even the evident, are unattainable. One cannot compel anyone to perceive the evident, or even the striking. Later someone will say to you, “Why do I not see or hear, if there exists and Invisible World?” The same occurs also with the sick, who reject their treatments. They would like to improve, but at the same time they direct their entire consciousness against the physician. Thus, it would be useful to compare those who

see with those who are blind in spirit. One could find the causes of success of some and the downfall of others. Thus, by comparing the apparent manifestations, one can solve many problems of reciprocal action of the worlds.

The Invisible World is, in reality, highly visible when the eye is not obstructed. Manifestations of mediumship are not needed in order to feel the Light of the Higher World, but one can ascend only to the Highest; therefore all forced artifices of the lowest magic are nought in comparison with the first light of the heart. Not many know the fires of the heart, but these torches must give light to all. Therefore, blasphemy against the spirit and renunciation of the Teacher are so grievous. I say—one may ponder for long about the Teacher, but once having chosen one, do not retreat. Let us manifest understanding of the foundations of the structure.

21. Advise conversations about the spiritual. One may observe much that is useful in spiritual recollections. In addition, a spiritual conversation safeguards one from the mire and from irritation. The affirmation of spiritual manifestations will lessen the hatred of the Invisible World. Where spiritual conversations are often held, a special aura is accumulated. Those conversations, even though they be imperfect, proclaim themselves as touchstones to those present.

Different peoples bring their understanding of the principles of spirituality. By this one can judge the fitness of hearts. Moreover, avoid arguments about that which is undeniable. Recently I wondered at the dissension between the followers of Joan of Arc, Sergius, and Moses. Each proclaimed that his Protector did not agree with the other. Whereas, knowing the truth it was sad to hear these inventions, composed for discord. Even if there is no unity, at least let there be no butting of foreheads, because horns will grow!

Now imagine, if those who know Truth were to be harmonious and unite their thoughts, what a power would come into being here on Earth, in spite of all the pressure of the atmosphere! He who triumphs in spirit is already Ours!

22. Advise to develop thinking and observation. The heart cannot fulfill its destination if instead of a thought there are fleas and instead of observation, a mole. With such fellow travelers one will not go far! Now is the very time to deepen the trend of thought, else the masses will not find an application for the treasures received. Overproduction is the sign of a trivial trend of thought and a lack of observation. It is said that schools should introduce hours for training in observation and thinking. The heart cannot be nurtured externally only, it must be supported also by earthly strivings. Firmness of striving will be attained also by sharpness of cognizance.

23. Each one of you is acquainted with special types of preachers who having gathered all the bones of other writings depart with them into oblivion. Reason collects detailed proofs, but the purpose of these accumulations remains undisclosed, for the heart is silent; thus, we call them the silent in heart. Moreover, these preachers, giving others innumerable counsels succumb to faint-heartedness at the first opposition. Verily it is only the heart that bestows immortality. The affirmation of the heart is already the revelation of the future. Far from the heart are those who themselves fear counsels gathered by the reason. The ancient Teachings speak of the holy madness. Consider this as a counteraction to the frigidness of calculations; consider it the vital beginning above the conditions of deadliness. Those who deny the Teaching are not far from falling into the abyss. Those who affirm Truth, even with imperfection, are already on the path. During crossing into the Subtle World they will not regret that they called the heart to life.

24. We are having a great battle. One need not fear the approach of the hour proclaimed long ago. It should not be thought that unhappiness creeps in when We see the battle for Light. One should not forget that persecution is the greatest success. Only a taut string can resound.

25. Without exaggeration it can be said that the majority of heart diseases originate because of wealth. Therefore, people who have embraced the Teaching depart from wealth to remain only its guardians.

26. You know that suggestion can be given in any language; thus obviously the sense and essence of understanding is proved without the limitation of dialect. I consider the manifestation of hearty understanding as a necessary step in the approach to Us. The language of the Subtle World brings into effect the dream about mutual understanding. One must realize this possibility before beginning to use it.

27. The Philosophers' Stone is something real. It must be understood spiritually and physically. The spiritual condition that is called "Stone" corresponds to the consonance of all the precipitates of psychic energy. Physically the preparation is quite close to the preparation of Paracelsus, but he made a basic error in which he insisted in vain. As for the rest, the Arabian sources which sustained Paracelsus were quite correct.

28. Suggestion can be conveyed by thought, or sound, or by a glance, or increased by strong breathing. What possibilities for scientific observations are contained in these actions! It can be observed how inhaling strengthens sound and the emanations of the eye! Long ago the various properties of the glance of the human eye were noticed. One can, by a series of experiments, observe how far the radiations of the eye act. During these, it will be instructive to watch the combination of the power of thought with the physical emanation of the eye. Only by observation can one appreciate the invisible world of human actions. Complicated is the web woven by the unconscious actions of thought! Do not wonder that thought continues to live in space. Likewise, the physical particles of the glance do not disappear. Learning observation we shall once again remember about the heart and understand the symbol of the piercing arrow. Many arrows pierce the heart, as on ancient images; on them we also see the flame of the heart. Perhaps without arrows the flame is impossible? It can be affirmed that the basis of the manifestation of flame is a blow, like the birth of a new rhythm. The Teacher wishes that the rhythm be *accelerando*—thus in everything.

On must not predetermine possibilities. Exactly what is impossible today will be possible tomorrow.

29. For the approach to Us, the understanding of full freedom is necessary. How terrible is the consequence of fear or the seeking of profits! Unclouded striving, freed from all burdens, manifests a true path. Only that heart from which no cunning, no corruption can be concealed can judge where such freedom begins. But subtle are the boundaries of the freedom of heart. What do people not accumulate around this subtlest web! If the heart reverberates with the distant earthquake, if our skin senses the warmth which flows from a hand, even at a considerable distance, then how much more does the heart vibrate from human radiations! It is exactly this quality that is not noted sufficiently in contemporary science.

30. Why do so many experiments remain without result? First of all, on account of impatience and the lack of desire to assume responsibility. Sometimes We are reproached that help did not come in time. But instead of a reproach, the one who asked should remember how prematurely he deviated or considered the load excessive. We deplore it greatly when we see faint-hearted deviations or an unwillingness to place oneself on the edge of a precipice. But how to strain the energy if not by an extreme situation? Such situations ought only to be considered not as the end, but as the beginning. Likewise, exercising patience, it is useful to acquire a conception of beginning. For some, everything is definitely an end, but for Our pupils everything is a beginning.

31. How shall We explain when the heart is silent? How shall We quicken when the heart is heavier than iron? How shall We move the heart which has died in spirit? Thus one can learn to value each reverberation of the heart when the secret flower manifests a multitude of petals which guard the sacredness of the spirit.

32. “The channels of Beneficence and the recipients of the earthly poison”—thus are called the chosen ones, ready to offer themselves for the benefit of the world. The assimilation of the poison is unbearable without the power of Bliss. But without the earthly poison the power of Bliss would carry one away; thus striving upward has an earthly foundation. Of course, the assimilation of poison is unbearable for many, but also for the affirmation of Bliss an actual tempering of the heart is needed. We consider it a treasure when the heart is ever ready to resound to the environment, being already without tension. It is not easy to do this unless the energies are transformed into resounding crystals; then there will be formed the Ringse so correctly pointed out in Tibet in the Covenant of the Himalayas.

33. And who would assert that it is easy to follow the Teaching if the accumulations are insufficient? But if the Chalice is filled, then the path of the Teaching is inevitable. We can understand the difficulty of assimilating earthly poison, for each one of Us has absorbed an unlimited quantity of poison. As the magnet attracts certain metals, so the heart absorbs Bliss. As a sponge absorbs liquid, so the pores of the skin absorb the earthly poison. But the prana absorbed consciously pacifies the flow of poisons.

34. People are divided not only according to organic specifications but also according to the elements; in their consciousness certain attachments remain. None will be able to discern so many shades of flame as people of fire. None will be able to love the water so much as the people of this element. Of course the people of fire will also be especially attracted to Agni Yoga. They will feel the entire need of it. They will approach the Teaching of Fire not by reason, but as the only decision. One can understand the need of the Teaching when there is no other issue.

35. The most difficult thing for people is to coordinate the utmost rapture of spirit with inexhaustible action. For success, extreme tension of spirit is needed, but in each action a certain reserve must be preserved. An exhausted action loses its beauty and the magnetism of conviction. A singer who has exhausted the vocal reserve primarily arouses pity. The manifestation of extreme tension of spirit must not reflect itself in actions of desperation; for then the manifestation of inner energy will dissolve in an action foreign to the spirit. One must cognize this law firmly, in order not to turn into a windmill. I advise to gather all forces of the spirit in order not to atomize them by unbridled actions.

36. If you notice signs of the Elect, do not hinder the actions of this Emissary. One can know the signs of Agni Yoga and according to them recognize the path of the Chosen One. Thus, the manifestation of an Envoy consists not in externals but in unusualness of actions. It is natural that actions of special significance must startle people's consciousness; both sides, in their own way, manifest their understanding of these actions. But we cannot name one Envoy around whom there did not occur wondrous intensification of energy. Clouds precede the tempest, therefore clouds always precede the affirmation of Truth. But you already know the significance of these spiritual phenomena. You can establish how during centuries the benign Tidings are repeated and how they spread among the multitude. From the spiritual Summit one can perceive the rhythm that carries the echoes of the Teaching.

But when you notice even the slightest traces of a call, know not to hinder; for the foundation of Agni Yoga is fire, and one must not extinguish it. And who will dare to turn the

fiery element against himself? Each extinguished flame will produce an echo; hence the karma of the extinguisher is like the fate of a murderer.

37. An Agni Yogi is economical in everything; not because of niggardliness, but through knowing the value of energy that is poured from Above. Thus he saves his own as well as the surrounding energy. People's error usually lies in presupposing energy to be only in great actions and forgetting that the expenditure of the same energy, which is precious in essence, is far greater in small matters. Small actions as well as small things encumber life. Especially must one beware of dust, which mixes with the emanations of things and dissipates that personal energy which should be preserved in one channel. Thus will we safeguard everything connected with the energy of Hierarchy.

38. How necessary it is to learn to understand everything spiritual! We may expect nothing from the heart if our thoughts do not rejoice in the mention of everything spiritual. For we must attain the step where light emanates from our beings; then we are true co-workers with the higher worlds. Radiating the light of Bliss, we are at the same time physicians, creators, and protectors along the descending scale of Hierarchy. First we see the outer light, then that within ourselves, and only after the kindling of the "torch" can we radiate Light.

39. Chiefly, speak of the spiritual. The path of the spirit, like nothing else, develops the consciousness and purifies one's life. Regard spiritual discourses as practical exercises of the heart. It is necessary to purify the consciousness as a path toward success. Again I speak, not abstractly, but for application to life. Try the experiment of administering medicines to a conscious and an unconscious being. It is instructive to compare the extent to which consciousness intensifies all the manifestations and processes. Thus can one recognize the essential worth of the consciousness. Besides, a spiritual discourse directs the striving of the A-energy into a definite channel toward the heights. Precisely, Ketub is the unifier of energies. Thus, one must not spend time in striving toward the habitual, when there are so many possibilities which attract one upward.

The joy of heart lies in striving upward.

40. The Invisible World participates in earthly life much more than is supposed. Advise that attention be directed to many small manifestations, which are usually not even noticed. Not striking and blinding manifestations, but those which the limited mind calls coincidence or accident, these construct unforgettable results. If we take all the inexplicable manifestations of the heart, even unprepared minds will notice unusualness which contradicts the deductions of medicine. Let us take for instance the so-called double pulse, when an external influence seemingly creates two focal points for the organism. Yet, the manifestation of cosmic energy explains with perfect simplicity how closely we are united with the external forces, and the external fires and lights will remind us of the same thing, if our minds will permit them to be seen.

It is necessary to understand the substance of these manifestations, without forfeiting saneness of thought. Thus one can transform magic into the Teaching of the Heart. Each one has a heart; therein, for each one, is contained the potentiality of energy, which means that the New World is forbidden to no one. We call the New World the perception of the invisible one, even in its primary stage. Even such understanding could bring new foundations into life!

The unifier of energies, the unifier of knowledge, the fiery Ketub, is understood by an Agni Yogi. Striving toward knowledge will show how unnoticeably the new consciousness is being stratified, and how it changes the substance of life.

41. Sometimes let your heart converse with the Higher World. This conversation can be held in many tongues. Perhaps the heart will gather in its memory hours from many lives. Perhaps the

conversation will be a silent one, without precepts and advice, only ascending and strengthening in ascension; there may be the silence of gratitude or the silence of the power of readiness. The flame of the heart is kindled in striving toward unification with the Higher World. Only the heart will find the way to Hierarchy. The heart will strengthen itself by the power of the Highest. Only the heart will be a stronghold in battle.

42. Great, narrow, and intense is the battle. We know how the tension of some leads to the strengthening of others. When I advise the preservation of energy it means that the forces are arrayed for the battle. The fire spreads over the entire world. In comparison with the present the former war was nothing. To safeguard one's energy will be but a sign of fitness for action. Such caution is needed in everything, when we ourselves approach with measures unprecedented for the present race. But it is impossible to forsake the world in its decomposition! Consider the time extremely serious! Thus strive toward Me!

43. Magic is like a massage. A massage artificially limits and restores the forms of the body and circulation of the blood. Magic also artificially connects and restores the communion with the Invisible World. Massage is not necessary for a normal organism. Magic is not necessary for a developed spirit. Massage is concerned with unhealthy organs. Magic propounds the teaching of conditions, of palliatives, without opening the simplest approach to the Higher World. When beginning massage, it is necessary to increase it, otherwise the tissue will be threatened with abnormal growth and destruction. Turning to magic, it is necessary to increase its conquest, otherwise the elements will begin to press the retreating one. Thus, comparing the bodily and spiritual worlds, we see the same vital laws. The same laws indicate how much closer to a developed consciousness are the simplest paths. During moderation the stomach will not grow. The heart will not become silent during the refinement of the spirit.

44. It is necessary to establish forever that Yoga is not magic. First of all, there is nothing artificial in Yoga. The relationship and harmony of the laws of Being are opposed to everything coercive. A Yogi may not disturb the Primary Energy without extreme necessity. With a Yogi, complete cooperation is created with nature. Thus, a Yogi's knowledge is based primarily upon straight-knowledge; upon this pure surface are inscribed the signs of experience.

45. The process of intensification of energy is similar to a pump. Thus, the upward striving of energy is absolutely conditioned by the downward pressure. People usually regard this pressure as misfortune, failure, whereas this is the physical threshold of ascent. Oppression is, of course, manifested entirely differently, but each one who has attained the ascent can establish the moments of inner or outer oppression. It is sad to see how uninformed people succumb to oppression without understanding the law of the pump; this condition is especially serious at present, when a mass consciousness is being molded, when it is so needed to coordinate the thousands of consciousnesses, undisciplined, uneducated, ignorant of the most elementary laws! How easily these masses can lose the understanding of oppression as the gates of ascent.

46. The pledge is a manifestation of tremendous significance. It creates the chain of hearts and turns Chaos into conscious arteries of space. The symbol revealed to you by night was highly significant. The serpent of darkness devours the friend if he does not enter into conscious communion. Similarly great is the responsibility of him who takes the pledge. Not in vain is it said—the hand burns! Thus, without exaggeration a fiery pain pierces one when those for whom one has vouched make mistakes, but there cannot be any other construction, therefore, learn caution and attention.

47. In what, then, does happiness consist? Is it in being able to sit still without daring to arouse the Primary Substance with thought? Or is it in directing the thought to a new construction of life? I first spoke to you of action, but now we shall affirm thought. Action, even the most exalted, touches comparatively low strata; only thought, in its nature, can act upon the Primary Substance. First I spoke of action as the attainable evidence, but with a sufficiently broadened consciousness it is time to affirm the significance of thought. Multitudes of thoughtless actions remain at the surface of existence, undifferentiable from the actions of the animal world. But if we speak of straight-knowledge and the heart, it is necessary to affirm thought as the power and co-creator of Existence. Notice that I do not speak of discussions, nor of pondering, but of thought, which sweeps through the surface of Substance with its individual rhythm, and thus creates infinitely!

48. Thought is the manifestation of vital happiness; thought that is rent from the heart will not penetrate the surface of Being, but thought that comes from the heart is like an impetuous arrow! One need not be confused by the inception of thought amidst the intensification of energy; those thoughts are like a battering ram, which will penetrate into the depth of Be-ness. Therefore, after outer action, let us value the reality of the creativeness of thought.

49. The note from space is intensified still more, and the new rhythms are like a new armor unexpected by the dark ones. One can continuously create new vibrations and thus repel darkness.

50. Before him the weaver has his warp, without which the most skilled craftsman cannot reveal his creative thought. For creativeness of thought, the Cosmic Thought-Frame is also necessary; for thus We name the Primary Substance from which fiery thought strikes the spark of creation. This same work can be performed by experienced thinkers and also by a child if it is kindled by an unalterable desire. Without knowing the degree and quality of their thoughts one can judge neither hermit nor ascetic. Nor can one judge the singer or poet without knowing what thought-creativity they emanate. Gradually we are becoming accustomed not to condemn, because only thought-creativity is the Creator's co-worker. Thus, let us cautiously assemble all existing thoughts that can benignly penetrate Akasha and reach the essence of Existence. The greatest consolation is that no one is deprived of thought, and, aware of its significance, all can exercise this inherent bliss.

51. Sometimes people say, "I was so moved by my dream that my heart is even in anguish." The heart-anguish comes from not evil dreams but from straining for luminous desires. Heart-anguish primarily fills our being with the substance of power. Naturally, the sculpture of Akasha is not always connected with heart pangs, but a feeling of anguish reveals, in any case, tension and cooperation with the Primary Thought-Frame. Thus, one need not fear anguish as an evil sign.

52. Those who enter the path of Great Service sometimes fear that they may not have sufficient spiritual reserve for constant bestowal. Truly, they know that the giving hand does not become impoverished, but it is difficult for them to apply this in its spiritual implication. But the same is also said of the birds of the heavens who have ample food for the morrow. Verily, in cooperation with Hierarchy, the spiritual store will not be exhausted. The heart that cherishes the Image of the Lord will not become silent. Thus, one need not fear consuming the spiritual store—it is inexhaustible. One can pour out these treasures—only hold tightly to the silver thread.

53. An inexperienced warrior of the spirit sometimes wonders, "How can the battle be so strong if my hands and feet are still whole?" As though the intensity of the battle lay only in broken bones! But often the ordinary participants of the earthly battle do not feel its tension; only the leader realizes what occurs.

54. With justice they ask, “What distinguishes the significance of thought in the New Age? If thought is affirmed so persistently does it mean that a special designation is given to it in the regeneration of life?” This is entirely correct. If during the Black Age thought was centered around man and magnetism was spread across small distances, in the New Age thought is Space! Therefore, one must not think personally but spatially.

55. Spatial thinking is not so easy for the majority of people. For this, it is necessary primarily to preserve the personality but be freed of egoism. To many, such an antithesis will seem absurd; for them egoism is personality. The manifestation of a powerful personality devoted to the General Good is beyond the imagination of many, but without personality thinking would not have potency. The tendency of thought when egoistic adds one more portion of poison to the infested aura of the planet. It is also difficult for many to realize that the substance of thought is indestructible and is not bound to the strata of space, which means that the responsibility for each thought is great. A bird of prey can be reached by an arrow, but what can destroy a loathsome thought?

56. A wise host does not light all fires without special purpose. Thus, in ancient legends there is mentioned the mountain surrounded by flame, but it is not stated anywhere that the fire burnt continuously; it rose according to the need. Thus also your fires glow according to necessity—the Eye of Brahma, or the wings, or the rays from the larynx, or the other principal twenty-one fires—it is necessary to permit them to be kindled according to their natures. It is necessary to point out that the fires act according to their power of contact with the Hierarchy. Conflagration or unbridled burning is not permissible. In the Great Service, care and caution are the first principles of the highest cooperation. We protect each particle of the energy of the Elohim and each Uruci, from the Fire of Space. This accountability is demanded especially during the time of the battle's tension.

57. It is necessary to instill an understanding of the Great Service. Pure hearts can exert themselves for the Great Service without fatigue or neglect. How destructive is the dullness of neglect! And how many even of those who know are unable to withstand it! In ancient times it was called the “grey snake.” Let the friends accept the manifestation of alertness and attentiveness.

58. Certainly, in the course of time the significance of the use of magnets and of the passage through countries is already clear to you. This is not the result of superstition but the use of rays and magnetism, which is already familiar to science in a small measure. Even skeptics do not reject the special significance of personal influences. From this, it is but one step to the strong magnet connected with the Center of manifested energies. Thus, it is also not difficult to understand the significance of the passage of a human organism, that most forceful chemical battery. Even dogs feel the strength of a man's traces. How much greater then is the development of this emanation with the application of consciousness! Therefore the meaning of Envoys is very great and continues to be applied.

Verily, one can observe where the foot of an Envoy has stepped and how a magnet attracted an entire locality into the orbit of action; as has been said of the Angels of Life and Death. Hence, one must concentratedly watch events and find in them a vast system. If common astrologers mark the coordination of great remote events, then how instructive it is to watch the fulfillment of the paths, knowing their direction.

59. Three circumstances can burden karma especially. The first—the denial of the Teacher; the second—the suspicion that the contact with Hierarchy can bring harm; the third—shrinking from

a mission of responsibility. Only the heart can whisper the beginning of denial, of suspicion, of retreat. He who has many times betrayed the Teacher begins in madness to assert that he never even thought of treason and did not think of retreat; an obscured mind may invent a thousand justifications to conceal that which has long since been inscribed in the scroll of karma. It is better not to approach than to manifest apostasy! The night is not dispelled for the apostate! Yet this is not a punishment, it is but the consequence of the sowing! The heart knows how to discern the seed of treason.

60. People give very little attention to the Invisible World. It is necessary to consciously learn to understand its presence in everything. One can look upon space as upon the passageway to invisible worlds, which are observing us.

61. One must live through the hour that is called "The Dragon of the Threshold." We call that hour "the tearing of the veil." Thus We define when darkness plans to tear the veil but instead only discloses the distances. But courage is needed, because how otherwise shall be disclosed the accumulation of courage?

62. The sun is the heart of the system; so, also, the heart of man is the sun of the organism. There are many sun-hearts, and the Universe represents a system of hearts; therefore, the cult of Light is the cult of the heart. To understand this abstractly is to leave the heart cold; but as soon as the Light of the sun-heart shall live, the need of the magnet's warmth will begin to shine forth like a true sun. It is said, "Cross Santana with the aid of the heart." Thus one can come closer to an understanding of the heart. The heart's rhythm can be regarded as the rhythm of life. The Teaching about the heart is as bright as the sun, and the warmth of the heart speeds as swiftly as a sunbeam. Everyone has wondered at the instantaneousness with which a ray of the rising sun warms all things. The heart can act likewise.

I speak of the warmth of the heart when it is especially needed. The striving thought kindles space, but the warmth of the heart is a constant hearth. Courage dwells in the warmth of the heart. This must be remembered. The appearance of the dark forces is like a frost to the sowing. Only the heart's warmth provides a glowing shield. But, as we delicately test light-waves, so solicitously must one approach the heart.

63. The heart that has consecrated itself to righteousness radiates benevolence continuously, independently of the volitional sendings. Similarly, the sun's rays are not sent with premeditation. The heart that has pledged itself to evil will thrust out arrows consciously, unconsciously, and continuously. The heart of goodness sows about itself health, smiles, and spiritual bliss. The heart of evil destroys warmth and, like a vampire, sucks out the vital strength. Thus, the activity of hearts, good and evil, is unceasing. Upon the lower plane of Being the conditions of good and evil differ from their significance in the Highest World. One can visualize a glowing furnace of Light and a yawning gorge of darkness. Thus awesomely the swords of the demons and the Archangels are crossed! Amidst the flashes of battle, how many hearts are drawn toward Light and darkness!

64. It is necessary to visualize clearly the constant radiation of the heart. It is necessary to understand why the presence of evil hearts is so painful to good hearts. Neither a smile nor a forced grin of evil will conceal the emanation of the heart. The assertion of good in the heart does not exclude just indignation; but irritation is the domain of evil. Only striving to Hierarchy can determine the boundary between many feelings.

65. The crossing of currents is as hard to bear as the whetting of swords. If even the tearing of paper burdens the heart, what a contraction of the nerves is induced by the crossing of various

currents and tensions! Let us turn again to the panacea. Only an intensified striving to Hierarchycan weaken all the arrows of the currents.

66. You know about the effect of human emanations upon plants. You also know about the effect of color. Now it is necessary to recall the influence of sound. The similarity of these effects is significant. If, for the expansion of the potencies of a plant, an open, bright-sounding heart is necessary, then, in the effects of sound, consonance and all the dominant combinations are necessary. A dissonance cannot strengthen the current of energy. Dissonances, as an antithesis, may be useful in their effect upon people for strengthening the rhythm of consciousness; but with plants, where consciousness is at its minimum, dissonance seems to be only a retarding condition. With minerals, dissonance may even be a cause of disintegration. Verily, a rose is a symbol of consonance, and the dominant of the radiation of the rose is linked with the glow of the heart. Not a few experiments have been made with sound on plants, but the ancients believed that the finest flowers grew by the temples where there were numerous harmonies of voice and music.

67. Seek for commune with everything that is subtle and refined in its substance. I speak not only of objects but of people. And among people, do not choose those who desire material manifestations alone. Even those who recognize spirituality are insipid if they strive for crude manifestations. They will not be the first to enter the Kingdom of the Heart. Perhaps others who did not behold the Subtle World, but who have understood it in their hearts will leave the magicians and Magi behind. The attestation of the inner eye and the unfoldment of the fires depends upon the refinement of consciousness; only these gates are nearest to the Kingdom of the Heart. Unbelievers who wish to place their fingers upon the wounds of Light cannot open their hearts to an instantaneous realization. Verily, test everything that exists! But lacking the glow of the heart these tests are like yesterday's embers.

The word regarding the cognizance of the heart is not abstract. How can one who does not understand this refinement reach the highest strata of the Subtle World? How can the pilgrim without this realization enter and assimilate the subtle Ether which nourishes the higher body? It is useless to perceive specters that conceal decomposition with their veils. Thus, test the world through the heart.

68. Beyond all demarcations, we inevitably reach the synthesis of the heart. We need not recall that silence issues from the intermingling of all sounds. Hence, let us learn to coordinate the heart with silence. But this silence will not be emptiness; it will suffuse space with the synthesis of thought. Just as the prayer of the heart has no need of words, so the silence that is pregnant needs no formulas. Intense silence demands many cumulations of thought and benign desires. Thus, the heart, intensified by silence, replete as a dynamo, beats out the rhythm of the Universe, and personal desires are transmuted into the guiding Universal Will. Thus is cooperation with the distant worlds evolved.

69. The complaints against insufficient guidance are customary. People are accustomed to cover their idiosyncrasies with complaints. But, precisely, humanity is not bereft of Guidance; it should pay attention to all that is given! Many impulses that arise through spiritual influence are lost not only without benefit but even become injurious by remaining misconstrued in the storehouses of consciousness. It can be stated that a minimum fraction of suggestion finds fitting application; especially obstructive are the habits that impel the consciousness into conventional paths. They also deplete the abilities of the heart when it is prepared to re-echo to the Highest Guidance. It is exactly the heart which knows the highest from the lowest; but the enfeebled, obscured heart will itself be at the lowest level, where even the lowest will appear to be the highest. Purity of heart is the most essential possession. Wisdom, courage, self-sacrifice cannot be contained in an obscured

heart. But Guidance will suggest deeds of heroism, and such counsel must not seem extreme or austere.

70. Many of the most insistent transmissions are converted into uncertain wavering. One can observe how even worthy spirits often do not apply the given Indication in time, and how trivial are the obstructing circumstances. The actions and habits are incommensurate when compared with the transmissions from Above. Moreover, it is not necessary to imagine magic formulas to attract Guidance; it is close, and the magnet of a pure heart will clarify the path. The most essential acquisition is this magnet which attracts and opens.

Verily, it is joyous to be in the presence of the pure in heart!

71. True solemnity is built in the highest tension. Solemnity is not rest, not satisfaction, not the end, but precisely the beginning, precisely determination and progress on the way to Light. Hardships are inevitable, as the wheels of striving. Terrible pressures are inevitable, otherwise the explosion is weak. But can joy come through levity? There, there is only lust, but joy is in the victory of spirit. The victory of spirit is in the assertion of unalterable principles. When the Banner of Peace is being unfurled one can be filled with solemnity.

72. Numerous possibilities, already close, fail because of human complaints induced by self-pity. When people begin to weigh how much they have sacrificed and how little they have received from the Teacher, the meaning of the Teaching is lost. People count what they receive like the wage of a day laborer, not co-measuring it with eternity, for which they exist. How inapplicable to the meaning of improvement is the idea of remuneration for good intentions! Yet it can be said that many prefer to don the attire of a day laborer, not because of depravity of the heart, but because of a poorly trained imagination. Among many, straight-knowledge of eternity is hacked away by the desire for self-pity.

All Teachings repeat about the burden of the flesh in order to direct attention to the supremacy of spirit. The Teaching should be accepted as the inception of true privileges, which are inalienable. One should value how the Teaching deepens the consciousness and provides the true opportunities of life if these are not rejected. This simple aspect is so rarely given consideration. People prefer to send their complaints into space, evoking upon themselves a shower of stones. But We do not wish to frighten them, lest they speak of a lack of love. People ascribe to the manifestation of love such peculiar conditions that it would seem that their love was coined in a mint! But love is necessary for the path into the Infinite. A guide is so urgently needed; when in the ultimate tension upon the slippery rocks we seek the saving thread, the Guiding Hand will touch us.

73. Even in the most ancient times people understood the significance of the heart. They regarded the heart as the Abode of God. They pledged their oaths by placing their hands upon the heart. Even the most savage tribes drank the blood of the heart and ate the hearts of their enemies, in order to strengthen themselves. Thus the significance of the heart was shown. But now, in our enlightened days, the heart is reduced to the state of a physiological organ. The ancients drank from the skulls of their enemies; the chalices of the sacred rituals were made out of the sincipital bone. Those who knew about the Brahmarandhra center understood that the magnetic pressure transmutes the substance of the bone. But now people only laugh at these powerful curative substances. The most mediocre invention attracts a multitude of consumers, but the most powerful chemical laboratories are forgotten; whereas a natural coordination of the three kingdoms of nature provides the strongest compounds. One should remind people primarily about the significance of the heart as the unifier of the worlds. Is not the fire of the heart the very Fire of Space? One can clearly understand the constant communion with the far-off worlds which was

attributed to the ancients; the magnetism of the far-off worlds affords imponderable power. But does not the heart feel the most subtle vibrations?

74. The concepts about the will must be firmly realized and distinguished. The will of the brain has become the citadel of the West, whereas the East has maintained its stronghold in the heart. In suggestion, the Western hypnotist uses the will, straining the centers of the extremities and eyes; yet this emanation is not only rapidly depleted but brings fatigue and, primarily, acts only over very inconsequential distances. In transmissions of the will spatial attainment is impossible; but the heart of the East does not need any tension of the extremities, does not needlessly exert the energy, but sends out its thoughts without any limits of place. The suggestion from the heart, as a natural channel for communication, does not bring harm to the one who suggests or to the receiver. The Western method is always apparent externally, but the Eastern act has nothing external about it; quite the contrary, the transmitter does not look upon the receiver, for he has the image of the destination in his heart. There are many numerous advantages in the heart activity, but to encompass it it is necessary primarily to realize the significance of the heart. The power of the heart conquers absolutely everything. The heart may know the significance of far-off happenings. The heart can soar, fortifying the needed links. The heart can unite itself with the far-off worlds. Test it by the transmission of the will alone and you will realize the difference in the will of the heart. Maitreya's is the Age of the Heart! Only with the heart can one evaluate the treasures of Maitreya! Only with the heart can one understand how greatly all acquisitions, all straight-knowledge are needed for the future.

75. Love, achievement, labor, creation—these summits of ascent preserve the aspiring strivings in all permutations. What a bounty of additional concepts they encompass! What is love without self-sacrifice or achievement without valor, labor without patience, and creativeness without self-perfectment! And over this entire legion of benignant values the heart rules. Without it the most patient people, the most valiant, the most striving, will remain cold coffins! Burdened by knowledge, but unwinged, will be those who are heartless! It is sad not to come at the time of the Call! It is grievous not to follow the Hierarchy completely! Often people try to hide from themselves the rejection of the Hierarchy. Canst thou, traveler, open-heartedly be ready to follow the Hierarchy? Perhaps thy readiness is only up to the first turn, up to the first step, only where the Hierarchy can help? Wilt thou not forget at a difficult hour, or wilt thou remember Hierarchy only in abundance?

At the very beginning of the Teaching you were amazed more than once at the turnings and deviations of even those near to you. You can understand the full sorrow of seeing how, upon the threshold, the pupil often runs swiftly away into the forest. My Hand is constantly with him who walks in complete readiness.

76. The boundary between the worthy and unworthy is very sinuous; only the heart can find its way through all the fissures of the brain. But now is the time to enter into a realization of spiritual creativeness. Does it not seem strange to many that the Subtle World is still invisible to them, although in the progression of worlds it is already adequately dense? This means that the physical eye is so very crude that it cannot discern even the next stage of the bodily transformation. If people are trying to perfect even the scientific apparatuses, then how desirable is the sensitizing of the human apparatus itself! But without attracting the help of the heart it is impossible to advance in this achievement. He who can feel through the heart can already move beyond the limits of the body.

Apostasy from spiritual creativeness retards one for many lives. It is inexcusable to enter a low state when the open eyes are already unsealed. Let us recall the labor entailed in penetrating the physical shell, the measures that are applied in order to move the consciousness after its tension! Can one turn back?

77. There are many who become obsessed during the transition of mankind to spiritual creativeness; as if someone had duplicated the keys to loose locks. It is especially necessary to study people cautiously. Moreover, it is necessary to remember that the obsessed have a peculiar logic, full of contradictions. If one wants to help them, one can, by the force of suggestion, drive out the one who is in possession; or one can leave the person in peace, and even, if possible, isolate him entirely. Because the entity which obsesses a person is not so much in need of the person himself, as of the influence exerted through him upon those who surround him. The worst thing is partially to vex the obsessed person by demanding from him the sane logic of which he is incapable. It is bad to begin to pity aloud the one who is obsessed, or to condemn his contradictions. The strong and striking command or isolation can ease the fate of a weak heart, because through weakness of the heart obsession creeps in. The fire of the heart singes all woolly visitors.

The rejection of the Teacher cuts off all possibilities, especially when the denial enters into the consciousness long before obsession. Thus, people often arouse already latent negations and, of course, the consequence is primarily manifested by the rejection of the Teacher, for each chaotic state of consciousness expresses indignation at creativeness and cooperation. In chaos are rooted the seeds of evil, which are suppressed by hard experience. But at the present time there is an unprecedented number of obsessed persons. Darkness also desires to assert itself.

78. At first, the boundary between the physical and Subtle worlds was not so defined. In the most ancient scripts fragmentary indications can be found about the close cooperation between these worlds. In physical condensation the focus of the heart was needed as a balance for the subtle energies. The material world was necessary to transmute the substances for the multiplication of energies. But, as you know, the mind strove for insulation and thus made evolution more difficult. The time of Kali Yuga has been difficult, but Satya Yuga must again bring closer the worlds, which were forcibly separated. One must await this time solemnly as the return to a predestined perfection. Thus, let us decide to apportion sufficient attention for spiritual creativeness. One should become accustomed to thinking from this point of view. Thus, it is necessary to refer to that which is most significant in the direction of life. Whoever learns the balance between the worlds will considerably ease his path.

79. If the heart is an accumulator and transmutter of energies, there must also be better conditions for arousing and attracting these energies. The most fundamental condition is labor, labor in thought as well as physical labor. By this act are gathered the energies from space. But one must understand labor as the natural saturation of life. Thus, each labor is a bliss, but the sophistry of inaction is the most harmful in the cosmic sense. To love the endlessness of labor is already an initiation of considerable order; it prepares one for the conquest of time. The state of conquest of time guarantees a step in the Subtle World, where labor is an absolute condition, just as it is in the body. A complaint against labor can only come from slaves of the body.

80. The linking of the consciousnesses of the Subtle World to the consciousnesses of those who reincarnate will be the next conquest; for Be-ness is in spirit, in space, between worlds, and on Earth there are only messengers of the transmutation of energies and of the transformation of matter. Thus, the duration of the lives of those who reincarnate is nothing compared to the existences in all other conditions.

The belt of labor must be drawn more tightly, not as a misfortune, but as the attainment of a step. The husbandman who proffers his strength for the transformation of the earthly crust often can stretch his hand to the Rishi himself, who blesses mankind with thought. You correctly remarked that every reaper was a sower and the sower, a reaper.

And the temple is in spirit, the rehabilitation in spirit, and the conquest in spirit; thus one can adorn life with a constant and true magnificence. Be accustomed to the beauty of labor, to the creativeness of thought; thus shall we conquer darkness.

81. When you meet a man who is truly striving toward the great constructions, you will not begin to talk about the daily gruel or about the trivial happenings of yesterday; you will strive into the future according to the level of your companion's thought. Thus, We, also, in conversation designate the future path upon which, as on a rope leading to the anchor, one can reach out in safety and with increasing desire. Thus We teach the heart to build the rhythm of the future, because without these moves it is difficult to enter into the reality of the future, as difficult as it is for people to realize the harm of much that they do. It is apparent that if rubbish is thrown into a completed chemical mixture, it will change the desired reaction. No forces can bring back the original combination; so, too, evil deeds cannot evaporate; therefore it is easier to forestall evil than to rectify it.

82. It is difficult to annihilate an evil action. So many superstructures and towers one would have to construct in order to muffle the shrieking of a malicious prisoner who attempts to make his way through each half-closed door. Ask people how persistently follow not only the evil but even unsuccessful thoughts and deeds. The path of life is surrounded by the signs of actions revealed as uneradicated spots; therefore it is so wise to strive into the future. In this flight one has no time to sully the white wings.

83. Distinguish between tension and fatigue. There is great similarity between these two differing conditions. One must sense when it is useful to arrest them by transferring one's attention to another center. The golden balance is especially applicable here. During fatigue how many of those in the Subtle World await this condition! Not only those who are evil and who are straining the will to their own means but a multitude of unpersonified disincarnate entities attempt to cling to the magnet of a heart. People complain of confusion of thought during fatigue. Why should this not exist when the confused thoughts of the lower strata of the Subtle World penetrate into the consciousness! The lower strata do not think firmly, and these flocks of thought-fragments obstruct space. A precise thought, even of hatred is more valuable in relation to the tension of energy than the confusion of uncrystallized thinking. For an Agni Yogi, contact with a swarm of grey thought-specters is most distressing. The Teacher is primarily solicitous about the tendency of thought. The greatest speed and striving are developed over great distances.

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

People dream of freedom, but in what a dungeon they keep their hearts!

85. Freedom is valuable for the guarding of personality, for the individualization of the attracted energies. But it is freedom, exactly, that becomes the most perverted conception. Life becomes filled with tyranny and slavery instead of freedom, precisely the qualities that exclude cooperation and respect for personality; thus, some people succeed in planning their existence exclusively out of a special combination of tyranny and slavery. Of course, people repeat about freedom without even knowing its specific qualities. Freedom should affirm itself in them by the upliftment of consciousness. Intense searches for freedom show that the spirit potentially strives toward new ascents, yet no one has taught it how to apply this treasure.

86. Cooperation can be the adornment of a conscious spirit. Not compulsion, and still less, competition, but the increase of energies transmits the understanding of cooperation. Cooperative work is clear to those who have understood Hierarchy through the heart. A teacher of freedom is a manifestation of Hierarchy, for it is said—first of all walk the shortest path, gather your forces, affirm yourselves in the understanding of individualization, because a rainbow is strengthened by all rays.

We eject only manifest traitors as cosmic dust; in others We find the ray which is transmuted by them.

87. Vengeance is justly condemned by all Teachings. The original wrong itself may be but little realized and even unintentional, yet vengeance is always thought out and consciously intensified in the heart. Vengeance is like a megaphone for the wrong; therefore its harm, in the spatial sense, is very great. Vengeance only slightly resembles indignation. Indignation, like an impulse to threaten may pass quickly, but premeditated acts of vengeance widely poison the atmosphere. It is said that intention is equal to action, but one must have in mind the action of thought. It is most difficult for humanity to get accustomed to these considerations. To contemporary humanity thought has been transformed into an inconsequential cerebral contraction. Since the eye does not perceive the consequence of the thought, this means that it does not exist; but then we will arrive at denying the process of thought completely! The heart is in a better position; it makes motion and noise—thus, the heart can knock.

88. An overflow of psychic energy induces many symptoms in the extremities and also in the throat and stomach. Soda is beneficial in inducing reaction, as is hot milk. The Teacher watches the fires; the fires not only illumine the aura, but remain in space; hence the importance of the fires is so great. These fires, in their turn, focus the energy and originate new knots.

89. Beware of senseless condemnation. Not only does it contain the property of decomposition but it delivers the weak denunciator into the power of the condemned. A weak but cruel heart can call forth a counteraction in the aura of the condemned. Usually the denunciator is not strong himself, otherwise he would not find time for condemnation. The injustice of condemnation, like any lie, weakens the already insignificant consciousness of the self-appointed judge; thence issues extreme harm for him, whereas the one who is unjustly judged only gains through strengthening his magnet by the attraction of new auras. It may be asked, “Why these ethical discussions in the book Heart?” But first of all, one should remind about the hygiene of the heart. The hygiene of the heart should be regarded as a necessary activity. One should eschew all discussions about abstract ethics. Everything is good that is healthy in all dimensions. We insist that each one who has entered upon the path of the Teaching shall be primarily healthy in spirit. Can one walk in evil toward Light? Verily, Light will reveal each grain of evil!

90. Regard the hours of communion as a prayer, as the casting aside of all evil and destruction. If thought does not contradict the good, it means the Gates of Beneficence are open; this is the most needed hygiene of the heart.

91. Let us give attention to some seemingly unsuccessful actions which basically have a kind of special meaning. Sometimes one may observe how a man performs some actions almost without a possibility of success, but something compels him to act precisely in this manner. Such actions are usually not bad in substance, but they are often unjustly repaid. All these are karmic payments; he who receives them has of course forgotten about them, and on the way has lost many spiritual accumulations, but the one who pays nevertheless strives to return the debt, even if

the garment of return no longer fits. Nevertheless the debt will be paid even though it cannot be accepted. One can also witness payment made for others, people close to one's heart.

92. An ancient legend relates how a certain king, desiring to free himself of all outside influences, asked counsel from a sage. The sage said, "In thy heart thou wilt find liberation." But the king became indignant, answering, "The heart is not sufficient, a sentinel is more of a guaranty." Then the sage bade him farewell, saying, "The principal thing, then, is that thou shouldst not sleep, King." In the legend our heart is pointed out as the only defense. Not without reason do all Teachings prescribe prayers before sleep, in order to strengthen the beneficent link. Humanity does not like to think that more than one-third of its life passes in sleep, subject to special and unknown influences. Science gives little attention to the significance of sleep—this existence in the Subtle World. Is not a strong unity with the Hierarchy needed when we are at the threshold of something unknown to our habitual consciousness? Consider that almost half of life passes beyond earthly existence! Of course, a heart ready for all three worlds can continue the consciousness into the next region. Who would want to assume the destiny of the king who wished to depend only upon a sentry!

93. In all scriptures are presented symbolic narratives of how hermits and saints compelled demons to serve and labor for something useful. Truly, this is quite possible in case of a disinterested impulse. I attest to what an extent all the dark ones serve the structure when the power of self-sacrificing demand protects the commanding heart. But one circumstance can be dangerous and harmful—irritation full of imperil opens the entrance for the dark ones. Where there is irritation various newcomers set themselves to profit by it and increase the action of the poison. How much of the texture is torn, how many tests and experiments are impeded, to the joy of the malevolent ones! Advise to accept this not as a fairy tale but as a dangerous reality. The source of good and evil does not disappear.

94. Health is the result of the past; therefore it is wiser for the master of the house to take care not to create consequences. One should understand the substance of the Teaching, which transforms the heart. If this is not important and does not fill one's life, then all words and signs turn into unnecessary rubbish.

95. Gratitude is one of the most real concepts, judging by the consequences. One can become accustomed to it even in small things. Later one should talk in the schools about gratitude as a pledge of well-being.

96. Sickness rises from sin—says the Scripture. We say that sickness comes from the imperfections of past and present. One should know how to approach the cure of sickness. To the regret of physicians, the process toward perfection is the true prophylactic measure. It can be understood that the process toward perfection begins with the heart, and it has not only a spatial but also a narrow material meaning. Mothers carry their children close to their hearts as a panacea for calming them, but usually one is unaware that this holding close to the heart creates a powerful reaction. Thus, also in the Subtle World we gather people close to the heart for strengthening and for cure. Of course, the heart loses a great deal of energy through such strong application. But, then, more than once has the heart of a mother been represented as transfixed by swords and arrows, a symbol of the acceptance into the heart of all actual pains.

Not only in developed sicknesses but at their inception is the cure through the heart especially potent. At present, this remedy is almost forgotten, but it is no less powerful than a blood transfusion, for through the reaction of the heart the finest energy is transmitted without the unpleasant low admixture of blood. When one thinks about the process of perfectment, one must not forget solicitude for the heart that gives.

97. After two weeks of apparently superficial striving, a man comes to the conclusion either that he is unfit or that the Higher World does not exist. Whereas the very same man will tell his servant after a year of service, "A year is too short. I cannot yet raise you." Even in common earthly affairs, people understand the significance of dates. But in considerations of a higher order, people do not wish to know the essentials of assimilation. It is difficult to speak to those who have not matured in heart or who have succeeded in extinguishing it. It would seem that the fires of the heart are very natural and simple in manifestation; but long periods are needed in order that this understanding which links the lowest with the Subtle World may become evident in the physical world. Of course, a great number of the fires demand adjustment to them, in order to bring a seeming casualness into the cadence of the rhythm. There are very few who strive to become citizens of the Universe. This title demands numerous cares, observation, vigilance, and, primarily, and indomitable striving.

98. How, then, to impart to people still unprepared that an object of the Higher World merits a heartfelt attitude? It is difficult with people who know nothing, but it is still more difficult with people who have swallowed the Teaching like a spoonful of gruel; one can expect from them special treason and perversion. There is no sign sufficient to convince the distorted consciousness that it is necessary to look not so much at the near ones as into oneself. How can one see fires when the eye searches for a wrinkle on the face of a neighbor! One may wonder with a cold heart and doubt the achievements of the other and cover with ashes each spark of one's heart.

You are astonished at how people can swallow poisons without harm, but will you not consider whence comes the immunity? Not from the structure of the walls of the stomach, but from the fire that is laid in the heart.

99. The new Subtle World may seem inconceivable to those who have not paid attention to so-called phenomena, verified by photography, x-rays, and testimonies of witnesses. Let us recall—someone reacted to cosmic manifestations; someone heard far-off voices; someone, envisioning it, participated in the Subtle World; someone became luminous; someone levitated; someone walked upon the water; someone walked through fire; someone swallowed poison without harm; someone had no need of sleep; someone had no need of food; someone could see through solid bodies; someone could write with both hands; someone could attract animals; someone could understand a language without knowing it; someone could read thoughts; someone could read with closed eyes a closed book; someone did not feel pain; someone in the snow generated the heat of the heart; someone did not feel fatigue; someone could help by healing; someone could manifest knowledge of the future. Thus, one can enumerate all manifested phenomena and a multitude of instructive examples from life. But for an instant gather all these qualities into one body and you will have the new human transmutation indicated in many Teachings. The principal thing in this transmutation is that all its parts are already manifested, even in the midst of an imperfect existence. This means that with definite striving humanity can be strongly impelled to the transmutation of all life. Therefore, let us remember about the great Fire and about the fiery stronghold—the heart. For it is not a fairy tale, but a house of the Spirit!

People desire evidence, but there are many proofs before them, which means that first of all one must remember these and understand the power of thought and the fire of the heart. Think! The power of thought indicates to man the significance of culture.

100. Healers are divided into two groups one heals through the laying on of hands or through the direct glance; the other sends a heart current from a distance. Of course, for future construction the second means is preferable. With the heart's radiation one does not need to strike many centers of the patient, but without burdening his attention, the sick part alone can be reacted upon, thus sustaining the organism in the battle for balance. You know how imperceptible are Our

touches, in order not to infringe upon independent activity. You also remember how We avoided physical manifestations, permitting them to the extent that was necessary for the evidence of a certain step. We strive further as soon as We see understanding. We call a lazy person the violator of the law of life. Healers through the heart current act in the physical as well as in the subtle body. Attention should be paid to the phenomenal side of life, it is far more substantial than it seems.

101. One should co-measure one's forces when they are demanded in all directions. The significance of the battle can be understood when the tired warriors return for a new battle. Verily, the first task of a Yogi is in the distribution and economy of forces. Not without cause do the generous of heart refrain from uselessly gesticulating. At present, caution is especially needed, for the energy should not be dissipated by superfluous expenditures. One should be on guard.

102. Even a high Yogi sometimes acts and heals consciously, sometimes upon a Highest Ray without personal determinations. If people would realize that there are Highest Rays, they would safeguard themselves from mingled influences. Space is filled with various intercrossing rays and currents. Without the aspiration toward Hierarchy how many accidental and ill-intended disturbances can intercept pure striving! We are accustomed already to the fact that people call on Us only in apparent danger, while during real dangers, the invisible ones, they cannot retain the link with the Hierarchy! Thus, one should bind oneself to the Ray of Hierarchy, actually becoming united with it as an integral part. For even a highest Yogi sometimes acts upon the Highest Ray.

103. How can one safeguard people if they themselves do not wish to hold to the saving thread? Keeping a correct direction is already a victory. Our help is ready to pour forth, but it must be for someone and into something. Who, then, can aid Us with straight and simple striving? The heart will help find this current and also the true path.

104. People do not want to observe the manifestations of the Subtle World, which are scattered everywhere. So, also, they cannot imagine that ethics is a practical pharmacopoeia for attracting the spatial energies by the simplest method. You will not tire of repeating about the necessity of realizing the application of the heart for the attraction of the highest possibilities. People forget to apply the most simple method of disinfecting life. Much is spoken of the significance of fire; but it's entirely forgotten that the living fire is the best purifier. People were given electricity, but they had to isolate the substance of energy, leaving only a dead light. A bonfire, wood, oil lamp, candles will purify space and destroy many contagious diseases. One can see that those who know have, together with electricity, also a real fire, which very easily attracts the Spatial Fire. Ask a physician what part a lighted candle plays in disinfection. He will probably regard this question as senseless, because he never thought of a living fire. Whence, then, come the oil lamps in temples, if not for purification? Whence, then, come the ancient customs of surrounding a sick man with fire? Thus, fire is sometimes a physician and guardian. The living fire in the oven often wards off the sicknesses of workers. The bonfire as a purifying symbol, verily, is a medical concept.

105. In the book Heart one must speak about even such simple matters as a living fire. The best people are content with electric light, forgetful of how many sicknesses are brought on by energies that are purposely sealed. So with rays. Why do they not notice that x-rays react upon the heart? So, too, they do not care to notice the influence of metals upon the heart. Many experiments are needed in order to learn even slightly to control destructive conditions. People

wish to be relieved of sicknesses, but they hasten to multiply them. We should not be regarded as opponents retarding discoveries; on the contrary, We summon new discoveries.

It is very necessary to take into consideration the special conditions of the present. It is necessary to understand the new shifting of nations, the formation of new fiery manifestations, which can react weightily. Whoever can preserve a solemn frame of mind is acting correctly. Harmony and vigor are needed—but guard greatly the heart.

106. The chief perplexity lies generally in the question about why people cannot see the Subtle World with the physical eye. But, of course, it is because the eye still cannot master the transmutation of ether. Imagine a photograph taken against a window; one can never succeed in receiving a clear image of the inner objects or distant outlines. So, also, on leaving the dark and going into the sun, we often are blinded and struck by the force of the blue light. By multiplying these light manifestations ad infinitum, we get the light of the Subtle World, which to an unprepared eye appears as darkness. So, too, sometimes people are perplexed about why some seemingly limited persons have visions of the Subtle World. First of all, because even though they may have lowered themselves at present, in the past they performed some purifying action; in other words, their hearts at some previous time were already awakened. It is especially remarkable that the quality of the heart does not disappear; it can be manifested very one-sidedly, but it will nevertheless be potential.

Also, why are women often awakened to the Subtle World? Because the work of the heart is most subtle, and thus transcendentalism appears easier for them. Verily, the Era of the Mother of the World is based upon realization of the heart. It is precisely woman alone who can solve the problem of the two worlds. Thus, one can summon woman to understanding through the heart. That will also be useful, primarily because the quality of the heart is eternal. Already there are many heroic deeds among women, but now instead of the stake woman has been accorded the flame of the heart. Let us not forget that for each important achievement the Feminine Principle is essential as a foundation and essence. The heart cannot open to the Subtle World if it is not understood through a special achievement.

107. How much has been said about the language of the heart, yet for the majority it remains an unapplied abstraction! Let us not insist on the highest forms of this method of intercourse, let us try to assimilate the basic foundations, which must be manifested without delay and without special preparations. Every language has primarily the objective of a mutual comprehension, which means that it is necessary to try not only to understand your companion but also to make your speech easily adaptable to him. For that, know how to talk in the language of your companion. Speak with his words, with his terminology; only thus will he remember and accept your thought into his consciousness. Thus, we shall learn to contain the words of a companion, and unnoticeably we shall bridge the character of his thinking. The highest form of communion will be the perception of thought without sound.

108. It is necessary to learn to contain forty ways of alien expression. Each expression of ours puzzles the antagonist, but his own habitual expression enters at once into his consciousness as his own thinking. Thus, one can accustom one's consciousness to flexibility of expression. We call that the translator of the heart. And in other communications of the heart it is necessary chiefly to avoid egoism, which may be termed a dark eye. It is necessary that the foundations of the Teachings be applied in life not as the caprice of one day, but as a continued exercise, without any irritation and vexation.

109. The wounding of the subtle body must become a subject of scientific research. Such bruises happen more often than may be thought; in battle and in the discomforts of returning to the physical body one can observe the injury, which is always reflected in physical pain; besides, the

feelings of pain are concentrated upon the most strained part of the organism. Of course, the heart suffers most often. It should be understood that the heart is a life-giver, but for this reason a fiery heart strives most of all toward the battle. The most precious among physical sensations are the pulsations of the heart when they are connected with the developed work of the subtle body. Similarly instructive is the manifestation of a change in weight when the subtle body leaves the physical one.

110. Numberless experiments can be made in connection with the subtle body, but it is necessary primarily to apprehend the sensitiveness of the heart and to understand the instantaneous activity of the subtle body. If a physician applies the technique of amputating one's foot to test the heart, he will of course become a murderer, as often happens. Especially outrageous are the cases of administering poisons for the heart forgetting that the heart cannot withstand poisons, and the subtle body is injured by such criminal cures. How much simpler for the cessation of suffering is the action of suggestion and vegetable cure. For that, it is necessary to have people who know what suggestion is.

111. Verily, the entire perfectment of the heart rests upon moral foundations. These foundations transmute the physical nature and vivify the spirit. Of course, you may be asked, "How does this condition stand with the dark ones, when their hierophants possess certain fires?" It is correct to understand that dark amorality rests upon the discipline of fear. One should realize how cruel is this discipline! Whereas We very cautiously take into consideration the law of Karma and value individuality; on the opposite side are disharmony and destruction, and their foundations are upheld by tyranny. Of course, upon the lower steps fear seems to be a sure method. Thus, the dark terrorizer appears as a severe creditor. But one must have in mind the solidarity of the dark, amoral destroyers. Often warriors of little experience do not want to know the strength of the enemies, but the heart can be pierced as well through the breast as through the back. Therefore, learn the methods of the enemies.

112. Not only the currents but also the calls of space disturb the physical equilibrium. Multitudes are attracted toward the magnet of a flaming heart. They call out their suffering, and a generous heart cannot refuse the calling ones. Thus, striving toward the magnet can take its energy, but this is inevitable and each magnet is subject to this condition. Of course, the potentiality of the heart will only increase from these exercises. But the manifestation of the calls has another important significance, for space is being pierced by the best strivings and these rays weave the resplendent net of the world. Those who understand the net of the best calls will understand the heroic action of a hermit's life, which is not at all one of solitude, but, quite the opposite, is a service open to those who suffer.

113. Mankind is terrified by every so-called supernatural thing, forgetting that nothing can be supernatural—above that which exists. Therefore, insist strongly that Agni Yoga and the Teachings of the Heart cannot contain anything supernatural. Be especially cautious with the young people up to thirty years, when not all the centers can function without harm to the heart. It is necessary to point out that Our Yoga contains no enforced sorcery and never will be a producer of chaos. It is necessary to kindle the young ones to heroic action which will transform their natures and, imperceptibly to them, prepare the heart for future perfection. Thus, it is necessary with the utmost simplicity and joy to sail to the White Island, as We sometimes call Our Site.

114. The communion with Agni Yoga takes place simply, just as many significant experiments and achievements were attained simply. Every step is valuable when it is straightforward in its unwavering striving. We go through so many specialties in order to fuse and transmute them in

the heart. Who, then, will not become aflame when the bonfire is already kindled! How many hearts are already prepared in readiness for future kindling!

115. Do not reject, do not be horrified, do not be surprised—these stipulations will facilitate the union of the phenomenal side with the usual. Of course, you were convinced by your own experience that the phenomenal side entered your life with absolute naturalness, in no way disturbing the productivity of labor, but even magnifying the ability to work. This remark has greater significance because it is an accepted thought that the perception of the phenomenal life tears one away from productivity. Just the opposite, a manifest striving toward Infinity teaches the vastness of human possibilities. So, also, there are many misunderstandings around the concept of a test. Of course, it is unknown that even the worlds are on trial, but people's brains are accustomed to legal and academic tests, therefore they are always able to imagine some examiners full of schemes and cunning in order only to indict the victims who fall into their hands. However, there are no examiners, but there are observers of how a man makes use of his knowledge. Of course, it is necessary to complain not against the observers, but against oneself.

116. Tests are set for the pupil himself, as milestones on the path, which he notices when he crosses into the Subtle World. Thus we learn, for verification in various conditions; therefore it is necessary to understand the substance of work performed. How many unnoticeable labors in the physical world give splendid results in the subtle condition—thus it is necessary to evaluate labors broadly. Often we see that a seemingly abstract production results in the most concrete findings, while calculations which appear to be most exact give only an experiment in patience. The process of trial is most beneficial and enters into the system of the ancient Teachings.

117. Intolerance is a sign of ignobility of spirit. Intolerance contains embryos of the most evil acts. There is no place for the manifestation of the growth of the spirit where intolerance breeds. The heart is unlimited, which indicates how poor a heart must be in order to deprive itself of Infinity! It is necessary to uproot every means that can lead to the idol of intolerance. Mankind has invented various obstacles to ascent. The dark forces are trying by all means to restrain evolution. Of course, as the first assault there is an action against Hierarchy. Everyone has heard about the power of Blessing, but because of ignorance they have transformed this beneficent action into superstition. And yet the power of the Magnet exists in strengthening through Blessing. Much is spoken about cooperation, but at each creative act it is necessary to affirm the consciousness. And what strengthens the power more directly than the Ray of Hierarchy!

He who understands the significance of unceasing labor, he who strengthens himself by concentration of Hierarchy, he who discards complicated formulas in order to transfer concentration to the heart, shall understand the essence of the future.

118. I affirm that We serve the transformation of matter into energies, and because of this no one can belittle the significance of a human being and his passing through the lowest spheres. One can regard this existence as that of disguised envoys, so greatly does the inner being fail to answer to the causal form of life—it can be beautiful!

I affirm the striving toward the construction of the temple of the heart. Thus let us call the realization of cooperation.

119. It is a great gift to induce clairvoyance by touching the solar plexus. This process can be performed in the physical body as well as in the subtle, because it belongs to a number of indestructible processes, but for that it is necessary to possess a strong magnet of the heart. Thus, one can at a certain stage of development create useful actions, raising the spirit of humanity. Of course, the consequence and expression of clairvoyance are varied, but its potentiality leads the organism to a sphere of activity where, under diverse circumstances, humanity is led toward

perfection. It is not without cause that the gift of discovering clairvoyance and clairunderstanding belongs to the Mother of the World.

120. The deposits of psychic energy are of course perfectly real, both in the animal and vegetable kingdoms. One should remember that the Ringse previously mentioned contains a deposit of psychic energy which possesses the quality of indestructibility and vitality.

121. When I call to strive toward Me, it means that amidst the battle a dangerous moment has arisen, and the unification of hearts is needed. It is impossible for one to imagine a complete victory in Infinity, but for the same reason defeat is equally impossible. Often a physician carries the pain over to another part in order to demonstrate its relativity, but cooperation does not need such examples. When the builders of a great plan are called, there can be no relativity. When the hour is dangerous, the heart aches. One may think of many causes, but the basis of anguish and alarm is one, namely, the austere part of the battle. It would be impossible to imagine a battle as an advance without obstacles. Thus, We are on guard and We call the co-workers to stand solidly.

122. The convulsion of the world is like a convulsion of the heart. Nothing can influence the threatening ones to abandon the assault; so, too, nothing can exempt the sensitive heart from quivering when something precious to it is subject to assault. But it is necessary to tell everyone not to be terrified, for as long as unity is strong nothing can penetrate. However, the quiver of the heart is inevitable, not only on the Tower but also wherever there is devotion. Let us distinguish this feeling from the atmospheric influences, which even during tension cannot produce that reaction afforded by the psychic reflexes. I affirm calmness as much as possible, because We are vigilant.

123. Praise physicians who at the inception of any sickness give a strong tonic remedy. It is too late to overtake the sickness when the heart has already weakened. It is the physician's task to discern the inception of the sickness and to pour new strength for the fight against it. Therefore, first of all We turn attention to musk. But there is not enough of the precious substance for all, and therefore We again turn your attention to the plants that are included in the food of these animals. Of course, this compound will be weaker, but it will nevertheless provide a curative substance, which can be administered broadly. Thus one can avoid the chief enemy of mankind—all narcotics. It is not difficult to discover this substance in the food of the animals, besides, ways may be found to avoid killing.

124. One should pay attention to the characteristic spasmodic sign which accompanies known spiritual exaltations. The sensation seemingly of goose flesh upon different parts of one's body during communions with Us is also sufficiently characteristic. During the process of experimentation for the discovery of psychic energy, the significance of both sensations will be found.

The speed of an unbroken transmission is equal to the speed of light. It is characteristic to coordinate all the domains of Fire; thus remarkable analogies can be discerned which can prove the oneness of the foundations. Where should one turn when the unified signs are pointed out from everywhere?

125. If here on Earth we do not learn to separate the properties of usefulness from those of harm, where can we acquire this experience? Following the law of the heart, one can clearly discern in each manifestation useful and harmful characteristics. Seldom are all the properties of an action good or bad, but the heart understands where are the sparks of light and the dust of darkness. The new cannot be built according to conventional, prejudicial, and earthly thoughts. It is necessary to remember that benefaction is issued broadly; its sparks are swept in to various hearths by a

cosmic whirl. You yourselves see how unexpectedly the seeds of plants take hold. Likewise, there are many classes of human differentiations; this is why I also speak about containment.

126. You do well to discern the variations of expressions. Precisely in these is contained the music of the spirit. All the shades of speech are not incidental! How much psychic flame is coursing through the nerves, giving color to speech!

127. Each thought gives birth to action. The most insignificant thought creates a tiny action; therefore think broadly, in order that even in failure there may remain a potentiality sufficient for substantial consequence. Even if people often do not know how to act well, at least they could cultivate good and broad thoughts within themselves. I am emphasizing cultivated thoughts, because the dark dust annihilates the beauty of creation. It is difficult to ask for a thought about righteous creativeness when a mist of blood clouds the consciousness. But sooner or later one will have to turn to the force of purified thought. Therefore it is better to begin sooner.

128. The root of Ideation exists in the profound basis of Be-ness. Without visualization there cannot be any striving to knowledge and creation. How can a spirit create if it is not convinced by ideation? How could it speak about the Highest Principle if there were no ideation inherent in Be-ness? Spiritual values are distinguished according to this criterion. Without ideation this would be the dance of a skeleton. But, as you see, a balm is now necessary for the decaying portions of humanity.

129. It is bad to have in the living quarters skins or parts of man-eating animals and other instruments of necromancy. One who has realized the significance of magnetism in the human organism understands how viable are the fluids of the organism and how unnatural is the mixture of the fluids of man with those of animals in various forms; therefore, every form of cannibalism is a festival for the dark forces. Moreover, the bodies in the lower strata of the Subtle World are especially attracted to necromancy.

130. The most majestic experiments are reduced to the jests of fakirs who instead of inducing the growth of a mango by the power of thought deftly attach the fruit to the branch. Similarly degraded are the better human achievements, but We shall continue on the basic path in order not to infringe upon the law of Existence.

131. Now, I advise that scientists pay attention to the sensitivity of the organism to various inexplicable manifestations, for instance, the sensation of goose flesh on one's body. Of course, this can be explained as a nervous contraction. Yet it is instructive to pay attention to whether or not there is something alien in the surrounding atmosphere. These observations are so useful during the investigation of psychic energy. Something intensifies the physical atmosphere and reacts on the surface of the skin and nerves. The physical reaction ought to be investigated chemically as something that precipitates the nervous contractions. Rays and currents are verily so close to the Subtle World! But for these investigations one should learn primarily to pay attention to sensations. Physicians themselves pay less attention than others to the variety of sensations. They divide complex organisms into primitive sections which impede them in making their observations more subtle.

132. One must think each day of the tasks of the New World. One must strive to the New World as to something which already stands behind the doors. The care of the New World must not be left to another when it ought to be realized by every one of us.

We must gather, at least in small groups, in order to become social-minded.

133. Spread Good by all means. It is a pity to see how sometimes a speck of dust stops an entire wheel. A great heart contains much, but a small heart fills itself above all with small things. Evil must not be permitted to spread unimpeded. The example of a garden and weeds is sufficient. Invite the dulcet singers to walk among the weeds and they will lose all their mellifluous phrases. But the enthusiasm of the warriors of Good will not cool while following the path! Thus let the heart judge where Good begins!

134. In comparing good and evil I beg you to refrain from arbitrary division, because the boundaries are so winding that one cannot appraise them by earthly measures. The main difficulty is that the Subtle World is approaching swiftly and manifests a constant influence; but the lowest spheres, being chaotic destroy each consciously creative group. Of course, the greatest manifestations are especially polluted by refuse.

135. Thought-reading comes from straight knowledge. Not artificial magic, not glaring of the eyes, not the holding of hands, but the fire of the heart connects the subtlest apparatuses. There are two difficulties—the reader may be surrounded by several currents, and the one whose thoughts are being read may think so unclearly that he himself is unable to establish his basic thought. But the reading of thoughts is instructive not only as a phenomenon for the contemporary consciousness of humanity, but as a scientific physical experiment in the transmission of currents. There are so many significant experiments awaiting their turn! You all know of the luminous manifestations, but as yet no scientists have investigated the appearance of these lights. Are they optical manifestations, purely visual, or are they spatial chemical ones? Perhaps this condensation of energy may set the beginning of a new method of lighting. All these manifestations belong to the investigations of psychic energy. Why should one think that humanity is destined to limit itself solely to the one type of cosmic energy called electricity? There may be many channels for the manifestation of this energy. But, of course, it is easier for people first to pay attention to their own microcosm—the heart—in which slumber all the energies of the world.

136. If clairaudience and clairvoyance exist there must also be clair-scent. Of course, in the manifestation of psychic energy it has a special significance; not only is the energy condensed in the aroma but it calls forth that spasmodic inhaling about which I have already spoken. It is instructive to recollect how strangely the ancient wisdom was transmuted in degenerating into absurd rituals. When you read about the customs of Egypt, China, and other ancient peoples, about greetings through smell and inhalation, it is difficult to discern therein the memory of psychic energy preserved from the vanished races. But even new open straight-knowledge discloses the essence of the surrounding atmosphere. It is not a question of smell but precisely of essence.

137. It is authentically known that some aromas evoke a tension of psychic energy on the surface of the skin at the origins of the nerves. Certain species of roses and the ingredients known to you as the balm of the Mother of the World are useful for this. The benign action of the balm itself is greatly augmented by the invoked psychic energy. Therefore, various forms of skin disease and disintegration of matter are subject to this action. Of course, when clarity of consciousness is added, the result is increased still more. Therefore, proper suggestion is useful even with the best remedies. Let us not forget that these indications are useful for the investigation of psychic energy.

138. Incomplete sleep is not actually insomnia, which is injurious because it tears one away from the Subtle World. On the contrary, an incomplete sleep sometimes leads to the necessary consequences of restraining the impetuosity of the subtle body during the spiritual battle. True,

sometimes there may also be no necessity of sleep, but this is a special condition. During sleep the heart can provide very remarkable observations. Gradually one can manifest activity of the heart in connection with participation in the life of the Subtle World. It can be explained how, on the one hand, the heart depends upon and reflects the cosmic pulse; whereas at the time of direct participation in the Subtle World the heart takes on a particular tempo from the Subtle World. Thus, by a series of attentive observations, one can establish the connection of the Subtle World with the Cosmos and the physical world. The role of the human heart is the accumulation and transmutation of energies, but it is important, through experimentation, to demonstrate to humanity the significance of vibrations.

Who would believe that participation in a battle in the Subtle World can give a heavy feeling and tension in the entire organism? Yet even physicians can testify to how many depressed conditions are now being observed.

139. The coming era must free humanity from all slavery. This can be attained by Hierarchic cooperation. We shall not tire of reiterating about cooperation. The significance of the all-embracing heart cannot be realized if, instead of cooperation, one dreams of various kinds of slavery. Thus, during the study of magnetic currents, let us determine that the realization of cooperation increases tenfold the might of all binding currents. It may seem strange that an ethical concept of cooperation should react on a physical concept of currents. Someone who is unaware of true science may think thus. But you are sufficiently aware of how inseparable is the domain of spirit from physical laws.

140. Manvantaras and Pralayas can be discerned in everything. Definitely from the tiniest manifestation to a change of worlds this majestic law can be seen. One can understand the precise progression that binds the smallest with the greatest. Likewise, the sensations of our organism and consciousness interchange uniformly. We can either attain comprehension or find ourselves on the edge of the precipice of ignorance, as if facing a great void; but on the crest of cognizance we shall recall the lack of knowledge. Likewise, facing the void we shall realize that this is the Maya of Pralaya, because there is no void. Thus, remember that the mirage of the void is succeeded by the inexhaustibility of the treasures of spirit. What did I say to you today? Only one word; inexhaustibility. Let this be the covenant of the future.

When you become conscious of Infinity, then you must also become accustomed to its properties. Inexhaustibility is the very first property, which will make every courageous heart happy.

141. Even for the most enlightened people it is difficult to translate the action of the Subtle World into physical time! It is almost inconceivable for people that for the absentions into the subtle world hardly any physical time is needed. One can make the most distant flights into the Subtle World, but the earthly clocks will mark them only by seconds, because the dimension of the Subtle World is so different from the physical. Along with this one may notice that when forcible separation of the subtle body takes place, the words of the sleeping one do not correspond to the impetuosity of the subtle actions and already are subject to the law of the physical world. Thus, the physical mind also acts by the law of the physical world; only the psychic energy of the nerves is subject to the law of light.

The co-workers of the Subtle World often hurry to cooperate, without noticing their absentions. Only by vertigo does one sometimes become aware of this phenomenon, because cooperation with the Subtle World is considered unusual. But soon this situation will change.

142. I wanted to show you how, during the division of the spirit, the cosmic pulse becomes stronger. It is impossible to absorb the entire tension of the surrounding energies in the physical body. Only sometimes, for a short period, one can utilize propitious conditions in order to give an

idea of the complexity of the surroundings. Only ignorance presupposes a primitive growth of the cosmos! The process of the subtlest interweaving of energies provides the necessary field for investigation, but the chief obstacle lies in impatience and mutual distrust. How can the unrepeatability of manifestations be sensed if the one who senses them forgets to give the sign and the investigator does not keep the instruments ready? We advise strongly the construction of a biochemical laboratory, but of course for the purpose of serious and lengthy experiments. All signs here on the heights must be observed with especial attention. Nowhere else are there so many specific conditions assembled; nowhere else is there a coordination of the Highest Ways with the large numbers of people at the base of the mountain. Nowhere else are there such glaciers and underground hot springs. Nowhere else are there such deep canyons or such eruptions of gases and magnetic currents. All broad thoughts must be displayed in order that scientists, even without knowing the essence of psychic energy, may apply their experiments to all the kingdoms of nature. Thus one can find many forgotten treasures and can purify life. Special attention must be paid to psychic energy as the key to the future. Many experiments are carried out on a false track. One must accept the general situation and apply the details to it.

143. The spark between the poles of the magnet illustrates how thought is transformed into a physical transmission. Untiringly We send the details of the heartfelt flaming experiment. Moreover, much that concerns the superusual plan becomes more physical, thus following evolution.

144. One must not regard the indicated battle as too lengthy; even physical battles have lasted months and years, hence the highest battle cannot be concluded at once. Where is that lightning which can transfix evil instantaneously? And if such lightning were gathered, it would be unwise to hurl it, primarily because the entire planet would suffer. Only the ignorant can permit the violation of basic law.

145. Much is spoken about creativeness through vibrations, and this is accompanied by a raising of the eyes heavenward, forgetting that every man is not only a transmuter of energies but also a creator of subtle vibrations. When the heart is the transmuter of energies, psychic energy sensitizes the vibrations. The classic Mysteries with their refined rhythms reminded about the significance of vibrations. Likewise, each work that is executed inspiredly becomes a source of subtle vibrations, therefore I insist on the quality of work. The ancients marked the good and evil days. This was equally a reminder about sequence, about the same Manvantaras and Pralayas, but applied to earthly existence. For vibrations, each rhythm, each sequence, each quality will be the foundation of cooperation with Cosmos. When I say search closer, I also have in mind the quality of each work as a true creation. We do not like bigotry, because it constitutes a lie, in other words, it comprises neither intensity nor quality. Thus, in everything let us remember cooperation with Cosmos.

146. It must be remembered that during the spiritual battle there can be unusual vibrations, and of course one cannot expect their harmonization.

You ask Me what I need of you now. I need devotion, such devotion as would be purified from all adulterants. When space is atremor our feelings should be purified, as one removes the down from the point of the arrow. With Us, the Battle is being waged—affirm yourself and cast aside every impeding thing!

How can one help the activities when the Battle is proceeding? First of all, one can create new circumstances, therefore vigilance and vigilance!

147. Repeat to physicians that they should observe people during the so-called healthy state. The most interesting manifestations for physicians will not be observed during contagious diseases.

The principle of contagion itself reminds one somewhat of obsession, but, of course, the most instructive manifestations of psychic energy will not take place during a contagious disease. Nevertheless, this condition is never taken into consideration. How, then, can we expect expedient discoveries when the most important—psychic energy—is entirely unnoticed, not even disputed, even not denied, but simply unnoticed together with the most insignificant manifestations? The most successful method will speak again about psychic energy. Someone closing his room with all locks will secretly read of psychic energy, and without confessing it to anybody will nevertheless think about it.

148. Again one will come with a question, “Why is so little said about the Subtle World in all scriptures?” Be assured, much is said everywhere, but people do not wish to notice this. Upon ancient icons one can see green spheres representing the earthly, and red spheres, the fiery—in other words, those of the Subtle World. Upon one icon one can see a whole scene in green tones and alongside it the red world of the angels. What could be more graphic? All prophecies are filled with messages about the Subtle World. Even in the Koran the Subtle World is not forgotten. It is impossible to name one Teaching where there is not a place allotted to the life of the Subtle World. Because of the horror before everything invisible, people stuff their ears and close their eyes, preferring to remain in ignorance. But can one think about the heart, about psychic energy, without remembering about the Subtle World, vast and so indivisible from the dense world?

149. Do not be astonished that even in the days of greatest tension I speak with you quietly about the mystery of the worlds. This comes from long experience. One cannot conduct a spiritual battle other than by citing all the abysses. The days are so tense that if we think in an earthly way we must walk depressed, but the supermundane law leads us upward. Thus, the one who does not descend ascends. But it is only by spirit that we can avoid descent. Thus, above the earthly decision there is a heavenly one. Thus, above the brain there is the heart.

150. If I say that I am always with you, will many believe it? They would even fear to believe in the united consciousness. For them, each such union is an intrusion upon their selfhood, and as such is entirely intolerable. They will never appreciate the tenfold multiplication of energy born of the cooperation of consciousnesses. But without such cooperation the entire Teaching of the Heart would be impossible. Why all details if there cannot be mutual fortification? But if this principle is attainable, then its enlargement to the full union of consciousnesses, which is called “Paloria,” is also possible. But, then, how greatly can the work of those who acknowledge and have attained the unification of consciousnesses be extended for the General Good! Of course, I speak of the inner spiritual work, which the blind can neither perceive nor appreciate.

The summons to a unity of consciousnesses is necessary everywhere, because this is the simplest introduction into the life of the heart. This is not sorcery but a physical law that can weave a salutary net around the planet. Thus, everyone who follows the law of Being can justly consider himself a citizen of the Universe.

151. I say, “Strive into the future.” I say “Direct yourself to Me.” I say, “Gather everything that will propel you above the crossing of the currents.” The poison of the past, so We call merging into the past, which can evoke slumbering karmic affirmations. The past can temporarily deprive one of the accumulations of the present. Thus, our power multiplies when we transport our consciousness into the future. Every past symbol brings us back and creates the power of the crossing of currents. One must especially remember this law in the days of atmospheric tension. Therefore, reincarnations are mentioned very little in some teachings, in order to impel the directions still more into the future. It is good that you do not pronounce, and even try to forget, some names. One should not renew outlived vibrations.

152. Indeed We are not against ancient objects, if their aura is good, but one should not regard them through one's past. We are sufficiently aware that perfection is attained not through dwelling in the past, but by unrestrainable striving into the future. We advise, especially now, to transport your entire consciousness into the future, thus avoiding many fetters of past existences.

153. In hoary antiquity incense was used to determine the aura of objects. It was supposed that objects with good auras became imbued with incense, whereas bad emanations did not absorb the effusions of the plant. Afterwards, incense was used in the temples in order to strengthen the Subtle World and being it nearer. Verily, incense has the property of increasing the vitality of the Subtle World. When used at funerals, its purpose is to safeguard the one who has passed the borderline of consciousness and to liberate him from the state of slumber that is usual for those who are unprepared. Such details of the ancient knowledge are completely forgotten; similarly forgotten is the significance of various fragrances. The manufacturing of perfumes has lost its ancient meaning; not only has it lost this, but through ignorance the most harmful combinations are often used. The affirmed knowledge, based upon wide study, will afford an entire domain useful for application in life. The use of aromas in antiquity was connected with the study of cures. The priests indicated how to utilize aromas and in what cases to apply them. Thus, without witchcraft, one can trace an entire system of cures based on inhalation and the nourishing of the nervous system by rubbing aromatic essences into the skin. Thus, the ancients looked far deeper than the surface of the skin.

Inseparable from the question of aromas is the concept of our emanations; but this field also is hardly studied. Each evidence of investigation of various emanations always encounters the stigma of charlatanism. Likewise, each sensitive sensation only encounters doubt, as if the multivariety of nature does not demand refinement!

154. Let us not forget to sound the call to battle; let us not become tired of sounding the call to the sword which shall give peace to the world. Thus, We do not affirm intimidation, yet the evidence of achievement is needed as nourishment of the spirit.

155. There are many occult books, but the majority of them cannot be utilized now. The chief reason is that everywhere they take into account only some specially chosen people. But Our Teaching has in mind all, all, all! Only through these calls to all can abstract ethics be replaced by the Teaching of Life.

156. When the world is strained, the spiritual armor of the closest co-workers is multiplied. The radiation becomes purple and flaming. Thus, independent of personal feelings and daily work, the cosmic armor achieves coordination with world conditions. Thus, one can appreciate the cosmic reaction if the law of Hierarchy proceeds in its orderly course.

One can perceive how the spiritual armor is forged together with the expansion of consciousness. We can strengthen this armor. But without the growth of consciousness such intervention would be equal to destruction. Thus one can see the Miraculous Hand when we act according to the law of Hierarchy. This must be remembered especially now, when even a tempered heart can sense with distress this unusual tension.

157. The flaming sword is the ray of spiritual armor. The symbol of the swordlike ray has passed through all Teachings as a sign of the utmost rigor. Even peaceful symbols have affirmed the sword. This is not intended to represent the purpose of forcing, but a readiness to defend the most sacred. Thus, amidst the raging fire one can see a thin sword above the forehead of the warrior of spirit. It is a pity that the retention of the aura on a film is as yet so imperfect in the earthly world. Evident proofs of rays and other fires could be given.

158. One must wisely understand the final clash of the two worlds—the one that departs and the one that is born. Signs of madness can be seen in the first and of daring in the second. How long it is since I pointed out the division of the world! Thus one can see to what an extent the cleavage has already begun. It must be understood how near the decisive time has come and how unitedly it should be met.

159. Even dogs are aware of the Subtle World. But people are unwilling to pay attention to actuality. The Subtle World is the exalted sublimation of the earthly sphere. Fire is one of the basic manifestations of each sublimation. But if people are so far from a realization of the Subtle World, what can one say about the World of Fire, where Fire is the essence of all Existence? After the writings about the heart, about the Subtle World, one must write about Fire, about the Fiery World. How far that world will be from the contemporary understanding of life! But he who knows about the Subtle World will also wish to rise into the World of Fire.

160. It is correct to remember that even each passing shadow of a man leaves an ineradicable trace. What, then shall one say about thoughts and words? The light-mindedness of humanity is striking, for with each step it leaves the most terrible stratifications. Humanity thinks that words can annihilate the traces of past thoughts. But who, then, creates the impassable labyrinths which show the peril of the destined manifestations? Realizing that the fiery sphere holds the remnants of thoughts carelessly thrown into space, one may recall an old riddle, “ ‘What cannot burn away?’ ‘Thought.’ “ Humanity generates that thought which is firm amidst the layers of space. One ought to know how complexly sounds the space that is pierced with thoughts, so often mediocre and evil. But if you speak of the chemical reaction of thought you will be regarded as mentally not sound. Neither threat, fear nor counsel will help unless the traveler in the Subtle World smites himself against his own thought barrier. As was inscribed upon an ancient stele, “Traveler, do not bar thine own path.”

161. Condensed thought can be detrimental for the heart. As dense gas burns away vessels, so thought can press upon the heart. As was said, “A serpent beneath the heart.” Urominai is the serpent that gnaws the forces. Thus, in former days one was aware of caution during thinking. A grievous thought hangs in the atmosphere. Thus remember about the Battle and manifest caution.

162. It is not sufficient to affirm one's own consciousness; one must become accustomed to safeguarding it, under various conditions. One blade is used for cutting paper, another for wood, and a completely different one for metal. One can compare the physical, the subtle, and the fiery worlds to the resistance of paper, wood, and metal. Verily, one must continuously accustom oneself to the realization of the Subtle and Fiery Worlds; various exercises can lead up to it. Thus, one must become accustomed to a state of constant labor, endless and untiring. Such tension of consciousness is irreplaceably useful for the Subtle World, because people usually labor only for rest, not for limitless perfecting. Therefore, on finding themselves in the Subtle World, facing the Image of Infinity, they fall into consternation and fog. Likewise, for the Fiery World one must accustom oneself to walk fearlessly, as if along the rim of a precipice. Only the highest self-control and readiness for danger can prepare one for the fiery spheres.

163. One must prepare for higher realizations; only in such tendency of thought can the new consciousness of humanity be brought closer. One must again purify the great reality in order that it may become like a shelter for the traveler. So inevitable is reality and so beautiful that it would be madness to cast it aside from the great destined ascent. Various ages, each in its own manner, anticipated the future reality. And in ignorance the beautiful chambers were even filled with horror, but it is only ignorance that abides in horrors. The abode of the spirit is beautiful if it has chosen the beautiful path.

164. Dissatisfaction is a quality of the subtle World. In it can be discerned eternal motion, for without this motion it is impossible to advance in the higher worlds. One can satisfy and satiate the stomach and muscle, but what will satiate the heart? Even contemplation of the Highest Light will transport one but not surfeit one. Flaming heart, insatiable heart, only the very pain of the world will impel thee! The fog that clouds gluttoned eyes will turn into the flame of a kindled heart. Thus, let us guard the fiery treasure. Let us explain to the peoples the precious heart. Thus let us call to mind all the milestones needed for the path. Let us not forget the wise saying, "And this too, will pass." For an impetuous motion will never bring one back to the same spot.

165. To understand the common striving means to construct a Temple of the New World. To strive, mutually nourishing one another, will already be the understanding of the Teaching. Such striving will pave the path to the Fiery World, but one must have the courage to look at Fire, to acknowledge it as one's only nurture.

166. One may count the rupees, yet become confused in calculating the annas; and the total sum arrived at will be equally incorrect. Therefore you will pass through only by a full measure. Complete devotion is the projection of consciousness along the line of Hierarchy. As a taut sail bears along the precious load, so the intensified consciousness carries one beyond the boundaries of danger.

167. When you place the point of a pendulum above a sandy surface in order to watch the cosmic vibrations, you will not push the needle by hand in order to forcibly accelerate its motion. Such forcing first of all would be stupid, because it would only produce a false indication—the same with the pendulum of the spirit, one cannot force its indications. The designs of the needle of the spirit are complex and only the striving of the heart can vitally and truthfully strengthen the indications of the pendulum. The Teaching of ancient Tibet speaks about the same pendulum of the spirit. Above the head of the tested one is placed a magnet; not only is the inner reflex noted but the magnet begins to swing, and the character of the movements is noticed as either abrupt or quivering; but they can also be circular, and this sign will be the most indicative of the correct condition of consciousness. Of course, this experiment is very lengthy and even a tormenting one, because it demands complete immobility, and you know how difficult this is to reach.

168. It is impossible not to notice the opposition that each conscious motion toward Light encounters. Besides the usual movements from the dark ones, one can also notice the work of Chaos, and in this law of the counteraction of the Non-Manifest is contained our self-consolation and experiment in patience.

169. It happens that people are so savage in spirit that they can only live by condemning each other. This is not an inspection of another's armor with the view of helping; on the contrary, condemnation becomes the meaning of life. If one deprives such a condemner of his tongue, he will perish and wither like a plant without water. Such a manifestation can be investigated from a medical point of view. One can see in this condemnation a kind of obsessive vampirism, when the possession of more active vital fluids is needed to nourish the obsessed one.

This aspect of life ought and must be investigated with a scientific purpose. Of course, it is difficult to conquer obsession, especially because after obsession the gates remain open to visitors for a long time. Very intense observation is needed to protect the one who has admitted an obsessor through irritation, which opens wide the door. The heart is the best protection against obsession, but one must watch that the heart should not fall asleep.

170. When one wishes to make a speech in an unknown language, it is unwise to prepare oneself only on the preceding eve. If one desires to come out with a new instrument, it is unwise to prepare oneself on the eve of one's appearance. If one wants to cross into the Subtle World, it is unwise to begin preparations on the preceding eve. It is terrible when a man who during his entire life has turned away from thought about the Subtle World begins like a negligent pupil dimly to repeat the unrealized words only on the eve of crossing. The fact of the inevitable crossing is announced by all Teachings. It is said, "We shall not die, but change." It is impossible to speak more briefly, it is impossible to speak more affirmatively. It means that one must know the language of the Subtle World; it means that one has to acquire the right of entrance in complete consciousness, but this is impossible to attain on the eve before. One may begin to instill horror instead of joy, and thus violate the law of life. But, as you know, the best conductor is the flaming heart. With such an inextinguishable lamp it is not terrifying to cross the skies and meet the Guiding Ones.

171. The heart may hear the call of victory even while the battle is raging. Such a heart is worth acquiring, and the labor of refining one's consciousness will be the most beneficial action.

172. Fire is closest to sound and color. And it is not without reason that the trumpet call attracts the Fire of Space. It is not incidental that some paintings seem to radiate; the same fire of the heart glows in them. The manifestation of fire must be envisioned not only as a reality but as something indivisible from us.

173. The Teacher has taken an eternal oath about the affirmation of the New World; follow Him with complete striving. Humanity needs to purify its existence. Thus reconstruction must begin from the very hearth, from daily life. One must not wait for movements of entire nations; on the contrary, the life principle will be rectified in the entire world outside of nationality, along the personal channel. Thus, one ought to remember first of all that it is not the former narrow boundaries that will divide the world. The basis of psychic energy is not limited to a specific nation, but will find a completely different world design.

174. The flaming pentagram is a shield in time of battle. In the midst of special tension man represents such a pentagram—the larynx burns as if aflame, the extremities of hands and feet are ablaze; thereby, like an unconquerable shield, he rises, protecting the manifested works. Of course, such a condition is especially dangerous in life, where so many petty betrayals occur. I advise silence in order not to ignite a number of centers, especially the heart. Such a self-sacrificing and flaming heart is an especial joy for the Highest World. Like torches, these hearts radiate above all the pressures of the world.

175. A sealed glass vessel will open only in response to sympathetic vibration. This is already known, but the coordination of the harmony of reverberation with all its astonishing diversity and variation is not yet sufficiently considered. Is it not strange that the same glass will resound either to glass or metal or wood, and to the most varied bodies? Such harmonization of reverberation reminds one once again of the multiplicity of coordinations of combinations. This example is useful for human leaders. Is not the greatest harm inflicted by monotony, which penetrates into all human strata? The law is one, but its vibrations are as varied as the Universe is multifarious. Those who know this law cannot regard the whole of humanity as a pile of homogeneous stones which resound to different vibrations. One must rejoice at this multiformity, for precisely it gives the path to refinement. What would become of the human heart if it reverberated to only one note? Hence, let all leaders remember about multiformity and diversity.

176. Armageddon has already begun—the end of the year 1931 revealed the Great Battle, which I did not hide from you; therefore the end of the Battle cannot now take place until the victorious

decision. Of course, all the sensations of the Battle react upon the heart, when the flaming pentagram must be upraised like a shield. You should not be astonished that the events pile up, for the earthly battle follows a heavenly one. Much has been said about the Heavenly Host, about Michael the Archistrategus, about the appearance of an affirmed Leader and about all calamities. Therefore I say—Caution!

177. Do not neglect anything. In neglect lies the cause of most unhappiness. Advise people to understand how even the greatest manifestation may be the least perceptible. Cosmic significance does not depend upon physical dimensions. The seed is the best example. Now especially do we point out the necessity of respect for various manifestations which have filled life. Does a messenger necessarily have to be a giant? Furthermore, must a ray be blinding? But the voice that would cause deafness would be harmful. Now a multitude of manifestations, insignificant in appearance, traverse the world. The attention must be sharpened. He who can train his attention to observe the smallest, will also understand the greatest.

178. The knowledge of respect even for the smallest will help one also to acquire patience. What patience is needed when facing Infinity, especially when we know its inevitability! And we know how each complaint impedes the path. One must replace the burden of not-respect for the smallest with the joy of observation of the multiformity of creations. In simplest words, thus can we help each other.

179. Who, then will help in the days of the Battle? The one who, after patience, accepted the armor of courage. You yourself know that courage is needed in order to cross by dangerous paths. One can offer a dangerous or a safe path, but the flaming heart will choose the first.

180. No sooner is it told about the beginning of the Great Battle when somebody already feels exhausted. What, then, will be said when confronted with innumerable hostile warriors? Every Yuga has its significant time, as a preparatory period, but there can be accelerations which must unusually intensify all forces. The great decisive Battle must not be understood as just a war. The very existence of that Battle is far deeper. It will proceed along the entire Subtle and earthly worlds. It will express itself not only in battles but also in unusual clashes of peoples. The boundaries between the belligerent ones will be as tortuous as those between good and evil. Many decisive battles will be inaccessible to the earthly eye. The threatening clashes of the Subtle World will be manifested as catastrophes on the earthly path. The earthly courage will be reflected likewise upon the Subtle and Fiery Worlds. The Great Battle will be the first link connecting the worlds. Thus, swift actions can be expected along all directions. Cooperation has a tremendous significance in this Battle. The star of the flaming heart even now brings great help. This help may not always be visible, but one can cite the example of a writer who exerts tremendous influence, yet nevertheless does not know his readers. The same is true in the cooperation of the two worlds. One must be highly tensed in the days of the Battle. Of course, this does not exclude all other daily labor, and during each labor one must remember to dispatch it by thought for the benefit of Light. Likewise with each hostile arrow, it must be realized that this blow is accepted in the name of the Great Battle.

181. Shrinking and fossilization of consciousness are the main causes of the disunion of the worlds. The Great Battle often is impeded due to a complete disharmony of the consciousness of Earth and the Subtle World. Those who reach the Subtle World with a monarchistic consciousness cannot condone the present condition of their countries if a change of government has occurred. Thus, even where there is unity in many things, differing in one confuses and divides the forces. And if we remember what a number of spirits crossed into the Subtle World during the war and how many changes have taken place during the last years, one can realize the

entire absence of coordination of worlds. Likewise, it can be imagined how significant now is the labor of the expanded hearts who are working self-sacrificingly in both worlds broadening consciousnesses.

We know how difficult is the expansion of consciousness, and how many attacks such beneficent work is arousing, One cannot estimate the amount of pressure exerted by the black lodges against these leaders. Glory to them, the Lightbearers!

182. The red-golden light that fills the inner substance indicates the armor of the heart. As the outer rims of the aura from purple become ruby, so the silvery Lotus of the heart flashes with an outburst of red-gold when the spirit clothes itself in the ultimate armor. Thus is attained the inner condition that permits participation in the hardest battles without harm or danger of severe wounding of the subtle body. The consequence of such an armor of the heart was already evident when the warrioress confronted the dark forces and despite their preponderant numbers made them tremble, and they were left with their threats. Yet an impotent threat of the enemy is already a victory. But, of course, the red-golden light is not reached easily and demands a lengthy achievement.

183. Many conditions of the heart, from soft-heartedness to cruelty, have been marked by the observation of people, but rarely has fiery-heartedness been emphasized. Yet it is precisely this quality that should preoccupy and attract our attention. It is difficult not to fear the black assembly, but no one can prevail over the fiery heart. Let them invent various threats, but one pillar of Light will overthrow all darkness.

184. Previous human crusades are as nothing in comparison with the Procession of Maitreya. I affirm that the Great Battle is the renovation of Earth. The future must be understood not as a battle, but as an achievement. One can expect battles not only in their customary significance, but as a reconstruction of life. There may be various periods, but one can sense in them the strengthening of the tempo of life. You already sense this acceleration of rhythm. Each one can sense its impact according to his own nervous condition. But he will inevitably sense a new cosmic condensation. One can feel a direct, acute augmentation of the rays; one can feel alarm or striving into the distance. All these details will indicate the same new accelerated rhythm. One can understand how the intensification of energies builds a new step for the planet. It is not astonishing that Chaos breaks through, because vast is the Battlefield. Let us not forget to notice even the smallest manifestations. There is so much variety in the clashes of the fundamental forces of the world!

185. People are so far removed from an acknowledgment of inner manifestations that only a few will understand the special meaning of My indication to be together in silence. For them silence is inaction, since they are so unwilling to know about the mutual reaction of energies. Only a broken nose or injured eye is a sign or evidence of energy for them. Whereas an intense silence represents a fiery fence and, augmented by the number of those who unite, it becomes a real stronghold. Therefore, in a hour of tension you should gather and sit in silence. Of course, one can think of the one path, in which salvation lies. Thus I send you all strength.

186. The work of the subtle body proceeds with greater influence away from its physical body; the subtle body can develop its greatest power where the physical currents cannot reach. Of course, from a physical point of view, the execution of distant labor is incomparably more difficult, and actually not all subtle bodies will dare these remote flights. One can judge the difficulty with which the physical body reacts to far-off flights by the perspiration, even in cold surroundings. I praise the attention paid to these physical manifestations. Even physicians usually overlook many characteristic symptoms, but true science can advance only by the comparison of

facts. When indicated tension, I had in mind not muscular tension, but that of the heart. One may record outstanding success when, after such tension, the heart does not manifest special pains. Such adaptation of the heart is not easily attained. Foolish people assume that the training of the heart and consciousness can be hastened at will, but these apparatuses must be adapted very wisely and patiently when we cognize Infinity.

187. One should know that work at a distance of a thousand miles already liberates the subtle body from the burden of physical fluids. Of course, for the subtle body these thousand miles are nothing, but the physical reaction is measured by earthly units.

True, the brain cannot always retain the given instructions, but even where consciousness is dim there nevertheless remains an unusual sensation of disquietude which forces one to think especially about certain dangers. Likewise, one must ponder upon everything connected with the Teaching.

188. The immediate duty of everyone who knows of the Subtle World is to affirm this invisible but real world at each opportunity that presents itself. Even though some become angered, let them think about reality. If human physiology were supplemented by a study of the Subtle World, which links the essence of all the conditions of existence, our earthly world would then at once change into a distinctly new era. I affirm that the noise of the turmoil has reached unprecedented limits, because the bond between the worlds is completely neglected. Let no one say that he has not been duly warned. Let the traveler not forget that he cannot return to the home he abandoned, that only by himself can he reach the Luminous Citadel to which he is summoned. Let the traveler remind everyone at the crossroads about the irreversible paths.

189. The appearance of Our entrusted ones can be accepted as the sign of the birth of the New World. I censure all who do not notice the legion of signs in the whole world. The Teacher can bid one to look but He cannot force one to see. Do not be astonished that the mosaic of the book Heart includes so much about the Subtle World and about the Great Battle. Many hearts sense both conditions, but often they cannot express them in words. Yet the inception of thoughts, with the swiftness of light, will affirm the thought in the word. Remind your friends that their hearts do not ache without reason.

190. For the sharpening of taste, hearing, and smell people shut their eyes; for the concentration of sight people accompany the gaze with gestures. Thus, people cannot balance the actions of the psychic energy and so adopt various artificial methods. Likewise, people do not know how to find the balance between indignation of spirit and equilibrium. Both concepts are needed for perfectment, but how to reconcile militant indignation of spirit with wise balance? Usually these concepts seem incompatible, but is it not balance which reacts upon the indignation of spirit when the latter does not turn into irritation and thus create imperil? On the contrary, an enlightened and self-sacrificing indignation creates the most precious, ruby-like armor. Thus only through the correct direction of psychic energy is poison replaced by a treasure. But where is the judge of self-abnegation? Certainly it is the heart. And not the heart, as such, but precisely the heart facing Infinity.

191. I want to accustom you to the scale of Infinity. This accumulation is effected slowly, as is the comparison of events. The neophyte cannot grasp events in their world dimensions. To him it is even difficult and unusual to change his room. How, then, to think of world wings! He is also held back by considerations of the pettiest property, and he does not see the step when any condition is admissible because it is weighed on the scales of Infinity.

192. Sickness may nestle within a man for a long time, but if it does not manifest itself in a coarse physical manner, none of the earthly physicians will acknowledge it. Ten prophets and clairvoyants may testify in vain about a hidden sickness, but they will be regarded as liars because the coarsest stage has not yet taken place. Similarly, humanity has educated itself in coarse forms in everything, having eschewed refinement and straight-knowledge. Even the most intrusive signs of the Subtle World are exiled to oblivion. No one wants to know or to count the innumerable words in all tongues that speak very definitely about the Subtle World. Let us take for instance a favorite word inspiration. It means that someone or something was inspired from somewhere. The word quite clearly implies that something came from outside, yet people, irresponsibly speak repeatedly about this manifestation which pertains precisely to the Subtle World. Just think how many signs are present in the world, and something blinds the eyes! Is it not darkness?

193. Similarly incommensurable are the usual comparisons of the earthly and subtle worlds when people speak of dates, suggesting that the Subtle World formulate its prevision in earthly terms. But earthly measures do not exist in the higher worlds. Of course, there exist cosmic dates which are astrologically established, but the future of the Subtle World cannot be expressed in earthly measures; and it is the same in all other comparisons. Therefore, the rapprochement of the worlds demands subtlety and flexibility of consciousness. Precisely, in the book Heart people must be reminded about the Subtle World. The laws of the Subtle World will be absorbed first of all by the heart.

194. Antennas can be adjusted for various waves, but their character is not disturbed because of that. Likewise hearts can catch various currents, yet their essence will be one. This can be observed especially about presentiments. Comparisons can disclose a remarkable scale of human hearts. It can be observed how one event may evoke unfailing effects, but how diverse they will be as to time and quality! One event can provide an entire volume of observations. One heart will grasp the cliché of the Subtle World, another will demand a physical current, and a third will respond only after the event itself. It is one thing to evaluate an event according to its merit, another to exaggerate it, and it is something else to unconsciously reflect it the rhythm of the pulse. No doubt the response of the heart is much more vital than one thinks. Presentiment is not superstition or imagination, but a physical fact. By a slight observation one can foretell an event, for the background of the event is not important; it is its potentiality that counts. Thus, the heart reverberates according to the most varied waves. Is it not instructive to ponder upon these manifestations?

195. Let us not be astonished if hearts are now burdened by intercrossing currents of unusual tension. The currents of nations, the currents of the world, and finally the currents of strong personalities intercross; but through them infiltrate the currents of the Subtle World, where so many actions now take place. The events are only now forming; one can imagine how the world consciousness acts upon feeble brains!

196. Imagination is the result of the accumulation of experiences. This is sufficiently known. But there may be vast accumulation, and instead of imagination there will nevertheless be evidenced only lustful desires and irritation. Affirm that imagination cannot form itself without the participation of the heart. Hence, inner or outer creators will be those who have wisely correlated the accumulations with a manifestation of the fires of the heart. Thus one should tell all children in all schools, in order that not even one tenet of the Teaching might become abstract. You yourself also see how logically the manifestation of spirit is developed. You know how first, the fiery sword glows completing the aura, but afterwards it penetrates the entire being. The symbol of a sword corresponds especially to the Great Battle, when all spiritual forces gather under the

Banners of the Lords of Light. Similarly strengthened with this hour is the red-golden light, which thus is closer to the golden sediments of prana. All the forces are signified in the flaming heart.

197. Is it not wondrous that in the days of the Great Battle we still can speak of imagination; not imagination this, but already the clashing of hordes! Thus one more page is turned. I command great caution, great care, for the time is great; We also gather in the Tower in order to oppose all evil. Thus you can be ready for great battles, for only the mediocre are not called to battle.

198. To desire means to find the gates to the Subtle World. But it is difficult for people to learn to desire. They cannot bring their feelings into equilibrium and so they cannot create unwavering, unconquerable desire. Verily, desire is a creative lever in the Subtle World. This power came from the Highest World, but it also demands the clarity of the Highest World. When We direct you along the line of Hierarchy, We prepare you for this sovereignty, the clarity of desire. Amidst the intercrossing of currents of the lowest sphere it is not so easy to detect the purified desire that is like an arrow. One can conquer the pressure of the earthly atmosphere by striving to the Highest; therefore Hierarchy is the sole outlet. The flaming heart, which can reduce to ashes the unnecessary debris, also guides one to Hierarchy. From one's own experience, one can notice how the external becomes the inner, the inalienable. First the Yogi hears the music of the spheres, but later, by way of the heart, he himself begins to reverberate with this harmony of the Highest World. But for this a flaming heart is needed.

199. There are such cosmic tensions that their severe consequences can be averted only by a compress of prana. The heart radiates with a tense light, like incandescent gold. Thus the earthly sphere can be burdensome.

200. I cannot sufficiently point out how significant is this moment. After long preparations, both sides have finally clashed. One can notice this along all planes, from the spiritual to the military. The Food of the Heavens is turned to muck, and the sacred Fire has become like a torch of arson!

201. Courage can be acquired only in the heart. In the cerebral sinuosity of the brain, one can find an intelligent distribution of forces, but the courage that proceeds by the straightest and most luminous path cannot exist outside the heart; judge it by the antipode of courage—fear. First of all, fear reacts upon the heart and from there proceeds to the extremities. Verily, all qualities are measured by the heart. A physician will be enabled to study all the qualities of human nature through the heart, through all the nuances and tones of the pulse. Of course, a dual pulse will not be the common rule, because the fiery condition of the heart is not comprehended at all by contemporary science. One can supplicate physicians to pay attention to the obvious manifestations which demand only watching. Let them be angered, but let them perceive who supplicates. In ten years the blows of fate will force one to venerate the Book of Life.

202. The accumulation of experience, which is of such great importance, always reminds one of an example from early childhood. A child does not realize the properties of fire until it has burned itself. Of course adults smile superciliously at this example, but they carry on their own experiences by the same methods. Nothing will induce humanity to apply more sensitive methods. Of course, they will be astonished as to why the consequences of many of their misfortunes are so lengthy and poignant. One may be certain that each action is considered necessary for redemption. This again is not a punishment but the acquisition of experience, and one can marvel at the precision of the scale of karma. There is nothing that can reproach this great balance. The corroboration of the tension of the cups of the scale depends upon the heart; it can overflow, uplift, and it can evaluate the worth of accumulations. Thus, let people vigilantly watch

their own vindication, which lies in the heart. It is not without cause that among the definitions of the heart there is also that of the vindicator.

203. How, then, shall you proceed? Exactly by clinging firmly to Me and imagining yourself in the midst of the ocean, where only the Scarf of the Mother of the World guards one. In the battle with darkness, unprecedented tenacity is necessary to open all the beautiful possibilities.

204. Verily, cooperation opens all possibilities, but one needs the understanding of what this cooperation comprises. Often people relegate it to the province of certain state matters whereas cooperation is the condition of the entire life. Precisely, even in each small mutual assistance is comprised cooperation which has a cosmic significance. Each glance, each handshake, each thought is a sign of cooperation, if consciously utilized. How valuable it is for people to feel that they are constantly generating consequences! Like titans, they shake the world. But where are the people who will apply the cooperation of their forces to the Subtle World? Where is courage, where is the solicitude about the Invisible; where is the decision to succor there, also, where earthly ties are not completely forgotten, where monsters also menace, as they do here? Hence, great is the achievement of cooperation in the Subtle World. As on Earth, one must summon the people and lead them on, valiantly defending them from wild boars and savage dogs. Such cooperation is verily selfless. One can gradually train oneself to bring usefulness to all worlds.

205. It is laudable to defend the Sign of the Lords. It is practical to train oneself in the realization of the closeness of the Lords. Just as it is impossible for man to dispense with food, so must he cling to Hierarchy. Not like a timber leaning for support, but as a vigilant guard let him be prepared to take the defense each moment and thereby multiply his strength. Likewise, although you know enough about the One Light, I nevertheless repeat that you should multiply your forces. Even the cross itself has no strength without the heart. Even the purest prana will not penetrate a wrathful heart. Even Aum will remain as naught before a deceptive and treacherous heart. Thus let us remember in order that no obsession may penetrate the heart. You have examples of obsession before you and you see what is being lost in the days of shameful weakness.

206. One can understand how greatly the ritual aspect of Yoga was demanded in ancient times, but now one should ascend by way of direct communion with the Highest World. The Yoga of Fire leads one upon this shortest path without abandoning life. This comprises a departure in the new understanding of rapport of the worlds. Before us we have an example of a significant step in the so-called Samadhi without withdrawing from life. It should be understood that this manifestation of the Mother of Agni Yoga is not easy to attain under the conditions of the Great Battle. The value of such a manifestation consists in that the usual rules of concentration are transcended. Precisely, the entire significance is transfixed in the heart—in other words, the significance of the entire rapport of the worlds is centered there. One must also mention that along with this the heart has withstood beautifully this saturation. Of course, the sensation of the present time does not result from Samadhi. Many times I have already advised necessary caution, in spirit as well as in matter. I beg you to guard the heart from outer and also inner disturbances. Extreme measures should be taken to withstand all attacks. It must be understood that yesterday is completely different from tomorrow, so unheard of is the rotation. Unprecedented are the clouds and one must encounter them joyously.

207. How tortuous are many observations of life! One can study the success of outer actions in relation to the heart-striving. Besides, one can study which deviations from strivings react upon the outer waves of the currents. It can be seen how at times a condition, insignificant from the point of view of daily life, has a tremendous influence upon inner action, and vice versa, the slightest unworthy desire may destroy the structure already prepared. But it is not customary to

pay attention to the activity of the heart. People are ready to doom themselves to any unhappiness rather than think about its causes. We are also concerned to see how people permit an intolerable trend of thought near the magnetic centers, unwilling to recall that particular vigilance is needed, especially near these centers. Of course, everyone may think about himself, but where there is a step of millenniums, the flutter of butterflies is unfit. One must ultimately learn co-measurement! Thoughts about the Highest give birth to the highest.

208. The happiness of the world is hung upon the cross. The future of humanity is redeemed through poison. The phoenix is resurrected only out of its own ashes. The pelican nurtures its young with the blood of its own heart. Thus is transmuted the highest energy, which lies at the base of the birth of the worlds. Thus, when I spoke to you of an excessive load, I meant the highest energy, which is created only in tension. When I spoke of the redeeming courage of despair, I indicated the shortest path. Thus, let us realize the redeeming energy, for only by this path shall we avoid all the malignant threats. Who, then, would prefer a slow decay to radiant flight? Only by a broad flight can one reach the shore of Light! But he who thinks that peril is demanded is unwise. The ultimate degree of tension is needed only for a distant flight. Hence, We speak of victory, not of destruction.

209. Yet an understanding of the beneficence of tension propels the heart to the highest worlds. Only on this path does the blue flame glow. Parts may be consumed, but the essence will radiate. Do not be frightened when the great days come. When you examine the armor, you know that victory is accorded only by trust and by the heart. Where the forces are assembled one can find true victories for oneself.

210. "Are there not traits of egoism in the state of ecstasy, the state of Samadhi?" The ignoramus will ask this question. How could he know that this supreme state is not only unrelated to selfhood but antithetical to it! How could one who has never experienced the highest tension apprehend that that, precisely, carries the highest Bliss for the General Welfare! Nothing gives birth to such pure abnegation of self as that induced by the exultation of the brimming heart. Which of the human energies can compare with the energy of the heart, and which of the energies can act at long distances? The worlds have no boundaries for it and consciousness knows no limitations. Thus, a window can be cut through into the Invisible. But, as was said, the Invisible will become visible and we shall be ready to apply the Fiery Baptism in life. Therefore, let us give due regard to the significance of the experiment performed by the Mother of Agni Yoga here, without abandoning life. From the first spatial sparks, through all fires up to Samadhi, she will leave writings which will become the threshold of the New World. Therefore, I speak not only of tension but also of great caution. Armageddon does not lighten the conditions of ascent; what was achieved is therefore the more valuable.

Thus, I say, learn to harken to the fiery heart. Do not doubt that which is purified by Fire. Wise is the revelation of the foundations of the heart in life; and how greatly one ought to rejoice at this rock of Good.

Cling more firmly to Me. Cling to Me at each moment, on all steps. The daggers of Satan are aimed at one's back, but if there is a firm unity, the blade will break against the rock of Good. Firm striving, useful on all worlds, is needed.

211. Let everything be done for the sake of Good. Let each action unfold new achievements. Let the thought of service accompany each deed. Let the command of Good react upon everything, like the most vivid image of the Teacher; the Teaching of the Heart is indivisible from Good. Who, and what, then, besides the heart, can vindicate or indict one's motives? The purity of the heart is disclosed by Fire. How often it has been necessary to speak of this vital application of Fire; nevertheless, neither in the home nor at school is the fiery purifier spoken about. And could

a teacher who has never even thought about reality, speak of Fire? Attestation does not yet mean firmness of consciousness. Hence, how assiduously one must observe and re-examine the events of one's own life. Frequently, important signs surround us and disclose the significance of our future, but undeveloped attentiveness prevents one from discerning the convincing reality.

212. Patience is the gift of heaven—thus spoke the ancients. Why should patience belong to heaven when in reality it should belong exclusively to the Heart? Yet how shall we exert patience without knowing the Higher World? Only when the silver thread shall be drawn from the heart to the Higher World, will the understanding of patience come. We revere that quality; it is close to tolerance and containment, in other words, to the opening of the Gates. If something is not close to us, but it opens the heart of a neighbor, would we not tolerate it only to kindle someone's heart? Would we prefer to satisfy our own pleasure and embitter the heart of a neighbor? Moreover, would it not be a beautiful test to keenly observe exactly what will open the heart to God? In the diversity of achievements one cannot fail to acknowledge the general harmony of the spheres. Though it be expressed only in one tone, yet each correct note sounds like a cosmic consonance and must be accepted with care. Therefore people rebel so greatly in heart if this note is rejected. The trial by patience is one of the highest tests.

213. Obsession must be very clearly defined. One must not be astonished to notice a number of obsessed persons near the hearths of spirituality. The reason for this is that the dark ones strive to reinforce their guard. Who, if not the obsessed, can best help the dark forces? In this field the multiformity of obsessions is incalculable. One must primarily discriminate where there is Good, and where essentially there is harm. Thus, the flaming heart will discern immediately where obsession is concealed.

214. The guaranty of the Forces of Light is the greatest basis of the New Life. I affirm that it will be dusky for the dark ones. I affirm the Light of the future, which through various voices will ignite the entire world. I affirm the Teaching as the revelation of the New World. I affirm the most precious concepts as the steps of life. I affirm that no darkness can conquer Our signs. I affirm usefulness from the turmoil. I affirm the striving of the forces of the Subtle World toward the earthly plane. I affirm the hour of difficulties as a trumpet call. I affirm the salvation of all those who follow Us. I affirm the reunion of many divided members. I affirm that path to the sunrise whereon the decision is one. I affirm the date of happiness which destines salvation for the world.

215. One must not fear the dark attacks. There is a multitude of dark allies, but they are like the branches of a torch. I affirm that it is the destiny of the dark ones to be the opponents of Light. But I am giving the summons for unity, and therein will lie a great experiment. One must give testimony to the world; and is not the temple of the spirit a testimony? I affirm a new understanding of Hierarchy. I affirm a new battle for the Banner of Light.

216. Right strivings annihilate the manifestations of contamination. A striving man verily is full of immunity. So it is with those who cross on the rim of the precipice. The best wings are woven by strivings. Even the best antidote will also be striving. The fire born of impetuous tension is the best shield. The ancients have explained how arrows never reach those who are striving. Contemporary physicians could point out the development of a special substance during spiritual striving. Apply it to life as a life counsel. I point out how the striving spirit, with the velocity of light, changes its position and becomes elusive. Thus, one must train oneself to strive, manifesting it physically as well as spiritually. The teaching that is devoid of striving is like a sack with holes. One must assimilate the essence of what is said, because a study of the words

alone will remain only upon the tongue. But beware of the striving tongue with a dead heart. Thus, let us not forget about the antidote of pure striving.

217. Do not doubt that I speak of striving with reason. Much must be defined. It is also necessary to strive because the vortex is great and it is better to fly ahead of the cyclone. One must strive to Me in thought, this striving is the most indispensable. Learn not only to have My Image constantly before you but also to propel your thoughts in the direction of Hierarchy. As with a boat the anchor is thrown out to permit one to approach it closer, so in casting thought in the direction of Hierarchy we move undeviatingly. No one can doubt that the best path is to hasten to the Most High.

218. What I indicated about obsession and Satanists, you yourselves now observe daily. Without complaint and sternly on guard you will attain victory. Let sternness be like a sharp sword. Thus, all who blaspheme must be punished.

219. There is much tension; one must understand how closely the world situation is bound with the work. It is impossible to divide them when the general situation is equal to an unprecedented battle; therefore I command you to remain undivided, imbued with the tension of the moment. There must be no retreat; it is necessary unitedly to press the obsessed ones. If a jest be permitted, one may call this phase of the battle, the battle against obsession. Verily, the dark ones try to strengthen themselves through obsession. But their methods cannot be of long duration, for they disintegrate themselves precisely through obsession. You know how obsession gradually destroys the organism; the paralysis of certain nerve centers is inevitable. Hence, physicians could do so much useful work by directing attention to obsession. Ask the physician whether he did not notice special peculiarities in the eyes of obsessed persons. For one can judge duality of existence by the eyes. But I do not refer to a purely superficial manifestation such as a dull or shifting glance. Other symptoms must be observed. One can also observe symptoms in the walk, the voice, and even a change in the weight. Do not ask psychiatrists about it, because their theories are fossilized, but physicians of the new type can observe impartially. And yet, how greatly such observations are needed, now when obsession is becoming epidemic! Sensing the weakness of human hearts, hordes of sly spirits avidly rush to capture the flavor of Earth.

220. I shall lay down the first experiment in understanding My Indications. I shall lay down the primary beginning of mutual work. I shall lay down the first indicated Command about beginning actions for the next step. I shall raise the first call regarding the Banner of Peace, which is suffering oppression. I shall lay down the first warning Command to those who harm. I affirm the first hour of a new construction, but unity lies only in complete conscious adherence to Hierarchy. In this, good must conquer evil; hence the good must act. It is of little value if the spirit is good but the tongue blasphemes. For the next step each blasphemy must be exterminated; for the karma of blasphemy is close to that of treason. Thus it must be understood that blasphemy is the fate of the dark ones. This must be understood very thoroughly because the one who blasphemes cannot know Hierarchy.

221. In the future photographing of auras the various light filters must be considered. The blue and violet tones indicate how difficult for the ordinary films are those shades that resemble the tones of the Subtle World, to which the aura belongs. Thus, the aura can be photographed if space is filled with meteoric dust or if, during process, strong psychic energy has participated. Thus, after all physical adaptations, let us return to psychic energy. Yet how necessary it is for the accumulation of this energy primarily to avoid disintegrating blasphemy.

222. We constantly insist upon the conquest of every aspect of fear. This demand is not an abstract one, but is connected with one's immediate ascent. Fear, like many negative qualities, creates a negative magnet as soon as it increases. This magnet during successive existences will impel the personality along the implanted object of its fear. If a man fears anything he will inevitably be compelled to cross precisely the path of this horror, until he exhausts his fear. Therefore it is useful that a man, having realized the invulnerability of his spiritual essence, should liberate himself from all fears, for all threats are insignificant. Even the encounter with powerful dark entities is not dangerous if the firm link with the Hierarchy is safeguarded. Other negative qualities can also be neutralized by being conscious that it is unworthy to recur to them, since one must experience their rebounding blow.

223. "Know how to catch the smallest devil by the tail and he will reveal the hiding place of his superior—this ancient Chinese proverb points out the significance of the smallest details in revealing the most important. Verily, caution about details will be the best key to great achievement. People erroneously believe that details are insignificant on the path of ascent. Even the most beautiful heroic deeds rested upon details which were foreseen in advance. How attentively does hew ho follows the Teacher notice all stones! Nothing external will be overlooked by him. Only a poor disciple will say, "Teacher, in my exultation I smashed my nose." Such lack of co-measurement will indicate how far from vigilant was the disciple. The Chinese proverb also has a different meaning "The greatest criminal is detected best by the smallest detail of his actions."

224. When We pay attention to details, it means precisely that these can ameliorate a situation. The quality of work depends upon foreseen correlations. The broad lines alone recall to us the work of the giants, whose evolution had to be arrested long ago because of their crudeness. But the spirit does not recognize either giants or dwarfs. It knows only striving for perfection, in which all the chimes of Cosmos ring out. Thus, we shall recall the conditions of perfectment. If we began with the Asuras, let us conclude with the Devas.

225. Thus, in the Battle one should keep firmly near Us. One must learn to love the place close to Us, as if nothing else existed.

226. Tumult fills the spheres. Help each one to maintain the balance. The dark ones use all means in order that their front may pierce our lines. We shall not tire of drawing your attention to the extent to which vigilance is needed in small details. Absorb the manner in which one must listen and scrutinize. One can be aware not only of the cunning of the dark ones but also of all the bells and other cosmic signs. They indicate the tension of the atmosphere and Our closeness, and remind one of Hierarchy. One must not be confused if the bells and strings reverberate softly; there are many reasons for this. Also, they might be heard by those who as yet should not hear these battle cries. Therefore, now especially I call your attention to details. It is very useful to study these minute breaths of nature. Besides being relevant to the Great Battle, these observations are needed for the next advance.

227. At a period when the atmosphere is unprecedentedly polluted, one must speak about the breathing; the dense depression has reached even the mountains. Never as yet was there such density in the lower strata. This condition could be investigated, and people could ponder upon the peculiarities of our times. Thus we could realize even with elementary means how unusual the time is.

228. It is no honor to be tempted by the dark ones. It is no honor to lack resourcefulness in speaking against the dark machinations. Let us not imagine that the machinations of the attacking

ones will lessen. It is not correct to assume that some day there will come undisturbed rest. Each shock is but a touchstone. Thus, each oppression must be regarded as the tension before the leap. Who could exhaust the depth of spirit if it exists? Who, then, can measure the saturation of the heart, and with what measures? Verily, the heart is responsible for itself. Verily, only the language of the heart can impart the essence of existence. Therefore we shall not be afraid of the intensifying oppression. Doubt can weaken each tension; therefore doubt is repudiated, and its begetter is called the father of falsehood.

The details of present occurrences correspond to the great significance of what is predestined. One can rejoice at these details, for they remind one of some glorious pages.

229. Who, then, and what can replace the unity of the hearts which, like a flaming bonfire, bears the calls to the far-off worlds? Who, then, can be afraid if but once he has touched Infinity?

230. Should one not fill one's consciousness with an influx of energy since even the smallest accumulation by the spirit is significant for the future? Decidedly, everything positive determines our future treasury. Besides, for the sake of Hierarchy, it is unfit to become a pauper in spirit. And each conquest and discovery can be brought to humanity. Certainly, love for gain is incongruous with both Hierarchy and a flaming heart. The saturation of the heart may be of three kinds either personal and self-loving, namely, deadly; self-sacrificing for something close and defined, in other words, a heroic life-achievement; or a universal saturation of the heart with all humanity. This saturation is both easy and difficult, easy because it liberates from Earth, difficult because it has to affirm a feeling beyond races and peoples. Yet the universal saturation of the heart demands experimental research and practice. It is like suggesting that the contents of an entire house be put into a small box; but an experienced spirit will not hesitate to choose the most precious.

Whoever, then, hesitates to bring the precious acquisitions by the path of Hierarchy, is completely without understanding of values. Thus, one must become accustomed to lose nothing and to be prepared to bestow one's accumulations—unto Infinity.

231. Likewise, the roots of a tree may sometimes be more secure than the foundations of a house. When the floor begins to shake, would it not be safer to catch at the branch of a tree? The time is so difficult that one may find the branch of a tree more secure than the stones of a floor. Even a small window may serve better than a door. Amidst the shakings of the earth, the flexible and living branch will not break; hence, study the nature of things. It is unwise not to utilize that which grows beside the window. Only a madman needlessly uproots that which he himself cannot plant. Similarly, only the creatures of falsehood try to encircle the path so as to force the traveler to deviate. But upon the branches of life one can leave the signs of the true path. Thus, let us safeguard each branch near a window. When needed, let the leaves of the garden protect our work and safeguard us from the gale—this means that the gale is raging.

I indicate not to fear this gale. It carries the flowers from remote countries. But remedies are often compounded from far-off roots.

232. It is no wonder that the heart senses what special ways are needed. Certainly the heart knows how conditions change a situation. But to await the condition is similar to awaiting the gale from beyond the mountains. The gale already thunders; is it speeding toward us? Will it not rip away the roof? Will it not wipe out the harvest? Who, then, will abate its wrath? Yet the Invisible Guardian whispers, "Call upon Me."

What, then, will purify the atmosphere except the gale? If on the highest mountains the purest snow is teeming with meteoric dust, how dense, then, must be the atmosphere of the plains? There is no room in the tumultuous city. Thus, let us look to the sunrise.

233. Through will power one can alter one's pulse. One can virtually stop the heart. One can perform many psychophysiological acts. But if you ask how to act now, I will say, Let your heart ascend. Imagine your heart as if it were within a chalice with an ascending flame. Thus, above physiological functions, let us set the upward striving of the heart to Hierarchy.

234. When the world is in tumult one may expect ominous gales, like waterspouts, which will pierce through the lower strata of the atmosphere and thus will completely distort the trend of thought. One must be prepared for the most unprecedented assaults, but to overcome them means to proceed by the way of cognizance.

235. It already has been said that upon discovering obsession one must either drive out the obsessor or leave the obsessed person alone in quiet and solitude; because then the obsessor, unable to find a field of activity, will become bored and depart. Of course, it is best not to allow the obsessed persons either weapons or alcohol, but in such a way that they shall not in the least feel their isolation.

236. If we take a deodar tree—the highest and most powerful—how many marks we find on the trunk of former branches which have fallen away. This did not weaken the deodar; on the contrary, the places where these branches fell off became the strongest; even steel will break against them. No Teaching is terrified at those who fall away. It knows that the lower branches must fall aside. Thus, those which fall away, carried by the wind, may fulfill their designation. They may even generate new deodars. And in any case their resin will be curative. Later, when set together to support the corner of a house, they will join unitedly in bearing the general stress. Therefore do not be terrified at those who fall away. They cannot go far from the resin of the heart. And if you observe the mass of crossroads from above, you will even smile at the travelers who meet. When the length of the infinite path is realized, you will also apply different measures. Wandering is not terrifying—immobility alone is chilling.

237. The pledge shall become a shield, but let us distinguish between falling away and treason. Falling away may be due to some karmic cause or to physical peculiarities. But for treason there are no vindicating circumstances. I assert that the consequences of treason are the most inevitable ones. Nothing can free the traitor from being himself betrayed. The betrayal of the Teaching is regarded as the most heinous. Man cannot blaspheme the Highest Spirit. Studying the actions of the heart one can see what physical shocks are evoked by betrayal of the Highest. Disintegration because of treason acts not only within the boundaries of the personality but also incessantly over vast expanses. As the highest spheres sense each benevolent ascent, so does each treason thunder like a crumbling tower. Having accepted the analogy of the deodar, one may say that treason is like a hollow tree with a bat's nest.

238. Roaring creates a real menagerie. Hence one must learn not to imitate animals. Of course there still remain many evidences of similarity to animals, but in striving one has no time to look back at the animals.

239. If a mother does not listen patiently to the first wishes of her baby, she is not a mother. If the Teacher does not show patience to the first steps of a disciple, he is not a Teacher. If the Teacher does not understand the path of a disciple, he is not a Teacher. If a Teacher does not lay his hand upon the eyes of his disciple, he is the one who commits him to blindness. Thus let us guard the path of the heart. Each oppression is foreign to the Teacher's heart. He observes the disciple's experiment, and only will gently take away his hand if it touches fire. Patience is the gem of the Crown. It testifies to the approach to Infinity.

240. After courage comes calm. The coward cannot arm himself with calm. But how wonderful the calm of the sword of truth; therefore one must repeat to oneself about courage as about the essential gates.

241. Each sensation of pity contracts the heart. Pity for others broadens the heart afterwards with a new light, whereas self-pity leaves the heart like a withered mango. It is the same with exultation and with charitable deeds. It is time to draw the line of demarcation between the thoughts of gain and of universal Bliss.

It would be useful in the schools, in regard to historic epochs, to question the pupils as to how they would have acted in the place of the heroes. One must not implant any special replies in the pupils; on the contrary, the ground should be opened for all types of considerations; thus the students will be initiated into their first tests. Therefore, from the first years, one should become accustomed to a free choice of results. True, the Invisible Hand of the Teacher will always forewarn about retrogression. Of course, for this the existence of at least a thin thread with Hierarchy is necessary.

242. Speaking of the kinds of love, let us note the love that holds back and the love that inspires. In essence the first love is earthly, and the second heavenly. But what a multitude of constructive efforts were destroyed by the first! And a similar multitude winged by the second! The first is aware of all the limitations of space and consciousness; but the second has no need of earthly measurements. It is without handicaps of space or considerations of death. The first knows the world as a planet; but the second is not impeded even by the destruction of the planet, because before it are all worlds. Verily, the second love embraces the physical world and the Subtle and Fiery Worlds as well. It kindles hearts for the highest joy and is thus indestructible. Thus, let us expand the heart—not for Earth but for Infinity.

243. Let us accept love as the impetus for the expansion of consciousness. The heart will not be aflame without love; it will not be invincible nor will it be self-sacrificing. Thus, let us give our gratitude to each receptacle of love; it lies on the boundary of the New World, where hate and intolerance are banished. The path of love is the tension of cosmic energy. Thus will people find their place in Cosmos. Not like dry leaves but as flaming lotuses they will be akin to the Highest World.

244. Where, then, is the boundary of self-interest? The heart knows these boundaries, but the reason cannot separate the petals of the fiery lotus. When the guard is entrusted with the gates, when the shield is given to him, and when he accepts all the arrows intended for the Teacher in his shield, this in itself will be a personal action, but it will be opposite to self-interest. The heart is well aware of these beautiful personal actions when each hostile arrow grows into a new petal of the fiery lotus. These personal actions, not superimposed by anyone, ordained by no one, denied by no one, but condemned by all the evil forces, are the true rays of achievement. Precisely the condemnation revealed by wrath will serve as one of the true criteria. One should note that darkness does not condemn actual self-interest; this also provides a true criterion. One should not only know of the criterion that leads upward but also of that which draws downward; only thus can one value the shield of achievement.

245. Relativity and imperfection will be distinctive characteristics of each life; but precisely these open the doors to the future. People who set up obstacles for themselves by thinking that they are imperfect thus demonstrate their finiteness, in other words, their unfitness. Finiteness is impermissible in the process of motion. Only the process of perfectment amidst the fiery whirls affirms the true path. To this same process of perfecting lead various kinds of earthly martyrdoms, achievements and heroic actions, for during these tensions the greatest fire of the

heart is created. Of course one should not understand martyrdom as only physical; the greatest martyrdom is always of the spirit. The heart may beat in its usual way, though the spiritual tension be unusual.

Thus, it is indispensable to establish the significance of achievement in spirit. Autos-da-fe are already rare, but martyrdoms of the spirit are increasing especially; and so it should be when the Subtle World approaches the physical. There is nothing astonishing in a physical act being transformed into a spiritual one. Let us not forget the symbol of transfiguration, in which the transformation of the physical existence into the subtle one is shown. A multitude of symbols are manifested as milestones of evolution, yet humanity accepts them abstractly.

246. Many errors have occurred because of a false understanding of the evolution of laws. When humanity approached the fundamental laws based upon ancient findings, it usually forgot to take into consideration all the stratifications of the ages, which are so important. Thus, if you describe a circle in the air with a stick, it will return to its primary position already altered and full of new sediments. The philosopher who maintains that the planet is regenerated with each rotation is correct. In any case, it alters with each rotation; so, too, does the law, which, remaining impregnable at the core, is constantly encircled with the spirals of evolution. These coats are very significant, hence it would be erroneous to adopt the law of millenniums ago in its complete scope. Hence, we insist upon constant study. One cannot be satisfied with a law that governed the planet during the glacial epoch. Similarly, one cannot compare the spiritual balance of a millennium ago with the present hour. Even chemically the strata around Earth have altered. Unapplied energies have been evoked, and thus chaos obtains new approaches.

247. The present chaos is like a race of Chaos with the Manifest. The evocation of new energies produces explosions of the elements; hence, one can no longer stop, but must apply all means for manifestation. Thus, the white horses of Light must overtake the black horses. This reminder must be repeated, otherwise some may be tempted by these raven steeds.

248. Each day brings new decisions. It is wrong to think only of today, for thus one may remain with the past. All battles waged for today will be lost tomorrow. The Banner will reveal the path of the whirl.

249. Unnoticeably you yourself speak symbolically and conditionally. Therefore do not be astonished at the need for symbols in cosmogony. The tongue of the heart is the breath of the Supreme. Let us not burden it with superfluous words.

250. Enough is known about the thread that connects the physical body with the subtle one during the projection of the latter. So, also, the silver thread with Hierarchy must be felt. One should not imagine it as something abstract, it exists just like a waterspout in which heaven and earth merge. The very formation of the silver thread is similar to a waterspout because of its spiral form. When the energy of the heart swells with love and devotion the radiant spiral will leap out into space and, naturally, by the law of attraction will meet the Teacher's ray. One must accustom oneself to see and sense this light-carrying link as a red-hot spiral amidst the whirl of space. Many have never seen waterspouts; hence what has been said will seem to them like an empty sound. But let them begin to ponder, starting with the coarsest apparent manifestations and then imagining Infinity, where everything is possible, where no rational trend of thought exhausts all Be-ness.

251. Some deny everything invisible. Not only savages but many literate people do not wish even to think about the stars. The teachings hint about countless heavenly abodes but people apparently are undesirous of hastening their path. It is the same as in the theater where the spectators weep, yet a moment after are ready to resume their wrath and to crush each other.

252. The anguish of the heart over the far-off worlds creates a special type of anguish. Hearts that have been tested many times cannot be confined to a fixed earthly aura. And their experience indicates how the Teaching summons them to the expansion of understanding. But nothing will erase the memory of the far-off worlds in those who have approached them in the fiery body. As countless as the stars, as inexpressible in words, is the memory of the far-off worlds. So, too, the heart will not forget about the silver thread, which is like a ladder to Infinity. The earthly body cannot withstand many fiery revelations. But the same thread of the heart retains the consciousness of the far-off worlds.

253. Observe a great number of events. They cannot be considered as incidental; but obviously due to some law, they are spreading through the world. It is as though invisible hands were touching numerous strings. Besides, one can notice that seemingly silent strings begin to resound anew and still more powerfully. But those who understand Armageddon as the field of the manifestation of the signs of the highest energy are correct. This battlefield cannot be accidental, but is like a magnet composed of conflicting energies. The field of the City of Light is destined as a counterbalance to this field. As the field of Armageddon is proclaimed by the clanging of arms, so the field of the City of Light is proclaimed by the peal of bells. According to their juxtaposition one can judge the dimensions of that which is destined. Thus, one can listen to the tumult of the battle for the sake of the pealing bells.

254. The tower rests upon a firm foundation laid upon a rock. The tower of courage rests upon a firm consciousness, strengthened by the rock of the heart. But by what shall the heart test itself? Only by Hierarchy. Let the heart become accustomed to conversing with the Teacher. Like the ancient wise ones, let the heart know the communion with the Lord, in order that nothing small may intrude during the heart's talk with the Highest.

One must guard as a treasure this converse with the Teacher. The one who understands the sacred significance of this communion will not turn to darkness. But how the heart must be guarded lest it sever the silver cord! Nothing can weld it. One can bestow all compassion, but the cord is forged out of a multitude of qualities. As the ancient images were cast from many metals, so is the cord strong through many qualities. But the sweetest communion of the heart with the Teacher is that forge where the mighty fire radiates.

255. You know that the living fire is the most disinfectant remedy, but the nature of fire is the same in all manifestations. The fire of the heart will be a high manifestation of fire; this means that this fire will be the best purifier and protector. Therefore, instead of various dubious and often poisonous antiseptic prescriptions, it is much better not only to have the fire of the hearth, but also to kindle the fires of the heart. It can be proved to what an extent the fires of the heart fight serious illness. Thus, our contemporary physicians will sooner or later have to pay attention to all states of the fires. By barking at the truths, long since known, physicians will not reach the panacea.

You judge quite correctly about the Vedic gods; thus, the microcosm resembles the Macrocosm. I affirm that the fire of the heart purifies the densest darkness. But along with purification the fire of the heart is impregnated with the qualities of a magnet, and thus it becomes the natural link with the Macrocosm.

256. The fiery path should be understood as the path to the Sublime. Not words, nor fear, nor habit, but communion of heart is the most immutable and most eternal manifestation. Thus the rainbow bridge will bring that shore closer. How many controversies there are, concerning that shore; but it exists, and one must find the path to it. Not the withered leaf of autumn, but the

flaming heart shall cross all bridges. He who does not think about the inception of the fire of the heart does not know the upward path; he does not want to see it in a radiant light.

257. Let doubt, which has extinguished the fires of the heart more than once, be silenced. One must rid oneself of the worm in order to evade the dragon. Especially now is doubt destructive, because one may have only a single sword. In battle none may have two swords. Nor does one throw two spears or shoot two arrows. One can achieve by only a single thrust and through the valor of a sole striving. It is difficult but success is near the fire of the heart.

258. Dreams may reflect the past and the present. Dreams may reflect the already patterned cliché of the future. But besides these earthly reflections, there may be reflections of the Subtle and Fiery Worlds. Of course, people are often unable to precisely identify these last two types, because they are evanescent and, being of a different nature, are little applicable to earthly measures. Only the flaming heart can retain in the consciousness these sparks of far-off worlds. The same also occurs with visions. One may see stars belonging to constellations other than those visible through a telescope. For this, the fiery body must already be sufficiently molded. Of course it always exists, but it may be chaotic and unconscious. Yet the path of striving passes through all bodies, and then the triad shines.

259. It must not be thought that high achievements will preserve one from the monsters of darkness. On the contrary, the Light will disclose new monsters, and their fury is boundless. We will not be averse to this, for monsters are the legs of the throne. Not without reason are sacred objects always represented upon animalesque pedestals. However, this consideration should not free one from vigilance.

260. Since the so-called state of Nirvana is not rest but the highest tension of energy, one may ask whether rest exists altogether. Indeed, how is it possible to imagine rest if everything is in motion and exists by reason of motion? The very concept of rest was invented by those who desired to hide from existence. They preferred passivity, forgetting that there can be no moment without motion. Balance is the concept needed. One should think not of rest but how to preserve the balance amidst the whirlwinds. The silver thread is tautened by the power of striving, hence one must know the meaning of balance, lest one burden the thread of Hierarchy through faltering. The thread will not break when tautened. For even a straw resists as long as it is not bent. The silver thread is founded upon the law of concatenation, but if someone does not refrain from hasty fluctuations, he usually cannot hold the link. Thus, let us not bemoan the lack of rest, because it does not exist at all.

261. Whoever is in the wrong will not stand fast against balance, hence the stroke of the sword must be within the law. Thus, let us understand the heart as the focus of the physical laws and the highest laws as well. This center was called the crossroad, and was represented by an equilateral cross; the dorje, like the swastika, indicated the rotation of the fire of the heart. Rotation and equilaterality are the signs of balance. In childhood someone has tried to stand on a ball, unaware that this is the great symbol of equilibrium.

262. Nothing of extraneous character must conceal the basic. Therefore humanity must not defile the path to ascent. One need only admit a speck of dust for the clearest trumpet to become raucous. It is precisely this tiny speck of dust which is more perilous than all swords and knives. One must speak similarly of the falterings of spirit; they issue not from great works but from the same speck of dust. Thus, he who is successful in the great also envisions the small. Thus, the heart destined for the great senses even the smallest. It is wrong to believe that the great is blind to the small. On the contrary, the smallest is visible to the great eye, and the flaming heart detects

the inaudible stirring. If we understand the sensitiveness of the great heart, it means we are aware of the significance of world construction. Let us not ascend intoxicated, and let us not be cast down by pride. Pride is a stone upon one's feet and intoxication is like waxen wings. But dignity of spirit is the fire of the heart, it is our wings to the sun.

263. Let us not forget to advance, though we notice the usual tactics of the Lords. Let us not forget the necessary haste, though we hear the thunder of the Teacher. Who can say at whom the lion roars beyond the mountain? O, hunter, do not lower your arrow, do not suppose that the tiger has disappeared, but make an end to the panther, for thus you will frighten all the concealed beasts. The sword is not against friends but enemies. Hence, let us not be faint-hearted.

264. Beyond all human boundaries flash the sparks of space. So, also, over and above earthly decrees the far-off calls come flying. Do you not awaken at times with unusual words in your consciousness, do you do not hear unearthly names? The meetings in the Subtle World are not few. Not few are the channels to the fiery regions. And often we are called by those whom we are destined to encounter sooner or later in the future. The earthly world is not impoverished if we ourselves do not limit it. Not a little did the ancients teach us about the possibilities of transformation and the link with the Highest Consciousness. It is unforgivable for us to remain in an animal state. For although animals sense the Subtle World, they do not cognize it. But people must realize their link with the far-off worlds; in this lies their distinction and power. Yet if people close their consciousness, they harm not only themselves but also existence in general.

265. But the highest law of the heart follows the affirmation of the milestones of the future. The brain is the past; the heart is the future. Hence, there are more fires around the heart. One must not forget that besides the usual fires each epoch kindles its torches, and, of course, the Era of Fire evokes a special fiery combination. Concentrated pure gold and golden purple lie near to the forces of Fire.

266. Do you not notice that there are many obsessed ones around? One should pay attention to the unprecedented obsession. In this way one can fight it. It is primarily necessary to realize with whom one deals; for to realize means to conquer.

267. You are familiar with the music of the spheres, the spatial bells, and the reverberating strings. It will be asked why, then, do not a multitude of people know these manifestations. But, then, why is a multitude of people satisfied with false intonation, absolutely refusing to realize the nuances of sound? Whereas even the rustle of tearing paper rends space, but the majority of persons do not even notice it. So it is with odor. The aromas of the Subtle World often penetrate to the physical world, but people primarily do not wish to notice them. Even the smoke of a conflagration is noticed by people only when it already chokes their throats. Not only insensibility but immobility as well makes the people blind and deaf. They do not possess even basic imagination; hence they distort the entire meaning of existence. Thus, for these shallow-minded ones the magnet of the heart is pure nonsense.

268. Uriel is the Lord of powerful action. One can invoke different Leaders according to the nature of help needed. If Michael unites with Uriel, it means that a powerful offensive is necessary. Uriel austere mastered the elements upon Venus. Thus, one must temper the power, accepting the blow of the elements. These mighty Forces must be understood as real.

269. But instead of the Subtle World let us vigilantly watch the crude manifestations. Let us not imagine that we are immune against all attempts. We ourselves are the constant objects of attacks.

The difference is only that each one meets an opponent commensurate with his forces. But the dark ones utilize every case to attack and strike through their devices.

270. Preserve courage; it alone will give an impetus to action. You have heard of treasons committed against the best and most worthy. The present time will not pass without these signs which accompanied each Teaching. There is that of high significance which has treason—this supreme crime—as its counterbalance. One cannot indicate one Teaching against which treason was not evidenced.

Teraphim are either artificial or living. For world events living teraphim are elected; people call them the anointed ones because their link with Hierarchy marks them with physical stigmata. Though the teraphim may not proclaim anything aloud, nevertheless the dark ones sense the benevolence of the consecration and commit treason in order to arrest the growth of Good. One must dauntlessly shield oneself from traitors and draw the energy from the heart. One should not worry over the growth of Good—where there is the seed of Light, there are flowers and fruit. But the thread of the heart must be held as the sole anchor.

271. The creativeness of the dark ones is very monotonous. One groundlessly presumes them to be skilled; it is more correct to regard them as cunning liars.

272. The case with X. is unusual. Of course the karma is paid; but there remains the so-called husk of karma, and such a circumstance is greatly valued by the demons. Nothing so greatly multiplies wrath as the mirage of karma. It always seems that the one who has paid karma still has a debt and this ignites wrath. We have many differentiations in karmic ties. It can be observed how, with the ages, one personality rises and another descends; what, then, can occur with the linking thread during such a separation? But the demons utilize the karmic husk in order to attack more strongly.

273. The karmic husk recalls another shell, the shell of the subtle body that also brings many disturbances into existence. Actually, though neither of these shells should exist at all. Only human imperfection permits these borderline formations. Of course, the physical body assists the transformation into the subtle body, but if the spirit does not free itself in time from earthly attractions and carnal desires, the subtle body cannot separate itself in a pure condition. It bears upon itself a special sediment of earthly passions. Even though the subtle body frees itself from these vestiges, the shell nevertheless endures for a long time, swaying like a scarecrow, and frequently a very negative one. Human ignorance confers these sediments upon the beautiful Subtle World. If people would think of the link between the worlds and of the destined evolution, they would not dare surround themselves with such harmful debris.

274. The shells of the Subtle World are especially close to dense existence because of the earthly attraction. It is precisely the shells which roam through the entire world in the shape of specters, and diverse evil spirits like to take possession of such gratuitous quarters. And the responsibility of those who pass into the Subtle World with earthly passions is great! It is dreadful to desecrate the wondrous Space, which leads to Light and which can reverberate with supreme knowledge. How hideous is the husk of petty carnal desires from which it is so easy to free oneself. One has but to think of the Hierarchy of Light.

The heart, the heart, the heart will always remind one of the Light!

275. The Teacher needs an especially clear consciousness in the disciples. But night, which obscures the consciousness, does not permit the propelling of the entire might preserved in its depths. Among the reasons for success or failure in the tasks, the condition of the consciousness

occupies no small place. Even a slight perplexity or uncertainty in striving alters the result. For instance, someone may come to you anxious to help and awaiting from you only the impetus to do so. But you may be absorbed in some outside conversation, and the desire to help evaporates in a cup of tea. Besides, the custom of the country demands that time be filled with the most insignificant communications, and in this rubbish the most precious seeds are lost. But if humanity would only value time, at least much that is vital could come about. True, this can be ruled by the heart in order to correlate the highest measures.

276. Fatigue is of course brought by neither spring nor autumn, but the densification of the currents is pressing upon the centers. It cannot be otherwise when legions of the obsessed and of the infuriated are rushing headlong. Thus, one should not be astonished when the obsessed ones in remote continents begin to pronounce the same formulas. This is one more example of the rule of the Invisible World from the one common Source. For Light and also darkness are monarchic. Inversely it is most instructive to observe the world thought; on both sides one can see a definite division, since each side will apply its own efforts and decisive measures. Thus, even from the earthly plane one can observe the division of forces and understand the movements of the armies.

277. One can think with the brain or with the heart. Time was, perhaps, when people forgot about the work of the heart, but now is the era of the heart, and we must concentrate our strivings in this direction. Thus, without relieving the brain of work, we are ready to recognize the heart as a moving power. People have contrived a myriad of limitations for the heart. The works of the heart are understood narrowly and often impurely. We must bring the entire world into the sphere of the heart, because the heart is the microcosm of existence. He who is not inspired by the great concept of the heart, will minimize his own significance. We give Our decree against irritation, but only greatness of heart will preserve one from the poison of irritation. We speak of containment, but where is the ocean of containment outside of the heart? We recall the far-off worlds, but it is the heart, not the brain, that can remember Infinity. Thus, let us not disparage that which is bestowed upon us as the receptacle of Bliss.

278. Each feeling gives birth to energy. A feeling that is shared multiplies the energy tenfold. A collective feeling creates a mighty energy, but the individual feeling must be strained and the mutual collective feeling must be harmonized. Therein lies the entire reason for the weak effect of contemporary feelings; almost no state of intensified feeling is observed today. Yet, what a great reality would be reflected in the exaltation of a myriad of harmonized sentiments. The ancients called feeling the forge of power. Verily, how majestic is the feeling of mutual love. No less is the power of mutual gratitude. Invincible is the feeling of self-sacrificing heroism. Thus beautiful towers and citadels can be constructed. But from where will harmonization come? Not from the reason or the circumvolutions of the brain, but from the heart, from Light. Only the feeling of wrath will we leave to the dark ones. Among the murky red sparks there will be no harmony.

279. Yet very few will accept feeling as a force. For them feeling is a moth wing. With such an understanding the entire structure crumbles. Consolation lies not in that someone has vouched for our existence, but that our most forceful sending will attain the luminous goal.

280. Satanic wrath may also be useful. One may use the power of air, another the power of fire, and another the power of water. Skill in driving the most frenzied steeds can bring us closer to the goal. Thus, let us be strong in our mastery of the elements; the will of the heart, not reason, masters the elements. On the contrary, reason will always persuade us that the fight with the elements is madness.

281. Thus, feeling gives birth to energy. Energy can create so-called possessions. How, then, to deal with these possessions? We know about renunciation, but if something already exists, how is it possible to designate it as non-existent? Besides, would this not be destructive? Thus, let us again invoke the Teacher and, in thought, transfer to Him this burdensome load. And He will transfer our mental gift still higher. Thus we solve the problem of possessions. Thus, the very name disappears, and we remain the guardians of the property of the Hierarchy. For we may read the Teacher's books; the Teacher grants us permission to dwell in his house, to admire his things, and to be nurtured by the fruits of his garden. Thus, the name of the Teacher will always be with us, and we shall smile as we dust the objects entrusted to us by the faith of the Teacher. People do not know how to deal with possessions because they do not care to understand the meaning of mental transmutation of the earthly plane into the subtle one.

282. Let us not pass over even a single expression of life by silence. Let us summon the heart as a judge—Do we sincerely entrust our possessions to the Teacher? We may utter beautiful words yet desire the reverse in our hearts. Thus, let us not be like the old ones, let us quicken with the heart the language of the Subtle World; people call this conscience.

283. Pure thinking is the best disinfectant. It is time to accept thinking as having a chemical reaction. So, too, the manifestation of Armageddon should be understood not only as the usually accepted war but also in accordance with the events of the entire life. The obsession that was mentioned is a significant evidence of the Great Battle. True, suicides and also physical and spiritual calamities permeate the convulsed planet. Special types of diseases of the brain and nerves and also many perversions are to be found among men. One is astonished at the waverings of the spirit. One becomes indignant at the way in which the best are met with threats and hatred, as though Earth itself strove to disintegration! Of course the mad ones do not behold all the luminous warriors and let the dark ones drag them down into the abyss. Thus, one must fortify oneself with all strength through the Hierarchy. Even upon an ordinary battlefield, one should not cut oneself off from communications. Thus, by the simplest examples one must cognize the Great.

284. A simple dairymaid, while she churns her butter, already knows the secret of the formation of the world. She also knows that one cannot make butter out of water. She will say that one can churn milk or whip an egg; thus she already knows the matter that contains psychic energy. But precisely this circumstance will not seem convincing to the scientists. The dairymaid also knows how useful is a spiral rotation, but to some this postulate will seem prejudiced. Even if angered, think of the surroundings and transfer the physical laws to your own existence! Only thus will you survive Armageddon! It would of course be an error to forget the application of the heart as the counterbalance of all confusion.

285. Command your heart to come as close as possible to the Teacher. If words are necessary for the affirmation of the Teacher, begin to converse with the Teacher as though he were beside you. It is not necessary to expect an answer from the Teacher only in the usual words. The answer may be in numerous signs, apparent and also remote. One should absorb the entire scope of life in order to perceive the signs of great creativeness. It is necessary to realize how broad is the battle field of Armageddon. It is also necessary to think about the proximity of the Powers of the Highest World; independent of the conditions of life, they may be behind the shoulders of every striving spirit. Verily, we are contacted by the gentle touches of the Subtle World, yet one must feel these not only during the stillness of night but in daylight as well. The error of mankind is that it notices all subtle sensations only at twilight. Now is the path to Light!

286. The mirror of the current hour discloses an unprecedented confusion. There is not even a predominance of any color. The mirror of Armageddon consists of gold, blue, black and red flying arrows. There are no outlines, but flurries of explosions and clouds, like heavy effluvia over an abyss. Thus has been indicated since ancient times the beginning of the Great Battle.

287. If you notice an excessive concentration upon physical yoga in someone, remind him again about the undesirability of such a limitation. Say again that the steed that knows and performs many exercises is not taken for a speedy message. Thus, do not fall into the limitations of the body.

Every bodily accumulation also results in a new limitation. Only the spirit knows no limits, and the teaching of the future will be based upon the conquest of the spirit. The bodily yoga must be transmuted into subtle fires. The bodily yoga cannot lead toward unification with the Subtle World; in it the heart does not hold an exclusive position. But the subtle transmutation will endure only through the heart. It preserves that fire-aptitude which is the only condition for transmutation.

288. Let no one hope to succeed by the bodily path. Karma is not in the body, but in the spirit. You also noticed correctly that blows upon the aura react primarily on the eyes. The membrane of the eyes confirms the essence of the subtle substance.

289. Flights in the subtle body manifest a new quality for Earth. Precisely the subtle body is not connected with Earth and flies the more readily upward. The earthly body rises with difficulty and falls easily, but the subtle body acts just oppositely; it is indeed much harder for it to descend. It is more difficult to pierce the lower spheres. Of course, I speak about the high condition of the subtle body; for the lower bodies the lower spheres are actually more comfortable. It is instructive to see how the high subtle body already begins to manifest the quality of the Fiery World. Thus one can see the origins of all worlds, beginning with the earthly state. It is necessary only to purify the consciousness, to strive in accordance with the Hierarchy, and to observe keenly what occurs.

290. Whoever has heard even once the roar and groaning in space has a conception of the lower layers over Earth. True, it is necessary to strive beyond the boundaries of these manifestations of horror. Even flying through them, it is almost unbearable to touch the unnatural interworld condition. Thus, it is necessary to accept the path of the Subtle World as a conscious striving toward the Fiery World.

291. With keenness, it is possible to observe many scientifically significant manifestations. One can observe how blows upon the aura not only react upon the eyes but also upon the sensitiveness of the skin, especially near the shoulder-rays. So, also one can notice the emanations of light from the most unexpected materials—from wood, linen, glass, rubber, and many objects that do not conform to the usual laws. Of course, you know that so-called electricity represents the most coarse form of the visible energy of Fohat. But when the accumulator—the purified heart—permits passage of the manifestation of the subtle Fohat, then light of a special quality emanates from any surface. Fohat is accumulating everywhere, it is only necessary to reveal it by a sufficiently sensitive apparatus. Only the heart can be such an accumulator. Of course, this cannot be easy when, from a tiger to Fohat, it is necessary to assimilate a multitude of energies.

292. Whoever observes the manifestations of subtle energies knows how the heart is inalienably associated with them. He knows how hard it is among the tigers to rise and carry others into the higher spheres. But this is the labor of those who begin the New World. Because even the beginning must be a perceptible one.

293. Clarity of thinking and expression must be qualities of an Agni Yogi. There are few who strive toward clear thinking, and few who give themselves an account of how many subtle, already prepared impressions cannot be applied in the earthly world. How many secrets of bad luck can be explained by distorted thinking! Everything strives toward precision. The element of fire, the most subtle element, offers remarkable examples of fiery construction. So, also, human thought is built according to the structure of Fire.

294. Of course, disparagement is a bad adviser. The most insignificant is born of disparaging. Let those who belittle not be regarded as martyrs; they have sown rotten seeds, and they creep low hoping to see the sprouts. Quite the contrary, by affirming, people right themselves, and thus they build strongholds. You already have examples of the usefulness of affirmation. Works can only grow by benediction. Think about benediction.

295. It is related that the Envoys from the Sage of the Mountain came to Genghis Khan. In the coffer lay a golden chalice, and multicolored vestures. An inscription read; "Drink from one chalice, but garb thyself with the garments of all nations." Thus was the Hierarchy indicated, and the tolerance worthy of a leader. So, also, let it be affirmed by broadening the Teaching of Light. Let us give attention to the rhythm of the given Teachings. It can be seen how perception alternates with affirmation; thus, the time has arrived when accumulations will afford a knowledge of the foundations of life. Soon one will already be able to commit the cosmic paths to the hands of scientists, but it is the more necessary to affirm ardor toward the General Good. It is necessary, especially now, to concur on how to live and to direct oneself into the future; when the entire position of mankind undergoes unprecedented danger, it is necessary to weave the design outside of expected directions. One can find within oneself the fiery forces to forbid disparagement and reduction into the customary of the true panacea of existence. It can be noticed how, for some, Infinity itself ceases to be dreaded, how Hierarchy becomes the thread of ascent, how the heart becomes the throne of the Highest Light, and the Fire of Space itself becomes as resplendent as the Supreme Kingdom.

296. Let us see how the cognizance of Fire not only accelerates one's path to the Supreme Kingdom, but how it can also restore to our planet a certain equilibrium so badly needed. Correct is the path of cosmic rays, but without the heart, without psychic energy, the discovery will only be approximate. Pay attention to how widely the net of the Teaching is spread. Let people, according to their custom, hide the source; this is not important. It is useful that the Teaching be spread by unexpected ways to various parts of Earth. We can already point out such growth; and such affirmation becomes the best crown for the present day. Let us not wonder that the roots are growing beyond visibility, this quality shall be the true pledge of vitality. Can the paths of the Teaching be traced? A magnet acts according to its own laws. But from the mountain I can see the filing of space, and thus I can greet you.

297. The Teacher rejoices when the sensations pertaining to the subtle body become tangible in an earthly shell. It is justifiable with the refinement of consciousness to feel how our substance is contained within a dense shell. Of course, the manifestation of pain is inevitable when the subtle body is united with a system of nerves over the surface of the body. Besides, the subtle body on returning has to conquer its abode. You already know that the subtle body is somewhat higher than the earthly one, and therefore each returning is accompanied with discomfort. The feeling of constant separation of the subtle body from the earthly one is unavoidable when the Subtle World becomes a natural continuance of the earthly one. For physicians, it could become a serious problem to define the pains which result, not from sickness, but from the movement of the subtle

body in a dense shell. Thus one can also approach the sensations of the subtle body through this medicinal path. Thus one can link two tasks, the spiritual and the physical.

298. Nothing can transmit an understanding of the Invisible World save the very sensation of it. Nothing can help the heart if it does not desire to surrender itself to this feeling and sensation. A careful attitude toward the manifestations of life shows readiness for the experimental method of research work. One should not understand affirmation as something abstract, but as something necessary to comprehend the whole closeness of the Teaching affirmed by experience. So, also, it is necessary to understand all the rhythms of alternating events. The train travels over the fields, but when it disappears into a tunnel only a child screams over the disappearance of the train. Thus, let us preserve calmness at the varied movement of events.

299. The lower spheres are so greatly littered that, without exaggeration, oxidation of the meteoric dust occurs, because the chemical reactions of psychic energy are primarily reflected upon metals. This simple observation can be studied upon metallic objects worn by people of various psychic natures. Of course, the littering of the spheres closest to our planet is very destructive. The lower subtle bodies, like swindlers at the bazaar, loiter about, thus obstructing the successful formation of the spiral of constructiveness. It is necessary to be possessed of special striving in order to penetrate beyond the limits of these dread accumulations. Thus, we should not believe that thinking is without consequences; even the broadest chalice can be overfilled! The more so since gravitation during rotation arrests many particles of light weight. Thus, when We speak about the necessity of purifying psychic energy through refinement of thinking, We have in mind the purification of the lower spheres. Speaking in the language of the Church, it is necessary to conquer the infernal hordes.

300. If thought in itself contains creative energy, then how useful it is to direct good thought into space. When mankind shall agree to send forth good thought simultaneously, then the infected atmosphere of the lower spheres will at once clear. Hence, it is necessary to take care, even a few times daily, to send out thought not about oneself, but about the world. Thus the thinking will accustom itself to disinterested strivings. As the Savior of mankind thinks only of the entire world, so in emulation of him we can apply our thoughts for the manifestation of creative energy. It is not necessary to look upon the transmission of thought as a supernatural act. Let it provide nurture for the spirit, just as does fuel for the bonfire during the night. Thus, also, it is necessary simply to follow the highest example. The heart will be like a trusty chronometer when it calls to thought about all. It is not necessary to have tiring meditations; thought about the world is short and reflects so simply the renunciation of self. Let good befall the world!

301. Tell friends of thought about the world, of thought about all worlds! Let the harmful thought of the hypocrite not approach them "What does my thought mean to the world?" Whoever has thought in this manner has not renounced self. Of course, each warrior sends only one arrow, but if everyone spares his arrow then the entire army will remain defenseless. Why, then, the cross of the world?

Who, then, can forget about vigilance against the tiger? Let thought about the world not banish the memory of the tiger and Armageddon.

302. It is instructive to compile a book about the harm resulting from bad thoughts; for oneself, as well as others. These thoughts are the source of many sicknesses. Formerly, only psychic illnesses were connected with evil thoughts, but it is time to discern the multitude of the most varied physical illnesses that are born of thought. Not only diseases of the heart, but most of the stomach and skin diseases are the consequences of destructive thoughts. Likewise, infectious diseases can be transmitted, not only by predisposition but through thinking as well.

This is not only autosuggestion but one may see cases when infection was spread by one person among many. One can see how physical effects proceed entirely parallel with spiritual manifestations. In this regard, it is noticed how certain organisms unconsciously spread a definite infection without being themselves subject to it. Already in ancient times such carriers of infection were known, but afterward the scientific knowledge was forgotten, and everything was attributed to the so-called evil eye.

303. It means that even in purely physical illnesses it is necessary to seek the cause in the quality of thought. Therefore, direct the thoughts of those who surround you gradually toward good. You already have an example of how much pain is caused by cursing and profanity, even at far distances. It is necessary attentively to direct the heart upon existing reality. Especially can those obsessed ones act who contact the aura, even slightly. Thus, it is very necessary to pay attention to the very first impression of people when the heart is able to give its sign. One can easily imagine what type of infection-carriers obsessed people may be, therefore it is necessary to avoid them.

304. The manifestation of fire is destructive for the physical body, but the element of fire is quite normal for the fiery body. It means that this change of correlation occurs upon the expanse of the Subtle World. Verily, one can ascertain by the condition of the subtle bodies the boundary of the beneficial reaction of fire. High strata purified from coarse physical strivings already experience the fiery benevolence; but the lowest strata of the Subtle World are still subjected to the physical sensation of the flame. In this regard the more there is of the physical husk, the more painfully the fire can act. Hence comes the intimation about the infernal flame. Thus, not accidentally does each true knowledge direct one into the higher strata. So, also, it is entirely scientific to forewarn people against carrying brutish lusts into the Subtle World. One can only pity the unwise ones who deride the state after death.

305. Now let us descend from the Fiery World to the jaws of the tiger; this is also necessary to foresee. One can reach the highest strata only by escaping from many jaws and hideous masks. Thus, the path to the heights must pass by many manifestations of hate, as long as mankind does not clean these low strata by a united effort of consciousness.

306. The Teacher can point out the direction, sometimes he can forewarn, but many actions must be performed by the disciples themselves. Moreover, it is necessary to manifest these actions voluntarily. In this voluntary striving is contained self-perfectedment. Each infusion of self-interest or fear will sever the salutary link.

307. The dark ones always hope that by harming the construction they disturb the fulfillment of the purpose; but they always overlook the fact that that which Exists is indestructible and manifold in its conditions. The darkest place can be named—yet Marakara itself cannot exclude the possibility of Light. It is only necessary to find the approach.

308. There exists a disturbance of construction, that can lead to a new refined completion. Therefore We so forcefully expel fear, which disturbs the perception of a happy distribution of many parts. The same judgment must be applied also in all cases in life; then there can be no defeat. For a happy combination of parts can only be shifted, it cannot disappear. But the eye that is clouded by horror loses the field of vision.

309. Marakara is a very gloomy locality in the lowest strata of the Subtle World. It is difficult to be there, because prana practically never pierces it. Nevertheless, it is necessary sometimes to penetrate into these satanic layers.

310. Usually after an attack is discovered there comes an improvement of condition. The enemy pronounces the verdict and tries to proclaim it, but if the announced destruction does not take place, then a multitude of surrounding attentive eyes send new strength.

311. The Teacher affirms that complete victory can be expected if only there is unity in consciousness. One cannot expect success if there is the smallest suspicion of the Teacher. Thus, it is necessary to work together, knowing that everything that is within the laws of the Universe will be granted. Who, then, will regard this period as one of rest? No one, not even one who is not far-sighted will deny that the time is unprecedented, and one must even sleep as during an unrelieved watch. The Teacher understands that your hearts are also burdened. Each day the situation of the world becomes more complicated. Viewed from the angle of Armageddon this is entirely natural, but the consciousness to whom the idea of Armageddon is absurd raves, because it does not know its way.

312. Why must we take into consideration the laws of the Universe? Of course, they solve the manifestation of Armageddon for us. Losing the thread of Armageddon, we plunge into chaos. And there is no path of ascent upon which a salutary link is not needed. You know these linking threads on the rocks of ascent.

313. The consequence of the beginning of the Greatest Battle reacts primarily upon the heart of mankind. The affirmation of the heart is especially needed now, otherwise the ignorant heart will not be able to withstand the hurricane of the confusion of the elements. Therefore, think of the heart as the basic principle, which connects you with the distant worlds. It must be realized what actually burdens the heart most of all. Not special events burden the heart so much as the succession of small specks of daily dust. This is very necessary to remember, because great events can give a special influx of psychic energy. But Armageddon does not consist only of great events, on the contrary a multitude of small actions receive their evaluation, and to this shower of small currents it is necessary for the poor heart to become accustomed. I say poor, because in essence it already knows the great fiery spheres, yet in the meantime it must be shattered against the rocks of Earth.

314. You know to what an extent We walk upon the edge of conflagration and the abyss. You know when the pregnant silence indicates the intensified battle. You feel Our tension. Only those who are unwise and self-loving can believe that above them are only hymns. But he who has directed his vision toward Infinity understands that the higher it is, the more tense. Thus, prepare people for an inevitable intensification. This does not mean that the Teaching propels one to tension, but that this pressure is the law of Existence.

For many the rhythm of currents appears to be complete nonsense, but you know these salutary reactions. Be assured of My closeness.

315. Calmness is the equilibrium of tension. The unification of consciousness is, first of all, the preservation of energy. This important rule is usually forgotten. When, instead of limited physiology, psychophysiology shall be introduced, everyone will be able to understand what significance the economy of energy has.

316. Even a giant can be arrested by a small thought if it acts as a dissonance. So many people start to turn around, shudder, change their direction, and in every way give attention to passing thoughts without even noticing their source. The law of attraction and repulsion by thought will be accepted most readily by musicians, who understand consonance and the significance of dissonance, with one established key for the whole composition. Whoever understands what it means to conduct an entire multivoiced symphony in one given key, will more readily understand

the manifestations of the basic thought, even considering the multiformity of the task. Such a thought of construction does not impede the manifestation of many ramifications if in the very same key. And an alien dissonant intrusion will not penetrate deeply if the fundamental task is solid.

317. Verily, it is only necessary to avoid horror and decomposition, because there is no situation which, possessing the strength of a foundation, cannot be turned into the very best solution. Thus, it is impossible to create in complete stagnation and decline, since each striving movement is already filled with a decisive consonance.

318. People who have visions should be carefully examined by physicians. Thereupon, special symptoms of the heart and nerve centers will be found. As the cadenza of ancient India is far more refined than the Western scale, so, also, the heart that cognizes the Subtle World will afford incomparably more subtle modulations of tone. Of course, physicians avoid examining healthy people; thus they overlook a precious page which guides one to the future. Usually, all miracles and visions are relegated to the category of hysteria, but no one explains what hysteria is. They will say it is an intensified reaction of the sympathetic nervous system, or they will attribute it to an irritation of the peripheral nerve endings; they will determine many causes among various reasons and will apply most bovine remedies, but they will not trouble to think whether in these manifestations there is not a higher reason.

319. A miracle is a manifestation of the most subtle energies, which are not accounted for in schools of chemistry and physics. A miracle is not evidenced only in levitation and loss of weight, to which you were witnesses; the very same subtlest energies are utilized in life oftener than people think, and these manifestations, incomprehensible to the majority, must be studied. This is not necromancy, not spiritualism, but simply the science of the most refined energies. Before us is the human heart, the most sacred treasure-chest, but it is necessary to harken to it and to approach this highest throne, cleansing our hands. You have witnessed examples of negligent physicians who did not profit by the beautiful evidence of a flaming heart. Now they are paying for their blindness. A miracle may take place, but it is necessary to unite the most refined threads of the heart. Therefore We point out the necessity of unification of consciousness.

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

321. A sculptor, in modeling his images, touches some places only once, but upon other places he concentrates an entire succession of strokes, severe as well as delicate. So, also, in the Teaching it is often noticed with what variety it is necessary to touch certain situations without repetition, because even the chisel of the sculptor likewise does not repeat a movement, but only defines the needed form. These places usually require great attentiveness; so, also, pay attention to passages which were marked more than once. They are either unusually new to the consciousness or they

are passed by inattentively. And yet, as a faltering chisel can have a decisive significance, so also, an opportunity missed will give another meaning to a complete task. When I speak about the heart, does it not include a multitude of individuals who are calling forth absolutely unrepeatable manifestations? It cannot be otherwise, because the most refined energies are incalculable in their refraction and mutual intercrossing in diverse spheres.

322. It is necessary to affirm constantly the diversity of refined manifestations, otherwise people again will hasten to confine them to rudimentary limits, not attempting to sharpen their attention toward this method of individual concentration. It is necessary again to turn to certain fires of the heart, which to some appear as purple, but to others as violet or lilac, depending much upon the condition of the aura, and also on the physical health. But these differences do not change the substance of the fires.

323. The individual method is needed in the approach to the most refined energies. The chief mistake is to approach the transcendental with old methods. He is doomed to failure who approaches an imponderable quantity with weights; yet, of course, these highest energies penetrate the whole of human substance, connecting it with the highest worlds. It is absolutely clear that one must search for these highest signs not amidst people who are infected with diseases, but among sensitive healthy organisms. Let these subtle organisms notice within themselves the manifestations that are inexplicable but apparent to them. Let them not be ashamed of seeming ridiculous to some, if only they can find successful characterizations of the manifestations of subtle energies. Let us be confident that there are now especially numerous evidences of precipitations from the Subtle World; however, they are like micro-organisms, which are almost invisible, but their effect is apparent.

324. It is not necessary to regard the individualistic method as unscientific; quite the opposite, it affords accumulation for the intensification of the formula. Thus, the similarity of certain nerve centers to those in animal and other forms is well noted by the ancient Vedas. Thus, observation gave the first foundations for systematic divisions. In the same way, the facts that are noticed by sincere observers will be brought precisely into a system. If, recently, human observation directed its efforts toward spiritualism despite its danger, how much more natural it is to begin observations of the manifestations of energy which in a coarse form are already known. Thus, the position of science not only will not waver but will be broadened in new circles.

325. Is not a blow upon the heart like a stroke upon a harp or zither? Does not the reverberation of the heart speak of invisible strings, which are the extension of the nerves into the subtle state? Is it not scientific to observe these blows upon the aura, when the eye, or heart, or Chalice, or crown of the head, very obviously receives repellent arrows? Yet it is noticeable how much more strongly the heart reverberates than all the other centers. It is not without cause that the heart is called the Sun of Suns. Should not the act of transmitting to far-off distances be regarded as a subtle, but completely natural condition? It is necessary to subdivide the realm of so-called hysteria into many divisions. At present it ranges from obsession to refined spirituality. Of course, one should not permit such contradictory confusions, for it is distinctly unscientific to throw everything into one pile, merely in order not to distress the brain with deliberation. Otherwise St. Theresa may fall within the definitions of obsession and the most loathsome demon will be brought closer to the altar. It is inadmissible to agree to the confusion of various conditions!

326. Striving toward science primarily obliges one to precision of observations. Is it possible to generalize contrasting manifestations? On the contrary, the wealth of that which exists should direct our thoughts toward a multitude of observations. First, let us gather these observations, and

let us not be superficial in our deductions. Sufficient advice was given by the Teachings. One can now think about the refinement of our assimilation; thus we shall come closer to the boundary of the Subtle World.

327. Exercising attention is a condition of observation of the signs of the Subtle World. Attention can be developed by various means. In a symphony one can choose and follow one voice, or one can identify several melodies simultaneously. It is also useful to establish the sonance of silence. Silence has many delicate voices, and to observe their rhythm means to come closer to the Subtle World. But, in studying silence it is instructive to recognize the dissonance of each physical intrusion. One cannot find a better example than the comparison of a physical sound with the Subtle World. And such an antithesis is also observed in the sphere of the sense of smell. Yet this quality is developed much more rarely! If smell appears as a form of nourishment in the Subtle World, it is understood that in the physical world it is not so highly developed. Of course, as you have noticed, the Subtle World is full of odors. The higher, the more perfect they are. But the lower strata are full of decomposition. If disincarnated beings are delayed in the lower strata, they carry around themselves the shell of decomposition; therefore, during life it is very useful to get accustomed to the flight into the higher strata.

328. The preparation for the higher strata entails first of all the purification of consciousness, and the development of the life of the heart. However, these conditions should be remembered. Usually, people remember about them only during idleness or repose, but when it is necessary to conform to them, they are forgotten and are replaced by irritation, and the stench of irritation is terrible.

329. Who, then, will think of success in the Subtle World if it is not permissible to speak and think? The Teaching that does not know the Subtle World does not serve as a guide, because earthly existence is not even an hundredth part of life in the Subtle World. This means that it is useful to know the conditions of the more lasting existence. But now there is a battle in the astral world and the conditions are still more complex.

330. A refined condition of the heart calls forth a special activity of all sensations. The smell, the hearing, the sight, the taste act incessantly. There is no silence, because upon the silencing of earthly sounds the echoes of the Subtle World begin to reach one. There is not a moment without odor, because the purest air is full of aromas; there is no visual void, because the lights of the Subtle World will not leave the open eye, or even the closed eye. Is not the purest sky full of formations? Likewise, there cannot be cessation of taste when man himself is the most powerful chemical laboratory. Regarding the touch, you yourself know to what an extent the Subtle World can touch one. Thus, without departing from this world, the heart makes us collaborators with a multitude of fine manifestations. And if someone insists upon the existence of absolute silence, do not consider his heart refined.

331. Refinement of the heart predicates the eschewal of a meat diet; furthermore an understanding of the Subtle World not only indicates the harm of assimilating decaying products but also reveals what neighbors decomposition attracts. Truly, it is difficult to decide where lies the greatest harm—from the assimilation of meat or from attraction by meat of undesirable guests. Even the dried and smoked meats, which are relatively less harmful, nevertheless, by their odor, attract hungry ones from the Subtle World, and if they are welcomed by abominable speech, the most harmful associations result. As you have heard, many partake of food in silence, or accompany it by worthy conversation. Of course, no decay is permissible, even vegetables must not be permitted to decompose. People need little—two fruits, some cereal, and milk. Thus one not only may be purified internally but also rid oneself of many neighbors. Is it not necessary for the physicians who study the means of fighting cancer and gallstones to pay attention to this

elementary prophylaxis? People speak of burning incense and the use of perfumes. But certain poisons are aromatic and kill the consciousness! This study also should not be forgotten.

332. The Subtle World has many varied confirmations of the earthly world. Even a prototype of the seasons of the year passes in accordance with the consciousness of the Subtle World. Therefore, the images of plants or mountains, or the surface of waters are not foreign to the Subtle World, of course in a transformed condition. The heart that knows the Subtle World knows flowers and mountains, and snows, and the seas. Flowers thrive in a richness of forms, and their colors are indescribably more complex than the colors of Earth; the snows are whiter and more crystalline and richer than those of Earth. One can begin to discern a complete structure of the Higher World, thus, the man who has stored up a clear and benevolent consciousness on Earth will also be a good builder in the Subtle World. Instead of monstrosities, he will bring with him beautiful proportions and the rhythm which correspond to the magnificence of the Infinite. Is the duty of the spirit so excessive if the spirit has perfected the heart? Only the light-bearing consciousness of the heart will carry the subtle body into the higher realms. Thus, everyone who prepares his heart and uplifts the hearts of his near ones already creates the will of Him who sent him! When it is asked if the heart is not a balloon since it can rise aloft, say that the jest is not far from the truth. Verily, the energy of the heart is so remarkably like helium and other of the finest gasses, that it is not far from the spiritual truth to imagine the ascension of the heart.

333. Who, then, in his heart cannot understand the beauty of ascension? Who will not sense at heart the burden of return into a temporary house—a doomed house—a confining house? Thus, one should cognize the Higher World in order to become transported and ascend with one's entire being. Is it possible to peer from the window of the narrow home without thinking about the higher worlds? And the heart will lead one by the path of Christ to the step of Transfiguration. Thus we shall open the doors of the narrow house. Each fusion of consciousness already means open doors.

334. Ask a clever man what has most often warned him of danger, safeguarded him against errors and deviations. An honest man will say the heart. He will not name the brain or reason. Only a stupid man will rely upon conventionally rationalized deductions. The heart is permeated with straight-knowledge. We already voiced this concept long ago, but now we return to it upon another turn of the spiral. We have already passed through the discipline of Heart and Hierarchy, and have pondered upon Infinity. Thus straight-knowledge appeared not as a kind of vague intuition, but as a result of spiritual discipline together with the understanding of the significance of the heart. Thus guide the pupils. At first, cast the necessary concept like a far-reaching net, then cautiously draw in the corners of the net in order to completely surround that which you seek. It is not casually that the symbol of the fisherman casting his net is often pointed out. The heart is not so easy to catch! It is not easy to accept the language of the heart as a reality. Time, devotion, and striving are needed in order to obtain the understanding of the expression of the heart.

335. He who reflects upon the heart amidst the horror of lawlessness will show that this thought dwelt with him long before. One can trust him greatly because he has already contacted knowledge, and thus safeguarded the spirit from the defilement of treason. Be assured that the man who carries the germ of treason does not know the treasure of the heart. Thus, build up the finest concepts amidst the horrors of darkness. The hearing and vision of the heart are great.

336. Reasoning is a kind of antithesis to the attainment of the heart. Reasoning is a kind of magic, but magic is the antithesis of Beneficence. We must fully comprehend magic as well as reasoning, because they are so closely related to personality, to self, to egoism. Reasoning issues

from self, magic sets itself against the Highest. But the achievement of the heart, and also of Beneficence, in essence has no feeling of self, in other words, of the most limiting inception. The porcupine flings its quills from itself, and it is difficult to get at him from above. Each one who is argumentative deprives himself of the great communion with the Above. Do not let us confuse reason and conditioned reasonings. Reason leads to wisdom, in other words, to the heart. But a worm argues, even though he crawls with difficulty across the path of men. Therefore, let us persist in the achievement of the heart. Because in it is the coffer of ecstasy, which cannot be acquired with gold.

337. Before you, you have the heart, which rings out to all manifestations of the cosmic affirmation. Is this not universal consciousness! Verily, by this path the transformation of life will again be intensified. Thus one can observe how these manifestations gradually will become the usual fellow travelers of the future.

Observe how Armageddon acts. When the depths of Earth rise up one cannot fail to notice the intensification of the agitation of the elements. When We call for the deepening of thoughts, We offer a valuable means for the balancing of Chaos. The Teacher does not conceal knowledge within himself; at the first opportunity he arms one against Chaos. Madmen are trying to set the forces of Chaos against Us, without themselves knowing how to bridle them. It must be understood that Chaos is manifested not only in physical convulsions of Earth but also in the world of psychic energies. It is not difficult to multiply psychic madnesses, but how to control them? Madmen do not realize how bad are their allies; their desire is only to impede the path of ascent. One is amazed at the manner in which they propel all their destructive measures, as though they were in need only of ruins!

338. A vast amount of courage is needed in order to build up the forces of the heart in the midst of destruction. Were one not aware of the need of these metamorphoses for all worlds, one would believe the heart's attainments to be useless. But fortunately this is needed for all that exists. Therefore, even in the dust of destructions one should build the strongholds of the heart.

339. Surya-Vidya —thus was the Teaching of the Heart sometimes called. In this definition was indicated the fieriness, the sunlike quality, the centrality of the heart. Verily, anyone who wishes to cognize the heart cannot approach it as only a part of the organism. First of all, one should recognize the centrifugal aspect of the heart and study outward from it, not inward toward it. The solar plexus is the antechamber of the temple of the heart. The Kundalini is the laboratory of the heart. The brain and all the centers are the estates of the heart, because nothing can exist without the heart. Even the brain can be supplemented to a certain degree. Even the Kundalini can be somewhat nourished by a manifestation of electricity, and the solar plexus can be strengthened by blue light. But the heart stands as the temple of humanity. One cannot conceive of the unity of humanity by way of the brain or the Kundalini, but the radiance of the heart can bring together the most seemingly varied organisms, even across remote distances. This experiment, of the unification of hearts across distance, awaits its workers.

The wish to inaugurate experiments of lengthy duration is quite correct, because through them one can create another link between the generations.

340. Some will dismember, but We shall unite, because the theory of focus is found in unity. Formerly We indicated the focus of the Hierarchy, but now it is necessary to concentrate upon the heart, as the channel to Hierarchy. Thus, none shall say the Hierarchy is not a reality because there is no approach to it. Verily, there is the truest approach with the heart as intercessor—that very heart which tirelessly throbs and pulsates lest people forget it—the most tender, the most intense, the most responsive to that which is near and most far.

341. Degeneration, fattiness, dilation of the heart occur because of the inadmissible conditions of life. Heart disease resulting from karmic causes is very rare. Dilation of the heart may be due to good but unused potentialities. Of course, fattiness of the heart is an inexcusable condition because each fattiness can be arrested at the start. Labor is the best antidote for the tendency to fattiness. One should observe at least a slight hygiene of the heart. Striving to work is the best strengthening of the heart. Not work, but a rupture in the striving of the heart acts destructively. True, strong hostile arrows are also injurious, but for these wounds you know the balm of Hierarchy. Only the use of this balm must be continuous! It is definitely a great error to forget the existence of such a medicine.

342. Similarly injurious is each betrayal. It should not be forgotten that an obvious betrayal is sometimes easier than a concealed one. Often the traitor does not confess even to himself the betrayal committed. The evaluation of such a subtle betrayal is highly complex! Through the admission of the betrayal, the traitor at least partially discharges the tension evoked by him. Still it would have been far more heinous had Judas not confessed.

343. The fiery body may sometimes evidence itself even through a physical shell. Thus, under a certain tension of the manifestations of the Fire of Space, the fiery body seemingly begins to radiate in small fires over the surface of the physical body. This subtle fiery condition can rarely be seen. Not only is the eye unable to assimilate these tiny lights but the very power of the glance seemingly quenches these subtle flashes. Cosmic manifestations, such as volcanic eruptions and other fiery manifestations, contribute to the phenomena of the fiery body. This manifestation has nothing in common with the fires of the aura or with external fires, such as the fires of St. Elm. Today Urusvati became aware of the flames of the fiery body. Cosmic destructions, instead of pains, gave indications to the fiery body. Thus the symptoms of intercourse with the cosmic manifestations were multiplied. Eruptions in the microcosm can evoke eruption of the glands, but may also call forth the fires of the fiery body.

344. Thus, the subtle manifestations can gradually be intensified. I affirm that it is easy to work where there is unity. The Teaching often calls in vain for unity of consciousness, for people regard this as an idealistic call which is not applicable; whereas this forceful action is equal to many powerful energies. Therefore, why burden the subtlest energies when man is armed with so powerful an armor?

345. The opening of the heart is also significant because it distinguishes cosmic periods. Hence, without the heart, dim presentiments will never become formulated events. Thus, without the participation of the heart, distant events cannot be sensed. For instance, just now the annihilation of complete structures of the Subtle World must greatly reflect upon the heart. These annihilations are not without their use, because accumulations should not obstruct perfectment. One should not be astonished that subtle forms can also be destroyed in order to be replaced by succeeding ones. But the application of fire is needed for such shocks; such a fiery oblution establishes a new step, but in the physical world it is exceedingly difficult. One should gradually broaden this concept, otherwise even experienced warriors may become confused. But let us be aware of the unprecedented tension. Let us be sensitive to each other. Not casually do We give warning of the unique time.

346. One should also not forget that all the details of these days take on a highly confused aspect. One should not demand customary thinking from people when the air itself is unusual. One must accept the difficulties of the period, preserving steadfastness. Consolation lies in that we can mentally affirm the future. Thus, hold firmly; beyond the heart's thread there is nothing.

347. A great task lies ahead for scientists—to determine the relationship between a volcanic eruption and the forms of the Subtle World. But this, too, will be understood shortly.

348. Contentment with each physical state and an insatiable onward striving of the heart constitutes the advice of a sensible physician. It should not be assumed that perfect ethics do not combine with medicine. It should not be assumed that thought alone can arrest the physical condition. This would be one-sided. We live in a chemical laboratory and form a part of it ourselves. Of a person who was critically ill, the ancients said, “He must be taken to the Fiery Mountain.” They thereby implied two meanings one was a reminder of the fiery body, which knows not illness, the other, a purely physical meaning, because the fire of eruptions contains a particular combination of energies which can stimulate certain nerve centers. It cannot be otherwise, since the flame of the heart responds to the most remote subterranean fires. The extent to which the flame of the heart controls the subterranean current is also a subject for study; if certain organisms of a definite element can discern subterranean waters, then fiery people of course maintain the unity with fire. It is precisely this element which greatly needs observation.

349. The pressure of world events should also be observed. One could compile an unusual, quick progression. The events intrude into the entire life, and it is not, as imagined, the war, as such, but the conflict of all elements which makes it not a fairy tale. It is precisely as it was during former catastrophes, when people did not wish to observe conditions.

350. Parallel with pressure one can feel apparent void. This sensation should be observed very carefully. Often this is a certain defensive area which guards the heart from destructive blows, a type of defensive armor. One should be aware of this condition. Some regard this sensation as a severing and are unnecessarily distressed; others regard this sensation as the cessation of danger and abandon their vigilance. Either one impedes the flow of energy. But the already experienced warrior values this shield which so greatly guards his strength. You already know that the blows upon the aura are especially painful for the eyes and ears, but there may be some sensations of a cut or pierced wound. These sensations are especially painful upon the shoulders, the neck, and the lower abdomen. Thus, these sensations may also be felt at the opening of the wounds—stigmata; then the energy of the heart draws a condensed fohatic particle toward this definite spot and injures the cellular tissue of the skin texture. Thus the fusion of the heart with the energy of Bliss offers the strongest combination.

351. Chaos is not understood; some regard it as apart from the Manifest, others understand it entirely as an abstraction. But if people would realize how multiformly Chaos intrudes into existence, they would realize the need of caution. Each dissonance, each decay, if not immediately dissolved, carries the tide of the Chaos of the elements of destruction. Thus, to observe Chaos, telescopes are not needed; humanity can study and sense true Chaos, very, very close to itself. Verily the heart quivers from the presence of Chaos. Thus, we can again turn to the heart.

352. The persecuted leads, his persecutors behind him; hence, ancient is the truth about the privilege of the persecuted. To understand it means to enter upon the path of the persecuted. Many persecutors turned to the path of the ones they persecuted, because the very pursuit upon a definite path communicated a certain attraction to them. Therefore We prefer the path of the persecuted.

353. The heart thinks, the heart affirms, the heart unifies. One can always remember the significance of the heart, clouded for so long by the brain. The heart will be first to thrill, the heart

will be first to quiver, the heart will be first to discern much, before the judgment of the brain dares to reflect. Without undermining the tortuous path of the brain, can we disregard in silence the most direct attainment of the heart, the arrow-like ray to which the miracle-heart is equal? Thus, one can be united with the heart and bulwark oneself against all attacks of evil. Only through the heart can one sense the brown gas and arrest the asphyxiation in time. So, also, will the victory upon the field of Armageddon remain with the heart. Hence, I counsel to preserve the heart as the smiting sword against all evil.

354. From Our point of view each vivisection performed upon the heart is inadmissible, just as it is inadmissible to seek the Ringse in a living organism, yet one can observe many psycho-physiological manifestations during the development of the heart. Thus, the fiery heart produces a light spot upon the upper tissue which, during the increase of fire, becomes almost white. The ancients called this manifestation the “sacred ashes.” This has nothing in common with the enlargement of the heart, but rather with its refinement. One can also understand why it is impossible to make a comparable experiment with an animal heart and that of man. If the human heart is the throne of consciousness, the animal heart must, of course, differ from it in certain functions. Moreover, a violation of the action of the heart after the ejection of one's subtle body would be a real crime. Each artificial pulsation of the heart will attract the subtle body and perpetrate an unpardonable act of decomposition and suffering.

355. Saving the heart does not lie in vivisection at all. One can operate with a fine ray that will create a vibration manifested as freezing. Thus, one should treat the human heart by far more delicate methods than cutting it open. Of course, there may be cases of wounding, but this requires exceptional measures.

356. It is related how a Yogi, in a moment of tension, lifted a vessel filled with water and broke it. When he was asked the reason for this destruction, he replied, “Otherwise, my heart would have burst.” Such discharges exist in all conditions. The tension of the heart can become so great that it becomes necessary to perform some action in space in order to free the needed conditions from the densified sphere. Such condensation may occur externally from outside causes, but it may also occur from within, exactly as during cosmic disturbances. Hence, one should cautiously watch the dictates of the heart. It senses and reflects invisible processes to such an extent that in accordance with it one can write the entire history of the Invisible. A comparison between seismic causes and the cataclysms of the Subtle World is difficult, yet the heart also reacts to them.

357. To restore the heart affected by various causes We use vibrations. If Mahavan corresponds to earthly causes, the vibrations of the Silver Bridge are necessary during disturbances in the Subtle World.

358. You already know how slow is the growth of consciousness in a similarly slow way is the home of the consciousness—the heart—transformed. Hence, it should be realized that he who does not think of the heart will also fail to improve his consciousness. It is true that the heart in its essence is not separated from the highest spheres, but one should transmute this potentiality. How many deflections occur in a heart unpurified by higher thinking! Many valuable transmissions will assume an ugly outline, simply because the heart remained neglected. Such a multitude of the best, of the subtlest shadings and feelings, will be absent from the forsaken heart! Will not malice build its nest in a defiled heart? And let us not accept these words as abstract remarks; the heart must be educated. One cannot build up the brain without refinement of the heart. Ancient metaphysics and modern psychology attempt to reach the heart, but how can any subject matter reach the heart when the word heart itself is not mentioned?

359. A special course should be created—knowledge of the heart. The simplest maidservant understands the sweetness of talking about the heart. For a scientist it would seem much simpler to broaden this concept. Human history itself gives comparative tables of the workers of the brain and heart. Will not these images of achievement and the heroes of self-sacrifice provide the best perfectment of the heart?

360. When I speak about the heart it can be understood why We spoke about Hierarchy before the battle; yet We affirm the heart during battle. Verily, only through the heart will you conquer.

361. Tension of psychic energy may create seeming cramps of the fingertips. It is readily understood that the seething lava of psychic energy is like a volcano. Therefore caution is especially needed. Though the drops of My sweat fall, yet burden Me still more!

362. The anguish is a reflection of Armageddon. The force of the collision cannot fail to press upon the heart. Look about, is there very much rejoicing? It can even be noticed how smiles have become more rare. Do not wonder, since even ignorant minds feel the oppression but do not know its weighty cause. Many will express complete denial of this in words, but they will nevertheless feel the burden of the heart. Refinement of the heart permits many subtle manifestations—for instance, the touch of a hand of the subtle body and also many preventions of pain.

363. Let us once again turn to the quality of the pulse. From different angles it will be necessary often to point out this indisputable testimony of the affirmation of the heart. Not the beat of the pulse as much as the observation of its quality will give the picture of the heart's vitality. Until one succeeds in photographing auras one can already begin to observe the pulse, not during illness but during good health, marking what sensations affect the changes of pulse and precisely how. If the aura gives evidence of the presence of illness, the quality of the pulse offers the entire scale of reactions. However, the aura is something transcendental for the majority, whereas the pulse provides a completely physical manifestation. But how solicitously and cautiously one should understand the study of the pulse! Contemporary physicians hardly take note of the quality of the pulse. More than once shall we return to the study of the pulse when we think of vibrations.

364. In order to cure through vibrations quality of the pulse is an absolute condition, otherwise upon what can one base the application of various vibrations? You yourselves already know how greatly vibrations differ and what effects they produce. It is not exaggeration to say that the heart endures many dangers through vibrations. Thus, one day we speak of psychic energy, which cures the heart, but next day we recall physical manifestations that would seem to be within reach of all. The latter also refers to the heart, and to its pains, and one may overcome these only through the link with the Lord.

365. If you encounter a bigot, know that he is not of the heart. If you meet one who is superstitious, know he is not of the heart. If you meet one affrighted, know he is not of the heart. Nevertheless, these uninvited guests will mention the word heart. It is high time to segregate all mountebanks of the heart, so that they should not play with human hearts. The heart should be studied when obscured by self-love and cruelty. Thus, through observation of the pulse, one can approach the treasures of the heart. One can similarly sense when the heart is silent and the calls do not reach it. A great deal of work has been done on the transmission of thought at a distance—the pulse is also useful for this. In its most sensitive capacity the pulse can detect a thought-sending, even before its realization. In this way one can again prove the extent to which the subtlest possibilities are contained in the organism, of which people have formed only an obtuse, physical image. This coarsening has already accumulated for many thousands of years, and the light of the body goes further from the Fire.

366. When you experience a sense of striving and anticipation, do not apply it for the immediate days. You often feel how the foundation is laid upon the necessary affirmation; this straight-knowledge has nothing to do with the success of tomorrow, on the contrary, it shows that something greater already receives definite shape. Usually, people suffer from their own lack of co-measurement. Often they impede the stream of already shaping events by their preconceived judgments. Consolation is not for the morrow, but for more beautiful dates. Yet the straight-knowledge is correct.

367. If one would collect in a single book all the deeds injurious to self-perfection, it could be readily proved how simple it is to overcome them. It could be seen from what small actions this evil is accumulated. Is it difficult in life to refrain from trivial habits? Is it difficult to get rid of petty evils that poison the body? Is not the child ashamed of his first experience at lying? The child hardens his heart only through habit. Therefore, we call habits the callouses of the soul. Who is not aware of the warning of the heart before each unworthy act? These warnings of the heart provide the best calls, but often people force the heart to silence. This is a great crime—as great as severing the current that brings salvation to a near one.

368. Unity is the first sign that the Teaching is not an empty sound. The Teaching is a light on the dark path. It should be understood how caution is often needed, because the megaphone of space amplifies each sound. To the rejoicing of the enemies, the petty irritation is turned into a whirlwind. The enemy has a new joy to record—despite the Teaching, people act in their customary way.

369. I already spoke of the significance of harmonized work, through which even machines do not wear away. One can imagine the beneficent energy emitted by a united work. Astonishing observations can be made by gathering harmonized consciousness into groups. States should have considered such classifications of labor according to consciousness. Such subdividing could create the best page of political economy. Thus, instead of imitations of antiquated dogmas, the essence of action should be approached.

370. The Constructive Cross is built when invincible striving and realization of right are impelled to meet. It cannot be doubted that it is precisely such a circumstance that evokes the bile of darkness. You know all the epithets with which humanity rewards cross-bearers. But you also know that this is the shortest path. People's minds see cupidity where there is self-sacrifice—precisely as in convex mirrors.

371. I already have spoken of the significance of rays and currents that pierce space. Such considerations would not be difficult to verify scientifically, it would seem. Why not examine the atmosphere transpierced by every possible ray and forced saturation? It could be proved that a condition of oversaturation of the atmosphere is possible. Of course, this forced oversaturation of the atmosphere must produce abnormal results. Man cannot be subjected to constant strokes of lightning or a constant downpour of arsenic or any other poison. Aside from medical considerations, one should think of the crossing of waves. Even the simple rotation of an object produces strong disturbances. To what a degree, then, must the refraction of waves react upon the human heart! But apparently people do not think of anything beyond their own stature.

Indeed, many sicknesses result from the atmosphere, but supersaturation or poisoning of the atmosphere especially reacts upon the heart and brain reflexes. Thus, one should not evoke energies without knowing their sphere of influence.

372. You already begin to think of such subjects as astrophysics and astrochemistry. It would seem time to ponder on how these powerful reactions affect the nature of humanity. Soon the powerful levers of far-off worlds will begin to be brought closer for the amelioration of life. But with all the wealth of possibilities the heart element must be added to everything. The action of the subtlest energies of the heart transmutes the chemism of the rays. One cannot imagine a chemical laboratory without the participation of the heart. When human thought shall recognize the heart as an impeller, not as an egoistic personal instrument, but as a collaborator with the subtlest energies, the predestined transformation of life will at once begin.

373. Is it not true that unity is difficult, despite the fact that it is prescribed as the extraordinary means needed for everyone? It is difficult to contain unity even temporarily. Is it not true that it is easy to tear oneself away through irritation? It is not difficult to forget about the epoch of Armageddon and about all that exists, just to please the bile. Thus, irritation is not close to astrochemistry.

The arrows that pierce the heart are not the result of a simple nervous contraction, but a far deeper manifestation, because they are more spiritual in origin. How many of the ills of humanity are due to insufficient cooperation! The understanding of cooperation readily brings one to cooperation with the forces of nature. Where is the boundary between the forces of nature and spiritualization? The servant of the spirit must attain spiritual omnipresence.

374. Mercy, compassion, pity, love, and all benevolent strivings so indicated by Us—are they not wondrous ways of intercourse with the highest energies? One should become accustomed to regard these resplendent qualities as actual methods connecting one with the highest worlds. Lacking these qualities, all astrochemistry will be astrovenom. From time immemorial alchemists understood the significance of the light-bearing unifying substance that emanates from the heart. Because the heart emanations continuously create the luminous substance which we term the very essence of psychic energy. Of course, the opposite side also tries to solve this problem in its own way. But, instead of the luminous creation by the heart, they seek for creation by sperm and this means they also try to find the unifying substance. I will not repeat its name; the sorcerers of the first three degrees utilize the sperm substance for unifying with the spatial energies. It is not worth explaining that their violent measures are not sufficiently strong and are of long process. They are not to be compared with the fire of the heart.

375. A Yogi known to you, who took the strongest poisons without injury, died because of a slight delay in applying the heart energy. Immunity is contained in the heart. The Yogi mentally transfers the poisons to the heart, which dissolves the effects of them while uniting him with the Spatial Fire. But for this it is necessary to awaken the fires of the heart, and you know how much time this demands. Of course, the taking of poison must be gradual. In the case known to you, seven years were necessary for the organism to become accustomed to coordination with the fires of space. Only one minute of delay gave advantage to the power of the poison. One must not delay even for a moment to transfer the consciousness to the heart.

376. Certain people feel the heart as something isolated within them. Such a sensation may be very useful in developing the unifying substance of the heart. When you desire the heart to transmute a certain influence, you should first transmit this task consciously to the heart; you will then sense that the heart will be felt as a thing isolated. Not a pain, or a pressure, but the sense of a self-sufficient apparatus will denote the presence of the heart. Thus it must be when the heart assimilates foreign influences in order to transmute them and prevent the poisoning of the entire system.

377. A scientist may ask how one arrives at immunity of the heart. His question will be a correct one. The heart, with all its indisputable potentiality, will not reveal itself without a conscious immunity. The balancing of the heart with the consciousness gives impetus to the unifying substance. To this end, the scientist can begin a twofold approach he can purify the consciousness, for the physical ballast does not as yet help the consciousness. Only thought purified by art and liberated from servility can give efflorescence to the consciousness. Here I call attention to the condition of liberation from slavery. One must be liberated precisely from all forms of slavery. As to the second condition for the scientist, he must feel the heart as an independent apparatus and begin to observe the reactions and reflexes of the heart. Then will also come the first heralds of success—precisely the stars of light; they will teach still further observation.

Also one should learn constant vigilance amidst all tasks; this flexibility is necessary for distant travelers.

378. Pranayama of all kinds is directed essentially to the kindling of the fires of the heart. Indeed, of the multitudes who practice pranayama only very few receive positive results. Wherein lies the cause? Of course, in an indifferent attitude toward the heart. A complex exercise is devised, and the consciousness strives toward the calculation or alternation of bodily movements, in other words towards superficial methods. Yet no earthly calculations will kindle the talisman of the heart. Solar energy is non-existent without the sun; thus, also, the heart will not be kindled without striving toward the focal point. Hence, it is easier to kindle the heart through transporting oneself to the focal point than by relying on material calculations. Of course, pranayama has been wisely established as an auxiliary means for hastening results. But as soon as the mantram of the heart lost its significance, pranayama also turned into a mechanical remedy against the common cold. Therefore, let us remember about the sacred heart as the path to the focal point.

379. Calmness of the heart does not mean the soothing of the heart. The burning heart cannot be soothed. Calmness of the heart means firmness and unfalteringness. Through this understanding one can reach the tension that leads to Nirvana. But how many steps must one cross courageously in order to realize unfalteringness of the heart. It is easy to speak during seemingly calm surroundings, but one should not seek the tempering of the heart through inactivity. Naturally, action does not consist in waving of the hands, but in tension of the heart.

380. True, the battle of the past is not to be compared with the battle of the morrow. One must not think that Armageddon is a commotion in the kitchen. No. The greatest guns are in action and the most fleet cavalry is involved. If we make comparisons with the past war then we are comparing Europe, as it were, with the entire world. I give this comparison lest anyone think that the present is usual and easy. One should gather all unwaveringness of the heart in order to find oneself in the ranks of Rigden. Thus, one should not forget the days that we are crossing.

At present there is no one who does not need courage. Only utter madness whispers that all will find order by itself—this cannot be! Because the dark ones have set aside the basic principles not knowing how to govern them, one should walk undivided in everything. One should understand that the spiritual tension of these days is no longer in the dimensions of the Subtle World, but already approaches the Fiery World. The Teacher reminds that not terror should fill the hearts of the warriors of Armageddon, but grandeur.

381. The transmission of thoughts at a distance and healing through distant currents is sufficiently known to you. Yet it is necessary to repeat this persistently, because people are least desirous of admitting the indisputable. Of course, the transmission of thoughts must be accepted, because the admittance of sendings by the heart is essential. Even a telegraph clerk confuses the mechanical transmission; hence, how much more subtle must be the reception by the heart. Besides, you

know how easily an outside thought speeds through the consciousness and is forgotten despite the clarity of transmission. The heart must accept the inexpressible words into its depths. So, it is also easy to overlook the most salutary currents if we resist them in consciousness. The very bed can be shaken by the currents, but this knocking may be rejected. It is also good if the heart understands in good will that in the midst of warmth freezing currents do not come without special cause. In order to accept these simple scientific manifestations, not blind faith is needed, only open good will.

382. Gradually one can accept many subtle manifestations as the usual conditions of life. Such is the transformation of life, and it may lead toward the most exalting condition, without segregating one from life. You yourselves know how one can converse at a distance, and you have experienced more than once an entire battery of various currents. Thus, also, you know how the currents are growing gradually, and how even very dangerous cases are healed at a distance by Our currents.

383. Among a multitude of currents the strongest will be the most cooling and the most fiery. In Tibet you have experienced the fiery currents, then the cooling ones. For the fiery currents the lamas need an entire method exaggerated by the teacher, but, as you see, one can go directly by way of the heart. The Teacher directs the currents, but the heart of the Teacher himself is sometimes in need of a cohesive substance; then the disciple's energy has a special significance. The Teacher must be very grateful when the purified energy of the pupil ascends in a powerful spiral. This is called the wheel of cooperation. So, also, the Teacher always is ready to share the supply of energy, but the pupil must be ready to have a purified heart.

384. The process during the cooling currents is comparable to the application of a piece of ice to the body. Of course, the rhythm of the currents recalls a certain type of refrigerator. Such vibratory movement not only produces an external but also an inner piercing.

385. Strive into the future. It is necessary to regard the present time as a bridge over a roaring current. It is not necessary to bind the consciousness to devious conditions—they are but brushwood upon the bridge. Usually, human misfortunes arise in proportion to the delay caused by attention to the passing jolts, which it is necessary to avoid. Every leader strives not to be delayed.

386. In substance, the heart is an organ of higher action and offering; hence each offering is of the nature of the heart. Each positive Teaching ordains giving. Such an affirmation is justly practical, because without giving the heart does not endure. Of course, it is necessary to understand giving in full justice. Giving should not be understood as only monetary or in needless objects. True giving is of the spirit. Let each heart pour out streams of spiritual gifts. Not without cause is it said that each throb of the heart is a smile, a tear, and gold. All of life flows through the heart. It is necessary to know to give constant work to the heart. Nothing can refine the heart so greatly as an infinite spiritual giving. Usually the spiritual offering is not valued, since everything invisible is not appreciated. But the source of riches—spiritual as well as material—is in the heart. If only it could be brought into each case where the throbs of the heart are precious.

387. Deodar oil has been called the balsam of the heart. Truly, some substances belong to Nature's heart, and their noble quality is conducive to the purification of the heart—so also in a rose, in musk, in amber. I cite the essences of various properties in order to define the scope of Nature's heart.

388. It is impossible to imagine what a battle is proceeding! The nearest may not discern their own because the heart is inactive. It is not without reason that the Teaching of the Heart is so needed for the life of the future. Otherwise how will you cross the boundaries of the worlds?

389. It is preferable to bring oneself to the conviction that the heart is not wholly one's own organ but is granted for highest communion. Perhaps if people would begin to consider the heart as a thing ordained from Above they would be more solicitous about it.

A certain hermit emerged from his solitude with a message, saying to each one whom he met, "Thou possessest a heart." When he was asked why he did not speak of mercy, of patience, devotion, love, and other beneficent foundations of life, he answered, "The heart alone must not be forgotten, the rest will come." Verily, can we turn toward love, if there is nowhere for it to dwell? Or, where will patience dwell if its abode be closed? Thus, in order not to torment oneself with blessings that are inapplicable, it is necessary to build a garden for them, which will be unlocked to the comprehension of the heart. Let us stand firmly upon the foundation of the heart, and let us understand that without heart we are but withered husks.

390. Whoever loves flowers is on the heart's path. Whoever knows the striving to the summits is on the heart's path. Whoever thinks purely is on the heart's path. Whoever knows of the highest worlds is on the heart's path. Whoever is ready for Infinity is on the heart's path. Thus shall we summon all hearts to the realization of the Source. It is correct to understand that the substance of the heart belongs to the Subtle and also the Fiery World. One can perceive worlds within the heart, but not within the mind. Thus, wisdom is contrary to intellect, yet it is not forbidden to adorn the mind with wisdom.

391. Feeling will always prevail over reason. It is necessary to accept this as an indisputable truth. Therefore when we speak of the heart, we affirm the citadel of feeling. But how different from lust is the feeling of the heart! The teaching about creative feeling is the realization of creativeness of thought. Let us not dissect the realm of feeling, because it is a single field in bloom. We know the sowing of feeling, but where are the fruits of the mind alone? Reason cannot create if the seed of the heart is not provided. Thus, when we speak of the heart we speak of the beautiful.

392. I consider that one may permit present daily life to advance along the channel of the heart, but with knowledge of fundamental laws. Thus I affirm the substance of a firm and beautiful construction.

393. Besides the Teaching let us not forget the battle. It is unusual that amidst the unprecedented attack we talk about the heart, the beautiful. Our talks can be termed the affirmation of calmness.

394. "And at evening he laid the thought upon his heart, and at morning he pronounced his decision"—has been said of the Sage of the Mountain in Persian annals. For many people this is simply a quaint saying. Yet an entire Teaching is contained precisely in the saying, "Laid the thought upon his heart." Nowhere can the thought be transmuted except upon the altar of the heart. Many readers of the book Heart will wonder whether they have learned something new and applicable. Such people demand a pharmacist's prescription to exalt their hearts with patent pills. For them the command of placing a thought upon one's heart is nonsense. It is difficult for them to dissect thought in their disturbed consciousness. And it is impossible for them to discover the heart in the convolutions of their minds. But he who has already sensed the altar of the heart will also comprehend the discipline of spirit. We send calls of the heart to those friends who meet upon the crossroads of the East. We send calls of unity to those whose hearts have already sensed the music of the spheres. For him to whom the spheres are void the heart is only a sack of blood.

395. Who can fail to be serious now when all thinking beings realize the downfall of the old world? Precisely, the downfall! Because many things are not yet outlived, incommensurable ingredients are thrown into the one Furnace, and the atrophying lack of discipline carries decomposition with it. It is necessary to summon all valor in order to advance in thought about the heart. The vibrations are aquiver, and it is impossible to demand precision from warriors when confusion dulls the eyes. Conquer anxiety, for the world is atremor, but do not believe that one can continue thinking in the habitual manner. Think only of the future, only of the Teacher!

396. The altar of the heart is called thus, not only as a symbol but also because upon placing a thought upon the heart one can feel a seemingly light pressure upon the upper part of the heart. This sensation is so delicate that one inexperienced in subtlety of feeling may not even notice it. But people with refined consciousnesses will clearly sense this pressure of thought energy.

397. Often the projection of will is taken for the heart energy. One can easily distinguish a demand of the will in which the brain acts through the eye or through the currents from the extremities. In such an influence of the heart no external method is needed. It can be said that for the last century the West has accepted the methods of the brain because they are apparent, although superficial and imperfect, like everything that necessitates external technique. Despite its numerous declines, the East nevertheless preserved the methods of the heart. Thus, in all things, let us strive to the inward, in other words, to the depths.

398. In order to approach the method of the heart it is necessary to love the world of the heart, or, more correctly, to learn to respect all things pertaining to the heart. Many people imagine absolutely no difference between the paths of brain and heart. It is difficult for such “brain people” to accept the highest worlds. So, too, they cannot picture to themselves the advantages of the Subtle World. The manifestation of the subtle spheres corresponds to the condition of the heart. Thus, the heart that already reverberates to the rhythm of space knows the resonance of the spheres and also the subtle aroma; and the flowers, in harmony, will make obeisance before it. To behold the flowers of the Subtle World means already to ascend into the Beautiful Sphere. One can also see these purified images in a waking state, but for this the flame of the heart is necessary. One can also see the fire of the heart—beautiful and soaring above the heart. But for these manifestations it is necessary to kindle the heart. Thus, the heart is not an abstraction, but a bridge to the highest worlds.

399. Defense is still not resistance. All dream of the development of resistance. Non-receptivity is only a weak degree of resistance. Immunity is in the heart, and even active resistance is not in the brain. Only the energy of the heart makes a man invulnerable and carries him over obstacles. Thus, one should remember the heart as a weapon. Precisely—the heart is the weapon of Light! But let them not suspect Us of being opponents of the brain. Let the good ploughman, the brain, labor over his sowing. Let him nurture the seeds and bear the thought, refined and sharpened by battles. But the contemporary perilous state of things has been created by the perverted thinking of the brain. Therefore let us turn to the heart once again as to our judge and leader. Whoever shall aid his near ones to find the path of the heart shall also find his own perfection.

400. You correctly noted that much must be done by ourselves. Therein lies the reason why help comes at the final moment. Otherwise it is impossible to perfect one's spirit. Otherwise it would be inadmissible to stem the flow of energy if it proceeds correctly. If suicide is the greatest crime, then each severance of the striving energy is also harmful. We are here only for the perfecting of our spirits. Thus, let us not sever the life-bearing energy. The understanding of Santana is a broad affirmation of the stream of energy.

401. Let us call upon resourcefulness for an affirmation of resistance. It is necessary to place this thought upon the heart, otherwise it will not be applied for fulfillment. Chiefly, let the Indications not be left without application. Blessed be the obstacles, they teach us unity and resistance. When these qualities are strengthened by an affirmation by the heart, the armor will also be ready. The armor of Mars was prepared and forged by Vulcan and Venus. Thus the symbol of the wise myth in itself contains the meaning of life.

How necessary at times is unification through silence! Nothing reacts more upon the heart than intense silence.

402. A mantram and all prayers can sustain the outer rhythm and also serve as union with the Highest World. Many people fail to perceive either the outer or inner meaning of prayer. The beautiful hymns of the Rig Vedas died away because they did not penetrate into the heart. This lack of rhythm can be regarded as a sign of the final period of Kali Yuga. It is precisely darkness which will intrude upon each harmony by every means. Dissonance is the distinctive mark of all contemporary arts. It can even be noticed how consonance and the major key seemingly have become a distinctive characteristic of the old-fashioned. One must possess a certain courage to continue to create in the consonance of the major key—*maestoso*! Thus, along the entire structure of life one must note the deviation from every heroism. And in the entire world cowardly malice distinguishes the adherents of darkness and chaos. But the heart demands construction, for it knows how infectious is chaos. Each decay generates further decay.

403. One must understand that a boundary runs between Light and darkness. True, it is a tortuous line, but according to the heart the adherents of darkness can unerringly be recognized. Can he who is dark in heart strive upward? Will he reject lie and self-love in the course of life? Will he conquer fear when facing the future? Thus, discern that he who fears the future belongs to darkness; this is the surest touchstone.

404. It can be seen by the notes of the Mother of Agni Yoga that the turmoil reacts almost like cosmic shocks. What, then, is the matter? Of course, the turmoil that arouses the kindling of fires of special hatred can be likened to the subterranean fires. Indeed, there may be whole bloody battles where there will be mostly horror or fulfillment of duty, thus failing to attain special tension. Wars are seldom equally tense; hence, a religious or revolutionary calamity may result in an incomparably stronger general tension. Hence, tension is determined, not by the number of shots or the number of enemies, but by the general conscious striving of the heart. Precisely as was said, the uprising of the elements is equal, whether it issues from the subterranean or superterranean fire. But there is no stronger fire than the fire of the heart.

405. Events are bearing away the corrupted world. This period was indicated in all scriptures. Nevertheless, people do not think of what is taking place. They cannot even begin to think of the future. Thus, one should not produce a book without indicating the Teaching of the time which has come. One cannot assume that something will still alter the direction of the current created by people. On the far-off worlds there is already a horror of the fiery inevitability, yet Earth continues to shroud itself in a dark cover. That which necessitated a century now occurs in five years—the progression of acceleration acts according to law. Therefore, when I speak of the heart it means that salvation can be found along this channel. Do you hear? I repeat about salvation! Not arguments, not doubt, not uncertainty, but salvation will be the sign of that hour. One must understand still more firmly how unfit by now are the old measures. Only one bridge remains from the highest worlds—the heart. Let us approach the source of the sensing of Light. Let us understand that even in the fiery furnace the youths were not consumed when they ascended by

way of the heart. The time is a difficult one! Thus shall we repeat, fearless of the derision of the ignorant. They do not have even an idea of the significance of the heart.

406. When you are asked how to pass an hour of difficulty, say, “Only in expectation; only in striving to the Teacher, or in labor.” Say, “Verily, in all three measures.” Thus, labor must be like the gathering of all values for the distant voyage. The quality of labor opens the gates of the heart.

407. In a spasm of hatred someone sick of a horrible disease attempted to touch as many objects as possible for the harm of humanity. Thus does the mobility of evil evidence itself. Evil demands no definite personalities—only the necessity of general harm. If only goodness would distinguish itself by a still greater mobility! If each one filled with goodness would sow it with every touch! What a myriad of beneficent sparks would be sent out into space, and how much easier would the battle with evil become! It is true that at times human goodness is very profound, but it often lacks mobility. This comes from a lack of culture of the heart. The potentiality of the good heart usually works in spasms and is not always open for ready action. However, it is precisely this spasmodic action that permits many assaults by evil, which works like a winnowing fan, in all directions. It is only by an impenetrable armor of goodness that one can defend oneself. It is not commendable to have an armor very solid in back but with just the heart unprotected.

408. The education of the heart must begin at the age of two. First of all, one may advise mother's milk or goat's milk—but using a wet nurse is a hideous practice. Besides, the mother's milk is often more digestible and already contains particles of the heart energy. But until now this was not taken into consideration; even the simplest people feel the truth more than the cold dogmatists.

409. Even a minor lama understands that one can kill a mad dog with the gaze. But in the West the deadly eye cannot be permitted, because an inadmissible fray would begin. Thus, the heart can determine the boundaries of the admissible. However, one can harmlessly exercise not only with plants but also with insects and animals, commanding them with the eye.

410. Laws have been set down against many crimes, but one must also have the code of the heart. One must sow good with each glance of the eye and each touch. And the heart will grow in this exercise of the good.

You see, of course, that the action of the heart is not so greatly due to heat as to currents. And the test by the smallest manifestations can be accessible to the refined heart. There are many forms of betrayal. The refined heart is especially sensitive to this abomination.

411. In the education of the heart the concept of work is advanced primarily. From the earliest years, labor is set down as the only foundation of life, as the process of perfectment. In this manner, the idea of labor as selfish is destroyed, and on the other hand, there is gained a broad understanding of labor for the common welfare. Such a concept already refines the heart considerably, but later on such an expansion of the concept of labor becomes insufficient. Then, within the fires of the hearth, the spatial labor for the future is created. Then, no rejection can impede the growth of work. Then, the spatial work consciously penetrates the highest spheres. In this state of consciousness the heart receives a firm armor which will even be useful for the Fiery World. Let us seek an armor that is applicable everywhere.

412. Even the Highest Beings must become aflame in spirit in order to act. The expression “to become aflame” is truly exact. Precisely, one must become aflame! This means that one must fill oneself with an abundance of the spirit. But does it not signify that one must enter into contact with Hierarchy? Only in drawing the spirit from the Highest Source do we receive renewal and

tensity of the fiery energy. Hence, it is not indicated anywhere that one must isolate oneself in spirit; on the contrary, one must fill oneself with the power of the spirit which leads to Light. You correctly recalled standing at the rim of the precipice, as if at an intensifying boundary. Only these crests of the waves will raise up the spirit and kindle it. But he who thinks of self, of self-affirmation, will never draw from the Eternal Fire. Thus, let us apply our striving toward spatial measures. I can hail you, mighty warriors, who are aware of the Phoenix rising from the ashes.

413. Much of evil is not bad from the point of view of earthly dimensions. If amphibians exist, then why may there not be fiery, earthly ones? Thus, great fish are caught in great nets.

414. A phosphorous web has a complete resemblance to the fiery body. Ignite such a web and you will see how the flame flashes up in many directions simultaneously. So does the fiery body flare up when ignited by irritation or shock.

415. Someone may inquire about the issuing of a second volume of Heart. Answer that people like to read only the last page, without caring about the significance of the first page. Hence the Teaching must be separated into steps. It is especially sad to see how the senseless gulping down of the last page only brings harm. The heart demands care and coordination, otherwise the igniting of the phosphorous web will occur.

416. Much as the manifestations of the Subtle World are concealed, yet there are too many and too diverse people who have witnessed them. Not through seances or through invocations, but through the natural vision do many know of the existence of the Subtle World. Of course it is very rare to perceive the Fiery World, but a subtle being is not remote from our condition. Many will not even tell of these manifestations, because they are customary for them. Even the most simple people do not fear them, knowing in their hearts that they need not fear them. Fear, above all, separates people from the Subtle World. Thus is the most natural manifestation impeded. People also make use of the most impermissible necromancy, forgetting that each violation is against nature and harms the flow of the law. Moreover, among natural manifestations one must remember that the spiritual vision also acts in accordance with the heart. The low consciousness sees the low, but spiritual purification will permit higher vision. Thus, the condition of the heart will keep the consciousness above the usual manifestations.

417. The new is the oldest, hence, one should not fear something as being impossible. Everything is imaginable because everything exists. One cannot assume a poverty of creation. It is astonishing how easily science permits itself narrow limitations and responds to that of which it is ignorant. Children sometimes say, more correctly, "I do not know." A frank absence of knowledge is regarded as the Gates of Cognizance.

418. Even if you succeed in convincing people that the heart participates in mercy, compassion and love, the other branches of the heart remain unintelligible. Will not reason set before you a thousand unknown quantities, as soon as you begin to speak of cosmogony? And without the courage of the heart these conversations will stray from the higher regions. Also, without the participation of the heart, you cannot speak of quality, which lies at the basis of everything that exists. Reason rejects quality; but you already see how life is upset without the reverence of quality. Only the heart rejoices at the truth of quality. Thus, let us understand why, after complicated calculations, there remains the one salvation, only through the path of the heart. An uncontrollable flame, the horror of poison released, can be encountered only by the heart. Besides, one must begin the comprehension of the heart from the first steps, because yesterday the heart was renounced. This is also not bad, for in this way one can seemingly acquire a new

treasure. People like everything new, and after the integral systems it is fascinating to have a new game—the heart. Children like games that resemble those of grown-ups.

419. One may ask people to think of the heart at least occasionally. At first, one should create a general striving in this direction. The planet cannot be upheld by only a hundred hearts. It is necessary that people should accept the heart, at least partially, as the guide of life.

420. The fiery armor can be felt, rarely, just as can the rays of the wings of achievement. By this one can realize how this armor can protect one, although, like each fiery manifestation, it demands unusual caution. The Mother of Agni Yoga knows that such an armor is not all easy, for earthly conditions are too remote from the high fiery manifestations. But when fiery actions occur, the fiery armor makes its presence felt. Of course, if the heart is already accustomed to the fiery manifestations, one can participate in fiery battles.

421. A severe time requires a powerful armor. This must be accepted even more deeply by the heart. People must accept the scope of the world battle for the sake of encouraging each other by mutual efforts. Condemnation and derision are especially out of place. As in the grandeur of a temple, one should unfold one's heart upward. Thus one can approach more closely an understanding of the dimensions of what occurs.

422. People have apprehended with difficulty the idea that radio flashes simultaneously throughout the world; yet the velocity and infiniteness of thought are virtually beyond the reach of the consciousness. The simplest and most beneficial truths are accepted with especial diffidence. The very methods of investigation of such laws often merit pity. Indicators and operators, that are completely incapable of any receptivity, may be posted for observation in the experiments and transmission of thought. On the other hand, people with sensitive hearts will not be questioned. The present difficulty is that people who are not entitled to any confidence gather seemingly in the name of science. One should not be afraid of making mistakes, and the masses should be widely questioned. Naturally there will be contradictions, but the honest inquirer will nevertheless receive truly vast material. The social sciences must occupy themselves greatly with the dissemination of thought as the basis of human welfare. Thus, in the era of the discovery of energies investigations in the domain of thought are necessary.

423. In discussions of the education of the heart seeming differences of opinion may arise. Some will insist on a cautious attitude toward the heart, but others will recall My words, “Burden Me still more!” A shield is needed against each evil attempt, but one ought to add a still greater burden in the name of the Great Service. Thus, the energy for Service must be intensified; it increases with intensification. Many are envious of everything that emerges from oppression, for it is especially disheartening not to be noticed even by the dark forces. But few are those who appreciate intensification as a source of development of creative energy. Of course, with the thought of murder no intensification occurs. During an attack aiming at annihilation a fiery armor is necessary. Each warrior must think of such armor. This will not be the signal of retreat from battle, but wise caution. There is no contradiction between the burdening of the heart and caution. One must be prepared for all kinds of attacks, and flexibility of thought is necessary for this.

424. It is precisely not cowardice to look about sharply, especially when you are aware of the determinations of Satan. A small seed can be thrown surreptitiously to harm even a giant. Thus, those who desire to harm others will try out all measures, not being certain of where evil may flourish. In this evil sowing lies the success of darkness. People forget how cautious they must be, for intent of evil not only creeps in like a tiger but also like a tiny mouse.

425. On observing the activity of the heart, the average mind will encounter a multitude of perplexities. Thus, it will seem strange to it that even the most refined heart records the most powerful events very slightly, but reacts powerfully to comparatively insignificant actions. There are numerous causes—external and internal—for this, but one ought to distinguish between them wisely. One must take into consideration all counteractions of the currents, but, on the other hand, one must also understand all karmic circumstances, which may magnify or diminish the transmission. One should not be distressed if the law cannot be expressed by a dead letter. On the contrary, the diversity of intervening conditions enriches the possibilities of new observations. Thus, even in schools one should exercise the attention of the small ones, who are often much more honest and flexible than adults; one should only approach them with the attractive proposal that they pay attention to their own sensations.

426. The development of observation will lead to fearlessness. We should not fear that which surrounds us. And thus we shall disclose new structures which only yesterday were imperceptible or invisible. Thus, one should become accustomed to the apparently most unusual. That which was forbidden yesterday through ignorance will tomorrow become the participant and inspiration of life.

427. No one would believe that you knew so much of that which occurs now, but, also, no one will believe in the signs which you are accustomed to discern. However, should one pay attention to those who do not desire either to understand or accept? You know many followers of the Highest Teachings, but do they apply them in life? On the contrary, their cruelty of heart and self-love are astonishing. It means that reason has deafened the heart.

428. *Cor bovinum*, in other words, ox heart, is the familiar condition of an enlarged heart. There are many causes for this, but only the chief cause concerns us. The enlarged heart may be caused by an overflow of unutilized heart energy. It can be said that people who suffer from an enlarged heart did not begin the education of the heart in time. The potentiality of their organ was good but the heart energy was not applied. Of course, an enlarged heart is preferable to a fatty one. Thus, the heart may be called the most individual organ. Hence, the methods for the education of the heart must be very flexible. From the earliest years one must pay attention to aversions and predilections. It is stupid to regard as ignorant nonsense aversions which are merely not understood. Often the entire structure of the heart is reflected in this. And very useful conclusions can be arrived at. But above all, one must beware of the heart that knows neither attraction nor aversion. It means that the heart is asleep. There are multitudes of such dormant hearts, and this leads to decay of the spirit. Thus, once again the most inconceivably spiritual is connected with the physical manifestation.

429. One can account for the most spiritual problems according to the most physical laws, and the neglect of our center—the heart—may be called verily inhuman. It is not customary to pay attention to the sensations of the heart, but it will resound to absolutely everything.

430. The flow of the heart energy may be voluntary or involuntary. The latter may be aroused by an outer invocation or the unrestrainable generosity of the heart itself. One can imagine the bounty of these generous gifts and how much strength they absorb; but the generosity of the heart is immeasurable, and avarice is unknown to the flaming heart. The same should be applied also to the heart sendings evoked from far-off places. Upon their way, many similar sendings fasten to the transmitted call, for that which is alike is collected according to its element. Thus is the flow of energy especially strengthened. You know, of course, about the divisibility of spirit, and you will understand these generous responses of the heart. It is not without reason that economy is

spoken of; it is needed in everything, even in transmissions by the heart. The time is a difficult one!

431. One may notice in people an absence of attention. Like a curious absent-mindedness. During this process they are unaware of their surroundings. In addition to absent-mindedness and fattiness of the heart one should not reject many other higher causes for this. The spirit can conduct its work at various times. It is not in need of temporary intermissions or special preparations; it either senses the need or is invoked. It conducts its distant communications in diverse ways. The stories of saints who seemed to fall into an instantaneous trance and who during this time created great spiritual help have reason. Often such so-called trance is unnoticed either by those present or by the people themselves. Only the unawareness of surrounding conditions has proved that there was a complete absence. It is impossible to judge the duration of these absences, because time does not exist in the measures of the spirit. But each one who is aware of having had similar absences can say that something beyond earthly dimensions has occurred. These absences should be noticed, One can gradually ascertain even quite casually familiar details. Like a fiery arrow, the details of the spiritual work will flash by, then droop like a flower dipped in poison. The great labor of the spirit is so remote from the lower, poisoned spheres!

432. The first responsibility is to watch one's own feelings. One cannot consider such attention an exaggeration; on the contrary, this should show a respect for the higher prototype. It is time to put an end to the theory of chance. You noted correctly that even the most simple experiment cannot be repeated. But the individuality of action is not accidental, it is the result of irresistible consequences of the law. Thus one can become accustomed to respect reality. You correctly noted that only the new consciousness will affirm the future. Let us concentrate in the name of the future.

433. In the education of the heart, unnoticeably to ourselves, we become accustomed to the spheres of the Subtle World. This occurs not because of some exceptional and miraculous phenomena but through minute sensations which the sensitized heart begins to discern. One must acknowledge the idea of the significance of delicate sensations, but one should not become a bigot delving into the dogma of petty divisions. The heart will indicate the tortuous line between the vital and the conditional. Gradually, little by little, we acknowledge that there exists about us a great number of manifestations that cannot be included in the laws of elementary physics. Experiences will increase, and an entire sequence of the sensations of the Subtle World will be brought together. This will be the most apparent beginning of the approach to the Subtle World. Following these sensations, we will begin also to accustom the physical body to the specific qualities of the next state. Penetrating into the essence of the laws of the Subtle World, we immediately gain specific steps in it. We consider it absolutely natural to accustom the consciousness to the subtle feelings in order thus to acquire physical adaptability.

434. Thus, the entire psychology of existence will be changed. You are already able to understand the absence of boredom, even were you to find yourselves in inaccessible caves. You already know the absence of fear, although you are in the front rank of Armageddon. You already know patience, even in the midst of the world's tempest. Thus, many characteristics already enter your life, carrying with them a succession of indestructible accumulations. This is the inception of true wealth.

435. One may legitimately ask whether psychic experiments are greatly impeded by the resistance of the will. We answer that this is very much so; not only a resisting will but also a deadness of the heart impedes them. Even the most successfully molded phenomena are diminished through

the counter-resistance of those who oppose them. One cannot acquire the power of levitation or walking on the water if counteracting forces are present. Even walking through fire or the death-bearing eye will not be completely effective if there is an opposing will. Therefore, My counsels for unity have a special meaning. This is not only an indication concerning ethics but also a practical condition. Even a minute counteraction already injures the web. Hence, one must preserve solemnity, because this feeling will not allow small and futile irritations and decay.

436. Of course, the theory of winding the psychic energy closely resembles Ruhmkorff's coil. Thus many appliances for cruder use may also provide the essential idea for subtle experiments; but one must have open eyes in order not to be reluctant to use unsuspected allies and materials.

437. People are especially concerned with the question—why did the founders of spiritual Teachings not escape various physical illnesses? Usually this question is asked by those who are themselves greatly contributing to such illnesses through suspicion, condemnation, and all manner of opposition to spiritual labor. But put this investigator into a poisoned room and he will at once be taken ill with a hundred ailments. Of course, one must visualize the intensity of the organism during spiritual labor. In its desire to help, it absorbs the surrounding conditions like a magnet. The transference of another person's illness to oneself is not a fairy tale. During this process it can be noticed that the pain is not transferred correspondingly, but strikes the tensest or weakest centers. The pains described in the lives of the saints should not be regarded as exaggerated. On the contrary, they are as intense and varied as humanity itself. But what alleviates these sufferings? Besides the silver cord of the Hierarchy itself, the very heart often gives the sign for the healing ray to begin. We are often astonished that doctors pay no attention to the people who visit the sick. Perhaps one half of the cure would consist not in medicines, but in the ejection of the harmful elements which are so plentifully brought in by those who come bringing spiritual contagion.

438. An inquiry into people who purify and people who do harm is necessary in medicine. Without a solution of this problem protection from many of the latest diseases cannot be discovered! It should not be forgotten that diseases evolve together with races and epochs. But our recorded science is still so young that one cannot talk about comparative methods for it. It is acquainted with only a few centuries, but what of the tens of millenniums? We have become very conceited and have forgotten about all that we do not know. But the heart knows the dates, and even an ignorant heart quivers with the approach of the Fiery World.

439. The projection of thought upon a highly sensitized film is quite possible, but for this, one should collect the most acute thinking. The chief thing lies in the quality of thinking. Sound creates rhythm upon the sand. Thought also emits vibrations. But of course, it is much finer than sound. Therefore, thought cannot react upon the coarse grains of sand but does act upon the most delicate film. People will not reach such refinement and concentration soon. They substitute amusements for concentration. But has dissipation been ordained Everywhere, action was indicated, but not the chaos of scattering dust.

440. The Teacher sends an understanding of world events. Without Hierarchy the chaos of events is transformed into billowing clouds. Thus, it has been correctly remarked that the present period cannot be systematized without the purification of consciousness. The confirmation of nodal movements of peoples can be made from the Mountain.

441. Who will encumber himself with the Teaching if his heart has not moved upward? Not conversation, but the introduction into life of quality of details is needed. Each day brings some

knowledge and deepening of the heart. Precisely therein lies the accumulation of energy. One should only be free of boredom, which, like fear, cuts off a great deal.

442. “Do not wish evil upon the Blessed One”—this is ordained by the scriptures. In this indication is contained great wisdom. Yogis are frequently accused of vengefulness and retaliation for evil. Of course, this completely contradicts the nature of the Yogi, and the sad results of slandering a Yogi are evident nevertheless. This manifestation is not difficult to explain; when the fiery magnet of the heart sends rays into remote countries, one can imagine the power of this emanation. When the enemy's sendings clash with this power, the counterblow is inevitable. Even extreme tension on the part of the Yogi is needed in order to partly diminish the heavy consequences for the enemy. But often the ray of the Yogi has a speedy, special destination, and then the enemy must blame himself.

443. Very often these counterblows were witnessed. They can be compared very clearly with the physical condition of the enemy. By these counterblows the most susceptible spots of the attacker are affected. Herein is also explained the difference in periods of effects. Truly, instead of swallowing medicines one should often annihilate the traces of malice. Thus, the decree, “Do not wish evil upon the Blessed One,” has a practical, almost curative significance.

444. Among the sacred pains there is a certain type which is called, “The Vina of the Creator.” As chords on a musical instrument, so speed the pains of the centers of the throat, the shoulders, the elbows, the extremities, the knees, and other centers. Thus is the heart attuned. Undoubtedly, the contact of the heart with the Highest remains the only refuge of humanity. Other Yogas have corresponded to different cosmic conditions. The heart is set out like an anchor in a storm, and it is not difficult to approach the fiery Yoga of the Heart. First, one should sense the great battle and the threatening peril which gathers over Earth. Second, one should regard one's own heart as a refuge. And third, one should be affirmed upon Hierarchy. It would seem that these conditions are not difficult. But so often we prefer the deviations, and even prefer deceit, rather than to turn to the simplest ways. True, tension of the heart is needed, and not without cause was the heart called, “The Great Prisoner.”

445. Powerful volcanoes awaken; the fire seeks an exit. People know of it, but do not renounce a single habit. Likewise, it is difficult for them to transfer the consciousness to the heart. One should protect oneself against all poisons by the best armor. So, also, people do not foresee national events, but the sequel is inevitably propelled. The battle is not easy; one must gather in one's heart all courage. Only thus will you keep pace with Us.

446. At the end of Kali Yuga all processes are actually precipitated; therefore one should not regard the past dates as unchangeable. Even a half century at the end of Kali Yuga represents not an insignificant period. Thus, Agni Yoga becomes the bridge to the future. One should firmly realize that the forces of the spirit which heretofore demanded decades, now, through the way of the heart, are accelerated to the highest degree. One can accept Agni Yoga as precipitating the evolution of the forces. Where for whole years one exercised refinement and tempering of the body, the heart can move the spirit almost immediately. Of course, the education of the heart is needed, but this lies in the sphere of feelings, not of mechanics. Thus, let us hasten to invoke the heart for service to the New World.

447. We understand how the great future is being prepared. True, people do not accept Our methods. They do not value the immutable and guiding quality of the consciousness. They think something will succeed by the usual laudations and by money, but, according to Our method, beauty is born of tension. Let us not disparage when the roots of the tree are already growing. Therefore, caution is so greatly needed when there is unprecedented tension. The approach to life

through the heart as a guiding principle is not only the reiteration of previous Teachings but it also performs a true transmutation of life.

448. People easily recognize the scientific quality of the lower, Hatha Yoga, but they do not even attempt to bring the highest signs into the circle of scientific observations. Of what use are mechanical siddhis compared to the manifestations of the most exalted heart? The siddhis of the body cannot be applied often, whereas the activity of the heart is an incessant stream. Of course, one's attention should be intensified in order to observe the most subtle manifestations of the heart. But serious experiments also demand attention. Is it not better to become accustomed to attentiveness through one's own heart? These experiments in attentiveness will not be in vain. Above all, they are fitting for the approach to the Subtle World. He who has once listened to his own heart does not see even any end of observations. Observations that are begun in the home will inevitably guide the consciousness of him who observes universally and will indicate the path to the highest worlds. Why write a multitude of formulas without desiring to apply them to life? Contact with the subtlest energies refines the entire being. He who has entered the fiery path understands the refinement, keenness, and vigilance of which I speak.

449. It has been correctly observed that Bhakti Yoga has a reaction upon the heart, but the difference lies in that Bhakti Yoga proceeded along the path of the feeling of love, without regard to the other sensations of cosmic manifestations and the rays, which guide one beyond the boundaries of the planet. Science can comprehend the paths of Bhakti Yoga with difficulty. But now the heart carries on a dual work—the heart leads to the world of love through the circles of the Subtle and Fiery Worlds. Solemn love will lead to the highest worlds, other types of love will not find their way in the Fiery World. But the solemnity that I am trying to impart to you guides one to the most fiery waves of attainment. Not simple is bliss, which reveals itself amidst solemn devotion, yet the armor of solemnity is beautiful.

450. A Rishi sent small pieces of linen or palm leaf or birch bark to the needy and sick. Those who received these ridiculed them and said, "Is it not ridiculous to waste one's forces in sending blank fragments?" They paid regard only to words. But those who were wise applied what had been sent to the affected part or the heart, receiving relief. They understood that the Rishi had placed his hand upon it and suffused what had been sent with his psychic energy. There are also known miraculously transmitted images or imprints of hands which become apparent under heat or light. Naturally, any physician will have faith in the crudest plaster or salve, but he will admit to no belief in the significance of the magnetism of objects. Perhaps one may even pacify the physician by pointing out to him the fatty precipitations, but in all higher matters a dog shows himself to be more understanding. Thus, it is unprecedentedly difficult to instill into the human brain all that uplifts man's dignity.

451. We do not like to give narrow, precise advice. First of all, people do not accept it for fulfillment. People do not care for the fundamentals of the Teachings. They always prefer fakirs and fortunetellers. But even these cherished methods are not accepted for execution. Naturally, they seek advice, but will not make the effort to understand it and will distort it, even causing harm.

452. Not only do fools deny that which is invisible to them; scholars, also, in their search of facts destroy a multitude of useful things on their way. Prejudiced thought acts as a heavy burden, killing all that is already destined. It is also possible that the advice may be applied momentarily, then set aside just when the seed is beginning to form. Who, then, can imagine the intricacies of the flowing currents? You know how the great future is being prepared, and it cannot be primitive. One must get accustomed to expansions which are apparent to Us, but not to everyone.

We succeed in piercing the darkness, and it must be remembered that solemnity is the best fortification.

453. Verily, nothing is duplicated in the Universe. But the heart of man still remains most individual. And who can measure this abyss? And who will undertake the task of explaining and reiterating to all peoples about the heart? Not lawyers, nor physicians, nor warriors, nor priests, but the Sisters of the Great Mountain will undertake the solemn duty of laying a hand upon the aching heart, designating with the other hand unlimited Benefaction. Who, then, will know how to understand the solemnity of love, which unites the silver thread with the citadel of the Highest Heart? Therefore We send the Sisters to an achievement of the heart. It is impossible to manifest the infinitude of the Highest Heart in accordance with the comprehension of an unawakened consciousness. But you must already be successful in the assimilation of solemnity. You must build up solicitude not to dishonor solemnity by anything petty and lacking in co-measurement. In this way shall the Sisters of the Mountain progress in service. Thus, they will protect the hearts of people from infamy and the stench that is engendered by darkness.

454. In all races and at all times there existed the cult of the heart. Even the savage, on devouring a living heart, regarded it as the supreme power, and thus in his own manner paid reverence to the heart. But our era has completely forgotten and rejected the Teaching of the Heart. The heart demands new understanding. One must be prepared to find that purely scientific facts about the heart will arouse a special accusation of superstition. The dogmatic professional people will try with special effort to defend their mediocre existence. Thus, one must realize that the battle for understanding the heart will be especially severe. Thus will the dark forces defend the brain, setting it counter to the heart. This, of course, will create only distortion. The leg has important functions, but it is not necessary to carry food into the mouth with one's foot. Hence, goal-fitness comes first.

455. The atmosphere is unusually dense! One must be especially dull-witted not to sense the phenomena manifested with each step. The condition of the world cannot be considered normal, yet the people of Atlantis also failed in like extent to see all that was already amazing. They even went further. They meted out capital punishment to all who pointed out the evident calamities. Of course, such a measure only served to hasten the destruction. People have never willingly acknowledged that they themselves are the basis of transmutation of psychic energy, and so they were never reluctant to divert the flow of this precious power.

456. Verily, the unyielding, never-deviating power of the heart creates the tempering that is befitting for the Fiery World. Not a spasmodic, convulsive striving, but the flaming heart leads the consciousness along the path of the highest worlds. Let us dwell in solemnity.

457. The flow of heart energy is often felt on the right side of the organism. The energy strikes the Chalice and from there naturally is reflected upon the right side of the organism. The temples, the neck, shoulders, knees, extremities evidence a sensation which is very close to physical outflow. Incalculable is the amount of energy thus radiated from the fiery heart. Hence, the Teacher often advises caution. It is difficult to determine in advance exactly the beginning of this outflow, because the spatial magnets and attractions often demand simultaneous projections into various parts of the world and various spheres. If the calls upon the heart energy could be connected with an electric bell, a continuous ringing would often result, varying only in its intensity. Such experiments will undoubtedly be made, but the experimenters will rarely agree that it is the energy of the heart, attributing it rather to some kind of nervous contractions. It is not long since one might have been burned at the stake for such a telegraph.

458. Indeed, not long ago the potato was regarded as the devil's apple. Let us not become proud, for these examples of ignorance are innumerable. One may even prefer the ignorance of savages, because they can be enlightened more easily on the possibilities of the distant worlds. Reincarnation itself remains a curiosity or superstition. All the indications regarding nature's laws do not as yet lead to significant conclusions. I do not repeat this for you but for the cowardly ignoramus who seek to cloak crime with irresponsibility. How afraid they are of death! But at the same time, they fear also to cross to the other shore of the river. Sometimes it is necessary to disturb their ignorance. Those who slumber are often in need of a blow.

459. Those who sleep can be easily burned, because they have left the fire close by and do not wish to notice it. Again, this is not said for you, for you already know what vigilance means.

460. Not only vibrations but also the substance of the heart produces creativeness. The same energy should be valued in all the minutest manifestations of life. Even in its minute manifestations life represents a miracle worthy of innumerable books. Thus, directing our attention to the physical shell will inevitably intensify our attention to the action of the heart. The Teaching of the Heart is the teaching of the causes of manifestations. The ancients began the Teaching by laying their hands upon the heart. Whereupon the Teacher asked, "Dost thou hear?" "I hear," answered the pupil. "This is the beating of my heart, but it is only the first rap upon the gates of the great Heart. If thou dost not heed the beat of thy heart, then shall the beat of the Great Heart deafen thee."

Thus in simple words was the Command given; thus has the path to Infinity been laid through the knowledge of one's self. But is it possible that we have not gone beyond the ancients, and that we were not able to visualize the path of the tremor, the path of eternal motion? You correctly remarked that the potency of motion is the pledge of perfection. Therefore, a static state devoid of tension and striving will not uplift the thought of humanity.

461. It is valuable to realize that each correct judgment of ours enriches space. But how great is the responsibility for each pollution!

462. Unutterable are many concepts and conditions. Only disrespect for the sonority of words permits people often to twitter like birds; but if they studied the language of the birds they would be amazed at its solemnity. There is more exaltation in the words of birds than in the contorted judgments of the people, the bipeds. It is not without reason that I reiterate about solemnity, because it is the nourishment of the heart! Not by condemnation or irritation, but insolemnity do we prepare for the great march onward. This onward march must be understood as a service to the Teaching of Life.

You yourselves see how events forgather. You also see that quantity has no significance and may often be only a burden. You yourselves see that events are waxing, for the cosmic manifestations begin to astound even the short-sighted. But count the hours, for the time is saturated as never before.

463. The disturbance of climatic conditions is evident. But people superficially remark about sunspots or the shifting of Earth's axis. Such assertions are made by the most cowardly, but they do not even realize what they are saying. The wiping out of civilizations, the annihilation of life by which the planet was visited more than once met with precisely the same theorizing. Thus, also, people did not care to notice the signs of disarray, and continued superficially to argue about prolonging the sapped-out conditions of life. Now, also, among innumerable misconceptions people ask why in studying the highest knowledge the heightening of sensitiveness and peculiar pains become inevitable. If they were told that because of their heedlessness the chosen ones suffer, they would not believe it. They will not admit that in themselves they represent condensers

and transmuters of energy. Thus, when numerous such apparatuses are damaged, the distribution of energy is disturbed and only a few sensitive hearts take on the pressure which should have been apportioned throughout the entire world. The solar natures take upon themselves the pressure of the fiery energy, and must be responsible for millions of drones.

464. We entrust Our disciples with the task of enduring the desert and the atmosphere of the city as well. Thus they can compare the differences in the pressure of the fiery energy. It is intolerable that people should collect in multitudes so long as they do not realize what precious vessels of energy they are. They will not admit the thought of the value of their spirit. Therefore the feeling of solemnity is the most difficult for them. The quiver of wings and steady ascent are beyond one's strength when the significance of spirit is rejected. Undoubtedly there is a disruption of climatic conditions. Is not humanity's spirit responsible for this perilous manifestation?

465. The impression of the aura on film does not depend upon the film itself, but on the photographer and the subject photographed. The usual satisfactory plate is adequate, but the qualities of the participants and the witnesses are especially important. Not even with the excellent qualities of one participant should one expect immediate results. The vina must be tuned in order to attain harmonies. But people dislike preparatory work most of all. In addition, another condition is necessary—one should be able to pass at least one day without the slightest irritation. Imperil corrodes the most significant reflexes of energy. An irritable person can be called a shell in the full meaning of the word. The most significant results are obscured by one crystal of imperil. Imperil should not be regarded as a houseplant, its odor is widespreading and blights all currents. Hence, when I speak against irritation, I do not refer to dogma, but to an indicated medical cure. As always, this consideration must be carried out beginning with the most minute.

For photographing the aura other, mechanical methods are also useful. Before taking the photograph it is useful to take musk, which stimulates the currents of energy. It is useful to have a black velvet screen and to manifest solemnity if it is feasible. It would naturally be absurd to crowd the room with casual, curious visitors. It is necessary to cleanse the very atmosphere of the room with eucalyptus oil. Thus, not only the occult conditions but the purely hygienic ones should be foreseen.

466. The Chain of the White Forces should be constantly in one's thoughts. Not condemnation but only the future structure is needed. Effulgent is the White Chain from the Mountains of Light. These are significant times, when even the humblest discern the magnificence of the White Chain. All Indications should be fulfilled so that the specks of imperil may not impede the might of the White Forces. It is even beautiful to brush away all pettiness when titanic bodies are shaken.

467. Hygiene of the heart is predicated upon good deeds, but in the broadest sense. Thus, good deeds do not include the encouragement of treason and malice, and the countenancing of false prophets, imposters, cowards, and all servants of darkness. Good deeds do not include heinous negligence and deliberate concealment. Good deeds aim at the well-being of humanity. Thus, the heart acquires solemnity which is like the harmony of the spheres. Verily, good deeds can actually be distinguished as beneficent achievements, not by obduracy, but by goal-fitness. Often good deeds are understood as the grimace of irresponsibility; it is easier not to think and permit an easy deviation.

468. The heart is aware of where there is deviation, where, curiosity, where, a desire for knowledge—discriminate thus between the ones who approach. But do not entrust the fire to the superficial, do not entrust the counting of the pages to the curious. Many misfortunes come from overtrust, which is intolerable where the treasures are guarded.

469. One should recognize Light as a living substance. One should understand ascent as the only predestined direction. It is difficult to realize misfortune as one's own mistake.

470. Let them acknowledge the substance of the heart as an inextinguishable substratum. The term is not important, but the substance of the heart is evident. Thus, one must become accustomed to the immutable concepts close to all humanity. The affected ones will realize why since time immemorial Osiris was slain and his parts scattered throughout the world. Without this slaying the messengers would not have been dispatched throughout the world. Hence, suffering from one point of view means expansion from another. Thus, also, the very reading of works, which are contained in many books is highly significant. He who studies these does not try to absorb the Teaching in the same moods, and thus numerous points of view result. Therefore, in each book it is wise even briefly to touch upon that which was previously covered, in order to allow assimilation in similar states of mind. Moods are the birth of points of view.

471. People regard the Teaching of the Heart as having the least foundation. But can one regard the current of the heart energy as an occult thing? On the contrary, there is nothing more precise than the beat of the heart. The sensitive heart leads to the renewal of consciousness. At least show respect for the heart in its work.

472. Prejudice—whether negative or positive—is wrong. It is opposed to every Yoga; it cuts off the phenomenal aspect of ascent. One often confuses prejudice with straight-knowledge, yet these qualities are directly opposed to each other. Prejudice is an offspring of the mind, whereas the abode of straight-knowledge is in the heart. Thus, one cannot compare the offspring of the mind with those of the heart. The acceptance of such a thing is not only erroneous but also harmful, disparaging the activity of the heart. It can be observed how strata of prejudice are accumulated until the entire life is turned into a self-erected prison. But straight-knowledge concerns cosmic truth, hence, in itself it does not contain anything disparaging. The self-development of straight-knowledge induces solemnity of feeling. Thus, through different gates we approach the Abode of Solemnity.

473. He who has not experienced the sacred quiver of solemnity cannot understand the harm of prejudice. It is developed not in great deeds, but in each minute action. Thus, the slave of prejudice awakens cursing a dream that did not fit into the limitations of his being. The entire day he will condemn and curse, because he does not possess measures of the heart. And he will fall asleep in condemnation and will visit the sphere befitting condemnation.

474. The dying out of generations of human and animal life as well as the exhaustion of nature's generative forces indicates the end of Kali Yuga. This process evolves before your eyes, but only few take the trouble to notice this cosmic manifestation. Even you at times are prone to ascribe to chance the evidences of the austere law called into action by humanity. It would seem impossible not to perceive the occurrences of recent years! Yet people nevertheless lull themselves with the consolations of yesterday, but should they perceive menacing signs anywhere, they fall under the spell of animal fear. Still no one harkens to the word about the heart. The great salutary substance remains unapplied.

You desire to gather Our talks for the General Good; let it be so, but the readers may be counted on your fingers. Many will turn over the leaves of the book and smile at the childish reasoning about the heart, about Armageddon, about the depletion of generative forces. It has already happened thus more than once. The very same must be repeated, and one can only wish that the end of Kali Yuga may not become The End!

475. However, not many firm spirits are required to change the perilous situation. A few flaming hearts can rise in self-sacrificing vigil and weave the firm net of defense. Not the supernatural, or magic, simply a flaming aspiration of the heart will unite the worlds. I have already spoken of the end of Kali Yuga, but some think of hundreds of years that seemingly remain. No allowance is made for the possibility of acceleration, although simple chemical experiments prove that reagents quicken manifestations.

476. Even the most tender, the most compassionate heart should not be lacking in courage. The heart is a rock on which strongholds can be built. Can a stronghold prevail without courage and solemnity? In the most limited circumstances courage gives sweep to the horizons, and solemnity leads to the Heights. One should be tireless in the quest for courage and solemnity. Courage may either be buried under the fragments of destructions or remain incompletely developed. This is a quality that belongs to the list of those which are developing. Each courageous quality has been tested in the past, thus the igniting of courage is not difficult when its blade has already experienced battle. People often use beautiful expressions without realizing their origins. They say correctly, "The heart became alight," or "The spirit was kindled." This means that time was when they remembered the fire of the heart, but now they are ashamed of this fire. They are primarily ready to explain their beautiful expression either as a superstition or the fantasy of a nursery rhyme. But during the best moments let us recall fire, courage, and solemnity. Love, which is comprised in pure solemnity, is always in need of defense against dark maligners. Courage becomes a shield, and fire welds its streams into a fiery sword.

Not without reason do I ordain courage; it will fortify the horizon.

477. Armor can be of varying kinds. It is often concentrated into a sun disk over the solar plexus. Among Eastern armor, this form is often encountered. It was sometimes attributed to the cult of Mithra, but it is far more ancient. The breastplate of the solar plexus suggested the design for this armor. And the solar plexus girds on its armor during battle. Now the battle is on, and of course the spirit leaps into the front ranks. Warrior-Mother, thou hast forged thy courage mightily!

478. Let them smile at Our Advice about the heart. The most difficult for them will be to accept the dimensions of everything, beginning with their own hearts. But We know how to await understanding. The character of people is known to Us. Therefore We place our confidence in the power of patience. Asserting courage, We will not forget patience. It is a solace to know that patience overcomes any irritation. In the intensity of patience a special substance is created which, like a powerful antidote, neutralizes even imperil. But, of course, patience is not a lack of feeling. During criminal indifference, benevolent reactions are not evident. Patience is a conscious tension and an opposition to darkness.

479. Yet patience is the source of Bliss. Nothing so tests the heart as conscious patience. You know the essence of that which now occurs. Can you resist the tensivity of the spheres without the experience of patience acquired through many ages?

480. If some one begins to complain about the intangibility of the Subtle World, point out how exceedingly erroneous is this statement. The wings of the Subtle World touch people more often than it is customary to think. But people themselves brush off the invisible flies and an invisible web. Often people also fight against an intrusive thought and turn around with the question, "Who calls me?" A multitude of subtle but entirely real sensations fill life. Because of their physical reality many of them can even be studied with comparatively crude apparatuses. As you know, the feeling of invisible webs over the face can be distinctly and enduringly felt. It would seem that for physicians who occupy themselves with research in the domain of psychic phenomena, this sensation should be very significant. Why not experiment with such people by

means of various apparatuses, regarding pulsation, character of secretions, regarding the heart and the receptivity of the skin? The subtle element will also indicate a kind of tremor near the person under observation. Thus, one could begin useful observations by groping, but the chief trouble is that usually such experiments are carried on sporadically, without unwavering iron patience. The Subtle World demands striving, not convulsions.

481. When I speak of the touches of the Subtle World, I do not refer to the sensation of a handclasp or a touch which calls attention. These manifestations may be unexpected and hence elude observation. But the invisible web and the so-called intrusive thought can be analyzed. Naturally, not in insane asylums, but precisely on healthy people can the Subtle World be studied. Obsession, of course, provides a succession of manifestations, but the lower spheres must not be made manifest for they are dreadfully contagious.

482. Would it not be regarded as a strong psycho-physical manifestation when the bed, the armchair, and the table shake from healing vibrations? It is not astonishing that sometime these are mistaken for the tremor of an earthquake. Skeptics will often identify this sensation as dizziness. Vibrations also provide material for experimentation. With even primitive apparatuses one can observe the vibrations of heavy objects. From such crude examples one can proceed to the organisms of people, which vibrate through all nerve centers. You are aware of these vibrations and accept them as entirely natural, but do not let us flatter ourselves with the hope that multitudes of people wish to know them. Yet all teachings are aware of them and speak definitely about them. Even primitive teachings gave an important significance to vibrations. Thus, when thinking of the heart, let us unfailingly remember the powerful healing through vibrations

483. And when I speak of caution, I also have vibrations in mind, because many cross currents may create venomous combinations. Therefore, it is so important to know whence the vibrations come, in order to accept them with the heart. Wondrous is the current of the heart; being better than the telegraph it comprehends fusion. The cognition of Hierarchy also leads to this. One must understand what signifies consciousness in the entire being.

484. A "black heart" was always considered as the symbol of great peril. Only the most unwavering courage could resist this misfortune, but such courage was rarely found. The degree of courage is tested by the force of the peril, and true courage waxes stronger in accordance with the intensity of the danger. She, Our warrior, knows the degree of courage of which I speak. When the dark legions are attacking, the consequences vary. During injury to the entity, obsession results; whereas the purified spirit may be subject, not to obsession, but to illness. You have read how our Brother, already on a high step, nevertheless became ill from dark opposition. Such consequences must be remembered because the battle is great. Of course, the effects of the dark arrows may be lessened, but personal caution is needed nevertheless. The same striving must be applied for the acquisition of courage as a remedy against the black poison. Indeed, physical weakening does not mean spiritual weakening; on the contrary, the expenditure of spiritual riches sometimes becomes unlimited.

485. During the Great Battle one must be very much on one's guard. The chief consideration will be the conviction that behind one is the threat of wavering, which begets treason. One should recall how gradually We revealed the qualities of the heart and prepared you for the great actions. One must forever remember that Our Indications are not abstract. One must also understand that Yoga is given in time. Not rolling bodily on the ground, not the consumption of physical poisons, but, as was long since revealed, spiritual poison is consumed by Agni Yogis for the salvation of the world. The black hearts will not understand this Great Service. For them physical poisons are

far stronger than spiritual ones. This must be repeated untiringly. Then courage will combine with caution.

486. There is also danger when the Indication is not executed immediately. Even in daily life if we ask someone to step aside, instead of doing so, he will invariably ask the reason, or at best he will look back and allow the stone to fall on his head. It is the same with unsuccessful disciples. Their hearts will be silent where one should act immediately. This is also harmful for the heart itself, for what could be more destructive than unexecuted commands of the heart? Though the heart be silent, it does not mean that in its depth the telegraphic code is not accepted. This is as dangerous as obscuring the heart by reason! How many hearts have stopped owing to the tension of unexecuted commands! The conflict between heart and reason is the saddest page of humanity.

487. Consuming poison or crucifixion is the indispensable condition for movement upward. It is as though a settling of accounts with densest matter takes place. Thus, leaving below our heavy shoes we learn to fly.

488. Even before finishing the first book, my friend already asks when the next book will appear. Having failed to fulfil even one Indication, my friend wishes to know when the successive counsels will be given. Having failed to guard even one secret, my friend demands to be entrusted with others. Thus you know how things occur. You know how, without even reading the book, the “learned man” assures one that he has known all about it since his birth. You know how, not having renounced a single habit, the modest one assures you of his complete regeneration. Hence, since time immemorial, the practicality of changing habits was indicated. Travel through many lands also has that quality which accustoms one to the most varied conditions. A man who has apprehended the hearts of many nations will not be lost amidst the throngs of the Subtle World. But, of course, this is one of the mechanical methods of educating the consciousness; the basic strengthening of the consciousness is through the heart.

489. He who has cognized through the heart will not ask for that which follows before having read what preceded. Thus, perception through the heart bestows a charm which cannot be acquired with gold. The manifestation of Anura—in other words, charm of the heart—is very highly valued. It belongs among the cumulative and undefinable qualities. Anura is charm of the heart, or regal heart. It can be seen how from one's childhood this charm unfolds, sometimes even as a burden to oneself, because people of differing tensions confuse the rhythm.

490. When a house is for rent, even the crudest people will inspect every corner and express their feelings. Could We, then, place our disciples in uninspected dwellings? One must be aware of everything that surrounds one. One must sense all stratifications of the past before striving into the future. But when the decision about the future comes, the past falls away like the shadow of the passing sunset; and it is only the glow of sunrise that illumines the brow. Some people suspect Us without cause of insufficient cooperation. Our care about them is far greater than is their thought about Us. If one were to enumerate the great number of wasted counsels and incomplete structures, one could imagine how difficult it is to fill the abysses! Thus, even now beautiful strongholds can be erected!

491. You see how powerful is solemnity. You see how, precisely through solemnity, one can attain. Therefore, not only must you advise solemnity but demand it as salvation. We have but begun the path of solemnity. If you succeed in pursuing it, you will see miracles. Already for a month We have been on the solemn ascent. Despite the battle We gather in solemnity. We have rejected everything planted in malice and have collected the manifested store of good. Above all achievements of the heart, solemnity radiates. We sound the summons toward it, We indicate it!

492. Multiply solemnity tenfold. Multiply it as one multiplies the prayer lamps. When we proceed along the path of ascent, confide your hands to Ours. Hasten to the summit of the Heart. Soon We shall devote ourselves to the “Fiery Signs.” Now We will affirm the qualities of the heart and give proof of them in life. Strain your energy for the glory of the Lord, solemnly and courageously!

493. Is it not a wondrous experience to apply the heart's energy at great distances and to help the great cause? One can verify the dates and witness absolute precision. Therefore it is so imperative to write down the most important manifestations and sensations. Thus one can counteract absurdities which assert that there are only accidents and coincidences everywhere. For those who do not consciously apply the most important energies the outcome is harmful, not only for themselves but also for others. There is nothing worse than chaotic thinking and the rending of the currents of energy. Everyone is annoyed when his torch is extinguished beneath his nose; but precisely the interception of the heart energy can be termed the extinction of the torch. Do not tire of repeating this. During strong outflows of energy it is very dangerous to intercept the rhythm by very earthly irritations. You never know for what your energy was required, therefore solemnity will be the safest guard against breaks and jagged edges. During Armageddon the usual methods must be especially eschewed. I affirm the great time to which only solemnity can correspond.

494. You want salvation and success, but for this there must be unity in action. It is necessary to understand how destructive is each interception of the rhythm. For a decade I have prepared for this hour of battle. Tell the disobedient that a violation of the thread is analogous to falling away from the Lord. Now especially, let us remember it with finality. It is now necessary speedily to cross many bridges, and the treasure must not be squandered! We demand, at least at this time, that the present should be realized as unprecedented, otherwise, instead of the brilliant victory, one may be hurled to ruin. We guide you to victory and no one has the right to impede Us! The dark ones will now act through unworthy pettiness, but solemnity can easily be tempered precisely upon them.

495. At times people are ready to admit the power of thought, but they do not apply this admission to themselves. They dream of great thoughts but will not discipline the small ones. They will ask how to transmute thought into action. One must begin by disciplining the smallest thoughts and then, only, create a thought that moves mountains. The advice about disciplining small thoughts is the inception of bringing health to the heart. Do not rely upon a variety of outer pranayamas. The path of Agni Yoga is through the heart, but the heart must be aided by disciplining thoughts. Disorderly thoughts are like vermin, they injure the subtle substance. Often they carry deadly poison. Precisely the smallest thoughts are like madness, and they form the chief obstacle to the rapport of the subtle and dense worlds. How to persuade friends that they should undelayingly accept and execute that which is said about small thoughts? After all, this demands only slight attention and the realization of responsibility.

496. When the dawn is aflame with battle, thoughts about the future and about the General Welfare are especially necessary. A scala furiosa will not touch the heart that is fortified by the thought of Service.

497. You will be confronted with the question—Why does the manifested help appear precisely upon the brink of the abyss? There are many causes for this, among them karma and the desire for self-perfectedness, yet from another angle, the cause lies in the tensivity of heart energy. For cooperation with the Highest Forces tensivity of the heart is needed, but it usually begins only when the tension reaches its extreme limit. This means that if the heart energy were manifested as it should be, cooperation would be achieved earlier. Thus we arrive again at the education of the

heart energy. Let us remember that this education should begin with the minutest sensations and the most usual actions. This circumstance complicates the situation, because people usually like to say, "Let me fight a giant, but spare me from catching fleas." Yet giants are rare, whereas fleas are innumerable. One must pass through these dark swarms. The house has to be protected from them. The venom carried by the giant is less than that of the flea. Furthermore, the appearance of the giant evokes unusual courage; yet courage is also necessary against flies and fleas, and usually people suffer from flies rather than from giants.

498. Refutation of the Teaching may be of many forms. Some cannot assimilate the Teaching at all, just as they refuse in general to accept wise counsel. But it is much more dangerous for him who understands the value of the Teaching, yet who consciously refutes it, because he is already in the service of darkness. It is the same with people in whom already the most manifest strivings suddenly deviate. This occurs because of deficient education of the heart. This subject should be taken up in the family and in the school. It should be accorded the importance of more than an experiment; it should lead decisively to the development of memory, attention, patience, benevolence, and finally it should lead toward the observation of the heart's sensations. Thus will solemnity and love of the beautiful become inrooted. Thus will the boundary of Light and darkness be defined. Children love Light!

499. Evil creates a substance equal to good in density. Of course it is impermissible to preserve nurseries of poison in space. Therefore, is not the law just, in that the sower must reap, in other words, transmute his own issue? It would not be just to load all evil upon the good spirits. Naturally, a great spirit assimilates and transmutes a mass of evil, but even he cannot easily absorb the poison of the world. You know how difficult it is to transmute the evil of all parts of the world. You know how costly is the expending of the heart energy.

500. The heart was always regarded as the focal point of life. Then people, in their hearts, become cognizant of the Yoga of Hierarchy, in other words, the link with the Supreme. Now there has been set down the Yoga of the Subtle and Fiery Worlds; such cooperation of the heart appears as a new condition in people's consciousness. Precisely, we must not remain within the boundaries of abstract ethics. The events and indisputable conditions lead mankind toward new paths; therefore We so greatly advise discarding the yoke of habit, and an understanding of our unique times.

Moses delved into the science of Egypt, but he outdistanced it through the Ten Commandments. Thus acts the Yoga of Hierarchy. Now We advise the scientists It is necessary that you observe the heart with all your processes, and you will encounter manifestations that are not clear to you.

501. We shall suggest to physicians that they treat all unaccountable manifestations as belonging to the Subtle World—then there will be no errors. Let them only begin to measure and compare all so-called healthy hearts! I deem it essential to understand how unusual is this time and how necessary it is to become accustomed to it. It is also necessary always to remember about the current battle.

502. Is it possible that people are unaware of the peculiar character of heat, storms, hurricanes? Thus, you rightly grieve for nature, which is sickened by human madness.

503. Illumination, in essence is the bliss of striving; hence it cannot be death-bringing. Life, however, evidences quite the opposite. From where does this perverse result issue? Naturally, not from the light-bearers themselves, but from the vicious contagion of the surrounding atmosphere. Thus, once again life indicates to what an extent humanly created conditions fail to coordinate

with the beautiful possibilities. Hence, let us assiduously propel spatial calls, in order to regenerate the consciousnesses! Not few are the strivings sent by Us in order to attract the attention of people to the vicious madness which increases incalculably. They wish to scoff at the Law of the Universe, but first of all it is necessary to realize the possibilities missed, knowing that all is repairable. We dream of new races, but first let us consider why the new race is needed and how each one may help its realization—first of all, in mobility. It is necessary to teach children this winged mobility.

504. Verily, it will soon be necessary to save ourselves from the chaos of the elements. But even this disaster can be considerably mitigated by the education of the heart. We ask the physicians of various lands to concern themselves with the study of the heart. There are so many sanitariums for all kinds of illnesses, but there is no Institute of the Heart. This is due to a lack of education of the heart. For even ignoramuses do not give second place to the heart. Yet heart ailments outnumber cancer and tuberculosis. It is necessary to have sanitariums for heart ailments, where one could devote oneself to immediate observations. Of course, these sanitariums should be located in various climates and at various altitudes. One can see how an entire legion might be occupied with needed research work connected with mental problems together with agriculture and other specialities.

The Institute of the Heart will be the temple of the future race. The Institute of the Heart will enter into The Society of Culture, because the heart is inseparable from culture.

505. The lack of observation among people is shocking! Try to fill a room gradually with smoke and observe who of those present will first notice it. Usually the state of self-satisfaction is immediately transformed into despair. The horror lies in that the despair is replaced by self-satisfaction. Thus, regard the chief misfortune as lying in non-rhythmical oscillations. With Us, attention is paid primarily to observation that contributes to the harmonization of the centers.

506. First of all, it is necessary to have simple respect for psychic energy. It is necessary to respect an energy which, like fire, pervades all of space and condenses in the nerve centers. Even children should remember that this uniting energy is emanated in every handshake, every glance. Striving to respect it will also inspire care for this treasure of the heart. Respect befits every rational man. One need not be ashamed in speaking of respect, for it is dissipated by mankind. How can one expect the manifestation of heart energy if there is no respect for it? The manifestation of energy comes only with its realization. If the law of justice holds, it is necessary to respect everything that leads to the heights.

507. An experienced ruler often lays his hand upon the shoulder or hand of him with whom he converses. Some do this consciously, but the majority do it unconsciously. But even those who do this consciously are not always aware of how to utilize this method. They regard the hand as being sufficient, that the palm of the hand already communicates the power of the thought; but very seldom do people realize that the tips of the fingers have stronger emanations. Hence, if a thought is being suggested, the fingers must be tightened, but if one desires to receive the reaction of one's companion, the tips of the fingers should be separated. Thus, considerable stirring of an entire group of centers is effected. So many possibilities are concealed in each act! It is only necessary to apply them consciously. Consciousness and unconsciousness may be compared to swimming with or without experience. Of course, someone may swim immediately, but this occurs very rarely. Thus, in everything it is necessary to observe Hierarchy, which pervades our consciousness visibly and invisibly. It would be sad if the consciousness represented something abstract and almost supernatural. Each heart beat fills us with a realization of existence, and with a true understanding of Be-ness. Mental fog results only from lack of respect for consciousness.

These words should be inscribed in each school. Children may ask, “How is it possible to guard against deadening habits?” Then someone can point out the inscription concerning respect.

508. It will be asked how to feel the influence of the Teaching in the midst of daily life. Answer—by the smallest things, by each action, each touch. Denial and daily habit deprive certain pupils of much.

509. Where then is that sentiment, that substance with which we can fill the Chalice of the Great Service? Let us gather this feeling from the best treasures. We shall find its components in religious ecstasy, when the heart quivers at the Highest Light. We shall find its components in the feeling of heart-felt love, when the tear of self-renunciation glistens. We shall discern it in the hero's achievement when power is multiplied in the name of humanity. We shall find it in the patience of the gardener when he ponders over the mystery hidden in a seed. We shall find it in the courage that pierces the darkness. We shall find it in the smile of the child when it is attracted to a sunbeam. We shall find it amidst all flights that carry us into the Infinite. The feeling of Great Service is unlimited; it must fill the heart, which is forever inexhaustible. The sacred tremor should not become the daily gruel. The best Teachings turned into soulless husks when the tremor left them. Thus, in the midst of battle, think of the Chalice of Service and take an oath that the sacred tremor shall not leave you.

510. It is necessary to educate the heart. It is necessary to fill the Chalice. It is necessary to strive through the resonance of the Brahmarandhra center. It is necessary to kindle the flaming wings of the Fiery World. From the heart we shall go to Fire—we shall go swiftly.

511. Again you should not wonder that you create good deeds in spirit without always remembering them in the body. A generous donor does not count his gifts. It is impossible to enumerate in words the gifts of the spirit. Many of them are so fiery as to be indescribable in words. Thus, worldly concepts do not contain that which is most subtle and most high. It is necessary to remember that each hour the fiery heart creates that which people term miracles. Thus one can create in accordance with the laws of the Universe. Apply this quality solemnly.

512. The nature dweller when desiring to remember something will invariably shake his head. In this motion is hidden the ancient thought about the substantiality of ideas. In order to bring the hidden remembrance to the surface, even a physical movement is required; as though it were necessary to alter set objects to a different position. Now that we know about various crystalline precipitations, this manifested instinct is not regarded as strange; quite the opposite, it is necessary to study the motions of primitive peoples. Among them we shall find not only expressions of cosmic rhythm but also manifestations connected with understanding the nerve centers. Thus a human being knows in substance much that has disappeared from the first layer of memory. Besides, travels and changes in the sites of life aid in arousing the memory; just as a kaleidoscope gives rise to new combinations, so, many small seeds which contain great potentiality are awakened in the memory. Thus motion can provide evidence of a perfect, refined materiality. Moreover, it is necessary to feel how one should give oneself to the Highest Hierarchy, in order that our being might be of benefit to the cosmic movement. Of course, motion may not be bodily at all, but spiritual, for you know that there are no boundaries between these domains.

513. I say as much as is necessary and possible. The Indication must be accepted like a command in battle. At present, help is needed; it must consist not only in unity and solemnity but also in straining the heart toward Us. It is necessary to cast out all extraneous thoughts in order to facilitate Our sendings to you. The significance of a flaming heart is great, this is verily a cosmic

magnet. People will admit their cosmic significance least of all. Everyone is willing to fly in the heavens, but here, also one's significance is great!

514. If a simple motion evokes memory, then special conditions of the Subtle World are necessary for illumination. One may notice with astonishment that sudden illuminations do not depend upon rational conditions. Illumination descends in quite unexpected moments. One can even notice a series of the strangest motions, pressures, and thoughts, as if coming from the outside. Psychiatrists should investigate this condition. Valuable observations could be accumulated that will help us to approach the conditions of the Subtle World. Of course, a sensitive heart will perceive this state of illumination by the quality of the pulse. The sacred knowledge has nothing in common with somnambulism and spiritualism; the state of illumination is an absolutely natural one. These fires of the past and the future have only to be noted. In the Subtle World one must also refine the consciousness. Hence, each educating of the heart is a gate to the highest worlds. We fear that these undeferrable advices will give place to everyday conventionality. Someone will say he knew this long ago and will go to the bazaar. You may then ask in overtaking him, "Why, then, do you not ponder upon the heart and think about Fire?"

515. It is dangerous not to feel any responsibility. To be a temporary traveler is also dangerous, for we are all just timeless beings bent upon ascent, like propelled heavenly bodies. Hence, each apostasy is abnormal, as are crime and evil. Each one ascends according to his nature, and responsibility becomes not a burden, but wings. Yet as soon as one wavers, the same responsibility becomes a milestone about one's neck. Moreover, even with no responsibility we cannot swim in the ocean of the elements. This is not a moral, but a life belt. A farewell is only a new, welcomed reunion. We are not temporary, but infinite beings.

516. The outflow of invisible energy during physical drowsiness is a true sign of participation in the repulsion of darkness. At any time We may sound the call to battle, therefore attention must be paid to an unexpected spell of drowsiness. Moreover, the expenditure of energy does not remain unnoticed. It will take away much of the heart energy, therefore it is only right to let this energy again accumulate. It is unwise to permit the exhaustion of this energy, therefore We remind about a respite in the form of a change of labor.

517. The observations of the flowers of the Subtle World are very indicative; they point out how creativeness in the Subtle World is accessible to the flaming heart. Verily, there it is easy for the conscious spirit. It can create without effort, transforming the earthly images into a better form. But this creativeness is not one-sided; through this process better images are also implanted on Earth.

518. We do not speak casually about creativeness in the Subtle World. Awareness and attentiveness prepare for us a vast field for creativeness. It can be noticed that this creativeness does not tire one and remains inexhaustible—thus the cooperation between worlds takes place. We can refine the forms of the Subtle World. Hence, every store of refinement must be guarded like a treasure. The heart wears out less if the surroundings do not impede these refinements. Therefore We so greatly oppose ignorance, which above all disturbs the ascent of the heart. Of course, ignorance is the ally of the dark forces.

519. Verily, the fixing of an impression upon the third eye is the foundation of creativeness. Not only the old Buddhists, but the most ancient scriptures demanded the training of observation. A heart bereft of the treasure of observations dissipates a great deal of energy, where great caution should be manifested. A teacher must develop observation through the most beautiful objects.

Especially unpardonable in man is a fleeting glance, which neither notices anything nor bestows anything. Will not the chemism of the glance be a most beneficent problem for a true scientist?

520. After the pulsations of the world the tremors of human hearts are not frightening. Hence, a great touchstone must be applied everywhere, or else it will be impossible to exist, sinking into the slough of meanness. The scale of the entire Universe is needed where Armageddon thunders. Consolation lies in co-measurement. One's entire observation must be applied in order to evaluate the essence of the battle. And yet, people often understand the battle as something not beyond a street brawl, forgetting that the battle is in the mailbox, in the smile of cunning deceit, and in the restraint of Light. The battle is far more dramatic than earthly people understand. When I speak about caution, also understand it in seven ways.

521. I advise to be prepared in heart to fulfill the Command of the Teacher. Sometimes a move is needed which cannot be revealed. Upon the mountain paths one cannot walk either to the left or right but only straight ahead. One can neither jump into the abyss nor climb upon a steep rock. The path is one and the destination is seen from above.

My Counsels are analogous to a father's farewell to a departing son. The trunk for the voyage must contain objects for all conditions of life; but in the secret place is hidden the heart, and for a long time I shall still call after you, "Chiefly guard the secret place!"

522. The language of the Subtle World has no need of words, although it can possess them. It is expressed in straight-knowledge, in the transmission of the subtlest feelings. Thus, the Subtle World must not disturb the music of the spheres by disorderly tonalities. We must not be astonished at this, for even in the corporeal world harmonious hearts mutually transmit a great deal through the language of the heart. Let this language be a constant reminder of the possibility of the Subtle World."

523. It must be understood what a petty thought is. Like an insect it undermines the strongest intentions. The firmest character can be shaken by the pricks of small thoughts. This is seemingly repetitious and has become a bore, but when the time for action comes, people shower themselves with a cloud of chips of small thoughts. The noblest decisions are eradicated under the layer of shameful thoughts. Achievement is impeded primarily not so much by doubt as by inchoate thoughts, generated by old habits. I affirm that it is not difficult to liberate oneself from habits if we can sufficiently project the consciousness into the future. Often people measure the future according to the present and thus clip the new wings. Even birds know about the change of plumage, and accommodate themselves to corresponding conditions. During the molting of their feathers they isolate themselves in the underbrush in order to soar again renewed. Thus, let us take an example from these younger brothers. They can sing to us an excellent song of the heart.

524. People do not want to imagine how many dangers take place around them. How many times the Highest Forces and participants in the Subtle World have saved them! But mankind assumes that if the day has passed nothing has threatened. Such a trend of thought deadens the embryo of the sense of gratitude, yet without this feeling humanity cannot succeed. Instead of gratitude a demand appears and then a threat. But one cannot cross by a threat, just as one cannot do so on nettles. Pitiful are the threats against the Highest Powers! There is nothing more disintegrating than threats. The heart withers from the dust of threats.

525. You know how greatly We oppose any conventional habits, yet one must discriminate between habit and immersion in saving grace. As an example, solemnity combines in itself ecstasy and ascent and a defense against evil and the turning toward Hierarchy. Thus solemnity is a salvation, but it must be absorbed and maintained. In the midst of disintegration and destruction

can there be solemnity? But for a solemn consciousness destruction does not exist. It is immediately canopied by a cupola of re-creation, in all its beautiful subtlety. Thus, the reflection of solemnity is justly considered luminous. Before a journey one must take stock of all provisions. Our friends bring to the travelers the best flowers. Solemnity blossoms in purple—thus, we gather the garlands of the heart.

526. We often send strong warnings to people, but their deafness is astonishing. Even what they hear they distort beyond recognition. One cannot sufficiently wonder at people who, even for the sake of their own salvation, are so inert, their purpose being to offend the Highest Powers. I ask that the abominable decrees of the Satanists be not forgotten, and it should be remembered that by uniting forces evil will be conquered. This must be remembered as a Command of the Lords. One must have no regrets, for in the time of battle one must strive only to the future.

527. Notice how distant events reflect upon the Chalice before they reflect upon the heart. This sequence has seldom been noticed. Of course, when the Chalice is filled, remedies must be taken for the heart, nevertheless, the Chalice experiences the tension first. The Chalice demands solemnity, as if it had to be filled to the brim.

I know how difficult it is for a giant to suddenly find himself in the cave of a dwarf! Thus, the intensification already densifies the lower strata. Of course, the heat comes not from the sun, nor consternation from the Subtle World; this is born of the will of humanity.

528. An old Chinese fairy tale tells of a giant above the clouds and a jesting dwarf. The giant is described as standing with his head above the clouds, while the dwarf ridicules the giant for not seeing the earthly world. But the giant endures all derision saying, “If I so desired, I could crawl upon the earth, but thou wilt never be able to peer above the clouds.” Thus, let us be giants in spirit!

If we desire the entire great good, there will be room for everyone. The best examples will give new dimensions to the consciousness. Besides, a kinship with giants will help one to look beyond the clouds.

529. People ascend peaks in order to study cosmic rays. Probably they have not taken into the slightest consideration the composition of the mountain itself. And certainly they did not contribute to the experiment by study of their own energies. The experiment can either be strengthened or almost disrupted by a disorderly combination of observers. I am astonished at how extensively people rely on dead apparatuses, forgetting the effect of their own living energy. The fluctuations of the most precise apparatuses in different hands are worthy of observations. Even the most sensitive chronometers work differently in various hands. Of course, such simple evidence arouses the derision of dwarfs. Is it possible that they have so low an opinion of themselves that they do not admit having any emanations of their own? It seems they do not regard themselves as having the image and likeness of Divinity! Yet even pigs have emanations.

530. Indeed, the ray of the planet can be limitlessly manifested when measures are taken to purify the atmosphere and a coordination among the participants in the experiment is well evidenced. To speak more simply, the laboratory of man is much more powerful than it is customary to suppose. Hence, know how to safeguard the thread with Hierarchy, and accustom yourself to so-called unexpectedness. Besides, the Teacher wants to summon you to the action of battle.

531. The waves of anguish do not issue from the apparent causes, but from the battle itself. You must aspire toward Us like warriors who keep their eyes fixed on the Banner. Some will ask why Our letters of fifty years ago do not resemble Our writings of today. But, even the book Call does not resemble the book Heart—for at that time there was no Armageddon. Let them understand

that Armageddon changes many circumstances of life. It is impossible to apply peaceful measures in time of war; hence a garment of armor is needed, and chiefly, to strive to the Lords.

532. People think in vain that each treason and malevolence does not evoke a rebounding blow. At times the blow may not be immediate, and often it cuts off all possibilities without any visible consequences. But the law of equilibrium is immutable. A heart must be engraved upon the indicator of the scales, because it is the judge of balance. Hence, all warnings against malevolence are not only ethical but are valuable as remedies.

533. People think in vain that a High Spirit becomes insensitive to minor treasons. On the contrary, sensitiveness grows with purification of the heart. Of course, parallel with this, the power of the heart also increases, but sensitiveness still cannot avoid being poisoned by the surrounding malice. Thus, the path of purification cannot be called obtuse. One must realize how much easier of access is the purified heart. Therefore, among the questions of the Mysteries there was one—"Canst thou cast out the fear of pain?" The heart knows the pain of the world, but it also knows the superterranean rays. It is not easy to make these rays evident, but on the other hand, the scientists can cognize special cosmic rays that gather around a purified heart. Not without reason is the purified heart called a summit. Thus, the purified heart can be utilized for many experiments, but of course such a precious vessel should not be broken. It can be said that the karma of the destroyers of hearts is a very heavy one.

534. It is wrong for people not to pay attention to the effects of eating during irritation and agitation. Very strong poisons are formed by this unwise procedure. Many days must pass before this poison will dissolve. It should be remembered that hunger is far better than harmful food. During irritation and excitement I advise milk in all forms as a customary antidote. Soda strengthens the action of milk. The ability to recognize disquietude is already a considerable step toward the education of the heart. If disquietude occurs, one should be able to nullify it; but often disquietude is confused with fatigue, then let us not overlook musk or certain varieties of phosphorus, the substance that is called sperm oil, and cod-liver oil and fresh kumiss which are popular among northern people. Also, you remember to what an extent the Teacher sends rays at night, but even these rays act far more powerfully when they are recognized. The silence of the ancients during the meal had a sacred significance. But the understanding of sacredness also comprised the cure. Thus, the heart and nerves can often be strengthened by a rational partaking of food. We are not Luculluses, but each vital function must be rational. Many workers have poisoned themselves. Moreover, the Chinese sometimes fed the enemy with the liver of an irritated rooster—thus resourceful are human wiles. But in the New World everything must be directed to good.

535. Observation of the heart must begin from childhood. In this way one can become aware of certain periods when the spirit gradually takes possession of the body. Likewise, through constant observation one can perceive how the proximity of beings from the Subtle World influences the heart. Many unexplainable heartbeats are of course due to the influence of the Subtle World. Many cessations of the pulse can recall the danger of obsession. Many tremors of the pulse are characteristic even from the age of seven, they reveal the completion of the entry of the spirit. Such evidence should have been known to physicians long ago, but instead of observation they begin to apply all sorts of narcotics, laying the foundation for an early destruction of the intellect. Thus, one should not inflict coarse ignorant measures upon the heart. It should be remembered that if the heart is the mediator of the highest worlds, then the methods for sustaining the heart must be refined. It is unwise to pity the coarsening of humanity and neglect the care of its chief organ. The heart of humanity is sick. First of all, one must render healthy the sphere of the heart, certainly, if the people wish to avoid a catastrophe.

536. Among the fires of the heart the most vivid is the flame of self-sacrifice. Precisely this armor diverts the hostile arrows and creates the renowned invulnerability. The fire of courage is only a part of the flame of self-sacrifice. Of course, self-sacrifice does not mean necessarily to offer oneself as a victim, but it corresponds to the readiness to conquer for the work of the Highest World. One can also notice a decline of the fires upon the slightest deviation from Hierarchy. As a whirlwind extinguishes the torches, the deviation into the abyss of Chaos destroys the fires of the heart. Is it not strange to see at one table the deviating ones and those who walk to victory? They seemingly share together equally the earthly food, but their spirits are already in opposite regions. The purified heart senses these contrasts. Often the heart hesitates to decide by the outward appearance, but the substance is clear to it.

537. The pure heart affirms Hierarchy easily, and the ascent of such a heart is like a manifestation of adamant. Nothing will ever cloud the path of the pure heart, and even from the medicinal point of view such a purified heart will have a better future.

538. I affirm that the Teaching is considered by many the best path of Light. One should get accustomed to the fact that the giver does not see where the drop of Bliss will fall; just as a rain cloud does not know where the drop will fall. Thus it is also at present. Therefore, chiefly do not grieve and do not judge short-sightedly.

539. You already know why the magnet was placed above the crown of the head. But one should not forget the ancient treatment of the heart by a magnet, also the strengthening of the nerves and the knowledge of magnetizing them according to the flow of nerve substance. These old remedies should be closely examined; above all, they correspond to the gradual realization of rays and currents. Of course, not only do the magnetic properties of metals effect powerful reactions but many other properties as well respond to the mineral basis of our organism. The laying of metals themselves upon the body produces a strong reaction. Naturally, the special properties of different skins should be taken into consideration. Fatty skin precipitations can greatly prevent subtle reactions; therefore, in antiquity efforts were made to destroy the fatty precipitations. Actually, the vegetable oils for massaging have nothing in common with the fatty precipitations of the body. On the contrary, the vegetable oil dissolves the fat together with its poisons. Thus it can be observed that in antiquity the hygiene of the body at times was at a higher level than in contemporary days. The ancients distinguished the mineral properties of water for their ablutions, but at present one scarcely pays attention to them. One would probably laugh now if it were recalled that entirely different fragrances were applied to the crown of the head, the region of the heart, and even to the extremities. A refined understanding of the needs of the body safeguarded many generations. For instance, it can be recalled how solicitously the Egyptians treated the condition of pregnancy. Now people rarely study the tastes or the strange demands of pregnant women. But formerly, at the inception of pregnancy the temple physicians defined the necessary mineral and vegetable reactions according to astrological data. Thus the labor itself was eased considerably. But now, instead of wise preliminary measures people apply coarse narcotics, not desiring to understand that the bond has not yet been severed with the child. The heart of the mother is at times very strained, and each narcotic reacts upon the milk—thus, nature is in need of corresponding reactions.

540. It should not seem strange to you that the present indications about the heart conclude with medical advice. For long the heart was neglected, hence, in addition to the spiritual influences one must also prepare earthly means. But in any case, during tensions of the heart the trend of thoughts must be changed. Like a mountain stream, thoughts alter the surrounding rhythm. It is unwise to speak of complete rest during tension of the heart, because primarily there is no rest; on

the contrary, the tension of the heart senses the cosmic whirls all the more, and may be shaken by vibrations. But the change of thoughts can act like musk, affirming the flow of the nerve substance. You know already how the rhythms of the currents change, and how during atmospheric tension the vibrations of the currents are immoderate and even become prickly. Thus the old proverb about the healing of like with like assumes significance. But of course I do not advise placing a patient with his head down. A straight position is useful. Being able to acquaint him with a position of ease conforms with a goal-fitting change of thoughts.

When a great Arabian mathematician lay almost without a motion of the heart, his friend was resourceful enough to speak of the solution of an algebraic problem, and the heart of the mathematician regained its strength. I am citing this example in order that it may not be considered that petty thoughts can change the condition of the heart.

541. I affirm that even the slightest action in the name of the future pierces the strata of tension of the atmosphere. The accumulated refuse of the past is cut asunder by the sword of the future. The shield of the future is the most reliable and salutary. One must not think of the inaccessibility of the future, for it is being created tirelessly—thus, the heart is the pledge of the future.

542. Much knowledge is given, but it must be applied. Not in depression, not in doubt, not in suspicion, but in joy of the future this information is to be applied. Thus, one must primarily take care not to reject the tiniest useful blade of grass. If even the small ones from the Subtle World come with cooperation, do not reject them—they can ward off the arrow of evil. Thus, people usually expect great signs, but small helpers are never foreseen.

543. Man manifests the most disgraceful spectacle by starting to read a book with a firm intention not to take into consideration its contents. From this issues the remark, “I know everything, everything is old.” Yet the simplest advice has remained without application. It can obviously be seen how even the most essential observations were specifically neglected in order thus to depreciate the Teaching. One may light-mindedly deride, but not a single Indication can be disregarded. We speak now about the education of the heart; but will we not hear from the most stupid that they knew about it long ago? Whereas they think more about cutting their nails than about the heart. Heart attacks are most often caused precisely by failing to think of the heart, and we are ready to succumb to any overindulgence rather than admit to ourselves respect for the heart, as the center of existence.

544. You act correctly in observing the peculiarities of Armageddon. One can easily form an idea about the tactics of the dark ones. In this way, one can also find weapons for defense. All weak-willed ones, who toss in the wind must be especially pitied.

545. The law of free will does not permit the arresting of the inception of crime. But the law of justice provides the possibility of arresting the development of harm; as above, so below. One cannot avert the inception of criminal thoughts, but the heart can prompt one as to where the persecution of evil is already possible. Hence We insist so greatly upon the Teaching of the Heart. No other center can replace the essence of the heart. The accumulations of centuries in the Chalice are at the disposition of the heart. For the salvation of humanity does not consist in separate siddhis but in the central motive force—the heart. Thus, beyond all divisions one must come to the root of motion.

546. Each piece of a neighbor's bread is protected by law, but the devouring and plundering of the forces of the spirit is not prohibited. Thus, because of ignorance various types of vampirism are permitted. Verily, it is horrifying to observe how strength is plundered without its being applied for good. Vampires of all kinds do not plunder strength for good deeds. At best they swallow up

strength for egoism, and then the entire dark criminality follows. It is impossible to enumerate the abuses of precious strength. But when We advise caution, it is understood as inactivity. And when We speak of the significance of the heart, it is explained as superstition; yet neither the brain, nor the solar plexus, nor the Kundalini will give the signal about the plundering of the strength. Only the heart gives incessant signs, and people usually do not want to recognize them. In our era it is not permissible to despise so greatly the manifold activity of the heart. Moreover, it is time to understand that without realization all the signs of the heart will pass away in vain.

547. Healing against the will of a patient exacts an unlimited amount of strength. Even without opposition, simply through lack of understanding, much strength is dissipated. Nevertheless, even this exhausting method of healing may be successful despite the non-understanding of the patient. Many cases can be cited when Initiates suffered greatly after having healed forcibly. Naturally in these days, the tension and dissipation of strength are unusual. Hence, if you feel tension or fatigue do not be ashamed to lie down. During the unprecedented battle the heart must be guarded. This advice is given to all. One should visualize the entire smoky surface of Earth, in order to understand the need of a protective armor.

548. When agitated it is best to eat little. Valerian and milk with soda are also good. The heart should be eased. It is a great error to take narcotics and alcohol. Naturally, through the study of Yoga, agitation should be transmuted into exaltation. When We see the causes, the effects, and possibilities, is the great possibility of healing by heart energy not great? However, like a precious drop, let this energy not be wasted through an unnecessary action. Hence, I repeat how greatly mutual understanding is needed during healing. It is difficult to realize to what an extent the spark of consciousness brings closer the salutary decision. The heart should be educated to acquire consciousness during all actions. Regard this as a law. It is intolerable that a man should bow like a blade of grass under the turbid waves of Tamas. That which could not have outlived yesterday must be consciously removed today. One must watch oneself and welcome the most difficult tasks as a purifying covering. One must always act thus, especially in the days of Armageddon.

549. The family is indicated in all Teachings as the pillar of the entire future. Verily, in addition to all other meanings the family is the nursery of karmic ties. Thus, the Teaching would not be complete without affirming the significance of the family. The family should be regarded as the hearth of conscious understanding and cooperation. Humanity can meet upon cooperation, and this quality will bring one to the realization of Hierarchy. One should not ignore karmic laws. Though to the cross-eyed these often may not be apparent, yet to the honest observer it is proved daily how the bonds of karma act. But in reality these bonds should be wings. The law has forevisioned joy and progress, but not chains. Thus must one understand the law of life's foundation. But what, if not the heart, will remind us of the dates of karma? It is precisely the heart which will contract and quiver and open when it senses the wing of the law. Therefore, once again let us revere the heart.

550. Christ himself transmitted the healing power by his touch. He gave help in life through the heart. Thus, it must be remembered that all forced conjurations are unfit, in accordance with the law of the Lords. The heart's prayer issues directly, even without need of the conventional canon. In conjurations we see that the identical words were addressed to God as to Satan. Not with the words, but the feeling of the heart creates the miracle. Thus, even in the days of Armageddon one can be successful. Therefore one must eject all that impedes. Everyone who reads the Teaching can understand through the heart where the path lies.

551. Man cannot conceal his inner motives. Though these may not be reflected in earthly expressions, in the subtle feeling there are no secrets. Usually, people do not know how to assimilate the feelings of the Subtle World. But they feel a seeming disquietude, confusion, or joy, as if some secret record were before them and they felt its significance before unsealing it. Yet with the education of the heart one can have an understanding of human motives that is not incidental. Moreover, one can evaluate not only the significance of thoughts but also their substance. Is it not true that the heart often does not reflect people's motives because they do not exist altogether or resemble down wafted by the wind? Ask your interlocutor what he desires. The usual response will be an evidence of confusion. Such a heart, not having crystallized its strivings at all, will be confused in the Subtle World. The Teaching is not luxury. It teaches the minimum that should be expected from those reincarnated over millions of years. Let us not impede in any measure the flighty tendency of thought, but it is necessary to demand cognizance of the heart.

552. It is necessary to keenly look above bargaining and cheating. Before Our eyes is human ruin. Thus, it should be realized that in evoking Armageddon all are guilty, and therefore none may evade it.

553. If, while you are in Asia, you speak of being fatigued because of your participation in the work in America, no one will understand or believe it. It is time for humanity to learn respect for the spiritually expanded consciousness. Aside from any magic, we participate at remote distances. We prompt thoughts, write letters, and thus people cooperate with each other far more than is presumed. One must avoid the more each wrathful principle. Understanding Universal Good, one must be more good. The heart must become accustomed to the efficacy of good. As experienced warriors, you should acknowledge the power of good. No power of evil can conquer good. Let us not regard it as something clever; cunning is not cleverness and hence cannot abide in the heart. We affirm the path of knowledge, but let us not in silence avoid the creative principle of good.

554. The savage in his prayers pleads primarily for mercy for himself, whereas, the wise anchorites pray for beneficence for the world—therein lies the difference between a savage and the wise ones. This should be set into the foundation of all thoughts. It is neither fitting nor useful to plead for oneself. Only the crude heart presumes itself to be the most important. But it is much wiser to pray for the world, in which you yourself will also find a drop of Bliss. Especially now it is necessary to proceed along the great path, only thus can the heart be reached.

555. It is sad that even many of those who have heard of Armageddon nevertheless continue to live according to the measure of yesterday. Warn the friends again about the need to master the strategy of Armageddon. The blind ones desire all things to be as before, but this can be likened to flowers upon ice.

556. You will not be astonished at My confirmation that black magic is increasing greatly. Of course, this is one of the weapons used by the opponents of Light. They gather conscious and unconscious co-workers. Conjurations, incantations, and also all the accumulations of the dark ones, are broadly utilized. In addition to the dark centers previously indicated to you many small circles are arising, often based on the most primitive rituals. But general harm is great. Of course, white magic possesses the most powerful formula—but above all formulas stands the energy of the heart. All formulas and conjurations presuppose mechanical apparatuses, remaining within the confines of the lowest teachings. But now, when the forces of darkness are so aroused, the forces of the heart are set against them in opposition. It can be noticed how gradually the rituals of white magic were carried to the highest concepts of Fire and the heart. The dark ones do not possess these strongholds. Only the pure heart can act. Only the link with the Hierarchy of Light can kindle the inextinguishable fires. Thus, the opposition of the heart to all dark forces will be the

sign of victory. I affirm the might of the heart and from your experience you know how close and powerful is this weapon of Light. The fiery sphere cannot be approached without the flame of the heart. Initiation by fire is only for the pure heart.

557. The time has gone by when the battle could be imagined as the trumpets of angels. You already understand that darkness is evoking the unmanifested forces of Chaos—in this is the particular magnet of the forces of darkness. Against this, all rays and currents must be reinforced. You already sense this reinforcement. One must apply seemingly coarse currents which can penetrate Chaos. There are few who can discern this distinction, for their attention is not propelled in this direction. Even the grossest manifestations that elude the human brain are inaccessible to the consciousness. How much easier the battle would be if humanity could respond to the most essential foundations of Existence!

558. Fear and irritation are called the gates of darkness. The servants of darkness dispatch fear first of all, in order to confound the spirit. Each conjuration may comprise danger inasmuch as during the conjuration terror may penetrate—thus the most precise magic may be turned into the utmost danger. Hence one must lean upon a more certain means. An educated heart will first of all eradicate fear and recognize the harm of irritation. Thus the heart is that armor of Light which will put to shame the cunning of darkness. As is ever asserted, the heart is constantly ready to smite darkness and bridle chaos. It is especially sad that many do not desire to think about the power of the heart. Thus, they not only cause themselves dejection but bring harm to their near ones. Each treasure unrealized merges into Chaos, thus strengthening darkness.

559. He who said, “We see with the eyes of the heart,” did not mean a symbol but a physical law. A deepened or liberated consciousness manifests a transformation of all feelings. The most vivid color becomes invisible; the loudest symphony inaudible; the most forceful touch unsensed; the hottest food unfelt; so real is the realm of feeling in the heart. One should not regard this characteristic as abstract. On the contrary, it contains another approach to the Subtle World. We make Our disciples exercise this transmutation of feelings as one of the best evidences of sensitization of the heart. By a very simple command of the heart one can force oneself not to hear or see. Thus, one can learn to pass by the very horrors of the lowest spheres. One must make this quality one's own, for otherwise much of the protective net will be unnecessarily destroyed. The preservation of the precious essence is also one of the tasks of the Yogi. One should not waste accumulations which affect many neighbors. The basis of cooperation lies primarily in mutual responsibility.

560. This rapport is especially evidenced in an hour of tension. One must sensitize each touch. One must demonstrate the tenderest solicitude. One must accept heartily each burden of the near one—thus is an unconquerable stronghold created. Thus proceed!

561. The great law is to transfer the heart from the category of ethical abstraction to a scientific motive force. The evolutionary step of understanding the heart has to begin in the days of Armageddon, as the sole salvation of humanity. Why are people unwilling to sense their own hearts? They are willing to seek within all vagaries, but reject the closest. Even though they call the heart a machine, let them observe all characteristics of this apparatus. We are not insisting on the moral significance of the heart—this is indisputable. But now the heart is needed as the bridge of salvation to the Subtle World. It should be affirmed that a realization of the qualities of the heart represents the most vital step for the world. Never as yet has it been regarded as salvation. Let him who remains deaf accept all consequences! It should be understood that now the human heart lends itself to unusual possibilities of observation. The catastrophic condition of the lowest spheres of the planet reflects its effects upon the activity of the heart. One should not fear the

previous epidemics, but should be aware of the entire sequence of sufferings caused by faulty prophylactic of the heart. To comprehend this as vague prophecies is the worst thing. On the contrary, these conclusions should be accepted as emanating from the most precise laboratory. All circuitous ways should be rejected. One must accept the foundation of the heart and understand the significance of the focus. Digressions are unfit, and doubts admissible only where man has not attained an understanding of the heart's beat.

Let every significant day be accompanied by a reminder of the heart as something most undeferrable.

562. Any army leader will say that it is better to detour than submit to a defeat. Similar caution must also be exercised everywhere in regard to the heart energy. With equal solicitude do We unite the projectiles of those linked in spirit, lest one of the warriors be burdened by the mutually united efforts. When We ask you to propel all forces in one direction, it means that you must be as taut as a bow. One should know how to live in readiness, and such a quality also demands great training. But do not attempt to use this heart energy for revenge—this is inadmissible. Besides, the Guardians of Karma know the current of the Law. Likewise, let us remember that the heart knows how to aspire toward construction. Destruction does not issue from the heart.

During hypnotism Western scientists sometimes use the energy of the heart, usually without being aware of it; then, even without inducing sleep, the hypnosis becomes especially powerful. Thus, during a spiritual battle one must add a drop of heart energy to everything. One must fulfill this consciously. One can persuade the heart to act. One should not consider these communions with the heart as something childish. Just as a prayer consciously pronounced will act, so can we force the heart to concentrate this energy—this will be the tautened bow. When the fire of the heart radiates and flames with each touch, then the call to the heart may become silent. But during the primary education of the heart we must practice the communion with our center—thus we can justly call the heart.

563. One could cite an entire list of plants from antiquity that were prescribed for projecting the energy of the heart for external reactions. But aside from strophanthus, I shall not now name any of them in order to avoid abuse. Not only does strophanthus regulate, it also concentrates, the energy of the heart. Therefore it may be taken without harm and apparent need, every two weeks. One may take six drops in succession for three days—once a day at evening. Of course in the case of heart disturbances it can be taken twice a day.

564. Astrologically, both worlds are in approximately the same positions. Thus Armageddon is of course foreseen along the principal paths. One should not focus one's attention on isolated actions. The earthly Armageddon is in closest link with the Subtle World. In separate instances this may be less favorable, but the general tendency of it was foreseen long ago. The chief significance is determined in the Subtle World, earthly events being only the echo of the invisible battles. Hence I call your attention to the Subtle World. One should not only think of it but be imbued with the significance of it for coming events. If merciless enemies are revealed, they should be sought for there; when we search for true friends, we will find them there. That world should stand before us as a reality!

565. Much more of the wondrous occurs than we are accustomed to think. One could cite some historic instances of how prominent persons disappeared without leaving traces. But those who, for certain reasons, could not hide, apparently died, asking that they be covered tightly and that afterward thick layers of flowers be strewn upon them. During the night unknown persons came, made an exchange, and departed with the apparently dead. One could point out more than one case in Asia, Egypt, Greece, when events demanded such a transformation. Of course history represents these events in an entirely distorted manner. Empty tombs and secret cremations could

recall much that is unknown to the people. One should measure with large scales. One should not assume that things are limited. *Materia Lucida* is ample for all achievements. One can develop great responsibility precisely through great measures. There are many ways, and if now we insist upon the shortest, it means that the limit of events has approached. It is correct to observe the causes and the course of events. But only a few feel responsibility for what takes place. I can affirm that each indicated situation has its most immediate designation. Since ancient days it was customary to investigate the disciple's degree of observation. For this, a seemingly abstract formula was altered and it was observed whether the keen intelligence would be capable of retrospection in order to find application for the formula expressed. The Teaching can deepen the understanding through observation.

566. I advise special caution in mechanical experiments with the aura. The process of triple reception by the eye can atrophy the optic nerve; naturally, as with everything, gradual development and long preparation are needed. The heart can easily be burned, but then it cannot provide a vital experiment. Even poisons can lose their vitality during harmonious assimilations, but time and constancy are necessary.

567. One may diligently begin the indicated experiments with photography, but all the details must be studied. This is also a useful study for the investigation of the Subtle World. But remember that during the photographing the photographer must not look at the one photographed. Do not forget about the chemism of the glance.

568. Dreams and visions of former lives always have significance. A page of the astral archive seemingly flares up, recalling the identical mood of the current time. I take as an example the last vision. During an hour of fatigue because of people the first need that was observed was to give help at once. Such is the path of the Bodhisattva, when we forget fatigue and ourselves in order to help. Verily, great is the energy thus created; everywhere it is mentioned as love for one's neighbor. Such love does not calculate, but acts without delay; thus, out of the depths of the Subtle World come the pictures of the past. The detail of this vision is significant—when the servant of pleasure set obstacles on the path of achievement, but nothing stopped the striving. Likewise, again was revealed the need of tolerance toward many persons whom one has encountered more than once. Tolerance and patience are also the path of the Bodhisattva. This path is not in the clouds but on Earth. The effluvium of life is great; hence the path of the Bodhisattva is also needed. Precisely, though these fumes are humanly insignificant, they smart the heart like salt water. Utilize the mountain air; do not tire yourselves, even a diver must not dive if fatigued. One can compare the descent into human refuse precisely with a diver's work. He is ready to help the drowning person, but he himself is in need of air. I do not exaggerate, you are in need of air during Armageddon. Prana is like nourishment for the heart. One cannot help you through ignoble ways; the remedies must be in accordance with the task. But often people do not accept the language of the heart; then the tension of the heart energy is needed—in other words, the expenditure of spiritual treasures. Already, not a few are projected into the world. In accordance with the law of Existence they increase, but this does not ease the burden of the heart. Hence, let us be cautious and remember about the diver.

569. The scientific basis of the effect of the human glance provided an opportunity for further investigations. After investigation of the effect upon the human organism, of course attention should be paid to the precipitates of the human glance upon inanimate objects. If a glance reaches the state of poison, there can be a similar stratification upon water and upon all types of objects. In fact, the significance of the conjuration of water lies not in the rhythm of the words, but in the glance. Certainly this reaction may be good or evil. As usual, the evil meaning can be more easily sensed, as in the case of imperil, but after having discovered evil the good will also be detected.

Thus, one may approach an investigation of various mutual reactions. Is it not thrilling to observe the effects upon various objects, when armed with contemporary apparatuses? The ancient legends about the chalices of the world or the blessed pieces of cloth gain a different rational significance. But the observers should be advised not to stop at the first steps. Let them immediately expand their field of experimentation. Will not the observation of the piercing of the atmosphere by the human glance or thought lead to many conclusions? And will not the reaction of the same energy at various altitudes be instructive? One can begin with crude manifestations, as was already done with the evil eye. But it is better not to delay observation of the benevolent eye. One may discover the most beneficial results. One ought to concentrate on these.

570. The scent of Balu will recall to you the curative purification of space. When the lower strata are so sullied, the emanations of the heights carry fragments of the sediments of prana. Prana cannot be produced artificially, but its natural sediments purify space.

571. It is useful to observe traces of discipline wherever they are. In the matter of collective conscious discipline one should pay attention to the Japanese Zen monasteries. It is rare that Hierarchy and cooperation are preserved without coercion. Discipline should be regarded as an organized voluntary cooperation. Among the methods of educating the heart the voluntary organization of cooperation has great significance. But so long as compulsion is concealed somewhere there cannot be any conscious cooperation or the desired results. And let us hasten to understand cooperation. It is impossible to hope for flowering and victory where there is disunity. Let us accept this truth as a Command.

572. A certain stage of the human consciousness can be observed when, to the question as to what is needed, the following answer is given Money. So long as this mercenary limitation is not outlived, no spiritual help can be provided. One's consciousness must be advanced toward more significant values, then help will come even materially. The law of the highest values is affirmed in the whole of Existence. Thus, our own consciousness determines the well-being that is deserved.

573. The correct measure of giving is the criterion of love and responsibility. To give too little is contrary to love, but it is no better to give too much. Niggardliness is unworthy, but generosity that leads even to treason is not goal-fitting. As insufficient food leads to hunger, so excessive food leads to poisoning. It can be stated without exaggeration that the extent of treason has increased considerably due to excessive giving. The Teacher who gives and trusts must take into consideration a great number of conditions. He must take into consideration not only the personal merits of the one who receives but also the qualities of his immediate surroundings and karmic and astrological conditions as well. The subtle heart prompts one how to discriminate in this complex current of conditions. Therefore We value so much this criterion of the heart. The path of the Bodhisattva contains this essence of measure. No logic will safeguard the giving one from excess, but the heart knows this heavenly balance.

574. Consider attentively whether the Teacher is compelled to reiterate something. You know how We dislike repetitions, then it means that there is a reason. Perhaps, according to outer logic repetition is unnecessary, but let us peer into the depths of the heart and we shall see how necessary it is. Often repetitions are unnoticed precisely by those who call them forth. Thus, repetitions must be applied like medicine, until they imprint their design upon the brain. He who carries within himself the Teaching of Life must be ready for the reiterated affirmation as long as he sees the shaking of the foundations. One must accept that the law of foundations must be fulfilled primarily. The foundations cannot be replaced by details.

575. Discussions about children's education are right, but also in this case the question of the heart is neglected, whereas the manifestation of the heartbeat is very close to the attention of children. It is actually easy to tell children about the treasure of the heart. I consider that this story will remain as the first ascent, for one's entire life.

576. The cork mannikins of a familiar electrical experiment remind one more than anything else of people without heart. Under the influence of the currents they are ready to come to life temporarily and even to rise, but as soon as the current stops the cork essence takes control and they again become lifeless. But should humaneness infuse one only under the influence of a current? The heart propels one upward, if it is open.

We are not necromancers to resuscitate lifeless bodies. The current of the heart must constantly and independently strive upward, and then will the meeting with the Hierarchic current produce a benevolent spark. Indeed, one has sometimes to revive even cork mannikins for a single action, but this will be only a passing action without consequences for a true ascent. It is sad to see the corks jump and to foresee the fall that splits them in two. It is sad to know how the labor of raising them is wasted, but the heart is given to each one in all its limitlessness. So much is already given, so much already experienced, that it is terrible to go back to tossing corks! Thus, let us once again think about the solemn constant ascent when one can fully trust such cooperation. Only with such mutual labor can one accustom oneself to, and love the variety of manifestations. Only a few can understand this, because the cosmic multiformity frightens the untempered heart. But how shall we hide from such astounding multiformity? How shall we learn to love it and to have done forever with the limitations of a cramped trend of thought? Let us counteract it with the heart as a shield. For the shield was carried in the left hand. Thus, let us understand the heart as armor.

577. In the works of old hermits one can find the statement, "Good is fragrance, evil is a poisonous stench." Of course this remark is usually understood as symbolic, but a profound physiologist will understand that in this definition is also contained an instructive chemical experiment. The transmutation of energy into fragrance is a very definite fact. When the fragrance of freesias or violets is evident, one can presume the proximity of the physical or subtle energy of the Beneficent Principle. On the other hand the smell of decay accompanies everything low on the physical and on the spiritual plane as well. Hence, one can perceive this chemical reaction and thus approach still closer a transcendental physiological discovery. Thus, one must know how to approach the cosmic manifestations consciously. We consider smell and its purified concept as a very refined state. Among the senses, smell is one of the most intimate identifications for everything that approaches. Many will not understand that the heart can be the moving force of the refinement of smell. The approach of every being arouses in a flaming heart a particular action of the inner sense of smell. Heart suffocations often occur from such approaches. Neither wind nor the purification of the air help where the very energy of evil builds a seeming funnel, but of course beneficence offers relief. Likewise, the sensation in the fingertips is not only a protection, but also a receptor for hostile sendings. A ceaseless battle causes disturbances of the rhythm of the heart, hence every caution is useful.

578. Those who do not know will ask, "In what then, is Armageddon expressed if all the dens of evil exist as before?" One ought then to say that all people have felt the battle, but each in his own way. The very tension in the dens indicates each increase in the essence of striving. Therefore, human qualities must be regarded very sensitively. The deaf and dumb sometimes affect strange gestures, for they cannot find any other forms of expression because of their limitations. But, are not people who do not know the heart similarly limited? One should not laugh at such poverty, but unnoticeably and patiently impel it forward toward an image worthy of expression. The same tolerance must be manifested for all ugliness. The present time demands

different conditions in all of life. In the letters of the Mahatmas, which are being translated, one can see how Our Guidance, which took place in accordance with the highest plan, was farthest away from earthly actions. The law of free will does not permit approach to the immediate actions. But now the conditions of the planet have changed, the norms of the law are strained. We must look for measures of close guidance, cautiously straining the essence of free will. Thus, the task becomes very complicated. Even the slightest infringement of the free will leads to the most ramified consequences. Correlating karmic conditions with the entrusting of missions can be compared to walking a tightrope, but this rope has to be woven out of the most diverse material. How much attention is needed in order to combine the threads according to color and rhythm! For, with one unrestrained exclamation one can arrest an extended work, hence I advise special caution. There exists a saying about collecting all ropes for the journey. In an hour of tension you do not know which thread will be of use. Therefore, keep every possibility ready without judging whether it is small or great. For the Teacher it is always of value to have the definite assurance that each brief Command of his will be understood and fulfilled. Thus we advance toward the language of the heart, which is not in need of a profusion of words.

579. Absorb forever—the so-called gift of discrimination is not a gift but the result of labor and experiment. The foolish word intuition expresses nothing but limitation. Not through intuition but by many accumulations can one acquire discrimination. To affirm that discrimination is not based on anything is analogous to the statement that imagination is not a reflection of former experiences. The time has come when that which is seemingly most abstract enters into the chain of events. Man has encountered many situations and has thus refined his judgment. Be assured that he who has no discrimination passed through a coarse existence and made no effort to free himself of it. Thus he deprived himself of the benefit of cognizing through the heart. The heart of man is not young, for its substance is permanent. Some will rejoice at this permanence, because in this concept is eternal life. Some will rejoice that one's own consciousness is also one's own responsibility. Thus the Tablets of Truth enter life. Do not tire of reading the Teaching of Life of all ages. The open heart will rejoice at the intermittence of rhythm. Also, having such foundations we shall understand that the impetus that guides humanity cannot be visible in daily life. In this comprehensiveness let us also find the path to joy.

580. In the general expounding of the Teaching let us realize that a variety of people will sneer at the mention of the heart. For them it is either childishness or, even worse, they believe that they exclusively possess the judgment about the heart, which results in “Our heart, but not yours.” Thus the unchangeable universal heart is turned into private property. Hence, let us understand where not to knock. Each blaspheming of the heart means to commit a sacrilege against the spirit of Truth.

581. With sufficient accumulations one can attain the state of highest consciousness instantaneously. But in the midst of work let us not look for the highest measures. The human spirit advances slowly—let us remember this. Hence, patience alone is not sufficient, let us apply joyous patience. Let us even consider that each instantaneous illumination is not applicable, and in this way we will become convinced of the need for timeless labor in the education of the heart.

582. The Brothers of Mercy could enter into the worst nests of pestilence without being contaminated, because they had committed their consciousness to Christ irrevocably and undividedly. Such communion of consciousness created flashes of fire for unassailable purification. Such a Western example can call to mind numerous similar undivided actions which awaken the fire of tension of the heart. Of course, you know of the ancient custom of beating one's chest in an hour when the straining of the consciousness was demanded. Not without cause, or only for the purpose of inflicting pain, did the hermits strike their Chalice with a stone.

Through such a primitive method they kindled the fire of the heart. All methods of flagellation and irritating the skin with hair shirts belong to the same primitive methods of straining the heart, when the entire being, through pain, is strained toward one direction. But surely, we shall not resort to such primitive means when we know that the highest protection and ascent are comprised in the indivisibility of aspiration. Through the heart one can transport one's consciousness along the Chain of Hierarchy, thus multiplying one's strength and becoming invulnerable. This means that for such essential achievements three elements are necessary heart, Hierarchy, and the realization of non-separateness. Let us accustom ourselves to constantly feel the heart. Then let us not forget to retain the Image of the Teacher in the third eye, and let us understand the meaning of indivisibility of aspiration. The last may often be the most difficult. People are unwilling to drive away the bats of abomination from around them, and thus they split even their incipient aspiration. The result is a shaggy ball of such aspiration without progress. One should not repeat dismal roudades which contaminate space and impede the link with Hierarchy.

A good scientist writes of immunity but he neglects to consider the center of the heart as the focus of finer energies. Invulnerability lies in the heart. One may even strike upon the Chalice if there is a lack of solemn aspiration, but I do not advise recourse to such primitive methods. It is better to remember the three necessary concepts and accept them fully as a vital principle.

583. To choose the best from the worst is also comprised in the task of an Arhat. Often one may already be encompassed by an abyss of the worst, but even then one must find the self-control to choose something better. It is not easy to seek a better wave in the ocean, but it is nevertheless possible.

584. Much of that which is quite familiar remains uninvestigated. Have perspiration and saliva been exhaustively examined? We read of poisonous saliva. We know of beneficial saliva. We have heard of the varied properties of perspiration, and yet neither of these secretions has been investigated. The sweat of labor and the sweat of overeating will not be alike. The saliva of anger and the saliva of aid are different, but these symptoms are primitive. Every human state produces a special chemical reaction. In studying this truly cosmic multiformity of the microcosm, one can arrive at an understanding of the physical and spiritual worlds. With an intelligent man the reactions will be varied. One can learn how greatly the sweat of prayer and of high, heartfelt aspiration differs from the sweat of self-interest. The sweat of him who runs to help is completely different from the sweat of the hastening murderer. In comparing such contrasting reactions, the products of psychic energy can be traced. Thus the future scientific achievements are close. Of course, the investigator himself should manifest sufficient sensitiveness. He will have to detect different emotions and, through honest comparison, clarify many confused conceptions. The connection of secretions with changes in the aura will also enrich the experiment. Besides, there will be no need of vivisection or other tortures. The investigator could visit all possible localities of human activity and collect natural and not forcibly induced testimonies. The most difficult will be investigating the products resulting from prayer and higher aspiration—in other words, with the most important expressions. But also in these manifestations the one who desires will find the real treasures. You have noticed the evidence of perspiration in connection with the movement of the heart, this especially is a rare example of the aspiration of the heart. Thus, advise young physicians and scientists to pay attention to the urgency of these observations of the fiery diseases of which We have already spoken. These observations will be very useful. One should not forget about the coming fiery epidemics. Many elaborate reminders are spread throughout the history of humanity. Especially now, when the utilization of unstudied energies has reached significant proportions, one should think of the possibility of the rebounding blow. The scientists should pay attention to the peculiarity of many diseases. They cannot be explained merely as a condensation of the social vortex. The causes are far deeper, and Our Advice about the education of the heart is very timely.

585. Ponder! In no way can the aura and the properties of the secretions be falsified. Humanity is unable to grasp even so simple a consideration. Even among the tests of Arhats such questions have their place. To see naught, to hear naught—yet faith up to the highest degree of cognizance. This is a quality of an Arhat. The striving of the heart—this also is a quality of an Arhat. The ability to discriminate in great and small—is also a quality of an Arhat. Husbanding of the basic energy—is also a quality of an Arhat. Constant desire for Good—is also a quality of an Arhat. Courage and patience—are also qualities of an Arhat. It is absurd to regard the essence of an Arhat as something beyond Earth. He evolves on earth as a Leader of Hearts. He offers himself as the focus for new formations. His consciousness perceives everything, all apparently intolerable earthly situations, but His heart understands how to transmute these barriers. The small in spirit are constantly fearful of battle, or more correctly of that state which we call battle. But no other word will express that state of inner struggle and success as battle does. Thus one can also find a place for the adversary as a whetstone for sharpening one's sword. I deem that one can send to the Teacher fortified strivings in mutual battle.

586. The pledge of leadership can provide that collective force which a commander gives on the field of battle. An experienced warrior is not confused by the fluctuations of success. Pulsation is inherent in each growth—a level exists only in an absence of motion. Thus, the living heart is not placid. But during cosmic tension one can suggest to the heart not to overstrain itself. The link of the individual heart with the cosmic pulse is very evident. The Universal Heart can be sensed through laboratory methods.

587. A hermit who understood the language of animals noticed that a small green snake began to coil about him during his prayers. This continued for many days. Finally he asked the snake, “What is the meaning of your strange behavior?” The snake answered, “Rishi, your concentration is strange if during your prayer you were aware of all my motions!” The hermit thereupon replied, “Cunning worm, do not judge by yourself. First occurs the earthly concentration, then the subtle and then the fiery when the heart contains the heavenly and earthly.”

This parable can be told to many. The coils of the snake are so frequent! Having become like snakes, people cannot tolerate anything beyond their crawling state. They are ready to waste time and effort in order to discover something which in their opinion would be disparaging. The worm's dimensions correspond to such a tendency of thought. He who tries to assert that the Yogi's achievements do not exist is verily a cunning worm! But it is necessary to centralize all the details of Yoga through refinement of the heart—thus are the ancient achievements renewed in the rays of the New World. Why limit oneself to earthly achievements? Why rend oneself forcibly from karmic conditions? Through the Fiery Baptism one can also here attain the unity with the Subtle World. Thus one can strengthen oneself through the understanding of the heart and receive those beneficial currents which are sensed physically.

588. Regard wealthy prophets with special caution—in reality they do not exist. True, We cannot let a messenger starve; but let not earthly wealth with all its burdens be “The Dragon of the Threshold.” Let us remember that Apollonius of Tyana was wealthy, but only in order that he might distribute his wealth; so, also, although Our caravans do not carry a load of gold, they nevertheless advance. Thus, let us be together.

589. Many times have I warned against fear and treason; this must be remembered from an evolutionary point of view. All the substances of fear are contrary to fire. He who conceals within himself the embryo of fear must not approach Fire! All fruits of fear will be reduced to ashes by fire, hence striving to fiery energy signifies the renunciation of all fear. One must take as an example those valiant hearts who not only do not flee from the fiery dragons but approach them

fearlessly. Let us remember the vision of September 13th; it signifies in the most vivid way the impetuosity of the approaching fiery elements and proves how the courageous ones will welcome them. Every vision will have significance.

590. Of traitors one must say with sorrow—they have died forever. The seed of the spirit will not withstand the burden of treason—this abomination

591. Each despair signifies limitation. The heart signifies Infinity.

592. Suicide is a profanation against the heart, and the extreme limit of ignorance. A premeditated murder is likewise against the heart.

593. But beauty is contained in each participation in the construction of the New World. This is the true realm of the heart. This desired purification of life gives that solemnity which is like an inextinguishable Light.

594. He who has once approached the Fiery Teaching transforms his substance of yesterday.

595. Let us get accustomed to understanding man not only as the expression of the highest spirit but also as an eternally active chemical combination. Thus, we shall get accustomed to understanding the special significance of the combination of human relationships. An Arhat is obliged to sense with the heart, spiritually and chemically, the correlation of approaching combinations. Thus one can avoid many unnecessary frictions. The flaming heart can sense where is contained true correlation or mutual supplementations. Such requirements should be demanded of every leader. He must have a heart open to heaven and to earth. Let us also affirm ourselves in the thought that we shall establish friendly relations with all people. One of the conditions of existence is sincerity, or, to use another word, heartiness. If this foundation is not sufficiently developed, one can strengthen it by turning to the heart.

596. You are finishing the first book about the heart, therefore you must be reminded of certain foundations which I suggested more than once. The chief requisite for the application of the heart's energy will be an understanding that physical effort is unnecessary. Also by command of the brain and will, the physical nerve centers act, but the sending by the heart is accomplished without outer tension. The heart can act only when spiritually liberated from physical tensions. Let us not forget that the Western school usually follows the path of the brain, whereas the East, where the foundation is not as yet lost, knows, as formerly, that the power is contained in the heart. Although healing through the heart predicates the touch of the hand, it is neither the hands nor the eyes, but the emanations of the heart that give help. Distance is of no significance for healing through the heart, whereas a sending by the brain must endure barriers of various outside currents. The exercise of the command of the heart demands the least effort and adjustment. Pure thinking, constancy, benevolence, bring the heart energy into action. Let the karmic merits increase the tension and refinement of the heart, but each striving to Hierarchy opens the heart according to one's strength. One must firmly remember about the only path of salvation—through the heart. The affirmation of the law of the heart has traversed the entire history of humanity. It can be observed how within a few centuries people turn again toward the one path.

597. Let us not think that little is given to us, let us leave this doubt to madmen. Much is given, the heart is strengthened again, and the approach to Hierarchy and to the Subtle World in full consciousness is also given. But it is only the heart that will bring one to the Fiery World. Let us approach it without terror; we cannot say without tremor, for this beat of the rhythm is inevitable, however, it will not be terror but solemnity.

598. I entrust you to cross with Us through joy and sorrow; only in this twofold flame is consciousness created. The exercise of consciousness is the Yoga of the Heart. This exercise is possible only in life; but as you know, this can also be continued in the Subtle World—thus let us approach the fiery knowledge.

599. A legend of the Uighurs speaks of the giant who captured the Black Dragon and chained him with many fetters. The giant left his sister to guard the dragon and himself hastened to the end of Earth to announce his victory. But when the giant reached the distant lands he heard his sister's call, and understood that the dragon was rending the chains. The giant hastened back, but when he saw the seas, he realized that he would be late if he continued by this way. Hence the giant determined to go from one mountain to another, avoiding the seas, the forests, and the marshes; only thus did the giant arrive in time. And as the dragon was cleaving through his last chain the giant again chained the Black Dragon.

Let us remember this parable and hasten along the summits. Thus, proceeding from summit to summit we shall more easily meet those who are in various lands, various garbs, but who live by one heart. Thus let us approach the Fiery Gates.

600. A second book about the heart may also be given, but first let friends and enemies affirm themselves by the book now finished. In his own way—friendly or hostile—each one can draw upon the Advice about the heart. But even if he only remembers about the value of Being, one already has helped himself.

Until we turn to the foundations of the Fiery World, let us gradually learn to approach in solemnity and joy.