

A Treasury of Terms and Thoughts

**from the
Agni Yoga Teachings**



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Publisher's Note

The purpose of this Treasury is to assist students of the Teachings. It is designed to be a living work that will continue to be refined and expanded over time. To this end we invite you to participate by contributing references and suggestions. Our intent is that this book will become increasingly helpful through continued refinement.

Entries without citations are working definitions that we have developed. All other entries are presented as they appear in the sources—capitalization, punctuation, quotations, italics, etc. are as found; for that reason spelling may differ from entry to entry.

Please direct any comments or suggestions regarding the Treasury to the Agni Yoga Society, 319 West 107th Street, New York, NY 10025.

Abhidharma – (*Sk.*). From Buddhist metaphysics. The light of Abhidharma signifies the highest consciousness, *Buddhi-manas*. (LHR I, p 496)

The light of Abhidharma is the combination of the fire of higher spheres with the radiation of the consciousness. (AY, 498)

Abodes of the Brotherhood – Let the heights of the Caucasus, Altai, and Himalayas be the abodes of the Beautiful Brotherhood. (BR, 361)
see also Brotherhood, Hierarchy

Abramram – When you hear the word *Abramram*, it will be a reminder about the center of the Chalice, where is concentrated the straight-knowledge predestined for the future evolution. (AY, 596)
see also Chalice

Absentation – Amidst deeply engrossing occupations you have more than once felt a sudden expenditure of energy. Even during the most absorbing labors you might have sensed an inexplicable absentation. A perceptive disciple values these flights of consciousness. (BR, 603)
see also Cloud of Cognition

Absent-mindedness – May be due to the tension of the cosmic currents absorbing one's psychic energy. (BR, 517)

Absolute – *see* Parabrahman

Abyss of Vortices – There could have been noticed extraordinary spatial currents of such tension that they overpowered mental sendings. This manifestation is rare, and the more should it be noted. Raging spatial currents do not continue for long, therefore it is very instructive to observe them. They cannot be prolonged, or they would produce a catastrophe. Equilibrium in itself can resist them, yet each such moment is dangerous. We call this the abyss of vortices. (BR, 313)

Acceleration – Acceleration, as well as retardation, proceeds in waves. Therefore, when perceiving a wave of acceleration one must succeed in casting into it as many seeds as possible. (LMG II, p 128)

Accumulations – The principle of cumulation lies in spirit-creativity. (INF II, 114)

A sensitive Agni Yogi knows all paths to the realization of Infinity. The spirit-knowledge reads the Book of Life, and the wisdom of ages is deposited as accumulations in the Chalice. (INF II, 500)

The magnet of the spirit, this propellant aggregator of the life energies, is nurtured by the manifestation of the cosmic energy. The accumulations in the Chalice gather around the seed of the spirit, enveloping it in their colors. The very striving seed of the spirit responds to the fiery impulsion. Thus, the magnet of the spirit of an Agni

Yogi is the creative sower of the affirmed fires. Verily, the sower of cosmic fires into the consciousness of men is a true co-worker of Cosmos. (INF II, 35)
see also Chalice

Achievement – Achievement is not renunciation; it is containment and movement. (LMG II, p 176)

The Golden Path, the combining path, affirms both qualities—achievement and caution. Otherwise all would be driven to suicide. Achievement is created in full consciousness and responsibility. (BR, 155)

Action – If an action is small, it needs the help of various handmade objects. But when the action becomes great it can dispense with earthly objects. This is the first touchstone of action. ...

The second quality of action is its mobility. Like a whirlwind of primary matter, a true action must vibrate with possibilities. Only a flight can crown a luminous manifested thought.

The third quality of action is its unexpectedness. Every action which has astounded the minds of the people was the result of an unexpected way of thinking.

The fourth quality of action is its elusiveness. Only this quality protects the action against destructiveness.

The fifth quality of action is its convincingness. As every lightning flash connects our consciousness with the Cosmos, so each action should strike like a flashing sword.

The sixth quality of action is its lawfulness. Only the consciousness of the fundamentals of the world evolution can advance the action immutably.

The seventh quality of action is its pure motive. By this path one can move weighty loads without fatigue. (LMG II, p 197)

Adaptability – Adaptability is the best means for conservation of forces... The development of adaptability actually takes place in the current of life. To all is known the sensation of the boundaries of spheres... Sternly accustom yourselves to reception of contrasting sensations, to the grasping of unexpectedness. All is expected, because all is realized. (COM, 245)

Aditi – (*Sk.*). The Vedic name for the *Mulaprakriti* of the Vedantists; the abstract aspect of Parabrahman, though both unmanifested and unknowable. In the *Vedas* Aditi is the “Mother-Goddess”, her terrestrial symbol being infinite and shoreless space. (TG)

The first differentiation in the periodic manifestations of eternal Nature, sexless and infinite, is Aditi in “That”, or the potential space inside the abstract Space. In its next manifestation it appears as the divine immaculate Mother-Nature within the all-embracing absolute Infinity. Thus, Space is called “Mother” until its cosmic activity begins, and Father-Mother in its first stage of awakening. (LHR I, pp 487-488)

Age – Honored is old age in a body with a clear consciousness; for in the essential nature there is then no old age. (COM, 144)

Agni – (*Sk.*). The God of Fire in the Veda; the oldest and the most revered of Gods in India. (TG)

It is astonishing to what a degree some remember instances from their past lives, whereas others have completely lost all memories of their former accumulations. A karmic cause does not completely explain such a marked difference in the understanding of life. Truly, the deciding factor in such understanding lies not in the circumstances of former lives, but in the acceptance of Agni. People call such wisdom a talent, but it is no special talent to keep Agni alight. Only the kindling of the centers produces uninterrupted vigilance of consciousness. Even a partial manifestation of Agni already preserves the accumulations inviolate. Agni is no violator, but our friend. It must be explained that the ascent of the spirit is indeed a manifestation of Agni. (FW I, 516)

Fire is at the very threshold! One must call to mind how it is to be encountered, and one must understand that only Agni, psychic energy, can be the interpreter at the approach of Fire. (FW I, 567)

see also Agni Yoga, Psychic Energy

Agni Yoga – Deals with the highest fiery transmutations of all centers which cannot be achieved by any mechanical methods but requires the direct controlling influence of the Great Teacher. The high attainment of Agni Yoga can be reached only by a spirit which possesses age-long spiritual accumulations, collected in the center of the Chalice. Another thing that is characteristic of Agni Yoga is that its achievement must be attained during everyday life, while all the other Yogas (except Karma Yoga) demand isolation from ordinary life and thus are not sufficient for the present and future evolution.

Agni Yoga is a synthesis of all Yogas. In all the ancient Hindu scriptures the approaching Fiery Epoch has been predicted. It is said that Agni—the Fire that is found in varying degrees at the foundation of all Yogas will saturate the atmosphere of our planet tremendously, and all the branches of Yoga will be fused into a fiery synthesis. Verily, Agni Yoga is a fiery baptism. (LHR I, p 411)

At first you were shown the crudely material laws. You participated in levitation and in experiments of materialization and transmission of objects. This was performed not for attraction, but for austere knowledge. After that you were shown the astral world, but not for immersion in it. Expanding the consciousness, you received the possibility of knowing the auras and images of incarnations. Finishing with the semi-material world, we have approached cosmic clairvoyance and clairaudience. Using the opened centers of Sister Urusvati, rays of different properties and the structure of finest substances could be shown. Thus we approached the realization of far-off worlds, which is close to the element of fire and therefore dangerous. Hence the regime of cold was needed. The results were brilliant. Without specific shocks to the organism, it was possible to demonstrate the granulation of Fohat, in other words, to receive the so-called prismatic sight.

Why is it important to sense the manifestation of Fohat? The granulation of this finest energy is laid in the foundation of cosmic coagulations. It means that precisely Fohat will be the father that gives the impetus to the formation of new spatial bodies. He who attains the knowledge of far-off worlds will feel the strength and beauty of the crystals of Fohat. This is a difficult experiment, and We rejoice, because the physical body rarely assimilates the finest energies. (AY, 145)
see also Teachings

Ahamkara – (*Sk.*). The high condition of consciousness during the opening and unification of the higher centers. This concept is the opposite of that of the lower condition of selfhood which is also sometimes called “Ahamkara”.
(LHR I, p 401)

The high state of the fiery seed when it can already affirm itself without egoism. Thus the Fiery Gates are opened when not only is egoism burned away but a worthy evaluation of self is achieved. Only then can the spirit verily bring its sole heritage to the altar of Light. (FW I, 602)

The conception of “I”, Self-consciousness or Self-identity; the “I”, egotistical and *mayavic* principle in man, due to our ignorance which separates our “I” from the Universal ONE-SELF Personality, Egoism. (TG)

Akasa – (*Sk.*). The subtle, supersensuous spiritual essence which pervades all space; the primordial substance erroneously identified with Ether. But it is to Ether what Spirit is to Matter, or *Atma* to *Kama-rupa*. It is, in fact, the Universal Space in which lies inherent the eternal Ideation of the Universe in its ever-changing aspects on the planes of matter and objectivity, and from which radiates the *First Logos*, or expressed thought. This is why it is stated in the *Puranas* that Akasa has but one attribute, namely sound, for sound is but the translated symbol of Logos — “Speech” in its mystic sense. (TG)

My Teaching can disclose the waves of the tested *Akasa*. (AY, 9)

Akbar – The great Mogul Emperor of India, the famous patron of religions, arts, and sciences, the most liberal of all the Mussulman sovereigns. There has never been a more tolerant or enlightened ruler than the Emperor Akbar, either in India or in any other Mahometan country. (TG)

A-lal-Ming – When Tibet’s spiritual teacher, A-lal Ming,
was striving towards the mountains
where first the Lord appeared to Him,
He still remained in the valley and accepted the chalice. (LMG I, 353)

Amrita – The ambrosial drink or food of the gods; the food giving immortality. The elixir of life churned out of the ocean of milk in the Puranic allegory. An old Vedic term applied to the sacred Soma juice in the Temple Mysteries. (TG)
see also Chalice of Amrita

Anemia – Is a result of an outflow of psychic energy. (BR, 473)

Anguish – How can a sensitive spirit avoid the onset of world anguish? There has never been a case of a man being able to detach himself in spirit from the earthly plane without contraction of his nerve centers, exactly like that of the daring aviator who feels a singular tremor in his heart upon detaching himself from the Earth. (LMG II, II:V:12)

In the achievements of the future, special attention must be paid to the coordination of the development of the spirit and the bodily condition. The body has difficulty in overtaking the spirit; attacks of anguish occur when the spirit is raised to heights. (AY, 383)

The growth of consciousness is accompanied by spasms of anguish, and this is verily unavoidable. The non-conformity of Infinity with earthly reality can but call forth the feeling of a just realization. There is no way to Infinity without sensing all surroundings. Be assured that the greater the consciousness, the greater the anguish. (AY, 568)

Dissatisfaction and anguish often are a response to the call of Space. (INF I, 78)

Do not be disturbed by anguish, it comes from fire. (HIER, 305)

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. (H, 4)

The heart anguish comes ... from straining for luminous desires. Heart-anguish primarily fills our being with the substance of power. Naturally, the sculpture of *Akasa* is not always connected with heart pangs, but a feeling of anguish reveals, in any case, tension and cooperation with the Primary Thought-Frame. (H, 51)

Resounding on the cosmic note can be transmitted spatially to the spirit which perceives the subtle currents. Among the subtle manifestations of such reverberations of the spirit must be especially noticed those which are audible to the fiery spirit. How vital it is to hearken to that apparently inaudible tone which can transmit to the

spirit spatial joy or anguish. The manifestation of inexplicable anguish can derive from the sounding of a spatial tone. The subtle organism of this bearer of Fires shudders from these notes of space. The physical ear cannot hear it, but the subtle hearing detects that which is inaudible to the ear and receives it in the heart. Therefore, the striving spirit is a creator in unison with the Cosmos, and knows the cosmic soundings which intensify space. In them is contained summons or call; in them is victory or battle; in them is sorrow or joy. Verily, he who knows these soundings and experiences the joy and anguish of communion with space, may be called a great fire-bearer. To this the fiery heart of the Mother of Agni Yoga bears witness. Thus let us remember the great unified Heart. (FW III, 187)

Often community members ask whence come the assaults of anguish which they sometimes experience. One must know that without these spasms of anguish no progress is possible. After crossing over a precipice you feel a weakening of the leg muscles. During the expansion of consciousness you cross over many invisible precipices. Nodal growths of the consciousness result in leaps and psychic spasms contract the nerve centers. One should not be afraid of these spasms, a brief rest will right these contractions. Growth of the consciousness is more difficult to trace than the growth of a hair. The consciousness conquers and eradicates. The burning of crossed bridges does not reveal the progressive sign-posts, but it leaves open the one possibility of assault. It is valuable not only to strive forward but also to destroy the rubbish behind one. Just now you perceive how the majority of people could have advanced, but they cling to age-old rubbish. Guard both My signs—the sign of Service and the sign of Community. One is breaking away from the old, the other is evolution.

(COM, 184)

see also Heart

Anonymity – Anonymity remains the ideal of true evolution. This is one of the conditions of realization of the brevity of earthly existence, and it is the best way to successful cooperation. (COM, 176)

Antakarana – (*Sk.*). In the East, the technique of communication between the lower and the higher Manas is called Antakarana, or bridge, or path. By this, the lower ego, in its turn, extends to the higher Ego all those impressions and thoughts which can be assimilated (due to their high quality) with our eternal beings, thus becoming immortal accumulations of our Chalice. (LHR I, p 473)

Anura – 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. (H, 489)

Appollonius of Tyana – (*Gr.*). A wonderful philosopher born in Cappadocia about the beginning of the first century; an ardent Pythagorean, who studied the Phoenician sciences under Euthydemus; and Pythagorean philosophy and other studies under

Euxenus of Heraclea. According to the tenets of this school he remained a vegetarian the whole of his long life, fed only on fruit and herbs, drank no wine, wore vestments made only of plant-fibres, walked barefooted, and let his hair grow to its full length, as all the Initiates before and after him. He was initiated by the priests of the temple of Asclepios at Aegae, and learnt many of the “miracles” for healing the sick wrought by the god of medicine. Having prepared himself for a higher initiation by a silence of five years, and by travel, visiting Antioch, Ephesus, Pamphylia and other parts, he journeyed via Babylon to India. ... At Babylon he was initiated by the Chaldees and Magi. After his return from India, he shewed himself a true Initiate, in that the pestilences and earthquakes, deaths of kings and other events, which he prophesied duly happened. At Lesbos, the priests of Orpheus, being jealous of him, refused to initiate him into their peculiar mysteries, though they did so several years later. He preached to the people of Athens and other cities the purest and noblest ethics, and the phenomena he produced were as wonderful as they were numerous and well attested. ... After crossing the Hindu Kush, Appollonius had been directed by a king to the *abode of the Sages*, ... by whom he was taught unsurpassed knowledge. His dialogues with the Corinthian Menippus indeed give us the esoteric catechism and disclose many an important mystery of nature. Appollonius was the friend, correspondent and guest of kings and queens, and no marvelous or “magic” powers are better attested than his. At the end of his long and wonderful life he opened an esoteric school at Ephesus, and died aged almost one hundred years. (TG)

Arhat – (*Sk.*). “The worthy one”, *lit.*, “deserving divine honours”. This was the name first given to the Jain and subsequently to the Buddhist holy men initiated into the esoteric mysteries. The Arhat is one who has entered the best and highest path, and is thus emancipated from re-birth. (TG)

For the achievement of true immortality, in other words, for the maintaining of consciousness on all the four planes of existence, and for becoming an Arhat, it is essential to connect, precisely *in the physical body*, the fourth, fifth, and seventh principles and fuse them in the sixth—Buddhi. All the qualities of the basic energy, being separately transmuted by its fire, must be harmonized and expressed in the highest quality of psychic energy. (LHR I, p 473)

Armageddon – The great decisive Battle between the Forces of Light and darkness. It was predicted in all the ancient scriptures, and the name, “Armageddon” as well as the description of it, can be found in the Apocalypse. The year 1936 is indicated as most significant. It is interesting to note that these calculations are also found in the pyramid of Cheops. Thus, today we find ourselves in the midst of this Battle, which will increase. This Battle is still more fearful in the Subtle World, but eventually its reflections will be intensified on the earthly plane. Great is the tension of space, and the tensed fiery energies are surging in the subterranean and superterranean spheres, threatening an explosion. Verily, the planet is in convulsion. The time is most ominous. Verily, we are facing an incredible world catastrophe. As it is said, “The hostile elements of the race refuse to submit to destiny. The departing race seeks to destroy the chosen successors, but we must save them. Destiny may be eased and the

Battle ended sooner.” So far, there are no signs of easement. But the ark of the sixth race is already being built. Let us trust that it will be larger than that of Noah. (LHR I, p 325)

The essence of Armageddon lies not only in the exhaustion of old causes but also in the establishment of new ones. (BR, 146)

Armor of Light – Investigators of psychic energy can bear witness that the evidences of the energy are infallible. ... The primary energy cannot show the negative to be positive. Such purely scientific evidence protects people against an evil approach. Not without foundation is such discrimination called the armor of Light. (BR, 28)

That same salutary energy which purifies the consciousness also creates an armor. (BR, 240)

see also Protective Net, Shield

Arrows – In all Teachings the dark forces are represented as shooting their fiery arrows at the Illumined One. This battle is depicted in beautiful symbols. No less beautifully is it indicated that the malevolent arrows do not reach their target but form a protective net. Let us not regard this heedlessly; this symbol is entirely realistic, even from the viewpoint of modern science. The malevolent flame encounters the great fire of the heart and becomes subservient, only augmenting the Agni of the Great Spirit. Thus, the heart which manifests all its power is invincible. (FW I, 650)

Aryavarta – (*Sk.*). The northern part of India. Valleys in the Himalayas where the emigrants of Central Asia established their homes after the disaster of Atlantis. Translated, it means “The Country of the Aryans.” (LHR I, p 427)

Ashrams – (*Sk.*). If we look on our planet from above, we will observe, besides the evident volcanoes, particular vortices of light and darkness. The human spirit can create powerful manifestations of energy. One may state that the vortices of Light are saviors of the equilibrium of the planet. Nor is it far from the truth to state that the vortices of darkness contain a destructive gas, which is not only deadly to the crust of the planet but can alter the climate and even significantly effect a shifting of the poles. Thus powerful is the significance of the human spirit. Hence We treasure the Ashrams where purified Agni is gathered. Many teachings have pointed out the importance of pure places where psychic energy can be affirmed. References to the importance of pure places are found in the Sacred Writings, in the Bible, and in the Rig-Veda; the Tao likewise contains knowledge of these treasure-places of Earth. We rejoice when We notice the rise of new Ashrams, for people so seldom think of the power of their spirits! (FW I, 664)

Verily, Ashrams have a great importance for the earthly and for the Subtle World. Ashrams may be defined as magnets and ozonators. Being filled with heart energy provides a conduit for many things. (FW II, 203)

Assistance – Is it possible to imagine how diversely is assistance given? It should not be thought that the means of assistance are limited only to the methods of charitable institutions. The best help arrives unexpectedly, but one must accept it. There are many meetings; there are many unknown letters; many unexpected books are sent, as if by chance. Over many years, he who possesses a searching mind will compare these strange incidents, and if he is not devoid of a sense of gratitude, he will send his thankfulness to the unknown Guardians. (BR, 572)

People talk much about the aid that should issue from Our Dwelling. Let us analyze the capacity of people to accept this help. Each person who dreams of assistance has already defined selfishly the direction and measure of it. Can an elephant find room in a low cellar? But the seeker of help considers neither the proportion nor the suitability of it. Lilies should flower during wintertime, and in the desert a spring must burst forth; otherwise the Teacher's merit is small.

“But, maker of the desert and lord of the cold, you created your own thirst and shudder from the cold of your own heart. My spring remained beyond your vision and you did not turn to regard My flowers. You encrusted your way with selfishness and found time only to guard your cherished soles from the thorns which you yourself grew. My help took flight like a startled bird. My messenger hastens back, and white Lobnor bays mournfully. My help is rejected.”

But the traveler continues dully to call for help, and directs his attention to the site of his future destruction. Therefore We always advise alertness, flexibility, open-mindedness. Otherwise one cannot keep in step with reality. (AY, 164)

Astral Qualities – They (astral qualities) exactly correspond to the five senses which function in the earthly body plus the sixth (the straight-knowledge, or so-called intuition, which is still rare), and then the seventh (synthesis, or spirituality). The astral feelings exist in the same way as the physical but as their subtle counterparts. It is impossible to separate them; unity manifests its harmony. There is a complete correspondence between the subtle and the physical bodies. Therefore, the axiom “as above, so below” must always be borne in mind.

But indeed, just as the outward feelings are manifested only when there are conditions suitable for them, even so, the inner spiritual abilities are manifested when the astral or spiritual conditions are created on the inner plane. The outer world is only a reflection of the inner one. (LHR I, pp 253-254)

Atlantis – (*Gr.*) The continent that was submerged in the Atlantic and the Pacific Oceans according to the secret teachings and Plato. (TG)

Atma, Atman – (*Sk.*) Are often mentioned as synonymous. Exoterically, they manifest the seventh principle which is the eternal vital force spread throughout the whole Cosmos. But esoterically Atma often means The World Soul. (LHR I, p 439)

Atma must be understood as the energy of space purified by unceasing rotation, like a great churning. One must understand how the spirit and Atma cooperate like electron and proton. (HIER, 241)

The Universal Spirit, the divine Monad, the 7th Principle, so-called, in the septenary constitution of man. The Supreme Soul. (TG)

Augoeides – (*Gr.*). Bulwer Lytton calls it the “Luminous Self”, or our Higher Ego. But Occultism makes of it something distinct from this. It is a mystery. The *Augoeides* is the luminous divine radiation of the Ego which, when incarnated, is but its shadow—pure as it is yet. This is explained in the *Amshaspends* and their *Ferouers*. (TG)

AUM – (*Sk.*). The sacred syllable, the triple-lettered unit; hence the trinity in one. (TG)

Why say *Aum*, when it is possible to say *prayer*? In substance they are the same, but because of its antiquity and refinement the sound *Aum* will be the stronger in its vibration. (AUM, 25)

Besides the many definitions of the word *AUM* let us recollect that: A is Thought—the Basis; U is Light—the Primary Cause; M is Mystery—the Sacred. (AUM, 132)

Aura – (*Gr. & Lat.*). A subtle invisible essence or fluid that emanates from human and animal bodies and even from things. ... It is called in Theosophy the akasic or magnetic aura. (TG).

Many qualities are inherent in the aura. They are measured not only according to the size of the aura, but also by its inner tension. Indeed, the highly tensed aura is both the best shield and the most potent influence on its surroundings or environment. Sometimes radiations are good in color, but are not sufficiently intense.

Strengthening of the aura occurs through communion with the Higher World, as egoism falls away and selflessness is kindled. Thus, each communion with the Higher World will induce a strengthening of radiations. (AUM, 121)

Let us speak of the auras.

The egg-shaped aura is natural to the astral body. The most usual, the narrow aura, which emanates from the entire body, extends outward about two inches. In accordance with the degree of spirituality, it begins to expand from the upper nerve centers. Starting from the solar plexus, it afterwards rises toward the brain centers, forming the so-called solar aura. Influxes of blood are characteristic of the transposition of the aura, when the current of tension shifts its pressure. Even fainting spells are possible. Finally, the radiation leaves the lower extremities and forms a surrounding ring. The organism while yet in the midst of life becomes acutely sensitive, especially to sounds and colors. The utmost tranquility is needed during this transitory period. The solar aura may be of ten or fifteen inches, and of course its dimensions may increase.

In spite of the discomfort of transposition of the aura, one may congratulate him who has acquired the upper radiation. The opportunity for repose should be cautiously created. Later on a seeming new armor grows, as the nerves of the skin become strengthened. One cannot exactly divide the physical and the spiritual. The

balance fluctuates and the waves travel over the organism. This must not be called a malady, but the organism must be assisted every moment to fortify itself in its new condition. (LMG II, pp 50-51)

Small as well as important events strike upon the aura, as upon musical strings. The growing aura has its advantages, and these Aeolian wings multifariously resound. The burden of the world plays its symphonies upon them. One cannot say that a man illumined by the aura is motionless. The outer shell of the aura is like a surging sea. What a task for the scientist—to trace the nourishment of the aura from within and the reflection from without. Verily, a world battle!

The symbol of the burden of the world is a man carrying a sphere. All complex sensations are increased to the point of pain. An impression can be received as being between the hammer and an anvil. Therefore, the attainment of the rainbow aura is so practical, because it carries within itself the means of assimilation of all that exists. Even the best monochromatic auras must quench the conflagrations by themselves, drawing from their own ocean. Whereas a rainbow aura easily repels and takes in the rays. (LMG II, pp 77-78)

The vulnerability resulting from injury to the aura is terrible. One can imagine how one breach in the aura leads to the mutilation of its entire structure. Drowsiness, which can be noted when the aura is rent, originates from the consistently increased activity of the fiery energy when directed toward external radiations. During the process of restoration, the organism, and especially the heart action, is in a state of depression. For this reason I deem caution necessary in one's actions as well as during the counterblows. During the battle why should one burden the hearts of friends? One could perform numerous experiments revealing how the violation of the radiations has actually been reflected upon the heart. People accept with reluctance advice about observing caution in regard to their own radiations; but even prior to their being photographed, science is already aware of the existence of these radiations from every object. One should have full respect for the human organism and understand that each shock harms the astral body primarily. Besides, if organisms have worked together for a long time in unity, they can injure each other even more severely. And such injury will be not only of each other, but also will be reflected upon others near to them. One should therefore most assiduously eliminate all conflicts. One can visualize a dark legion which makes an onslaught upon each break in the aura. It is dreadful to feed such vermin with the inner layers of radiations. The protective net alone blocks the attack of the dark forces. Each breach in the aura also threatens one with obsession. Let us therefore be even more cautious. (FW I, 520)

see also Auric Egg, Protective Net

Auric Egg – The seventh and sixth principles form the so-called magnetic field or auric egg. Thus by the width and emanations of the aura it is possible to determine the high standing or quality of the spirit. (LHR I, p 485)

Austerity of Labor – The very austerity of labor can acquire a beautiful meaning by the elimination of all coarsening effects and the introduction of the concept of cooperation. (BR, 58)

Austerity of labor has nothing in common with a censorious attitude. Only limited people condemn. Not out of condemnation is perfection born. (BR, 41)

Authenticity – Authenticity creates power, authenticity does not fear. Following authenticity one may be assured as to timeliness of decision and amplitude of means. (COM, 194)

Avakara – (*Sk.*). You know and understand the lofty concept “Avatar”, but in order to attain it, it is needful to become “Avakara”—the fierily inspired. (COM, 180)

Avalokiteshvara – (*Sk.*). “The on-looking Lord”. In the exoteric interpretation, he is Padmapani (the lotus bearer and the lotus born) in Tibet, the first divine ancestor of the Tibetans, the complete incarnation or Avatar of Avalokiteswara; but in esoteric philosophy Avaloki, the “on-looker”, is the Higher Self, while Padmapani is the Higher Ego or Manas. The mystic formula “Om mani padme hum” is specially used to invoke their joint help. While popular fancy claims for Avalokiteswara many incarnations on earth, and sees in him, not very wrongly, the spiritual guide of every believer, the esoteric interpretation sees in him the LOGOS, both celestial and human. (TG)

Avalon, Arthur – Translator of Indian Yogic Writings.

Avatara – (*Sk.*). A divine incarnation. The descent of a god or some exalted Being, who has progressed beyond the necessity of Rebirths, into the body of a simple mortal. (TG)
see also Maitreya Buddha, Kalki Avatar

Avidya – (*Sk.*). Ignorance opposed to *Vidya*, Knowledge. ... which proceeds from, and is produced by the illusion of the Senses or *Viparyaya*. (TG)

Militant darkness is familiar to all peoples under different designations. In the last analysis, darkness remains the most frightful aspect of Avidya. But it is very dangerous when it begins to act. One must courageously meet its attacks in action sustained up to the point of its destruction. It has been said—darkness is as a carpet to the Fiery World. But in order to pass more quickly over the dark terrain, one should become kindled in heart. Thus the Fiery World will be the goal of victory over darkness. If darkness is perilous, then the goal must be great. (FW II, 364)

Avitchi – (*Sk.*). A state; not necessarily after death only or between two births, for it can take place on earth as well. *Lit.*, “uninterrupted hell”. The last of the eight hells, we are told, “where the culprits *die and are reborn without interruption*—yet not without hope of final redemption”. This is because Avitchi is another name for Myalpa (our earth) and also a state to which some soulless men are condemned on this physical plane. (TG)

Ayur Veda – (*Sk.*). The Veda of Life. The Teaching of Life. (TG)

Balsam – An aromatic, resinous substance flowing from certain trees and very valuable for its medicinal properties.

Balsam Of The Mother Of The World – A wonderful medicine based on a most ancient prescription. It is irreplaceable in the treatment of old, malignant wounds. (LHR I, 260)

Baltrushaitis – Russian poet who translated the Bhagavad-Gita into Russian.

Balu – *see* Moru

Banner of Light – The Standard is a symbol of the leadership of the Hierarch and carried by the warrior into the Great Battle.

Banner of Peace and Culture – *see* Roerich Pact and Banner of Peace

Bardo – Is the period between death and re-birth—and may last from a few years to a Kalpa. It is divided into three sub-periods (1) when the EGO delivered of its mortal coil enters into Kama-loka (the abode of Elementaries); (2) when it enters into its ‘Gestation State’; (3) when it is reborn in the Rupa Toka of Deva-Chan. (ML, p 105)

Bardo Thodol – Tibetan Book of the Dead.

Bahkti Yoga – *see* Bhakti Yoga

Battle – We call to calmness and at the same time constantly speak of battle. One should understand this struggle as an accumulation of strength through work. It is impossible to intensify energy without labor, and each labor is a battle with chaos. (BR, 542)

The rhythm of battle lies not in a desire to kill. I affirm the manifested forces do not go out to fight; they stand on the defensive against chaos. Thus it is not easy for many to understand that the battle is continuous, only its rhythm changes. Timid ones tremble at a single mention of the battle and ask, When will it end? But they become completely crestfallen when told that the battle will come to an end only with the termination of chaos. (BR, 490)

Baume Bengue – (*Fr.*). A medicinal baume, which contains a large amount of menthol, useful in the treatment of painful nerve centers. A popular remedy. (LHR I, 146)

Bearer of the Chalice – Corresponds to the Vedic state Ahamkara. One who carries within himself all the highest fires and through striving and achievement becomes thus a great and forceful leader.

Beauty – Throughout the history of humanity one may find convincing proofs of beauty having been a shield. (BR, 498)

According to our method, beauty is born of tension. (H, 447)

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. (H, 593)

Bekhterev, Vladimir Mikhailovich – (1857-1927) A Russian neuropathologist from the province of Viatka. He promoted the first psycho-physiological laboratory, founded in 1907, the St. Petersburg Psycho-neurological Institute, and was the author of papers on “The Nerve Currents in Brain and Spinal Cord” (1882), “The Functions of the Nervous Centers” (1909), “Psychology Objectively Demonstrated” (1910) and others. (EB)

Bell, The – The Center of Cosmic Foundation. (LHR I, p 427)

Brahmarandra-chakra, or the Bell, on the top of the head. (LHR I, 427)

There is a center in the brain which is called the bell. Like a resonator it gathers the symphony of the world, and it can transform the deepest silence into a thundering chord. It is said: “He who hath ears, let him hear.” (LMG II, p 63)

Be-ness – A term coined by the Theosophists to render more accurately the essential meaning of the untranslatable word *Sat*. It is absolute *Be-ness*, not *Being*, the one secondless, undivided, and indivisible All—the root of all Nature visible and invisible, objective and subjective, to be sensed by the highest spiritual intuition, but never to be fully comprehended. (TG)

The symbol of Be-ness may be defined as attraction. Be-ness in its boundlessness may be affirmed as Infinity. The entire essence of Be-ness is contained in this law of communion with the Fire of Space and in the principle interchange of energies. Root of ideation is the profound basis of Be-ness. (H, 128)

Since Be-ness is Fire, all is permeated with it. Since Be-ness is Fiery Expanse, our life is filled with cosmic energy. (INF I, 56)

To know the significance of Be-ness means to be convinced of the goal-fitness of existence. (INF II, 282)

An opinion exists that prayer is something apart from daily life, whereas it is the foundation of life. Without a link with the Higher World humanity would be unthinkable, it would be worse than the beasts! Thus, one may regard this bond with the Higher World as the foundation of Be-ness. It matters not in what language the invocation is uttered. Thought has no tongue, yet it is all-pervading. (AUM, 42)

History shows how the nests of true thoughts have been put together, therefore the science of thought is the science of Be-ness. It is inadmissible to complicate the study of thought with any restrictions. Besides, this science must be forever alive, for

thought continually vibrates and lives in space. Thus, an aspiring study of thought leads to an understanding of so-called phenomena, which are nothing but unrealized psychic energy in its various manifestations.
(AUM, 287)

Benevolence – An aspect of the magnet of the Heart of Hierarchy and the Teachings of Light. Exoterically, kindness and charity.

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. (H, 63)

Each righteous attempt helps the cause.
It is necessary to send the arrows through Me or directly,
but the aim must be benevolent.
Arrows may be aimed even at a rogue.
For the sake of My Cause thou mayest be insistent,
but without anger,
spreading the creative force of benevolence.
Wrath begets wrath, but My children
can extinguish the red flame with the blue ray.
With the power of the blue ray canst thou erect a temple,
but the red cloud will blight the noblest tendrils
of thy soul. (LMG I, 132)

In human hands benevolence is like the evening lamp. Darkness falls, but the lamp is ready and an experienced hand is there to light it. But again I say—praise each good deed, it is a manifestation of generosity. Let each spark of good be blown into a flame. Though good be accidental to a great extent, it still is good. It would be too much to demand always a conscious good action; let the darkness be dispersed, even by dim lights. Even with one spark of light, absolute darkness will no longer be such. Behind the thought, word, or deed, Light is already standing. Thus, he who knows how to find a spark of Light is already an illumined co-worker. (FW I, 193)

Bergmann, Ernest von – (1836 – 1907) A great German surgeon of Russian birth. In 1886 he introduced steam sterilization and in 1886 began to use aseptic methods. One of his specialties was cranial surgery. (EB)

The lines you quoted from the book of Ernest Bergman definitely reflect the ideas of the future, and correspond with the nearest problems. (LHR I, 182)

Bhagavan – (*Sk.*). The Victorious Buddha.

Bhakti-Yoga – (*Sk.*). The path of selfless love. A Bhakti Yogi has been called a “Lord of the Cosmic Magnet of the all embracing heart.”

Birth – The spirit is connected with the embryo at the moment of conception. It begins to enter in the beginning of the fourth month when the first nerve and brain channels are being formed. The formation of the vertebral column brings in the next degree of possession of the body. Wonderful is the moment of birth when the consciousness of the spirit flashes up brightly and then binds with matter. There are even cases when words are pronounced at birth. The final possession of the body takes place at the seventh year of a child’s life. (LHR I, p 167)

Black Age – The passing materialistic era of darkness. Kali-Yuga.

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. (H, 54)

The year 1942 marks the end of the Black Age; our planet will enter a new, better epoch. Although the effects of the Black Age will still tag along, the bright sowings already begin to produce sprouts under the beneficial rays of new combinations of the luminaries; and the sowers of darkness will begin to suffer defeat. (LHR II, p 444)
see also Kali Yuga

Black Brotherhood – The dark forces or enemies of Light.

One should observe not only Ours but also the Black Brotherhood. It is erroneous to minimize the strength of the dark forces. Very often their victory is due to such neglect. People very often say, “They are not worth thinking about.” But one ought to think about everything existing. If people justifiably protect themselves against thieves and murderers, so much the more should they guard against the assassins of the spirit. One should appraise their strength in order to better withstand them. ... But those who think that visions and dreams are caused by indigestion, can easily sleep through the most valuable signs of reality. Only those who know the strength of their adversaries can hope for victory. (FW II, 13)

Lucifer is now at the head of the Black Brotherhood, which is very powerful, for it has co-workers among the masses over the entire span of the planet. Indeed, the dark forces always act through masses; in single combat they are not strong. Likewise, they are distinguished by greater unity than the co-workers of the Forces of Light, for the realization of danger is at times the best unifier.
(LHR II, p 419)

Black Fire – The result of energies misused in irritability.

Each receptivity is already an acceptance of Fire. Tension of energy is the transformation of an undifferentiated element into active vibrations. True receptivity is always positive, because the fiery energy then acts directly. Each unlawful deviation and destruction arouses the so-called black fire. It has a peculiar analogy to venous blood. Phlebotomy had its reason. The black fire could be discharged by it. Fortunately the luminous Fire does not call for such coarse measures. The more naturally the Fire is kindled, the more beneficial it is. Hence the conclusion that the fire of love is the most perfect. You wish to protect the Hierarchy, and you do so not from fear, not for gain, but from love. The substitution of fear or covetousness for love results in black fire. The result is the same in the case of any other unworthy substitutions. Every fire is magnetic; therefore one should so cautiously avoid the magnetism of the black fire. It does not transmute the particles of dense emanations, but acts just reversely, thus encumbering space. This can be especially harmful in the case of blood relationships when the dense unconsumed particles are so easily attracted and can overstrain already weakened organs. Thus, it is impractical to kindle the black fire. (FW I, 272)

In humanity's conception the Fiery World is growing together with the achievement of thought. But do not try to convince of the Fiery World a heart that is ignorant of Fire. Such coercion will only lead to the black fire. If we could count the number of servants of darkness created by various coercions, we would be terrified by the enormous total. (FW I, 276)

The enemy does not lose time and uses the black fire which, of course, is so easily ignited and fanned whenever the magnet of irritability is evident. The black fire is nothing else but irritability, so beloved by the dark ones. (LHR I, 138)

The mechanical methods so broadly recommended for the development of psychic energy cannot give the higher quality of this energy; they only develop the black fire, which leads to disastrous results. (LHR II, p 288)
see also Imperil

Blasphemy – Irreverence. Blasphemy results in the rending of the protective net and eventual sickness.

Our Communions are not merely for information, but are to be accepted with the heart. Soon you will finish the first part of the writings about the Fiery World. They should not be given only to the curious, for this may give birth to blasphemy. The meaning of blasphemy must be understood and full attention paid to it. Blasphemy not only repels Light; it inherently carries an actual infection. The blasphemer is not quite the same after his utterances, for he has rent a part of his protective net. One may then expect various sicknesses, for the protective net is not only a spiritual protection but also a physical one. Therefore blasphemous utterances should be forbidden, even in childhood. It is deplorable that people have lost the sense of responsibility to the extent of forgetting the significance of words. At the Fiery Gates

blasphemous words will not come to one's mind, but if we consciously let them take root, they will burn the heart like red-hot knives. (FW I, 658)

Blavatasky, Helena Petrovna – (1831-1891) The greatest Occultist in the history of Western civilization, a direct agent of the Trans-Himalayan Brotherhood of Adepts.

Born August 12, 1831, at Ekaterinoslav, Ukraine, Russia, Daughter of Col. Peter Alexeyevich von Hahn, and Helena Andreyevna, nee de Fadeyev, renowned novelist who died young. ...

September 8, 1875, founded The Theosophical Society, together with Col. Olcott, William Q. Judge, and others. Published her first great work, *Isis Unveiled*, Fall of 1877. Became American citizen, July 8, 1878. Published *The Secret Doctrine* late Fall, 1888. Founded the Esoteric School the same year, and wrote her *Instructions*. Published *The Key to Theosophy* and *The Voice of the Silence*, 1889. She died in the midst of arduous labors, May, 8, 1891.

(SD – jacket cover)

Bliss – The state of the highest tension of energies. It is analogous with what is called Nirvana, and with “Divine Nearness”. The Heart might be termed the “Organ of Bliss” since it acts as a Magnet and draws its essence into itself.

Bliss, Nirvana, Divine Nearness and all analogous terms for the higher state are usually understood in an earthly sense. Thus, Bliss is always understood as an ecstatic oblivion and the rapture of some kind of indolent rest; but oblivion may be understood only as the erasure of all earthly means and examples. Truly, why such limited earthly ways, when one can already act through the higher energies? Is it possible to identify Divine Nearness with indolence and immersion in oblivion? Such a correlation is contrary to the very meaning of approach to the Highest Principle. This conjoining with the Highest, this transformation through the higher energies, primarily impels one to an increased tension of all forces. Even in extreme tension a man must not lose hold of himself. But amidst the contacts with fiery radiances, the seed of the spirit will be kindled the more, and its striving toward thought-creativity, unrestrainable. One may wonder why people try to limit and disparage the significance of the Fiery World. They wish to clothe it in earthly limitations and also stipulate that the inhabitants of other worlds must exist in earthly bodies and dwell in earthly conditions. Only an undeveloped imagination can limit the Universe to such a degree. Therefore I so greatly emphasize the development of imagination as the basis of striving toward the Higher Worlds.

(FW I, 644)

Forgotten and eliminated from daily life is the moral perfectment and refining of our senses, so essential for the perception of Bliss, which is sent to us from Above. (LHR II, p 375)

Blood – Any food containing blood is harmful for the development of subtle energy. If humanity would only refrain from devouring dead bodies, then evolution could be accelerated. Meat lovers have tried to remove the blood, but they have not been able to obtain the desired results. Meat, even with the blood removed cannot be fully freed

from the emanations of this powerful substance. The sun's rays to a certain extent remove these emanations, but their dispersion into space also causes no small harm. Try to carry out a psychic energy experiment near a slaughterhouse and you will receive signs of acute madness, not to mention the entities which attach themselves to the exposed blood. Not without foundation has blood been called sacred. (BR, 21)

Bodi, Sambodhi – (*Sk.*). Receptive intelligence in contradistinction to Buddhi, which is the potentiality of Intelligence. (TG)

Bodhisattva – (*Sk.*). Comprises two concepts: Bodhi—enlightenment or awakening, and Sattva—the essence. Bodhisattvas were the disciples of Buddhas, who voluntarily renounced their personal liberation and, following the example of their Teacher, entered upon a long, weary, thorny path of help to humanity. Such Bodhisattvas appear on earth in the midst of the most varying conditions of life. They possess the qualities of the maximum development of energy, courage, patience, constancy of striving and fearlessness. There are three joys of Bodhisattvas: the joy of giving, the joy of helping and the joy of eternal perception. Patience, always, in all, and everywhere. The Sons of Buddha, the Sons of Conquerors, Bodhisattvas in their active compassion are the Mothers to the all-existing. From among their number came the founders of the great kingdoms, great religions and philosophies, many alchemists and several saints. (LHR I, pp 365-366)

A self-sacrificing, compassionate helper of humanity. ... Physically indistinguishable in any way from the rest of humanity, they nevertheless differ completely in their psychology, constantly being the heralds of the principle of the common welfare ... What qualities must a Bodhisattva possess? In the Teaching of Gotama Buddha and in the Teaching of Bodhisattva Maitreya, given by Him to Asanga, according to tradition in the fourth century, the maximum development of energy, courage, patience, constancy of striving and fearlessness were first of all underlined. Energy is the basis of everything, as it alone contains all possibilities. Buddhas are eternally in action; immobility is unknown to Them. Like the eternal motion in space, the actions of the Sons of Conquerors manifest in the worlds. (LHR I, pp 365-366)

Body – *see* Subtle Body

Boehme, Jacob – A great philosopher, one of the prominent mystics of the medieval ages. He was born about 1575 at Old Seidenburg, some two miles from Gorka (Silesia), and died in 1624, at nearly fifty years of age. In his boyhood he was a common shepherd, and, after learning to read and write in a village school, became an apprentice to a poor shoemaker at Gorka. He was a natural clairvoyant of most wonderful powers. With no education or acquaintance with science, he wrote works which are now proved to be full of scientific truths; but then, as he says himself, what he wrote upon, he “saw it as in a great Deep in the “eternal”. He had “a thorough view of the universe, as in a chaos”, which yet “opened” itself in him, from time to time, as in a young plant”. He was a thorough-born Mystic, and evidently of a constitution which is most rare; one of those fine natures whose material envelope

impedes in no way the direct, even if only occasional, inter-communion between the intellectual and the spiritual Ego. (TG)

Pythagoras and Plato and Boehme and Paracelsus and Thomas Vaughan were men who bore their lamps amidst their fellowmen in life under a hail of nonunderstanding and abuse. Anyone could approach them, but only a few were able to discern the superearthy radiance behind the earthly face. (BR, 175)

Book of Life – In the Book of Life is contained the saturated stream of creative fire. Only upon the higher law can the page of Sublime Be-ness be affirmed. Valiantly must the spirit strive to the realization of all the subtle principles in order to attain higher knowledge. The Book of Life contains every aspiring action. The Book of Life contains the manifestation of all vital fires. The heart carries in itself all imprints of the Book of Life. (INF II, 507)

The entire Book of Life is concerned with the qualities of motives. (INF II, 506)

Boredom – Listeners must not be bored, for boredom is stagnation. (BR, 89)

Brahma – (*Sk.*). The student must distinguish between Brahma the neuter, and Brahma, the male creator of the Indian Pantheon. The former, Brahma or Brahman, is the impersonal, supreme and uncognizable Principle in the Universe from the essence of which all emanates, and into which all returns, which is incorporeal, immaterial, unborn, eternal, beginningless and endless. It is all-pervading, animating the highest god as well as the smallest mineral atom. Brahma, on the other hand, the male and the alleged Creator, exists periodically in his manifestation only, and then again goes into *pralaya*, *i.e.*, disappears and is *annihilated*. (TG)

Brahma-Randhra, Center of – (*Sk.*). A very important center located physically by a position in the crown of the head. It is connected with the heart by a spinal nerve known by the Sanskrit name of Sushumna (which is another name also for the solar ray). This center has an important function as the link between our psychic energy and the fires of space and is sort of the funnel through which the Fires of Space gain access to the Fires of all the Centers. Striving toward the heights is the best task for the Center of Brahma-Randhra. Everything heard and seen throughout the Brahma-Randhra deserves especially sensitive attention. (AY, 470-471)
see also Bell, The

Brahma Vidya – (*Sk.*). A high form of knowledge and discrimination enabling one to discern the real nature of things and to penetrate into the mysteries of the Cosmos.

The knowledge, the esoteric science, about the two Brahmas and their true nature. (TG)

Brahmavidya, Fire of – The fire of Brahmavidya is perceptible only in the eyes. A word does not contain it. Script cannot express it. Because its flame is within that thought which is not expressed in the physical shell. Only the mirror of the eye emits the

sparks of highest thought. Such eyes discern the sparks of the cosmic rays which crude sight will term simply the light of the sun. In order to split the cosmic ray into the sparks of Fohat with the naked eye, the fire of Brahmavidya is needed.

The human word is futile in expressing the nature of Brahmavidya. One may partially penetrate it with the spiritual sight by peering into the shattering rays with closed eyes. But the growth of the fire of Brahmavidya will permit the perception openly of those component parts of the rays which are imperceptible to the mechanical apparatus. This possibility is already akin to the domain of communion with far-off worlds. It flashes up as unexpectedly as each illumination of consciousness. It does not respond to enforced development, but it comes at the moment of the development of the sensitiveness of the organism. The Teacher cannot force this possibility, but He rejoices when this sight is carried from darkness to light.

The same process occurs with the sounds of the far-off worlds. At first they appear undeniably in the depths of the consciousness and then unexpectedly they fly into the open, exultant ear. Those who do not understand enlightenment will not understand whereof I speak. (AY,139)

Breath of Be-ness – We shall term the cosmic energy the Breath of Be-ness. The force impelling life is comprised in each atom as inherent to each element, in which the predestined impulse in turn creates a direction. The impelling force magnetizes by its attraction that sphere which surrounds it. As a continuity of action, there will be a generation of other seeds in the spheres. These spheres fill the space, and humanity has its own affirmed combination of spheres. The spirit itself determines its sphere and upon entering it, acts as a magnetic force. The cosmic spheres and the human spheres are subject to the law of Cosmic Breath. (INF II, 15)
see also Cosmic Breath

Breath of Cosmos – *see* Cosmic Breath

Breath of the Mother of the World – The Knowledge and Illumination “from above” which feeds a growing consciousness.

Bromine – Among the minor narcotics beware especially of Bromine. It is an extinguisher of the fires ... (FW I, 381)

Brotherhood – In the Brotherhood each one works as much as he can. Each one helps in accordance with the measure of his forces; each one does not condemn in his heart; each one affirms knowledge according to his experience; each one lets no time escape, for it is irrecoverable; each one is ready to lend his strength to a Brother; each one displays his best quality; each one rejoices at the success of a Brother. (BR, 282)
The Brotherhood was sometimes called a salutary Community. This definition has a dual significance. Actually, the Brotherhood is primarily concerned with curative principles and establishes them among its fellow members. Each brotherhood, as a true unit, will be in itself a carrier of health. (BR, 539)

The concept of Brotherhood stands on steadfast pillars. In it there can be no restrictions of age, race, or of occasional moods. Indeed, above all else there is the

primary energy. If it is manifest, and if contacts through it can be harmonized, then there will be affirmed a lasting bond. (BR, 40)

Brotherhood is conceived in the depths of the consciousness. Co-workers may differ in the degree of consciousness attained, whereas brothers will sense each other precisely according to consciousness. Brothers may not be working together outwardly, but their thinking will be strongly knit together. This will be united freely; their unity will not be a burdensome yoke or a bondage. But precisely these brothers will understand unity as a powerful motive force for the good of the world. It is impossible to place limits upon such unity, for the basis will be love. (BR, 166)

Brothers – Few there are who know how to await messages in complete magnanimity, while working, and amidst difficulties—such co-workers are the ones who become brothers. (BR, 68)

Brothers so respect each other that they do not suspect unworthy action on the part of a brother; they comprehend any situation and ponder how to render assistance. (BR, 436)

see also Sisters

Brothers of Humanity – A group of Adepts, Arhats, and highly advanced individuals dedicated to persistent and unselfish striving to uplift humanity and save the planet.
see also Brotherhood, Planetary Spirits

Buddha – (*Sk.*). Literally, “The Enlightened”. The highest degree of knowledge. To become a Buddha one has to break through the bondage of sense and personality; to acquire a complete perception of the REAL SELF and learn not to separate it from all other selves; to learn by experience the utter unreality of all phenomena of the visible Kosmos foremost of all; to reach a complete detachment from all that is evanescent and finite, and live while yet on Earth in the immortal and the everlasting alone, in a supreme state of holiness. (TG)

Means “The Illumined”. In Principle, the process of perfecting is perpetual; therefore, when talking of perfection one must remember the many gradations of perfection meant for particular cycles of the planet and planets, etc. In the case of Buddha, this perfection is immeasurably high as He, together with several other Spirits, came to Earth from the highest planet in the Third Race of our cycle for the acceleration of the evolution of humanity. Therefore, He will not incarnate again on our Earth but only in the last race of the cycle of the highest planet of our solar system. (LHR I, pp 441-442)

see also Buddha Siddharta

Buddha Siddharta – (*Sk.*). The name given to Gautama, the Prince of Kapilavastu, at his birth. It is an abbreviation of *Sarvarthasiddha* and means, the “realization of all desires”. Gautama, which means, “on earth (gau) the most victorious (tama)” was the sacerdotal name of the Sakya family, the kingly patronymic of the dynasty to which the father of Gautama, the King Suddhodhana of Kapilavastu, belonged. Kapilavastu

was an ancient city, the birth-place of the Great Reformer and was destroyed during his life time. In the title Sakyamuni, the last component, *muni*, is rendered as meaning one “mighty in charity, isolation and silence”, and the former Sakya is the family name. Every Orientalist or Pundit knows by heart the story of Gautama, the Buddha, the most perfect of mortal men that the world has ever seen, but none of them seem to suspect the esoteric meaning underlying his prenatal biography, *i.e.*, the significance of the popular story. The *Lalitavistara* tells the tale, but abstains from hinting at the truth. The 5,000 *Jatakas*, or the events of former births (re-incarnations) are taken literally instead of esoterically. Gautama, the Buddha, would not have been a mortal man, had he not passed through hundreds and thousands of births previous to his last. Yet the detailed account of these, and the statement that during them he worked his way up through every stage of transmigration from the lowest animate and inanimate atom and insect, up to the highest—or *man*, contains simply the well-known occult aphorism: “a stone becomes a plant, a plant an animal, and an animal a man”. Every human being who has ever existed, has passed through the same evolution. But the hidden symbolism in the sequence of these re-births (*jataka*) contains a perfect history of the evolution of this earth, *pre* and *post* human, and is a scientific exposition of natural facts. One truth not veiled but bare and open is found in their nomenclature, *viz.*, that as soon as Gautama had reached the human form he began exhibiting in every personality the utmost unselfishness, self-sacrifice and charity. Buddha Gautama, the fourth of the Sapta (Seven) Buddhas and Sapta Tathagatas, was born according to Chinese Chronology in 1024 B.C.; but according to the Singhalese chronicles, on the 8th day of the second (or fourth) moon in the year 621 before our era. He fled from his father’s palace to become an ascetic on the night of the 8th day of the second moon, 597 B.C., and having passed six years in ascetic meditation at Gaya, and perceiving that physical self-torture was useless to bring enlightenment, he decided upon striking out a new path, until he reached the state of Bodhi. He became a full Buddha on the night of the 8th day of the twelfth moon, in the year 592, and finally entered Nirvana in the year 543, according to Southern Buddhism. The Orientalists, however, have decided upon several other dates. All the rest is allegorical. He attained the state of Bodhisattva on earth when in the personality called Prabhapala. Tushita stands for a place on this globe, not for a paradise in the invisible regions. The selection of the Sakya family and his mother Maya, as “the purest on earth”, is in accordance with the model of the nativity for every Savior, God or deified Reformer. The tale about his entering his mother’s bosom in the shape of a white elephant is an allusion to his innate wisdom, the elephant of that color being a symbol of every Bodhisattva. The statements that at Gautama’s birth, the newly born babe walked *seven steps* in four directions, that an *Udumbara* flower bloomed in all its rare beauty and that the *Naga* kings forthwith proceeded “*to baptise him*”, are all so many allegories in the phraseology of the Initiates and well-understood by every Eastern Occultist. The whole events of his noble life are given in occult numbers, and every so-called *miraculous* event—so deplored by Orientalists as confusing the narrative and making it impossible to extricate truth from fiction—is simply the allegorical veiling of the truth. It is as comprehensible to an Occultist learned in symbolism, as it is difficult to understand for a European scholar ignorant of Occultism. Every detail of the narrative after his death and before cremation is a chapter of *facts* written in a language which must be studied before it is understood, otherwise its dead letter will lead one into absurd contradictions. For instance, having

reminded his disciples of the immortality of Dharmakaya, Buddha is said to have passed into Samadhi, and lost himself in Nirvana—*from which none can return*. And yet, notwithstanding this, the Buddha is shown bursting open the lid of the coffin, and stepping out of it; saluting with folded hands his mother Maya who had suddenly appeared in the air, though she had died seven days after his birth, etc., etc. As Buddha was a Chakravarti (he who turns the wheel of the Law), his body at its cremation could not be consumed by common fire. What happens? Suddenly a jet of flame burst *out of the Svastica on his breast*, and reduced his body to ashes. Space prevents giving more instances. As to his being one of the true and undeniable SAVIORS of the World, suffice it to say that the most rabid orthodox missionary, unless he is hopelessly insane, or has not the least regard even for historical truth, cannot find one smallest accusation against the life and personal character of Gautama, the “Buddha”. Without any claim to divinity, allowing his followers to fall into atheism, rather than into the degrading superstition of deva or idol-worship, his walk in life is from the beginning to the end, holy and divine. During the 45 years of his mission it is blameless and pure as that of a god—or as the latter should be. He is a perfect example of a divine, godly man. He reached Buddhahood—*i.e.*, complete enlightenment—entirely by his own merit and owing to his own individual exertions, no god being supposed to have any personal merit in the exercise of goodness and holiness. Esoteric teachings claim that he renounced Nirvana and gave up the Dharmakaya vesture to remain a “Buddha of compassion” within the reach of the miseries of this world. And the religious philosophy he left to it has produced for over 2,000 years generations of good and unselfish men. His is the only *absolutely bloodless* religion among all the existing religions: tolerant and liberal, teaching universal compassion and charity, love and self-sacrifice, poverty and contentment with one’s lot, whatever it may be. No persecutions, and enforcement of faith by fire and sword, have ever disgraced it. No thunder-and-lightning-vomiting god has interfered with its chaste commandments; and if the simple, humane and philosophical code of daily life left to us by the greatest Man-Reformer ever known, should ever come to be adopted by mankind at large, then indeed an era of bliss and peace would dawn on Humanity. (TG)

Buddhi – (*Sk.*). The sixth principle, (i.e. Buddhi), in its highest aspect, is manifested in the heart. (LHR I, p 240)

The sixth principle, or Buddhi (often called the “spiritual soul” as distinct from the human-animal soul). (LHR I, p 472)

Kama, in connection with Manas (the higher) and Buddhi, forms the higher Subtle Body (the astral body, in order that it be not confused with its etheric double, is often called “the lower astral”), or the spiritual soul of the spiritually developed man. (LHR I, p 473)

We can say the Trinity is Atma, Buddhi and Manas; or Spirit, Soul and Intelligence; or Spirit, Substance and Light; or Spirit, Matter and Force, etc., etc. (LHR I, p 490)

The Monad becomes a personal ego when it incarnates; and something remains of that (incarnate) personality through Manas, when the latter is perfect enough to assimilate Buddhi. (LHR II, p 14)

see also Principles

Buddhism – The religion based upon the doctrine originally taught by Gautama Buddha. The Great Enlightenment consisted in a perception of causes of suffering and of the way of salvation from suffering. Buddhism teaches that *nirvana*, release from liability to suffering, from mortality, is the highest goal attainable, now or hereafter. All beings, gods and men alike, are in need of such salvation. The teaching (dharma) as to the way of salvation is embodied in the “Four Aryan (or Noble) Truths”: (1) that all life is subject to suffering; (2) that desire or the will to live is the cause of repeated existences, in which sorrow is inevitable; (3) that only the annihilation of desire (that is, yearning, craving, ambition, as distinct from will) can give release; (4) that the way of escape is the “Eightfold Path” of right belief, right resolve, right word, right act, right life, right effort, right thinking, right meditation. Buddha denied the special virtue of caste, ritualism, and asceticism, and insisted upon the necessity of pity, kindness, and patience, for salvation. Buddhism has developed and still embraces many sects. The two main divisions are Hinayana (literally, small vehicle, known as *Early, Pali*, or less correctly, *Southern, Buddhism*) and Mahayana (great vehicle, known also as *Northern, or Later, Buddhism*) In the latter the Buddha is deified, and an elaborate pantheon of Bodhisattvas and other divinities is found. The greater part of Buddhist art is Mahayana. (WD)

Bull’s Heart – *see Cor Bovis*

Burden of Atlas – One may feel that the upper part of the spinal column fairly groans under pressure, but this is the bearing of the earthly burden called the Burden of Atlas. (FW II, 82)

Burden of the World – The Burden of this World. Two disciples were discussing the most expressive symbol for this concept. One proposed gold, but the other suggested that white marble might be better. Both agreed that a burden, meaning something weighty, would be best expressed by a stone. But the Teacher observed, “The smallest seed corresponds to the concept of the burden of the world.” (BR, 88)

The symbol of the burden of the world is a man carrying a sphere. (LMG II, p 78)

Cabbala or Kabbalah or Qabbalah – (*Heb.*). The esoteric wisdom of the Jews derived from the Secret Doctrine of the Chaldeans, the Egyptians, Assyrians, etc., and ultimately from the Teachings of the East. The Cabbala was traditionally handed down by oral transmission.

Cagliostro, Alessandro, Count – A *famous* Adept, whose real name is claimed (by his enemies) to have been Joseph Balsamo. He was a native of Palermo, and studied under some mysterious foreigner of whom little has been ascertained. His accepted history is too well known to need repetition, and his real history has never been told.

His fate was that of every human being who proves that he knows more than do his fellow-creatures; he was “stoned to death” by persecutions, lies, and infamous accusations, and yet he was the friend and adviser of the highest and mightiest of every land he visited. He was finally tried and sentenced in Rome as a heretic, and *was said* to have died during his confinement in a State prison. Yet his end was not utterly undeserved, as he had been untrue to his vows in some respects, had fallen from his state of chastity and yielded to ambition and selfishness. (TG)

Callicratus – (*Gr.*) A disciple of Apollonius of Tyana.

Calls – People frequently hear voices that seem to be calling to them. Sometimes such calls are so strong that they force one to start and look around, though others present do not hear them. Can one possibly doubt that such spatial sendings do occur? (BR, 186)

Attentive observation is the more needed, for it is impossible to picture to oneself how an important manifestation can take place. Only a very refined organism can sense, as it were, a call; it will be desirous of making sudden observations. It is necessary to be prepared to respond to such a call. (BR, 314)

Spatial calls reach Earth through the most unexpected receptions. An imperative call about altruism and mutual understanding reaches certain people. But pay attention to the unexpectedness of such arrivals. If, on a map of the world, the places be marked where Our call is perceived, a very unexpected pattern will result. (BR, 478)

Precisely, grave and beautiful is our time, when the Hierarchy of Light for the first time pours so many signs on Earth; when so many Calls resound in space, and so much Light and Knowledge are given. (LHR II, p 93)

Calmness – The equilibrium of tension.

The manifestation of calmness will be a sign of Service. (BR, 30)

In an hour of consternation one must know how to evoke even a momentary calm. Such calmness and but one breath of prana will provide a strong shield. (BR, 74)

A reflection is clear on a calm surface. Each agitation distorts the clarity. Likewise, the primary energy requires calmness in order to reflect Truth. It should not be assumed that calmness is decline and enfeeblement. Only disorderly agitation can distort the mirror of energy.

People talk much about the tranquility of wise men, but it is really a great tension, so great that the surface of the energy becomes mirror-like. Thus, calmness must not be taken for inaction. (BR, 132)

We call to calmness and at the same time constantly speak of battle. One should understand this struggle as an accumulation of strength through work. It is impossible

to intensify energy without labor, and each labor is a battle with chaos. Thus, knowledge of the meaning of battle will bestow calmness.
(BR, 542)

Carriers of Fire – The Enlighteners and Teachers of humanity.

The sower of cosmic fires into the consciousness of men is a true co-worker of Cosmos. (INF II, 35)

The Carrier of Fire imparts to his desires a tense striving. Hence each fiery thought conforms to the tensed Magnet. Therefore, the thought of the Carrier of Fires is in itself of cosmic creativeness, and wishes of the Carrier of Fires powerfully advance evolution. (INF II, 397)

Causal Body – The spiritual Soul of man, formed by the triad of the seventh, sixth and fifth principles, where lies the true individuality of man, as distinguished from his lower soul or his personality.

This “body is no body either objective or subjective, but *Buddhi*, the Spiritual Soul, is so called because it is the direct cause of the *Sushupti* condition, leading to the *Turya* state, the highest state of *Samadhi*. It is called *Karanopadhi*, “the basis of the Cause”, by the Taraka Raja Yogis; and in the Vedanta system it corresponds to both the *Vignanamaya* and *Anandamaya Kosha*, the latter coming next to Atma, and therefore being the vehicle of the universal Spirit. *Buddhi* alone could not be called a “Causal Body”, but becomes so in conjunction with *Manas*, the incarnating Entity or Ego. (TG)

The true individuality of man is in his causal body, or spiritual soul, whereas his lower soul is his *personality*, i.e., the changing earthly manifestations.
(LHR I, p 473)

Causality, The Law of – The law of cause and effect. The precept that every origin shall have its consequence, and every happening its cause.

Unification is affirmation of the Cosmic law of Causality. (FW III, 48)
How sublime is the law of Causality! In it is contained the answer to every question. The human mind is confused by the problem of misfortunes, but the law of Causality brings one to the law of Karma. Man is exasperated at calamities, but the law of Causality points out to him the sources of same. Man is bewildered by strange disturbances of equilibrium, but the Cosmic law invokes Higher Justice. He who is aligned with the law of Causality in his spirit, is already allied with Truth. If schools and churches would proclaim the law of Causality, the consciousness would be then on a higher level, as that which is separated from the foundations of Existence, cannot advance. It is right to affirm that a primary cause cannot exist without the one Fire of Being; and Cosmic Construction proceeds in like manner, uniting those things which by right belong together. Thus, everything is unified in the Cosmos. The law of Causality must be accepted in all its might. (FW III, 47)

see also Cause and Effect

Cause and Effect – Each manifestation is multiform. It is especially erroneous to think of a manifestation as having one single effect. Around each action there can be observed many different realms which exert an influence and on which an influence is exerted. One must assimilate the fact that the sphere of each action is far broader than can be defined according to earthly reasoning. Thus, by each action and each thought people contact several spheres. ... One must accustom oneself to the complexity of effects. (BR, 95)

When people begin to distinguish causes from effects, much is perceived, but up to the present people recognize only effects, and this only in the crudest degree. No one wishes to understand that a certain time must elapse between cause and effect. (BR, 268)

see also Causality, The Law of

Cause of Causes – The sowing of Armageddon is sprouting, in it is to be found the cause of causes. (BR, 565)

Caution – What we mean by caution must be definitely understood. The ignorant may assume that caution is inaction or the gloom of fear. On the contrary, caution is a strengthening of action, watchfulness and courage. Caution is very necessary when fiery waves are provoked. One can resist such tensions by means of the magnet of Hierarchy. When I indicate caution, it is necessary to direct the heart, aflame to Hierarchy. (FW II, 450)

Caution was ordained because it is but a quality of valor. (FW I, 287)

I continually speak about cautiousness, but I do not wish to inspire timidity in you. A cloud impels a gardener to take measures for protection, but he is not afraid of every whirlwind. (BR, 234)

Cedar – One of the family of coniferous trees. One of the “lifegivers” which store the heart energy of nature and nourish all the nerve centers with fiery energy.

Plants will indicate the better possibilities. Look for cedars and pines, heather and oak, grass and flowers of vivid color. Natural electrification in a locality is necessary. Large, long needles of evergreen are the best condensers of electricity. (COM, 182)

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. (H, 14)

A chalice of cedar resin figured in the rituals of the consecration of the kings of the ancient Khorassan. Druids also called the chalice of cedar resin the chalice of life. And only later, with the loss of the realization of the spirit, was it replaced by blood.

The fire of Zoroaster was the result of burning of the cedar resin in the chalice. (LMG II, 72)

Center of the Shoulders – You have already experienced the two sharp points piercing the region of the shoulder blades, and with the same piercing the centers of the lungs may be opened. These centers control prana. (INF I, 12)

The centers of the shoulders also are called wings, because during a self-sacrificing achievement rays extend from them. The legend concerning wings is highly symbolic. Likewise, it was a favorite custom of the ancients to wear a round metal plate upon their breasts. (LMG II, p 63)

Centers – There are seven main centers and they correspond to the seven principles in man. But for complete crowning, man must kindle all the forty-nine fires which include all the fires of all the centers and their branches. All spiritual centers depend on the heart. The heart is the great accumulator and transmutter of all the energies; it may be called the sun of the organism because of the role it plays. Sometimes the nerve centers are not consciously realized and, being partly opened, often show the symptoms of tuberculosis, asthma, rheumatism, and other diseases. (LHR I, p 240)

In spiritual development, the opening of the centers comes quite normally. The opening of and acting of these centers should first be manifested in their psychic or spiritual aspects. With a constant inner striving toward the Highest, and a broadening of the consciousness, the acceleration of the opening of the centers is quite possible. It comes either with the help and guidance of the Great Teacher of Light, or sometimes from contact with the purified fiery aura of a high disciple. Everything must come from higher to lower, from spiritual to physical, but not vice versa. (LHR I, pp 399-400)

In general, during the opening of the centers one should avoid direct contact with the sun's rays. Excessive physical exercises, such as sports, are also quite harmful. (LHR I, p 146)

see also Chakra, Perfect Heart

Chain of Hierarchy – There is one chain of the Hierarchy of Light, which continues into Infinity and all true Carriers of Light who appear and who are still on our Earth are links of it. (LHR II, p 81)

Only the understanding of Service gives one the right to a manifested link of the Chain. (LHR II, p 61)

Breaking from the Chain is terrifying, for it throws us into space and casts us into chaotic rambling. How many centuries must pass before the spirit that broke away can again grasp a new link! (LHR II, p 246)

Every Hindu knows what devotion to the Guru means. And we know that all the majestic concepts and the whole beauty of Eastern thought evolved precisely from the sequence and succession in the infinite Hierarchic Chain, which consists of links formed by the limitless devotion of a disciple to his Guru. Thus, the East looks upon a

Teacher who rejects the Hierarchic principle as upon a dry, rootless tree. To deprive the spirit of reverence for the great concept of the Teacher is equivalent to spiritual suicide. The Great Teachers provide our

nurture; without it, not only would we die but so would the whole planet. (LHR II, p 130)

Through the heart one can transport one's consciousness along the Chain of Hierarchy, thus multiplying one's strength and becoming invulnerable. (H, 582)

Chain of the White Forces – The Hierarchy of Light.

The Chain of the White Forces should be constantly in one's thoughts. ... 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. (H, 466)

Chain of the Planets – This expression used in *The Secret Doctrine* and *The Mahatma Letters* refers to different stages of the same planets as they might appear in a “space-time continuum”—visible and invisible.

Chakra – (*Sk.*). Translated means “wheel” or “disc”. There are forty-nine chakras or centers altogether. In Agni Yoga twenty-one are mentioned and it is the opening and transmuting of these 21 centers that causes the kindling of the rest. The seven main chakras and their locations are: 1. Muladhara-Kundalini, located at the bottom of the spine; 2. Svadhithana-chakra, in the abdomen between the base of the spine and the navel; 3. Manipura-chakra, or the solar-plexus; 4. Anahata-chakra, or the Chalice; 5. Vishuddha-chakra or the center of the throat; 6. Ajna-chakra, or the Third Eye; 7. Brahamarandra-chakra, or the Bell, on the top of the head. There are also seldom mentioned centers in the shoulders, cheeks, lungs, wrists, knees, kidneys, etc.

All these chakras have important functions peculiar to them and are important in their own right, but for the most important chakra, and the one that none of the others can survive without is the Center of the Heart, or the Anahata-chakra. It is through this center that the Fiery Energy is disseminated throughout the organism and by means of the action of this center that the other centers are kindled. The Heart Center, the center of the Larynx, and the center in the Solar Plexus form an important triad and seem to “work together”, as it were. The throat center is closely connected with striving and with synthesis. All the centers react strongly to various reactions of the individual, indeed they mirror his every mood and the fluctuations of his emotions, usually to their own detriment, for it is the calm and placid nature in the world of contrasts that allows his centers to develop. The greatest enemy of the centers is irritation, which causes the blocking up of the nerve channels and the starving off of the centers from their sustenance that comes in the form of Vital Energy. “The centers vibrate like most sensitive strings. Upon them all things play; upon them, all things resound; upon them, all is transmuted.” (LHR I, pp, 426-427)

The kindling of the centers is based upon this responding vibration. When the force of the cosmic ray is intensified, the responding vibration attracts the corresponding fire. Creation always strains the centers. When the force of vibration reestablishes the correlation of the centers, coordination is attained. It is impossible to establish correlation without the responding vibration.

The creativeness of an Agni Yogi is based upon the striving toward vibration. The centers vibrate like most sensitive strings. Upon them, all things play; upon them, all things resound; upon them, all is transmuted.

When We, Brothers of Humanity, had to immerse into human emanations, We encountered powerful currents. The manifestation of fires strain so greatly all centers. The subtle energies are locked within the center of the Chalice, and therefore all changes are felt quite keenly. One may assert that all occurrences, manifest and unmanifest, play upon the currents of the fires of an Agni Yogi. (INF I, 259)

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. (H, 56)

see also Centers, Chalice, Kundalini, Solar Plexus

Chaldeans, or Kasdim – At first a tribe, then a caste of learned Kabbalists. They were “savants”, the magicians of Babylonia, astrologers and diviners. The famous Hillel, the precursor of Jesus in philosophy and in ethics, was a Chaldean. (TG)

Chalice – The Anahata Chakra or the Heart of the Subtle Body, where the accumulations of many lives are stored—deposited there in the form of Fiery Matter.

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

Chalice. One should understand the entire diversity of forms of the great symbol, the Chalice.
(FW III, 49)

The fire of the Chalice represents the psychodynamics which ignites around it all energies. (INF I, 251)

The center of the Chalice is located near the heart, amidst the knots of nerves. The Chalice is the focal point of all emanations. This is the focus in which and through which all emanations of the seed of the spirit are refracted and spread. The Chalice forms a triangle between the center of the heart and the solar plexus. It is (the Chalice) above the solar plexus at the level of the heart.
(LHR II, p 371)
see also Containment, Law of

Chalice of Amrita – The “Chalice of Immortality”, wherein is stored, through the action of the Chalice, the highest energies, the highest knowledge, to become an integral part of the spirit’s make-up during its Infinite Journey.

Let us see how the Agni Yogi creates and transmutes. The fire of the Chalice represents the psycho-dynamics which ignites around it all energies. Through the synthesis of the Chalice, all fires, at different degrees, are directed by summons toward the cumulation of the Chalice of Amrita. (INF I, 251)

We approach life as to the chalice of a wondrous remedy. To drink the poison of the world in order to be reborn with full power! This symbol comes from ancient legends. We see it in Egypt, in Greece; Shiva himself recalls it; a whole chain of Redeemers bears the chalice of poison, transforming it into Amrita. (AY, 304)

Chalice of the Archangel – A divine repository of Truth and the Treasury of the Teachings.

Four guardians, protect the Chalice of the Archangel! (LMG I, 243)

One may expect supernal manifestations in the life of the planet. Unprecedented is the time when events are poured cosmically into the Chalice of the Archangel! (FW I, 611)

Chalice of Attainment – Refers to part of an ancient mystery in which juice of the pomegranite was poured from four sides of a container, to symbolize the readiness to serve the General Good without end.

Chaos – Cosmic dissonance. The result of discord and disunity. The antithesis of the aims of the Brotherhood and the benign influence of the Cosmic Magnet.

Evolution is the antipode of Chaos. Evil should be opposed as a manifestation of chaos. (AUM, 283)

It is futile to think that chaos is somewhere faraway; it is admitted by humanity during all disorderly thinking. Only a steadfast consciousness can be a protection against chaos. (BR, 129)

Chaos is jealous and raging. It overwhelms wherever the least vacillation is found. Chaos loses no opportunity of breaking through a weak barrier. (BR, 269)

It is advisable to observe the methods of the invasion of chaos. Many suppose that the very concept of chaos excludes any system. A representation of chaos as completely formless will be untrue. Even in each life it can be observed how subtly chaos creeps in. It intrudes as an actual decomposing force. (BR, 474)

Cheerfulness – Creativeness is the basis of evolution. With what then is it possible to strengthen the acts of creative power? Only with cheerfulness. Joy is a special wisdom. Cheerfulness is a special technique. This enhancement of vigor arises out of a conscious realization of the creativeness of elements. Truly, creative patience and cheerfulness are the two wings of the worker. (COM, 163)

Chela – (*Sk.*). Literally means “child”. A disciple, the pupil of a Guru or Sage. The follower of an adept of a school of philosophy. (TG)

Chiaroscuro – (*It.*). Literally, “light and dark”. Esoterically refers to the building with Light, the light of knowledge which throws happenings into the sharp, defining light of reality and truth, enabling the individual to discern the true state of things.

Chotavan – (*Sk.*). Literally means “small rhythm” while Mahavan means “large rhythm”. These refer to the rhythms of the Fire of Space, the rhythm of Cosmos. (LHR I, p 250)

At a certain degree of achievement of the Fiery Yoga our organism begins to perceive these rhythms (which come from space) and to resound to them. (LHR I, p 499)

Christ – This term was taken from the pagan dictionary and originally meant “Initiate” or “Hierophant”. The Christ is our highest and most purified ego. The word meant the highest divine principle in man. The Krestos, or neophyte, went through the sufferings and passed the tests of initiation and after being anointed, emerged as Christ, “the purified”. “His finite personality was fused with his infinite individuality, and he then became an immortal Ego.”

Chun, Tower of – An Abode of the Brotherhood.

Perhaps Brotherhood does exist? Perhaps, as an earthly anchor, it maintains equilibrium? Perhaps in the dreams of humanity it has remained as an unalterable reality? Let us recall certain dreams and visions, so clearly engraved upon the

memory, visions of walls and towers of the Brotherhood. The imagination is but a memory of that which exists.

Perhaps someone will remember also in reality the Tower of Chun?
(BR, 7)

One should not speak or even think about the Brotherhood if dissension, disturbance, and unbelief are felt. As delicate blossoms droop in a smoky atmosphere, so also the Images of the Brotherhood fly away amid irritation and falsehood. That which was still convincing yesterday can be distorted in the confusion of the heart. The clearest reflection of the Tower of Chun can be shattered by a crude touch. (BR, 577)

Circle – Occultly, the circle appears as an impersonation of the human organism broadened by possibilities. ... The best number for the circle is seven.
(LMG II, pp 18-19)
see also Manvantara

Circles of Receptivity – Now about the circles of receptivity. The circles of keen sight proceed centrifugally and those of receptivity proceed centripetally. From symbols and dim outlines they advance spirally to sharp fact, to clair-call, clair-audience, clair-voyance, clair-understanding, clair-achievement, clair-knowledge. (LMG II, pp 129-130)

Circles of Sight and Hearing – About the circles of keen sight and hearing. The first circle concerns the near ones and future events. The second is confined to current matters and to the near future. The third embraces the past which concerns the near ones. The fourth encompasses past events. The fifth is within the limits of the contemporary world. The sixth reveals the future of the world currents. The seventh contains all signs.

One can be strong in the first circle without being able to grasp the next one. Therefore, it is better to develop the seventh circle, because all manifestations are accessible to it but without personal gravitative influence— without limitation by the personal, narrower, sphere. It is better when, following a personal sign, one can receive signs about coming events of nations, or glimpses of a cosmic order. (LMG II, p 117)

City of Knowledge – A planned center of study high in the Himalayas made up of scientists from all over the world working in cooperation toward a synthesis of scientific and spiritual achievements. Important among the studies would be that of the cosmic rays, which can more easily be observed in the higher altitudes. (LHR I, p 45)

Clairaudience – The faculty, whether innate or acquired by occult training, of hearing all that is said at whatever distance. (TG)

I will grant thee power to see and hear.
The first essentials are purity of air and calmness of spirit. (LMG I, 142)

Today you heard the music of the spheres, that rhythm which strengthens the realization of evolution. It is not the theme precisely, but the rhythm that forms the essence of the music of the spheres. It is indeed the degree of purity of the sounds which determines the interplanetary conduit. These sounds are heard on many far-off worlds, but on Earth they can be heard only at high altitudes, and it is necessary to have a musical ear. But the ear that has heard the music of the spheres must be protected from the wind. (AY, 149)

The centers revolving at the back of the head strengthen clairaudience. They are located at the crossing of the two main channels of the surging currents of life. The centers are affirmed as the carriers of energies needed for communions with the far-off worlds. These centers tense the center of the ear and for this reason are most important. (INF I, 305)

In the cooperation of all spheres the creativeness of Fire is laid as the foundation. The currents of the spheres are transmitted by the Fire of Space. Those who affirm the creativeness of Fire may say that they serve evolution. Hence, the centers of hearing are connected so closely with Fire. Each manifestation of the striving center discloses clairaudience. In turn, clairaudience affords to humanity an evolutionary move. (INF I, 317)

People notice that clair-audience is better at dawn. The reason advanced for this is far from the truth. They suppose that after the night the organism is rested; they think that the currents just before dawn lend assistance, but they overlook the simplest and most natural solution. Actually, the most obvious cause lies in the fact that during sleep man has contacted the Subtle World, and therein has enhanced his subtle qualities. (AUM, 212)

It is often observed that clairaudience and clairvoyance usually yield fragmentary information. But it is necessary to recall many principles in order to understand what is taking place. Frequently the fragmentary character results from the earthly point of view. People do not grasp the subtle connection of what has been seen. Perhaps the bond is quite logical, but earthly logic differs from that of the Subtle World.

Also it should not be forgotten that the Higher World watches over the laws of karma. Very slightly understood is the boundary between that which is permitted and the sacred karma. It is impossible in earthly language to define the gates of karma. It is likewise difficult to indicate how man himself influences his clairaudience. He can stop up his ears with a thousand moods. It is first necessary to broaden the consciousness in order that all channels be clear. (AUM, 457)

see also Circles of Sight and Hearing

Clairvoyance – The faculty of seeing with the inner eye or spiritual sight ... Real clairvoyance means the faculty of seeing through the densest matter (the latter disappearing at the will and before the spiritual eye of the Seer), and irrespective of time (past, present and future) or distance. (TG)

Verily, only in the case of the Man-God, or Arhat, when union of the mind with spiritual consciousness is achieved, is it possible to use the terms “Straight-knowledge”, “clairaudience”, and “clairvoyance”. Therefore speaking of the spirituality of primordial man, it is better to apply such expression as, “spiritual consciousness”, “spiritual hearing”, “spiritual sight.”
(LHR I, p 194)

The time will come when clairvoyance, scientifically treated, will help to piece together the fragments of shattered vessels of ancient knowledge. (BR, 231)
see also Circles of Sight and Hearing, Clairaudience

Cleanliness – On certain steps a clean place is indispensable. Our Ashrams are distinguished by cleanliness. The hygiene of spirit presupposes the hygiene of the body. (LMG II, p 147)

The approach of Light demands from us not only moral purity but also physical cleanliness. Precisely, on certain spiritual steps physical hygiene is absolutely essential. (LHR II, p 85)

Cloud of Cognition – Yogis are acquainted with attacks, as it were, of sudden drowsiness and fatigue, called the cloud of cognition. Indeed, the Yogi knows that at this time his energy is ebbing, attracted by the powerful flow of a spatial current. The Yogi knows that he has taken part in Great Service for the good of humanity. It is possible to distinguish many aspects of such services. Sometimes only drowsiness is felt, but sometimes the subtle body strives to take part in an undeferrable action. Then one can see such a subtle body as a vision, or sense an invisible presence. The manifestation of such actions at a distance will be instantaneous. No earthly time is required for prolonged discourses and reactions. When a Yogi feels the approach of a moment of drowsiness, he yields to such an imperative call, otherwise he may let pass an opportunity for cooperation in something great. It is especially indicative that those communions take place at remote distances and with persons absolutely unknown. (BR, 396)
see also Drowsiness

Collective Labor – The Teacher rejoices when collective labor is possible. Rejection of collective labor is ignorance. Only a lofty individuality finds within itself the measure of collective concepts. So long as the personality fears collective work, it is not yet individualized; it still remains in the stifling atmosphere of selfhood. Only true discernment of the indestructibility of freedom permits adherence to collective labor. Only through such true mutual respect can we attain the realization of harmonious labor—in other words, attain active good. In this good is kindled the fire of the heart; hence each manifestation of harmonious labor is so joyous. Such labor augments the psychic energy unusually. Let the work be carried out at least in short united labor; even if for brief periods at first, it must be in complete accord and intent upon success. In the beginning, fatigue because of disunity is unavoidable, but later the coordinated collective force will multiply the energy tenfold. Thus, even in small

nuclei one can thrust forward the prototype of world progress. (FW I, 288) *see also* Individuality

Co-Measurement – Commensurability. One of the qualities of true Spirituality.

One should be neither less nor more. (FB, p 86)

The condition of the Brotherhood is full co-measurement of thought and expression—this is the bulwark of the truth of beauty. To go through life with neither reticence nor exaggeration is easy. We sharply observe Our coworkers, for they should express themselves in conformity with the true meaning. Only thus can different beings cooperate.

The best judgment will be founded upon beauty. It is ugly to say, “I shall put the giant into a little box,” or, “The eagle soars like a hen.”

How often are the best apparati destroyed by non-comeasurement, which, with a little attentiveness, is easy to avoid. (LMG II, p 123)

There is no worse act of non-comeasurement than to defer an urgent action. There is no worse act of non-comeasurement than to show offense like a petty huckster. There is no worse act of non-comeasurement than to renounce responsibility. There is no worse act of non-comeasurement than to cease thinking about beauty. Co-measurement is like the pillar that supports the house. When we take into consideration the painting of the dwelling, are we to destroy the pillar under the archway? Thoroughly assimilate co-measurement. (LMG II, p 193)

Common Good – General Welfare or General Good. This is, in a sense, the higher law of Cosmos, the direction in which the Cosmic Magnet draws us and to which we must strive.

Each possibility in step with the Cosmic Magnet reaches toward the Common Good. (INF II, 492)

I shall specify the qualities distinctive of seeking the Common Good. First—constancy of striving. Second—ability of containment, for poor is he who denies but the seeker of truth is worthy to work for General Good. Third—ability to labor, because the majority do not know the value of time. Fourth—the desire to help without prejudices and without usurpation. Fifth—renouncement of personal property and the acceptance for safekeeping of the fruit of the creativeness of others. Sixth—expulsion of fear. Seventh—display of vigilance amidst darkness. (LMG II, p 189)

Communion – Communion, like fragrance, spreads far. If it is beautiful, the quality of broad dispersion is a blessed one. Let space be saturated with the best thoughts; many of them will join harmonious radiations. Though not all can absorb the full expression of thoughts, yet the beneficent substance formed by them will be a healing one. One should offer gratitude to the unknown Senders, who impregnate space with beneficial substance. Thoughts manifested in lofty communion are as a spring in the midst of a

desert. Pursuing the direction of such springs one may find the Brotherhood. (BR, 556)

People have only two real joys—thinking and ecstasy over beauty. The path to the Fiery World has been affirmed by these two manifestations. Only through them can man advance to the lofty spheres. Every higher communion will contain these two fundamentals. (BR, 85)

Let us not be in doubt as to what to do in moments between labors. Let us not forget that each particle of time can be used for higher communion. There is joy in that the thread of the heart can be in constant communion with the most Beloved. I affirm that the voice of love requires no length of time. As a field of grass is filled with different flowers, so, too, the calls of the heart are radiant amid labors; they signify the approach to Brotherhood. (BR, 555)

Communities – Since Our Central Community does have significance for world structures, then, too, communities established by Us have an influence upon the evolution of the world. Let us examine the principal kinds of these widely scattered communities.

The first are the unconscious communities whose members work out a mutually acceptable way of co-existence. These can be found among workmen, farmers, students, and, less frequently, in families.

The second kind of community knows about the plan of earthly evolution, but does not connect this plan with definite action and date. These are circles of political idealists; certain occult organizations; some learned societies; and—rarest of all—clerical bodies.

The third kind of community knows not only the plan of evolution but also the dates and the action. Of course these communities are rare, and they receive Our Indications.

He who has come in close touch with Us learns silence. Likewise, it is difficult to distinguish the participants of a community of the third kind. More talkative is the second kind of community; already they speak much about the Common Good.

Verily, the dark age will terminate with the proclaiming of the Community! Sergius hewed it out with his axe. Boehme worked on it with his boot hammer. The Teacher Buddha built it with His hands. Christ prepared a bridge to it. A most ancient Teacher said: “I do not see any objects that I own!”
(LMG II, pp 228-229)

It will be pointed out that many Communities and Brotherhoods have fallen into ruin, but they are not the ones We speak about. Moreover, they could have been moved elsewhere, but to a stranger’s eye it might seem that they disintegrated. Do people know much about the life in a neighboring house, much less about that which they are not supposed to know? Each one can recall from his own life the most significant events about which no one has known. Especially if transmitted by thought at a distance, who could learn about them? True, thought can be intercepted, but for this special conditions are necessary. If a thought has been directed with especial clarity to a definite person, it will unfailingly contact his aura. Thus communities can be kept together by the force of thought. But some are so afraid of thought that they decline

everything relating to this domain. Such people should not be attracted, their approach ends in treachery. More than once Communities have been moved away in order to free them from undesirable people. It is easier to announce the dissolution of a Community than to disclose those who can do harm. From such a situation one can more easily comprehend why the Brotherhood is to be found in an inaccessible place. (BR, 463)

Community – What more nearly compares with Our Community—a choir of psalm-singers or an armed camp? Rather the second. One can imagine how it must conform to the rules of military organization and leadership. Is it possible to establish the paths of advancement of the Community without repulse and attack? Is it possible to take a fortress by assault without knowing its situation? The conditions of defense and attack must be weighed. Needed is experienced knowledge and keen vigilance. They are wrong who consider the Community a house of prayer. They are wrong who call the Community a workshop. They are wrong who regard the Community as an exclusive laboratory. The Community is a hundred-eyed guard. The Community is the hurricane of the messenger. The Community is the banner of the conqueror. (COM, 183)

In a conscious community there is a place for every labor. Each one may select his task at will, for every labor is sharpened by new attainments. There is not the tedium of mechanical performance, for the worker is at the same time an experimenter. He understands the significance of the problem of introducing perfectionment of work without disturbing the general complex of rhythm. ...

Each one decisively finds work to suit Himself and can change it at will. Thus, necessary is both the desire to work and the open consciousness through which each labor becomes attractive. For labor is performed for the future, and each one carries his best stone. (COM, 202)

Our Community does not use force, it practices voluntary cooperation. (BR, 388)

I should add that the Community is the lighthouse and the sole anchor of humanity. Thus, the best people are under obligation to ease their unbearable burden. And how immense should be our gratitude to these High Spirits who for centuries have sacrificed Themselves and who continue to sacrifice Their well-deserved higher happiness so that They may ease the destiny of humanity and save the planet from destruction! (LHR I, p 460)

Community of the Heroine Sisters – This unique Community was a dream of Helena Roerich, cherished by her since early youth. It was planned as a Community of Women built on striving and dedicated to the study of medicine, agriculture, social problems, with special groups investigating the various significances of color, sound, and scent.

The function of the Living Ethics would be to beautify the whole benevolent movement of the Heroine Sisters. (LHR I, p 446)

Compassion – Mercy.

Knowing how to bring one's consciousness down to another's level is already compassion. (FW III, 558)

Compassion does not weep, but helps. (COM, 134)

Personal experience, personal trials and sufferings teach us great patience and compassion, those qualities which lie at the basis of all achievements. (LHR II, p 468)

Compassion, Lord of – “The Lord of Compassion” is a title of the coming Maitreya, but it could be equally applied to all the great Sons of Light. (LHR II, p 190)

Competition – Competition is one of the difficult concepts. Only the fiery heart understands how many measures may be placed upon the light and upon the dark side. A pure understanding of self-perfection will not evoke competition. Where the consciousness is wild and unrestricted, there competition leads to mutual destruction. Envy nests around competition. It leads to the most subtle crimes. Cooperation must bring balance to the misunderstood competition. It is not easy to fix oneself the boundary of a reasonable competition. The word competition itself is already dangerous; in it is expressed jealousy, in other words, a corrupt devotion. Therefore, it is best wherever possible to replace the concept of competition with that of perfectionment. (INF II, 134)

Compulsion – All compulsion is condemned. Compulsory slavery, compulsory marriage, compulsory labor, incite rebellion and condemnation. But of all the forms of compulsion the most culpable and ugly is the compulsory community. Each compulsion is doomed to a reaction, and the worst form of compulsion is doomed to the worst reaction. (COM, 219)

Truly, the path of compulsion is like the path of narcosis. He who has been taking narcotics must increase the quantity of the poison taken. In the same way compulsion must be constantly increased, reaching the point of madness. Interruption of a compulsion carries the threat of domination by the dark forces. Therefore, compulsion is worthless for evolution. A conscious awareness contradicts compulsion. (BR, 159)

Compulsion upon thought is a grave offense. It cannot be justified. It serves only to provoke new violations, and where then will there be an end to outrage? It is a mistake to think that something created in the name of hatred can remain firm. Only construction, not subversion, can gather power for free thought.

Thought must be safeguarded. The very process of thinking must be loved. (BR, 151)

The ability not to coerce another's will is one of the most difficult tests. Compulsion does not produce a good harvest, and yet it is necessary to guide and protect on dangerous paths. (BR, 533)

Concordance – Concordance of the cosmic processes is revealed in the lower spheres as well as in the higher ones. Cosmic power can be reflected in the planetary life, and the planetary life may be transmuted in the process of higher tension. When people will understand the ceaselessness of manifestation consists in changes of existence, the principle of concordance may become close to man. The laws of transmutation and cosmic bestowal coalesce. Great help may result from the realization of this principle.

If humanity strives toward concordance it will perceive all the best possibilities. By straining the will toward Infinity one may reach concordance on every step. Concordance is the unifying principle which affirms the sacred intercourse between spirit and spirit, between spirit and planet, between spirit and Cosmos, between Cosmos and the power of the Infinite. (INF I, 94)

Condemnation – Only limited people condemn. Not out of condemnation is perfectment born. (BR, 41)

Confucius, K'ung Fu-tze – (*Ch.*). (550 or 551-479 B.C.) Famous sage of China. At an early age he showed a great desire for learning and in his 22nd year established a school where he taught the principles of right conduct and government. He soon became the Teacher of noble and influential people and wherever possible coached them in the proper administration of their states. One of his great interests seems to have been the concept of Community with its roots in the individual member of the community from laborer to King. He gave important lessons for the formation of individual character, and the manner in which the duties in the relations of society should be discharged. It is said in the ancient chronicles, "He strengthened the ruler and repressed the barons. A trans-forming Government went abroad. Dishonesty and dissoluteness hid their heads. Loyalty and good faith became the characteristics of the men, and chastity and docility those of the women. He was the idol of the people, and flew in songs through their mouths." (EB)

Let us not link ourselves with the vilifiers of Plato and the persecutors of Confucius. They were oppressed by citizens who were considered the pride of the country. Thus has the world raised its hand against the great Servitors. (BR, 175)

Confusion – In the hour of confusion silence is the best friend. But let this quiet be not the stillness of malice. Though only momentarily, let the rhythm of the heart calm down. Let there be found again the quiet of psychic energy; thus will be strengthened the work of the centers—alight, but without inflammation. (BR, 73)

"The city has been fully fortified, its walls and towers are strong, at each gate stands a sentry—no enemy can penetrate into the stronghold. However, sentinels, be wary, be

not confounded by the arrows of the enemy. The arrows have been devised with special inscriptions for the purpose of distracting the attention of those on watch. The inscriptions are to allure the sentries, so that their minds will be confused and the gates will be left defenseless.” Thus was described in a certain Mystery the state of psychic energy during the confusion of the spirit. ...

Often in the Mysteries, symbols cautioning against harmful confusion were employed. One may augment strongly the psychic energy, but even the small confusion can open the gates to the most dangerous enemy. In an hour of consternation one must know how to evoke even a momentary calm. Such calmness and but one breath of prana will provide a strong shield. (BR, 74)

Conscience – The heart must be the supreme judge. Being the conscience of peoples, it will produce equilibrium. Reason is not equilibrium. (BR, 385)

Consciousness – The fundamental energy and the psychic energy is its highest quality. (LHR I, p 499)

The astral plane is still full of earthly possibilities, but further on the knowledge of the spirit predominates; so earthly consciousness exists only in the earthly shell. In the astral body, however, there is still the remnant of a personal consciousness. But this consciousness is not the knowledge of the spirit. Consciousness is only one combination of skandhas. It is a confined knowledge of the spirit. The knowledge of the spirit possesses clarity of conception but it can be actively manifested only when entering into a combination of skandhas and fecundating the consciousness of the given combination. (LMG II, p 155)

Since memory is for the past, consciousness is for the future. Therefore We replace memory by consciousness. By means of memory I cannot penetrate within the boundaries of the sun, but consciousness opens the gates. For Us, the museum and library replace the memory; therefore, disciples should not grieve over the loss of the old memory. It is simply that a small thing is replaced by a great one. Consciousness is akin to the spirit understanding; it grows until one’s whole being is engulfed as in a flame. During this process the chips of memory, like dross, impede the burning. To know does not mean to remember. He who attains hastens on without looking back. Humanity must remember the transmutation of consciousness. (LMG II, p 43)

Consonance – Harmony or sympathetic vibrations. In the Teachings this word also refers to the harmony that exists between an individual’s vibrations and the cosmic vibrations which results in a great creative tension and an activity known as psycho-spirituality which draws one onward in the direction of evolution and the Cosmic Magnet.
see also Dissonance

Construction – Construction built upon falsehood degenerates into hideousness. (BR, 111)

Even during most tense days, think about construction. It is a mistake to strive tensely toward a narrowed goal; let construction proceed out of strivings toward the Most High. (BR, 174)

There may be conditions that do not permit putting into practice that for which the heart is ready. Let us not expose innocent workers to danger; they can apply their abilities under other conditions. For a time let them construct Brotherhood in their thoughts. With such construction they can purify the surrounding space, and such thoughts will be salutary. But let them not fall into conceit, believing that it is sufficient to build mentally. No, the wayfarer will affirm the manifestation of achievement by human feet and human hands.
(BR, 582)

Constructive Cross – The Constructive Cross is built when invincible striving and realization of right are impelled to meet. (H, 370)
see also Cosmic Construction, Cosmic Reconstruction

Consummation – Life attains consummation in creativity, and the Book of Life is filled with heterogeneous energies. In fiery striving the spirit finds response. In fiery striving the heart receives a responding vibration. In the beauty of the spirit there lies the realization of the entire might of cosmic consummation. Thus, the joy of Be-ness attracts the spirit to consummation. It is inscribed in the Book of Life that the direct path to consummation leads through the heart. Thus, the cosmic law intensifies the spiritual impulses, and the life of space resounds in beauty. (INF II, 514)

Contact – Each one has a great many relations with completely unknown people. Also, his name is pronounced somewhere. Let us not forget that such distant contacts often have a greater significance than contact with our near ones. It may be noticed to what an extent remote information is reflected upon all the inner centers. But such an unquestionable circumstance almost fails to be taken into consideration. People assume that bodily contact is especially important. Let us not deny that the physical handclasp also has significance. But a thought, remote, unharmonized, can exert a very strong influence. No one can see these distant threads, but a refined consciousness feels them. (BR, 421)

Man cooperates oftener than he supposes. He is constantly lending psychic energy. During each materialization there is a discharge of ectoplasm, but aside from this substantial discharge, people give off energy at each contact and through this are joined together, as it were. (BR, 589)

Contact, Highest – Each arch has its apex. Disturbing it causes the downfall of the entire arch. Similarly there is in life the Highest Contact without which life turns into chaos. Is it easy to sense this point of Infinity? Few have sensed it, but because of this the manifestation of Infinity has forever illumined their consciousness. Great is the concept of the subtlest energies that uplift the consciousness.
(BR, 412)

Contact with Brothers – *see* Brothers

Containment – This concept has an affinity with a combination of Goal-fitness and Universal Understanding.

Achievement is not renunciation; it is containment and movement. Thus, when I say, “he who has renounced,” it should be understood as, “he who has contained.” It is impossible to present the substance of renunciation, because beside it nestles prohibition. But containment emphasizes conscious understanding.

And how did the Great Mother renounce the worlds? In that She contained the greatness of the structure of the future, and henceforth nothing could hinder the growth of the spirit.

Loyalty is a quality of the spirit of high tension, and the evincing of containment makes true achievement a joyous acquisition. (LMG II, p 176)

Someone will say: “Is vigilance, or co-measurement, or mobility, or devotion difficult? Here, I feel that I can contain all these conditions; will you not take me on the distant journey into the Community?” But has this hasty traveler thought about a certain requisite in the qualities mentioned by him? Steadfastness was forgotten. Little fires flickering only for an instant contain all the qualities of flame, but darkness engulfs them as swiftly as a brazier does a snowflake. One cannot trust an isolated moment of containment; only steadfastness, tempered by toil and by obstacles, results in a trustworthy containment. (COM, 153)

The suffering of privations is unknown to Us, for containment excludes privation. Our Teaching represents the world as rich, joyous and attractive. Like a ship filled with treasures does the indicated community rush along. Realization of the innumerable properties of matter brightly illuminates all. The matter of yesterday is clothed in a radiant fabric of energy, which is not in need of a new name but which penetrates all space and palpitates with the rainbow of human rejoicing. (COM, 263)

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. (H, 277)

The affirmed guide knows all the joys, all the containments of synthesis, but at the same time he knows the burden of all the manifested and unmanifested fires. This heritage of the ages is precipitated in the “chalice” as fiery strata; therefore those who bear the fire of synthesis are manifested as bearing the burden of centuries. (FW III, 74)

see also Containment, Law of

Containment, Law of – The law of containment is affirmed by all beginnings. When the cosmic creativeness is brought into strain by aspirations, the law of containment brings forth manifold formulae. In cosmic creativeness the treasury contains all manifestations of energies. In spiritual creativeness the Chalice becomes filled with

the very same energies. Hence, the treasury of the spirit has to contain all energies. Thus, the law of containment governs the essential creative impulse. From the Chalice issue all creative laws and in the Chalice are gathered all cosmic manifestations. Therefore, the enrichment of the Chalice affords realization of all cosmic plans. The foundations are gathered in the Chalice, and each energy can be a creator. Thus, creativeness is molded by the law of containment. (INF II, 192)

Here the Blessed One transmits: “All is for all and forever. Note the four laws: The Law of Containment; The Law of Fearlessness; The Law of Nearness; the Law of Righteousness.” (LMG II, p 56)

Contentment – Destructive is the feeling of contentment. It leads to satiation and to paralysis of energy. (BR, 78)

Continuity – Continuity is one of the basic qualities of the subtlest energies. People can take example from the higher worlds for earthly existence also. If it is difficult to maintain continuity in work, it can be fully realized in spiritual strivings. We, wayfarers of Earth, can form a link with the higher worlds in spirit; such a bond will permit us to dwell in close union with the invisible worlds. Such unity will teach also earthly unity. Beginning with the higher, let us also be affirmed in the lower. It is not easy to maintain earthly unity. Many petty circumstances intrude and blot out good intentions. Only the testing of forces in a higher application can create continuity of intercourse with the Higher World. Even in sleep it is possible to maintain the bond with the source of knowledge. Thus, even in the earthly aspect one may conform to a quality of the Higher World—continuity. (BR, 149)

Contradiction – There are many contradictions contained in man. Only the perfecting of psychic energy can promote the harmonization of life. Contradiction is nothing but disorder. (BR, 22)

One must have enormous patience and observation in order to be discriminating in the jungles of contradictions due to chaos. (BR, 140)

Each one has noticed with surprise that in the best Teachings schism has taken place. Certain leaders have even considered such occurrences useful for arousing discussion. But it must be contemplated that around the Truth there can be no contradictions. Only the blind do not see what stands before them. Will not the cause of such blindness be one’s own disunity? (BR, 454)

The difference lies in the fact that the Western mind can hardly, if at all, accept contradictions, whereas this acceptance is considered by the East as precisely the foundation of its philosophical system, beginning with Cosmogony and Cosmology and ending with the moral code. (LHR II, p 20)

Cooperation – 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. (H, 204)

Cor Bovis – *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. (H, 428)

Corpses, Living or Walking – People in whom the primary energy has ceased its movement have been called walking corpses. One can recall not a few people who continue to display the physical functions but whose energy has already become moribund. From such people one may receive the same impression as from corpses—for in essence they are indeed corpses. They no longer belong to Earth. They still move about and sleep and utter sounds. But the astral body, the husk, also moves and may be visible! Highly developed people can sense such corpses, forgotten on Earth. (BR, 153)

It will be asked, Can so-called living corpses wander about on Earth for a long time? For long periods, depending upon their animal attraction to the physical world. Psychic energy will leave them, their radiations will become negligible, and a small apparatus will reveal the signs of death. These walking corpses easily fall under the influence of strangers. They repeat empty words of their bygone days, convincing no one. These corpses are sometimes sensed by certain animals. Often these corpses remain as heads of big enterprises, nevertheless their dead husks permeate everything therein. The walking dead are strongly attached to life, for they do not understand the change of condition. They fear death. (BR, 561)

see also Cosmic Dross

Correspondence – *see* Cosmic Correspondence

Cosmic Breath – The psycho-dynamic power which calls to life. (INF I, 245)

The Cosmic Breath is the Fire of Space. (INF I, 372)

The Breath of Cosmos compels human creativity to advance in the direction of Evolution. (INF II, 16)

see also Breath of Be-ness

Cosmic Churn – Cosmic Creation which creates matter from vast whirling vortices of energy much in the same way butter is churned out of milk.

The housewife who has churned from milk a morsel of butter has already become initiated into a very important aspect of cosmogony. Thus she can understand the generation of the heavenly bodies. Before beginning her churning the housewife thought about it, and only from a combination of thought and churning was the useful matter produced.

Subsequently cheese may be produced, already with the embryos of a population. Let us not smile at such a microcosm, the same energy evolves also the systems of worlds. It is necessary only steadfastly to realize the significance of thought, the significance of great energy. Is it not marvelous that this same energy glows in the heart of each man? (AUM, 193)

Cosmic Consciousness – A state of consciousness in which the individual vibrates in consonance with the Cosmic vibration and is “in tune with it” so to speak. At this stage he is an Arhat, and can assimilate the Fires of Space. (He is what is called a “Carrier of Fire”—a high initiate.)

Cosmic Construction – It is right to affirm that a primary cause cannot exist without the one Fire of Being; and Cosmic Construction proceeds in like manner, uniting those things which by right belong together. Thus, everything is unified in the Cosmos. The law of Causality must be accepted in all its might. (FW III, 47)

Cosmic Correspondence – In life everything is built up from the principles of containment and correspondence, and the qualities of correspondence are boundless. (INF II, 460)

Cosmic Creativeness – The universal principle ... manifested as the quality called necessity. (AY, 667)

In the eternal creativeness of life, the law of Oneness holds. The cosmic creativeness goes forth as a fiery command; a command pre-ordaining destiny; a command pre-ordaining the replacement of one by another; a command pre-ordaining consummation; a command pre-ordaining immortality; a command pre-ordaining life for each atom; a command pre-ordaining the approach of new energy; a command pre-ordaining the New Era. Thus is the cosmic creation accomplished by the magnet of life. (INF II, 50)

When the spirit is striving to the subtle spheres, the entire vastness of Cosmos unfolds before him. Therefore, the imperceptible cosmic fires are attracted to the creative spirit who perceives all the subtle energies. Thus, the principle of great creativity is built upon mutual attraction. The spatial fires are attracted into the orbit of cosmic strivings; hence, only the spirit who knows of the might of invisible forces can attract the cosmic fires. Thus is conformity effected. Thus is set up the cosmic creativity, with the highest coordination between the spirit and Cosmos. (INF II, 451)

The Heart of the World can manifest its forms in each conjunction of energies. Each new combination of forms affirmed with a new energy is actually an expression of the Heart of the World. Indeed, cosmic creativeness can be used to define the action of the Heart of the World. In fact, to all the manifestations of the cosmos, in which the magnet intensifies all attractions, one can apply this concept. For indeed, the power which collects all suitable energies acts consciously. Spatial fires are subject to the law of attraction of the Heart of the World. Subtle is the world of manifested attractions, and each wave of attraction assembles new combinations from the energies propelled toward union. Therefore the Heart of the World creates quick conjunctions. There are so many fiery attractions in the Cosmos! (FW III, 281)

Cosmic Dross or Cosmic Refuse – Cosmic striving encompasses all cosmic manifestations but the spirit limited by the idea of isolation cannot create in step with the pulse of Cosmos. Hence, when a step of evolution is being built cosmic dross acts like dams. Certainly, each dam creates a heavy karma. (INF II, 392)

These are failures of nature whose divine monad separated itself from the five principles during their lifetime and who have lived as human beings without a spiritual soul. This matter, divorced from spirit is Cosmic Dross, and proceeds into the 6th “Gate” or “way of rebirth” of the vegetable and mineral world, and of the primitive animal forms. (LHR I)
see also Corpses, Living or Walking

Cosmic Dust – Particles from outer space.

Cosmic Eye – While humanity generally is only cognizant of the effectual and “visible” part of reality, the Cosmic Eye is that all-pervading, eternal witness to it.

Only a minor part of reality is cognized by humanity. The Cosmic Eye is tensed in contemplation of reality. (INF II,37)

Cosmic Heart – The Cosmic Magnet is the Cosmic Heart, or the consciousness of the Crown of the Cosmic Intelligence—the Hierarchy of Light. Precisely, the Cosmic Magnet is the bond with the higher worlds in the order of Be-ness. The bond of our heart with the Heart and Consciousness of the Highest Hierarch of our planet leads us into the majestic current of the Cosmic Magnet. (LHR I, p 340)

Cosmic Intelligence – The Cosmic Intelligence is the Crown of Hierarchy, Hierarchy of Light or the Ladder of Jacob. In addition, the Crown of this Hierarchy consists of the Spirits or Intelligences who have completed their human evolution in this or another solar system, the so-called Planetary Spirits, the Creators of the Worlds. (LHR I, p 339)
see also Planetary Spirits

Cosmic Laboratory – Strata in the Fiery World in which are preserved earthly spheres in their evolutionary growth.

In these strata are marked out all the currents of evolution. They are not only the Treasury of the records of space but are also the Cosmic Laboratory. Such strata (of the Fiery World) occupy the loftiest spheres. The ascent of man depends upon his attraction to these spheres. (FW III, 319)

Cosmic Magnet – The Cosmic Magnet can be seen as the power drawing humanity, indeed, all Primary Matter along the path of spiritual evolution.

The Cosmic Magnet is the Cosmic Heart, or the Consciousness of the Crown of the Cosmic Intelligence—the Hierarchy of Light. Precisely, the Cosmic Magnet is the bond with the higher worlds in the order of Be-ness. The bond of our heart with the Heart of Consciousness of the Highest Hierarch of our planet leads us into the majestic current of the Cosmic Magnet. (LHR I, p 340)

When We, Brothers of Humanity, speak about the Cosmic Magnet, We perceive therein all manifestations of the higher laws. Verily, all that is most beautiful and most pure is contained in this law. Therefore, when We said that the Cosmic Magnet brings into strain all manifestations that contain the whole beauty of Be-ness, We had in mind the saturated, the manifested Cosmic Magnet. (INF II, 63)

The circle drawn by the Cosmic Magnet establishes life upon the principle of General Good. (INF II, 149)

Only the realization of the Cosmic Magnet will reveal the path to Infinity. (INF II, 149)

The orbit of the Cosmic Magnet comprises the entire Cosmic evolution. (INF II, 489)

The orbit of human actions strives to conformity with the cosmic course. Each spark of the spirit can be kindled by adherence to the Fire of Space. Why do men thus lock themselves within their own orbits? In the orbit of actions are contained all the impulses needed to reach the Cosmic Magnet. The creativeness of the Cosmic Magnet impels humanity toward Truth, and the sensitiveness of the spirit gives knowledge of the direction. (INF II, 518)

The Sacred Action of the Cosmic Magnet pre-ordains all creative moves in the name of Maitreya. (INF II, 129)
see also Cosmic Mind

Cosmic Mind – Cosmic Mind is the manifested Mind or the collective Mind or Reason of the Hierarchy of Light. (LHR I, p 376)

It is necessary to establish the difference between the Cosmic Foundation, or the Potential Mind, infinite in its absoluteness, and the Manifested Cosmic Mind. Thus,

the Highest Reason and the Great Heart, mentioned in *Chalice of the East* and in the books of the Teaching, is precisely the Collective Mind and the Heart of the Great Hierarchy of Light. (LHR I, p 390)

The Cosmic Magnet is the Cosmic Heart, or the Consciousness of the Cosmic Mind of the Hierarchy of Light. The Cosmic Magnet is the bond with the Higher Worlds in the plan of Be-ness. Our inner bond with the Heart and Consciousness of the Great Teachers of Humanity brings us into the powerful current of the Cosmic Magnet. (LHR I, p 447)

see also Cosmic Magnet

Cosmic Pulse – The cosmic pulse governs all manifestations of life. The failure to adhere to the rhythm of this pulsation acts as a diversion of striving. The cosmic pulsation governs the generating of energies as well as their shifting. The cosmic pulsation governs the destinies of nations and precipitates the fate of the planet. Cosmic pulsation designates the path of evolution and the dates of the shiftings. A magnetized spiral asserts itself in streams of Cosmic Fire. The manifestation of imbalance results from the action of the Fire of Space. When the spiral in its motion meets a counteraction, the cosmic pulsation is violated. How greatly does humanity interrupt the cosmic pulsation by its course, which is seemingly toward evolution but is not true progress! The cosmic pulsation creates as a straining spiral. Humanity created as a flattened spiral. Can one then expect progress toward evolution when there is such a great disparity between these manifestations! Only the thought which is saturated with the emanations of pure Fire produces an intense spiral. Though is the seed of spirit and of action. The labor which expands with the pulsation of Cosmos is affirmed as progress into evolution. (INF II, 40)

The cosmic pulsation that is sensed by the heart is the most wonderful vibration. All complex problems of Cosmos can be solved by the heart. When the rhythm of Mahavan is sensed by the heart of an Agni Yogi, the union with the cosmic pulsation follows. (INF II, 41)

Cosmic Reason – The *potential* consciousness or the basis of Cosmic Mind or of the Hierarchy.

Indeed, the whole *summum bonum* of Reason in its convoluted or involuted state in the Unmanifested Universe, we may call God. (LHR I, p 390)

see also Cosmic Mind

Cosmic Reconstruction – Response to the Cosmic Magnet is called Cosmic Reconstruction and manifests among men as *striving*.

Cosmic Reconstruction contains in itself all human strivings. When cosmic reconstruction saturates the planet, a cosmic stimulus toward cosmic reconstruction is evoked by conscious striving. Thus, each force proceeding in step with the Cosmic Magnet must imbue the space with Cosmic reconstruction. (INF II, 463)

see also Cosmic Construction

Cosmic Refuse – *see* Cosmic Dross

Cosmic Right – Cosmic Right, like all the laws of Being, has several aspects. Truly, man, primarily, is the carrier of this Right. One of the aspects of Cosmic Right is affirmed from the moment of birth of the human monad under the influence of this or that luminary. It seems to me that I already wrote you about the cosmic fatherhood and sonship, or about each monad belonging to a definite planet for the duration of an entire Manvantara. Thus, each Logos will be the father of all the monads that were born under the rays of his luminary. Also, we must not forget another aspect, namely, that the seed of the spirit belongs to one of the elements, which gives a pre-eminent mastery over a certain element. Of course, all the achievements of man are recorded upon the electro-magnetic space which he occupies, or his aura, and this, too, comprises his inalienable cosmic right to a definite step or place in the scale of the evolution of Cosmos. Similarly, a verdict of karma may also be called a cosmic right. The actions of the Cosmic Magnet are always conditioned by Cosmic Right.

But the most sacred, the most beautiful concept connected with Cosmic Right is transmitted by the Teacher to a disciple, orally and face to face.
(LHR II, pp 289-290)

Cosmic Right is asserted in the realization of the affirmation of *cosmic law* and the joy of Be-ness fills the space. (INF II, 106)

Cosmic Seed – *see* Seed of the Spirit

Cosmic Thought-Frame – Akasa; Primordial Substance.

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! (H, 47)

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 Akasa 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. (H, 50)

Sometimes people say, "I was so moved by my dream that my heart is even in anguish." The heart-anguish comes not from evil dreams but from straining for luminous desires. Heart-anguish primarily fills our being with the substance of power. Naturally, the sculpture of Akasa 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. (H, 51)
see also Akasa

Cosmic Truth – The world of Reality or Effect and Cause, unhampered by apparent duality, beheld as the Cosmic Eye might behold it.

Humanity's conception of the world is quite far from the truth. Only when the conception will correspond to Cosmic Truth can a proper striving be expected. (INF II, 387)

Cosmic Will – The power of the Cosmic Magnet.

When the spirit can complete the round of life, rising above the point of its beginning (as in a spiral), then verily the spirit has attained the striving which will affirm it in the direction of the Cosmic Will. Thus, Cosmic Will governs each progress into the Infinite. (INF II, 107)

Cosmos – The Universe, as distinguished from the world, which may mean our globe or earth. (TG)

Exists only through the interpenetration and reciprocal action of the energies of space which emanate from the countless billions of focuses or centers which fill it and are perpetually formed in it. (LHR I, p 440)

Council of Constantinople – A sixth century conclave of "Holy Men" who passed judgment on the dogma and religious beliefs of the church of the time. The second Council of Constantinople (AD 553) condemned Origen for his belief in Rebirth and Karma. (LHR I, p 224)

Courage – Commonly defined as that quality of mind (or spirit) which enables one to meet danger and difficulties with firmness, but it is not generally known that courage is increased by proper development of psychic energy.

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. (H, 201)

Verily courage is created through the indissoluble link with the Hierarchy. Courage can be contained in the seed and never reveal itself as armor of Light. But when our consciousness is completely transported into the domain where there is no fear and depression, then we are invulnerable to any filth. One should understand where lies one's strength and should hasten thither without any evasiveness. Thus can courage be made firm. (FW II, 72)

Readiness is true courage. (BR, 376)

The Covenants – The Teachings.

We are easily able to substitute the Torah for the Hymns of the Vedas, and to merge the Covenants of Buddha with the words of Christ, for We do not discern differences between Teachings emanating from the One Source. (AY, 90)

The New Teaching respects the Bearers of the earlier Covenants, but it proceeds without the baggage of times which have been ended. (COM, 40)

“Labor, create good, reverence the Hierarchy of Light”—this, Our Covenant, can be inscribed even upon the palm of a new-born. Thus simple is the Covenant leading to Light. In order to adopt it one must only be pure in heart. (HIER, 373)

Simplicity, beauty, and fearlessness—Christ and Buddha spoke of nothing more. And it is a blessing if the spirit vibrates to these covenants. (LMG II, p 5)

Co-worker – Our co-workers, in action, are distinguished from others by their mobile striving and their broad encompassment. The cosmic life consists of movements of attraction and repulsion, in other words, of rhythmic explosions and accumulations. The activity of Our co-workers is not detached from the law of nature. It can be observed how activity stores the consciousness and does not fear destruction by an explosion. One thing is unknown to Us—rest in inaction. Our co-workers like Ourselves, generously lay the foundations. (AY, 311)

Passing through a meadow, do not pluck flowers needlessly. Departing, consider that even the most clumsy co-worker can offer his stone for the structure. It is not necessary to reject until the line of treason is crossed. Judge by this black sign. (AY, 310)

One must distinguish precisely with whom one can work, but if a choice of co-workers has been made one should not remind them about the past. Who knows what may have happened in the past! Usually people are obscured in the snares of the past. Indeed, it completely prevents one's being turned wholly toward the future. And what small earthly stones of the past prevent one's proceeding rapidly on the path! But one should become accustomed to the hurried path, no other exists. A great number of

unfortunates and sufferers are counting the moments, waiting for help. Indeed, ought we not hasten? (FW II, 150)

If the reactions of the Subtle World are so frequent, deep and lengthy relations should be established between co-workers of the two worlds. And so it is. Besides, the relationships are not so much a matter of blood kinship as of spiritual kinship. Often such co-workers meet also on the earthly plane; though they may be separated by differences of nationality and circumstance, yet an inner feeling will draw them together. Between them a confidence will be established very easily, though there may also be reverse exceptions. (AUM, 156)

Open to those who knock; give help to the sick; set aright the one in error; but be careful with the scratching ones. Especially when you are striving for unity, leave behind every trouble-making thing, for it is not suitable to higher communions.

Protect the co-workers sailing in the same boat, some of them are unaccustomed to distant sailing. Of course, all have not passed the same dates. Whoever has succeeded better also knows magnanimity. He is already experienced in patience, without which no quest is successful.

One who realizes the significance of psychic energy will forever be an investigator. He will always be perfecting himself, that is, he will be freeing himself from old age. (AUM, 598)

Is it possible to name a man who would be satisfied at receiving only half a garment instead of the whole one expected by him? And so it is in cooperation. If instead of a full brotherly collaboration half of what is offered is suspicion and doubt, then what kind of success can be achieved? It is needful to cultivate one's capacity for cooperation, beginning with the most routine tasks. It is a mistake to assume that cooperation is manifest in great deeds if it has not been present even in everyday ones. One should look deeply into the depths of one's consciousness and ask oneself whether the spirit is prepared for cooperation.

It is impossible for a man even to think about Brotherhood if he is not happy to take part in a common work. Each common work contains many aspects which correspond to different capabilities. Is the field of labor narrow? Is it not joyous to perceive true co-workers around oneself? The joy we feel at each co-worker is not small. It is necessary to encourage discreetly each one who draws near. But one need not lament those who fall by the wayside, if their spirit cannot understand true joy. (BR, 108)

Each true worker sometimes experiences, as it were, the fall of all his work into an abyss, moreover an abyss which is unfathomable. Thus the spirit of the worker suffers a most dangerous predetermination. A weak one senses the abyss and falls into despondency, but a strong one recognizes the touch of Infinity. Many observations and experiments confront a man before he can encounter joyfully the face of Infinity. Gone will be regret for human creations which have been dissolved. They, even the most sublime ones, will be dispersed in Infinity. The earthly mind does not realize where its accumulated treasures can be made manifest. A man wishes to bring good to humanity, but instead of the fruits of his labor there lies before him an

unfathomable abyss. A formidable mind may shudder at that, but the tempered, manifested warrior of labor sees before him, not a chasm but the radiance of Infinity.

Brotherhood is needed in all its mutual assistance. Who, then, if not a Brother, shows the Light of indestructible toil? In space grows each sprig of labor. That which is created does not disintegrate, but sows around itself divisible, innumerable forms. True blessing is in the ever-presence of Infinity. It is possible to populate it with beautiful forms. (BR, 277)

Always remember about the young co-workers. Remember that it is always possible to find them. Remember that they await you, even under diverse garments. Under a vague aspiration they are still ready to receive a word about new attainment. Through all the domains of science let a call be heard to the spacious truth. Let each one, though it be through physical culture, begin to think about culture of the spirit. Let biology remind one about unending life. If someone likes outlandish words, make no objections, for the paths are infinite. If someone is bewildered, encourage him, because not seldom is perplexity a sign of a secret thought. When someone views things with gloom is this not a sign of frustrated hope? One word about Infinity can bestow wings. When someone is silent, perhaps he is searching for the most expressive word—encourage him with a look. Many bridges can be enumerated by which young friends can cross over the stream. But the main thing remains that the readiness of young forces is great. This must be remembered by all who shake their heads in unbelief.

(BR, 468)

Co-worker of the Creative Principles – *see* Degrees of Attainment

Creation – Creation through the integrated heart attracts all power. Creation through the integrated spirit attracts all the best energies. Even countless inventions are concerned with the power of unification. Why, then, not accept that the creativity of the Great Plan is saturated with the impulse of unification. Thus, all the mighty energies are created through the attraction of concordance with the Cosmic Magnet. The striving spirit finds its way to concordance.

(INF II, 513)

Each creation requires the participation of the energies of man, since man is the bearer of the highest principles of Cosmos. (LHR II, p 286)

One may call creation a state of magnetic consciousness. (INF I, 339)

Creativeness – Through what is the spirit transformed? Through the creativeness of the impulse. Through what does the spirit ascend? By the creativeness of striving. How, then, shall the spirit not be saturated by fire, if only thus can one adhere to the Cosmic Magnet? The consciousness of the Higher Spirit is fierily saturated, therefore only the realization of the Higher Will can lead the spirit toward its destination. Thus each conscious measure lends beauty to action. Creativeness that adheres to the affirmed fire is magnetized consciously by fulfillment of the Higher Will. (HIER, 43)

The Chalice is the source of creativeness, but psychic energy gives a concrete form to creative ideas. (LHR II, p 373)
see also Cosmic Creativeness

Creative Power – A tensed psychic thought, in conjunction with the subtle feelings, gives the highest creative power. The creativeness of refined feelings is impelled by subtle energies. Only when thought is lawfully propelled into higher spheres do these strivings produce creative tensions. Therefore, the refinement of feelings and sensations is kindred to the tensed seeker of Fire. Cosmic thought can penetrate into a psychically refined consciousness. The realization of both subtle and crude assimilations will mark the first step in the progress of humanity. (INF II, 359)

Creator – *see* Degrees of Attainment

Creators of the Worlds – *see* Crown of Hierarchy

Crippled Souls – This is a term found in ancient treatises, and refers to a state brought on by despair as when a man imagines that no further path remains for him. This results in a “shackling” of the primary energy and actually injures the health of the spirit. (BR, 105)

Crossroad, The – Another name for the heart, so-called because it is the focus of physical as well as the highest laws. In ancient times it was represented by an equilateral cross. (H, 261)

Crown of Be-ness – A creative action is vividly experienced by the Agni Yogi when the Crown of Be-ness is close. (INFI, 167)
see Be-ness , Crown of Cosmos

Crown of Cosmos or Crown of Creation – The life of the atom is many-sided, and the aspects of its paths are quite varied. The courses sometimes describe a circle, manifesting conscious combinations; but at times, becoming disunited, they evince spatial striving, and the obtuse angle increases with each manifestation. The very highest path of unification is called the Crown of Cosmos, when a circle of interrelated lives is complete. The most high and fiery Path! (INF I, 77)

A great Oneness reigns in Cosmos as a powerful law. Only those who adhere to this law can verily take part in cosmic cooperation. The Oneness of substance in everything urges humanity to creativity. When the consciousness draws from the treasury of Space, the Cosmic Magnet is under tension. The manifested treasury contains the expression of the energy imbued by the Oneness. Therefore each seed of the spirit must feel this Oneness. Each seed of the spirit belongs to the Cosmic Oneness in which all cosmic creativeness is comprised. Humanity deprives itself in departing from this truth by setting up a law of separateness. Immutable is the law of the Oneness in infinite diversity!

Only by this law can one build, because when attraction is creating, the power that lies in the action is Oneness. The creativity of Cosmos is boundless through this Oneness!

Upon Oneness stands the entire affirmed Be-ness. The operating law is so stupendous that all cosmic construction rests upon this principle. In every manifestation this law assembles the parts, uniting those which belong to each other. This great law is the Crown of Cosmos.

In the eternal creativeness of life, the law of Oneness holds. The cosmic creativeness goes forth as a fiery command; a command preordaining fusion; a command preordaining destiny; a command preordaining the replacement of one by another; a command preordaining consummation; a command preordaining immortality; a command preordaining life for each atom; a command preordaining the approach of new energy; a command preordaining the New Era. Thus is the cosmic creation accomplished by the magnet of life. How then is it possible to split the creation of the Cosmos? How then can those things which belong to one another be separated? How then can those things which verily issue one from another be separated? Indeed, in its saturation Cosmos is strained for the fiery fusion! Only Cosmic Reason can give to humanity the Image of Oneness. Reason gives to humanity the supreme Image of the creation of the most fiery Heart. Reason assembles in sacredness; therefore, in Cosmos this law is created by life. Where then is the end, when all cosmic manifestations evolve upon two Origins? When a spirit contacts the higher spheres, cosmic creativeness is revealed to it as the law of infinite unity. When the spirit reaches the highest Oneness, it may be said verily that it draws from the vessel of cosmic joy. Yes, yes, yes!

The spirit shudders at the thought of death. But when consciousness penetrates the essence of Be-ness, the conception of Oneness is confirmed. When the spirit understands how ceaselessly the manifestations of life flow, the continuity of all chains may be indicated. The chain of thought, the chain of action, the chain of effects, the chain of strivings, the chain of lives—each chain predetermines the succeeding one. The creativeness of the magnet of life lies in these chains. The spirit must shudder not at the thought of death and change but at the thought of sundering the chain. If one could observe the records of disrupted chains borne in space, the spirit verily would shudder. When the great shifting is brought about, only he will succeed who has adhered to the oneness of evolution. (INF II, 48-51)

Great unity in Cosmos holds sway like a powerful law. Only those who accept this law may truly participate in the cosmic cooperation. The unity of essence in everything directs humanity toward creation. When the consciousness draws from the treasury of space, then the Cosmic Magnet exerts its influence. The manifested treasury contains the affirmation of energy saturated with unity. Therefore, each seed of spirit must feel similar unity. Each seed of spirit belongs to the cosmic Unity, in which all cosmic creation is contained. Man deprives himself of this truth by adopting the way of isolation. The law of Unity is immutable in all its variety. Only by this law is it possible to construct because when the attraction creates, then in the power of action lies unity. All affirmed Be-ness is founded on unity. The administering law is so powerful that cosmic construction is upheld by this principle. In all its manifestations this law gathers its particles, unifying all which belong together. This great law is the Crown of Cosmos! (LHR I, p 28)

The sacred Teaching says that the hermaphrodite never existed in reality. There were some individual, unsuccessful cases, which soon ceased to exist. But the theory of twin souls has a real basis, and in a way completes the symbol of the Androgyne. All symbols of the Androgyne have as their aim the showing of the necessity of the twin Elements in the Cosmos in all their manifestations, for the maintenance of life and equilibrium. All legends about the affinity of souls are based on a great truth because, in primary law, the union of the two Elements is basically meant... Fire is dual in its nature; hence, all the chalices in the ancient mysteries had a dual flame above them. All the gods of antiquity had with them their consorts, who personified the cosmic energy. All scriptures and sacred images point out this fundamental cosmic law. Differentiation results in separation of the Elements and the separated Elements are driven into distant spheres. The magnet which has existed in the Elements during aeons of time will, after the complete transmutation and purification of the Elements, collect and unite them again. This is called the Great Crowning, or the Crown of Cosmos. (LHR I, p 195)

see also Oneness, Law of

Crown of Hierarchy – Consists of the Spirits or Intelligences who have completed their human evolution in this or another solar system, the so-called Planetary Spirits, the Creators of the worlds. These Creators of worlds or planets are the Master Builders of the present and the future Universe. In the days of the Pralaya They are in charge of the great Vigil of Brahma and They mark the next cosmic evolution. Therefore, the Crown of Cosmic Intelligence does not depend on the Manvantaras; *verily, They exist in the dimension of Infinity*. Thus, the Highest Hierarch of our planet is one of the most resplendent Gems in the Crown of Cosmic Intelligence. (LHR I, p 339)

Cruelty – Cruelty is misanthropy. From cruelty there is no path leading to Brotherhood. ... Cruelty is the sign of madness. One should not understand cruelty as a disease, like foul speech, it is merely the expression of a base nature. (BR, 65)

Do not think that there was formerly less cruelty among people than at present; but nowadays it is justified by the most shameless hypocrisy. (BR, 192)

Culture or Cult-Ur – Not a single specialist regardless of how high his professional skill can be considered a cultural leader. Culture is synthesis; culture understands and knows the foundation of life and creativeness because it is the cult or worship, or reverence of creative fire, which is life. (LHR I, p 77)

People talk much about culture, but this fundamental too must not be made complicated. It is necessary to understand more simply the betterment of life and the raising of morality. Each one who is aware of a better life will regard with care everything beautiful. It is necessary to be more good. (BR, 137)

As for a state of culture, this is an exception, because it is the sign of a true aristocracy—aristocracy of spirit and soul. (LHR II, p 527)

Cumulations – *see* Accumulations

Cycles – *see* Periods

Daltonism – Color blindness, so named after chemist John Dalton (1766-1844) who in his first paper on “Extraordinary Facts Relating to the Vision of Colors”, gave the earliest account of this optical peculiarity. (EB)

Danger – Danger is a concentration of the vibrations of tension. A great number of perils surround people, but only a few of them are noticed. When the Leader says, “live in danger”, he might well say instead, “observe the dangers and thus succeed.” One cannot live outside of dangers, but it is beautiful to make out of dangers a carpet of achievement. The Leader knows that he bears a mission, and dangers are only propelling forces; therefore the Leader does not even think about dangers. The very thought of peril is harmful. Thinking about dangers, we strengthen their vibrations, and thus disturb our equilibrium. Conservation of forces must not be disrupted by fear and confusion. We are watchful and careful for the best execution of the commission. But dangers cannot overburden our attention. The Teacher should, first of all, insist upon the disciple’s liberation from the phantom of perils. The disciple should always remember not to expend a drop of the higher energy uselessly. Thought of danger agitates many of our centers and in disorderly fashion consumes the precious energy. Thought of danger reflects even upon the pulse; but the heart is strengthened by the desire to carry out well the mission. Thus, let us act in the most efficient manner. (FW II, 190)

Real danger can be conquered only with the help of complete knowledge.
(LHR II, p 46)

Dangma, Eye of – *see* Eye of Dangma

Daring – Daring of the spirit is the beginning of ascent. The manifestation of true daring indicates to the spirit how to affirm the measuring scale of all actions, as well as the direction, because daring admits no faint-heartedness. Daring eradicates all tendency toward betrayal. Whoever has realized in spirit true daring knows the beauty of Service. The daring one knows the path of attainment and fears nothing. His life is filled with devotion to Hierarchy. Each co-worker can reflect upon the beauty of fiery daring, for it frees the spirit from all worldly chains. The daring one is not afraid of solitude, for in spirit he feels a bond with the Hierarchy of Light. The daring one knows that the joy of the spirit is contained only in achievement. The daring one is in need of no human recognition, for his achievement is a crown self-woven by labor and striving. Only the heroes of spirit know true attainment. Thus, the daring one will be freed from selfhood. He knows true Service for the good of mankind. On the path to the Fiery World let us remember daring. (FW III, 55)

Dark Forces or Dark Ones – The pattern of work of the dark ones is first to sow disbelief, then to saturate it with desires, then to inflate these into crimes and reap a double harvest. (LMG II, p 119)

One should understand that the forces of darkness are battling constantly against Brotherhood. Each reminder, even a small one, about Brotherhood will be violently assailed. Everything that can lead to Brotherhood will be condemned and defamed. (BR, 176)

Under the disguise of Light, the Dark Forces try with all their might to penetrate to the spiritual hearths, so that they can disturb and corrupt them. (LHR II, p 274)

The biggest centers of population are usually chosen by the main dark forces and are used as their centers. And their best weapon is the ignorant masses. (LHR II, p 6)
see also Obsession

Darkness – Hypocrisy, bigotry, and superstition are three of the dark qualities which must be rejected on the path to Brotherhood. (BR, 24)

“The stronger the light, the denser the darkness”—and this saying is also not understood, whereas one must accept it simply. It should not be thought that darkness increases from the light. Light reveals the darkness and then disperses it. The bearer of light also sees the dark shadows, which vanish at the approach of light. The timid assume that darkness will fall upon them; thus thinks timorousness, and the light trembles in their hands, and because of this tremor of fear the shadows come to life and play antics. (BR, 580)

Dates – The law of karma and the law of dates are like the double-faced Janus—one gives birth to the other. Karma bears the fruit of actions and calls forth the date of manifestation.

Take note that personal karma, group karma, and cosmic karma must be combined—then will the date be correct. Often the development of a personal karma draws after it the group karma. Some spirits are ruled entirely by karma, which means that the knowledge of the spirit is at a minimum and karma is the sole possibility of evolution. (LMG II, pp 156-157)

Let us have courage to meet dates; let us understand the chain of events; and in a threatening hour let us smile at news about achievement. (BR, 391)

Dates, Law of – The law of dates is as important as the law of karma. The law of dates controls the combination of skandhas. (LMG II, p 155)
see also Dates

Days of the Mother of the World – In the history of the Earth there have been great epochs during which there was knowledge of the Fiery World and Fiery Thinking was in the ascendancy. These days have been called the Days of the Mother of the World and when people “will realize the uselessness of evil,” these Days of Light will come again. (LHR I)

Death – Death is no more than the shearing of the hair, for in the same way is matter cast off. (LMG II, p 39)

Decrees – It is well to point out: “Read again, and better, the old Decrees.” I teach the new when the old has been put into practice. I teach the useful when the indicated and cognized cooperation has been accepted and entered into. (LMG II, p 113)

Degrees of Attainment – The degrees of attainment are: alarmed; inquiring; knocking; hearkening; reminiscing; transmitting; sword carrier; puissant; lamp of the desert; lion of the desert; co-worker of the creative principles; creator.

Each degree is subdivided thrice; the order must be passed gradually. (AY, 107)

Denarius – A Roman silver coin. (WD)

Densification of the Astral – This is the densification of the subtle body almost up to a physical state. For centuries the White Brotherhood has experimented along these lines and it is the state of most of the Great Adepts of the Himalayas. (LHR I, p 498)

Deodar – Also known as the “god tree”, “gift of the gods”, the Deodar is a kind of coniferous evergreen closely allied to the cedar. It is found extensively in the Himalayas at elevations of from 7,000 feet which could also account in part for its strong medicinal qualities. It is also mentioned in the Teaching as a “life-giver”, and is a strong source of the precipitations of Fiery Energy.

Design of the Lords – This refers to the plan of the Masters of Hierarchy as it coincides with the design of Cosmos.

Despair – Despair may be the forerunner of recovery of vision. (BR, 6)

As soon as a man imagines that no further path remains for him, he shackles his own primary energy. In such fetters there can be no advance. But cutting short the path, the man takes upon himself a grave responsibility. This cannot be justified by despair, for of course this dark phantom is engendered by one’s own weak will. Having lodged in the spirit, this specter actually injures the health. The phantom has nothing in it of reality. (BR, 105)

The worm of despondency is conquered through labor. (LHR II, 406)

Deva – (*Sk.*). A Deva is a celestial being whether good or bad, or indifferent. Devas inhabit the “three worlds” which are the *three planes* above us. (TG)

We shall recall the conditions of perfectment. If we began with the Asuras, let us conclude with the Devas. (H, 224)
see also Elementals

Devachan – (*Sk.*). One of the states between two earth-lives into which the Ego (made up of the 3 highest principles) enters after leaving Kama-Rupa. It is a state during which the person's finest earth desires are at last realized in a time of perfect subjective bliss. ... no sensual, material, or unholy recollection can follow the purified memory of the Ego to the region of Bliss. The Karma for these recollections of evil deeds and thoughts will reach the Ego when it changes its *personality* in the following world of causes. The Monad or the "Spiritual Individuality", remains untainted in all cases. No sorrow or pain for those born there (in the Rupa Loka or Deva-chan); for this is the Pureland. All the regions in Space possess such lands (Sakwala), but the land of Bliss is the most pure.
(ML, p 105)

Devachan is a place of pleasant realizations. But at the same time it is dangerous, because a weak spirit is reluctant to leave so pleasant a situation. This station yields the greatest unwillingness to return for more labor. And when the time comes to leave this Valhalla, while the mental body impels one to achievement, the astral body finds the place most comfortable. (LMG II, p 82-83)

Devachan is not an obligatory state. Devachan is like a reservoir of forces. The renewal of the spirit is achieved there. But many souls have a large store of strength and do not need it. They await the date for a new manifestation.
(LMG II, pp 154-155)

Devadatta – One of Gotama Buddha's cousins, who was a member of His community for fifteen years and then amid great treachery split away and formed a group of his own. According to legend he was swallowed up by the earth when on his way to ask pardon of the Buddha. (EB)

Devotion – Let us turn to devotion. This concept is also subject to many distortions. Devotion does not resemble a windmill, or a hired singer of praises. Rather, it resembles a firm tower upon a summit, which the enemies avoid in awe, but in whose chambers a shelter is ever prepared for a friend. Devotion is the opposite of doubt, which is nothing but ignorance. It means that devotion rests upon enlightenment. Thus, validity of learning is akin to devotion. It is not credulity, not levity, but firmness and steadfastness. Truly, the tower of devotion is not constructed by haphazard toil or by petty decisiveness; and devotion can be violated only by perfidy, which is the same as betrayal. But valuable are the towers of devotion! Such ashrams, like magnets, attract powerful hearts; they are nurseries of spirituality. Even material nature is transformed in the proximity of these towers. (HIER, 287)

One must distinguish between absolute devotion and conditional devotion.
(AY 87)

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. (H, 166)

There is no salvation surer than that through devotion. One can forgive much where there is unswerving devotion. The man who is devoted in heart can be relied upon. It is cause for rejoicing when Hierarchy is upheld by devotion.
(FW I, 605)

Only devotion together with constant striving leads us to the Abode.
(LHR II, p 166)

The infinite Hierarchic Chain consists of links formed by the limitless devotion of a disciple to his Guru. (LHR II, p 130)

Dew – *see* Snow

Dharma – (*Sk.*). The sacred Law; the Buddhist Canon. (TG)

One must emphasize the significance of an active and as perfect as possible fulfillment of the *earthly tasks*, or as it is said, of “one’s dharma to the end.” Only in this way is it possible to achieve the *true progress of the inner man*. “Man comes to perfection by the constant fulfillment of his dharma,” says Krishna in the Bhagavad-Gita. (LHR I, p 329)

As color, form and sound are to the eye and ear, so dharmas are to the consciousness. They exist for us by their effects. The blue color exists only as we receive the sensation of blue.

It is customary to call the Teaching of Buddha itself Dharma, since dharma also signifies law. Subjective and objective phenomena are continuously changing. They are real; but their reality is momentary because all that exists is but part of an eternally unfolding development—dharmas appear one moment in order to change the next. This doctrine of the eternal flux of all things was so fundamental a characteristic of the Teaching that it was named “The Theory of Instantaneous Destruction.”

Dharmas (transcendental bearers of definite qualities) are drawn into the stream of eternal change. Their combinations define the specifications of objects and individuals. Only that which is beyond combinations is unchangeable. The ancient teaching knew only one concept which was integral, unconditioned and eternal—Nirvana.

Every dharma is a cause, for every dharma is energy. If this energy is inherent in each conscious being; it manifests itself in a two-fold way: outwardly, as the immediate cause of phenomena; inwardly, by transmuting the one who has engendered it and by containing in itself the consequences revealed in the near or distant future. (FB, pp 103-104)

Dhyan Chohan – (*Sk.*). *Lit.*, “The Lords of Light”. The highest gods, answering to the Roman Catholic Archangels. The Divine Intelligences charged with the supervision of Kosmos. (TG)
see also Planetary Spirits

Diet – We advise not to use meat for reasons of simple goal-fitness. Indeed, anyone understands that to make use of decomposing cells is harmful. But when does this decomposition begin? At the moment of cessation of the functions of life the body loses its protective radiation and decomposition sets in immediately. ... We recommend farinaceous food, dairy products and vegetables, where there is less decomposition.

True, the life process of plants resembles that of animals, but one can see that the decomposition of plants begins much later. Vegetables are better used either fresh or dried in great heat. It is better to use unleavened bread made without fats. There are enough fatty substances in butter and vegetable oil. ... On the path let us remember that eating twice a day is sufficient. Let us not sit too long at table. (COM, 148)

Diplodocus – (*Lat.*). A very large amphibious dinosaur of the Jurassic period, found in the Rocky Mountain region. (WD)

Disciples – Disciples are of four types. Some follow the indications of the Teacher and ascend in lawful order. Others, behind the Teacher's back, overstress the indications and thereby often harm themselves. Others, in the Teacher's absence, take occasion to prattle and thereby destroy their way. Others, behind the corner, condemn the Teacher and betray Him. Fearful is the destiny of the latter. (AY, 105)

Many persons claim to be disciples of the Mahatmas. But, the number of true disciples is very limited. Once a Great Teacher was asked whether he had many close disciples, and he answered, "Less than the number of fingers on one hand."

(LHR II, p 60)

see also Discipleship

Discipleship – There are two main categories of discipleship. The first is called Preparatory Discipleship and includes all those who have started the journey and who, by following the Teachings and the indications of their higher selves, are endeavoring to transform themselves for the ultimate acceptance by a Great Teacher as a full disciple.

Full Discipleship is the second category and has two main conditions of acceptance. The first is the Karma of the aspirant. To be accepted, his Karma must be almost completed for as a full disciple he will share a most intimate spiritual connection with the Teacher which would make such a relationship unbearable for the Teacher if certain karmic traits were not outlived.

The second condition is dedicated striving and a readiness to sacrifice oneself to the Service of the General Good. This last requirement contains many of the qualities that can be worked on and developed during the preparatory stage.

A common misconception is that the Teacher is eager and willing to take any and all people as disciples. This is not so. As the individual treads the preparatory path he must begin to fulfill the requirements of full discipleship and must *find* the Teacher who will ultimately become *his* Teacher and, having done so, must not waiver from that selected path in the hopes of finding a quicker one. This results in losing one's way.

When self-renunciation and striving are affirmed in the heart they will become as second nature. The application of the Teaching to oneself and in the life of every day will become joyous, and then progress and even achievement of the sacred aim is assured. But one must ask oneself, and answer with full sincerity, whether there is really such fiery striving and self-denial, or whether there is some secret selfish desire to achieve greater knowledge for covetous purposes. The slightest signs of such hidden desire will be the greatest obstacle on the path of spiritual progress. For success one must have understanding, as well as readiness to practice *podvig*—the great self-denial—in life.

One must seriously ponder the concept of *podvig* as the necessary condition. The profound understanding of all the qualities that are included in *podvig* is extremely important. Therefore, it is useful to write down from the books of the Teaching all the necessary qualities enumerated there, as well as all the vices which are obstacles to the path. Verily, it is most difficult for people to realize that the foundation of discipleship and of all spiritual achievement is the striving toward the Highest Ideal and the fiery purification of all one's feelings and of one's whole character. (LHR I, p 286)

see also Disciples

Discipline – The being who is filled with doubt is not fit for even a primitive form of cooperation. He cannot even understand all the beautiful discipline of Brotherhood. Precisely, discipline, as not otherwise can be named that voluntary harmony which lies in the foundation of the Brotherhood's labors. (BR, 13)

One must persistently strive toward broadening and disciplining one's own consciousness, which alone can aid the refinement and fiery transmutation of our nerve receptors, or centers. (LMG II, p 400)

The discipline of freedom distinguishes Our communities. Not only is the spirit disciplined, but also the qualities of external actions. (COM, 91)

Without evidencing austere discipline of the spirit, initiative will result in wavering and spasmodic attempts which lead nowhere. (LHR II, p 398)

Discontent – The corroding worm of discontent must be ejected from each cooperative. Some will call it striving for perfectment, others will call it doubt. One may name many stratagems, but they all will merely conceal the unbearable feeling of discontent. It is terrifying to think how many undertakings are destroyed because of discontent. One should investigate whence it arises. (BR, 544)

Discontent is only the knowledge of possibilities. Contentment is the death of the spirit. (LMG II, p 93)

Discrimination – Discrimination has been called “the affirmation of causality in each action” and is one of the first demands on the path of true discipleship. It is the discernment of actions, their causes, and the knowledge of “which forces are admissible for construction and which can bring harm”.

Discrimination is one of the most pronounced fiery qualities. It is not straight-knowledge, but a glimmer, as it were, of the language of the Fiery World.
(FW I, 660)

Disease – Diseases are divided as sacred, karmic, and those that are admitted. The first two concepts are easily understood, but precisely in the book *Hierarchy*, one should mention the admitted ones; Who or what permits these diseases? Certainly ignorance and the horror of non-realization. It is not enough not to think about them. Children likewise do not think of them, yet become infected. One should protect oneself in consciousness and create an invulnerable armor of nerve emanations. Even severe epidemics cannot develop if people master their consciousnesses. An experiment with the substance of psychic energy would indicate what powerful antiseptics people carry within themselves. For this, two conditions are necessary: the first—realization of Hierarchy as the sole path for the increase of psychic energy. One should not look upon Hierarchy as something abstract. One should realize firmly that it is the most powerful life-giver. We call it the primary remedy. But even a pill must be swallowed and an ointment applied. There is no effect from a remedy that is in a trunk. Likewise, the Benefaction of Hierarchy must be taken by striving. Thus, an irrevocable striving will afford a healing result. (HIER, 418)

Dissonance – Dissonance is more audible than consonance. When one listens to the lower superearthy sphere, one may be staggered by the tortured groans, wails, and cries of terror. After these moans the succeeding spheres seem silent, but this impression is a relative one. The music of the spheres is sublime, but it does not harrow the nerve centers. So, too, in all that exists people are attracted by dissonance, but only a few know how to recognize concordance. On the paths to Brotherhood one must cognize the power of concordance. (BR, 480)
see also consonance

Disparagement – Can you indicate any disparagement in the Decrees of the Teacher? You cannot, for then the Teacher would not be worthy of this title. But can you vouch for your own actions, since disparaging is contrary to the Brotherhood? Disparagement is involution, whereas upliftment is evolution. We serve evolution. One can find Commands, warnings, and even indignation, but there is no disparagement in Our Works. Even Our adversaries are not belittled.
(HIER, 403)

Each disparagement, even an unconscious one, nevertheless brings its bad karma.
(LHR II, p 301)

Dispassionateness – Dispassionateness is not heartlessness or indifference. When people read historical chronicles, they are not irritated, because these writings belong to the distant past; and the experience of life teaches that almost all received communications also refer to the past. Likewise, experience whispers that the future can direct thoughts above and beyond irritation and disturbance. Thus, only the future is liberated from passion. From it is born dispassionateness. Usually people upbraid

one for this concept, confusing it with selfhood; but it is better to attribute it to justice. Only the future, not littered by the confusion of the recent past, can enable one to think rationally.
(BR, 285)

Divine Fire – Agni—the all pervading Fiery Energy.

Divine Love – What else can it be but the Great Principle, or the beginning of attraction, or affinity, or that very Fohat in its differentiation as Divine Love (Eros), the electric power of affinity and sympathy, allegorically manifested in the attempt to combine the pure spirit, which is a ray inseparable from the One or Absolute, with the soul. These two form the monad in man, whereas in nature it is the first link between the *eternally unconditional and the manifested*.
(LHR II, p 15)

Divine Nearness – Bliss, Nirvana, Divine Nearness and all analagous terms for the higher state are usually understood in an earthly sense ... a conjuring with the Highest, this transformation through the highest energies, primarily impels one to an increased tension of all forces. Amidst the contacts with fiery radiances, the seed of the spirit will be kindled the more, and its striving toward thought-creativity, unrestrainable.
(FW I, 644)

Djinn – (*Arabic*). Also spelled Genii or Jinn, this is a kind of elemental or nature sprite. They can often help humans on the earthly plane, but the spiritual plane is inaccessible to them. (LHR I, p 230)

One may follow how the jinn helped to build temples. They did not suspect how their work was utilizable. (BR, 133)

According to a legend, Solomon's Temple was built by Jinn. (LHR II, p 405)

Dodecahedron – (*Gr.*). A solid having 12 plane faces.

According to Plato, the Universe is built by “the first begotten” on the geometrical figure of the Dodecahedron. (TG)

The dodecahedron is one of the most perfect formations; such a dynamic figure can resist many assaults. A group of twelve men, systematically united, can master even cosmic events. (AY, 137)

None shall witness the Effulgence of the Dodecahedron, the sign of Her Power. (EC, p 61)

It has been possible to demonstrate the dodecahedron, but this is not easy. Let us observe all the signs of Fire and of psychic energy. Thus we shall affirm the understanding of the similarity of these supreme concepts. And thus, gropingly, we shall discover the evidences of the subtle energies in everyday life. (AY, 378)

Dokyood – I shall reply to the question about light in the Subtle World. Indeed, the transcendental nature of the condition communicates a corresponding aspect to the whole world-content. When you visited Dokyood, you saw sufficient light. But certain regions of the Subtle World are striking because of their twilight. The Light is within ourselves and we open up the way to it. So, too, the inhabitants of the Subtle World who desire light have no scarcity of it. The inhabitants to whom the need of Light is alien dwell in twilight. This refers to unlimited thought-creativity. That sun which we on Earth perceive under one aspect, can be transformed into many conditions under the power of thought-creativity. He who desires Light gives access to it, but he who sinks into a twilight of thought receives that to which he has limited himself. This is why we repeat so often about clarity of consciousness, about boundlessness of thought, and about containment. Such an adaptation of the organism to the future produces the most desirable results. How many inhabitants of the Subtle World look about themselves in the Fiery Mist and dimly regret something that has been lost! (FW I, 153)

Doubt – The being who is filled with doubt is not fit for even a primitive form of cooperation. (BR, 13)

There is no boundary that would impede the ascent of a spirit not harboring doubt. Doubt is like a fear in a balloon. ... Doubt is nothing but a pocket full of holes—no diamonds can be kept in them. Doubt does not dwell in our Ashram. (LHR II, pp 405-406)

Dorje – (*Tib.*). This is the name given to the sign of the equilateral cross which symbolizes as does the swastika, the fire of the heart. Dorje and Doijeshang are also titles of the Buddha in his highest aspect. (H, 261)

Double Pulse – 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. (H, 40)

Dragon of the Threshold – 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. (H, 61)

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.” (H, 588)

Dreams – Composite dreams and recollections represent in themselves a whole science. Sometimes they are interwoven with fiction, but upon dissection they manifest a whole series of separate episodes which are quite real. (BR, 82)

Do not think that one’s thoughts can have a preponderant influence upon dreams. Remote spatial thoughts can also produce such influences. The perception of distant thoughts is very easy during sleep. (BR, 494)

In dreams there sometimes appear clearly defined faces of complete strangers, whom one meets later on in life. There are many explanations for such prevision, but first of all, it becomes clear that by some sort of sight man perceives that which he will see later in the physical aspect. Indeed, these encounters bear witness to the Subtle World and to activity during sleep.
(BR, 507)

Drowsiness – It is unthinkable not to sense the tension of the cosmic currents which absorb the psychic energy. There may be apparent a certain drowsiness, ...
(BR, 517)

Drowsiness may occur due to several reasons, and one should discern them. Drowsiness often occurs because of cosmic causes, and also because of a contact with a sick, vampiric aura, which can suck out energy even to complete exhaustion of strength. Also, there are frequent cases when our psychic energy is suddenly needed by someone close to us, and because of the law of the spiritual magnet, our energy hastens to help immediately; and, indeed, during its outflow we feel drowsiness or even dizziness, and as it were, a temporary brief absentation. (LHR II, pp 453-454)
see also Cloud of Cognition

Druids – A sacerdotal caste which flourished in Britain and Gaul. They were initiates who admitted females into their sacred order, and initiated them into the mysteries of their religion. They never entrusted their sacred verses and scriptures to writing, but, like the Brahmins of old, committed them to memory; a feat which, according to the statement of Ceasar, took twenty years to accomplish. Like the Parsis they had no images or statues of their gods. The Celtic religion considered it blasphemy to represent any god, even of a minor character, under a human figure. ... The three chief commandments of their religion were:—Obedience to divine laws; concern for the welfare of mankind; suffering with fortitude all the evils of life. (TG)

The Druids were the Masons of very ancient times ... At the head of the Druids was a woman, who bore the title of Mother of the Druids. (LHR II, p 356)

The Druids had a ritual in which all those who were present had to move around the sacrificial place or altar, exactly in the direction of the sun, whereas the Hierophant

himself was moving against the sun, symbolizing his superior knowledge. (LHR II, p 384)

Duad, The – Consisting of the seventh and sixth principles, does not act as a conscious entity on the physical plane of existence. Thus, in order to reach true immortality and to achieve a conscious manifestation on all planes, i.e. to become an Arhat, a Buddha, or a Dhyan Chohan, man must connect the three principles (the fourth, fifth and seventh) here on earth and merge them together in the sixth principle. (The sixth principle in its highest aspect is manifested in the heart and in the brain center.) (LHR I, p 240)

Dukkar or Dukka – (*Sk.*). The many-eyed and many-armed, is a Tibetan Divinity of the Feminine Element. She is the equivalent of the Hindu Kali and Lakshami, the symbol of The Mother of the World. Usually, on Tibetan tankas, She is represented under an umbrella, which symbolizes the gathered drops of highest bliss. (LHR I, p 496)

In the ancient pictures of the Mother of the World (in the Tibetan language, Dukkar the Many-Eyed), her aura consists of eyes. Each ray terminates with an eye ... Likewise, among the Great Teachers, the manifestation of the Eye of Dangma is especially valued. This is not clairvoyance, as generally understood, but the straight-knowledge accumulated in the Chalice during the thousands of lives and self-sacrificing experiences. The goal of this accumulation is to achieve a great destiny and become a full Arhat, or Man-God. (LHR I, p 427)

Realize how useful it is to follow Our Counsel without grievance, knowing that the emanations of the storm intensify the centers. But under the umbrella of Dukkar we shall endure. The Teacher has many sentinels. (AY, 497)

Duty – The conscious realization of duty prompts the right use of energy. (BR, 155)

Dzyan, The Book of – Containing the Stanzas of Dzyan, this is a most ancient Teaching from the Great Source and is the basic source for Helena Blavatsky's *Secret Doctrine*. (LHR I, p 488)

Eagle Eye – The Eye of the Master.

Earth – It must be known that the earthly matter is very dense. On the planets of lower level than Earth the matter is very coarse; upon those higher than Earth, matter harmonizes with the spirit. Hence, the Earth appears as a turning point. (LMG II, p 84)

Earthly Dragon, Year of – The Tibetan designation for the year corresponding to 1925. (LHR I, p 337)

It is correctly said that the invisible forces are stronger than the visible ones. Also correct is the realization that the closeness of the Teacher is indefeasible.

Indisputably true is the feeling about the currents of space, which influence the entire life. Is it possible that people have not remarked the densification of the currents since the year of the Earthly Dragon? The tail of the Dragon is like a magnet, but its hopes are in vain. One cannot receive salutary energy while creeping upon the earth. Precisely to this year is the sign of the Dragon sent. One should beware of the hands of Earth-dwellers. For ten years one can expect subtle betrayals.

The New Era begins in the midst of thunder and lightning. What will evoke the manifestation of storm? The usual torpor. How tediously does this ten-year span drag itself out when the advent of the new energies is already at hand! (AY, 277)

Ectoplasm – The luminous substance believed to emanate from a spiritualistic medium which effects telekinesis and other phenomena; exteriorized protoplasm. (WD)

And in the constitution of races, ectoplasm has its significance. It is linked with the rays of the far-off worlds. Indeed, it can be of lofty or low quality. Likewise, it depends upon the burning of the heart. One can observe in the case of lymphatic people a low quality of ectoplasm, and this makes possible the strange dwarf-like formations. (FW III, 612)

Ectoplasm is the storehouse of psychic energy. Actually, the substance of ectoplasm is midway between the earthly and the subtle being. (AUM, 465)

Ecotoplasm should be preserved in purity ... giving out ectoplasm for casual comers the medium is subject to great danger. It is inadmissible to place such a valuable substance at the disposal of uninvited visitors ... all the phenomena that take place in spiritualistic seances are performed by means of ectoplasm, which is exuded by the medium and all those who are present. And you can well imagine the polluted condition of the ectoplasm when it returns to its owner after it has been used by visitors from the lower and middle spheres!
(LHR II, pp 240-241)

Ego – (*Lat.*). “Self”; The consciousness in man “I am I”—or the feeling of “I-am-ship”. Esoteric philosophy takes the existence of two *Egos* in man, the mortal or *personal*, and the Higher, the Divine and the Impersonal, calling the former “personality”, and the latter “Individuality”. (TG)

Thus the highest or fundamental principle, which contains potentiality and synthesis of all the others, is the fiery energy of life or spirit, which is spread throughout the entire Cosmos. For its focus it requires the sixth principle, or Buddhi (often called ‘the spiritual soul’ as distinct from the human-animal soul). Thus the monad is formed, which is the primary, unconscious, incarnated Ego. Then follows the fifth principle—the Manas, self-consciousness, ‘the Thinker’ (higher intelligence). These three principles form the higher triad, or the conscious, immortal Ego. In Devachan, this Ego survives after the dissolution of the other principles which form man’s earthly personality or, as the Easterners would put it, man’s lower ego, or self.
(LHR I, p 472)

Thus, the personal or lower ego, or human soul, consists of five principles; whereas the spirit, or higher Ego, the true individuality, or spiritual soul, forms a triad of the seventh, sixth, and fifth principles. (LHR I, p 473)

The Monad corresponds to the idea of spirit. But when it is spoken of as spirituality and the spirit in life, in manifestation, it is always meant as the highest Ego. (LHR I, p 428)

see also Individuality

Egoism – Indeed, one must free oneself from egoism in order to transmute and affirm the radiant Ego. One may carry the transformed Ego to the altar of Light without fear of being burned. What, then, is subject to scorching if not egoism with all its appendages? Egoism, like a cancerous swelling is engendered by lack of Agni. Let us not forget that egoism attracts and fills itself with carnal lusts and begets evil. Around the bait of egoism flock the influences of family, clan, and nation. The very sediments of the physical and of the Subtle World seek to wind themselves about egoism; such a bristly ball is unsuitable for the Fiery World. But the tempered and conscious fiery Ego enters the Fiery World as a welcome guest. Thus, let us distinguish all that befits the Higher World. Let us not regard this attraction to the Higher World as an achievement. Let it be only a luminous duty. It is not fitting to consider the predestined assignment as a unique achievement. People should accustom themselves to the transmutation of the heart as a manifest path, known long ago. (FW I, 606)

Elementals – These are the spirits of the Elements, evolved in the four kingdoms or Elements of earth, air, fire, and water and have been called Gnomes (of the Earth), Sylphs (of the air), Salamanders (of the fire), and Undines (of water).

Except a few of the higher kinds, and their rulers, they are rather forces of nature than ethereal men and women ... All the lower invisible beings generated on the 5th, 6th, and 7th planes of our terrestrial atmosphere, are called Elementals: Peris, Devas, Djinn, Sylphs, Satyrs, Fauns, Elves, Dwarfs, Trolls, Kobolds, Brownies, Pixies, Goblins, Pinkies, Banshies, Moss People ... etc. (TG)

I consider that the miracle of the nature-spirits can be explained. Their main property is elasticity. Their form depends on the aspiratory conditions. Falling into the focus of human sight, they are sucked into human form. Men will see them in human shape and animals will see them as animals, because they have no shell.

I attest that whether the forms are fearful or beautiful depends upon the reflex of the nerves. The potentiality of the elements is such that it is always ready to respond to nerve reflexion and thus to doubly reinforce Our sending in a definite direction.

One should not think that the elemental spirits are Our brood ...

The spirits of elements strive toward union with man. They undergo the development of consciousness in lower forms of elements, and rarely possible are cases of their growth up to the consciousness of man ...

The elements are spatial substance, imponderable and immeasurable—semi-amorphous crystals in the aspect of the so-called elemental manifestations. The essence of the unmanifested spirit permeates the substance of space.

It is said of man that he is born and he dies. About the elemental spirit it can be said that it flashes and becomes extinct. Like an arrow, the consciousness of the manifested spirit pierces into the substance of the elements, and like a magnet it gathers the molten substance. The birth of an elemental spirit is conditioned by the contact of a manifested consciousness.

The quality, appearance and dynamic force of the spirit depends upon the spirit of the creator. Therefore, evil thinking is condemned as the begetter of monstrosity. The force of the consciousness produces a corresponding reflex in the substance of space. (LMG II, pp 137-142)

Elementaries – The disembodied souls of the depraved; souls that have separated from their divine spirits prior to death and are thus deprived of their chance for immortality. (TG)

Elements – The elements are spacial substance, imponderable and immeasurable —semi-amorphous crystals in the aspect of the so-called elemental manifestations. The essence of the unmanifested spirit permeated the substance of space. The spheres of the elements are of dazzling beauty, and besmirching them is like destroying a wonderful flower. I feel that the teaching of pure thoughts will permeate into people's consciousness. The sower of thought gathers the harvest. Therefore, with the Mother of the World all-seeing cooperation is unavoidable. The state of substance of the space, pierced by the combinations of new rays, permits the beginning of the New Era. All Good should be gathered. (LMG II, pp 141-142)
see also Fiery Element

Elements, Male and Female – In the Ancient Teachings, the first manifestation out of the Infinite at the birth of Cosmos is the Androgyne—a synthesis of the Male and Female Elements, or, as they are called in the Sacred Teachings—the Origins.

It is the Father-Mother, or Aditi of Hindu Cosmogony and the Sacred Teaching. Thus Darkness is Father-Mother; Light is Their Son. Darkness is the eternal womb in which the source of Light appears and disappears ...

Father and Mother are the masculine and feminine principles in the Root of Nature, or the opposite polarities in all things, in each plane of the Cosmos. They are Spirit and Substance, whose result is the Son ... (SD)

And so, there is only one Substance, one Element—whether you call it God, Spirit, Fire, That, etc. or Para-brahmin, Ain-Soph, Space, Absolute, etc.—which in potentiality has both polarities, or is the Androgyne. (LHR I, p 489)
see also Principles, Male and Female

Elgario, the Tree – The Tree (in Shambhala) the dew from which reveals the future.

As King in the Land of whirlwinds, I can send them a drop of dew from the tree Elgario, which reveals the life of the future. (LMG II, p 174)

Elohim – (*Bib.*). A term meaning “Gods” and actually referring to 7 “Gods”—the 7 Dhyan Chohans who came to earth and through their progeny enlightened mankind with the spark of Intelligence during the second half of the Third Race of this planet. (LHR I, p 458)

The impetus for its (intellect) development was given by the Great Spirits, the Sons and Daughters of Wisdom (Elohims) who came from the higher worlds and were incarnated at the end of the third race. (LHR I, p 484)
see also Dhyan Chohans

Elusive Decrees – A term, taken from an old Chinese fable and used to describe the Highest Ordainments or Indications. The fable makes the point clear that great tension and attentiveness are necessary “To catch the Elusive Decrees”, whatever one’s spiritual accomplishments may be. (FW I, 654)
see also Decrees

Emanations – The physicians of antiquity determined the quality of emanations by the application of plants and metals. They also used certain breeds of dogs which were very sensitive to the emanations of man. (BR, 516)

The greatest benefit that we can contribute consists in the broadening of consciousness, and the improvement and enrichment of our thinking, together with the purification of the heart, in order to strengthen our emanations; and by thus raising our vibrations, we restore the health of all that surrounds us.
(LHR II, p 256)

Emissary – In the Agni Yoga Teachings, this term is often used to describe a Representative of the White Lodge.
see also Envoy

Encounters – Wise joy will be manifested also at ordained encounters. Not often do people sense when their encounters have deep roots. Vivid recollections sparkle like instantaneous flashes. At times they produce an unpleasant confusion, as if they were not to be admitted into the ways of everyday life. Therefore, it is necessary to analyze one’s impressions cautiously. Besides the veracity of one’s first impressions there may be various recollections. Sometimes, even good people may not appear in their higher aspect. (BR, 506)

Enemies – Do not make enemies. This is an enjoinder to all. Know your enemies, beware of them, stop their actions, but bear no malice. And if the enemy comes of his own accord under your roof, give him warmth, because large is your roof and the newcomer shall not take your place. But if it is difficult to overcome a deep feeling, then cover it with the smile of Light. (LMG II, pp 125-126)

The reason humanity so well remembers Buddha and Christ is because they were both very fortunate in having powerful enemies. (LHR II, p 196)

Energy – One should distinguish three groups of medicines—life-givers, preservers, and restorers. Let us leave for our enemies the fourth group—the destroyers. Let us first turn to the life-givers, because they act first of all upon the nervous system. The nerve centers and secretions of the glands indicate the future trend of medicine. Through these domains humanity will discover the finest energy, which for simplification we still call spirit. The discovery of the emanations of this energy will be the next step in the development of culture. (AY, 42)

The unification of consciousness is, first of all, the preservation of energy.

(H, 315)

see also Epoch

Enthusiasm – (*Gr. enthousiamos, fr. enthousiazein to be inspired or possessed by agod, fr. entheos, enthous, inspired.*) (WD)

Let us affirm the enthusiasm of the spirit. To be filled with the spirit means to place oneself in direct communion with Hierarchy. (FW II, 22)

The embryo of enthusiasm grows into a beautiful inspiration. (BR, 220)

In our threatening times we need spiritual, self-sacrificing workers, we need enthusiasts, we need heroes! (LHR I, p 449)

Envoy – Like Emissary, this term is used in the Agni Yoga Teachings to describe a Representative of the White Lodge.

Epoch – Each Epoch leaves its impress in Eternity. These manifested remains of time are just as vital as life itself. Each Epoch leaves its echo, as a repetition of spatial records. But never do the records manifest a repetition, because to them are added always new energies and new decisions. An identicalness of time can be affirmed, but the reconstruction of the planet has its own new levers, and into the change go new energies. Thus Babylon fell, thus Rome fell, thus sands have covered civilizations, and waters engulfed empires. But for the change of our Cycle there approaches the most fiery, and the greatest, destruction and construction. Space is saturated with fiery energies for reorganization. Extraordinary is the time; the Fire is raging! On the path to the Fiery World let us manifest understanding of the approaching Fiery Cycle. (FW III, 175)

The different Epochs enter as succeeding steps in the evolutionary ascent of humanity, and it is necessary to understand how each Epoch has developed. A determination of the subtle currents which saturated the Epoch will give the key to understanding of its essential nature. If spiritual achievement has imbued the national spirit, it means the ascent of that Epoch was affirmed. But never before has the World been so in need of the sword of the spirit! Always, at the time when energies have manifested their potentialities in movement, the wavering magnetic needle has indicated the agitation of the cosmic magnetic poles. Thus, the Epoch of the Sword of the Spirit brings out flamingly the Highest Principle. Therefore, the Cosmic scales are weighing the very

highest Fiery Right. The Epoch of the Sword of the Spirit will affirm that Principle which has been proclaimed for evolution to the Higher Worlds. Space is saturated with the fire of the Cosmic Magnet. Thus, at the threshold of the Epoch of Fiery Right, the Sword of the Spirit stands on guard. (FW III, 191)

Epoch of Fire – A period when Agni—the Fire that is found in varying degree as the foundation of all yogas—will saturate the atmosphere of our planet tremendously, and all the branches of Yoga will be fused into fiery synthesis. (LHR I, p 411)
see also Epoch

Epoch of Maitreya – The New Era when the Influence of Good will rise to ascendancy.

They will ask, “Can the time of Maitreya create an epoch?”

Answer, “If the Crusades created a complete epoch, then truly the Epoch of Maitreya is a thousandfold more significant.” (AY, 1)

Maitreya’s is the Age of the Heart! (H, 74)

According to the prophecy of the most ancient Teachers, when humanity loses the foundation of the Teaching and sinks into obscurity, the Epoch of Maitreya will take place. (HIER, 1)

Each Lord has his keynote. The Epoch of Maitreya proclaims woman. The manifestation of Maitreya is linked with the confirmation of the Mother of the World, in the past, present, and future. (HIER, 13)

Those who do not comprehend the new ways are greatly in need of understanding the Epoch of Maitreya. (HIER, 390)

Our flaming Mother of Agni Yoga must manifest Fire to humanity in the Epoch of Maitreya during the great period of shifting. (INF II, 290)

The coming epoch will be under the Rays of three Lords—Maitreya, Buddha, and Christ. (LHR II, p 353)

The Epoch of Maitreya proclaims woman. The manifestation of Maitreya is linked with the confirmation of the Mother of the World, in the past, present and future. (HIER, 13)

The Great Spirit who is at the head of the New Cycle must contain within Himself all synthesis, all the greatest Images of the past Cycle. That is why the Synthesis of Maitreya includes all the Rays. (LHR I, p 266)

Epoch of the Sword of the Spirit – The different Epochs enter as succeeding steps in the evolutionary ascent of humanity, and it is necessary to understand how each Epoch has developed. A determination of the subtle currents which saturated the Epoch will give the key to understanding of its essential nature. If spiritual achievement has

imbued the national spirit, it means the ascent of that Epoch was affirmed. But never before has the World been so in need of the sword of the spirit! Always, at the time when energies have manifested their potentialities in movement, the wavering magnetic needle has indicated the agitation of the cosmic magnetic poles. Thus, the Epoch of the Sword of the Spirit brings out flamingly the Highest Principle. Therefore, the Cosmic scales are weighing the very highest Fiery Right. The Epoch of the Sword of the Spirit will affirm that Principle which has been proclaimed for evolution to the Higher Worlds. Space is saturated with the fire of the Cosmic Magnet. Thus, at the threshold of the Epoch of Fiery Right, the Sword of the Spirit stands on guard. (FW III, 191)

see also Epoch

Epoch of Women – Therefore, the great Epoch of Women will be distinguished by greater refinement of feelings and consciousness. (FW III, 116)

see also Epoch of Maitreya

Equality – Some may be unable to reconcile the existence of equality and the Hierarchy. Equality is contained in the potentiality of spirit. (AY, 94)

The great ideas of liberty, equality and brotherhood—ideas which alone keep humanity alive! But if these leading ideas were to be put aside because they seem utopian ... then it would be better for humanity to cease to exist as soon as possible. (LHR II, p 505)

Equilibrium – Weakness and collapse result from a violation of equilibrium. Thus, rest is nothing but equilibrium. But equilibrium is a proportionate tension of energy. Only thus is it possible to restore and strengthen one's forces. (BR, 44)

see also Rest, Rhythm

Esoteric Buddhism – Secret wisdom or intelligence from the Greek *esotericos* “inner”, and the Sanskrit *Bodhi* “knowledge”, or intelligence—in contradistinction to *Buddhi*, “the faculty of knowledge or intelligence”, and *Buddhism*, the philosophy or Law of Buddha (the Enlightened). Also written “Budhism”, from *Budha* (Intelligence and Wisdom) the Son of Soma. (TG)

Essence – The noumenon of things. The true, essential nature of things. The nature of things in the causal world.

In essence, each action in the world has a meaning. In essence, every object has a meaning. But if the thought which colors the objects and actions springs from nullity it does not touch the cosmic current. Upon the essence of each manifestation life is built. Therefore, when Service calls for the creation of evolution, then there exists only the principle of Essence. Little do people know about discriminating in the Essence; little does the coloring by humanity correspond to the principle of Essence. Is every human thought affirmed in goal-fitness? Cosmic creativity is built upon the orbits of Essence. Thus, the ever-living is saturated by the subtle fires of the Essence.

Verily, when the essential constructiveness is impelled through the higher fires to give to the world a new step, there are no earthly standards for measuring it. Only that which has identity can produce the identical. That which is affirmed by the highest can be measured only by the highest, and all earthly colorings cannot measure Essence.

The consciousness embracing the measure of life can approach cosmic cooperation by affirmation of the existing. But when the application of vital principles impels the spirit to the law of higher dimensions the meaning of Be-ness is colored by the striving spirit. Thus, the Universe is cognized by each spirit individually, but the essence is cognized by him who has adopted a higher measurement. Every striving thought leads toward higher dimensions.

Each striving thought directed to cognizance of the Universe leads humanity into the higher dimension. Hence, each thought saturated by the fire of a striving Agni Yogi leads to the affirmation of evolution. Therefore, as the purpose of Existence points to the expansion of consciousness, each substance in the Universe points to the law of cooperation. Thus, each fiery thought leads to the affirmation of Essence in Cosmos.

The essence of construction is contained in consciousness. Only when the meaning of cosmic construction is understood can one apply the highest dimensions. Therefore, when the consciousness does not encompass the essence of cosmic construction it constitutes only a partial cognition. But a partial consciousness can grasp only a partial construction. Every integrated striving to cosmic construction is therefore most important, for in it there is evolution and evolutionary creativity. (INF II, 400-404)

Eternity – Many fear to understand Eternity, but how beautiful is the realized grandeur of Eternity! Only the spirit that has contacted the Fire knows the full beauty of its radiance. The definition of Eternity lives only in consciousness. The broader the consciousness, the more vividly glows the ray of consciousness. The more clearly, then, resounds Our call to him who has realized the beauty of evolution. (INF I, 8)

Ethereal Body – The ethereal body, or the subtle fluids (emanated by the physical body), are emanations of the physical centers. The ethereal body affirms the physical one, and strengthens the astral, being a link between these two bodies. (LHR I, p 259)

Ethics – 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. (H, 104)

Evolution – Doubtless, many will disparage an indication about the continuous evolutionary process of all that exists. Yet even from the point of view of all scientists this process of perfectment is undeniable. Only the ignorant can attempt to hold everything back in a motionless state. (BR, 535)
see also Involution and Evolution

Evolutionary Spiral – As the words imply, the evolutionary spiral expands and the involutory spiral contracts. The very same may be observed not only in personal aspects but also in ideas. It is very instructive to discern how ideas are generated and how they complete their circle. Often they seem to disappear completely, but if they are of an evolutionary nature they appear again in an expanded form. For evolutionary thinking, one should study the spiral of the root of an idea. The task of the gradual containment of an idea can afford a progression toward a higher understanding. One may take for instance the idea of religions and examine it spirally; precisely, not comparatively, but evolutionally, spirally. Thus one can see the one root. Likewise one can study how the ideas of religions expanded through evolution. Thus, the prognosis of the future will not be diminished. Positive signs must be gathered. (HIER, 356)

Expectation – There are different kinds of expectation: there is revealing expectancy, and there is also obstructive expectancy. In the first the heart awaits, but in the second the I—self—awaits. A thought, even the loftiest, flies with difficulty through a wall of egoism. (BR, 306)

The highest expectancy is that of the evolution of the world. The usual expectations are divided into the dark, the sluggish, and the vigilant. The chaos of the dark ones brings only harm to space. The sluggish expectations are like smouldering coals. The vigilant expectations manifest readiness to accept the new at every hour...

The inner quality of expectancy is its growth in tensity. With what could one best correlate this sign, if not with the evolution of the World? Such expectancy should penetrate your whole life and fill your work with the throbbing of action. For in this union is the best and most beautiful.

(LMG II, pp 197-198)

Explosions – Among the universal manifestations, incessant explosions have a special significance. Likewise in man are there compressions and explosions of energy. But why are universal explosions beneficial, whereas the human ones can destroy the organism? The difference lies in the fact that universal explosions are balanced in a great rhythm, but the human ones often are devoid precisely of rhythm. (BR, 45)

Excess – In any experiments one should not give way to excess. In general, excesses are inadmissible, they are contrary to equilibrium. (BR, 438)

Eye of Brahma – *see* Chakras, Fires

Eyes, Center of – Thus not without reason may it be asked why of all the human organism stands out the image of the eyes? It is simple, for the centers of the eyes are a conduit of fiery energy. The very structure of the eyes appears to be the subtlest among the structures of the dense World. Thus it preserves also the singularities of the Higher World. When a single eye is seen, it will not be merely a symbol but a concrete manifestation which has been seen by others.

(FW III, 611)

Eye of Dangma – The manifestation of the Eye of Dangma is especially valued. This is not clairvoyance, as generally understood, but the straight-knowledge accumulated in the Chalice during thousands of lives and self-sacrificing experiences. The goal of this accumulation is to achieve a great destiny and become a full Arhat, or Man-God. (LHR I, p 427)

The highest achievement of a Yogi is the opening of the Eye of Dangma, and it is not what we call clairvoyance. It is the awakening of perceptions which never can be developed by any mechanical means but which comes as the result of accumulations of uninterrupted spiritual aspirations and self-sacrifices over thousands of years; and these results are manifested in the most subtle energies, which are stored and preserved in the Chalice. (LHR I, p 204)

Fabric of the Mother of the World – A fluid network of psychic energy woven by co-workers throughout the world. (FW II, 309)

Faint-Heartedness – There is no evil equal the offense of faint-heartedness. In it is hidden treachery; in it is concealed a fraudulent magnanimity; in it is secreted a ruinous halfwayness; its master is Satan; its motive power is selfhood; its actions include construction with the one hand and destruction with the other; its face displays aspiration but its reality manifests egoism; its domain is a manifestation of selfhood; its affirmation is selfhood; its evidence is compromise, and each of its manifestations for good is a self-affirmation and justification of obvious destruction. The pledge of selfhood lies in the foundation of faint-heartedness. (FW III, 279)

Faith – Faith is the realization of the Truth, tempered in the Fire of the Heart. (FW I, 433)

Faith is the presentiment of knowledge. In the multiformity of the All-Existent, faith has an actual foundation. Like a motive force, faith intensifies the energy and through this increases the working capability of space. One can welcome the tensivity of energy when it is connected with the manifestation of the substance of Bliss. Thus We can point out the most evident path of faith together with an uplifted and refined consciousness. Certainly, Hierarchy is that megaphone which will stir the heavens to thunder. (HIER, 426)

Man should not affirm that his faith has limits. Love has no limits, and likewise faith. (BR, 540)

Powerful faith attracts all possibilities. Only if the lever of the heart intensifies the flow of creativity, only if the current is intensified, is the link with the Magnet established. Therefore, faith to the end will give all possibilities. (INF II, 272)

Why do all Teachings insist so much upon the necessity of faith, or on complete understanding of a given task? Just because the intuitive knowledge or faith makes a

giant out of a man. By destroying doubt, such faith creates an invincible persistency which inevitably leads to the goal. We, being limited by our physical bodies, cannot see through the accumulating events. Therefore, we cannot by ourselves fulfil the preordination. And, thus, if we are lacking in faith, we withdraw from the direction indicated by the Teacher, or by misunderstanding the terms we break the outlined combinations in which we are a needed ingredient and eventually were supposed to act. Faith is great knowledge and wisdom. A person who lacks faith or knowledge is like a weathercock. He depends on conditions which are constantly changing and which, in his blindness, he cannot foresee and cannot avoid. (LHR I, p 105)

Fanaticism – Fanaticism is inadmissible. It contains neither devotion, nor love, nor magnanimity, but is only a reversion to the animal state. Fanaticism begets treason, hostility, and cruelty. The fanatic does not reach the Fiery World, because love is the key to it. Fanaticism is like a neglected ailment, if not immediately attended to it becomes incurable. Such a consciousness must encounter great shocks in order to understand true devotion. By repulsion alone one cannot acquire the quality of the magnet. Therefore, I am so concerned that you should not lose a single opportunity for manifesting friendliness. The best fuel should be preserved for the fire of the heart. The store of friendliness generates true compassion, which is directly opposed to the cruelty of fanaticism. Fanaticism knows only the egoism which presumptuously says, “All or nothing.” and since all is impossible, there remains nothing. Therefore, take notice of even the slightest signs of fanaticism. Cure them with the greatest patience as you would a contagious disease. It is precisely fanaticism which has shaken the most beautiful Teachings and corroded the seeds of love. One should carefully prepare everything that can facilitate the access of Agni to one’s heart. (FW I, 661)

Far Off Worlds – These terms refer on the one hand to higher dimensions and realms of existence and on the other to the material bodies of the Cosmos. (INF I, 120)

When We summon to the far-off worlds, it is not for a detachment from life but for a discovery of new ways. Only in realizing participation in Infinity may one reach the upper spheres. If we trace the development of the human spirit from the very primitive forms, we will perceive that the variety of forms of the primary spirits branch out into corresponding manifestations. One may call the forms of the present day forms aspiring toward perfection. The forms of the future correspond to the far-off worlds. Having deprived itself of the knowledge of cosmic vistas, humanity has dissociated itself from the manifestations of Infinity and has lost the thread of unity with the beauty of life and with cosmic energy. This cleavage is cruel, and the lost thread turns into a thin cobweb of reality.

We, the Brothers of Humanity, know that there exists a great unembellished and indestructible Reality. Affirm yourselves in the acceptance of the great beauty of Infinity!

Let the far-off worlds live in the consciousness of men as a wondrous kingdom. This is just as indisputable and just as real as the fact that a growing seed gives birth to a flower. The far-off worlds are interpreted only as something illustrative of the concept of distance. But let us regard the far-off worlds—the life there is affirmed in

beauty and in striving for achievement; there are the fires of spirit; there is the fire of love; there the seeming excrescences of Earth are transformed into creations of Fire. The fires of the spirit carry knowledge that the passing of the present and the striving into the better future will be the ladder upon which we shall ascend. (INF I, 44)

Fatigue – Can a yogi feel fatigue? Of course he can; he can even become ill. But he will know that a new store of energy must be gathered. He will know where energy was overspent and will calmly take valerian and musk.

It is a joy to know that our apparatus needs restoration of energy. The fatigue from the past is happiness for the future. The new reinforcement of energy is always an advance over the past. This means that fatigue is our friend. In knowledge of this the wise serpent changes his skin; but the serpent does not sting during the new growth. The serpent knows that the success of this regeneration depends on rest. Therefore, the man who knows the cause of fatigue will wisely prescribe rest for himself, summoning to the work completely different centers. (AY, 241)

see also Cloud of Cognition, Drowsiness, Rest

Fear – The neophytes of the Brotherhood are tested upon fear. A most hopeless situation is shown to them, and one waits to see what solution will be chosen by the tested one. Very few will think, What is there to be afraid of since the Brotherhood stands behind us? Precisely such a premise liberates one from fear and brings to light a free, beneficial decision. (BR, 580)

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 in so much 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 firstly 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. (H, 558)

Female Element – *see* Elements, Male and Female, Origins

Fetish – Object believed to embody a spirit and exert magical power, or an idea regarded with excessive or irrational reverence.

Fetishism – Attachment to fixed ideas.

Fetishism by its very nature is limited ... Hasten to discard worn-out things! (COM, 196)

Fiat Rex – Enlightenment from above.

You may meet people hastening with their attainments, and they may think that We are slow. But lead them under the night sky and point out the radiance of the countless worlds. Say, the Lord leads you toward this creativeness. Is it possible to be

slow on this great path? We must prepare ourselves to be co-creators. It is necessary to preserve and multiply the seeds of consciousness, because the entire world is sustained by the power of consciousness. There is no power to withstand a consciousness purified of egoism. One can prepare oneself to cross all bridges with a fiery consciousness which is atremor with the pulse of Cosmos, and which, in the seed of its spirit, responds to all tremors of Earth and knows the truth of the peoples. One can apply all sacred powers of the heart to becoming co-creators of the flaming Logoi by conquering death. But so long as such daring is not instilled in the heart, the consciousness cannot grow infinitely in this direction. We call it *Via Reale*. Therefore, *Fiat Rex* is where the spirit, reverencing Hierarchy, dares! (HIER, 203)

Fierily – When We say “fierily” it means ardently; it means by the higher ways; it means in pure spirit; it means through beauty; it means through the understanding of the Common Good and, having understood the Common Good, it means without self-interest, without egotism; it means by applying the Teaching. (INF II, 189)

Fiery Aid – The state of lucidity is called “Fiery Aid”. This state of consciousness should be approached with all the senses refined. (FW I, 123)

Fiery Baptism – The receiving of the Fires of Space.

It was said long ago that selfhood is extinguished by Fire. As long as they are not conscious of fiery baptism, people will think about themselves only; and as long as the most powerful element is not understood, the very concept of Brotherhood will be a barren skeleton. (BR, 203)

Fiery Book – Refers to the book *Fiery World* in particular and also to the Teachings in general.

Fiery Decrees – *see* Elusive Decrees

Fiery Element – Those who seek the Brotherhood belong to the fiery element. From Fire is born exaltation and inspiration. (BR, 497)

Fiery Emblem, Degree of – A Degree of Spiritual Attainment.

The boundary line between the higher and lower spheres must demonstrate that it is possible for their unification to take place. There are many paths for unifying the Worlds. First of all, it is important to accustom the consciousness to the thought that all is possible. Once accepted that all is possible, the spirit can attain the degree of the Fiery Emblem, which bestows an impetuous constructiveness. When the spirit of man becomes accustomed to thought about the Subtle World, the manifestation of many laws of Existence becomes intelligible. (FW III, 130)

Fiery Epoch – *see* Epoch of Fire

Fiery Mist – The light of the Fiery World as it is perceived in the Subtle World.

(FW I, 134)

Fiery Right – The workings of the Cosmic Magnet. Fiery Necessity.

If humanity would understand evolution, then indeed it would arrive at the comprehension of the Fiery Right ... only the Fiery Right can create cosmically. Thus can be accomplished the steps of a mighty evolution. (FW III, 45)

The fiery kindling of all the vital fires of the Heart. (FW III, 208)

Fiery Seed – *see* Seed of the Spirit

Fiery Serpent – The Kundalini.

The Fiery Serpent rising above the “chalice” in the form of the serpent of Moses, the Arabic number eight, indicates the tension of the “chalice” because the “chalice” is full of Fire. (FW I, 26)

see also Kundalini

Fiery Sphere – Synonymous with the Fiery World. One of the planes of existence above the physical. One of the Supermundane Worlds.

see also Fiery World

Fiery Substance – Fiery Matter such as the precipitations collected in the Chalice. ... The accumulations and precipitations in the Chalice constitute the fiery substance. Thus, primarily we are fiery beings. (FW I, 26)

Fiery Viceroys – Advanced souls working with and bringing fire to the world.

Fiery Wall – The Fiery Wall, the Fiery Mist, the Fiery Baptism affirm the fiery reality. For example, people do not wish to understand that the quality of the fire borne by them depends upon themselves. They do not imagine that they themselves can kindle both the salutary and the destructive fires. Perseverance in various directions inevitably imparts to the fire its power and color; therefore it is so difficult to extinguish the consuming fire, which is kindled by the nature of habits. But the Yogi understands the great need of kindling the fire connected with Good. The thought of Good is the measure of consciousness. He who attains begins the ascent in self-abnegation and measures his steps by the criterion of Good. He knows that no mask of Good can disguise him, for deceit is only the illusion of an instant. (FW I, 665)

Fiery World – One of the highest gradations of the worlds of spheres in the chain of our planet. (LHR I, p 428)

It is wrong to think that the Fiery World is merely a reflection of the Earthly World. For, while the strata of the Subtle World represent the reflections of the earthly strata, in the Fiery World there are strata which preserve earthly spheres in their evolutionary growth. In these strata are marked out all the currents of evolution. They are not only the Treasury of the records of space but are also the Cosmic Laboratory.

Such strata occupy the loftiest spheres. The ascent of man depends upon his attraction to these spheres. (FW III, 319)

Sparks and other manifestations of light produce much of the connective tissue with the Subtle World. One can even notice streams of sparks issuing from the mouth and eyes when the fiery tension is strong. It can be asked whether these are electrical phenomena. In answer one must say they are rather phenomena of Fohat, which are related to the energy of the Fiery World. Thus, those who have eyes and ears not clogged with the dross of ignorance can observe much not only of the Subtle but also of the Fiery World. One must not, in self-depreciation, think that for us on Earth the Fiery World is inaccessible. The Covenants relate that certain persons of no especial learning instantaneously and directly approached the most Fiery Summits. Every religion speaks of such assertions. (FW I, 420)

Can human language express that which is beyond earthly expression? Notwithstanding, people must think about the Fiery World. They should picture it as the most vital and most guiding; otherwise, in confused dreams, they will be unable to approach it as has been ordained. Reverence for the One Light is as natural as the idea of the One Father. People are alike in their fiery seed, but physical atavism places them at varying distances from Truth. But the higher fires stand above all divisions. Read about the most diverse visions of Fiery Beings in all countries of the world, and you will find in them the same signs and results. Verily, all distinctions between peoples fall away before the Higher World. People sense equally the breath of the Higher World. They are set equally atremor in heart and body. They understand the Voice of the Envoy of Light. With difficulty they return to the common earthly state. Such manifestations, and the ecstasy of the spirit at contact with a Higher Being, are unforgettable to all alike. One should not forget that the most diverse peoples have beheld the Higher Beings in identical Images. Is this not a sign of the oneness of Light and of the Hierarchy of Good? Thus, one should accept the Fiery World with heart and mind. One must feel that all inspirations emanate therefrom. Honest creators and workers can bear witness that the best solutions come from without. Like a powerful dynamo the Fiery World emits a shower of the best formulas. One should not only make use of them but also testify about them in the highest terms. Thus one can be united by the fires of the heart with the Supreme Light. This is not conceit, for Light knows no obstacles. (FW I, 604)

The Fiery World is primarily within ourselves—if only we discern its abode! Thus in a moment of doubt as to whether communion with the Fiery World is possible, one should remember its presence everywhere. (FW I, 354)

The Fiery World has its expression under the name of psychic energy. (FW III, 440)

Fire – The symbol of Fire is found in all Teachings, and in Cosmos Fire is affirmed as the manifestation of life. The substance of Fire is so radiant that it is impossible to define and describe it. The Cosmic Breath is the Fire of Space. All cosmic manifestations are permeated with Fire and human thought is Fire. Thought gives form; thought

gives direction; thought gives life; thought imparts creativeness; thought imparts the attraction of a drawing magnet.

When the spirit kindles its fires, thought creates through the accretion of *Materia Lucida*. Cosmic thought is comprised in the fiery communion. The Spatial Fire contains the striving energies. Cosmic Fire is boundless in its saturations and its manifestations. Thus, the Cosmic Fire strives with the Cosmic Magnet! (INF I, 372)

When we say “fierily” it means ardently; it means by the higher ways; it means in pure spirit; it means through beauty; it means through the understanding of the Common Good; it means without self-interest, without egotism; it means by applying the Teaching. (INF II, 189)

Fire is the highest element and the approach towards it must be by way of the highest consciousness. One can understand and learn to love the Fire only through this highest consciousness. (FW I, 13)

No one will approach Fire with Fear. No one will approach it with hatred, because Fire is love. (FW I, 49)

You already know about the significance of the thirtieth year for fiery manifestations, but one should especially guard the organism up to the seventh year. In children, even in the most highly developed, one should never force nature—Fire will not tolerate compulsion. One should know how to open the door, but each coercion may cause irreparable harm. On the other hand, one should not inordinately facilitate the child’s striving, since excessive help creates weaklings. Therefore, the Golden Path is ordained. Thus, Fire demands cautious handling in all its manifestations. Clairvoyance and clairaudience are essentially fire-voyance and fire-audience. Fire is needed as the intermediary for all exalted actions. Six hundred times did We speak of the heart; so are We ready to speak six hundred and sixty-six times of the significance of Fire, if only to affirm the definition of Fire as a triumphal ladder. People cannot exist without turning to Fire; in the earthly world or in the Subtle World, they turn to the higher Meditation. But We do not speak of fire worship, for there will be ignoramuses and fanatics who will try to raise this absurd accusation. I speak of the highest attainment, which will bring our subtle body to the Fiery World. (FW I, 19)
see also Fires, Fire of Space, Spatial Fire

Fire-Carrier – The spirit who has assimilated the Fires of Space. The adept Agni Yogi.

These Fire Carriers impart to humanity subtlety of knowledge.
(INF II, 385)

Fire of Space – The Fire of Space is the Source of Life. Consequently it is the potential consciousness or the basis of mind ... the Fire of Space is an arouser, a kindler, but also an exploder and a burner of useless refuse. (LHR)

The Fire of Space is the binding element between all the worlds in the entire manifested Space; therefore, each manifestation, each battle, regardless of where it takes place, in one way or another affects all the worlds, or all Space. (LHR II, p 405)

Space presents in itself an ocean of Fire, and its fiery sparks form numberless monads. (LHR II, p 440)

Is not the fire of the heart the very Fire of Space? (H, 73)

The Cosmic Breath is the Fire of Space. (INF I, 372)

The substance of the Fire of Space directs the human consciousness. Since it is acknowledged that even the rays of the moon help the growth of plants and affect inanimate objects, one may go a step further and admit the creativeness of the rays. Certainly the sun—the life giver—saturates the entire Universe; but the realization that the streaming rays impart a conscious force of energy will afford the most fiery attainments. Cosmos demands uniformity of striving in all things. Sensing the vibrations of the currents, humanity will discover the multifold creative transmissions of the rays. Thus does Cosmos bestow its treasures. The substantiation of these treasures is inevitable. Spiritual application should be accepted equally with the wondrous powerful impulse. Cosmic creation is built upon the foundation of spirit. A discovery comes in a harmonious fusion with a cosmic ray. The rays from heterogeneous elements bring immeasurable revelations to humanity. (INF II, 11)
see also Fire, Spatial

Fires – Centers of Energy.

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. (H, 56)
see also Chakra

Fire, Spatial – The Spatial Fire purifies the earthly crust. Pure emanations approaching the earthly sphere rarify the dense emanations. The acceptance of Agni Yoga will confirm humanity in its conscious communion with the Cosmic Magnet. The communion with the Fire of Space will afford possibility for amelioration of earthly conditions. The creativeness of Cosmos affirms the cooperation of all spheres. The Spatial Fire decreases the pressure of the gases upon the earthly sphere. Therefore, it

is affirmed that the attraction of the Fire of Space will bestow a better step upon Humanity. The conditions will improve when the centers will awaken. (INF II, 134)

He who serves Cosmic Fire sacrifices himself ... Cosmic vibration impels humanity toward the Spatial Fire. When the thought undergoes shifting, then the Fire of Space contacts this thought. One must understand the tension of that thought which, as a driving fire, penetrates everywhere. The evidence of Spatial Fire should be discerned in all manifestations. All records of Spatial Fire carry Cosmic vibrations with them. Hence, when humanity will understand the might of Fire the responsive vibrations will be easily affirmed, and human creativeness will develop in fiery construction. Thus, cosmic creativeness is strained limitlessly by the Fire of Space. (INF II, 197)

The creativeness of the centers reacts to all manifestations of the higher aspects of self-sacrifice. When the transmutation of Fire will enter life, it will be possible to say, "Verily, the Cosmic Ordinance is realized!" Cosmos imbues all lives with Fire, and for a new manifestation one should develop in oneself identical energies. In this identity are comprised all worlds. In the identity is comprised the mission of an Agni Yogi. Hence, the vibrations which the centers of an Agni Yogi assimilate are identical with the fires of space. Thus, I see the invisible creativeness of the centers. By the records of the creative fires one may determine the spirit creativeness. (INF II, 14)

The Spatial Fire, impelled to action, transmits currents to the heart. (INF II, 41)

The Spatial Fire that is attracted to a destined element is directed by spirit. Why, then, not apply to human activity the creativeness of spirit? (INF II, 44)

Verily, the new energies are directed toward the perfection of life. When humanity will accept the concept of Spatial Fire, it will understand how the generation of new energies proceeds. When We speak of Spatial Fire, We have in mind those seeds which affirm life and which strain all forms toward manifestation. That is why the receptivity of the Agni Yogi is so fiery, That is why the striving toward the cosmic current is so manifest. Hence, I affirm that the higher receptivity of the centers is manifested for the assimilation of the highest. (INF II, 57)

To the inner fire can be added the vibrations of Spatial Fire. Under such Fire is understood magnetic force and electricity. (FW III, 614)

You have seen dark spatial spots. Likewise you know the turbid formations resulting, as it seems, from spatial combustion. Also, you know the radiant spatial formations. Everything becomes alive and is flamingly transformed, likewise do one's senses vibrate. (FW II, 459)
see also Fire of Space

Fire, Sphere of – The Fiery World.
see also Fiery World

Fire of Aryavarta – Aryavarta means the country of the Aryans. This is the ancient name of northern India where, after the destruction of Atlantis, the first newcomers from Central Asia settled. This name applies principally to the mountain valleys of the Himalayan ridges, but not to all the plains of India. Our Ashram is located in the most ancient and the most sacred Aryavarta. The Fire of Aryavarta signifies the great spirit and potentiality of this nation. The Indo-Aryan people also call themselves Aryavartas. (LHR I, p 260)

First Causes – *see* Elements, Male and Female, Origins, The

Five Summits of Treasures – The “five summits of treasures” will be the centers of Brahmarandhra, the wrists and the knees. (AY, 596)

Flaming Dome – The concept of Shambhala is actually linked inseparably with fiery manifestations. Without the application of purified Fire it is impossible to approach the higher concepts. Throughout the entire world people are divided into those who are conscious of Shambhala as the Highest Measure and those who deny the future. Let the word Shambhala be known to but a few; each has a different tongue, but the heart is one. One must manifest solicitous attention to each one who is ready to proceed toward Light. The heart must embrace each manifestation that reverberates to the Good. But only under the Flaming Dome are all equal. (FW I, 41)

Flattery – We should not accept flattery. Great is the contempt of a flatterer when he sees how easily we fall for his sometimes rather crude strategems. Let us not be as bribed slaves, but let us develop the pride and independence of lords of spirit, for whom flattery does not exist. Nothing lowers and destroys a person so much as his acceptance of flattery. Certainly, one who loves flattery is a slave of yesterday. A person guilty of flattery, or one who accepts it, can never become a close co-worker. (LHR I, p 102)

Flowers – *see* Plants

Fohat – 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. (H, 291)

Sparks and other manifestations of light produce much of the connective tissue with the Subtle World. One can even notice streams of sparks issuing from the mouth and eyes when the fiery tension is strong. It can be asked whether these are electrical phenomena. In answer one must say they are rather phenomena of Fohat, which are related to the energy of the Fiery World. (FW I, 420)

The Light of the Fiery World acts as a great disinfectant. The crystals of Fohat are so greatly concentrated in this radiance that each approach to this power purifies our psychic energy. (FW I, 443)

Fohat, as actually omnipresent Fire, is hardly understood ... The ignorant are astonished that the Subtle World can be chaotic; but one should ponder as to how sparks of Fohat remain not fecundated, and how many forces remain either unapplied or distorted. (FW III, 268)

Why is it important to sense the manifestation of Fohat? The granulation of this finest energy is laid in the foundation of cosmic coagulations. It means that precisely Fohat will be the father that gives the impetus to the formation of new spatial bodies. He who attains the knowledge of far-off worlds will feel the strength and beauty of crystals of Fohat. This is a difficult experiment, and We rejoice, because the physical body rarely assimilates the finest energies. (AY, 145)

You know how difficult it is to see Fohat, how the cumulative effects of many years are required for the evidence of this energy. But what will a weak spirit say when he learns that beyond Fohat is Para-Fohat, which is nurtured by Pan-Fohat. These energies can fill only the strong consciousness with rejoicing and with love. (AY, 403)

Fohat is the subtlest fiery energy, and if it contacts an unprepared organism it may burn and cause tortuous fiery death. I myself saw Fohat with my physical eyes, and was full of wonder at the splitting of the sun's rays into millions of luminous sparks of Fohat. Afterwards I suffered a slight singeing of the centers. (LHR I, pp 436-437)

Food – It has been pointed out that in the mountains one may sleep and eat much less, as the necessity for both appreciably decreases there. But in the polluted atmosphere of the city it is strongly advised to take a sufficient amount of food, and it is of course to be understood that it is not the quantity of food itself that is important but the quality and amount of nutritive elements and vitamins. Even so, vegetarianism is preferable, mainly because meat-eating is the cause of many serious poisonings and diseases. (LHR I, p 236)

Forgiveness – Around the concept of forgiveness there is a great lack of understanding. One who has forgiven someone assumes that he has accomplished something out of the ordinary, whereas he has merely preserved his own karma from complications. The forgiven one thinks that all has been ended, but, of course, karma remains ahead of him. True, the forgiving one did not intervene in the karma of the forgiven one and thus has not made it more burdensome, but the very law of karma remains with both participants. (BR, 445)

Freedom – The loftiest freedom can be realized in the Supermundane World, where laws are understood as a beautiful and immutable reality. (BR, 3)

Freedom is the adornment of wisdom. (BR, 569)

Free Will – Free will is a solemn bidding to the wayfarer. Before reaching the far-off paths, it is essential to give him the precious gift of free will. Each one may act according to his ability, he will not be constrained. But the wise one will realize what a responsibility he bears for the use of the treasure of free will. It is as if a purse of gold were given to him; it can be spent at his discretion, but an account would have to be rendered. And the Brotherhood teaches not to spend the entrusted treasure without usefulness. (BR, 570)

One should in no way violate the free will of people. The Teaching of Light transforms life when the spirit voluntarily recognizes the necessity of ascent. Therefore, do not burden others with admonitions. People will improve and attain by themselves. In the history of mankind one can see how the spirit of people finds its way toward Light. By its light each spirit finds the path in its own way. Many are unwilling to accept everything proffered, seeking by themselves some secret approach to Truth. One must exercise the greatest care with such independent aspirants; not everyone likes the principle of a chorus. Observation will prompt the most appropriate measures. However, one must calmly accept human peculiarities. Even grains of sand differ from one another. But who should revere individuality if not the servants of Light! Thus, one should establish nothing by force. It is said, “Though today a man may not search for Light, tomorrow he may weep for it.” (FW I, 622)

Friendliness – I am so concerned that you should not lose a single opportunity for manifesting friendliness. The best fuel should be preserved for the fire of the heart. The store of friendliness generates true compassion, which is directly opposed to the cruelty of fanaticism. (FW I, 661)

Let us value the good that is brought us and let us escort the messenger with friendliness. Precisely in this friendliness is found the key to success. (BR, 205)

Fundamentals of Existence – The Teaching of Light.

The fundamentals of Life can be affirmed through resurrection of the spirit. Purification of the foundations must be affirmed, for without this it is impossible to manifest the New World. The degeneration of the foundations is ruinous; and pure energies cannot be attracted to the earthly plane without transmutation of the accumulations which are stifling the planet. How, then, to affirm the New World? As has been said—with fire and sword! To abolish the old there will be a new purification, which will give the great Fundamentals of Existence. The fiery sword of the spirit will smite the corruption of the planet. Those who are looking into the future are not afraid of the fiery sword, for the tempered spirit knows the true creativeness of the sword of the spirit. Fiery creativeness can be affirmed as the great transmutation of darkness into Light. On the path to the Fiery World let us manifest understanding of the Fiery Sword of the Spirit. (FW III, 193)

Fury – Fury—thus is called that horrible state into which fall those possessed by egoism, and who approach the higher Teachings for the sake of gain. (BR, 503)

Future Epoch – The New Era, the coming Age of Light.

Gates of Ascent – Throughout the Great Teachings the symbol of the gate is used to indicate the stage of progress along the path of attainment. It particularly refers to opportunities which come to us in life, many times as so-called misfortunes and failures though in reality as the “physical threshold of ascent.”

Let Agni Yoga lead by way of a design of flame that manifests the likeness of the eternal conception of cosmic formations. This most unifying Yoga exacts an obligation to construct the entire life in conformity with a discipline externally imperceptible. If this irreplaceable discipline is not regarded as chains, but turns into the joy of responsibility, we can consider the first Gates open. When cooperation with the far-off worlds is realized, then will the second Gates be unbarred. And when the foundations of evolution are understood, the bolts will fall from the third Gates. And, finally, when the supremacy of the densified astral body is realized, then will the locks of the fourth Gates be unbolted. Parallel with this ascent the fires of the centers of knowledge are kindled, and amidst the lightnings of the subtlest energies, straight-knowledge unfolds. Thus, cherish the fire of knowledge and guard the growing power. (AY, 163)

see also Great Gates

Gates of the Future – *see* Gates of Ascent

Gates to the Spirit – All the Great Teachers, who have appeared in various nations and countries under different Images, are the Gates to the Spirit. (LHR I, p 414)

see also Gates of Ascent

Gautama – (*Sk.*). The Prince of Kapilavastu, son of Sudhodana, the Sakya king of a small realm on the border of Nepal, born in the seventh century B.C., now called the “Saviour of the World”. Gautama or Gotama was the sacerdotal name of the Sakya family, and Siddhartha was the Buddha’s name before he became a Buddha. Sakya Muni, means the Saint of the Sakya family. Born a simple mortal he rose to Buddhahood through his own personal and unaided merit. “A man verily greater than any god!” (TG)

see also Buddha Siddhartha

Gaya – (*Sk.*). Ancient city of Magadha, a little north-west of the modern Gayah. It is at the former that Sakyamuni reached his Buddhahood, under the famous Bodhi-tree, *Bodhidruma*. (TG)

Gehenna – No hell at all, but a valley near Jerusalem, where Israelites immolated their children to Moloch. In that valley a place name *Tophet* was situated, where a fire was

perpetually preserved for sanitary purposes. The prophet Jeremiah informs us that his countrymen, the Jews, used to sacrifice their children on that spot. (TG)

In times long past a debtor was cast into a pit called gehenna. Why crawl there of one's own free will? (LMG II, p 122)

General Good – That which is in the evolutionary stream of the Cosmic Magnet. It is the ultimate destiny of mankind for which the Brotherhood works and to which all Their helpers should strive.

Genghis-Khan – (c. 1162-1227) Mongol conqueror and emperor. (WD)

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. (H, 295)

Gentleness – Gentleness is one of the fiery qualities. But what have people made of this quality? Not flabbiness but full justice is included in kindness. (FW I, 224)

Ginseng – The root of a species of plant native to Manchuria and Korea and used in China as a medicine. (EB)

The Teaching of Old China also contained the process of healing by means of heightening the vitality. Precisely China has valued ginseng and a prolonged use of musk. Therefore, it is not to be wondered at if the latest medical research discovers aspects of the higher vitality. Likewise, one can notice the fieriness of the manifestations of vitality. May the best of physicians learn how to discern the fiery origin of the vegetable and animal life-givers. (FW I, 315)

Giving – Giving is the fundamental principle of the fiery divinity of the spirit. The analogy with fire is astounding in all stages of development. From the crudest forms of life up to the highest, giving is manifest. One should not protest if a savage, not cognizant of the value of spiritual gifts, offers his Deity his household treasures. By such devious ways, man attains the highest giving. Beings of lofty degree understand giving as a joyful duty. One should strive towards such degree of fieriness, for then we enter into balance with the Fiery Principle, and giving becomes receiving. Then, already void of selfhood, one's being accepts the highest gifts. And in such accelerated exchange an inflow of energy takes place. This constant regeneration renews the consciousness and spares one the cutting off of consciousness during the transition into the Subtle World. Thus one can remember the exchange of substances in both the lowest and the highest. The unceasing interchange erases the boundaries between lowest and highest. In other words, it raises the general level. Such work will benefit one's near ones, because it draws them into the orbit of striving of consciousness. Manifest understanding of the interchange of substances. (FW I, 626)

Giving Hand – The Teacher in the role of Bestower of knowledge and enlightenment.

My Hands bring aid to thee — I send the Miracle of Love. (LMG I, p 42)
see also Hand

Gnosis – Positive knowledge and spiritual truth.

Goalfitness – Rightness, aptness, appropriateness to the path and striving. An understanding of the application of human action in life.

There where the power of the Cosmic Magnet functions, goal-fitness is at work. (INF II, 494)

Wherein wilt thou affirm the measure of thy works? If thy deeds be useful to the world, then is their measure great.

Wherein wilt thou affirm the quality of thy works? If thy deeds benefit humanity then is their essence good. (LMG I, 410)

God – Is limitless, boundless and intangible, otherwise He would not be God.
(LHR I, p 306)

Without God there is no path. Call Him as one will, the Highest Hierarchical Principle must be observed; otherwise there is nothing to which to cling. Thus one must understand how the upward aspiration of people's wills surrounds the planet like a protective net. (FW I, 626)

The realization of God as the One Impersonal Element of Be-ness.
(LHR I, p 333)

Gog – Army of the “hordes of the Prince of this World”, or Satan and his followers.

We are approaching the Great Day of Judgment, when the whole army of Gog must be exterminated. (LHR I, p 268)

Golden Mean – Equilibrium.

Golden Network – One must manifest the highest respect for the complexity of the apparatus that forms the contact with Fire. The most delicate golden networks of nerves are almost imperceptible to the eye. (FW I, 91)

The golden network, seen by Urusvati, forms the foundation of the Chalice; one can judge the delicacy of the inner apparatus. (FW I, 92)

Golden Path – The Golden Path, the combining Path, affirms both qualities—achievement and caution. (BR, 155)

Golem – A legend from the middle ages. (This legend has much in common with the famous novel, “Frankenstein.”) There was a learned rabbi who was an alchemist in Germany during a time of persecution of the Jews. In his revengefulness, he wished to punish the persecutors of his people. So, he decided to create artificially a giant possessing enormous strength who would be under his complete control and would do his bidding. With his unusual knowledge he succeeded in creating such a giant, implanting in him a spark of animal life. After many magic rituals, the great mystery of the formula of life was discovered by the rabbi. It took the emblematic form of the star and the rabbi placed this upon the chest of the giant, who immediately came to life and was dispatched by his creator to fulfill his destructive mission.

Golem stalked along, heedless of obstacles, obedient to the will of his maker alone, destroying everything in his way. Many calamities and deaths were caused by Golem among the persecutors of the Jews. Finally, after destroying one whole village, he marched from there out into a field, where he saw a little girl plucking flowers. The animal life had given animal instincts to the giant and he was attracted to the child. He lifted the little one but was hesitating to kill her. At that moment, the child noticed the star on his breast and plucked it off, and at once the vital spark left the giant. According to the legend, only a pure hand could remove the star, the symbol of the great formula of life. (LHR I, p 402)

Golgotha – The name of the spot where Christ was crucified, outside Jerusalem. (EB)

Golgotha is erected by lack of understanding and ignorance. (FW I, 140)

Good – The quality of good is a great saturation of action by justice and by the heart. The quality of good must be understood in all the higher measurements. Let us strive for the improvement of the concept of the quality of good. (FW III, 317)

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. (H, 211)

Putting on the earthly envelope man has to create good, thus perfecting himself—so speaks the wisdom from times immemorial. And over the Gates of Brotherhood constantly shines this Covenant. It will not be contradictory to those who understand the unmanifested, endless evil of imperfection. Though imperfection be inevitable, nevertheless there do exist branches of labor which embody good in its full significance. Is not the work of the husbandman good? Is not beautiful creativity

good? Is not craftsmanship of lofty quality good? Is not knowledge good? Is not service for humanity good? It can be affirmed that the essence of life is good, yet man in his unwillingness for perfectment prefers to remain in ignorance, that is to say, in evil. (BR, 261)

Gotama, Lord – (*Sk.*). *see* Gautama, Buddha Siddharta

Gratitude – When I indicate the beneficialness of Gratitude, I do not mean that someone is in need of it but that it contains in itself the chemism of bliss. One must analyze the chemism of various emotions; such observations will help in finding the psychic energy. (FW I, 396)

When We speak of gratitude it is certainly not because We are in need of it, but by this We try to strengthen the bond once more. (HIER, 388)

Gratitude is one of the main qualities of justice. Without justice one cannot reach the path of Great Service. Therefore, in pointing out the necessity for the realization of gratitude, We only assist the Great Service. How beautiful is gratitude! It so easily kindles the fire of the heart, and, as if in the presence of the Image of the Lord, it fills the spirit with nobility. The ingrate is, first of all, ignoble... One should especially develop gratitude, because gratitude is the sister of loyalty. (HIER, 182)

Great Advent – The Great Advent predicted by all the ancient scriptures means the ending of Armageddon and the arrival of the epoch of the regeneration of the spirit, which is linked with the formation of the 6th race. (LHR I, p 33)

Great Battle – Armageddon.

One must not understand the great decisive battle as just a war. The manifestation 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 deflected 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 catastrophies on the earthly path. Likewise will the earthly courage be reflected upon the Subtle and Fiery Worlds. The Great Battle will be the first link of connection of the Worlds. Thus, one can expect swift actions along all directions. (H, 180)

Great Breath – *see* Cosmic Breath

Great Brotherhood – The Hierarchy of Light.
see also Brotherhood, Planetary Spirits

Great Churn – *see* Cosmic Churn

Great Crowning – The magnet which has existed in the Elements during aeons of time will, after complete transmutation and purification of the Elements, collect and unite them again. This is called the Great Crowning, or the Crown of Cosmos. (LHR I, p 195)

Great Gates – The portals of Illumination to Greater Knowledge and Esoteric Understanding. “When the disciple realizes in his heart the joy of the path, a path which knows no friction because all is transformed in the joy of Service, then it is possible to open before him the Great Gates. Amidst higher concepts the disciple must remember in his heart the records of Light. Amidst the frightening manifestations the disciple must remember about the records of darkness.” (LHR I, p 190)
see also Gates of Ascent

Great Goal – Infinity and Cosmic Consciousness, or more specifically man’s becoming one with these concepts, his approach to Perfection as ordained by the Cosmic Magnet.

Great Heart – The Great Heart, mentioned in *Chalice of the East* and in the books of the Teaching, is precisely the Collective Mind and the Heart of the Great Hierarchy of Light. (LHR I, p 390)

Great Image – *see* Image in the Heart, Image of the One

Great Luminaries – Universal bodies—planets and suns.

Great Mystery – It is very important to assimilate the fact that the so-called Great Mystery is not an obstacle, but only the guarding of the path. (AUM, 149)

Great Service – The path of selfless labor; striving and devotion to the Hierarch.

Great Service can be the lot of every man. New life is poured into him who dares to toil in Great Service. The measures of his entrance will be determined by each one himself. Each one may pledge himself, not to small but to Great Service, and thus irrevocably dedicate himself to the Higher World. Thus, Great Service is a duty and an honor. (AUM, 81)

Great Service has all humanity in view. Neither nationality nor any other divisions should place limits on Service for the Good. (AUM, 116)
see also Service

Great Silence – Silence of the spirit, or prayer.

The Great Silence is like the roaring of an ocean and the quietude of an empty house. (LMG I, 314)
see also Silence

Grimoires – (*Fr.*). Tricks of Magic.

Various grimoires anticipate raps of invocation. Truly, even in such low formulas the truth remains that elementals respond more readily to summoning raps. Yet the law is the same everywhere. You know how much We oppose all magic. (FW I, 268)

Group Soul – *see* Soul, Group

Guardian Angels – It is true that every human being has his or her own Guardian Angel. And we must understand them not only as concrete Beings from higher spheres but, more often, as our own spirit, our higher triad, or our true individual Ego, which, unfortunately, is very rarely able to make a person listen to its voice. Sometimes this voice is known as our conscience.

It is also quite true that many people have friends and relatives who, having passed on before them, sometimes intervene in their lives, trying to direct and help them.

The real Guardian Angels are the Great Spirits, the Hierarchy of Light, the Great Sacred Fraternity, which is always guarding the human needs and evolution. Some of these Guardian Angels (but of course in the rarest cases) become the Guides of exceptional individuals. Their Ray continuously searches for nearly awakened consciousnesses and those of flaming hearts, in order to support and direct them. But in our age, unfortunately, the guardian angels of the vast majority are dark obsessors from the lower spheres, whose voices are much more easily assimilated, as they never disagree with our earthly desires. But woe to those who allow such to approach! (LHR I, p 214)

Humanity has given great emphasis to the concept of Guardian Angels. When thought can sense the proximity of a spirit from other spheres, why not accept the Image of the One who guides the destiny? When humanity will realize His power, it will cognize the significance of the true Guardians. The Guardian of Spirit, the Guardian of Truth, is the One who directs our steps into the Cosmic Space. Man can think about Guardians. Thus, a spirit close to Us can sense the Guardians in the Cosmic Space. Hence, creativeness of the spirit brings one to the close Guardians. Thus, let the strivings to the Guardians be maintained upon all paths. Sensitive receptivity affords striving to the Guardians. (INF II, 116)

Guardian Hand – The influence of the Master—the Guardian Angel.

The Guardian Hand rests upon the spirit,
And like a pilot steers it over waves and seasons
and elements.
Therefore must Our disciples be able to hearken
to the breath of life of every day. (LMG I, 281)

My Hand will not tire to lead, but you do have to walk, each one with full strength.
(LMG II, p 185)
see also Guidance, Guiding Hand

Guarisankar – A mountain in the Himalayan chain.

Shamballa is the indispensable site where the spiritual world unites with the material one. As in a magnet there exists the point of utmost attraction, so the gates of the spiritual world open into the Mountain Dwelling. The manifested height of Guarisankar helps the magnetic current. Jacob's Ladder is the symbol of Our Abode. (LMG II, p 32)

Guidance – Wherein is Guidance? Precisely in the indications of what is most needed and in protection against what is most dangerous. (AUM, 489)

In everything there is movement, just so does Guidance vibrate. The higher qualities of Guidance are responsiveness, keen-sightedness, and containment. Poor is the Guide who is fixed upon one command! Higher Guidance is both invisible and inaudible. It is a special science to give not less nor more, taking into consideration the planetary conditions...

The living current of psychic energy works in such combinations of Teacher with disciple.

Guidance is a many-stringed harp. (AUM, 490)

Guidance must be recognized in spirit and heart, for the acceptance of the Hand of the Lord is alone insufficient without devoting the heart to the Lord. One must understand that law which unites the Teacher with the disciple, because without the manifestation of complete attachment to the Lord there can be no bond. A full acceptance of Guidance means a conscious relationship, for one must understand and feel in the heart the warmth which arises from the depths of the spirit. It is especially necessary to feel and to learn to discern that by which the nature of the Lord is linked with that of the disciple. Thus, one must remember that vibrations and Karma are as connecting links on the path to the Fiery World. (FW III, 106)

see also Guardian Hand, Guiding Hand

Guide – A Being of the Higher Spheres who watches over humanity and frequently aids and guides humans in their trips into the Subtle World.

The Teaching about Guides has a great importance in all faiths. People must realize that to them is given the possibility of passing through the melee and through all straits with the help of the Higher Guides, but that they must not reject the Helping Hand. One must come to love the Guide with all one's heart. Not by earthly means does the Guide bring help—therefore one must be sensitively conscious of this fiery thread. Throughout one's entire life can be seen the wonderful protection, if one's eyes are opened. (FW III, 569)

see also Guiding Hand, Santana

Guiding Hand – The hand of the Hierarch.

Humanity must develop sensitiveness if it desires to avoid a catastrophe. How is it possible that it does not understand that help can come only if the Guiding Hand is accepted! (INF II, 116)

Where can the spirit direct itself without the Guiding Hand? Where can the eye and heart be directed without Hierarchy, when the bestowing Hand of the Hierarchy affirms the direction of destiny, when the Hand of the Hierarchy determines the most propitious date and the higher energies manifest in familiar Images? Therefore, the seed of the spirit is imbued by the cosmic ray of the Hierarchy. (INF II, 148)

The union with Hierarchy means that one is not left to advance alone. ... When our hearts are linked to Hierarchy we shall not be abandoned. We can advance in the Subtle World when the Guiding Hand is not rejected. (FW II, 334)
see also Guardian Hand, Guidance, Hand, Hierarchy

Guiding Ones – The spiritual Leaders among the Hierarchy.

Guiding Star – The Guiding Star is Karma, affirmed by actions of many lives. Each traveller knows how difficult it is to swim across an ocean and to leap over an abyss. The Guiding Star will be that skiff which conveys one to the other shore amid the raging elements. One can investigate how the Guiding Star leads, and where is that shore which will receive the wayfarer. Apparent comfort is not the boat; amid the whirlwinds of life comfort cannot endure, for the affirmation of the Guiding Star takes in all the bases of Karma. The Karmic foundations of life will be affirmed on impregnable principles, and all creative accumulations will manifest their saturated currents. The Guiding Star is kindled by each radiation which is manifested by life. The Guiding Star contains within itself the radiations of the seed of the spirit. The Guiding Star is alive every instant; in it, as it were, is the reflection of all vital energies. The spirit of man reflects in itself its own Guiding Star. On the path to the Fiery World let us remember the path manifested by the Forces of Light. Thus let us remember the Guiding Star.
(FW III, 82)

Gupta – (*Sk.*). From Gupta Vidya meaning esoteric knowledge or science. (TG)

I send the blessed token of Gupta. (LMG I, 22)

Guru – (*Sk.*). In the East, the bond between the disciple and the Guru is considered even now to be the most sacred, and above all blood relationships. And occultly, it is quite correct because the Guru creates the consciousness of the real man, the inner man who is the carrier of his karma; and by so doing the Guru takes responsibility even for a part of the karma of his disciple. Therefore, the selecting of disciples as well as of a Teacher must be done with great thoughtfulness and care. (LHR I, p 269)

Habits – Habit is second nature—a wise proverb indicating to what an extent habit dominates man. Precisely, habits render a man immobile and unreceptive. One can

suppress habits, but it is not easy to eradicate them ... Under habits We have in mind not the service for good, but the petty habits of selfhood. (BR, 529)

The chief enemies of cooperation will be the small habits of selfishness. (BR, 530)

Each deliverance from a petty habit requires tension of the will. Furthermore, it may happen that a seemingly abandoned habit comes back again, and in a stronger degree; this means that this defect has continued to exist in the depths of the consciousness.

It may be asked, "Do habits linger on for several incarnations?" They can remain, and even grow, if the sojourn in the Subtle World has not been passed in the higher spheres. (BR, 64)

Among one's customs one must retain all those that contribute to the elevation of spirit. Let us not uproot feelings which can yield most precious branches. Let us not cut away healthy shoots, for it is impossible to create in an instant something new and more beautiful. (BR, 447)

Halfwayness – Among the manifestations which are particularly harmful for ascent may be noted halfway service. It is impossible to advance without casting away this dreadful halfwayness. It must be remembered that, having once chosen the Teacher, the disciple must always act with an understanding of all harmful effects of halfwayness. Not only is an obvious betrayal dangerous (against which one can openly fight with a sword), but these pernicious burrowings of halfwayness are so harmful. (FW III, 8)

Of little use are those who work in halfwayness. They are easily disappointed and obtain no results. Labor must be built upon complete devotion. (BR, 125)

Hammer – The mighty fire of the spirit is the smiting hammer. The fire of the striving spirit can transform the Universe. Therefore, the symbol of the hammer means the development of new tensions. Earth's girders are crumbling and a new foundation is laid. Verily, the power of Fire can build the striving of humanity. (INF I, 271)

Hand – The sensation of a protecting hand can be extremely real. It is not a symbol, but a manifestation of the precious energy. (BR, 387)

You can struggle in life, you can discern when is the hour to invoke My Hand. (LMG II, p 24)

I bring the joy of spirit.

My Hand is above thy pure thoughts.

M. teaches thee to beseech the Holy Brothers

to show thee the steps of the mountain path.

Through the hand can the best current be transmitted.

The hand can arrest the waters.

An obscure consciousness transmits not the current.

It were wise to feel thy strength at the moment of contact. (LMG I, 162)

see also Giving Hand, Guardian Hand, Guiding Hand, Hierarchy

Harmony – Harmony in the physical and mathematical world of sense, is *justice* in the spiritual one. Justice produces harmony, and injustice, discord; and discord, on a cosmical scale, means chaos—annihilation. (IU I, pp 329-331)

People have distorted the meaning of the word “harmony”. Into this concept there has been inserted something clerical, a fold of the chiton, the immortelle of non-existent love, and even a knitted stocking. It were better, without any harps, to replace this withered concept with a more energetic one: let us say ‘sensitiveness of cooperation’. Without it the Community cannot exist. Violation of it provokes resentment; resentment begets dullness and stupidity. (LMG II, 225)

Harmony is not always attainable, even if it is proclaimed verbally. It is a common error to think that harmony can be established by reason. Few realize that the heart is the abode of harmony. (BR, 193)

Hatha-Yoga – Exercises in Hatha-Yoga should not go beyond a slight and very careful pranayama, which strengthens health, as otherwise they might be dangerous and could lead to mediumship, obsession and insanity. (LHR I, p 204)

Heart – The physical heart is the physical manifestation of the Anahata Chakra or the center of the Chalice—the heart of the Subtle Body.

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. (H, 339)

The heart in its full significance is a transmuter and a condenser. Often these processes happen to be so strong that human strength cannot suffice to contain and endure the tension. From antiquity has come the prayer about resigning one’s spirit to God. One should understand truly this surrender of the spirit. If you feel an unbearable anguish of the heart, transfer it mentally to the Lord. Thus you may join your heart with the Inexhaustible Source—Hierarchy. Such action may be particularly needed when the tension of the entire planet is great. One must be

prepared for the most diversified influences, both cosmic and human. The adherence of the heart to Hierarchy is a continuous action, but at present We are pointing out particular instances when it becomes necessary to strengthen the heart with the manifestation of Hierarchy with especial clarity of consciousness. Many will not understand how one can strengthen the heart by thought, because for them the heart is but a physical organ. But whoever has felt Our currents will understand the meaning of this bond. The World is living through such a tension that it is timely to remind about the necessity of readiness for such communions. The Fiery World must be evoked in full consciousness. In case of need one may even orally address the Lord. Upon all steps of Hierarchy there is the same transmission and communion. And how majestic is this Ladder of Immeasurable Help. (FW II, 94)

Lacking straight-knowledge, who can imagine the reality of the Fiery World? But this quality must be cultivated with all devotion; and this devotion must be precisely in the heart, not on paper. Also, acceptance of the Fiery World proves courage, for any ignorant thought primarily rebels against the fires of the heart. (FW I, 209)

A hardened heart will not ascend to the Tower. It will not give strength to the subtle body. Such a stony heart will remain within the confines of Earth. (BR, 113)

Not many realize that the development of the heart means, first of all, the broadening of the consciousness. Verily, the heart is the throne of the consciousness, but not sentimentality, this surrogate of benevolence. (LHR I, p 397)

The cry of the heart is generally understood as an abstract concept, but Ur. says not so, for she has known and heard the resounding of the heart in its great tension. Such sounding actually occurs, and in it is expressed a powerful energy. The most dangerous assaults of darkness are shattered against this tension of energy. But not often is it possible to attain such a striking aspiratory state. The fiery heart knows when the invocation of the entire psychic energy will be demanded. From the solar plexus, from the chalice, there is concentrated a current of powerful force. The most evil sendings will fall apart under such a discharge. We always rejoice at seeing such a vigilant heart, since the attack is always sudden and the accumulation of force is only possible through great watchfulness. Often this keen vigilance becomes clouded by a kind of faintness which is very indicative of the presence of dark forces. But a flaming heart does not give in to such poisonous chemisms. But remember that evil forces do send double, repeated blows, knowing their effect upon unprepared organisms. (FW II, 169)

It is asked—What center is particularly important just now? The present is a time of synthesis, therefore let us begin everything from the heart itself. Precisely the heart stands above all. Therefore, let the throat and the chalice and the solar plexus not be isolated from the guidance of the heart. (FW II, 210)

The heart is the highest manifestation of the sixth principle. The heart is the abode of Brahma. (LHR I, p 323)
see also Chakra, Chalice, Image in the Heart, Kundalini

Heart Rx – The majority of remedies, with the exception of strophantis, leaves harmful sediments and if used for a long time, may poison the organism. (LHR I, p 256)

Heart of the World – The Heart of the World raises all manifested energies toward constructiveness, which rules the Universe. Cosmic striving holds in its tension each energy of spatial Fire. But the cohesion of all cosmic creative forces, as well as the directing of them, is subject to the Heart of the World. The unification of Worlds also depends upon this supreme Principle which kindles all lives. Thus, the cause of all primary causes is the Heart of the World. Each torch of life is set aflame by the Heart of the World. The consciousness which acquires the fiery vibration of the Cosmic Ray, senses the vibration of the Heart of the World. (FW III, 290)

The Heart of the World can manifest its forms in each conjunction of energies. Each new combination of forms affirmed with a new energy is actually an expression of the Heart of the World. Indeed, cosmic creativeness can be used to define the action of the Heart of the World. In fact, to all the manifestations of the cosmos, in which the magnet intensifies all attractions, one can apply this concept. For indeed, the power which collects all suitable energies, acts consciously. Spatial fires are subject to the law of attraction of the Heart of the World. Subtle is the world of manifested attractions, and each wave of attraction assembles new combinations from the energies propelled toward union. Therefore the Heart of the World creates quick conjunctions. There are so many fiery attractions in the Cosmos! (FW III, 281)

The Heart of the World contains all the properties of cosmic energies. Each force of attraction acts according to the law of the Heart of the World. Each form and the process of concerted actions create according to the great fiery command of the Heart of the World. A manifestation of fiery conjunctions has its own power of unification which gathers together cosmic energies. Verily all human actions can be saturated by the Heart of the World. But for this great action it is necessary to feel the pulse of the Fiery World. In this fiery creative power it is verily possible to regenerate the consciousness of humanity. On the path to the Fiery World let us strive for creativeness in unison with the Heart of the World. (FW III, 282)

Each cosmic combination leads into a succeeding action; becoming, as it were, a nucleus for a new regeneration. Out of this movement grows a spiral, and the Heart of the World attracts all the spirals of creativeness. Thus, the spiral refers to the sphere of activity of man, to group Karma, to the formation of states, to the conceptions of epochs, to the attraction of particles of atoms, and to all the creations of the Cosmos. Therefore each thing born in the Cosmos brings its own spiral movement, which, in its turn tenses the adjacent spheres. Thus, currents of cosmic fire are distributed by the Heart of the World. The Fiery World consists of these fiery spirals. (FW III, 283)

Heavenly Stones – People who take upon themselves Great Service may be called “Heavenly Stones.” In their striving they fill themselves with light. They pierce through the lower strata and contain within themselves diamond-adamant. But it is not easy to be a diamond, and it is necessary to be affirmed in light in order to conquer darkness. Great Service knows no repose; by incessant vigilance is the spirit strengthened. A heap made up of small earthly truths must be covered with the dome of magnanimity. One must be under the cover of Light issuing from Hierarchy, and must assimilate the Subtle and Fiery Worlds as in the nature of things. From a pit one may not notice the sun; yet people study the stars from a well. The most unexpected may happen on the path of Service, but the experienced Leader will not forget that each worldly loss is made up for in space. (FW II, 201)

Hell – *see* Purgatory

Herb of Truth – A combination of seven plants which open controlling centers and was used by doctors in ancient times much as the so-called truth serum is used today. (FW I, 37)

Hermes Trismegistus – (*Gr.*). The generic name given to many ancient Greek writers and having its origin in the Egyptian God Thot or Thos, associated with wisdom and knowledge. Most of the Hermetic writings have their origin deep in antiquity and represent true Ancient Wisdom upon which most of our present knowledge (esoteric and exoteric) has its basis.

Hermetism – Pertaining to the study of Hermetic knowledge.
see also Hermes Trismegistus

Hero – That man is called hero who acts selflessly, but this definition is not complete. He is a hero who acts self-sacrificingly, unwaveringly, consciously, and who, acting in the name of the Common Good, thus brings nearer the current of cosmic evolution. (COM, 147)

How differently is the manifestation of heroism commonly understood. One should remember that a hero is not always proclaimed by a trumpet blast. Not in universal glamour does a hero of the spirit proceed, but in a true draining of the chalice of poison. To those who demand more, more is often given, to meet their requirement, but earthly gifts are no affirmation of higher gifts. Verily, a hero of the spirit proceeds by another path. His burden will be the Burden of the World. And how wonderful is the countenance of the hero of the spirit, proceeding impetuously onward in silence and in solitude. (FW III, 42)

Heroine Sisters – The idea of a mission for women was my dream from early youth; I called it “The Community of the Heroine Sisters” and I imagined them bringing light and joy into the hard conditions of the life of our country. The various fields of action in life could be covered by this Community. That is, some sisters could devote themselves to medicine, others to agriculture, and still others could be teachers and lecturers in the various branches of knowledge, also covering social problems in a

popular vein. Of course, the study and teaching of the arts would be most important in such a community, together with the investigation into the significance of color, sound, and scent, and their influence on man's general living conditions. The function of the Living Ethics would be to beautify the whole benevolent movement of the Heroine Sisters. Such were my dreams, which of course grew with the growth of my consciousness. Now is the time to think of the near future and to strive to recruit pure souls who would be ready to undertake selflessly this task. A whole army of such sisters and workers will be necessary to satisfy the spiritual hunger of the people. It is time now to fill the ranks of capable women teachers. Therefore, if something like this program could materialize in your group it would be beneficial in many respects. In the books of the Teaching it is said very beautifully, referring to such sisters: "Let them endear themselves to people. Let people say, 'A dear one came to our village.'" (LHR I, pp 291-292)

Hierarch – In the earthly scale, an Adept.

If one combines the complete responsibility of the physician, judge, priest, teacher, architect, lawmaker, a part of the responsibility of an Hierarch will be evinced. But just a part. For besides the earthly responsibility he also belongs to the subtle and mental worlds. We never summon anyone to don the armor of a Hierarch, because only the spirit itself can choose such a responsibility. The seed of the Hierarch is generated according to a certain ray. Verily, the might of ascent has no fear of responsibility before the three worlds; as the pillar of the Covenant; as the Light all-penetrating. Thus, facing the throne of responsibility the wings of achievement radiate. (HIER, 330)

Hierarchy – In the broadest sense, this is symbolized by the Biblical "Ladder of Jacob" and includes all degrees of aspirants to the Path of Light, conscious and unconscious. The principle of Hierarchy is the most powerful of all principles leading to the broadening of consciousness. Each manifested shifting is created by the principle of the concept of Hierarchy. Where can the spirit direct itself without the Guiding Hand? Where can the eye and heart be directed without Hierarchy, when the bestowing Hand of the Hierarch affirms the direction of destiny, when the Hand of the Hierarch determines the most propitious date and the higher energies manifest in familiar images. Wherefore, the seed of the spirit is imbued by the cosmic ray of the Hierarch. Since the highest principle contains in itself the potentiality of Fire, the pure fiery spirit of the Hierarch is asserted as the highest principle. Therefore, let us remember our spiritual Leaders. Thus we shall revere the law of Hierarchy. (INF II,148)

The idea of Hierarchy is a cosmic concept, a cosmic law. The Whole Universe exists, is nourished, and is supported solely by this principle.
(LHR I, p 319)

Hiero-Inspiration – Inspiration from, or communion with, the Masters of Wisdom of Hierarchy.

A high spirit who is karmically close to a newly incarnating bearer of a definite mission can send to him His Ray, so that this Ray can accompany this soul throughout its entire life. The new-born soul assimilates this Ray, and in the course of its spiritual development the soul assimilates this Ray completely. Then occurs what is called an “incarnation of the Ray” or “Hiero-inspiration”. Sri Shankara-Charya, the founder of Vedanta philosophy, was an incarnation of the Ray of one of the Great Teachers of the White Brotherhood. (LHR I, p 443)

Hiero-Inspiration descends through a single basic condition. Neither concentration, nor command of the will, but love for Hierarchy produces direct Communion. We do not know how better or more precisely to express the guiding law than as a flow of love. Therefore, it is so opportune to put aside compulsive magic, in order to become imbued with love in one’s entire being. As a result, one can easily approach the principle of Existence by a sense of beauty. Precisely, amidst the dissolution of the planet, one must turn to the most health-giving principle. And what can more strongly unify than the mantram ‘I love Thee, O Lord!’ In such a call it is easy to receive a ray of cognition. Observe this! (FW II, 296)

The singular expression which you observed on the portraits pertains to the domain of Hiero-inspiration. Already in remote antiquity this spiritual penetration was understood. In ancient Egypt portrait images were used as a means of communion at a distance. Sacred Images likewise respond to spiritual communion. But this natural manifestation should be understood simply, as one more grain of knowledge, and not as magic or sorcery. No one can draft a boundary line to limit the knowledge of the spirit. No one has such an imagination as to be able to realize where the magnitude of energy could be cut short. Hence, one should conscientiously note all the understood details of various manifestations. One must rejoice at all such realizations, because these fiery beacons lead to the Fiery World. Consequently, on such paths one should apply great vigilance. One must accept reality as it is. Not distrust nor sleepiness, but the good eye and the opened heart lead to understanding of the new manifestations of the Fiery World. Observe how much the expression of the image becomes changed, and in the course of time you can compare this with events. It is needful, of course, to carry out observations upon people who have for you a special significance, and whom you know. The manifestation of such alterations of expression was called by the Egyptians the mirror of the soul. (FW II, 269)

You have seen rings which changed their color, depending upon the condition of the wearer and upon surrounding circumstances. One could see that this changing coloration did not depend upon the quality of the metal itself. This means that an external chemism was precipitated upon the ring; but even so, such a phenomenon could not have been produced without fiery energy. Naturally, when it became possible to transfer this external reaction to the heart, the ancient phenomenon became unnecessary. It could be demonstrated, as mentioned in the most ancient literature, but energy need not be expended where the heart has already entered upon the fiery path of Hiero-inspiration. So too, in all the other manifestations of energy, one must immediately turn to Higher Communion as soon as the conditions of the

organism permit. The task of the Teacher consists first of all in the speediest elevation to the degree of Hiero-inspiration. (FW II, 272)

Useful for Hiero-inspiration is the current which is called the Seal of the Hierarch. It can be sensed upon the nape, it shines as a white ray. Through knowledge of Hiero-inspiration it is possible to remember this sensation. (FW II, 282)

When Hiero-inspiration draws one's thought to a definite region or place, it means that circumstances of great cosmic significance are already being molded. Perhaps having such perception of a place is unexplainable by the earthly state of affairs. Perhaps from the earthly point of view such a country is found to be in a most unattractive state, but the higher law is already determining the place of special tension. Earthly eyes do not yet see, but Hiero-inspiration directs the consciousness thither, where the radiance of Higher Light has been ordained, thus, above your straight-knowledge shines Hiero-inspiration. Often it appears to contradict the obvious, but it speaks the word of the Fiery World. So too with the sensations spoken about today. Hiero-inspiration directs thither where already the summit is alight. (FW II, 337)

Hiero-inspiration must fill all life. This does not mean any breaking away from earthly existence, but Hiero-inspiration should become the sole expression of life. When the Hierarch indicates the approach of a fiery consciousness, then each issued word and thought will conform to the higher solution. It must be observed in life how one's judgment becomes truer and the understanding is unmistakably and correspondingly strengthened. (FW II, 358)

When we touch upon the true path, we sense the power of joy. Our heart rejoices, feeling that our striving is the right one. One can be much grieved, wandering about outside of applicable reflections. But when the consciousness pictures truth, it is filled with joy. Such joy will be wise, for it is based on Hiero-inspiration. And such meditation will be useful on the pathways to the Fiery World. (FW II, 371)

Precisely like an anchor cast forward, the feeling of Hiero-inspiration leads by the right path. (FW II, 372)

Amidst the fiery path man mentally strives for acceleration. Many earthly obstacles, attractions and allurements are arranged by the dark forces, yet once he has plunged into Hiero-inspiration and exclaimed— "Let's go faster!", his strength is renewed and, without turning back, he hastens impetuously toward the Fiery World. And such meditation is useful on the pathways to the Fiery World. (FW II, 373)

see also Communion, Image in the Heart

Higher Manas – Also called Buddhi-Manas, or Spiritual Soul, as distinct from its more human counterpart, Kama Manas, or Lower Manas. (TG)

see also Manas

Highest Reason – Highest Reason and the Great Heart, mentioned in *Chalice of the East* and in the books of the Teachings, is precisely the Collective Mind and the Heart of the Great Hierarchy of Light. (LHR I, p 390)

Himalayan Lights – The Himalayan Lights have been observed by many scholars, none the less, for the ignorant they remain doubtful. The non-searing flame of the Himalayas, though people have observed and touched it, likewise remains as before within the limits of the fantastic. Each manifestation of light has energy in its basis. (BR, 327)

Hinayana – (*Sk.*). The “Smaller Vehicle”; a Teaching of Northern Buddhists as distinct from Mahayana, “the Greater Vehicle” of Tibet. Hinayana ‘emphasizes causes and effects and teaches the avoidance of the recurring issue to the causes.’ (AY, 287)
see also Buddhism

Holy Brothers – The White Brotherhood.
see also Brotherhood, Hand, Hierarchy, Planetary Spirits

Holy Ghost – Psychic energy is the Holy Ghost. (LHR II, p 332)

Calling it psychic energy, we speak of the same Sophia of the Hellenic world or Sarasvati of the Hindus. The Holy Ghost of the Christians manifests signs of psychic energy, just as do the creative Adonai of Israel, and Mithra, full of solar power. Certainly, no one doubts that the Fire of Zoroaster is the Fire of Space which you study. (AY, 416)

The Mother of the Universe, or of the manifested Cosmos, can be accepted as one of the Figures of the Holy Trinity. Indeed, there is no religion, except later ecclesiastical Christianity, in which the Feminine Element is not included among the Primates of Be-ness. Thus, the Gnostics also considered the Holy Ghost as a Feminine Element. In the most ancient Teachings, the manifested Trinity of Father, Mother, and Son was considered an emanation of the highest, eternally hidden Cause; and the latter, in turn, as that of the *Causeless Cause*. (LHR I, p 487)
see also Psychic Energy

Homeopathy – A science of medicine based on the theory that disease is cured by remedies which produce on a healthy person effects similar to the symptoms of the complaint of the patient, the remedies being usually administered in minute doses. (WD)

Honesty – On the path to Service it is important to remember the necessity for honesty, for this is the first requirement in building. Distortion of facts is distortion of the structure. Only self-deceit impels the spirit to distortion. The Karmic mirror reflects these distortions, and the spirit which manifests a Karmic evil-interpretation, inflicts injury to the entire structure. Why, then, has humanity so enwrapped the planet with false emanations? Distortion of truth, distortion of the Teaching, distortion of principles leads to destruction. In this blind alley dwells the spirit of man who lives

by egoism. One is obliged to sweep away the dust, and crevices yawn in the littered structure. Verily, ulcers of the spirit hinder the erection of the building. One must sensitively distinguish tolerance and movability from those qualities which are so chaotically revealed in experimentation with people who turn about where neither conscience nor honesty nor truth call to the spirit. On the path to the Fiery World the first requirement is honesty. (FW III, 379)

Humility – The worst of all is to understand humility as mediocrity. Humility is the worthy carrying out of Service. Is standing guard before the trusted gates insignificant? Not insignificant is a resolution to perform better labor. Reverence of the Fiery World cannot be of no account. But true Service lies in the toil of patient endurance and perfectionment. Such quality pertains to the Fiery Path. (FW III, 500)

One of the great concepts, often incorrectly interpreted, is precisely the great concept of humility. It has been interpreted as non-resistance to evil; it has been interpreted as good-heartedness, as compassion, but very few accepted it as self-denial. For only self-denial and self-sacrifice can give understanding of humility. Truly, We see the giants of spirit and the heroes who devote themselves fully to the humble tasks for the good of humanity. We know of great experiments being humbly carried out in the earthly laboratories for the benefit of humanity. We know the great fiery experiments of those who dedicate their lives wholly and humbly to the benefit of mankind. We know manifestations on the path to the Fiery World which inspire all surroundings. Truly manifold is humility manifested through self-sacrifice and self-renunciation. Heroism is a manifestation of various aspects of humility. Thus the records of space are filled with great deeds of humility. Invaluable are these fiery flights of the spirit. Thus, verily, the heroes of humility drain the cup of poison for the good of mankind. (FW III, 24)

As the highest humility and the highest self-renunciation, should one accept the Image of Those bearing the full Chalice of self-sacrifice. They carry a heavy burden in the heart. They bear the brunt of the tension manifested by humanity. They carry the burden of the entire discrepancy. Such humility is redemption. Who will give himself wholly to the achievement of drinking the cup of poison? Who will take upon himself the Fiery Shield for the good of humanity? Who will resolve to accept the fiery energies? Who will manifest the understanding of the entire Cosmic tension? Verily, he who is in consonance with the Higher Forces. Mankind is accustomed to demand Good, but very rarely does man think of giving. Hence the humility of a saint who carries a fiery chalice is regarded as the highest humility. The fiery chalice holds the essence of the saving of the spirit of mankind and the atonement. Thus, let us remember and manifest understanding. (FW III, 25)

Hypnotism – *see* Mesmer, Friedrich Anton

Hypochondria – What is hypochondria? Many confuse it with auto-suggestion, but the latter is only an effect of the former. Hypochondria in its essence is very infectious and destructive. It can be defined physiologically as the dissolution of heart energy. Such a process interrupts the protective work of the nerve centers. The enemy's entrance into the stronghold is not a matter of auto-suggestion, but far worse; the defenders of

the stronghold, instead of resisting, open the gates to the enemy. It is difficult to cure, for hypochondria is not always subject to suggestion. The process of dissolution cannot be replaced by suggestion. It is necessary to heal the wounded nerve tissue. Here strength can be built up only by nerve exercise. Consequently, hypochondriac people must be confronted with the most unexpected, in order to produce the most acute reactions and to create an indirect tension of the nerve tissue. Such tension is like gymnastics for the nerve centers. Rest and disuse of the nerve centers is not always beneficial, notwithstanding the usual counsel of ordinary physicians. On the contrary, the ancient wisdom says, "You are afraid, therefore you will be doubly frightened." "You have ceased being afraid, consequently you can behold the Fiery Gates." Hypochondria must not be confused with doubt. True, these two are sisters, whose mother is ignorance. Hypochondria is a certain established mode of thinking, whereas doubt is a dark obstacle. It is difficult to say which of the vipers is the more harmful. One should free oneself from hypochondria as from an obstruction before the Fiery World. Many things are erroneously thought to be synonymous. Ponder over them, over different facets of definition. Who knows which of these will open the broadest vista in realization of cause and effect? (FW II, 156)

Hypocrisy – There are many examples when hypocrites turned away from the concept of Brotherhood, yet bowed humbly down before it for the sake of display. (BR, 277)

Hypocrisy, bigotry, and superstition are three of the dark qualities which must be rejected on the path to Brotherhood. (BR, 24)

Icarus – The son of Daedalus of ancient Greek Mythology. According to legend, he and his father, wishing to fly, fashioned for themselves wings of feathers and fastened them on with wax. They flew into the sky but Icarus flew too near the sun, which melted the wax and he fell into the sea and was destroyed.

Easily, lightly, upwards and verily unnoticed,
dost thou bear up the burdens of life,
as the pollen of the flowers.
Let the crossing be easy again.
Easily, upwards, joyously.
Concern not thyself with soles when wings are growing
upon thy shoulders.
But beware lest thou emulate Icarus. (LMG I, 297)

Ideation – 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. (H, 128)

Idiosyncrasies – Idiosyncrasies are inexplicable attractions or repulsions, and they appear as trustworthy evidences of reincarnation. (BR, 163)

Illness – Often through illness the achievements become intensified. St. Francis and St. Theresa were often ill. Pythagorus had heart disease. The best zurnas often lacked some strings. (LMG II, p 13)

Iluminacio Regale or Royal Illumination – A term found in ancient treatises on magic. In these instances Illumination has been called Royal or Regale because, having gained it, the Initiate symbolizes the harmony between that above and that on earth, just as in ancient times a king was meant to symbolize the appointed mediator between heaven and earth.

In the ancient magic books can be found the term, “Iluminacio Regale,” which means the Royal Illumination. It is such an important principle that Hermes ends his treatise with the words, “Blessed are those who have chosen the path of Illumination.”

The symbol of the anointing of kings has the same basis. Absolutely all initiates into the power of the Mysteries agree in the assertion that the highest harmony is in the manifestations of the power of Illumination. Therefore, the king is symbolically the anointed one, because without estranging himself from the earthly he expresses the will of Heaven. Above the conventional formulae that are congealed in the crust of prejudices there is knowledge, diffused, as it were, in the air.

Erect a lightning-rod and attract the heavenly arrow. For one it is dangerous, for another it is the best armor. And the whole future is based on attainment of Illumination. A most difficult telephone will be in the hands of man. (LMG II, pp 56-57)

Illumination – Illumination, in essence, is the bliss of striving. (H, 503)

Image in the Heart – Think courageously about the Images of the Great Ones; thus will you follow the line of unity. (LMG II, p 179)

All religions have introduced special movements and positions of the body that aid the accumulation of the energy and impel one to the Highest. When following Us, achievement may be arrived at through the saturation of one’s heart, without fatiguing movements. He who succeeds through this means has an advantage, because the source of the heart is inexhaustible. The Image of the Lord, impressed upon the heart, will not grow dim and at any hour will be ready to help. This way of the heart is the most ancient, but it requires a considerable expansion of consciousness. One should not speak of the heart from the very first conversation, for then one may over-burden it aimlessly. It is likewise aimless to speak of love if the heart does not yet contain the Image of the Lord. But the hour strikes when one must indicate the power of the heart. I advise addressing oneself to the heart, not only because the Image of the Lord is already close but for cosmic reasons. It is easier to cross an abyss if the link with the Lord is strong. (HIER, 85)

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. (H, 582)

One must absorb into one's consciousness an attractive constructive image. One should admit it as one's own possession which will lead to the heights. (FW I, 513)

Let the Sacred Image, guarded in the heart, serve as a guidepost. Thus, let friends realize the might and beauty of the Fiery World. Let them not be merely curious, but let them find within themselves a steadfast bond with the World of Beauty. (FW I, 666)

For the quickest self-perfecting and development of spirituality the most essential is a constant thought about the Highest Hierarch; this is the sacred concentration about which so much is written and which so often is misunderstood. Remembering the Luminous Image every moment of the day and night and doing all our work in His Name, we are gradually establishing the sacred union, which will finally give us the great power of Hiero-inspiration. (LHR I, p 187)
see also Image of the One

Image of Man – Try to study the higher manifestations of value to mankind.
The image of man is created by the energy of mankind. (LMG I, 16)

Image of the One – The Image of the Master that each disciple will guard in his heart. Also the Guardian Angel who guides the destiny of man.
see also Image in the Heart, Guardian Angels

Imagination – The “consequence of former experience” in previous lives. (AY, 296)

How can the imagination be properly defined? Usually people take the imagination to be their own invention of forms, but the imagination itself has its roots and distinctions. One may find the core of the imagination in the ‘chalice’, as the precipitation of many lives. However, the imagination is nourished not only by remembrances of past lives, but also by the action of the present. When the spirit participates in the life of the far-off Worlds, or in the Subtle World, or in the Astral World, then frequently the memories of these experiences are reflected as imagination. Often scholars obtain formulas, or direction, precisely through a communion with the Subtle World. Thought and striving are also kindled by the Subtle Spheres. But a spirit possessing the synthesis not only takes from the treasury of the ‘chalice’, but also is a true co-worker of Cosmic Forces. How many inexplicable causes of unquenchable imagination there are, and how many unexplainable manifestations of heart anguish! (FW III, 62)

Imagination is insufficiently developed in people. They are unable to imagine causes and effects. They do not know how to picture to themselves the most beautiful possibilities ... Those who know not how to think have no imagination. Loss of imagination is renunciation of joy. (BR, 609)

Even the imagination is created by a lengthy experience of accumulations through the centuries, and all qualities of the spirit pertain to the same law. (HIER, 438)

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. (H, 233)

Immortality, Chalice of – Through struggle comes the great power of spirit and the great gift of immortality. (LHR I, p 71)

Immunity – A little understood facet of medicine, immunity is linked to a condition of the entire nervous system, the harmony of which depends largely on the balance in the organism of the primary energy. (BR,177)

Immutability – Steadfastness, unchangeability, unwaverability.

Imperil – The poison resulting from irritability is called 'imperil', which commands danger. This poison, a quite substantial one, is precipitated against the walls of the nerve channels and thus spreads through the entire organism.

If modern science would try impartially to examine the nerve channels, giving heed to the astral currents, it would encounter a strange decomposition of the astral substance during its passage through the nerve channels—this is the reaction to 'imperil.' Only rest can help the nervous system to overcome the dangerous enemy which can call forth the most diverse irritations and painful contractions of the organism.

He who is afflicted with 'imperil' must repeat, "How beautiful is everything!" And he will be right; because the flow of evolution is rational, in other words, beautiful. The more subtle the nervous system, the more painful is the precipitation of 'imperil'. This same poison, by the addition of one ingredient, may contribute to the dissolution of matter. (AY, 15)

Study of the physical traces of 'imperil' may compel the understanding of the precipitations of psychic energy. One can observe the traces of 'imperil' in any nerve channel. But it can be remarked that around the granulations of this poison is gathered some sort of substance which absorbs this virulent viper. The precipitates of psychic energy will be discovered, because each energy has its physical crystal. (AY, 220)

The precipitate of 'imperial' has been shown to you. Precisely that poison gives so much anxiety to people. Do not forget that the grossest ignorance is not equal to a drop of 'imperial'. For 'imperial' is not a personal product; evaporating, it permeates space, for the purity of which we are all responsible. (AY, 221)

You are right in observing that precisely a lack of inner well-being is especially ruinous. One may win all lawsuits, one may meet new friends, but inner dissolution can drive away the very best friend. When pepper dust is in the air, all begin to sneeze. Thus can imperial be spread. You have seen more than once how new circumstances have appeared, but they have to be met. Thus, it is necessary once and for all to understand about the infection of imperial! It is inadmissible to refer lightly to decomposition! This process is transmitted like leprosy. There can be either an increase of strength or disintegration, there can be no third condition. One should not advise strengthening by force. It is impossible to save anyone from leprosy by coercion. It is impossible to keep anyone from imperial by violence. Friend-ness is not violence. Growth of the heart comes not from a whip, and a beautiful garden can be grown only by beautiful actions. Offense to Hierarchy is irreparable. (FW I, 161)

Incarnation – In each new incarnation we receive an organism limited by the general level of human development and the hereditary influence of ancestors, in addition to the conditions dependent upon our own karma. We are attracted to that environment which is accessible to us, precisely, through our karma. Therefore, the seed of the spirit, in spite of its numerous accumulations can be only partially manifested in each new earthly sheath. It can be observed how a former musical virtuoso will maintain in his new body the understanding of and more or less inclination to this art, but not having the necessary coordination of the centers for particular musical abilities, he could not be a virtuoso. (LHR II, p 315)

Frequently you hear absurd tales of how there occur simultaneous incarnations of one and the same person—a conclusion both ignorant and harmful. Deniers of incarnation make use of such fictions to dispute the possibility of reincarnation. Besides, they forget the reason—which somewhat lessens the guilt—namely imaginative invention. Certain people remember the details of a definite epoch; when they dream of being a well-known person, their remembrance of the dream molds the imagining of an incarnation. The resulting error is in the person, but not in the epoch. A child imagines himself a field marshal, and such a representation already sinks into his Chalice.

(AUM, 491)

see also Reincarnation

Incense – 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 bring 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. (H, 153)

Indications – Hints and advice from the Teacher and Hierarchy.

Individuality – The Human Higher Ego, which is the product of accumulations of past lives.

It is most essential to learn to discriminate between these entirely opposite conceptions: selfishness and individuality. Selfishness is the most terrible scourge of humanity, the source of destruction, and, first of all, self-destruction. Selfishness is a dead separatism. The old truth about the unity of Cosmos and its humanity being an integral whole is very poorly realized, but it should finally reach the consciousness of the people. What would happen if someone tried to separate or isolate one organ of the body from the whole organism? Individuality is a life-holding receptacle. Individuality is beauty, is the crown of man, the synthesis of all his accumulations. But how can he accumulate if he separates himself from all other life-holders? Individuality is as honey, gathered by the man-bee from the best flowers, and of different meadows. But what kind of honey can a person gather who locks himself in the darkness of selfishness? (LHR I, p 156)

There is thought which leads inwardly, leaving the surface of the spirit unruffled, and there is also thought which flies into space as a projectile, carrying an explosive charge. A ray accompanies the flying bullet. Every spirit knows when thought flies like a boomerang. It is especially desirable that the thought be tinted by one's own color. But it is only opened nerve centers that do not give color to the thought, leaving it enwrapped in the color of the person; and then true individuality has begun. Instead of the thoughts being colored by its contents, the whole sending is permeated by the color of the individuality. Thus is the ray physically formed. (LMG II, p 59)

It is possible to preserve the whole potential of individuality and to attune the consciousness harmoniously. (COM, 173)

Often the community is accused of doing violence to the freedom of individuality. This charge is applicable to any compromise state but not to the community. In a conscious community there is a place for every labor. Each one may select his task at will, for every labor is sharpened by new attainments. There is not the tedium of mechanical performance, for the worker is at the same time an experimenter. He understands the significance of the problem of introducing perfectionment of work without disturbing the general complex of rhythm. (COM, 202)

Your heart is the only judge, accumulator and guardian of the acquired precious energies. The structure of these acquired and accumulated energies is our individuality and destiny. (LHR I, p 49)

Individuality and egoism are like birth and death. The building of individuality manifests the conception of a New World, whereas egoism can mirror itself in the dead volcanoes of the moon. Not only does egoism deaden itself, it strikes the

surroundings with sterility, whereas individuality kindles fires in all adjacent camps. Cooperation is the crown of individuality, but the scourge of egoism is like the sting of a scorpion. Can one rely upon egoism? No more than upon a viper! But true individuality contains in itself the foundation of universal justice. We must gather individualities; for a new diamond is in need of cutting, but egoism must pass through many incarnations. Indeed, this law may also be changed by the fire of the heart. Therefore, we can advise those adhering to egoism to be kindled by the proximity of a fiery heart. (HIER, 342)

see also Collective Labor, Free Will, Individuality and Personality

Individuality and Personality – You protest against my affirmation of the significance of personality. But how can we ignore personality, when precisely it builds individuality? I assert that it is very useful to express one's personality as intensely as possible, but not in its negative aspects. Certainly, the true conception of personality and individuality is possible only to a matured consciousness. But in a small consciousness this conception can take the following complacent, hypocritical, conceited form: "My individuality is so great that it can hardly be expressed through my present personality, inherited from my physical forebears. Therefore, I would rather concentrate on my real individuality, regardless of my present outward semblance." ... We must each strive to make our present personality more beautiful than the preceding one. We must think about the beauty of our *present* life and look upon it as the cutting of the finest diamond for the necklace of life wrought by our spirit. Hence, let everyone affirm his personality, as how else can he express his individuality? (LHR I, p 407)

see also Individuality, Personality

Indra – (*Sk.*). The chief god in the Hindu pantheon, and is equivalent to the Greek Zeus. According to the oral tradition, with the coming of the new cycle of Indra's manifestations, the heat of his throne rises until he has to leap off and send down the purifying lightnings (i.e., there is an accumulation of Psychic Energy and new manifestations of it are required.). (LHR I, p 337)

Infinity – Symbolizes the boundlessness and great mystery of all creation to which we are linked by the Master and Hierarchy.

Thus, even if we do not understand the meanings of Infinity, we are able to realize it as something unavoidable and therefore, meriting special attention.
(INF I, Intro)

The human spirit is raised by Us to the level of the highest understanding of the manifestations of Cosmos. When We call toward Infinity, it is in accord with the highest principle. Did the first man think about such attainment? The Cosmic Magnet of evolution is predestined as an eternal attraction, indicating the way toward perfection. The abolishment of the understanding of a boundless manifestation is unjustified. Each new day offers new possibilities for approaching the limitless growth. The absence of finiteness assures a direct consequence designating the beginning of each completion. The succession of gates which lead to new spheres We

shall call Infinity. Creativeness of spirit increases with each new current of evolution. Verily the human spirit is unaware of its treasury, the expression of which spirals upward during an affirmed striving. Find application for each of the fires of Space. (INF I, 113)

Let us glance at the entire immensity of the night sky. In our thoughts let us fly over the innumerable worlds and the hidden depths of infinite space. Thought in its substance is infinite, and only our consciousness attempts to limit it. Therefore, without delay, let us start the next step—*broadening of consciousness*. (LHR I, p 3)

Courageously inspired by striving, realizing the majesty of the endless perfecting of creative life, strive toward the calling Infinity—infinity of lives, infinity of achievements, infinity of knowledge, infinity of construction, infinity of beauty!

My young friends, hearken to the Call of Creative Infinity! (LHR I, p 5)

Initiation – A practice of admission into the Mysteries of Life as practiced in Ancient times. Since most of the mysteries have long since been forgotten by mankind in general, the term has evolved a new meaning for the Occultist and student of Truth and now refers to gradations or degrees of attainment or advancement into the World of Higher Truths, each new entry or Initiation being marked by an actual Ray of Illumination sent by Hierarchy, and corresponding with the degree of purification that has been reached by the Initiate. Of course, initiations do not take place on the physical plane, but within the individual, on the ‘inner’ planes, and each successive one is accompanied by a broadening of consciousness and the fiery transmutation of the centers. (LHR I, p 384)

Instead of *initiated* and *uninitiated*, let us say *knowing* and *unknowing*, or *cognizant* and *ignorant*. But it is better to express initiation itself by the word *education*. (BR, 10)

Inoculations – Inoculations are good if the vitality is equal to them, otherwise they are like a destructive plaster. A being who possesses full vitality is in no need of inoculations; he has the so-called solar-immunity. (LMG II, p 72)

Inquiring – *see* Degrees of Attainment

Inspiration – An inbreathing of energies from space.

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? (H, 192)

The creativeness of the Agni Yogi, in his tension, thus directs the psychic seeds. What people term inspiration is often the outgrowth of an impelled psychic seed (seed of thought) directed by a carrier of Fire. (INF I, 273)

How does the Brotherhood live? How does the Brotherhood act? From Our Abode the threads of Our creativeness are stretched to the hearts, as inspirations to humanity. (HIER, 29)

Insincerity – The least insincerity in devotion and in the acceptance of the foundations of renovation can especially affect the condition of health. Such insincerity can nest deeply in the crevices of the consciousness. Virulent is the contagion of insincerity, affecting the neighboring emanations.

If people could only realize the injury they bring on themselves and others by halfway decisions! They may cleave the consciousness, bringing on death. As often happens, illness begins unnoticed and later a fatally dangerous operation becomes inevitable. Thus does human downfall result from the sting of the tiniest adder of insincerity. One must warn, but one cannot coerce. A steed jumping the precipice cannot be halted. (AY, 116)

Intellect – The stage of development that largely differentiates man from the animals. Intellect corresponds to the 4th principle or Kama-Manas. (LHR I, pp 484-485)

Intelligence – Of course, what the Mahatmas call “an active Power, an immutable, therefore an unthinking Principle” (*Mahatma Letters*) is the principle of Life or Consciousness (and therefore the foundation of Intelligence), being infinite, eternal and absolute. The Cosmic Intelligence is the the Hierarchy of Light or the Ladder of Jacob. In addition, the Crown of this Hierarchy consists of the Spirits or Intelligences who have completed their human evolution in this or another solar system, the so-called Planetary Spirits, the Creators of the worlds. These Creators of worlds or planets are the Master Builders of the present and the future Universe. In the days of Pralaya They are in charge of the great Vigil of Brahma and They mark the next cosmic evolution. Therefore, the Crown of Cosmic Intelligence does not depend on the Manvantaras; *verily, They exist in the dimension of Infinity*. Thus the Highest Hierarch of our planet is one of the most resplendent Gems in the Crown of Cosmic Intelligence.
(LHR I, p 339)

International Government – The International Government mentioned in the books is the Great Hierarchy of Light; and for us Christians, who take our religious terminology from the Jews, it is of course Jacob’s Ladder, which is mentioned precisely in the second book of *Leaves of Morya’s Garden*. And for the East it is Great Shambhala, or Shabistan, or Mount Meru. There are other names as well, for they vary according to the people and the country. (LHR I, p 295)

Intolerance – Intolerance is evil; there can be no good intolerance. It invariably contains falsehood, because it conceals the truth. (BR, 409)

Intuition – Spirit knowledge.

Straight-knowledge is intuition of an extremely high quality. (LHR I, p 448)

Invisible Light – The world knows about the White Fire. The world knows about the Invisible Light. Where We wish to reveal the subtlest energies, there We act only through subtlest energies. (INF I, 106)

Invisible World – Those ‘invisible’ dimensions of existence not, as yet, generally perceived by our physical perceptions.

If people would ponder upon the truth that only the result is visible to them, whereas the process itself is invisible they would grasp the meaning of the Invisible. (INF I, 175)

It is not only the visible that exists but the world is filled with invisible realities. (BR, 130)

The Great Advent cannot be manifested in an ordinary way, and it cannot take place in the physical body. One should understand that the Great Lords take on or maintain this or that Image, according to the needs of the world. Why is it so difficult to imagine that a Great Individuality does not require a physical body to manifest very close to us? (LHR I, 424)

Involution and Evolution – The Cosmos embraces both evolution and involution; and if something that is manifested in the Cosmos can again deteriorate into chaos, even so this can happen within man, the microcosm. This occurs if the best feelings of man are transformed into ruinous energies by being mixed with and overwhelmed by the lowest manifestations of egotism. The greatest and most tragic example is the fall of the Prince of this World. Such falls are possible even on the high degree attained by this Spirit. (LHR I, p 433)

As the words imply, the evolutionary spiral expands and the involutionary spiral contracts. The very same may be observed not only in personal aspects but also in ideas. It is very instructive to discern how ideas are generated and how they complete their circle. Often they seem to disappear completely, but if they are of an evolutionary nature they appear again in an expanded form. For evolutionary thinking, one should study the spiral of the root of an idea. The task of the gradual containment of an idea can afford a progression toward a higher understanding. One may take for instance the idea of religions and examine it spirally; precisely, not comparatively, but evolutionally, spirally. Thus one can see the one root. Likewise one can study how the ideas of religions expanded through evolution. Thus, the prognosis of the future will not be diminished. Positive signs must be gathered. (HIER, 356)

see also Evolution

Invulnerability – When defending the work of our societies and communities, let us not forget our scientific expeditions and the great idea of the Banner of Peace, our international contacts, and, finally, our struggle against the cruel and ignorant attitude toward cultural creativeness! Often, it is difficult for us to comprehend the whole

significance of our constructive work, and in urgent moments the most significant data and proofs are not evident to us. It is not always that our memory can muster the necessary thought. That is why it is so important to practice the reviewing of our tasks, together with the inspection of our shields and general accumulations. To begin with, let us firmly realize that we are constructing a great work of world importance and that we are invulnerable beneath our shields. (LHR I, p 45)

Irritation – You already know how I have warned of the fatal danger of irritation. These embittered outcries speed across oceans. He who is more magnanimous must realize his responsibility. Above all, magnanimity will protect from irritation. (FW I, 518)

It is necessary to distinguish between indignation of spirit and irritation. The fire of irritation must be divided into two kinds. When irritation has an impersonal cosmic character, its poison may be removed by a current of prana. But if conceit or self-pity intensify the irritation, then the sediment of poison will be precipitated upon the centers. Then there is no means to eject it; one may only wear it away by cosmic perception. (AY, 31)

Why can Our Community easily avoid irritation? We shall not overestimate the quality of consciousness; but still the fullness of labor remains as the foundation. In labor and in the utilization of prana lies the mystery of the possibility of unity of a group. Such cooperation is possible, and Our followers must not be confused by the varied characters of the co-workers. A sufficiency of labor and the use of nature will give the correct aspect to the nest of labor. (AY, 134)

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. (H, 373)

A disciple importuned his Teacher with irritation, saying, “I read the Teaching at length, but for all that, I do not know how to begin.” The Teacher replied, “It is evident that you must first of all free yourself from irritation. This most prevents you from seeing the path.” (AUM, 583)
see also Imperil

Ishtar – (*Chald.*). The Babylonian Venus, goddess of love and beauty. (TG)

Isis – The Egyptian Virgin-Mother; personified nature. (TG)

Issa – Hindu name for Jesus.

Ishvara – (*Sk.*). *see* Iswara

Iswar – (*Sk.*). Iswar is the effect of Avidya and Maya, ignorance based upon the great delusion. (ML, p 52)

Iswara – (*Sk.*). The “Lord” or personal god of the Hindu. (TG)

Jacobs’s Ladder – The Symbol of the Hierarchy of Light found in the Bible. (LHR I, p 175)

Janus – In Roman cult the god of doorways, thresholds, and of beginnings, and represented as two-faced.

Jehangir – The son of Akbar the Great, called “Light of the eyes” (which means the ‘first born’). (HIER, 232)

Jehovah – According to the Kabbalists, this word, derived from ‘Jah-Eve’ (meaning Male-Female), symbolizes the primary meaning of existence. Moses, being a disciple of the Egyptian priests, was initiated into their secret knowledge: Unity of Cosmos, unity in all its multiformity. And this idea of unity he affirmed as monotheism— ‘precisely to the masses’, giving them Jehovah as one aspect of the Divinity. There were also other reasons why the image of Jehovah was chosen as the Ruling Element or God for the Jewish people. Let us remember how highly advanced was the science of astrology in ancient Egypt. ‘Jehovah was connected with Saturn’, and Israel, as an individual nation, was born under this planet. (LHR I, p 210)

Jinn – *see* Djinn

Jhani Yoga – (*Sk.*). Or Gnani or Jhana—The Yoga of Intellect and Wisdom.

John, Prester – The name assumed by the Great Spirit Who headed “a mysterious Spiritual Abode” in Asia during the 12th and 13th centuries. Several times advice and admonishments were received from this Great Personage by the courts of the West. Once an envoy was sent to seek Him out but the embassy returned unable to find the Great Abode. (LHR I, p 423)

Joy – “Joy is a special wisdom,” as Christ said. (LMG II, p 81)

It is useful to impregnate space with joy, and dangerous to stratify the heavens with sorrow. But where may one find the store of joy? Certainly not in the bazaar. But near the ray of Light in the joy of Hierarchy. (FW I, 298)

Pleasure is neighbor to contentment, whereas joy is wings to Infinity. (FW I, 385)

How can one attain success? Remember, through joy—not through despair, but joy. Do not for an instant believe that We ponder the probability or improbability of success. The thought is, Does your joy suffice to quicken the ascent? We always counsel joy. It is necessary to realize and remember that you have succeeded when

you rejoiced. Certainly this is not the frisking of a calf on the meadow, but the creative joy which transforms all difficulties. The play of the Mother of the World is in joy. She enfolds the enlightened ones in Her veil of joy. Rejoice amidst flowers; and in the midst of snow—equally redolent—also rejoice! (FW I, 663)

The Teacher has more than once exclaimed, “Joy!” But the disciples have looked around in perplexity, asking, “Where is this joy? The sky is beclouded and there is sorrow everywhere.” Yet the Teacher has foreseen joy over and above the temporary frame of mind. (BR, 495)

Judge, Judgment – Who can take it upon himself to judge that which he does not know? Who presumes to affirm the presence or absence of something unknown? It is more sensible to admit that much exists which is unknown to people. Let people at times reread this simple truth. (BR, 402)

The heart must be the supreme judge. (BR, 385)

One should know how to conquer the illusion of contradictions. It is needful on the one hand to cultivate kindheartedness and on the other to understand austerity. For many, such a task is completely insoluble; only the heart can prompt when the two qualities will not contradict each other. The heart will prompt when it is necessary to rush to the help of one’s neighbor. The heart will indicate when to stop short the madness of a fierce animal. It is impossible to express in a word of law just when the necessity of this or that action becomes evident. Unwritten are the laws of the heart, but only therein does justice dwell, for the heart is the bridge of the worlds.

Where are the scales of self-abnegation? Where is the judge of achievement? Where is the measure of duty? The sword of knowledge flashes at the command of the heart. For the heart there will be no contradiction. (BR, 121)

Jupiter – Strong are the rays of Jupiter; they further the rapid diffusion of the forces of Uranus. (BR, 373)

Where then are the nearest worlds, whither we could direct our consciousness? Jupiter and Venus. (COM, 32)

Justice – Harmony in the physical and mathematical world of Sense, is ‘justice’ in the spiritual one. Justice produces harmony, and injustice, discord, and discord, on a cosmic scale, means chaos—annihilation. (IU I, pp 329-331)

Kabalah – (*Heb.*). *see* Cabbala

Kalachakra – (The wheel of Time, or the wheel of the Law) is the Teaching ascribed to the various Lords of Shambala. Traces of this Teaching can be found in almost all the philosophical systems and teachings of India. At the present time, it is perhaps more known in Tibet. But in reality, this Teaching is the Great Revelation brought to humanity at the dawn of its conscious evolution in the third race of the fourth cycle of

Earth by the Lords of Fire, Sons of Reason, who were and are the Lords of Shambhala. (LHR I, p 401)

I approve of the Kalachakra, now being compiled. This fiery Teaching is covered with dust, but it should be proclaimed. Not reason but wisdom gave this Teaching. It should not be left in the hands of ignorant exponents. Many domains of knowledge are united in the Kalachakra; only the unprejudiced mind can find its way among these stratifications of all worlds. (FW I, 212)

Ah, now we once again approach our great Kalachakra: Who can exist without food? Who can exist without sleep? Who is immune against heat and cold? Who can heal wounds? Verily, only he who studies the Kalachakra.

The great Azaras who know the Teachings of India, know the origin of Kalachakra. They know vast things which, when they will be revealed to help humanity, will completely regenerate life! Many of the Teachings of Kalachakra are unknowingly used both in East and West, and even in such unconscious utilization, much that is wonderful results. It is therefore comprehensible how incomparably great would be the possibilities made manifest by a conscious achievement, and how wisely could be used the great eternal energy, this fine imponderable matter which is scattered everywhere and which is within our use at any moment. This Teaching of Kalachakra, this utilization of the primary energy, has been called the Teaching of Fire. The Hindu people know the great Agni—ancient teaching though it be, it shall be the new teaching for the New Era. We must think of the future; and in the Teaching of Kalachakra we know there lies all the material which may be applied for the greatest use. Now there are so many teachers—so different and so hostile to each other. And yet so many of them speak of the one thing and this very thing is expressed in the Kalachakra. ...

What is revealed in the Kalachakra? Are there any forbiddances? No, the lofty teaching sets forth only the constructive. So it is. The same high forces are proposed for humanity. And it is revealed most scientifically how the natural forces of the elements can be used by humanity. When you are told that the shortest way is through Shambhala, through Kalachakra, it means that achievement is not an unattainable ideal, but that it is something which may be attained through sincere and industrious aspiration here, upon this very earth and in this very incarnation. This is the Teaching of Shambhala. Verily, each one may attain it. Verily, each one may hear the pronounciation of the word, *Kalagiya!* ...

The harmony of exterior and interior can be attained only through the study of Kalachakra. Probably you have seen the signs of Kalachakra on the rocks, in quite deserted places.

Some unknown hand has set a design upon the stones or has chiseled the letters of the Kalachakra upon the rocks. Verily, verily, only through Shambhala, only through the Teaching of the Kalachakra can you attain the perfection of the shortest path. (S, pp 28-31)

Kalagiya – The sacred call to Shambhala.

You mentioned to me the sacred call—*Kalagiya!* When someone hears this imperative call, he must know that the way to Shambhala is open to him. He must remember the year when he was called, because from that time evermore, he is closely assisted by the Blessed Rigden-jyepo. Only you must know and realize the manner in which people are helped, because often people repel the help which is sent. (S, 7)

Do not outrage the laws! Await in ardent labor until the messenger of Shambhala shall come to you, amid constant achievement. Await until the Mighty-voiced shall utter, '*Kalagiya*'. Then you may safely proceed to expound this superb matter. Vain curiosity must be transformed into sincere learning, into application to the high principles of everyday life. (S, 17)

I know that as a high spirit, already prepared, hears a voice proclaiming *Kalagiya* it is the call to Shambhala. (HIM, 30)

Kalagya – The disciple's response to the call: "I come, Lord! Kalagya." (AY, 338)

Kali – (*Sk.*). The 'black', now the name of Parvati, the consort of Siva, but originally that of one of the seven tongues of Agni, the god of fire— 'the black, fiery tongue'. (TG)

From times immemorial the Mother of the World has sent forth to achievement. In the history of humanity, Her Hand traces an unbreakable thread. On Sinai Her Voice rang out. She assumed the image of Kali. (LMG II, pp 131-32)

Kali Yuga – (*Sk.*). The Fourth, the *black* or iron age, our present period, the duration of which is 432,000 years. (TG)
see also Satya Yuga

Kalidasa – (5th century A.D.) Greatest Hindu dramatist and lyric poet, often referred to as the "Shakespeare of India". Author of *Sakuntala*.

Kalki Avatar – Maitreya corresponds to the Kalki Avatar in Hinduism (the "White Horse Avatar" — see the Revelation of St. John), and to the Messiahs of all nations. All the Messiahs are inevitably Avatars of Vishnu; therefore, they belong to One Ego. In the exoteric legends the difference between Maitreya and the Kalki Avatar is that while the Kalki Avatar will appear at the end of the present Kali Yuga for the final destruction of the wicked, the renovation of humanity and "the restoration of purity." Maitreya is expected earlier. (LHR II, p 153)

There are 10 mythical avatars of Vishnu. In these avatars is traced the gradual evolution and transformation of all species. The 10th avatar will occur when Vishnu appears himself under the form of the horse Kalki. (IU II, p 274)

Kama – (*Sk.*). Means 'desire'. The fourth principle of man through which desire is expressed in two aspects: Kama-Manas, or the lower intellect (literally, the intellect of desires), and Kama-Rupa, or subjective form (the form of mental and physical desires and

thoughts). This is the 'thinker in action'. Kama, in connection with Manas (the higher) and Buddhi, forms the higher Subtle Body (the astral body, in order that it be not confused with its etheric double, is often called 'the lower astral'), or the spiritual soul of the spiritually developed man. Kama-Manas is a sort of bridge which connects the higher Manas with Kamarupa, thus connecting Manas and Form to make the Kama-Manas body, or 'human soul'. (LHR I, p 473)

Kamaduro – (Sk.). Corresponds to the subterranean fire. (LHR I, p 496)

The unbridled energy brought into action through the gases emitted by poison of decomposition. (AY, 307)

Kama-Loka – (Sk.). The *Semi*-material place, to us subjective and invisible, where the disembodied "personalities", the astral forms, called *Kamarupa* remain, until they fade out from it by the complete exhaustion of the effects of the mental impulses that created these eidolons of human and animal passions and desires. It is the Hades of the ancient Greeks and the Amenti of the Egyptians, the land of Silent Shadows; a division of the first group of the *Trailokya*. (TG)

Kama-Manas – (Sk.). The lower intellect; literally, the intellect of desires. (LHR I, p 473)

Kama, in connection with Manas (the astral body, in order that it be not confused with its etheric double, is often called 'the lower astral'), or the spiritual soul of the spiritually developed man. Kama-Manas is a sort of bridge which connects the higher Manas with Kama-Rupa, thus connecting Manas and Form to make the Kama-Manas body, or *human soul*. (LHR I, pp 472-473)

Always bear in mind the difference between the highest Manas, or the spiritual mind, and the Kama-Manas, or the intellect. Thus, the development of the intellect (Kama-Manas) was achieved in the fourth root-race of our cycle.

(LHR I, 484)

see also Kama

Kama-Rupa – (Sk.). The desire 'body'. The subjective form. The form of mental and physical desires and thoughts. (LHR I, p 473)

see also Manas

Karma – (Sk.). The law of cause and effect as it works as one of the great principles of Cosmic Action.

Karma is action—it cannot be defined otherwise. (FW II, 395)

It is customary to consider Karma as retribution. But in its true significance Karma means labor. (INF I, 20)

Karma gathers the currents which are adapted to the affirmed improvement. When the spirit strains all efforts, the manifestation of the transmutation can develop the best

possibilities. Only the adaptability to the karmic current provides the affirmed cosmic foundation. Thus, karma and striving give to humanity the essential impulses. Only the guidance of karma carries one to the step of Be-ness. Therefore, when man realized the power of karma and strives to express the best aspirations, his path is parallel with the universal energy. The universal energy attracts the creative strivings. The future and the Infinite are thus being built. (INF II, 159)

Great has been the discussion among scholars as to whether in Cosmos a return to the lowest state follows the attainment of the highest grade of development. It is wise to apply the understanding of karma to everything that evolves in Cosmos; not in the conception of karma customarily applied by humanity, that of a reward or settling of accounts, but of karma as the highest action which furthers evolution. All creative inceptions are predetermined by the law of this karma. Many inceptions do not apply to these laws, but the inception which takes place in realization of the karma of evolution lives in space and is carried forward by the currents of the Cosmic Magnet. (INF I, 310)

The action of consequences of that which is committed by man in deed, word and thought. (FB, p 109)

Karma acts as a life-generative force wherever the course of the luminaries is affirmed. The current of karma which is in line with evolution is revealed as a manifestation of the Cosmic Magnet. (INF I, 312)

Karma and Transmutation constitute factors which are directed toward progress, they create the effect by the propulsion of karma and they set the direction through transmutation of spirit. (INF I, 63)

Sometimes one can demonstrate the most complex laws by means of the simplest apparatus. The law of Karma is complex, but take the Ruhmkorff coil or any other electric coil and you will get an evident image of karma. The current runs along the spiral uninterruptedly but the protective winding is subject to all outside reactions. In addition, each thread contacts the thread of the preceding round, carrying upon itself the consequences of the past. Thus, each hour changes one's karma, for each hour evokes the corresponding past. Thus, one may contact the entire line of past manifestations.

But the same obvious example shows how the seed of the spirit is unharmed; and striving into the heights it sustains its shell without fearing the past. Verily, karma is threatening only to those who are plunged into inaction. But a striving thought is liberated from the burden of the past and, like a heavenly body, strives forward without retreading its path. Thus, even with a difficult karma, one may evince a useful liberation.

(Quoted from *Hierarchy* in LHR I, pp 74-75)

Individual karma is always the basic one. And firstly, it is formed by the inclinations, thoughts and motives of man—actions are secondary factors. The Buddhists say, “karma is thought”. If it were otherwise, man could not rid himself of his karma. Verily, the individual karma, being fundamental and determinative, can influence the

creation as well as the liquidation of all other types of karma. By injuring himself a person injures others. Everything is linked in the Cosmos; everything is intertwined, and nothing can be dismembered from all the rest of karma. Therefore, individual karma also cannot be dismembered from other types of karma, such as group karma, race karma, etc. It is said in the Teaching, “With difficulty do the sparks of creativeness seep through on the path of karma; and even less understood is the truth of karmic action. Not from without comes the proper estimation of karma. Every cell contains within itself its karma. The spirit carries its achievement and weapon within.” (LHR I, p 197)

see also Rhumkorf’s Coil, Shore, Dates

Keepers of Heaven and Earth – The Lords of Light, Great Spirits, who dispel by Their Rays the destructive energies and preserve the world from catastrophe. (LHR I, p 454)

Ketub – The Heart.

Precisely, Ketub is the unifier of energies. (H, 39)

The unifier of energies, the unifier of knowledge, the fiery Ketub, is understood by an Agni Yogi. (H, 40)

Ketub is one of the names for psychic energy. (LHR II, p 383)

Khatak of the Mother of the World – ‘Khatak’ is the sacred silk scarf which Mongolians and Tibetans present to all spiritual representatives and all especially revered persons, as a sign of respect. In Buddhist shrines all sacred Images are covered by, or wrapped in, these silk scarves, the length of which varies from one to five yards, and the width from a quarter of a yard to one yard. Their colors are white and yellow in Tibet, and blue and yellow in Mongolia. Sometimes holy Images and happy signs are woven into them. The khatak is a symbol of protection and help. On the sacred paintings of Tibet and Mongolia, the so-called tankas, or banners, one can often see depicted a saint from the Subtle World lowering a khatak to a sinner in the lower spheres, and the latter climbing up the khatak. (LHR I, p 266)

see also Scarf of the Mother of the World, Fabric of the Mother of the World

Knocking – *see* Degrees of Attainment

Know – When We say, “Know,” We are insisting upon a many-sided survey and mastery of possibilities. (COM, 243)

To know the future means to be affirmed in the present. To know the significance of Be-ness means to be convinced of the goal-fitness of existence. (INF II, 282)

Knowledge – There are two kinds of knowledge—one expressed in words, the other an exact one realized by spirit but not to be put into words. One cannot even explain in words how this understanding arises, but it is truly wondrous.

(LMG II, p 136)

Not only is knowledge precious, but equally valuable is the process of acquiring knowledge. (BR, 301)

see also Straight-knowledge

Kovalesvski, Sonya – (1850-1891) A great Russian mathematician.

Krestos, Kristos – A word meaning ‘neophyte’ used in the ancient pagan mysteries. (TG)

Kriyasakti – Kriyasakti in all its inexhaustibleness has been known to people from time immemorial. ... Right now thought-creativity is found to be under such doubt that it is included in the humanities, whereas according to contemporary terminology, mental energy ought rather to be a part of the physical sciences. (BR, 323)

Kshatriyas – (*Sk.*). The second of four castes into which the Hindus were originally divided. (TG)

Kumaras – I must also remind you that all the Archangels and Angels had to go through human evolution. And the Archangel Varahael, or Uriel, was and is a MAN. Likewise the Archangel Michael, though ranking amongst the Highest Archangels, nevertheless walked on our sinful Earth, bringing salvation. If these greatest Spirits who gave the impetus to the creation and development of thought at the dawn of our earthly physical humanity and who continued to impel the evolution of the human consciousness throughout the entire span of this most difficult and lengthy process had not done so, our earthly humanity, even up to this day, would have remained at the caveman stage. Precisely, the great Archangels are those Seven Kumaras who, including the Highest One among Them, are spoken of in the Eastern Scriptures and in *The Secret Doctrine*. They came from the higher worlds, and They made the greatest sacrifice by incarnating as the great Founders of religions, kingdoms and philosophies, during all the turning points in the history of the planet, in order to quicken the evolution of humanity. (LHR I, pp 350-351)

Kundalini or Kundalini-Sakti – (*Sk.*). A Universal Energy; The power of Life.

Whence comes the application and the action of the fire of Kundalini? From the same source—the fire of love. (AY, 425)

Spirit-knowledge is revealed in the consciousness of a true Agni Yogi. The consciousness that embraces the currents of Space and grasps the formula of psychic energy may enter the vortex of Kundalini. (INF I, 22)

Agni Yoga is not only a progressive development of human possibilities; it should effect the combination with the cosmic energies which reach our planet at a prescribed period. This fact must be understood with surety. Otherwise a seeming succession of sickness will spread, and their treatment by external measures will bring on the most disastrous results.

How can one be cured of this manifestation of fires? They can only be utilized as a useful psychically active force. How can one cure pains in the spine if they are correlated with the awakening of the Kundalini? He who knows will welcome and aid it by rubbing in mint. How can we stop the burning of the third eye if it begins to function? Is it not more rational to help its development, shielding it from the sun? Long ago people knotted their hair on the crowns of their heads, in order to protect this channel. Can one stop the functioning of the solar plexus if it begins to rotate? Each outrage of the solar serpent may culminate in injury to the brain. Equally dangerous is an interruption of the functioning of the center of the Chalice. Of course, poisoning by opium intercepts the movement of the centers; but, then, decapitation would be simpler! (AY, 220)

It is correct to define the Kundalini as an abstract principle. When the conditions of earthly life were crude, need arose to attract the spirit into the higher spheres. Previously, the Eye of Brahma held priority; then it was replaced by the triumph of the Kundalini. But the attainment of Samadhi did not protect humanity from the horror of slavery and treason.

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

Whoever understands the addition of the Chalice to the Kundalini will understand how the father transmits the earthly kingdom to the son. The Kundalini is the father, the generator of the ascent. The Chalice is the son, awakened by the father. Whoever realizes the essence of the father will, at the change of races, understand the son. The Chalice of attainment initiates action. Thus nothing is rejected, but only strengthened. Let the Eye of Brahma be the natural supplement to this condition. (AY, 549)

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. (H, 339)

Kundalini is the very same force, or psychic force, that acts through the center at the base of the spine. But it manifests through the heart in highly evolved spirits. In the past centuries attention was directed mainly to the center of Kundalini for attainment of the visible result of the action of psychic energy. But in the coming epoch, with the

worlds coming closer to each other, the center of the heart will be especially intensified. Action through the center of Kundalini is convincing and real chiefly in the earthly condition, whereas for attaining the higher worlds and for the sojourn in them it is essential to refine the energy of the heart. (LHR II, p 332)

Kurnovoo – A great Leader and King of Atlantis.

Kurukshetra – (*Sk.*). A plain a few miles from Delhi, India, upon which the legendary battle between the Bharatas and the Pandavas was fought. It was here, just before the armies engaged, that Krishna and Arjuna had the conversation which is recorded in the Bhagavad-Gita.

Kurukshetra is here on Earth. (AUM, 196)

Kwan-Yin – (*Chin.*). The female logos, the “Mother of Mercy”. (TG)

Labor – Labor may be of four kinds—toil with repulsion, which leads to decomposition; unconscious toil, which does not strengthen the spirit; toil devoted and loving, which yields a good harvest; and finally, toil which is not only conscious but also consecrated under the Light of Hierarchy. The ignorant may suppose that uninterrupted communion with Hierarchy can distract one from striving for the work itself, but, on the contrary, constant communion with Hierarchy lends a higher quality to one’s labor. Only the eternal Source deepens the significance of perfectionment. This flaming measure of labor must be established. The very approach to the Fiery World demands realization of earthly labor as the most proximate step. Few of the workers can discern the quality of their own work, but if the worker were to strive to Hierarchy, he would immediately advance to a higher step. The ability to establish the sacred Hierarchy in one’s heart is also an inner concentration, but such action comes through toil. By not wasting time upon oneself, it is possible in the midst of labor to become linked to Hierarchy. Let the Lord live in the heart. Let Him become as inalienable as the heart itself. Let the Name of the Lord be inhaled and exhaled with each breath. Let each rhythm of labor resound with the Name of the Lord. (FW II, 118)

Labor is the crown of Light. It is necessary that school pupils remember the significance of labor as a factor of world-creation. As a result of labor there will be steadfastness of consciousness ... (COM, 117)

The significance of labor would be emphasized even more, as it is the most important factor—the cornerstone—of our existence. (LHR I, p 417)

Of little use are those who work in halfwayness. They are easily disappointed and obtain no results. Labor must be built upon complete devotion. Often it is not given to one to see the fruits of his work, but one must know that each drop of labor is already an indisputable acquisition. Such knowledge will permit prolongation of the work in the Subtle World also. It is not all the same, if the task is fulfilled mentally and is impressed in thoughtforms? The only condition is that the work be useful. It is not up

to us to judge where labor is of the greatest usefulness; it has its own spiral. (BR, 125)

Fire must be alive. Inactivity is unnatural for Fire. Energy generates energies. It is especially harmful to tear man away from his customary labor. Even through the lowest forms of labor man creates a manifestation of fiery energy. Deprive him of labor and he will inevitably fall prey to marasmus; in other words, he will lose the Fire of Life. (FW I, 62)

see also Collective Labor, Work

Ladder of Immeasurable Help – The Fiery World must be evoked in full consciousness. In case of need one may even orally address the Lord. Upon all steps of Hierarchy there is the same transmission and communion. And how majestic is this Ladder of Immeasurable Help. (FW II, 94)

Ladder of Jacob – A symbol of Hierarchy.

The Ladder of Jacob is a great Reality and the foundation of the whole Cosmos. (LHR I, p 236)

see also Jacob's Ladder

Lamp of the Desert – A degree of spiritual attainment.

One should know that the condition of the open centers brings the ability to eradicate surrounding imperfection. It brings the development not only of sensitivity but also of the giving of one's own forces for the enhancement of one's surroundings. Thus, one can observe that the forces emitted are in a way absorbed by space, and this degree in the opening of the centers is called "Lamp of the Desert." (AY, 86)

see also Degrees of Attainment

Language – It is very useful to study ancient languages; in them has been recorded the history of man's thoughts, and it is possible to follow the development and elimination of concepts. Let us take the Sanskrit and Latin languages. We can see to what extent the latter had already dispensed with profound concepts; but ancient Rome, aiming toward materialism, cannot be compared with the records of India's thought.

Language is the chronicle of a people; the dictionary is the history of culture. (AUM, 231)

We approve an abridgment of language. Combinations of new definitives are desirable. Such a new language releases from immobility of speech. It is of no purpose to worship dead words. It is far more joyful to see how the meaning of a sound effect penetrates and convinces. Everyone understands that not words convince but the sendings of the brain center.... When people say, "This is the language of my father," ask them: "Are the worn-out shoes of your father still usable?"

Every science is in need of new formulas. Likewise, the certain periods of life bring new expressions. One must rejoice at each new expression. Nothing is worse than the embrace of a corpse! ... Seek renovation in all of life. (COM, 141)

The ability to understand even one's own native tongue depends not upon the ear but on the contact with other centers through the aura. Therefore, it is better to say, "I have understood," than to say, "I have heard." (LMG II, p 184)

Lao-Tze – (*Chin.*). (c. 604-c. 531 B.C.) He is the traditional founder of Taoism, whose precepts are contained in his *Tao Te Ching*. (WD)

A great sage, saint and philosopher who preceded Confucius. (TG)

Law of Causality – *see* Causality, Law of

Laws – Here the Blessed One transmits: "All is for all and forever. Note the four laws: The Law of Containment; The Law of Fearlessness; The Law of Nearness; the Law of Righteousness."

It is not necessary to explain the Laws of Fearlessness and Righteousness, and it is easy to understand the Law of Containment, but the Law of Nearness must be elucidated. (LMG II, p 56)

The loftiest freedom can be realized in the Supermundane World, where laws are understood as a beautiful and immutable reality. (BR, 3)
see also Containment

Leader – Some may ask why I speak of a Leader and not of a Ruler. The difference between them is enormous. The conception of Ruler presupposes the present and the ruling over something already existing, but the Leader manifests the future in the very significance of the word. He has not received anything already built; he leads, and each of his actions impels forward. The Ruler knows that which is already built and accomplished, but the Leader confronts nothing which is already affirmed and must bring the people to the Mount of Perfection. If the burden of the Ruler is great, then the responsibility of the Leader is still greater, and therefore the Highest Powers affirm their Altar there, where there are signs of such Leadership. Precisely the Leader must discriminate between hypocrisy and sincerity. The manifestation of the virtue of the heart differs greatly from a forced servility. The Leader has the power to discern this quality.

Many have read how David interrogated the Highest Powers. He took recourse in this Source in order to avoid necessary errors. ... We also know that for the High Communion a pure heart is needed. Nothing impure can partake of this Communion, therefore the symbol of the Leader must be the sign of purity of the heart. Not only in actions but in thoughts the Leader carries the welfare of the people. He knows that he is entrusted to bring a full chalice. He does not lose his path in useless wanderings. He will not spill the entrusted chalice. Thus the concept of the Leader is a sign of the future. (FW II, 48)

see also Spiritual Leaders

Leadership – In its highest meaning, a synthesis of spirit such as is found in a true Hierarch.

What is so often taken to be leadership is in reality nothing but a crafty caricature of real guidance. The leaders elected by the masses usually lack synthesis, for precisely the masses themselves *do not possess it*. True leadership has nothing to do with this kind of pseudoleadership, and it certainly does not contradict the Hierarchic principle, being the foundation of it. The Hierarch is, first of all, a leader. What, then, can exist without the leading concept or focus? (LHR I, p 319)

Leading Hand – The Guidance of the Guru—the Hierarch.

He who rejects the Leading Hand will forever remain in error. (HIER, 167)

When we proceed along the path of ascent confide your hand to Ours. (H, 492)
see also Guiding Hand, Hand

League of Culture – An organization of groups of serious students of Truth throughout the world aimed at the broadening and refining of consciousness.

The League of Culture is like a great temple in which everyone who wishes to practice self-perfection and serve humanity will find his place. (LHR I, p 156)

Learning – What is the natural path? The most unrestricted way of learning with tolerance and patience, without any sectarianism. (BR, 41)

Legends – Gradually it will become known that the legend is the true history; then documents will be found. (BR, 204)

Lemuria – A ‘lost’ continent that preceded Atlantis. Lemuria was destroyed by fire. (LHR I, p 183)

Leonardo da Vinci – (1452-1519) The great Italian painter, sculptor, architect, musician, mechanic, engineer, and natural philosopher. “History tells of no man gifted in the same degree as Leonardo was at once for art and science.” (EB)

Lepchas – Descendants of the primitive races of Sikkim.

Lethargy – Lethargy is a peculiar, undefined state between sleep and death. The heart almost stops, the body is motionless, and an unearthly expression of the face is maintained. Yet the man is not only alive but returns to wakefulness for a reason of his own, which no one understands. The falling of one into lethargy is unexpected, and the circumstances of such a transitory state can never be known to those around him. In Our language this is a protracted extrusion of the subtle body. Such a state is not a sickness, and should be looked upon as an unnatural tension of the organism in relation to the Subtle World. It may be the result of overfatigue, fright, shock by grief, or unexpected joy. Especially noteworthy is the instant of awakening. Usually those

present create great harm by their untimely exclamations and questions. Each question of this kind is already a suggestion. One should take the greatest care not to dissipate the retained impressions. Most often, people emerging from lethargy begin to assure us that they remember nothing. Rather, such remembrances have been stricken from their consciousness by some inopportune questions or noise. In such a manner an opportunity of acquaintanceship with the Subtle World is lost. During the awakening, the aroma of attar of roses is very useful. (AUM, 219)

Life – The next life is built in the heart. (HIER, 428)
see also Incarnation

Light – Light is matter plus motion. (LHR I, p 306)

Now let us turn to the second sign of the Triune name, to the Primary Cause—Light. People have so confused the concept of Light with lighting that they cannot imagine Light as energy. Let us not look into that Infinity where thought and Light and all that exists merge into unity, but according to the earthly understanding let us apprehend Light as a salutary energy, without which life is impossible. Light is the most pervasive messenger of salvation. One can distinctly comprehend a difference between utilitarian fire and cosmic Light. Not fire, but radiance surrounds each living being. The benevolent thinker is surrounded by a rainbow, and through his light brings healing. So many times We have foretold the future of these radiations. We have said that with such a criterion the very structure of life will be transformed. One may rightly call Light the principle which leads to regeneration. Thought and Light are so closely linked that thought may be called luminiferous. (AUM, 143)

Darkness is finite, but Light is manifested Infinitely. Each one who knows this simplest of truths is already invincible. (AUM, 162)

Light reveals the darkness and then disperses it. The bearer of light also sees the dark shadows, which vanish at the approach of light. (BR, 580)

The best connections with the light are obtained in the morning. Therefore, do not shut out the morning light. Work in the light, make decisions in the light, pass judgments in the light, grieve in the light, rejoice in the light. Nothing is to be compared with the light wave. Even the best electricity, even the bluest, yields eight thousand times less light than a ray of the sun. (LMG II, p 241)
see also Photoplasm

Light-mindedness – That state of human consciousness that has no thought or knowledge of the ‘responsibility of action’ (in deed *and* thought). It is particularly a lack of reverence where reverence and goal-fit behavior are called for.

Most human faults and vices are developed from light-mindedness; therefore, by getting rid of this greatest evil we shall approach perfection with the steps of a giant. (LHR I, p 38)

Light of Truth – The Light of Truth is the light of courage, the light of devotion—with these words begin the Statutes of the Brotherhood. (BR, 580)

Lingam – (*Sk.*). “The vessel of wisdom”, says the Teachings, meaning that its vital substance possesses important properties. Precisely, by sparing this substance vital forces are accumulated and thus we sustain creative power within ourselves. Therefore, complete continence is expected of everyone who studies practical occultism. (LHR I, p 458)

A sign or symbol of abstract creation. Force becomes the organ of procreation only on this earth. In India there are 12 great *Lingams* of Siva, some of which are on mountains and rocks, and also in temples. ... In its origin the Lingam had never the gross meaning connected with the phallus. ... The symbol in India had the same meaning which it had in Egypt, which is simply that the creative or procreative Force is divine. It also denotes who was the dual Creator—male and female, Siva and *Sakti*. (TG)

Linga Sharira – (*Sk.*). It forms the prototype upon which the physical body is built, and thus, is born before it and dies or fades out with the disappearance of the last physical atom. (TG)

Lion – One should not hesitate. Walk like lions! Righteousness adorns your armor. (LMG II, p 24)

Courage must be gathered to pass like lions—thus grows an achievement. (LMG II, p 28)

Walk like lions, but guard the little ones, because they will help you to open My doors. Have understanding! (LMG II, 64)

Verily, Lord Buddha could manifest Himself. The Lord appeared to many, but He wished to make His Teaching the only source, and therefore He ceased personal manifestations.

Worship had no place in the Teaching of the Lord; its essence was knowledge and personal achievement. Just this was the characteristic trait of the Teaching of the Lord. Precisely because of this, His symbol was the lion. We often call the Lord, “King of Thought”. (LMG II, p 158)

The Blessed “Lion”, garbed in fearlessness, ordained to teach the manifestation of courage. (COM, 41)

Say to the hypocritical contemplators that if contemplation is a tension of energy and accumulation for a leap, then from the “Lion” comes ordainment of such action. But if contemplation is an indolence and indifference, then it is impossible to represent this shameful pastime as a great Covenant. (COM, 213)

Lion of the Desert – A degree of spiritual attainment denoting, above all, absolute fearlessness.

When humanity will realize the great unity between Infinity and the particles, and know the mutual relationship between light and darkness, then may it be told of the path of the ‘Lion of the Desert.’ (INF I, 17)

Certainly one may imagine how greatly interested We are in those organisms which have already stepped beyond the degree of the ‘Lion of the Desert’.
(HIER, 257)

The realization of the finiteness of the Universe, combined with the realization of the limitless principle of space, belongs to those questions which the pupil must resolve himself. This is called Summa Summarum. To aid the realization of these conceptions of space, milestones are set. But the formula must be pronounced independently. The formula corresponds to the degree of “Lion of the Desert.” It demonstrates the rending of oneself from Earth and earthly possessions. In order to comprehend the separate spheres there is needed the realization of this formula. (AY, 91)

The degree of the “Lion of the Desert” especially permits fulfillment of thought. Therefore one must be particularly cautious. The degree of the “Lion of the Desert” knows no offense. Who could offend? The great heart can contain all. (AY, 110)

Living Ethics – The Living Ethics discerns all the concepts which are the Fundamentals of Life. In order to apply the Living Ethics to life it is first of all needful to find in oneself the quality of true Service to Hierarchy. Precisely all bigots are the first to depart from the Living Ethics. No standing before an Object, symbolizing the Loftiest of Images, can help, if there is no true reverence. ... The Living Ethics must first of all be expressed in ethics of daily actions. The Living Ethics helps to preserve the image of man. These fiery laws will give the spirit understanding of Hierarchy. Service can be a miraculous bridge between Worlds, for the Subtle World cannot help a spirit to become surrounded with subtle energies if infections of the spirit are not outlived on the Earth. (FW III, 135)

The Living Ethics contains laws for the manifestation of Truth. Life is affirmed in all the higher concepts; thus, the creativeness of the Living Ethics directs thought to the construction of the essential. All strivings in the name of the Living Ethics will direct thought to future constructiveness. Indeed, not by words but by actions will be molded the steps of the future. (FW III, 137)

Cosmic construction is saturated with all powerful energies. Likewise, constructiveness of the spirit manifests its power by the synthesis of all fires. It is possible to create, saturating the surroundings, only when the heart energies have been kindled. Without these sacred fires it is impossible to affirm the Higher Ethics. The Living Ethics can be instituted as the goal of striving in life, but for this it is necessary to know and to aspire to the higher and subtler understanding. Only subtle spirits can manifest the Living Ethics. The application of principles in life is

accomplished by directed action. The empty word leaves a corresponding stratum, but action of the fiery heart evokes and sets alight fires in surrounding hearts. Thus creates the true Agni Yogi.

(FW III, 164)

In the books of Living Ethics the opening, purifying and broadening of the consciousness is so much insisted upon. (LHR I, p 323)

see also Teachings of Living Ethics

Logos – Logoi – (*Gr.*). The *manifested* deity with every nation and people; the outward expression, or the effect of the cause which is ever concealed. Thus, speech is the Logos of thought, hence it is aptly translated by the “Verbum” and “Word” in its metaphysical sense. (TG)

Loka – (*Sk.*). A region or circumscribed place. In metaphysics, a world or sphere or plane. (TG)

Preta-Loka corresponds to the purgatory of the Catholic Religion. (LHR I, p 401)

Lords of Fire – The Sons of Reason who were and are the Lords of Shambhala. (LHR I, p 401)

Lords of Light – The Masters of Hierarchy. The highest gods, analogous to the Roman Catholic Archangels. The divine Intelligences charged with the supervision of Cosmos.

see also Dhyan Chohans, Kumaras

Loss – It is erroneous to believe that it is easy to lose something on Earth. It is even more difficult to find. The definition of a loss presumes something acquired. All that is acquired will drag behind him who acquired. At times it is impossible to be rid of material and abstract possessions. Therefore We advise acceptance of possessions with full responsibility for them. (AY, 39)

Lotus – (*Gr.*). A most occult plant, sacred in Egypt, India and elsewhere; called “the child of the Universe bearing the likeness of its mother in its bosom”. (TG)

The inner Lotus can be observed open as well as closed. When the protective purple aura is needed, it can be seen how the petals of the Lotus contract and become covered by the precipitations of the blood vessels. During such a manifestation an experienced Yogi realizes that great danger is near. As in nature, long before the clouds appear the petals of flowers turn increasingly toward the sun or at twilight promptly fold up, so also the Fiery Lotus senses the approach of cosmic storms. And through the development of Yoga one can observe a similar tension also in the outer Lotus. Thus is called the circular rotation of the Kundalini, which touches the chief centers, and forms, as it were, the outer Lotus of defense. This particular tension is usually preceded by the manifestation of arrows, which has already been spoken

about. The outer Lotus is also called an armor. We consider its formation not only a sign of danger but also of attainment of a degree of Yoga. (FW I, 76)

It is the flower sacred to nature and her Gods, and represents the abstract and the Concrete Universes, standing as the emblem of the productive powers of both spiritual and physical nature. It was held sacred from the remotest antiquity by the Aryan Hindus, the Egyptians, and the Buddhists after them; revered in China and Japan, and adopted as a Christian emblem by the Greek and Latin Churches, who make of it a messenger as the Christians do now, who replace it with the water lily. ... With the Hindus, the lotus is the emblem of the productive power of nature, through the agency of fire and water (spirit and matter). ... the seeds of the lotus contain, even before they germinate, perfectly-formed leaves, the miniature shapes of what one day, as perfected plants, they will become. The lotus, in India, is the symbol of prolific earth, and which is more, of Mount Meru. ... The underlying idea in this symbol ... shows its identical parentage in all the religious systems ... signifies one and the same philosophical idea—namely, the emanation of the objective from the subjective, divine Ideation passing from the abstract into the concrete or visible form. (SD I, p 379)

Lotus of Benevolence – A significant auric manifestation.

Causality is that factor which moves the Universe. It is incongruous to expect that the Lotus of Benevolence will result from an evil act. One can understand that the result of each action will be a direct reflection of the beginning. (INF I, 24)

Love – Let us turn back to the concept of love. In each book a considerable place must be allotted particularly to that fundamental concept. For under the concept of love much of the opposite is understood. It is correctly pointed out that love is a leading and creative principle. It means that love must be conscious, striving, self-denying. Creativeness requires these conditions. And if love is marked by self-enfeeblement, disintegration, and service to self, it will not be the highest concept of humanity, which extols the concept of achievement. The heart filled to the brim with love will be active, valiant, and will expand to its capacity. Such a heart may pray without words and may bath in Bliss. How greatly in need is humanity of the realization of the fire of love! To such a fire will correspond a purple star of the highest tension. (HIER, 280)

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. (H, 242)

Likewise, the attraction and love between the opposite Elements should be regarded as a manifestation of Cosmic Law. Verily, spiritually dead is the one who lacks this divine fire of inspiration and creativeness, given us by the Cosmic Law of existence. Unfortunately, even up to the present time there is no true understanding of this powerful foundation of cosmic structure. People have forgotten, or rather do not want to admit, the great cosmic significance of love. The materialism of our age puts love on the level of a purely physiological function. At best, love today is treated as a psychological process. But if the cosmic significance of love could be realized once more, people would see in love its highest function, i.e., the awakening of all the highest emotions and creative abilities. Precisely this awakening is the chief purpose and the true keynote of love. Love is a unifying creative power. On the higher planes of Being everything is created by thought. But for the fulfillment of these thoughtforms, there must be the two Elements united by Cosmic Love. (LHR I, p 371)

“Love one another”—this commandment was wisely given. Nothing can harmonize psychic energy better than love. (AUM, 515)

It was said long ago, “He who knows how to love has a fiery heart.” For strengthening the energy, fiery transport is needed. No form of reasoning produces that fire which is kindled by a spark of the feeling of love. (AUM, 516)

Without love there is no creation. (AUM, 158)
see also Religion

Lucifer – Lucifer is now at the head of the Black Brotherhood, which is very powerful, for it has co-workers among the masses over the entire span of the planet.
(LHR II, p 419)

Wherein lay the revolt of Lucifer?

He wishes to remain within the boundaries of the planet. And the legend of the Prince of the World is fairly true. He began to surround himself with spirits content with the earthly aura. In order to hold his followers he began to unfold before them the possibilities of earth, imitating—at times with skill—the counterposition of the opposing side. ...

Without him there would not be a definite boundary between the earth and the nearest spheres. Without him the difference between life on earth and on other spheres would be gradually effaced, permitting to incarnate spirits the movability of matter. But the Prince of the World, in opposition chains matter to the crust occupied by him. ...

Hence you shall have to depart to Saturn; for this, have you long been called Satan. (EC, pp 119-122)
see also Satan

Luck – It has been noted as an astonishing fact that luck comes through force. This was said in antiquity, and the same expression is heard unaltered today. Only by constant reiteration is it possible to affirm the measures of the three worlds. (FW II, 349)

How many secrets of bad luck can be explained by distorted thinking! (H, 293)

Luminary, Our – The energies which collect around the seed are impelled along the attraction of the Magnet to the manifested ray of the luminary, and the property of the ray transmits its potency to the seed; hence the affinity between the seed and the luminary. The spatial Fire varies in intensity and in the quality of color of the ray. These basic qualities express the manifested energies which link the various currents correlating with the Cosmic Magnet. Thus, Our Luminary intensifies these currents which flow in harmony with evolution. Indeed, the rays which are collecting a new race are directing to a new world and, naturally, they annihilate everything which does not conform with evolution. And Our Luminary certainly develops the principles of the nascent new race. Hence, the spatial fires are so intensively absorbed by the Agni Yogi. When Uranus strains the rays, a new step is affirmed. Through many discoveries, many shiftings, many perturbations, many researches aiming toward investigation of the highest energies, many astounding attempts of research into psychic energy, investigations of the properties of a ray and of spatial irradiations, humanity will be affirmed in its new researches. The rays of Our Luminary prepare a better step for humanity. Yes, yes, yes! Thus does the ascendance of the ray bring an unavoidable shifting. Thus do the rays create! (INF I, 332)

The energies are distinguished according to their potential; the more powerful the potential, the more powerful the striving of energy. The more powerful the potential, the more powerful the attraction. The energy is intensified in proportion to the rising of the Spatial Fire. A like correspondence exists between the seed of the spirit and its saturation by the luminary. Thus, the potentiality of the spirit depends on its saturation by the luminary. The generation of energies in this manner results from the saturation by the luminary. The vortices which draw the seed into a spiral transmit to it their energies, and the life impulse carries it along further into the sphere where the attraction sets its direction. Thus does the impelled seed acquire its life path, and the manifestation of an everlasting life impulse confirms existence.

(INF I, 333)

see also Seed of the Spirit

Luminous Citadel – Shambhala, the sacred Abode of the Guardians of our planet.

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.

(H, 188)

Luminous Images – The Masters of Hierarchy. The spiritual forms of the Great Lords in the Hierarchical chain.

Lungs – We pay attention to the transmuted of prana, to the lungs, which transmit the essence to the heart as the affirmation of world balance. (H, 10)

Lungs, the Center of – This center, working with the center of the shoulder blades controls the prana as it enters and suffuses and nourishes the Subtle Body. Thus it has been called the Fire-transmuted.

The Center of the lungs is at the foundation of all these so-called miracles (i.e., mastery over water and air). (INF I, 103)

Thus, the centers of the lungs are designated as reverberating strings which carry the fiery sparks into all the centers. The lungs, of course, do their work in inhaling, transmuting, and exhaling. These functions indeed suffuse the centers of the lungs with Prana. The triple creativeness is so powerful that it relates to all functions. (INF I, 394)

Luxury – It has been said that humanity must abandon luxury. ... Luxury is not beauty, not spirituality, not perfectionment, not construction, not benevolence, not compassion; no good concept can replace it. Luxury is destruction of resources and possibilities. Luxury is dissolution, for all structures without rhythm mean only disintegration. One can see clearly enough that worldly luxury has already been shaken, but, as a cure, harmonious cooperation must be found in order to rid the world of the plague of luxury. Egoism will raise the objection that luxury is an earned abundance. It will also be said that luxury is regal. This will be slander. Luxury has been always a sign of decay and eclipse of the spirit. The chains of luxury are most terrible too for the Subtle World. Needed there are advancement and continuous perfectionment of thought. The encumbrance of luxury will not help one to the next Gates. (FW II, 335)

Lymphatic – One having a temperament lacking energy or indisposed to exertion or excitement. It is interesting to note that mediums are frequently lymphatic. (FW III, 162)

Magic – You will ask why I speak against magic when I Myself am pointing out the cementing of the space, the significance of a circle, and other conditions which remind one of magic. But the difference is that magic seeks a substitute for life while We teach to ameliorate the existence by taking advantage of the possibilities of life itself. (LMG II, p 113)

Magnanimity – It is asked—what most of all hinders every good beginning? Reply—precisely absence of magnanimity. No creative attainment, no cooperation, in fact no community is possible without magnanimity. One can observe how through magnanimity labor is made tenfold easier and, it would seem, nothing could be simpler during an inspired work than to wish only for the good and for success of one's neighbor! (FW III, 424)

Magnets – About the laying of magnets.

The magnet forges the projection of the evolution of the planet. The magnet manifests immutability. The magnet affirms the path of humanity. There are several aspects to the magnet: either the unsplit body of the leading planet; or a part of that body, connected with other parts; or an extraneous object which has acquired a link with the magnet through contact. The magnet either remains invisible, attracting the flow of events; or it serves a center of conscious activity; or it enlightens the man who found it.

One can trace in the history of humanity a network of magnets, which have flashed forth like guiding fires.

How then does a magnet work? It transmutes into action the ideas of space. Many magnets are lying under the foundation of cities. Many have been discovered. (LMG II, pp 166-167)

see also Cosmic Magnet, Magnet of the Heart, Magnet of the Spirit, Dark Magnet

Magnet, Cosmic – *see* Cosmic Magnet

Magnet, Dark – Fear and terror form a peculiar magnet. One may surmise what is attracted by such a dark magnet! People observe that fear darkens the sight. Indeed, darkness advances upon one possessed by terror.

Each instant man is evoking Light or darkness. (AUM, 145)

Magnet of the Heart – The life-creating force of the heart is most powerful, and it may be said that it is a magnet. (INF I, 69)

A most powerful force, which transmutes various energies, is the Magnet of the Heart. All currents are transmuted by this magnet. Man is attracted to this magnet; therefore, the power of his transmutation lies in the heart. The sun seen in the region of the solar plexus is that powerful magnet. Its location is certainly in the heart, and its reflection is great. It is a most powerful force. Hence, the sun of the heart is the force which determines the balance.

(INF I, 349)

Magnet of the Spirit – The magnet of the spirit, this propellent aggregator of the life energies, is nurtured by the manifestation of the cosmic energy. The accumulations in the Chalice gather around the seed of the spirit, enveloping it in their colors. The very striving seed of the spirit resounds to the fiery impulsion. Thus, the magnet of the spirit of an Agni Yogi is the creative sower of the affirmed fires. Verily, the sower of cosmic fires into the consciousness of men is a true co-worker of Cosmos. Humanity will acknowledge the Carriers of Fire! (INF II, 35)

One of the most powerful magnets is the magnet of the spirit. A most powerful force, which transmutes various energies, is the magnet of the heart. All currents are transmuted by this magnet. Man is attracted to this magnet; therefore, the power of his transmutation lies in the heart. The sun seen in the region of the solar plexus is that powerful magnet. Its location is certainly in the heart, and its reflection is great. It is a most powerful force! Its rays penetrate all strongholds and can be manifested as a most radiant magnetic force. Hence, the sun of the heart is the force which

determines the balance. In ancient times this truth was as well known as the laws of attraction. Therefore, We value the centers which glow as the sun. (INF I, 349)

Maha Meru – (*Sk.*). The name of an alleged mountain in the center (or navel) of the earth where Swarga, the Olympus of the Indians, is placed. Geographically accepted, it is an unknown mountain north of the Himalayas. The Occult teachings place it in the very center of the North Pole, pointing it out as the site of the first continent on our earth, after the solidification of the globe. (TG)

Is not Maha Meru the foot of the Summit of Spirit? (FW I, 83)

Mahat – (*Sk.*). The first principle of Universal Intelligence and Consciousness. Thought power. The producer of MANAS the thinking principle. (TG)

Mahatma – (*Sk.*). *Lit.*, “Great soul”. An adept of the highest order. Exalted beings who, having attained to the mastery over their lower principles are thus living unimpeded by the “man of the flesh”, and are in possession of knowledge and power commensurate with the stage they have reached in their spiritual evolution. (TG)

Do not forget that the Mahatmas of the Brotherhood include those Seven Greatest Spirits who, at the end of the third race, came to Earth from the higher planets for the acceleration of our evolution. (LHR I, p 452)

“Mahatma” denotes a great soul which encompasses the manifestations of the New World. (COM, 164)

Each Mahatma began his ascent from the very midst of people, having only dared to choose the difficult path of the Great Soul. And, besides daring, he found in his heart indignation of spirit, for how else can the fires be kindled? Upon these fires the precious substance of the secretions is transmuted into a healing substance. One can see how the saliva of a fiery being can remove an inflammation and restore the vital energy to numb centers. Alongside the sacred property of secretions stands the healing power of the laying on of hands. It is instructive to compare the secretions of men having dormant centers with the ejection of the fiery substance. If I advise medicines made from plants for common organisms, then for the more knowing ones there is a powerful laboratory of sacred fiery secretions. (HIER, 304)

Mahatma Letters – These letters, first published in 1923, were written between the years 1880 and 1884 to A. P. Sinnett, English Civil Servant in Simla, India by two Eastern Mahatmas of Tibet whom H.P. Blavatsky had acknowledged as her Teachers and the inspirers of her *Isis Unveiled* and *Secret Doctrine*. (ML, Fly Leaf)

Mahavan – (*Sk.*). Literally, Great Rythym. (LHR I, p 250)

Mahavan and Chotavan are the most characteristic rhythms of Fire. Possessing these rhythms one can easily approach the element of fire. This is not a coercive

invocation, but only the conscious entrance into the sphere the meaning of which you consider essential. One must understand rhythms, for how else do we bring convincingness to actions? Even the half-dead sand arranges itself into special designs in response to vibration. To how much greater an extent is man influenced by rhythm! Not sorcery but knowledge will give man the way to transfiguration; an undelayable way, because thus was humanity urged during the days of the end of Atlantis. (AY, 357)

Only the heart which embraces the world can beat in the rhythm of Mahavan. (INF I, 364)

If Mahavan corresponds to earthly causes, the vibrations of the Silver Bridge are necessary during disturbances in the Subtle World. (H, 357)

The rhythms of Mahavan and Chotavan are the rhythms of the Cosmic Fire. At a certain degree of achievement of the Fiery Yoga our organism begins to perceive these rhythms (which come from space) and to resound to them.

(LHR I, p 499)

see also Chotavan

Mahayana – (*Pal.*). Literally means, “the great vehicle” and refers to the Spiritual Teaching of Tibet as distinct from the Hinayana or “smaller vehicle”, the Teaching of the Northern Buddhists. The school was founded by Magarjuna and its books were written in the second century B.C. (TG)

Mahayana is as closely related to Hinayana as Buddhism to Vedanta. Mahayana knows and reveals the nature of the world of the elements. Hinayana emphasizes causes and effects and teaches the avoidance of the recurring issue of the causes. The Teaching strikes sparks from the chaos of the elements. One may study these images, but it is equally correct to concentrate on cause and effect. If we should call Buddha the Cause, then Maitreya is the Effect. (AY, 287)

see also Hinayana, Padma Sambhava

Maitreya Buddha – (*Sk.*). The same as the *Kalki Avatar* of Vishnu (the “White Horse” Avatar), and the Sociosh and other Messiahs. The only difference lies in the dates of their appearances. Thus, while Vishnu is expected to appear on his white horse at the end of the present *Kali Yuga* age “for the final destruction of the wicked, the renovation of creation and the restoration of purity”, Maitreya is expected earlier. Exoteric or popular teaching making slight variations on the esoteric doctrine states that Sakyamuni (Gautama Buddha) visited him in Tushita (a celestial abode) and commissioned him to issue then on earth as his successor at the expiration of five thousand years after his (Buddha’s) death. This would be in less than 3,000 years hence. Esoteric philosophy teaches that the next Buddha will appear during the seventh (sub) race of this Round. The fact is that Maitreya was a follower of Buddha, a well-known Arhat, though not his direct disciple, and that he was the founder of an esoteric philosophical school. (TG)

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. (H, 74)
see also Maitreya, Epoch of, Kalki Avatar

Maitreya, Epoch of – *see* Epoch of Maitreya, Maitreya Buddha

Male – *see* Elements, Male and Female, Principles, Male and Female

Malice – Malice can be likened to rust. (AUM, 178)

Man – A man is not comparable to Infinity, but one spark of higher energy maintains in itself a significance even beyond conceivable boundaries. A spark of higher energy has been given to each man, and as its bearer he is invested with a lofty duty. He is a bridge to the Higher Worlds. Thus in denying the Higher World, the ignoramus repudiates his own humanity. (AUM, 67)

To know one's destination means to know that the spirit of man is an expression of Higher Forces. (FW III, 47)

“Where do you think the abode of the Divine Intelligence exists?”

“In the soul of man. In this great world within us Divinity dwells. The soul of man is the greatest evidence of Divine creativeness. If we would realize that God spent endless ages in the creation of man, endowing him with a soul that reflects his Creator, we would find it hard to believe that a human being lives on this earth only a short period and then disappears without a trace, and that his soul dies together with his physical body—that the soul's existence was in vain.” (LHR I, p 438)

Manas – (*Sk.*). Mind—That which distinguishes man from the animals, and the Third Principle, counting downwards, of which man's constitution is composed. Manas is divided into the Higher (Buddhi-Manas) and the Lower (Kama-Manas or the “Mind of Desire”). The latter is mortal and dissolved at death, but the Higher is the Spiritual Mind of which Atma and Buddhi forms the Spiritual Monad of man—the reincarnating entity. (TG)

The spiritual entity passing into the Subtle World continues its conscious or semi-conscious existence in proportion to the development of its higher Manas, or spirituality. (LHR I, p 376)

Mandala – (*Sk.*). A circle; also the ten divisions of the Vedas. (TG)

Man-God – A full Arhat.

Much has been spoken about Man-God aspiring toward deification. Many are the memorable records citing the Images striving toward higher worlds. But how dimly are they formulated in the human consciousness! Man-God is to man only one who departed to other worlds! But We Brothers of Humanity seek and proclaim Man-God

on Earth. We revere all Images, but none more than the great Image of Man-God, who bears in his heart the full Chalice, ready for flight, but bearing his full Chalice on Earth. Renouncing his destiny, he strains his fiery being. In the fulfillment of his destiny man confirms the Cosmic Magnet. Man-God is a fiery creator. Man-God is the carrier of the fiery sign of the New Race. Man-God is aflame with all fires. Thus, inscribe in the records about Man-God: Arhat, Agni Yogi, Tara—so shall We inscribe. (HIER, 14)

Man-God advances as an evident aspiring Redeemer of Humanity. We guard this sacred truth about Man-God. I affirm that the Tara, carrying the flaming Chalice of aspirations for the redemption of humanity, can proclaim Our manifestation among men. The origin of the power of the Cosmic Magnet bestows striving toward the consummation. We Brothers of Humanity point out that the change will take place through the fiery principle. Verily, Our new step is so beautiful! The currents of the higher spheres impel the currents toward the construction of Our Cosmic force. Great is the attraction! When striving hearts aspire toward consummation, the impetuosity increases, and the current of oneness is affirmed by the tension of the Cosmic Magnet. Thus the union resounds. (HIER, 15)

The Lord, the Man-God, and the Regent of the Forces of Light constitute the great Power. (FW III, 100)

The goal of this accumulation is to achieve a great destiny and become a full Arhat, or Man-God. (LHR I, p 427)

Manipura Chakra – The Center of the Solar Plexus, one of the seven main centers in man.
see also Chakra

Mantram – (*Sk.*). Mystic words, sounds or phrases used as incantations and having occult potency.

One can stave off the approach of the dark ones by repeating My Name as a Mantram. (FW I, 426)

Manvantara – (*Sk.*). A period of manifestation, as opposed to Pralaya (dissolution, or rest), applied to various cycles. (TG)

Circular motion is in everything. Vortical rings are not only in the strictly physical world, but also in all thought-forms. One may observe how the circle of each task is culminated. We have already advised alternating work for the renewal of strength. Such manvantaras may be observed even in the smallest tasks, but they will have the same significance as world manvantaras. Thus, outside of circles of daily labor, one may see the manifestation of the circle also in entire periods of activity. Precisely the fiery heart will whisper when such a ring is complete, in order that a new manifestation may be taken up.

(FW II, 184)

see also Pralaya

Mara – (*Sk.*). The god of Temptation, the *Seducer* who tried to turn away Buddha from his PATH. He is called the “Destroyer” and “Death” (of the Soul). One of the names of Kama, God of love. (TG)

Mara is the Prince of Darkness. He is also called the “Destroyer” and “Death” (of the soul). (LHR I, p 420)

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. (H, 309)

Marasmus – Fire must be alive. Inactivity is unnatural for Fire. Energy generates energies. It is especially harmful to tear man away from his customary labor. Even through the lowest forms of labor man creates a manifestation of fiery energy. Deprive him of labor and he will inevitably fall prey to marasmus; in other words, he will lose the Fire of Life. (FW I, 62)

Mars – Just now, during the grave days of the approach of Mars, when the lower past currents are disturbing, we think only about the future.

The unprecedented deviations of planets help the awakening of consciousness. The Space is becoming dense, and the ray of Mars will be drowned in the light of the Mother of the World. (LMG II, p 133)

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. (H, 401)

Mars and Mercury are in the chain of planets which belong to our solar system, as well as many others not yet known to our astronomers. (LHR I, p 439)

Masters – Also called “Mahatmas” by the Eastern schools. A Master is a perfected human being—an adept of the highest order. The Masters of Hierarchy are the exalted spiritual Teachers of humanity.

see also Mahatma

Master Builders – The Planetary Spirits. (LHR I, p 339)

see also Crown of Hierarchy, Planetary Spirits

Materia Lucida – A highly refined and subtle form of matter, radiating with colors ranging beyond hues known to our physical plane, and therefore not visible to the average man, but entirely so to those with centers properly developed. Materia Lucida is the substance of the forms of the higher spirits. It has been called the consciousness of the cosmic rays.

Materia Lucida is the degree of the Primary Matter on the astral plane ... having its own degrees or gradations. (LHR I, p 448)

Materia Lucida is revealed as that driving force which creates the subtle energies. (INF I, 289)

Materia Lucida is the consciousness of the cosmic rays. You are right in terming Materia Lucida the great “Mother of the World”. You are right in calling Materia Lucida “Cosmic Love”. Verily, the Universe is woven with the yarn of Lucida and the lever of Love. Poor Humanity alone has clothed itself in isolation, with the veil of dark denial. (INF I, 52)

Materia Lucida, which is the substance of the forms of the higher spirits, is entirely visible to the person whose centers are open. This matter, Materia Lucida, although most subtle, is not invisible. It is a luminous substance, a matter which radiates with colors ranging beyond those known to our physical plane. (LHR I, p 374)

But when humanity realizes that the Arhat is the highest manifestation of Materia Lucida, it will understand that there is no difference between Materia Lucida, which emits Light, and the matter of love enveloping all with Light. Humanity invests the Arhat with an austere image, but Materia Lucida radiates love ... (LHR I, p 13)

Materia Matrix – The Primary Matter.

Materia Matrix is beyond the astral plane, and is an equivalent of Mulaprakritis, Akasha, Primary Substance—the subtlest, super-sensuous, ethereal substance, which fills the whole of space—the Mysterium Magnum of the Alchemists. (LHR I, p 448)
see also Primary Matter

Matter – Matter we know to be eternal, i.e. having had no beginning (a) because matter is Nature herself (b) because that which cannot annihilate itself and is indestructible exists necessarily—and therefore it could not begin to be, nor can it cease to be (c) because the accumulated experience of countless ages, and that of exact science show to us matter (or nature) acting by her own peculiar energy, of which not an atom is ever in absolute state of rest, and therefore it must have always existed, i.e., its materials ever changing form, combinations and properties, but its principles or elements being absolutely indestructible.
(ML, 55)

We believe in Matter alone, in matter as visible nature and matter in its invisibility as the invisible omnipresent omnipotent Proteus with its unceasing motion which is its great life, and which nature draws from herself since she is the great whole outside of which nothing can exist. (ML, p 56)

The combination of a correct appreciation of the beauty of matter with a readiness to fathom the attainments of the spirit, brings the achievement to maturity. The turmoil

of life no longer attracts, and of course there comes the realization that it can proceed no further in the same way.

And so, the most difficult thing is to encompass both the rapture of matter and the manifestation of spirit. And how many wondrous quests have been delayed by a regret concerning matter, or by spiritual insulation. Sometimes the affinity of the spirit with matter is easily achieved; then one should look for the cause in the past chosen lives.

The most extreme ascetic, who curses the beauty of the world, closes the Gates before himself. Likewise, the scientist who forgets about the Source deprives himself of flights into the domain of higher conquests. (LMG II, p 88)

You are indignant at this aggrandizement of matter. But do you not know that in esotericism matter and spirit are one—that matter is just the differentiation of spirit? Do you not know that matter is indeed energy, as one cannot exist without the other? Therefore, matter isolated from spirit is regarded as illusion. Do you not know that all comes from the One Element, and that this Element is considered as the Divine Principle, triune in its manifestation? Do you not know that spirit divorced from matter is deprived of expression, in other words, of existence? Indeed we cannot separate ourselves from matter, neither in action nor in thinking. We deal either with the subtle or with the denser aspects of that same matter. (LHR I, p 305)

Maya – Illusion; the cosmic power which renders phenomenal existence and the perceptions thereof possible. In Hindu philosophy that alone which is changeless and eternal is called *reality*; all that which is subject to change through decay and differentiation and which has therefore a beginning and an end is regarded as maya—illusion. (TG)

Reality is the thought of space but Maya is the attention of the people. (AY, 122)

Maya ... covers reality with evidence, and sweeps away the furrow of attainments. (COM, 201)

The most obvious illustration of Maya and of reality is found in the heavenly bodies. Though such a body may have been destroyed thousands of years ago, its light is still seen on Earth. Who, then, can attempt to define the boundary between the existing and the visionary? We find similar examples also among earthly manifestations. (AUM, 444)

One can see how mechanical hypotheses ensnare the hopes of people. This is what was known by the ancients as *maya*, which could be destroyed by the slightest blow. (LHR I, p 157)

Mediator – A human being of relatively highly evolved spiritual nature who serves as an intermediary or mediator between Hierarchy and ordinary humanity. It is important to distinguish between the Mediator and the medium. The former is lifted by his insight into the higher strata, while the latter, by the curse of his psychism can reach no further than the lower part of the subtle world, there to fall prey to elementals, disembodied souls, and all manner of evil.

One may be interested in mediums, but mediators must be esteemed and appreciated.
(AY, 447)

Medicines – *see* Energy

Mediums – Called in the Teachings—Inns for disembodied liars. They are the human beings who, due to a certain structure of the organism that enables the etheric double (the lower astral body) to effuse easily and without the least control of the will, fall victims of the most undesirable inhabitants of the Subtle World who take advantage of such ethereal emanations and use them for their own purposes. (LHR I, pp 398-399)

Correct is the consideration about mediums that their lymph is a mechanical link with the Astral World. But, limited to mechanics, mediumism is not protected against outside intrusion. It is also correct to understand that the forces of darkness exert all their ingenuity to remain in earthly spheres.
(FW II, 64)

One must always point out the harm of psychic manifestations. In ancient India, fakirs and mediums *were not allowed into the holy of holies of the temples*. Likewise, the Hierophants of Egypt did not accept mediums and psychics as disciples. They even avoided lymphatic servants ... One must realize that mediumship has nothing to do with opening of the centers.
(LHR I, p 298)
see also Obsession

Memory – Since memory is for the past, consciousness is for the future. By means of memory I cannot penetrate within the boundaries of the sun, but consciousness opens the gates. For us, the museum and library replace the memory; therefore, disciples should not grieve over the loss of the old memory. It is simply that a small thing is replaced by a great one. (LMG II, p 43)

Mental World – The world of Manas.

Let us not forget that each instant must belong to the New World. Observe that in enumerating the worlds, We seem to omit the World of Thought. This is not by accident. The Mental World constitutes a living link between the Subtle World and the Fiery One. It enters as the nearest impetus of the Fiery World. Thought does not exist without Fire, and the Fire is transformed into a creative thought. The manifestation of thought is already understood; let us also realize the Great Fire—AUM. (FW I, 84)

Mesmer, Freidrich Anton – The famous Austrian physician who rediscovered and applied practically that magnetic fluid in man which was called animal magnetism and since then Mesmerism. He was born in Schwaben, in 1734, and died in 1815. He was an initiated member of the Brotherhoods of the *Fratres Lucis* and of Lukshoor (or

Luxor), or the Egyptian Branch of the latter. It was the Council of “Luxor” which selected him—according to the orders of the “Great Brotherhood”—to act in the XVIIIth century as their usual pioneer, sent in the last quarter of every century to enlighten a small portion of the Western nations in occult lore. It was St. Germain who supervised the development of events in this case; and later Cagliostro was commissioned to help, but having made a series of mistakes, more or less fatal, he was *recalled* ... Mesmer founded the “Order of Universal Harmony” in 1783, in which presumably only animal magnetism was taught, but which in reality expounded the tenets of Hippocrates, the methods of the ancient Asclepieia, the Temples of Healing, and many other occult sciences. (TG)

Messengers – It was said in antiquity, “All people are angels.” Verily, people are the messengers of the far-off worlds. (BR, 278)

Some messengers proceed with a mission, already knowing whence, whither and why—and how they will return. Others know but inwardly the Indication, and they complete the earthly path as ordinary citizens. Let us not weigh which of them accomplishes an achievement with the greater selflessness. Let people recognize that there exists a great number of degrees among the great Spiritual Toilers. (BR, 205)

Co-workers and messengers may be either conscious or unconscious ones. The entrusting of commissions is considered honorable, but unconscious co-workers usually do not even know when they have been inspired by a commission. They proceed in accord with a command unknown to them, transmitting something or forewarning someone, but they themselves do not know where is the beginning and where the end of their mission. There are many such messengers, they differ according to their condition, but none the less they do not tarry. Also, there are particular silent commissions, when it is needful to exert influence, not by a word, but by silence. (BR, 66)

Metals – Metals are to be selected not according to their costliness but to their resistivity. One should not wear copper things. The ancients knew how much more useful was bronze. Also, zinc should no longer be used in the household. Not only is infection possible through contact with copper, but the channel of this metal brings maladies. (LMG II, p 185)

Michael, the Archstrategist – The Leader of the Army of Light.

I must also remind you that all the Archangels and Angels had to go through human evolution. And the Archangel Varahael, or Uriel, was and is a MAN. Likewise the Archangel Michael, though ranking among the Highest Archangels, nevertheless walked on our sinful Earth, bringing salvation. If these greatest Spirits who gave the impetus to the creation and development of thought at the dawn of our earthly physical humanity and who continued to impel the evolution of the human consciousness throughout the entire span of this most difficult and lengthy process had not done so, our earthly humanity, even up to this day, would have remained at the caveman stage. Precisely, the great Archangels are those Seven Kumaras who,

including the highest One among Them, are spoken of in Eastern Scriptures and in *The Secret Doctrine*. They came from the higher worlds, and They made the greatest sacrifice by incarnating as the great Founders of religions, kingdoms and philosophies, during all the turning points in the history of the planet, in order to quicken the evolution of humanity. So, the Archangel Michael is now guarding the destiny of our planet. He is destined to fight the last Battle with the Prince of this World. (LHR I, pp 350-351)

Milarepa – An ancient Tibetan Teacher.

The Teacher Milarepa often conversed with animals. Near his retreat bees nested, ants built cities, parrots flew about, and a monkey was accustomed to perch himself in imitation of the Teacher. The Teacher said to the ants: “Tillers and builders, no one knows of you, yet you raise up lofty communities.” He said to the bees: “You gather the honey of knowledge and of the best forms, let no one interrupt your sweet labor.” He remarked to a parrot: “By your screeching I see that you are preparing yourself to be a judge or a preacher.” And he admonished the mischievous monkey: “You have destroyed the ant’s structure and have stolen another’s honey. Perhaps you have decided to become a usurper.”

Who, if not the usurper, appropriates another’s labor and casually wrecks structures under the heel? Many centuries have passed since the time of the Teacher Milarepa, but usurpers, with the psychology of monkeys, live as before. (COM, 193)

Millefolium – “Thousand Leaves,” was the name of an ancient decoction of wild field herbs. Its significance lay in the belief that the field flora is in itself already a collective panacea. (FW I, 320)

Mind, Cosmic – The Cosmic Mind is the manifested Mind or the collective Mind or Reason of the Hierarchy of Light. (LHR I, p 376)
see also Universal Mind

Miracles – A miracle violates harmony, whereas cosmic events only affirm evolution. (LMG II, p 124)

The way of miracles is most remote from harmony. Either the miracle is lost, and then it is simply harmful; or it jerks a man up to a degree which cannot be maintained under surrounding conditions; or it happens to be seen by envious ones, whereupon it begets evil. (LMG II, p 91)

Miraculous Hand – Hierarchical Assistance when circumstances and the growth of consciousness permits.

One can see the Miraculous Hand when we act according to the law of Hierarchy. (H, 156)
see also Guiding Hand, Hand

Mirage – The fog of humanity is great, and the thinking may be pushed forward by the most unexpected means. Therefore it will be much easier to construct a mosaic out of separate pieces. A completed line should not be demanded. Its parts may be built up under different moods. (AY, 394)

Mission – To be prepared, to be self-denying, to be abused, to be calumniated, to be joyful, to be silent, to be jubilant, to be the bringing and the bestowing one, and to be in this life taught by the light of the sun, is to be as We wish to see you; and as such We are dispatching you. Thus has your spirit accepted the mission.
(LMG II, p 48)
see also Messengers

Mitra, or Mithra – (*Pers.*). An ancient Iranian deity, a sun-god, as evidenced by his being lion-headed. The name exists also in India and means a form of the sun. The Persian Mithra, he who drove out of heaven Ahriman (Satan), is a kind of Messiah who is expected to return as the judge of men, and is a *sin-bearing* god who atones for the iniquities of mankind. As such, however, he is directly connected with the highest Occultism, the tenets of which were expounded during the Mithraic Mysteries which thus bore his name. (TG)

Calling it psychic energy, we speak of the same Sophia of the Hellenic world or Sarasvati of the Hindus. The Holy Ghost of the Christians manifests signs of psychic energy, just as do the creative Adonai of Israel, and Mithra, full of solar power. Certainly, no one doubts that the Fire of Zoroaster is the Fire of Space which you study. (AY, 416)

Monad – Consists of the sixth principle and of the universal seventh and is not a conscious entity on the planes of manifestation. In order that we reach a conscious manifestation on all planes, or that we reach the real immortality (i.e., become an Arhat, Buddha, or Dhyana Chohan) we must unite the three principles, fourth, fifth and seventh, while here on Earth and fuse them in the sixth principle. (LHR I, p 428)

The highest or fundamental principle, which contains potentially the synthesis of all the others, is the fiery energy of life or spirit, which is spread throughout the entire Cosmos. For its focus it requires the sixth principle, or Buddhi (often called “the spiritual soul” as distinct from the animal soul). Thus the monad is formed, which is the primary, unconscious, incarnated Ego. (LHR I, p 472)

Vedanta correctly states that the spirit remains inviolate. The fiery seed of the spirit remains in its primary consistency, because the essence of the elements is immutable. But the emanation of the seed changes, depending on the growth of consciousness. Thus one may understand that the seed of the spirit is a fragment of the elementary fire. And the energy accumulated around it is consciousness. (AY, 275)

The Monad or Jiva *per se* cannot be even called spirit: it is a ray, a breath of the ABSOLUTE, or the Absoluteness rather ... having no relations with the conditioned and relative finiteness, (Absoluteness) is unconscious on our plane. Therefore,

besides the material which will be needed for its future human form, the monad requires (a) a spiritual model, or prototype, for that material to shape itself into; and (b) an intelligent consciousness to guide its evolution and progress, neither of which is possessed by the homogeneous monad, or by senseless though living matter. The Adam of dust requires the *Soul of Life* to be breathed into him: the two middle principles, which are the *sentient* life of the irrational animal and the Human Soul, for the former is irrational without the latter ... Thus, The Monad becomes a personal ego through Manas, when the latter is perfect enough to assimilate Buddhi. Thus, individuality is built gradually, and can only be partially expressed on Earth.

Metaphysically speaking, it is of course an absurdity to talk of the 'development' of a Monad, or to say that *it* becomes 'Man' ... It stands to reason that a MONAD cannot either progress or develop, or even be affected by the changes of states it passes through. *It is not of this world or plane*, and may be compared only to an indestructible star of divine light and fire, thrown down onto our Earth as a plank of salvation for the personalities in which it indwells. It is for the latter to cling to it; and thus partaking of its divine nature, obtain immortality. Left to itself the Monad will cling to no one; but, like the 'plank,' be drifted away to another incarnation by the unresting current of evolution. (SD)

see also Seed of the Spirit

Money – Do not live on income from money. This profit is stained. The interchange of goods is by direct exchange of objects; or if necessary they can be allowed to be exchanged into money to be reconverted immediately. (LMG II, pp 177-178)

Moriah, Mount – (*Bib.*). The site of King Solomon's first temple at Jerusalem according to tradition. It is to that mount that Abraham journeyed to offer Isaac in sacrifice. (TG)

Moru or Balu – The essence of Moru, or Balu, is made from a plant which is to be found all over the Himalayan slopes at, or above, 8,000 feet. It belongs to the rhododendron family. In Tibet it is used as incense in temples and homes. (LHR I, p 498)

Moses – Moses truly was a great leader, and you say correctly that he was the creator of Israel. However, Moses was not responsible for the idea of monotheism; *this idea had existed from the most ancient times*. Therefore, the belief that the Jewish people brought this idea into the world is not exactly correct.

Moses, being a disciple of the Egyptian priests, was initiated into their secret knowledge: Unity of Cosmos, unity in all its multiformity. And this idea of unity he affirmed as monotheism—*precisely to the masses*, giving them Jehovah as one aspect of the Divinity. There were also other reasons why the image of Jehovah was chosen as the Ruling Element or God for the Jewish people. Let us remember how highly advanced was the science of astrology in ancient Egypt. *Jehovah was connected with Saturn*, and Israel, as an individual nation, was born under this planet.

In spite of the fact that the idea of monotheism is very pronounced in the exoteric religion of the Jews, their sacred pantheon is as numerous as those of other people, including Christians: the Hierarchy of Forces, the Ladder of Jacob, and all the Planetary spirits worshipped by the Catholic Church.

Moses was a Jew, and all the stories about his Egyptian origin are most erroneous. Even from a purely psychological point of view, such an opinion is beneath criticism; the whole movement, the whole development of the epic of Moses, strongly contradicts it.

Moses was a leader and ruler in the fullest sense of these words, and he had to undertake 'the hard task' of creating a nation out of a nomadic tribe, which for a very long period had been enslaved and therefore had developed many negative qualities. From such a tribe he had to build a nation and give it the foundations of constructiveness and the concepts of organized government. All hints about the cruelty and revengefulness of his laws are not quite sound; when one studies his laws objectively one is amazed how wise and merciful they are. In many ways they are more generous than our present laws. And if we speak as realists we should not even attempt to criticize the cruelty of Moses when we consider our own times, full of the most cruel crimes and terror.

(LHR I, pp 210-211)

Moses delved into the science of Egypt, but he outdistanced it through the Ten Commandments. Thus acts the Yoga of Hierarchy. (H, 500)

Mother of the Cosmos – Even so, the Mother of the Universe, or the manifested Cosmos, can be accepted as one of the Figures of the Holy Trinity. Indeed, there is no religion, except later ecclesiastical Christianity, in which the Feminine Element is not included among the Primates of Be-ness. Thus, the Gnostics also considered the Holy Ghost as a Feminine Element. In the most ancient Teachings, the manifested Trinity of Father, Mother, and Son was considered as an emanation of the Light, eternally hidden Cause; and the latter, in turn, as that of the *Causeless Cause*. (LHR I, p 487)

Mother of the World – I attest that the Power adorning Our Universe is confirmed as Our Mother of the World—the Feminine Origin. (INF I, 156)

I have already told you that the Mother of the World conceals Her Name. I have already shown you how the Mother of the World veils Her Face. I have already made mention about the Mother of Buddha and Christ.

Indeed it is time to point out that the one Mother of both Lords is not a symbol but a Great Manifestation of the Feminine Origin, in which is revealed the spiritual Mother of Christ and Buddha.

She it was Who taught and ordained Them for achievement. From time immemorial the Mother of the World has sent forth to achievement. In the history of humanity, Her Hand traces an unbreakable thread.

On Sinai Her Voice rang out. She assumed the image of Kali. She was at the basis of the cult of Isis and Ishtar. After Atlantis, when a blow was inflicted upon the cult of the spirit, the Mother of the World began to weave a new thread, which will now begin to radiate. After Atlantis the Mother of the World veiled Her Face and forbade the pronouncement of Her Name until the hour of the constellations should strike. She has manifested Herself only partly; never has She manifested Herself on a planetary scale ...

The Mother is Beauty; the world is self-sacrifice. Precisely by these two fundamentals are the Gates opened.

The bridge between the planets, and the shortening of race cycles, rests upon these two fundamentals. (LMG II, pp 131-132)

Motion – Misunderstandings continue to be piled around this concept. Hearing about motion and mobility, people turn into restless runners. But can bustle be fitting for the higher manifestations? Similarly, people do not distinguish outer for inner movement, yet such a distinction is quite essential; it saves one from bustle, which unavoidably leads to falsehood.

Likewise, inner motion will bestow dignity of movement. (BR, 499)

Motive – How resounding are the words of the heart about hidden motives! How important it is to realize impartially the intentions of the spirit! Three traits of character will help to cognize the potentiality of motive: the trait of honesty, the trait of self-abnegation, and the trait of service. The manifestation of each trait will give the spirit the sword against egotism. Not the hand of karmic tension but the hand of self-exertion will hold for the spirit that gleaming sword. Let us remember that fire which gives tension to the motive. (INF II, 170)

Mount Meru – Whoever beholds the Himalayas recalls the great meaning of Mount Meru. Blessed Buddha journeyed to the Himalayas for enlightenment. There, near the legendary sacred Stupa, in the presence of all the gods, the Blessed One received his Illumination. In truth, everything connected with the Himalayas reveals the great symbol of Mount Meru, standing at the center of the world. (HAL, p 12)

Mount Meru as: “the exalted mass of glory, the venerable haunt of gods and heavenly choristers ... not to be reached by sinful men ... because guarded by Serpents.” (SD I, p. 126)

Meru—the abode of the gods—was placed ... in the North Pole., while *Patala* , the nether region, was supposed to lie in the South. ... As Meru is the high abode of the Gods, these were said to *ascend* and *descend* periodically; by which (astronomically) the *Zodiacal* gods were meant, the passing of the original North Pole of the Earth to the South Pole of the heaven. (SD II, p 357)

Muladhara-Kundalini – (*Sk.*). One of the seven main centers or chakras of man. It is located at the bottom of the spine. (LHR I, pp 426-427)
see also Chakra

Mulaprakriti – (*Sk.*). Mulaprakriti should be looked upon as the Absolute, as it is the Abstract Feminine Principle. (LHR I, p 439)

The differentiation is so bereft of subtlety that it is difficult to convey to people about the principle which dwells in the manifested power of Mulaprakriti. Likewise, the principle of life cannot be asserted without the realization of the Feminine Origin. Like the Cosmos, Mulaprakriti is a universal principle. The origins cannot be

regarded as competitive forces; only unification of the forces creates life. And We, in the higher worlds, manifest a consecrated reverence for the Origin which humanity calls passive. (INF I, 201)

Mulaprakriti is the abstract, divine, feminine principle. The feminine aspect of Parabrahman. Undifferentiated substance. Literal translation: "The root of Nature or Matter." (LHR I, p 448)

Music – Music is necessary for all fiery sowings. One should choose good music, it focuses the emotions. But one should not absent-mindedly let the music just pass by one's ears. (FW I, 330)

Music of the Spheres – Each participle from atom to star has an inaudible tone conditioned by the vibratory rate and subtle makeup of its individual atoms. The collective chords resulting from such tones cause an ethereal harmony called the Music of the Spheres, audible to those equipped with clairaudience.

It is necessary to understand these oceans of thought from space which generate the Music of the Spheres. (AUM, 137)

The world tasks are affirmed by the tension of the cosmic fires, and the joy of spatial achievements reverberates as the music of the spheres. (INF I, 89)

Musk – A substance obtained from a sac under the skin of the abdomen of the male musk deer, a small animal inhabiting high altitudes of central Asia. The very best musk is obtained in Tibet.

The main power of musk is in its, so to say, "fiery laboratory" which intensifies the forces of the centers thus nourishing the weaker organs with fire. It must be understood that the finer organism will react positively upon being saturated with fire, while those that are influenced by earthly attractions may experience the reverse. There can be signs of temporary illness, but if in such cases musk is taken regularly, these strange reactions can be avoided. The fiery property of musk is its greatest power. It must also be understood that in a fiery organism the effect of musk is increased by the fiery centers.

The power of the fiery centers should be treated with great care. The transmutation of centers, which tenses the Psychic Energy so powerfully, intensifies also every kind of reaction of the fiery substance! Therefore, speaking of musk, we must note the inner reaction which tenses every fiery substance.

Musk is irreplaceable and harmless. It is given for general use for maintaining balance, a prophylactic against many illnesses including cancer.

Musk, according to all the ancient sources, is related to the sun and not to Venus. For mental work musk is especially beneficial. (LHR I, p 256)

Musk and Psychic Energy – Musk is the deposit of the substance of an unconscious psychic energy. It is not a regular stimulant in the full sense of the word. It balances the nervous system. It regulates the sympathetic nervous system which so strongly vibrates in advanced Yogis. While using musk, the demand for food lessens because

psychic energy, by strengthening the nervous system, also nourishes the physical body. “Precipitation of the unconscious fire” is also a definition of the same substance, psychic energy; therefore, musk can also be considered as such a fire. The “phosphorous of spirit” is another name for that same psychic energy. Psychic energy is the most powerful, most penetrating, most transmuting energy which protects from all diseases and from many other things. It acts in this miraculous way only when it is consciously mastered, or at least realized. But even unconscious precipitation of this substance is most precious.

Mysterium Magnum – (*Lat.*). *Materia Matrix*, the “subtlest, super-sensuous, ethereal substance, which fills the whole of space.” Equivalent also to *Mulaprakriti*, *Akasa*, *Primary Substance*. (LHR I, p 448)

“The Great Mystery”, a term used in Alchemy in connection with the fabrication of the “Philosopher’s Stone” and the “Elixir of Life”. (TG)

Mysticism – Many concepts are in need of clarifying; among them, mysticism must be defined. It denotes exact knowledge, then the conception of it may be retained. (AUM, 458)

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

With Our Community can proceed those who apprehend reality and true materialism. It is impossible to imagine a mystic or a metaphysician within Our enclosure. The metaphysician, receiving a blow, cries out, “I am stricken physically!” The mystic, upon perceiving the radiance of life, rubs his eyes.

Why are you living? In order to cognize and to perfect yourselves. Nothing misty should satisfy you. (COM, 230)

Names – I have asked you to abstain from pronouncing personal names as far as possible. People addressing themselves to someone at a distance impose a sense of burden upon the person if his spirit is sufficiently sensitive. You have noticed how the yogis often change their abodes and avoid pronouncing names. This results from a knowledge of the effect produced in space by names, when they are sent with some knowledge of the Teaching. (AY, 383)

Narada – (*Sk.*). One of the Seven Great Rishis, a Son of Brahma. This ‘Progenitor’ is one of the most mysterious personages in the Brahmanical sacred symbology. Esoterically Narada is the Ruler of events during various Karmic cycles, and the personification, in a certain sense, of the great human cycle; a *Dhyan Chohan*. (TG)

Be not amazed that the reactions to the Teaching are so diverse and so striking. Narada similarly struck different sparks from human consciousnesses.
(BR, 197)

Nature – Bear in mind (a) that we recognize but *one* element in Nature (whether spiritual or physical) outside which there can be no Nature since it is *Nature* itself,* and which as the *Akasa* pervades our solar system every atom being part of itself pervades throughout *space* and *is* space in fact, which pulsates as in profound sleep during the pralayas and the universal Proteus, the ever active Nature during the Manvantaras.
(ML, p 63)
see also Matter

Nature Spirits – I consider that the miracle of nature-spirits can be explained. Their main property is elasticity. Their form depends upon the aspiratory conditions. Falling into the focus of human sight, they are sucked into human form. Men will see them in human shape and animals will see them as animals, because they have no shell.

I attest that whether the forms are fearful or beautiful depends upon the reflex of the nerves. The potentiality of the elements is such that it is always ready to respond to nerve reflexion and thus to doubly reinforce Our sending in a definite direction.

One should not think that the elemental spirits are Our brood. Their manifestation may be likened to the spark at the moment of contact with a tense reservoir of dynamite. The consciousness of this spark becomes kindled upon contact with the human spirit. Of course their grade varies, as does the intensity of the dynamite's energy. ...

The spirits of elements strive toward union with man. They undergo the development of consciousness in lower forms of elements, and rarely possible are cases of their growth up to the consciousness of man. Man, however, in extraordinary cases can bypass a whole planet. But, of course, in strict classification one may place the bulk of the elemental spirits into the primary forms.

You know how varied are the evolutions. The understanding should be expanded.

One can devote a special discourse to the elements. This domain is very beautiful.
(LMG II, pp 137-138)

see also Elementals, Devas

Naturovaloris – The law of Earth's nurture affords, through the antennae of the plants, the possibility of drawing out of this reservoir by means of smell and sight the precious quality of vitality, the so-called Naturovaloris, which is acquired through conscious striving. (LMG II, p 81)

Necessity – Together with co-measurement, necessity must be understood. The final test will be that of necessity. In other words, each one being tested must say what it is that he considers most urgent. According to the quality of the immediate reply will his consciousness be measured. (LMG II, p 164)

* Not in the sense of *Natus* 'born' but Nature as the sum total of everything visible and invisible, of forms and minds, the aggregate of the known (and unknown), causes and effects, the universe in short infinite and uncreated and endless, as it is without a beginning

I will tell you of the origin of the controversy between Buddha and Devadatta.

Devadatta asked; “Wherefrom is each action begun?” The Blessed One answered: “From the most necessary; because each moment contains its necessity and this is called the justice of action.” Devadatta persisted: “How is the evidence of necessity ascertained?” The Blessed One answered: “The thread of necessity crosses all worlds, but whoever has failed to realize this remains within a dangerous chasm, unsheltered from the stones.”

Thus Devadatta could not distinguish the line of necessity, and this obscurity impeded his way.

A spirited steed even with the end of his hoof feels on which stone to step next. So is felt the order of mobility, co-measurement and necessity.
(LMG II, p 165)

Negation – One should expel all words of negation. He who denies is poor; he who affirms is rich. He who denies is immobile; he who affirms is propelled. He who denies is constantly wrong; he who affirms is always right. He who affirms can be relatively right in place and time; he who denies is absolute in deadliness. Ignorance is the mother of negation. Expelling negation, the Teaching enslaves no one./ The denier is already a slaveholder, for he does not wish to let his interlocutor go free from his circle. The Teaching of the Community must be active in the opening of all paths.
(COM, 139)

Neophyte – (*Gr.*). A novice; a postulant or candidate for the Mysteries. (TG)

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. (H, 191)

Neti – One may be asked also why the visions coincide with special moments of life. Is this the result of a Guidance that is aware of the approach of the crucial hour, or is it due to an exalted spiritual attitude which permits one to see what otherwise would remain unseen? It is both. But besides our own state of consciousness, certain cosmic currents approach which transform the earthly layers. Certainly, not only astral chemisms react upon us, but a certain higher energy, the origin of which is infinite. Neti, Neti—the Ineffable, guides us, and often we are touched by the Highest Power.
(FW I, 432)

New Age – *see* New Era

New Era – In conclusion, I want to remind you about the absolute inevitability of the New Era. The fiery energies are in their greatest tension attracted toward Earth, and if not accepted, realized and assimilated they will cause terrific earthquakes and other cosmic perturbations, and also revolutions, wars and new epidemics. We are now at the very entrance to a New Era, a New Race, and therefore our time may be compared

with the times of Atlantis, the existence of which becomes more and more evident to our science.

Watch out for all unusual and destructive signs in all spheres of life, and many things will be clearer to you. You will see where are the sparks of the New Era, the era of spiritual knowledge and great cooperation of people under the sign of culture. Realization of the coming of this great time should multiply the strength of every sensitive person and should direct him toward joyous, constructive work for the General Good under the Banner, which we shall call the *Banner of Peace and Culture*. (LHR I, p 147)
see also New World

New Firmament – It should be remembered that the New Firmament can become visible. Quite some time ago I mentioned that a new heavenly body is approaching, but as yet it is concealed from observation. (FW II, 92)

New World – The New Era.

Yes, yes, yes! Verily a new world! The joy of the spirit provides all possibilities. When the great future is affirmed, Our creativity embraces all manifestations. When We are assembling a New Race, We intensify all achievements. Thus, this wondrous year has revealed manifold affirmations of the great future. Radiant foundations have been laid. (INF II, 110)

The word sacred is completely out of use. Sacrilege has replaced sacredness. Many are the possible applications of the word sacred on Earth, but men have cast out the most beautiful. When thought wandered from the sacred destination of Being, the very meaning of Being evaporated. The manifestation of supreme concordance is a sacred act of the spirit. The sacred union is the foundation of all Be-ness. Thus the higher spheres reveal the loftier forms of *Materia Lucida*. When even upon Earth concordance lends beautiful forms to colors, sounds, and to man, what may not be reached in the higher concordance!

Maitreya sees the New World of concordance! (INF I, 95)
see also New Era

Neuritis – The sickness called neuritis has a certain relation to fire. ... These pains can be easily gotten rid of by establishing the materiality of psychic energy. When these sediments obstruct the nerve channels all manner of painful developments can be expected. Like stones in the inner organs, the crystals of psychic energy may be injurious if the energy is not utilized. (AY, 329)

Night of St. Bartholomew – Also called the Massacre of St. Bartholomew, which was the name given to the massacre of the Hugonots, which began in Paris on St. Bartholomew's Day, Aug. 24, 1572. The initiative of the crime rests with Catherine de Medici who started out by assassinating a few Hugonot leaders for political reasons. The massacre spread to the provinces, however, and before it was over an estimated 50,000 were killed. Catherine de Medici received the congratulations of all

the Catholic powers, and Pope Gregory XIII commanded bonfires to be lighted and a medal to be struck. (EB)

Let us not forget the terrors of the Night of St. Bartholomew! (LHR I, p 293)

Nirvana – (*Sk.*). The state of absolute existence and absolute consciousness, into which the Ego of a man who has reached the highest degree of perfection and holiness during life goes, after the body dies, and occasionally, as in the case of Gautama Buddha and others, during life. (TG)

Nirvana is the quality of assimilation of all actions. The saturation of all-inclusiveness brings you true knowledge, flowing from the tremor of illumination. (LMG II, p 205)

Conscious actions are necessary; they alone lead to Nirvana. (LMG II, p 206)

As for ‘Nirvana’, it means, according to the original Eastern concept, the transcendental, or the highest state of existence, which cannot be encompassed by the ordinary human mind; in other words, it is a complete contrast to non-existence. (LHR I, p 221)

Remember that the condition of Nirvana is the condition of the highest manifested perfection corresponding to a given cycle of evolution in each kingdom and species. Likewise, the consciousness, i.e., instinct, of plants and animals during Pralaya will have its corresponding Nirvana. There are as many degrees of Nirvana as there are cycles of perfection in Infinity. But the Nirvana will always be the expression of the maximum achievement of perfection corresponding to the particular stage of evolution. (LHR I, p 383)

Bliss, Nirvana, Divine Nearness and all analagous terms for the highest state are usually understood as an ecstatic oblivion and the rapture of the indolent rest, but oblivion can be understood only as the erasure of all earthly means and examples. Truly, why such limited earthly ways, when one may already act through the highest energies? Is it possible to identify Divine Nearness with indolence and immersion in oblivion? Such a correlation is contrary to the very meaning of approach to the Highest Principle. This communion with the Highest, this transformation through the highest energies, primarily impels one to an increased tension of all forces. Even in extreme tension a man cannot lose hold of himself. But amidst the contact with fiery radiances the seed of the spirit will kindle the more, and its striving towards thought-creation is unrestrainable. One may wonder why people try to limit and disparage the significance of the Fiery World? They wish to cloak it in earthly limitations as well as to stipulate that the inhabitants of other worlds must be in earthly bodies and in earthly circumstances. Only a dwarfed imagination can limit the development of your imagination as the foundation of striving towards the Highest Worlds. (FW I, 157)

Nirvana is actually fiery ascent. In every Teaching we find the symbol of this fiery ascent. (FW I, 157)

The highest tension of energies. (H, 260)

Nivedita, Sister – A pupil of Vivekenanada, who wrote books about India and her Teacher. (LHR I, p 242)

Nobility – We term nobility the benevolent accumulations from former lives, while upon Earth nobility is considered only according to one's birth. (HIER, 182)

Obedience – Complete obedience to the indications and the precise execution of them gives health and leads to great victory, to great Light. In ancient times obedience was a step toward the next ordainment. The one who was unable to realize entirely the discipline of obedience could never reach the higher degrees. Only the one who knew how to obey and to execute could take great responsibility and understand all the immutableness of the order.

With all this, one must firmly understand that all the given orders can never enslave the spirit of a disciple because there is always left the freedom of individual expression, and we know how endlessly we may refine the quality of the fulfillment of every task. Only a slave of yesterday may revolt against an order. Only a petty consciousness is afraid to lose its individuality by fulfilling the plans of his Guru. To rely upon our own accumulations, rejecting all that which we can assimilate from the high consciousness of the Teacher, means to reject any new accumulations. Individuality is formed from these new assimilations combined with previous accumulations. Extremely happy is the one who can draw upon the Treasury of the Great Consciousness. I wish to quote from the book, *Infinity*:

“The idea of obedience to the Teacher seems to be alien to people. But how can the spirit lose when the Teacher is the Leading Light? How can the disciple lose his fire when the Teacher lights all fires? How can the Shield of the Teacher hold back the pupil if he is already inspired by his Teacher? How little does humanity desire to strive toward mutually beneficial work! But humanity must learn to act interdependently and to materialize all the thoughts affirmed by the Teacher. Thus, the Cosmic Mind fulfills evolution. Thus, humanity must learn to construct by higher measures. Verily, by following the Teacher you assimilate his Image ...” (LHR I, pp 54-55)

Observation – Experience in the beautiful keeps one within the bounds of authenticity. When the earthly world is so rich, when the Subtle World is still richer, when the Fiery World is so majestic, then experience in the beautiful is needed. Only acuteness of observation helps to affirm beauty. It is a mistake to think that transitory methods of art can create a single basis for judgment. Actually, only the power of observation, which nourishes the third eye, provides a firm foundation for creativeness that is suitable also in the Subtle World. (FW I, 243)

Obsession – Obsession and self-poisoning are close companions. They are equally little recognized by people. During the process of self-poisoning, obsession is especially easy, but under obsession poisoning ultimately takes place; such poisoning is ineradicable. Certain people assert that during obsession the health not only does not

fail but even improves. This is a great error, the apparent good health is the result of nervous tension only. Moreover, the intrusion of a foreign psychic energy inevitably opens a channel to various infections. Obsession is not psychism, but it affects the entire organism. Let us say definitely — obsession is not only a psychic sickness but also an evidence of infection of the whole organism. Indeed, the dark obsessing entity is not concerned about the health of the organism. Every disease is in itself a dissolution which is pleasing to darkness. Two psychic energies cannot live long together. Periodically there may be a relaxation of the obsession; such a method is employed by the obsessors if they value the victim.

Aspiration toward the Higher World is the best recourse against obsession. Thinking about the Higher World is the best proven antitoxin. Exalted thoughts not only influence the nerve substance, but also purify the blood. Experiments with the composition of the blood in relation to the thinking of the patient are highly instructive. (AUM, 305-306)

Also, it is necessary to understand that the unprepared and spiritually weak people who deal with spiritualism open themselves to all sorts of obsessions, and who can tell when that degree of obsession may be reached when the victim will be unable to rid himself of his obsessor? Exactly, the dark forces are using these obedient tools in order that through them they may gain entry into the spiritually pure groups and treacherously ruin them. Madmen! They do not understand the dreadful danger to which they open themselves by permitting the entities from beyond to enter their auras. The mediums and the weak psychics do not possess spiritual synthesis and often become victims of the dark whisperers.

Naive people usually presume that the dark ones are always brutal and criminal in their methods and intentions. This is a fatal error; only the small, insignificant dark ones act in this manner. Much more dangerous are those who approach under the guise of Light and pronounce our formulae. The dark ones always act according to the *consciousness* of their victims, and—one must give them credit—often they act very subtly and *cleverly, appealing to conceit and other weaknesses*. Usually such victims are from among persons full of egotism and conceit, who aspire only for their own profit. The idea of self-sacrificing achievement is not likely to be understood by such people; consequently, true spirituality is impossible for them. Therefore, we can judge people only by the *fire of their hearts*, by their devotion and readiness to sacrifice and cooperate in every possible way. *There is no other measurement!* (LHR I, pp 346-347)

Od – (*Gr.*). From *odos*, “passage”, or passing of that force which is developed by various minor forces or agencies such as magnets, chemical or vital action, heat, light, etc. ... It is also called ‘odic’ and ‘odylic force’, and was regarded by Reichenbach and his followers as an independent entitative force—which it certainly is—stored in man as it is in Nature. (TG)

Even when they are not directing energy their Od nevertheless penetrates the whole surroundings. Such natural agents of good health must be highly valued. (FW II, 256)

Olcott, Colonel Henry Steele – American lawyer and journalist. Received his title in the Civil War. Co-founder, with H.P. Blavatsky and Wm. Q. Judge, of the Theosophical Movement which began in the last quarter of the Nineteenth Century. President-Founder of the Theosophical Society, which office he held from 1875 to his death in 1907. Author of *People from the Other World*, *Old Diary Leaves*, and *A Buddhist Catechism*.

Oneness – Law of Oneness – A great Oneness reigns in Cosmos as a powerful Law. Only those who adhere to this law can verily take part in cosmic cooperation. The Oneness of substance in everything urges humanity to creativity. When the consciousness draws from the treasury of Space, the Cosmic Magnet is under tension. The manifested treasury contains the expression of the energy imbued by the Oneness. Therefore each seed of the spirit must feel this Oneness. Each seed of the spirit belongs to the Cosmic Oneness in which all cosmic creativeness is comprised. Humanity deprives itself in departing from this truth by setting up a law of separateness. Immutable is the law of the Oneness in infinite diversity!

Only by this law can one build, because when attraction is creating, the power that lies in the action is Oneness. The creativity of Cosmos is boundless through this Oneness!

Upon Oneness stands the entire affirmed Be-ness. The operating law is so stupendous that all cosmic construction rests upon this principle. In every manifestation this law assembles the parts, uniting those which belong to each other. This great law is the Crown of Cosmos.

In the eternal creativeness of life, the law of Oneness holds. The cosmic creativeness goes forth as a fiery command; a command preordaining fusion; a command preordaining destiny; a command preordaining the replacement of one by another; a command preordaining consummation; a command preordaining immortality; a command preordaining life for each atom; a command preordaining the New Era. Thus is the cosmic creation accomplished by the magnet of life. How then is it possible to split the creation of the Cosmos? How then can those things which belong to one another be separated? How then can those things which verily issue one from another be separated? Indeed, in its saturation Cosmos is strained for the fiery fusion! Only Cosmic Reason can give to humanity the Image of Oneness. Reason gives to humanity the supreme image of the creation of the most fiery Heart. Reason assembles in sacredness; therefore, in Cosmos this law is created by life. Where then is the end, when all cosmic manifestations evolve upon two Origins? When a spirit contacts the higher spheres, cosmic creativeness is revealed to it as the law of infinite unity. When the spirit reaches the highest Oneness, it may be said verily that it draws from the vessel of cosmic joy. Yes, Yes, Yes! (INF I, 48)

Opened Treasures – In ancient cults there was a period called “the condition of opened treasures,” when the priestess was already abiding on the eighth floor, entrance to which was prohibited, and the stairs were covered with the skins of leopards in order that no sound might penetrate. This state of “opened treasures” was so revered that the violation of the repose was punished as a religious offense.

Everything inharmonious is especially harmful ...

The ancients knew that the “treasures” are unrepeatable, and took measures against accidents. During the opening of the treasures the Elder of the Temple observed which of a gamut of sounds had the greatest effect. Each sound was accompanied by a definite color—thus were conditions for each case determined. (LMG II, pp 117-118)

Origen – (c.185-254c.) An early Christian Father who accepted the task of guarding the purity of the Teachings of Christ.

Christian theologian. He was head of the Catechetical School of Alexandria (203-231). His doctrines were condemned by the Council of Constantinople in 553. (WD)

The Teacher bids thee read the words of Origen.

Thou wilt begin to understand the transgressions committed by the Church.

The ways of Origen’s school will be of guidance for our day. (LMG I, 167)

According to Ruffin, the biographer of Origen, the writings of Origen suffered many “corruptions”; otherwise they would never have been published, and might even have been destroyed. (LHR I, p 196)

Appollonius of Tyana was called to visit the Brotherhood, but He, in his incarnation as Origen, accepted the most difficult task of guarding the purity of the Teaching of Christ, and for this He suffered imprisonment instead of dwelling in the Abode of the Brotherhood and participating in the joyous work there. (LHR I, pp 202-203)

As the great Origen said, “Our mind alone is unable to comprehend God Himself, but can intuit Him as the Father of all beings from the beauty of his creations and the splendor of Nature.

And Origen continues: “Therefore, we cannot consider God as being a particular incarnation, or as incarnate at all. God is Uncompounded Spiritual Nature, excluding all complexes. He is intelligence, and at the same time the source and origin of all intelligence in Nature and Creation. God, Who is the origin of everything, should not be considered complex; as otherwise it might appear as though the elements that have created everything considered complex existed before their very origin.” (LHR I, pp 306-307)

I strongly recommend that you read the works of the great Origen, that brilliant expounder of the true Teaching of Christ. (LHR I, p 385)

see also Council of Constantinople

Origins, The – The Masculine and Feminine Principles.

When the Origins will be affirmed in the consciousness of humanity as balanced forces of the Cosmic Magnet, then life will be recognized as the effect of the great law. (INF I, 236)

He who knows the law of Be-ness can affirm that the acknowledgement of the two Origins is the foundation of Cosmos. (INF I, 34)

There cannot be the manifestation of life in Cosmos without the vital forces provided by the Origins. Verily, the power of the Origins spiritualizes the forces. (INF II, 479)

The Cosmic Magnet unites the poles of the Origins for the life-imparting force. If the poles do not respond to the attraction of the Magnet, the consuming of the energy ensues. (INF I, 225)

The Mother of the World appears as a symbol of the feminine Origin in the new epoch, and the masculine Origin voluntarily returns the treasure of the World to the feminine Origin. Amazons were the embodiment of the strength of the feminine Principle, and now it is necessary to show the aspect of spiritual perfection of woman. (LMG II, pp 74-75)

see also Principles, Masculine and Feminine

Origin of Light – The Guidance of the Origin of Light attracts all the necessary elements. The guarantee lies in the Cosmic Magnet. (INF II, 155)

Light is the effect of thought. (HIER, 99)

Light is not an independent principle. (ML, p 166)

see also Light

Osiris – (*Eg.*). The greatest God of Egypt, the Son of Seb (Saturn), celestial fire, and of Neith, primordial matter and infinite space. This shows him as the self-existent and self-created god, the first manifesting deity (our third Logos) identical with Ahura Mazda and other ‘First Causes’. For as Ahura Mazda is one with, or the synthesis of, the Amshaspends, so Osiris, the collective unit, when differentiated and personified, becomes Typhon, his brother, Isis and Nephtys his sisters, Horus his son and his other aspects.

He was born at Mount Sinai, the Nyssa of the O.T. (See *Exodus* xvii.15), and buried at Abydos, after being killed by Typhon at the early age of twenty-eight, according to the allegory. According to Euripides he is the same as Zeus and Dionysos or *Dio-Nyssa* ‘the god of Nysa’, for Osiris is said by him to have been brought up in Nysa, in Arabia ‘the Happy’. Query: how much did the latter tradition influence, or have anything in common with, the statement in the Bible, that ‘Moses built an altar and called the name ‘Jehovah Nissi’ or Kabbalistically—‘Dio-Iao-Nyssi’? (See *Isis Unveiled* Vol. II, p 165). The four chief aspects of Osiris were—Osiris-Phtah (Light), the spiritual aspect; Osiris-Horus (Mind), the intellectual *manasic* aspect; Osiris-Lunus, the ‘Lunar’ or psychic, astral aspect, Osiris-Typhon, Daimonic, or physical, material, therefore passionate turbulent aspect. In these four aspects he symbolizes the dual Ego—the divine and the human, the cosmic-spiritual and the terrestrial ...

As to his human development he is, as the author of the *Egyptian Belief* has it ... “One of the Saviours or Deliverers of Humanity ... As such he is born in the world.

He came as a benefactor, to relieve man of trouble ... In his efforts to do good he encounters evil ... and he is temporarily overcome. He is killed ... Osiris is buried. His tomb was the object of pilgrimage for thousands of years. But he did not rest in his grave. At the end of three days, or forty, he rose again and ascended to Heaven. This is the story of his Humanity.” (*Egypt. Belief*) And Mariette Bey, speaking of the Sixth Dynasty, tells us that “the name of Osiris ... commences to be more used. The formula of *Justified* is met with”: and adds that “it proves that this name (of the *Justified* or *Makheru*) was not given to the dead only.” But it also proves that the legend of Christ was found ready in almost all its details thousands of years before the Christian era, and that the Church fathers had no greater difficulty than to simply apply it to a new personage. (TG)

Sometimes the scattered members of Osiris will have to be gathered. Will not Isis collect them? (AUM, 598)

Ownership – Once the disciples asked the Blessed One how to understand the fulfillment of the commandment of renunciation of property. After one disciple had abandoned all things, the Teacher continued to reproach him in the matter of possessions. Another remained surrounded by things yet did not draw reproval. The feeling of ownership is measured not by things but by thoughts. Thus, the community must be accepted by the consciousness. One may have objects and yet not be an owner.

The Teacher sends the wish that evolution grow lawfully. The Teacher can distinguish those who have liberated their consciousness. Thus said the Blessed One; and He asked in general not to think about ownership of property, for renunciation is a cleansing of thought. For only through purified channels can basic striving make its way. (COM, 85)

The embryo of proprietorship is also fear, the feeling that one must be attached to the Earth at least by something! As if a miserable hovel could be an adequate anchor for the spirit! As if a heap of personal belongings could protect one from the lightning! Periodically the injurious playthings of ownership have been taken away from humanity. But again fear, the father of lies, spins his cobweb and again terrors are concocted. Therefore, let us abolish fear. With it will depart property ownership and boredom.

How much new health there is in diversity of place and of labor!
(LMG II, p 204)

Contemporary industry and the entire production of objects has become so unbalanced, in quantity and quality, that for the time being they preclude the possibility of a proper distribution of things. Forcible and indiscriminate distribution engenders craftiness and lies. Can one expect new possibilities in inaction or should one deepen the consciousness in its essence? You remember the words of Buddha about the disciple surrounded with things yet consciously renouncing personal ownership. It is useless to try to take away objects forcibly and thus create a passion for trash. The most important thing is to carry out rationally an educational program on the debasing significance of possession. It is not important that someone remain in his own armchair, but it is important that youth realize the absurdity of having its own

chair. It is necessary that this consciousness be manifested not as a denial but as a free conquest. When, liberated from craftiness, people will learn of the impracticality of personal ownership, then a collective of coworkers will grow up. (COM, 251)
see also Possession, Renunciation

Oxygen – Just as the protracted changes into the imperceptible, so is the structure of oxygen invisible—the birthplace of the power of fire. (AY, 499)

The manifestation of transmission depends on the purity of the consciousness and on the oxygen attracted by the Fire of Space. (AY, 500)

Ozone – Synonym for fresh, clean air.

Ozone here on Earth appears as a messenger from Above, yet it will be the grossest manifestation of the Atmosphere. The Earthly azure is lofty, but it is like wool compared to the fiery radiance. (FW I, 157)

But one should guard fire as a treasure. The phosphorus of the nerves is consumed like a wick; and is the lamp fit without it? One can add the oil of ozone, but without the wick the nerves will not kindle the fire. (AY, 369)

Each manifestation of Cosmos has its application in Eternity. And, as is the devastation, so is the accumulation subject to the rhythm which is inseparable from the affirmed course of your earthly events. The difference is that Zeus, in creating a cosmic storm, fills space with ozone; whereas your earthly Zeus, creator of wrath, fills the sphere with suffocating smoke. In this, the lowest and the highest do not meet. (INF I, 18)

The ozone of Space and the rays of far-off worlds will provide the planetary substance for the accumulation of new energies. (INF I, 23)

Economy of energy is at the basis of the world's creation. To enter a new house permeated with ozone means to receive admittance to new acquisitions. The work of a yogi is to destroy the awe of death. (AY, 240)

Ozonators – Ashrams may be defined as magnets and ozonators. Being filled with heart energy provides a conduit for many things. Therefore, when I am concerned about spiritually pure atmosphere, I have in mind a very important consequence. Without spiritual accumulations, the command to take everything upon oneself has no meaning. This command can be given only where there is a heart bond with the Subtle and Fiery Worlds. Only such a bond, during the present earthly conflict, can strengthen those to whom the order has been given. The currents are too complicated to be opposed by earthly forces. But you know about the bond with the two Worlds. Precisely in this communion are found forces for the passing by the most unexpected path. In this, do not hesitate to take care of yourself, in order not to expend energy superfluously. One should not in any manner be diverted from inner concentration. The affairs of the whole world are in a grave state. (FW II, 203)

Pact for the Defense of Cultural Treasures – *see* Roerich Pact and Banner of Peace

Padma Sambhava – Founder of the Red Sect, one of the two great Tibetan Sects.
(AH, p 398)

Twelve hundred years after Buddha, the teacher Padma Sambhava brought closer to men the teachings of the Blessed One. At the birth of Padma Sambhava all the skies were aglow and the shepherds saw miraculous tokens. The eight-year-old Teacher was manifested to the world in the Lotus Flower. Padma Sambhava did not die but departed to teach new countries. Had he not done so the world would be threatened with disaster. (AH, p 63)

Pain(s) – One can affirm that an Agni Yogi does not have purely physical pains. All the physical pains, which demonstrate the presence of subtle energies, are called fiery; hence, each tension arouses sacred pains. The sensitiveness of assimilation is so powerful that one must chiefly avoid strain. (INF II, 328)

The physician who has an opportunity to study the sacred pains and does not do it is guilty. In studying those pains and comparing them with the actions that cause them, he could prepare the steps for the coming evolution. In reality, during the spiritual development of the world, sacred pains should not exist, but the surrounding imperfections create these pains. Thus, in comparing the conditions and causes, one can foresee the direction of evolution. Certainly, much can be improved in the human consciousness if we know that even earthquakes are called forth by the spirit of humanity. One can gradually gather many manifestations of which man is the creator. Thus, the sacred pains are the indicators of the next race in the clutches of the underdeveloped; hence, I say, guard your health. (HIER, 165)

The sacred pains should be understood as signs of the flights of the spirit into the region which binds the worlds. (HIER, 336)

The pending sword fills the spirit with pain. (LMG II, p 14)

Palimpsest – An ancient parchment or tablet that has been written on two or more times for different purposes; the earlier writings have been erased. (WD)

A triple palimpsest provides an example of the stratifications of signs of the three worlds. Let us imagine a parchment on which first was written a cosmogonic treatise, and which later served for a love sonnet, while finally there has been written on it a reckoning of fabrics and furs. Through the obvious bazaar figures it will be difficult to make out the effusions of the heart, and it will be almost impossible to decipher the treatise about the most important. Does not the same thing take place in regard to the hieroglyph of the three worlds? Yet just as the experienced savant is able to read the most complicated manuscripts, an enlightened consciousness can understand the meaning of inscriptions of the Higher World.

Let us not take the jumbled figures of the bazaar for the laws of the Universe.
(AUM, 100)

Paloria – The full union of consciousness. (H, 150)

Panchen Rimboche – (*Tib.*). Lit., “The great Ocean, or Teacher of Wisdom”. The title of the Teshu Lama at Tchigadze; an incarnation of Amitabha the celestial “father” of Chenresi, which means to say that he is an *Avatar* of Tson-kha-pa (Sonkhapa). *De jure* the Teshu Lama is second after the Dalai Lama; *de facto*, he is higher, since it is Dharma Richen, the successor of Tson-kha-pa at the golden monastery founded by the latter Reformer and established by the Gelukpa sect (yellow hats), who created the Dalai Lamas at Lhassa, and was the first of the dynasty of the “Panchen Rimboche”. While the former (Dalai Lamas) are addressed as “Jewel of Majesty”, the latter enjoy a far higher title, namely “Jewel of *Wisdom*”, as they are high Initiates. (TG)

Pan-Fohat – *see* Fohat

Parabrahm(an) – (*Sk.*). This Causeless Cause is the Parabrahman of the Hindus. However, Parabrahman is not a Personal God. He is ‘That’ of the Vedantists. Parabrahman is simply the Reality which has no equivalent—the Absolute, or rather, the infinite abstract Space, which contains the potential space, also called Aditi. (LHR I, p 487)

Parabrahm is not a God but absolute immutable law. (ML, p 52)

Beyond Brahma, literally, The Supreme Infinite Brahma, “Absolute”—the attributeless, the secondless reality. The impersonal and nameless Universal Principle. (TG)

Paracelsus – (Theocrastus Bombast Von Hohenheim)

History knows a number of outstanding persons whose destiny it was to play an important role in the advancement of human evolution, who had previously visited this Stronghold of Great Knowledge. Thus, Paracelsus spent a certain period of time in one of the Ashrams of the Trans-Himalayan Stronghold, obtaining great knowledge. Later, Paracelsus wrote many volumes, but often he had to use the most obscure language in order to escape the persecution which in those times was powerfully directed against any illumined bearer of knowledge. (LHR I, p 423)

The symbolical name adopted by the greatest Occultist of the middle ages—Philip Bombast Aureolus Theocrastus von Hohenheim—born in the canton of Zurich in 1493. He was the cleverest physician of his age, and the most renowned for curing almost any illness by the power of talismans prepared by himself. He never had a friend, but was surrounded by enemies, the most bitter of whom were the Churchmen and their party. That he was accused of being in league with the devil stands to reason, nor is it to be wondered at that finally he was murdered by some unknown foe, at the early age of forty-eight. He died at Salzburg, leaving a number of works behind him, which are to this day greatly valued by Kabbalists and Occultists. Many

of his utterances have proved prophetic. He was a clairvoyant of great powers, one of the most learned and erudite philosophers and mystics, and a distinguished Alchemist. Physics is indebted to him for the discovery of nitrogen gas or *Azote*. (TG)

What you remembered about Paracelsus and his homunculi is very characteristic, because this microcosm can be easily magnified to Macrocosm. (HIER, 257)
see also Philosopher's Stone

Para Fohat – The fundamental, or primary psychic energy in its highest cosmic aspect, and Fohat is its next aspect in the manifested Universe. The same psychic energy manifested as life force is diffused everywhere as Prana. The time has come to bring into oneness the meaning of Primary Energy.
(LHR II, p 331)
see also Fohat

Parallelism – We, Brothers of Humanity, do not admit parallelism where there is manifest a spiral of tensity. Parallelism manifested in action and in the containment of beauty is evidence of goal-fitness. (INF I, 76)

Now about parallelism. Indeed, Cosmic Reason draws together the single particles of its magnetic force. But parallelism does not always proceed by the way of the Origins. (INF I, 172)

Parallel lines of advance do not present a picture of the future. (INF I, 75)

Parents – The Teaching says that people should unite according to the elements. Only parents who belong to the same elements can have balanced descendants.
(LHR I, p 252)

Past – Leave all the past to Us and think only of the future. Let us not take anything useless from the past; let us not burden our consciousness by anything. I, Myself, will put away and will remember all that is valuable! Events propel one into the future.
(HIER, 348)

Patanjali – (*Sk.*). The founder of Yoga philosophy who lived about 600-700 B.C. (TG)

Patience – Patience is a conscious systematic understanding of what is taking place. Patience needs to be cultivated as a promoter of advancement. It is absurd to represent patience as an inner atrophy, on the contrary, the process of patience is intensity. Thus energy takes part in events, contributing to them and not making erroneous premises in advance.

Thus one should accustom students to patience in its true meaning. (AUM, 344)

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. (H, 478)

With patience one can attain great results and disclose signs of fiery understanding. (FW I, 660)

Patriotism – About this subject N.R. has said: “Only broad constructive work on a world scale, inspired by the national genius can raise the significance of a country and its position among other countries. Can you imagine that the armchair critics, who grumble, blame and scoff, can help at all? Can they do more than those whose energy is applied for development of culture? Will not this cultural uplift awaken a true esteem for a country? For every firm structure, first of all, it is necessary to have a powerful center. But a center which reflects a narrow nationalism cannot be successful in the world structure. Where is there such a country in the world of today that is built up of only one race?

And if some people think that narrow nationalism is equal to patriotism, they are very much mistaken. And even if at first glance some short-sighted people see power in it, they will discover that with the further development of such a movement there will result self-destruction. Each power let loose is a boomerang; and therefore we must be very careful about the way we throw into space these powers, for by the law of returned blow they sooner or later will either destroy or elevate us, depending upon how we use them.

True patriotism is so different from chauvinism. It is selfless love of one’s country together with respect toward the growth and development of one’s own nation. The true power and beauty of a country abides in its multiformity, in a comprehensiveness that does not preclude the fundamental oneness of the motherland. And the one who knows how to manifest this unity in diversity is really a great leader. The narrow nationalism of Germany has degraded that country and, if brought to life again, may destroy it. Patriotism is a high, most noble and sacred sentiment, but narrow nationalism or chauvinism is self-destructive. (LHR I, pp 218-219)

Pentagon – (*Gr.*). From pente “five”, and gonia “angle”, in geometry a plane figure with five angles. (TG)

Pentagram – (*Gr.*). The five-pointed star. A sacred symbol in occultism.

The flaming Pentagram is the 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. (H, 174)

All the sensations of the Battle react upon the heart, when the flaming pentagram must be upraised like a shield. (H, 176)

People, My – Who then are My people? Those who do not feel any place to be their home; those who do not attach any value to objects; who love to ascend mountains; who love the singing of birds; who value the air of the morning hour; who value action

more than time; who understand flowers; who display fearlessness without noticing it; who abhor gossip; who esteem the manifestation of the joy of beauty; who understand the life beyond the limits of the visible; who feel when one can partake of Amrita; who hasten to fulfill the prophecy. These, My people, can use My Power. (LMG II, p 173)

see also Pupils, Our

Perfect Heart – Absolute Reason and the Perfect Heart are one and the same Source. When We say that the flow of life issues from the Essence, humanity may accept this Truth. The creativeness of the Cosmic Magnet is concentrated on exacting the life emanations from the surging energies. The power of the Perfect Heart saturates all Cosmic currents. From these emanations are combined all manifestations of life. The energies which are inert act as intervening currents.

The element which is projected into creation by attraction is akin to the impulse manifested. The Perfect Heart accepts all striving energies and spiritualizes them into many facets. Willfulness does not provide the formulae for creative combinations.

Thus, Infinity affirms all the sources of the Perfect Heart.

The Perfect Heart can express all potentialities of nature to such an extent that any form can find life. The Perfect Heart contains within itself all the nascent life manifestations of the creative forces.

Absolute Reason, from which humanity derives its striving essence, affirms solicitously the creative manifestations. The constructive work of the cosmic energies is directed by the Perfect Heart. The duration of action in Cosmos is termed perpetuity. Why then is it not possible to apply this concept to the energy which impels the spirit into higher spheres? When efforts are made to refine even the plant life, why not apply the same effort toward humanity? The Perfect Heart strains all its energies for this ascent.

The Cosmic Fire is in eternal motion directed by Absolute Reason and the Perfect Heart.

All manifestations of the Perfect Heart are correspondent with the fires which the spirit directs toward the General Good. The fires of the spirit are intensified by those of the highest spheres; hence, the intercourse of the spirit with the spheres is confirmed.

The Magnet of the Perfect Heart foresees the intercourse with the striving spirit. Whither will the light-imparting ray of the Perfect Heart be directed? Each conscious response is a vibration of identity. Therefore, in turn, the emanations of the centers also propel, evoking a conscious striving. The centers of creative Fire build the steps of humanity. The fires of an Agni Yogi are therefore impelled with such diversity. (INF I, 300-302)

Perfectionment – Perfectionment may appear to be a clerical concept, but We understand perfectionment as the improvement of a real apparatus. Improvement of the apparatus in all its entirety is worthy of humanity.

Through understanding of the physical apparatus people must strive toward improved forms. (COM, 231)

Monetary alms should be abolished, as help can be provided through labor or objects. There will be none without work when people will turn to the path of spirit. We intend to demonstrate this advantage of perfectionment not for the invisible world but for you yourselves. We summon to Our Path.

Assemble the most unfortunate ones, the most obscure young students, and reveal to them the gift of power to endow humanity. Advise them to write the statutes in the Temple. It is long since the world has witnessed assemblages in the Temple. Christ will bestow His Grace upon the attaining ones. We wish to see the Temple beautiful and alive. And no one shall expel those walking to Light, for ruin awaits him. Miracles will be received upon the tablets of knowledge.

Let each one who is illumined by spirit walk boldly into the Temple. Our Path leads to the transformation of Earth into a palace. There are no poor. Who is unwilling to accept riches? (LMG II, p 36)

The spirit is a light of the beauty of the stars. But few spirits blend with light; more of them are in astral bodies. Better to glow as a star, retaining knowledge and the possibility of returning to the planets to help. One may choose a better destiny—are the possibilities of the giving one not evident?

One may strive upwards toward light, seeking to render assistance; then there is no parting. If those who remain would consider the departed as having been sent to light and for enlightenment, then the communion would be more sound. The loftier the spirit, the more he beholds—it depends upon the development of the spirit. A lofty spirit feels whither to strive—it flies as an arrow. But a dark one hovers behind the stove. Therefore, precious is the bold desire to seek, because he who seeks finds. If the desires of the spirit are lofty it can discover lofty forms, and in creating them it can contribute to perfectionment. (LMG II, p 40)

Perfectment – Not for confusion of minds is it necessary to know the Truth, but for the reinforcement of the future path. Perfectment rests upon a basis of knowledge. (AUM, 337)

It is a mistake to think that certain initiations elevate one to the step of absolute Teachership; only continuous discipline of cognition can be the living source of perfectment. (AUM, 492)

Peppermint – Essence of peppermint is very good for purifying the atmosphere—either sprayed in the air or put in hot water for evaporation. (LHR I, p 146)

Periods – Determination conditions the law of occult facets. Even a stone is cut in facets for the manifestation of the inner fire. Likewise, the path to the Light is divided by clearly discernible lines ...

A rational path is divided into periods of about a thousand days each. The three years of these periods, similar in exterior aspect, completely differ as to the qualities of spiritual consciousness concerned. The sharper the line of distinction, the more conformable to the plan is the path. Usually the first year of the three-year period is characterized as preparatory, the second is an active one, the third a dim and wearisome threshold.

Let us begin a new period. It may be called “earthly homelessness.” One must cast aside all past considerations and rush into a desert of boundless stillness, where thunderstorms and whirlwinds entwine one under a radiant dome. Amidst the storms a new raiment will be woven.

Let the next period be called “The Luminous,” and thus let us build it. Let us courageously turn the steeds into the haze of the desert. The experience of homeless wandering must be lived through. In like manner have walked all Seekers.

One can welcome this period, when the boundaries between countries are being erased. (LMG II, pp 194-195)

Permanency – There is no permanency in Cosmos; even a simple object in two consecutive moments appears different. (LMG II, p 157)

Personality – In Occultism—which divides man into seven principles, considering him under the three aspects of the *divine*, the *thinking* or the *rational*, and the *animal* man—the lower *quaternary* or the purely astrophysical being; while by *Individuality* is meant the Higher Triad, considered as a Unity. Thus the *Personality* embraces all the characteristics and memories of one physical life, while the *Individuality* is the imperishable *Ego* which re-incarnates and clothes itself in one personality after another. (TG)

When human conceit drives the consciousness to the turning point and the Ego becomes an idol, then are the Gates closed. The personality becomes a reflection of the smile of cosmic action when it considers itself as an inseparable part of the existing, manifested Cosmos.

Verily, man is the highest manifestation of Cosmos. Verily, he is chosen as the predestined builder and collector of all treasures of the Universe. Verily, the term “man” means the affirmation of creativeness. Long ago was the key entrusted to man, but when revelation illumined him there appeared the extinguishers of the fires. (INF I, 25)

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. (H, 55)

One could enumerate these differences endlessly, but only the presence of the fire of the heart will vindicate the characteristics of the personality. (FW I, 347)
see also Individuality and Personality

Phenomena – An aspiring study of thought leads to an understanding of so-called phenomena, which are nothing but unrealized psychic energy in its various manifestations. (AUM, 287)

A special harm can be found in “phenomena,” because the discharge of the forcibly disturbed matter produces a repelling atmosphere of tossing electrons. Nothing harms an organism so much as useless phenomena. (LMG II, p 181)

Philosopher’s Stone – Called also the ‘Powder of Projection’. It is the *Magnum Opus* of the Alchemists, an object to be attained by them at all costs, a substance possessing the power of transmuting the baser metals into pure gold. Mystically, however, the Philosopher’s Stone symbolizes the transmutation of the lower animal nature of man into the highest and divine. (TG)

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 on which he insisted in vain. As for the rest, the Arabian sources which sustained Paracelsus were quite correct. (H, 27)

People have regarded the manifestation of the spirit as the philosopher’s stone. (AUM, 86)
see also Stone, The

Photoplasm – What external condition is indispensable for quality in labor? Light. Only light makes labor productive and useful. The butterfly can fly until its rainbow pollen is exhausted. Man has the same rainbow force, which absorbs the power of the light by means of photoplasm. The different plasms are intermediaries between the visible and the invisible. Photoplasm being an emanation of the nervous system, forms a rainbow pollen which absorbs rays of light and conveys them into the nerve channels ...

Soon the study of photoplasm will give a new direction to the methods of labor. One may see how the pollen of photoplasm effervesces, and how by tiny whirls it carries the received treasure into the pores of the skin. (LMG II, p 241)

Physician – One may urge all physicians of the World to start upon a mission of spiritualization of the heart. Each physician has access to different homes. He sees various generations, and his words are listened to with attention. When giving physical instructions he can so easily add the most valuable advices. He has the right to be acquainted with all the details of the moral conditions in the home. He can give advice which will compel the occupants to reflect over and above the actions of the stomach. He can even command, for behind him stands the fear of death. The physician is a most sacred person in the household where there is a sick person. And since humanity has taken care to collect a sufficient quantity of diseases, the physician can give many valuable warnings. If we but had enlightened physicians! At present there are so few! The more do we esteem enlightened physicians, since of course they are always under the threat of expulsion from the Medical Societies. Heroism is needed everywhere where the Truth is. (FW II, 217)

Pine – The emanations of pine trees are, of course, irreplaceable. Pine trees, like electric machines, accumulate vital forces, a condensed supply of prana, or naturovaloris. The Druids considered a chalice of pine essence as a chalice of life.

It is always beneficial to have in rooms small pine trees or to spray the pine essences. In this way, the atmosphere is purified, and the undesirable entities, which are so numerous around the human emanations, are driven away. (LHR I, pp 145-146)

Pineal Gland – The ‘third eye’ certainly has its physical substratum in the center of the nervous system. Pay most serious attention to the two glands of the brain—pituitary and pineal. The molecular movements of the pituitary gland develop psychic sight, but for the spiritual, highest sight, there should also be movements of the pineal gland. The radiations or emanations of these two glands, when unified, bring the highest results. (LHR I, p 146)

see also Pituitary Gland, Chakra

Pituitary Gland – There is a belief that the organ which corresponds to the third eye is the pineal gland. This gland, together with the pituitary, is now considered very important in the correct functioning of the organism. In ancient India they were also known as the channels for all spiritual-manasic manifestations. (LHR I, p 400)

see also Pineal Gland, Chakra

Plain of the Luminous City – Is the name of the ordained new city, the city of the Sixth Race. (LHR II, p 384)

Planetary Chain – Consists of all those spheres of the Subtle and Fiery Worlds which surround our planet and they correspond to the principles in the human organism ... Of course, Mars and Mercury are in our chain of planets which belong to our solar system, as well as many others not yet known to our astronomers. (LHR I, p 439)

Planetary Spirits – The Cosmic Intelligence is the Hierarchy of Light or the Ladder of Jacob. In addition, the Crown of this Hierarchy consists of the Spirits or Intelligences who have completed their human evolution in this or another solar system, the so-called Planetary Spirits, the Creators of the worlds. These Creators of worlds or planets are the Master Builders of the present and the future Universe. In the days of the Pralaya They are in charge of the great Vigil of Brahma and They mark the next cosmic evolution. Therefore, the Crown of Cosmic Intelligence does not depend on the Manvantaras; *verily, They exist in the dimension of Infinity*. Thus, the Highest Hierarch of our planet is one of the most resplendent Gems in the Crown of Cosmic Intelligence. (LHR I, p 339)

Primarily the rulers or governors of the planets. As our earth has its hierarchy of terrestrial planetary spirits, from the highest to the lowest plane, so has every other heavenly body. In Occultism, however, the term ‘Planetary Spirit’ is generally applied only to the seven highest hierarchies corresponding to the Christian archangels. These have all passed through a stage of evolution corresponding to the humanity of earth on other worlds, in long past cycles. Our earth, being as yet only in

its fourth round, is far too young to have produced high planetary spirits. The highest planetary spirit ruling over any globe is in reality the 'Personal God' of that planet and far more truly its 'over-ruling providence' than the self-contradictory Infinite Personal Deity of modern Churchianity. (TG)
see also Crown of Hierarchy, Dhyān Chohan

Plants – Regarding the application of My medicines, all the powers of the vegetable kingdom must be directed toward the one aim for which they exist—the increase of vitality. It is possible to cure all ailments by the counterpoising of vitality.

Certain plants exist as reservoirs of prana. The pine trees collect it as if in electric needles. And as a bond between heaven and the depths of earth, the earth is covered with living antennae which gather and preserve the true renewing element of spiritual tissue. (LMG II, p 71)

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

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

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

Vital understanding of the power of nature will provide without magic a renovation of possibilities. (LMG II, pp 81-82)

It is beneficial to sleep on cedar roots. You know what collectors of electricity pine needles are. Not only do plants serve salutarily by their extracts, but the plant emanation produces a strong effect on the surroundings. One may see how man can be helped by a bed of flowers consciously combined. Absurd are mixed flower beds whose mutual reactions destroy their good effect. Matched or homogeneous ones can answer the needs of our organism. How many useful combinations there are in fields covered by wild plants! Combinations of plants which are natural neighbors must be studied as instruments of an orchestra. Those scientists are right who look upon plants as subtly sensitive organisms. The next steps will be the study of the reaction of groups of plants on each other as well as upon man. The sensitivity and reciprocal action of plants upon surroundings is indeed astonishing. Plants are manifested, as it were, as a binding substance of the planet, acting on a network of imperceptible interactions. True, the value of plants was long ago foreseen, but group reciprocal

actions have not been studied. Until recently people have not understood the vital capacity of vegetable organisms and have senselessly cut clusters of heterogeneous plants, not caring about the meaning of what they were doing. A man with a bouquet is like a child with fire. Exterminators of the vegetation of the planet's crust are like state criminals.

Remember, We do not like cut flowers. (COM, 142)

Play of the Mother of the World – In Our Hindu writings you have encountered the expression 'play' applied to cosmic concepts. The play of the Great Mother of the World—is it not visible to the illumined consciousness? And the drama of blood—is it not changed in the light of radiant matter? Yet for the radiant play it is necessary to have a prepared hour. (COM, 216)

The play of the Mother of the World is in joy. She enfolds the enlightened ones in Her veil of joy. Rejoice amidst flowers, and in the midst of snow—equally redolent—also rejoice. (FW I, 663)

Pledge of the Teacher – The pledge of the Teacher should be understood as an extremely scientific factor. Only upon evidence of a corresponding consciousness in a disciple can the pledge be given. The disciple can either consolidate that pledge or sever it. The strengthening of the pledge can create a powerful bond which is inseverable when the disciple's consciousness is in conformity with it. The correlation of the consciousness to the task is the fundamental condition for a mission; therefore, it is important that the disciple should manifest correlation of consciousness. (INF II, 83)

Podvig – The word 'podvig' is so beautiful! It has in itself the idea of self-perfecting and self-denial, the result of which is the advance of consciousness, not only personal but of the whole country. Verily, now is the time to call for *podvig*. (LHR I, p 188)

One must seriously ponder the concept of podvig as the necessary condition. The profound understanding of all the qualities that are included in podvig is extremely important. Therefore, it is useful to write down from the books of the Teaching all the necessary qualities enumerated there, as well as all vices which are obstacles on the path. Verily, it is most difficult for people to realize that the foundation of discipleship and of all spiritual achievement is the striving toward the Highest Ideal and the fiery purification of all one's feelings and of one's whole character. (LHR I, p 286)

Possession – It is good to understand that the possession of objects should be devoid of a feeling of property ownership. It is good to possess things in order to take care of them, and even to surround them with a benevolent aura, with the thought of passing them on to others. The manifestation of a creative hand dwells in a house whose occupants are without attachment to property, and being improved it will carry joy further. The sign of the bestowing hand will be preserved continuously, and therein lies the justification of objects. Through this understanding is solved the most difficult problem. I say this for the world, because the ruination of the world arises chiefly from attachment to non-existent property. To inculcate this in the new people

means to cure them of the fear of old age. Possession devoid of the sense of ownership will open the path to all without conventional inheritance. Who can improve, shall possess. This concerns lands, forests and waters. All mechanical achievements and various types of inventions are subject to the same principle. It is easy to imagine how folk creation will begin to work, especially in the knowledge that only the spirit offers the best solution. (LMG II, p 35)

That which is the most dear but least of all belonging to us is the best load to carry on the way. Song brings us health, and blossoms will heal wounds. Therefore, I say, happy are those who understand sound and color. (LMG II, p 44)

The spiritual life is always affected
when one's possessions are too many. (LMG I, 81)

Children, be ready for great ingratitude.
Ye may give up the most precious and they will remark it not.
But have no regrets. Traveler, thou must renounce
 all possessions that impede thee.
And the more thou renounceth, the lighter thy path.
Be grateful to those who have taken from thee.
They will help. They took care of thee.
Thus, he who goes lightly, easily attains the heights.
And thou wilt learn how to reach the summit.
Therefore, be grateful to the ingrates.
I said, I send unto thee Bliss. (LMG I, 330)

Regard nothing as belonging to you; the easier for you not to damage things. Think how best to adorn each place; the surer will you protect yourself from rubbish. Consider how much better than the old must each new thing be; by this will you affirm the ladder of ascent. (LMG II, p 178)

The least particle of personal property of bygone days is like a millstone around one's neck. (LMG II, p 191)

The poisonous breath of possession can be destroyed only by a clearly conceived school program. Literature against possession does not exist. Only a few have conquered the dragon of trash. But many dream about personal acquisitions. How veracious must historical comparisons be! How strictly must be collected biological details, in order to demonstrate the illegality and the futility of possession. The laws of the properties of matter testify that possession does not conform to the nature of man. (COM, 252)

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. (H, 281)

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. (H, 282)

He centered in Himself all Light. He was imbued with renunciation of self and of earthly possessions. He knew the Palace of Spirit and the Temple of Fire. One cannot take earthly objects into Fire, and the Palace of Spirit cannot be made a treasury of gold. Thus one should follow the Great Example. One can sometimes compare the objects of today, but how can one evaluate the objects of the future? (FW I, 589)
see also Ownership, Renunciation

Possessions and the Subtle World – During the crossing into the Subtle World there flash out all the aspects of the feeling of possession, which troubles even people who are not at all bad. One should assiduously keep in mind this circumstance, and be affirmed upon the realization that earthly possession does not exist. A great deal has been said about personal possession, but only the fiery state can prove the illusion of such sense of possession. Only when our consciousness remains our sole possession do we feel the freedom of ascent. It is very difficult to balance the ascent which goes beyond the middle strata of the Subtle World. Therein people do not even think of parting with various kinds of property; indeed, they exist just by means of these attractions. But if a higher manifestation raises their consciousness a bit, there begins an incredible conflict. Therefore, here in the earthly state one must apprehend where lies the useless burden. This should be done not in the name of the Subtle World but in the name of the one higher. (FW II, 177)

One more difficult achievement—it is not easy to gain respect for earthly creativeness, yet liberate oneself from the sense of possession. He who feels the grandeur of Infinity will certainly understand the entire incommensurability of illusory possession on so transitory a place as Earth. He who understands the magnitude of the creativeness of thought will value the Sublime in all earthly creativeness. Hence, let us perceive the one great Path and give over the fruit of our labor to those who come after us. Thus we will preserve the value of labor, not for ourselves, but for those who follow and continue this bond of perfectment. Also, this point of view regarding possession must be affirmed in one's heart here upon Earth, otherwise we shall carry into the Subtle World a most burdensome feeling of earthly possessions. Let people combine the concept of inner perfectibility with the acceptance of beauty in earthly things. Beauty for many, is this not a salutary fire for the wayfarers? Thus the refining of one's self for others will be a worthy decision. (FW I, 635)

As there is not enough room for all on a summit, whoever ascends it will likewise discover that the ascent cannot take place with a heavy load. Furthermore, there is no place on the peak for anything superfluous. The ascending spirit must constantly bear in mind the necessity to break away from the attachments to everyday life. The slopes are steep, and one should remember also that only the foot of the Mountain is broad. At the base there is room for worldly things, but the Summit is sharp-pointed and too small for all human possessions. Mundane occurrences are best seen from the Summit; hence, everyone should remember about the Summit, but should also not forget about the steep slopes. During the ascent, in courage, firmness and creativeness, one should remember that the Summit itself is small but the horizon vast. The higher one ascends the broader and more powerful is the vision; and the more powerful the vision the stronger the fusion into oneness. Thus let us remember the farewell bidding given for the ascent. (FW III, 19)

see also Ownership

Prajapatis – (*Sk.*). Progenitors; the givers of life to all on this Earth. They are seven and then ten—corresponding to the seven and ten Kabalistic Sephiroth; the Mazdean Amesha-Spentas, etc. ... Brahma, the creator, is called Prajapati as the synthesis of the Lords of Being. (TG)

Prakriti – (*Sk.*). Matter. Nature in general, nature as opposed to Purusha—spiritual nature and Spirit, which together are the “two primeval aspects of the One Unknown Deity”. (TG)

Pralaya – (*Sk.*). It is wrong to call the condition of Pralaya ‘death’ as in the Cosmos there is no such purely human concept as death. There is only an infinite change of forms. Even so, Matter in the time of the Great Pralaya remains in its highest condition, and therefore is not deprived of spirit; for the Great Breath does not stop even during the Maha-Pralaya. The small Pralaya leaves all the worlds in status quo. (LHR I, p 434)

One can discern Manvantaras and Pralayas in everything. From the tiniest manifestation to a change of worlds one can see this majestic law decidedly. One can understand the precise progression that binds the smallest with the greatest. (H,140)

A period of obscurity or repose—planetary, cosmic or universal—the opposite of Manvantara. (SD I, p 370)

Prana – (*Sk.*). The Life-Principle; the breath of Life. (TG)

Thy strength grows through prana. (LMG I, 52)

Read, and consider how many times even Christ
withdrew into solitude.

Even His Spirit had need of prana. (LMG I, 370)

It is good to be in the sunshine, but the starlit sky also brings harmony to the nerves. The moon, on the contrary, is not for us. The moon's pure light affects the prana. The magnetism of the moon is great, but for repose it is not good. Often the moon evokes fatigue, like people who devour one's vital energy. The manifestation of miraculous power increases during moonlight.

A pure prana must respond to the attraction, otherwise there is no miracle but a destruction of the vital treasure trove. (LMG II, p 32)

Matter is a condition of the spirit. But blood differs so greatly from its equivalent in the spirit, which is nurtured by prana, that the boundaries are broken throughout all the Worlds ... The spirit, nurtured by prana, does not assimilate blood. (LMG II, pp 38-39)

Before using My medicines one must spend three years amidst prana. (LMG II, p 133)

The moment of exit of the astral body is also helped by magnetic waves. Therefore a yogi needs sensitiveness to all the intangible performances of nature. For this the yogi needs, primarily, contact with prana. To effect this, the window should not be closed, except perhaps when the humidity is very dense. (AY, 194)

Imagine the Space containing Prana and Akasha. (INF I, 16)

The lungs, of course, do their work in inhaling, transmuting, and exhaling. These functions indeed suffuse the centers of the lungs with Prana. (INF I, 394)

Similarly strengthened with this hour is the red-golden light, which thus is closer to the golden sediments of prana. (H, 196)

Prana is like nourishment for the heart. (H, 568)

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. (H, 570)

Prana is purified by the highest Fire, and only this quality makes it creative. Yet even in the plains, even in the city squares, before expressing a decision, try to inhale as deeply as possible. In this inhalation perhaps a particle of the prana of Benefaction will reach you through all barriers. (FW I, 32)

Perhaps the seventh vitamin is Fire. It has often been clearly stated that pure air provides far more essential nourishment than city air. But by purity one should understand a particular fiery saturation. People in the mountains can live longer without food and without needing sleep. The nourishment of spirit, or Agni, can satisfy them without the need of heavy foods. Studies should be made of the nourishment by prana on heights. (FW I, 404)

In an hour of consternation one must know how to evoke even a momentary calm. Such calmness and but one breath of prana will provide a strong shield. (BR, 74)

Para-fohat is the fundamental, or primary psychic energy in its highest cosmic aspect, and Fohat is its next aspect in the manifested Universe. The same psychic energy manifested as life force is diffused everywhere as Prana. The time has come to bring into oneness the meaning of Primary Energy.

(LHR II, p 331)

see also Plants

Pranayama – The suppression and regulation of the breath in Yoga practice. (TG)

Pranayama of all kinds in its essence is directed to the kindling of the fires of the heart. Of course, of the multitudes who practice pranayama only very few receive positive results. Wherein lies the cause? A complex exercise is devised and the consciousness strives towards the calculation or alternation of bodily movements, in other words towards superficial methods. But no earthly calculations will kindle the talisman of the heart. The sun's energy is non-existent without the sun; thus, also, the heart will not be kindled without striving towards the focal point. Thus, 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 towards the hastening of results. But as soon as the mantram of the heart lost its significance, pranayama also turned into a mechanical remedy against cold. Therefore, let us remember about the sacred heart as the path toward the focal point. (H, 378)

During illnesses, especially those in the nature of colds, it is useful to perform a fiery Pranayama. This Pranayama is very simple; the usual inhaling through the nose and exhaling through the mouth, the while directing the Prana to the seat of the disease. But for intensification of action one should keep in mind that the Fire of Space is inhaled and the consumed Ur is exhaled. Thus, Fire is again the remedy, and the physician can alleviate the condition of the patient by assuring him how easy it is to attract the basic energy. (FW I, 369)

Do not exaggerate the importance of pranayama. The science of breath that is practised by the true Raja Yogis has little to do with pranayama. The Hatha Yogis are interested in the control of the vital breath of the lungs, whereas the ancient Raja Yogis understood it as mental breathing, for only the control of this mental breath brings a high state of clairvoyance and the restoration of the functioning of the third eye, together with all the real achievements of the Raja Yogi. (LHR I, p 297)

The science of Hatha Yoga rests upon the 'suppression of breath', or Pranayama, to which exercise our Masters are unanimously opposed. For what is Pranayama? Literally translated, it means 'death of (vital) breath' ... Several impatient Chelas, whom we knew personally in India, went in for the practice of Hatha Yoga, notwithstanding our warnings. Of these, two developed consumption, one of whom died; and one developed into almost idiotic; another committed suicide; and one

developed into a regular Tantrica, a Black Magician, but his career, fortunately for himself, was cut short by death.
(SD quoted in LHR I, p 297))

Prayer – Prayer is the realization of eternity. In prayer there is beauty, love, daring, courage, self-sacrifice, steadfastness, aspiration. But if in the prayer are included superstition, fear and doubt, then such an invocation is related to the times of fetishism.

How then should one pray? One can spend hours in aspiration, but there may be a prayer of lightening speed. Then instantaneously, without words, man places himself in continuity with the whole chain into the Infinite. Resolving to unite with the Infinite, man inhales emanations of the ether, as it were, and without mechanical repetitions establishes the best circuit for the current. Thus, in silence, without wasting time, one can receive a stream of refreshment.

Only developed spirituality can uplift the human consciousness in a single sigh. But we must repeat about prayer, because people will inquire about it.

Needless are conjurations, needless are entreaties, needless is the dust of humbleness, needless are threats, for we alone transport ourselves into the far-off worlds, into the treasuries of possibilities and knowledge. We feel that they are predestined for us, and we approach them daringly.

Thus understand the Covenant: “Pray in no wise but in spirit”.
(LMG II, pp 186-187)

The Teachings prescribe prayers before sleep, in order to strengthen the beneficent link. (H, 92)

A mantram and all prayers can sustain the outer rhythm and also serve as union with the Highest World. ... The beautiful hymns of the Rig Vedas dies away because they did not penetrate into the heart. (H, 402)

Prayer is the expression of the best thought. (FW III, 495)

The savage in his prayers pleads primarily for mercy for himself, whereas the wise anchorites pray for beneficence for the world. (H, 554)

Let the heart become accustomed to converse with the Teacher. Like unto the ancient wise ones let the heart know the communion with the Lord, in order that nothing small should intrude during the heart talk with the High One. (H, 254)

see also Be-ness

Precipitations – A condensation or crystallization. Specifically can refer to the precious substance that collects in the Chalice, derived from lessons and experiences of many lives. It forms the basis for what we call wisdom and imagination, and the structure of the permanent incarnating Ego.

One may find the core of the imagination in the ‘Chalice’ as the precipitation of many lives. (FW III, 62)

When the heart energy of nature is spoken of, one must seek in every organism of nature the *magnetic*, vitalizing substance which corresponds to the precipitations of the energy of the heart. In the Teaching, several particularly clear examples of the precipitations of this fiery substance are mentioned.

Deodar or cedar, musk and amber—all of them belong to the life-givers.
(LHR I, p 259)

Study of the physical traces of “imperil” may compel the understanding of the precipitations of psychic energy. One can observe the traces of “imperil” in any nerve channel. But it can be remarked that around the granulations of this poison is gathered some sort of substance which absorbs this virulent viper. The precipitates of psychic energy will be discovered, because each energy has its physical crystal. (AY, 220)

see also Imperil

Prejudice – Prejudice is the entryway for injustice and ignorance. But people should recognize the boundary line of prejudice. This worm lives in the same house with doubt like a younger kinsman. A very keen eye is needed in order to discern such a dangerous mite. Each manifestation, each object, is usually encountered by people with varying degrees of prejudice. People try to justify themselves by saying that since they perceive objects they must as a preliminary measure preserve their unprejudiced judgment. But as a matter of fact, instead of impartiality they disclose the cruelest prejudice. One should keep this popular weakness in mind in order to know from what to liberate oneself. (BR, 342)

Prester John – *see* John Prester

Preta-Loka – (*Sk.*). Corresponds to the purgatory of the orthodox religions; one of the lowest levels of the Subtle World and one of the ‘regions’ of the Bardo Plane that individuals find themselves in if drawn to it by the weight of their still active passions and vices.

When people find themselves in the state of Preta-loka they begin to regret that they did not throw off their outworn rags earlier. The fire of space must consume painfully that which should have been dissolved by the radiant Agni. (FW I, 575)

Pretas – (*Sk.*). “Shells”, of the avaricious and selfish man after death; “Elementaries” reborn as Pretas, in Kama-loka, according to the esoteric Teachings. (TG)

Primary Matter – Materia Matrix.

The Primary Matter itself—Materia Matrix—does not penetrate to the earthly sphere because of the whirling of the infected lower layers. (AY, 144)

It is wrong to regard the primary Matter as without spirit. Primary Matter is the first stage of the manifestation of Spirit, consequently it is the highest one. Spirit without

matter is naught. By ‘matter deprived of spirit’ we mean the condition of matter on the *lowest* planes, when the highest energies have left it and it maintains only the animal life. Precisely, when matter becomes waste it is fit only for cosmic reworking. (LHR I, p 434)

see also Materia Matrix

Primary Source/Mulaprakriti – Only recognition of the invisible world will afford a knowledge of cosmic manifestations. Only acceptance of the Fire of Space in all its manifestations will bring the understanding of the Primary Source. Only the invisible world contains all the intense energies. All cosmic tensions are contained in the treasury of Space. (INF II, 239)

Verily the time has come to return to the primary source; otherwise one may not cross the boundary near which humanity already stands. Earthly forces have been depleted and strained, and the highest powers are alarmed. Only the fiery, illuminated consciousness can restore the broken bridge of ascent. (FW I, 15)

Only acceptance of the Fire of Space in all its manifestations will bring the understanding of the Primary Source. (INF II, 239)

see also Mulaprakriti

Primordial Energy – *see* Psychic Energy

Primordial Light – In Occultism, the light which is born in, and through the preternatural darkness of chaos, which contains “the all in all”, the seven rays that become later the seven Principles in Nature. (TG)

Primordial Substance, Akasa – 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 Primordial Substance from which the fiery thought strikes the spark of creation. (H, 50)

see also Cosmic Thought-frame, Akasa

Principles – The Elements or original essences, the basic differentiations upon and of which all things are built up. We use the term to denote the seven individual and fundamental aspects of the One Universal Reality in Kosmos and in man. Hence also the seven aspects in their manifestation in the human being—divine, spiritual, psychic, astral, physiological and simply physical. (TG)

The Eastern Teachings differ as to the number of principles and their subdivisions and combinations that have to do with the definition of the spirit and the soul. But in truth, it is difficult to separate the soul from the spirit, as all these divisions are actually varying aspects of one fundamental energy, which manifests itself on different planes and through various nerve centers or vehicles. In all the Teachings one finds the subdivision of the human being into three fundamental principles: spiritual, psychic, and physical—or spirit, soul and body. In the Eastern Teachings

there is extension of these three basic principles, *for special purposes*, and we find the fourth, fifth, sixth, and seventh principles. This development was approved by the Mahatmas in *The Secret Doctrine*. Thus, the highest or fundamental principle, which contains potentially the synthesis of all the others, is the fiery energy of life or spirit, which is spread throughout the entire Cosmos. For this focus it requires the sixth principle, or Buddhi (often called ‘the spiritual soul’ as distinct from the human-animal soul). Thus the monad is formed, which is primary, unconscious, incarnated Ego. Then follows the fifth principle—the Manas, self-conscious, ‘the thinker’ (higher intelligence). These three principles form the higher triad, or the conscious, immortal Ego. In Devachan, this Ego survives after the dissolution of the other principles which form man’s earthly personality, or, as the Easterners would put it, man’s *lower ego*, or self. In the Teachings, this *Higher Ego*, or the triad, is often treated as the *seed of the spirit*, which is unable directly or independently to manifest itself on earth. In order to manifest, this triad needs a fourth principle, called Kama, through which desire is expressed in two aspects: Kama-Manas, or the lower intellect (literally, the intellect of desires), and Kama-Rupa, or the subjective form (the form of mental and physical desires and thoughts). This is the *thinker in action*. Kama, in connection with Manas (the higher) and Buddhi, forms the higher Subtle Body (the astral body, in order that it be not confused with its etheric double, is often called ‘the lower astral’), or the spiritual soul of the spiritually developed man. Kama-Manas is a sort of bridge which connects the higher Manas with Kama-Rupa, thus connecting Manas and Form to make the Kama-Manas body, or *human soul*. When this bridge between Manas and its lower aspect, Kama-Manas, has been established, i.e., when man begins to receive the impressions from the higher Buddhi-Manas, we can say that man is spiritually developed and approaches immortality. Thus, for the achievement of true immortality, in other words, for the maintaining of consciousness on all the four planes of existence, and for becoming an Arhat, it is essential to connect, precisely *in the physical body*, the fourth, fifth, and seventh principles and fuse them in the sixth—Buddhi. All the qualities of the basic energy, being separately transmuted by its fire, must be harmonized and expressed in the highest quality of psychic energy. (LHR I, pp 472-473)

Principles, Masculine and Feminine – As it is said in the Ancient Teachings, “From the beginning, before Mother became Father-Mother—in Infinity the Fiery Dragon moved ...

“Thus, in the Cabbala—Ain-Suph is Space, Darkness. And from it, in due time, issues forth Sephira—the vital element. Sephira, when manifested as an active force, takes the image of Creator and becomes the Male Element. Therefore, it is the *Androgyne*. It is the Father-Mother, or Aditi, of Hindu Cosmogony and the Sacred Teaching. Thus, Darkness is Father-Mother; Light is Their Son. Darkness is the eternal womb in which the source of Light appears and disappears ...

“Father and Mother are the masculine and feminine principles in the Root of Nature, or the opposite polarities in all things, in each plane of the Cosmos. They are Spirit and Substance, whose result is the Son ...

“Thus, when Mother manifests from her undifferentiated state she becomes the sinless Virgin, who is adorned with the Universal Mystery (That), but is free from conception. Hence, comes the idea of the *Immaculate Conception*: She effuses out of

Herself Her Consort. Thus, in the Eastern religions, one often comes across the definitions, given to all the highest Gods, 'The Consort of His Mother' and 'The Son of the Immaculate Conception'. In every religious system, the gods fused their functions of Father, Son and Consort into one function. In each cosmogony, the Son was considered 'The Consort of His Mother'. The title of the Highest Egyptian God, Amon, is 'Consort of His Mother'.

"When the Son separates from the Mother, he becomes the Father. Therefore, it is said that in the world of Be-ness, the One Point or Ray impregnates the Virgin Womb of the Cosmos, and the sinless Mother gives birth to the Form which generates all other forms. The Hindu Prajapati (Brahma) is called 'the first generating Masculine Element' and 'the Consort of His Mother.'" (LHR I, p 488)

Profanity – *see* Speech

Property – *see* Ownership, Possession

Prophecy – What is prophecy? It is foretelling the destiny of a definite combination of particles of matter. Therefore, prophecies can be fulfilled but also may be spoiled by an unfitting attitude, exactly as may be spoiled a chemical reaction. ...

Prophecies can be divided into the dated and undated. When we have to do with a dated prophecy it means we must understand all the intermediate conditions. A great date consists of lesser dates; therefore it is right to observe the small date.

It must be remembered that the dark ones are working upon small dates, trying to complicate the big one. (COM, 24)

Can prophecies remain unfulfilled? Indeed they can. ... A true prophecy foresees the best combinations of possibilities, but it is possible to allow them to escape.

The subject of fulfillment of prophecies is very profound; in it are combined cooperation and higher knowledge of spirit. ...

Since time immemorial prophecies have been issued from Our Community as benevolent signs for humanity. The paths of prophecies are diverse; either they are suggested to particular people, or they may be inscriptions left by some unknown hands. Prophecies best of all inform mankind. Indeed, the symbols are often obscured, but the inner meaning creates a vibration. Certainly, a prophecy requires alertness and aspiration. (COM, 25)

Prophet – A prophet is a man who possesses spiritual foresight. Just as on the physical plane there is nearsightedness and farsightedness, thus simply must one understand the quality of farsightedness of the spirit. (LMG II, p 200)

Protective Net – One must manifest the highest respect for the complexity of the apparatus that forms the contact with Fire. The most delicate golden networks of nerves are almost imperceptible to the eye. One must peer into them with the third eye in order to remember them forever and be imbued with respect for them. (FW I, 91)

The golden network, seen by Urusvati, forms the foundation of the Chalice; one can judge the delicacy of the inner apparatus. (FW I, 92)

Each one can defend himself first of all by the strength of his spirit. Some strengthen their protective net, picturing it as a shield. But the fiery heart does not limit itself to a shield; it sends forth the spiral of Agni, which blunts the most malevolent arrows. (FW I, 558)

A protective net must surround the body. It is very important that the aura terminate in a net of vital sparks; therefore, even purple and blue auras must have ruby-colored sparks at their periphery. The display of those tones which are foreign to Earth makes the possessor too sensitive to earthly manifestations. The width of the aura often grows, the insignia of Earth being thrust out. Teros and Tamas must work like brothers, because the representatives of Tamas and Teros must be inseparable.

The spirit imbues the aura with radiation, but the network makes it compact. By the realization of the defensive net one can protect the radiations; but it is impossible to stretch the network without Teros, the ray of which, like a lantern, must find the break. Hence, there can follow the non-coordination of contact with the outer world. This simple condition must be especially assimilated, because the network is regulated by the usual consciousness and the command of the will.

At first glance the leaping sparks seem to be only the motion of an apparatus; but they are guardians, ready to repel the enemy. (LMG II, pp 90-91)

Psychic Energy – Consciousness is the fundamental energy, and the psychic energy is its highest quality. (LHR I, p 499)

As a complex radiance of the Universe the psychic energy glows with fires. This can be called Atma—the highest principle. (AY, 517)

The rise and fall of psychic energy is conditioned by various causes. The most important factor must be understood to be the actual quality of spirit of the bearer of psychic energy. As for the fiery spirit, even during the largest decline of psychic energy, its store is never completely exhausted. But the earthly spirit is affirmed only by the lowest energies, which very easily swallow up small stores of psychic energy; since this higher Fire is brought forth by the tension of the higher centers, by higher aspirations and higher feelings. The manifestation of psychic energy is, as it were, crystallized during a decline, but the fiery spirit is able to inflame these crystals by heart tension. A transport of the spirit can even manifest the potential of the store of psychic energy. Therefore the fiery spirit cannot exhaust its store of psychic energy. This store can burst ablaze during an inflammation of the centers. It can practically disappear during expenditure in battles and during sendings at far distances, but this sacred crystal cannot entirely disappear. Its action only alters its rhythm and its properties, as well as its tension. (FW III, 399)

The Spirit which realizes in life the power of tension of psychic energy can count upon the strength of psychic energy also during the crossing into the Subtle World. Our subtle body is fed by these saturations, and the fluids of psychic energy form the subtle body. Indeed, through transmutation of the centers psychic energy acts increasingly strongly, and the centers gather these powerful fluids for strengthening

of the subtle body. When psychic energy is accumulated by exalted feelings, the transmutation of the subtle body is correspondingly saturated with fiery energies. Thus, it is important to intensify one's forces in a fixed understanding of the power of psychic energy. The action of fiery energy intensifies all the succeeding manifestations of life ... (FW III, 415)

Psychic energy penetrates all tissues, establishing equilibrium throughout the organism. During sickness psychic energy flows away from a certain center, weakening the function of the glands. Psychic energy is then impelled to those centers which are able to support and maintain equilibrium ... (FW III, 416)

The Fiery World has its expression under the name of Psychic Energy.
(FW III, 440)

We call psychic energy 'eternally growing'. It can draw its own growth from out of Infinity. The only indispensable conditions are its realization, and its direction toward good. Without realization, the energy remains captive ...
(AUM, 472)

We also call psychic energy the 'bulwark of self-sacrifice'. Of its might achievements are born. The feeling of ecstasy cannot be experienced without psychic energy ...
(AUM, 473)

Psychic energy is also called 'a magnet', and in such a definition there is much truth. Of course, the law of attraction and repulsion reacts especially upon psychic energy ... (AUM, 474)

We also call the same energy 'justice'. Since through the reaction of the energy, it is possible to determine the different qualities of people, it surely will be the path of justice ... (AUM, 475)

We also call psychic energy 'indefatigable'. True, the human organism can become wearied from the tension of the energy, but the energy itself is inexhaustible. Such a quality in the energy points to a cosmic source. The energy cannot be exhausted either by age or by illness. It may become silent if it is not summoned to action ...
(AUM, 476)

We also call the energy 'labor'. In continuous conscious striving the energy acquires discipline. Awareness of labor is the basis of development of consciousness, that is to say, the beginning of the action of psychic energy. It is a mistake to think that a single tension will already bring the energy into motion. (AUM, 477)

Since aspiration is connected with psychic energy, then beauty also lies at the same source. Therefore I say that psychic energy is 'beauty'. Thus one can enumerate all the qualities of the great energy, but as it is combined with all the manifestations of life, then it is correct to call it omnipresent and fundamental. Therefore, let us so call it. (AUM, 478)

Psychic energy is called the organ of the 4th dimension. (BR, 36)
see also Rhumkorf's Coil

Psychic Seeds – How then are the psychic seeds conceived? These creative energies may be understood as carriers of vital emanations. When the forces strive toward a life expression, these psychic seeds are drawn forth. Thought propels the manifested psychic seeds into space. The creativeness of the Agni Yogi, in his tension, thus directs the psychic seeds. What people term inspiration is often the outgrowth of an impelled psychic seed directed by a carrier of Fire ...
(INF I, 273)

Psycho-dynamics of the spirit governs the psychic seeds. The net of collected seeds determines the course assigned by the Cosmic Magnet. The psychic seed is present at the inception of each consciousness. The net, uniting consciousnesses, establishes the direction of those strivings which lead to evolution. The acknowledgement of the manifestations of the Lords supports the carriers of psychic seeds. The consciousness of mankind is asserted by psychic seeds. All so-called tendencies are nothing else but still-unrealized energies of psychic seeds. Thus humanity gropingly progresses. (INF I, 279)

Fiery evolution is affirmed in the manifestations of psychic seeds. The creativeness of a psychic seed combines energies in space. When the psychic seed is projected into space, the propelling Magnet collects kindred energies. The invisible process of a psychic seed is most powerful ... (INF I, 280)

The principle of attraction of psychic seeds is called the pull of the Cosmic Magnet. The basis of attraction lies in the spatial current of identity. The one transmitting the current arouses an identical current, and the vibration of the Cosmic Magnet responds to the propelled energy. Hence, the psychic seeds determine the future evolution. (INF I, 285)

Psychism – By 'psychism' the Easterners as well as the Westerners mean the manifestations of the lower degrees of this energy, precisely those powers which are exhibited so strongly in mediums and psychics. This latter term is given in the West to those whose powers are somewhat higher than those of the usual medium. But in both cases the *higher psychic energy* is absent, as this quality can be manifested only when the centers are open and are fiercely transmuted. Many misunderstandings occur, and many peculiar interpretations and applications are made, because these psychic happenings are wrongly determined.

The psychic realm is vast, and it includes an endless diversity of manifestations, from the highest to the lowest. All which have no connection with true spirituality, that is, with the planes of the higher Manas and Buddhi, is called psychism. All that is performed or achieved through the aid of mechanical exercises pertains to the realm of lower psychism, as such methods can never bring the opening of the higher centers, least of all their fiery transmutation. Such attempts result in insanity.

Contact with the lower spheres of the Subtle World is easy for mediums as well as animals. Certainly, animals see, sense and hear much more than we do. As Luke Berk

says, “Clairvoyance is a common faculty; dogs, idiots and men are equally disposed to it”. It is curious to note that the vast majority of mediums and psychics (with the rarest exceptions) do not possess high intellectual abilities. Precisely, in mediums it is a certain peculiarity in the organism, and in psychics a lack of balance, that hinders the correct development of the higher centers and sometimes even completely paralyzes them. That is why we do not like mediums but feel rather sorry for them. Due to the peculiar structure of the organism, a medium from birth is opened to all external influences. The will of a medium easily submits to the obsessors, who are so numerous in the lower layers of the Subtle World, and the danger is that a medium does not realize his subjugation. Indeed, for a medium it is a most difficult thing to strengthen the will and thus resist the obsessors and whisperers. Many have mediumistic tendencies; however, these tendencies being yet nascent, they are unrealized, and lucky are those who do not develop them until spirituality is completely awakened. (LHR I, p 352)

The realm of psychism is so complex, so fearful, and it conceals many surprises for the self-deluded ‘adepts’. There is much conscious, and still more unconscious, deception in the visions of mediums and undisciplined psychics. Without the High Guidance, one cannot be safe in this sphere. Only a disciple who is under direct guidance of the Great Teachers can discriminate regarding these visions. In order to see and understand correctly, one must learn to control the lower manas and not permit it to interfere. There are many examples of visions when the higher Manas manifested the great truth but the feeling of selfishness called out the lower aspect of it; and the lower manas, by its interference, not only brought its own additions but distorted the whole sense of the manifested truth. (LHR I, p 298)

At a time when one sacrifices his soul for the good of the World, the other sits upon the water. While one offers his heart for the salvation of his fellow-men, the other flounders in the manifestations of the Subtle World. The saints of Great Service have no psychism because they are always striving in spirit toward Hierarchy, and their heart resounds to the anguish of the World. Psychism is a window into the Subtle World, but the teacher tells the pupil, “Do not turn so often to the window, look into the book of life” (FW II, 14)

One must realize that mediumship has nothing to do with the opening of the centers. Remember that in one of the books of the Teaching mediums are referred to as inns for disembodied liars! The same is true of psychism, which is far from the fiery transmutation of the centers. (LHR I, p 298)

see also Mediums

Psycho-Dynamics – Activity of the Higher Manas manifesting as creative striving.

Each psychic process can disclose a tense and invisible creativeness. The energies can be perceived only by those who possess the psycho-dynamics of spirit. The creativeness of psycho-dynamics of spirit is accessible to him who has transmuted his physical energies into cosmic fires. When the spirit can tread this fiery path, then

those invisible processes are accessible to him and the path of Truth is open before him. (INF I, 177)

Certainly, the psycho-dynamics of a fiery spirit intensifies all forces around it. (INF I, 263)

Psycho-Life – It is impossible to conceive all that can be bestowed by the power of the far-off worlds! The psychic life is affirmed there as the action of the Cosmic Magnet. The psycho-life guides all expressions of existence, and it is impossible to separate the shadow from the light. (INF I, 164)

Psycho-Magnetic Forces – Which, then, are the sources manifested as psycho-magnetic forces? Three sources are manifested as these forces: the Spatial Fire, the rays of the luminaries, and the spiritual magnet. Therefore, it may be said that the current of the spiritual magnet is manifested as the creativeness of an Adept and of an Agni Yogi. (INF I, 362)

Psychometry – The divination of facts concerning an object or its owner through contact with, or proximity to, the object. (WD)

Psychometry is regarded as the gift of exceptional people, but this common faculty unquestionably has been given to all. Every man in each contact with objects receives different sensations. The distinction lies in that one person directs his attention to them while another passes them indifferently. One should take account of each sensation.

What riches of life are opened up to those who vibrate to all sensations! It is not difficult to awaken oneself to a diversity of perceptions. Each book, each letter bears in itself a complete aura. Something indescribable, yet evident to the heart, is received from a contact. There is no reason to suppose that only certain fortunate persons possess this gift denied to others. The thought of possibilities is already an opened path. (AUM, 576)

All phenomena, such as telepathy, transmission of thought at a distance, hypnotism, healing, clairvoyance, clairaudience, psychometry, etc. are connected with the manifestations of various qualities of psychic energy. (LHR II, p 332)

Puissant – *see* Degrees of Attainment

Puman – (*Sk.*). The Subjective Element, Spirit, God. The Subjective Element (God) is spoken of in the Agni Purana. 'It exists potentially in the depths of Cosmic Nature, even as fire is hidden in a piece of dry wood, and as oil exists in the heart of the kunjat tree. This subjective element rests in Nature, hidden as a psychic witness or spiritual element, entirely neutral and not acting. The fusion of this subjective element with Cosmic Nature is effected by a force known as Fohat (cosmic electricity). This energy holds all the embryos and fundamental qualities of all beings

and of Matter, which must consequently issue from this union of Cosmic Nature with her consort Puman (Spirit, Subjective Element, God).’ (LHR I, p 389)
see also Matter

Pupils, Our – For the reason that Our Pupils bear within themselves the microcosm of the Brotherhood, there is not an indifferent attitude towards them. In their mode of life the same details as of Our Life are gradually revealed. There is endless labor; absence of the sense of finiteness, even of knowledge; loneliness and the absence of a home on Earth; the understanding of joy, in the sense of realization of possibilities—for the best arrows so seldom reach their mark. And when We see the hearts of people who strive toward one and the same garden, how could We not manifest joy? But fearlessness in the face of labor is especially important. It is true that from the realization of the infinite possibilities of the human apparatus one feels relief. (LMG II, p 62)
see also People, My

Purgatory – When in antiquity purgatory and fiery hell were spoken of, certainly transmutation and karma were meant. When the laws were established, their meaning was known. Exactitude of knowledge was expressed in manifestation by the Cosmic Magnet. The knowledge of karma was asserted by the luminaries. Purgatory was put in the place of karmic striving. Purgatory in its present understanding was inherited from the law of transmutation. The fiery hell followed as the law manifested by karma. Karma and transmutation are inseparable! One principle predetermines the other, and the tension of the one evokes the striving of the other. (INF II, pp 35-36)

Puranas – (*Sk.*). A collection of symbolical and allegorical writings—eighteen in number now—supposed to have been composed by Vyasa, the author of *Mahabharata*. (TG)

Read the Puranas in their dead letter and this book of wisdom will seem like a cemetery. (AY, 407)

Purity of Life – By purity of life, there is understood purity of thoughts, intentions, fearlessness, steadfastness, independent activity, etc. As for the needs and functions of the body, they should not be considered impure, for they are natural, and only excesses are harmful, destructive, and therefore vicious.
(LHR I, p 431)

Purusha – (*Sk.*). The “Heavenly Man”. Spirit. “The Spiritual Self”. (TG)

Purusha trembles in the presence of injustice. (LMG I, 206)

Purusha-Prakriti – (*Sk.*). Spirit-nature or spirit-matter.

This matter or substance is the basis of our Universe in its visibility and invisibility. As a *foundation*, as a *potentiality of all existence*, this substance is everywhere *one*, but its differentiations are infinite. (LHR I, p 382)
see also Prakriti

Pyramid – Among the interpretations of the pyramids pay attention to that one which delineates the three Worlds. The top represents the Fiery World, where all is one; the middle part represents the Subtle World, where the essences are already separated; and the base is the dense World. This division is the most profound, and the gradations between the Worlds are symbolically portrayed by the pyramid. Such a symbol is truly significative. The dense World so wisely separates the natures that it is even difficult to perceive how they can be fused into one on the Fiery summit. Yet the pyramid was built for the summit. Its foundation was laid only to bring all sides harmoniously together and to completion. Let each one ponder on how many times the point of the summit will be contained in the foundation. The fiery point must rule the unbridled, rudimentary stones upon the earth's surface. A great deal of just care must be applied in order to safeguard the Fiery completion. One must think about the summit. One should not be concerned that already in the Subtle World the essences are clearly separated. The edge of the pyramid may be divided into four parts, also into five, seven, eight, or any other number, but the three Worlds will remain the foundation of the basic division. One may imagine over the visible pyramid the identical invisible one, in an infinitely expanded concept. But this is beyond earthly language. (FW III, 519)

Pythia – (*Gr.*). Modern dictionaries inform us that the term means one who delivered the oracles at the temple of Delphi, and “any female supposed to have the spirit of divination in her—a *witch*.” (WD) This is neither true, just nor correct. On the authority of Iamblichus, Plutarch and others, a Pythia was a priestess chosen among the *sensitives* of the poorer classes, and placed in a temple where oracular powers were exercised. There she had a room secluded from all but the chief Hierophant and Seer, and once admitted was, like a nun, lost to the world. Sitting on a *tripod* of brass placed over a fissure in the ground, through which arose intoxicating vapours, these subterranean exhalations, penetrating her whole system, produced the prophetic *mania*, in which abnormal state she delivered oracles. (TG)

The approaching time must put at the disposal of every sensitive spirit the tripod of Pythia. (LMG II, p 46)

Qualities – We strengthen our listeners with all the qualities necessary on the path to Brotherhood. It is not enough to possess only certain separate qualities, it is needful to realize their complete combination. The symphony of qualities is like the symphony of the spheres. If one quality develops beautifully while others are straggling, there results a destructive dissonance. Dissonance can be weakening or irritating, or even destructive. Equilibrium of qualities is achieved through great tension of consciousness. The shepherd must carefully tend his flock, and likewise must man cure an ailing quality. A man himself knows definitely which of his qualities is ailing. Life provides him with an opportunity to test any quality whatsoever. In everyday life there can be found the possibility of application of any quality. If a man begins to insist that he has been deprived of the possibility of applying his best qualities, he will reveal his own dullness. On the other hand, if a man rejoices at a chance to apply his qualities, he exhibits broadening of

consciousness. Then comes the next step of joy, precisely that concerning the beauty of symphony of qualities. (BR, 60)

The cosmic correspondence strains all creative forces, and when the strings resound in conformity the cosmic tension can propound a creative formula. Thus, when the quality of the energy is consciously assimilated, constructiveness can be affirmed. Therefore, only the principle of correspondence can impart true striving. Only when the quality of the energy assimilates the properties of the cosmic fires is the higher correspondence affirmed. Thus, in each impulse one has to look for the quality of higher correspondence, and the entire power of action is held in the invisible world. (INF II, 455)

Experiments with psychic energy will show how much such a symphony expands the beneficial circle. Experienced observers will apprehend easily the correlation of qualities with psychic energy, but for the ignorant such a comparison will be incomprehensible.

For the long journey let us gather together as many qualities as possible. Let each of them be of the best degree! (BR, 61)

Raj-Agni – (Sk.). Raj-Agni—thus was called that Fire which you call enthusiasm. Truly this is a beautiful and powerful Fire, which purifies all surrounding space ... The thought of magnanimity grows in the silvery light of the Fire of Raj-Agni. Help to the near ones flows from the same source. There is no boundary line, no limitation for the wings radiant with Raj-Agni. Do not think that this Fire can be kindled in an evil heart. One must develop in oneself the ability to call forth the source of such transport. At first one must prepare in oneself the assurance that the heart is offered to the Great Service. Then one should reflect that the glory of the works is not one's own, but belongs to the Hierarchy of Light. Then it is possible to become uplifted by the infinitude of Hierarchy and affirm oneself in the heroic attainment needed for all worlds. Thus not for oneself, but in the Great Service is kindled Raj-Agni. Understand that the Fiery World cannot stand without this Fire. (FW II, 22)

Raja-Yoga – (Sk.). The true system of developing psychic and spiritual powers and union with one's *Higher Self*—or the Supreme Spirit. The exercise, regulation and concentration of thought. Raja-Yoga is opposed to Hatha Yoga, the physical or psycho-physiological training in asceticism. (TG)

Rakshasas – (Sk.). *Lit.*, “Raw eaters”, and in popular superstition evil spirits, demons. Esoterically, however, they are the *Gibborim* (giants) of the Bible, the Fourth Race or the Atlanteans. (TG)

Souls or astral forms of sorcerers; men who have reached the apex of knowledge in the forbidden art. Dead or alive they have, so to say *cheated* nature; but it is only temporary—until our planet goes into *obscuration*, after which they have *nolens volens* to be *annihilated*. (ML, p 107)

Ramakrishna – A great Indian Sage, Saint, and Mystic of the 19th century. Ramakrishna was largely responsible for the tremendous growth of interest on the part of the Western World in the Teachings of the East.

We recollect how in various countries has grown the understanding of the radiant Teaching of Ramakrishna. Beyond shameful words of hatred, beyond evil mutual destruction—the word of Bliss, which is close to every human heart, spreads widely like the mighty branches of the sacred banyon tree. On the paths of searching, these calls of goodwill were shining like beacons. We ourselves witnessed and have often heard how books of Ramakrishna’s Teaching were unexpectedly found by sincere seekers. We ourselves came across the book in a most unusual way ...

The call of the Blessed *Bhagavan* for creative Good will forever remain the great spiritual heritage of humanity ...

In his parables about the Good, Ramakrishna never belittled anyone. And not only in the Teaching, in parables, but in his own deeds he never tolerated bemoaning. Let us remember his reverent attitude towards all religions. Such broad understanding will move even a stony heart. In his broad outlook, the Blessed *Bhagavan*, of course possessed a real straight-knowledge. His power of healing he in turn gave out freely. He never hid anything useful. He exhausted his strength in innumerable blessed givings. And even his illness, of course, was due to such constant self-sacrificing outpouring of his spiritual energy for the healing of others. And in these generous gifts Ramakrishna manifested his greatness. (Him, pp 87-89)

Rays – The quality of rays is infinitely varied, but two categories of rays are easy to distinguish. One category can be revealed to contemporary humanity, while the other comprises rays demanding from people a spiritual understanding without which the rays may be very destructive. Each ray can manifest a defense only within the limits of its generic colors. If even a very deep yellow is discordant for a violet ray, then how will all the crimson-toned ones strike the outer shell of such aura? Through perfection a new defense is attained, whereupon we cognize various rays, absorbing them with our own ray. We shield ourselves, as it were, against fatigue from various flashes by our own gamut of colors.
(LMG II, p 86)

Above the earthly rays blaze the rays of spirit. (LMG II, p 93)

The ray of the Higher Consciousness is united with the rays of the closer consciousness through fiery striving. When, in the creation of good, the spirit is tensed in a fiery transport, the spirit is always unified with the Higher Consciousness. The fiery law manifests its might on the Earth, therefore is it so necessary to manifest understanding of the Subtle World. Each action can acquire a double force by the unification of the rays. The unified consciousness is the most immutable shield. In full striving and fiery understanding the rays will always create by manifesting a single power. The ray can pierce the consciousness, but we call the unification of the rays of the consciousness Hiero-inspiration. The rays of creativeness of the heart manifest the most fiery labor in Cosmos, but the heart must actually be saturated with

the striving of achievement. Certainly the Sun of Suns will conquer all obstacles and create new beginnings. (FW II, 210)

Rightly has it been observed that certain rays are apprehended with especial difficulty, as is also everything connected with these rays. That is why we do not try to coerce an alien consciousness that has been attuned differently. (BR, 7)

Rays of the Luminaries – Strong are the rays of Jupiter; they further the rapid diffusion of the forces of Uranus. In time people will discover methods of treatment by means of the rays of the luminaries. Since earthly light rays are curative, how much more powerful are the rays of the luminaries! (BR, 373)

Reason – Reason is the guide of misunderstanding. Rational thinking is being condemned, but irrational actions have also been condemned. This means that there is some force that should supplement the action of the reason. The heart must be the supreme judge. Being the conscience of peoples, it will produce equilibrium. Reason is not equilibrium. (BR, 385)

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.
(H, 336)

Receptivity – These sacred waves are carried to the spirit who sensitively absorbs the, Creativeness of the spirit depends upon sensitiveness of receptivity. Receptivity is accessible only to the centers. There can be partial receptivity; then the spirit evinces the attainment of a specialty. Of course, there is in the creativeness the affirmed direction of an all-embracing synthesis plus a specialty. Thus is life constructed! (INF II, 310)

We build all new possibilities upon the sensitiveness of receptivity. The creative forces are especially powerful when they are strained by sensitive receptivity. Only when the strings of the sensitiveness of receptivity resound can one hearken to the Cosmic Magnet; only then can the spirit gather all threads for creativity. The adherence to the Cosmic Magnet has impelled all Lords to the great self-sacrificing achievement. It is therefore that We value so much the heart which senses the course of the Cosmic Magnet. (INF II, 345)

Regeneration, Cosmic – Cosmic regenerations create new forms. Cosmic regenerations eradicate the outworn forms, evoking new ones to life. Thus, the rhythm of cosmic regenerations shifts the spatial manifestations. The afflux of new forces strains the

cosmic spiral. Thus, cosmic creativeness equilibrates the shifting of forms. The dates of departing energies predicate the dates of approaching energies. Hence, the cosmic shiftings are focused upon the dates of cosmic regenerations. (INF II, 77)

Regeneration of the Spirit – The regeneration of the spirit is affirmed also be the eradication of old boundaries. Thus, when the creativeness of the spirit is tensed by its approach to the Cosmic Magnet, the spirit then partakes of cosmic regeneration. These regenerations comprise tin themselves the entire potentiality of the spirit, and the step of regeneration will provide a new formula. Hence, when the creativeness of the fire of the spirit is strained for the construction of evolution, it gathers identical energies. Thus does the Agni Yogi gather energies for regeneration. Therefore, the flaming centers can create regenerations. Thus, the cosmic fire is assimilated by the centers. (INF II, 78)

The regeneration of the spirit is achieved through striving, not through the monotony in skills which beclouds one's mind. Evenness is usualness; evenness is numbness; evenness is death of spirit. Only when the spirit understands its line of action can it set itself into the orbit of the cosmic course.

Why, then, is the spirit tempered through various exertions? The beauty of the tempering of spirit is contained in the potential of striving. Therefore, when the spirit strives in quest of the Source the evenness of life is interrupted. In eliminating evenness one can attain the unusual. In this, humanity must affirm itself. The entire beauty and creativity of the Lords is built upon the unusual. The aspiration of humanity toward the unusual will give it the understanding of the New, and will advance it toward Infinity. (INF II, 491)

Regents – The co-participants of Cosmic structure may be called true Regents. Each epoch has its Regents. The Lord, the Man-God, and the Regent of the Forces of Light, constitute the great Power. (FW III, 100)

Regret – Do understand the name of the son of fear and doubt —his name is regret. Indeed, regret after entering upon Great Service cuts off all the effects of former labors. He who doubts binds a stone to his leg. He who is afraid constrains his breathing. But he who is regretful of his labor in behalf of the Great Service terminates the possibility of approach. (COM, 68)

Reincarnation – The doctrine of rebirth, believed in by Jesus and the Apostles, as by all men in those days, but denied now by the Christians. All the Egyptian converts to Christianity, Church Fathers and others, believed in this doctrine, as shown by the writings of several. In the still existing symbols, the human-headed bird flying towards a mummy, a body, or the soul uniting itself with its *sahou* (glorified body of the Ego, and also the *kama-lokic shell*) proves this belief ... 'Resurrection' with the Egyptians never meant the resurrection of the mutilated mummy, but of the *Soul* that informed it, the Ego in a new body. The putting on of flesh periodically by the Soul or the Ego, was a universal belief; nor can anything be more consonant with justice and Karmic law. (TG)

Religion – In ancient times, among all nations, there were, and are even now, always two types of religion—one for initiates, and one for the masses. In other words, one esoteric, and the other exoteric. And it is quite understandable, considering the stage of development of the masses in those days.

For the initiates, all gods were only the personifications of certain cosmic forces. This sometimes explains the strange aspects of these gods, and also the animal symbols. (LHR I, p 210)

One may take for instance the idea of religions and examine it spirally; precisely, not comparatively, but evolutionally, spirally. Thus one can see the one root. (HIER, 356)

So if a religion and its emissaries display cruelty, it cannot be a religion that is a link with the Highest Good! How can one imagine a servant of religion as cruel? By this cruelty he would become the enemy of good. Moreover he would be indicating his ignorance with regard to the very covenant of religion. Good cannot sanction cruelty! (FW I, 592)

In primitive beliefs the worship of the deity was based on fear. But fear evokes terror and inevitable indignation. Human nature inherently preserves the consciousness that the great Origin of Origins has nothing in common with terror. He who feels love for God can utter his Name in his own language. Only with such an all-pervading concept can one express worthy veneration. Nothing on Earth can so kindle the fire of the heart as does love. No existing glory is comparable to love. People are not ashamed to reveal anger and irritation in their basest forms, but the sacred concept of love is accompanied by confusion and even derision. A man who dares to display loving devotion is already regarded as somewhat dubious; from this confusion of fundamental concepts issues the world chaos. The human heart cannot flourish without striving toward the Origin of Origins—inexpressible in words, but cognized through the fire of the heart. Thus, amidst violated world foundations, let us kindle the fires of the heart and of love for the Supreme. Let us realize that even science, by its relativity, keeps open the path to Infinity. Amidst the grandeur of the worlds, can one dwell in malice, in murder, in treason? Only darkness can harbor all insidious crimes! No law justifies ill will. Ill will is terrible, for it leads into darkness. But by what earthly means alone can one prevail against darkness? Verily, the fire of love. (FW I, 629)

In the West, religion signifies the link with God, with the Highest Principle; this means that every tie must be cherished, and the most important intercourse will be through the fiery thought process. (FW I, 646)

see also Fiery World

Remedies – You have been writing today about physical remedies, but for crowds even barrels of the most precious substance will be useless. (FW II, 217)

Taking certain remedies is tantamount to poisoning. It is necessary to reexamine the field of medical compounds. Side by side with these poisons there are such medicines as precious balsam, and others of which you know, which have been forgotten. One

must not reject life-giving substances, no matter how the adversaries rise against them. (FW III, 504)

see also Disease, Physician, Prana

Reminiscing – *see* Degrees of Attainment

Renunciation – Each organism is moved by a particular energy, but it is necessary to establish the precise direction of the basic aspiration. Once the disciples asked the Blessed One how to understand the fulfillment of the commandment of renunciation of property. After one disciple had abandoned all things, the Teacher continued to reproach him in the matter of possessions. Another remained surrounded by things yet did not draw reproval. The feeling of ownership is measured not by things but by thoughts. Thus, the community must be accepted by the consciousness. One may have objects and yet not be an owner.

The Teacher sends the wish that evolution grow lawfully. The Teacher can distinguish those who have liberated their consciousness. Thus said the Blessed One; and He asked in general not to think about ownership of property, for renunciation is a cleansing of thought. For only through purified channels can basic striving make its way. (COM, 85)

When you come—come as if forever. When you depart—depart as if forever. When you come, possess everything because you have renounced everything. When you depart, leave everything because all has been assimilated. Affirm renunciation amid goods and chattels. Affirm possession in the midst of the desert. If you perceive a thirst for things, quench it.

Verbal renunciation is like the gesture of a monkey. Ask your interlocutor how he thinks about the community. Affirm your understanding from this thinking. A word contains a thousand thoughts. It is too crude to attribute to a word a precise expressiveness. Only comparison of concepts can determine the quality of thinking. Ask him what is for him most unacceptable. By what is he most attracted? Ask more than once, as otherwise the most important will be forgotten. People have not been accustomed to define clearly the unacceptable. Decrepit man does not agree, but fears to account for it to himself. A child is attracted to something but does not know how to reflect about the basic cause. The new age is in need of responsible clarity. How indispensable it is to force people to think about the causes of non-acceptance! Revelation of the causes is half-way to acceptance.

I have, because I have renounced. (COM, 241)

“Who hath said that one must renounce madly? Madness doth so remain.” Is it not madness of hypocrisy to give away everything and then to expect help from others? And if help is refused, to become full of hate, as usually happens. Unfortunately, a certain type of giving is often performed with the secret hope of receiving in return a hundredfold the amount given. But it is forgotten that only those receive a hundredfold who think least of all about receiving anything. Thus, he who does not understand the great law of balance, or co-measurement and goal-fitness cannot become a true follower of the Teaching of Light.

(LHR II, pp 85-86)

The World is molded in beautiful Principles. The expression about the renunciation of the World is correct. One cannot renounce the heavenly beauty. The whole world has been given to man. Therefore it would be far truer to speak about the discovery of the meaning of things. When the manifestation of renunciation arises, it concerns the most perverted concepts, the most harmful actions, but it is inadmissible to misuse a beautiful concept, the World, to describe a generalization of these abominations of ignorance. Worldly matters do not have to be unworthy and shameful. Great consciousnesses have taken great pains over the World. It is unfitting to attribute to them the distortions of ignorance! In studying the foundations of the Fiery World, it is first of all necessary to have an agreement over the understanding of many concepts. Is it at all possible to call gluttony, or depravity, or theft, or betrayal, worldly matters? They are even beneath the actions of animals. Animals know the measure of need, but if man has forgotten the measure of justice it is only because he has abandoned the World and has fallen into darkness. Whoever does not reflect more worthily about the World is not able to distinguish right from wrong. How could he comprehend the Blessed Fire? He would shudder at the very thought of the Fiery World. Let us advise friends to gradually differentiate the World from chaos. I advise friends to begin discourses about the fiery element as the subject of forthcoming revelations. (FW II, 121)

To renounce property does not mean to give everything away and refuse to possess anything. Things are the result of human creativeness, and they should be appreciated. The improvement of their quality is a step toward the perfectment of the spirit. The Teaching tells us that the true significance of objects should be understood, while not being enslaved by them. One has to learn to love everything, and, at the same time, be ready to leave everything for new achievements. Love for beautiful things without possessiveness is one of the purest and most uplifting of feelings. Without love, nothing can be created and improved. Thus, let people learn to love without the sense of possessiveness. Let them admire beautiful creations without the conventional concept of ownership. (LHR II, p 234)
see also Ownership, Possession

Repentance – The word repentance does not exist in the Senzar dictionary. It is replaced by an expression familiar to you—intelligent cooperation. Consider the essential hypocrisy in the definition of repentance. It is simplest to demonstrate to people the nature of repentance through an example in medicine. By distortion of thought man wounds his brother; but neither words nor thoughts can heal the wound. By persistent effort one will have to mend the torn tissues. For the restoration of goal-fitness it is necessary to demonstrate a wise cooperation. The consequence of action can be cured only by action. No verbal avowals, no oaths, are of importance.

He who has realized his folly can cover it with sound reasoning. By sensible cooperation can one drain the folly.

To absolve a repentant sinner for a fee—is it not the most heinous crime? Is not this bribing of Divinity worse than the first forms of fetishism? Light must be shed from all sides upon this terrifying problem. Otherwise the human linen will remain very grimy. (AY, 52)

Repetition – There is power in repetition. Although incorrectly applied in religion, in life this armor is indispensable. One must repeatedly enwrap oneself. (LMG II, p 50)

Since ancient times, people have been advised at the hour of turmoil to repeat a short invocation and by rhythmic repetitions to repulse the wave of influences. Later, these measures deteriorated into the senseless repetition of religious words, nevertheless the principle remains sound. Sometimes our spirit demands certain reiterations or enumerations.

During the best periods of priesthood's reign the chosen words were: "Adonai," "Ishtar," "Alleluia," and "Aum." Also, the repetition of the alphabet or of figures was in use. Of course, actually the power is not in the words themselves but in the creation of waves.

The fact is that sometimes through the invocation of the spirit a useful wave can be created. (LMG II, pp 139-140)
see also Mantram

Repulsion – More than once during successful research work progress has been interrupted by petty difficulties. Amidst these difficulties repulsion, so called, has special significance. It arises from many conditions, both external and karmic. It is difficult to describe in words this feeling which shuts, as it were, the fiery centers, thus depriving them of power. Undoubtedly repulsion is related to fear. But for ascent one overcomes repulsion. In ancient Mysteries there was a special ritual for the conquering of repulsion. (FW I, 454)

Resins – Cedar tar and other tars or resins, such as eucalyptus, are the products of the psychic energy of the trees and, therefore, they are extremely beneficial for strengthening, purifying, healing, etc. Knowing these qualities, everyone should try to apply them in the best possible way. The best tar is from Siberian cedars. (LHR I, p 145)

Responsibility – You cannot approach the Teaching and the Service without being responsible for all your actions. (LHR I, p 132)

Verily, in the Great Service is the feeling of great responsibility. But one should become accustomed to this chalice, for there can be no shortest path without emptying it. The heart which aspires to Hierarchy feels how necessary and salutary is the Chalice of Offering. (FW II, 14)

The woman who strives to knowledge and beauty, who realizes her lofty responsibility, will greatly uplift the whole level of life. (LHR I, p 7)

It is dangerous not to feel any responsibility. ... 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 millstone 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. (H, 515)

How little do people ponder upon the great affirmation of responsibility! The one who accepts responsibility with obvious light-mindedness or with selfish desires is subject to a terrible karma. When the great Service for the good of humanity is given, responsibility should be carried accordingly. When Our vessel is in the hands of the Carrier, it means that dignity should be preserved, in order that the wondrous vessel may keep its wings. Verily, it is befitting that responsibility be carried by a tempered spirit and with the entire solicitude of the heart. (HIER, 341)

It is said, “Useful people may be sent to you, but you should know how to keep them.” Imagine the position of people who have heard about your cultural activities and, after meeting you, have found out that you do not differ at all from other people! How will such a discovery affect their attitude toward you and your work? Think, too, about those who approach you through the books of the Teaching—what disappointment they will feel when they find that you do not practice the fundamentals of the Teaching! Think of your great responsibility! I shall not enlarge on the diversity of this responsibility, as it should be clear to all who have the seven books of the Teaching. But you must think about it more often, as well as about all the results of spiritual deafness and neglect. (LHR I, pp 128-129)

But until man comprehends all the grandeur of his origin, that his being is an immortal part of the Divine Ego and is eternally changing its forms, and until man realizes his responsibility and that *there is no one who can forgive his sins or reward him for his merits, that he himself is the creator of causes and effects*, that he is the sower and the reaper of everything created by him—until he realizes all this, he will remain the disseminator and propagator of the insanity, criminality and corruption which threaten our planet with dreadful destruction. (LHR I, p 313)

Rest – It has been said often— “Rest can be found not in sleep but in change of labor.” True, some may discontinue sleeping and obtain poor results. As a preliminary it is necessary to teach the nerve centers to work in groups, One must disconnect the work of the centers. One must learn to unite the most unexpected groups and then quickly change their combinations. (COM, 167)

Let us agree on the meaning of the concept of rest. Around this concept a multitude of false and harmful interpretations have clustered. People have become accustomed to think that rest is inaction; in this way it has become transformed into psychic enfeeblement. Inaction is most corruptive for psychic energy. Each spiritual immobility will fatigue, not regenerate.

Physicians prescribe rest, quiet, all kinds of inaction, and assume that in a moribund state it is possible to restore strength. But these same physicians understand that weakness and collapse result from violation of equilibrium. Thus, rest is nothing but equilibrium. But equilibrium is a proportionate tension of energy. Only thus is it possible to restore and strengthen one’s forces ...

Let the concept of rest be rightly understood for the manifestation of Brotherhood. Unrest begets aimless bustle. (BR, 44)

The man who knows the cause of fatigue will wisely prescribe rest for himself, summoning to the work completely different centers. (AY, 241)

Rest, like Nirvana, is an effervescence which does not boil away. (BR, 217)
see also Drowsiness, Fatigue

Revenge – *see* Vengeance

Rhumkorf's Coil (also Ruhmkorff Coil) – Invented by the instrument maker Rhumkorf in Paris, in 1851. This electrical instrument consists of 2 coils of wire wound one over the other upon a core consisting of a bundle of iron wires. One of the circuits is called the primary circuit and the other the secondary circuit. If an alternating or intermittent continuous current is passed through the primary circuit, it creates a powerful electromotive force in the secondary circuit. (EB)

Rhythm – System, rhythm, have a determining significance. In biographies one may perceive how rhythm has strengthened the mind and Fire. Of course, at the present time rhythm is much spoken of, but it is not applied in life. Thinking is very chaotic and life is disorderly. The ancients in their pranayama exercises introduced a certain rhythm, but now everything is permitted and man is the slave of everything. The Yoga of Fire should be another reminder of the predestination of man. (FW I, 387)

If the planet were to arbitrarily slow down or accelerate its motion, one can easily imagine all the ruinous consequences. Hence it is so important to assimilate the significance of rhythm. Speaking of human labor, one should continually insist upon rhythm. Constant and rhythmic work produces the best results. The labor of the Brotherhood serves as an example of this. Rhythm is indispensable because it also affirms quality of work. He who is conscious of rhythm loves his work. But the magnet of love is not easily intensified. Without it reprobation and repulsion arise. Without it loss of quality and waste of time and materials result. It is needful to speak more often about the rhythm of labor, otherwise even gifted and capable workers will lose their aspiration.
(BR, 300)

How to await the development of works? As waves have their rhythm, so do the works grow: in measured rising and expectant flowing progression. Understand the hour of the clarion; heed the pace of life.

In moments of silence store up the teaching on the shelf of experience. (LMG II, p 24)

Rig-Veda – (*Sk.*). The first and most important of the four *Vedas*. Fabled to have been 'created' from the Eastern mouth of Brahma; recorded in Occultism as having been delivered by great sages on Lake Man(a)saravara beyond the Himalayas, dozens of thousands of years ago. (TG)

Rigden – (*Tib.*). A part of the title of the Lord of Shambhala. (LHR I, p 401)

One should gather all unwaveringness of the heart in order to find oneself in the ranks of Rigden. (H, 380)

Rigden-jyepo – (*Tib.*). The Lord of Shambhala.

Right Action – Right action will be in cooperation with the Fiery World; correlation is the result of it, and the fiery centers of the organism resound with the great thought of space. Thus each right action is not only beneficial for ourselves, but it is also a spatial action. The Fiery World rejoices at right action. (FW II, 320)

Ringse – (*Tib.*). The Tibetan ‘ringse’ has a deep significance, being the sediment crystallized by the manifestation of Bliss. (HIER, 422)

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. (H, 32)

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. (H, 120)

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. (H, 354)

Rishi – (*Sk.*). Adept; the inspired one. Master.

Roerich, Helena and Nicholas – (1879-1955) (1874-1947) The Roerichs were born in Russia and grew up there, steeped in the cultural heritage of that country. Nicholas became known as a great Russian artist and humanitarian. When the century was still young, Nicholas and Helena Roerich received the Mission to traverse certain countries of Europe and Asia, summoning men to reverence for culture, for the

achievements of human genius, issuing the call for Peace based upon real spiritual values and expansion of consciousness. After meeting with the Masters, during their sojourn in Europe, they were directed first to come to America, to bring to the New World the New Teaching.

In addition to spreading the Teaching, the Roerich's founded The Master School of United Arts, the Roerich Museum, the Agni Yoga Society, the International Art Center, and the Roerich Pact and Banner of Peace Committee.

In 1923, Professor and Madame Roerich, with their two highly gifted young sons, left for Europe, where they had to equip an expedition to proceed through the heart of Asia. For five years the expedition travelled, covering India, Tibet, Little Tibet, Sikkim, Mongolia, Chinese Turkestan, Altai, etc. Twice Professor Roerich left the expedition for brief periods of time to come to this country for most important decisions to be conveyed to his coworkers here. Plans were laid, and brought into reality, of founding an International Art Center, also combining science and related subjects. Foundations were laid for a number of museums, each dedicated to a special nation. Exchanges of exhibitions, artists, lecturers, and scientists were promoted; scholarships were given at the Master Institute of the Roerich Museum which taught all arts under one roof.

After their return in 1929 from the Central Asiatic Expedition, Professor and Madame Roerich chose Naggar in Kulu Valley, India, as their place of residence and as the best site for a scientific institution which was founded by them under the name of Urusvati Himalayan Research Institute.

Roerich Pact and Banner of Peace – The Roerich Pact and Banner of Peace was created and promulgated by Nicholas Roerich, for the protection of the treasures of human genius. It provides that educational, artistic, religious and scientific institutions, as well as all sites of cultural significance, shall be deemed inviolable, and respected by all nations in times of war and peace.

On April 15, 1935 this Pact was signed in the White House, in the presence of President Franklin D. Roosevelt, by the representatives of twenty-one Governments of North, Central and South America.

(Preface to Memorial Booklet)

The Banner of Peace is the symbol of the Roerich Pact. This great humanitarian ideal provides in the field of mankind's cultural achievements the same guardianship as the Red Cross provides in alleviating the physical sufferings of man.

The design of the Banner of Peace shows three spheres surrounded by a circle in magenta colour on a white background. Of the many national and individual interpretations of this symbol, the most usual are perhaps those of Religion, Art and Science as aspects of Culture which is the surrounding circle; or that of Past, Present and Future achievements of humanity guarded within the circle of Eternity. These two interpretations are equally good, for they represent a synthesis of life that is a true and just ruling precept.

(*Roerich Pact and The Banner of Peace*, p 5)

see also Back Cover of this Treasury

Rose – A rose is a symbol of consonance, and the dominant of the radiation of the rose is linked with the glow of the heart. (H, 66)

Rosenkrenz, Christian – A learned Adept of Germany who lived around 1460 and founded an Order of mystical students known as Rosicrucians. (TG)

Christian Rosenkrenz, the founder of the Order of the Rosicrucians, upon his return from Asia was compelled to introduce the teaching of the East in a semi-Christian form. Otherwise, his disciples would have been persecuted by the fanatics and bigots. (LHR I, p 453)

Ruhmkorff Coil – *see* Rhumkorf's Coil

Rupa – (*Sk.*) Body; any form, applied even to the forms of the gods, which are subjective to us. (TG)
see also Kama-Rupa

Sacred – The word sacred is completely out of use. Sacrilege has replaced sacredness. Many are the possible applications of the word sacred on Earth, but men have cast out the most beautiful. When thought wandered from the sacred destination of Being, the very meaning of Being evaporated. The manifestation of supreme concordance is a sacred act of the spirit. The sacred union is the foundation of all Be-ness. Thus the higher spheres reveal the loftier forms of *Materia Lucida*. When even upon Earth concordance lends beautiful forms to colors, sounds, and to man, what may not be reached in the higher concordance!

Maitreya sees the New World of concordance! (INF I, 95)

Sacred Action – The action of the Cosmic Magnet.

Upon each field, upon each action, upon each manifestation, the cosmic blending radiates. Each vibration is strained by the pull of the Magnet. Therefore, the Sacred Action lives in every cosmic manifestation. (INF II, 128)

Sacred Source – The spirit which is affirmed as a true co-worker and helper of the Cosmic Forces should be regarded as a Sacred Source. (FW III, 70)

Sacrifice – Sacrifice is power. Power is possibility. Consequently every sacrifice is first of all a possibility.

It is time to cast aside the hypocrisy that sacrifice is deprivation. We do not accept deprivations, but We give possibilities.

Let us see what possibilities are born from the so-called sacrifice. Where is a true sacrifice which can demean? In Our Treasury there is a large collection of sacrifices, and each one was useful to the one who made it. We dislike to speak about sacrifices, because a sacrifice is the most profitable undertaking. (LMG II, p 101)

Fortitude will carry you through,

And the self-sacrificing achievements of the spirit
will be transformed into the fragrance of freesias. (LMG I, 433)

The path of self-sacrifice leads to consummation! (INF I, 219)

The Brothers of Humanity willingly renounce Paranirvana for the affirmation of human evolution, in their desire to lay the foundation for a better step. The goal is not divested of labor. The goal is not divested of sacrifice. (HIER, 1)

Domination is the lowest form of consciousness because it is caused by fearful, all-excluding egoism; while power, blessed by the highest knowledge and strained by the heart, is the highest sacrifice. (LHR I, p 27)

Let nobody be so low as to allow himself to count his contributions or so-called sacrifices. This would be equal to the blocking of the path. All real contributions and sacrifices are weighed on the innermost scales of conscience which exist in everyone. (LHR I, p 126)

Saddhu – (*Sk.*). A saintly person, a spiritual teacher. The term is applied at the present time to almost every travelling monk and pilgrim in India. (LHR I, p 266)

Sadhana – (*Sk.*). Perfected Devotion.

Saint-Germain – *see* St. Germain

Saints – Saints have been spoken about, but to whom can this inexplicable concept be applied?

Those who perform miracles will be learned magicians. Those who keep their lives in purity will be practical people. Only those who have consciously renounced all the personal and who have transported their consciousness into the conception of world evolution can be called saints in Our understanding. It is imperative that this process be accomplished consciously, outside of fortuitous external conditions. (LMG II, pp 199-200)

Saint Sergius – *see* Sergius of Radonega

Salamanders – Salamanders, as entities of the lower fire, cannot be very luminous. When I showed you a salamander I wished to give you a conception of the creatures of the fiery depths. (FW II, 28)

see also Elementals

Samadhi – (*Sk.*). A state of ecstatic and complete trance. The term comes from the words *Sam-ahda*, 'self-possession'. He who possesses this power is able to exercise an absolute control over all his faculties, physical or mental; it is the highest state of Yoga. (TG)

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. (H, 210)

Samadhi is only a partial fiery state. It is difficult on Earth to understand the potentiality of the fiery existence, when even Samadhi does not correspond to it entirely. If Samadhi even endangers life, then what tension of energy must be required for the assimilation of fire! (FW I, 659)

Samjna – (*Sk.*). Perception. (LHR I, 478)
see also Samskara, Skandhas

Samskara – (*Sk.*). *Lit.*, from *Sam* and *Kri*, to improve, refine, impress. In Hindu philosophy the term is used to denote the impressions left upon the mind by individual actions or external circumstances, and capable of being developed on any future favorable occasion—even in a future birth. The *Samskara* denotes, therefore, the germs of propensities and impulses from previous births to be developed in this, or the coming *janmas* or reincarnations. (TG)

Samskara are the inclinations and creative powers, explaining the present dharmas by the previous and indicating which of the present dharmas prepare those of the future.

Samskara are accumulations left by former sensations and lending their fragrance to future sensations. From this definition of samskara (skandhas) it is clear that this group of elements appears as the one absorbing all peculiarities of other skandhas. Vijnana-skandha, and partly samja, lend their coloring or character to the other combinations, and therefore appear as the cause, defining the next existence, in the sense of strivings and inclinations. (LHR I, p 478)

Samyana – What is said about the Samyana of yogis is not just invention; it is a scientific method of confirming cosmic forces. (INF I, 6)

Sanhedrin(m) – (*Heb.*). A word of Jewish antiquity meaning Assembly. (WD)

Santana – In Sanskrit the word ‘Santana’ means “a stream”. It is customary in Buddhism to compare the chain of our lives with a perpetual current, or stream. Therefore, the Teachings tell us to “go through Santana with your heart”. In other words, to go through all our lives with the tireless striving of the heart. (LHR I, p 325)

The understanding of Santana is a vast affirmation of the stream of energy.
(H, 400)

Santana was not a meaningless rolling of stones. It is like a stream feeding the adjoining fields, like a brook bringing cleanliness to the hearth. (FW I, 508)

Santana, the current of life, transforms and predetermines a great deal, yet there remains a place for free-will. The Rays of the Luminaries determine much, but the bond with the Higher World is strong, and in this respect it will have the greater significance. It may be understood that the Teaching about Guides has a great importance in all faiths. People must realize that to them is given the possibility of passing through the melee and through all straits with the help of the Higher Guides, but that they must not reject the helping Hand. One must come to love the Guide with all one’s heart. Not by earthly means does the Guide bring help—therefore one must be sensitively conscious of this fiery thread. Throughout one’s entire life can be seen the wonderful protection, if one’s eyes are opened. Thus Santana itself is no stronger than the manifestation of the Higher Worlds. (FW III, 569)

Sarasvati – (*Sk.*). The same as Vach, wife and daughter of Brahma, produced from one of the two halves of his body. She is the goddess of speech and of sacred knowledge and wisdom. Also called *Sri*. (TG)

Satan – Nowhere are there indications that it is difficult only upon Earth; in comparison it must be said—if here one is annoyed by devils, the Archangel is threatened by Satan himself. (FW III, 30)

New planetary chemisms have an enormous significance. One may picture that the chemism of Saturn is attracting a certain type of being. Who knows what penalty is being prepared for those who serve Satan? You have long known the old legend about Satan. One must note that the fury of those who serve him already reaches the point of madness. Thus, for some the spot on Saturn is just a spot, but for others it is a confirmation of the old legend. Many manifestations are related to Armageddon. (FW II, 124)

What, then, is to be done if Satan has so firmly implanted distrust. (FW II, 135)

The Teaching calls upon people to help themselves and to respect their own nature. But the deepest, darkest ulcer is considered fitting for those who trust Satan. It is difficult to imagine how many people are addicted to Satanic rituals! Entire schools are busy spreading such harmful principles. Much already has been told to you about terrors, but when I see new transgressions, I cannot but warn you once more. Be not surprised at dizziness and headaches; each particle of your energy is tensed and on guard, for it is necessary to protect you from many projectiles. Unprecedented necromancy is being applied by the dark ones, in order to summon the very lowest spirits; for they are indifferent to consequences, they wish to be strengthened for just one hour. But a counter-blow is naturally drawing near. (FW II, 149)

Satan is very anxious to make an end of the Earth, in order to concentrate his forces on the Subtle World, which cannot be destroyed in the same way as Earth. Thus the Proprietor of Earth through present treachery is betraying the Earth. He is a poor Proprietor in that he cultivated such a nature within himself. He causes Us double labor by keeping up the fires of chaos. (FW II, 187)

It is well that you understand to what extent the Prince of this World is taking measures for a new battle in all parts of the World. (FW II, 317)

Verily, Satan himself saturates the world with fanaticism. (FW III, 330)

An old proverb says: "The bridle of Satan is strong." Another: "He who has seen the image of Satan will never forget it." Ancient peoples upheld the concept of the inertness of human consciousness. Our chief counsel is to inculcate a reasonable mobility. (AY, 524)

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. (H, 424)
see also Lucifer

Saturn – Slander of the Teaching is worse than death of the spirit, because by this act man exiles himself from cooperation and dooms himself to Saturn. (AY, 98)

Uru and Svati are found in cosmogony. The signs of approaching Aquarius and the combination with Saturn are repeated. (AY, 516)

The appearance of sun spots on Saturn only indicates cosmic ruptures, which are sending an unprecedented chemism to the Earth. (FW II, 122)

The heavy currents of Saturn and of other unfavorable combinations of the planets are especially helpful to them (*the dark forces, ed. note*). (LHR I, p 137)

For your consolation I may tell you that all who are truly devoted to the pure Knowledge and to the General Good will depart for higher spheres. Sad will be the destiny of those who are left on the fragments of the wrecked ship or shifted to Saturn. (LHR I, p 454)

Satya Yuga – (*Sk.*). The golden age, or the age of truth and purity. (TG)

It would be more correct to say that the cycle of Kali Yuga is approaching its end on our planet and that we are now going through a transitory stage. Satya Yuga must begin with the affirmation of the sixth race, individual groups of which are already appearing on Earth. But the true era of Satya Yuga on our planet can begin only after the planet is purified of its unfit material and new continents are formed. As usual, the passages of the epoch appear much earlier, but the continents that are predestined to accept the majority of the sixth race can manifest many signs of the coming New Epoch. (LHR I, p 456)

All world upheavals and spiritual shiftings are governed by Fire. Only when Our Principle will be affirmed upon the planet will the era of Satya Yuga begin. All of human life proceeds aimlessly for those who do not accept the Perfect Heart and the sublimity of Reason. (INF II, 279)

The Fiery Host is often called thus because Satya Yuga begins with the element of fire. (AY, 307)

Therefore, during the epoch of unbalance between good and evil, prior to the epoch of Satya Yuga, humanity must show exactitude of direction. (INF I, 230)

Thus one can see the end of Kali Yuga. It depends upon humanity where will be the beginning of Satya Yuga. We know that Satya Yuga is preordained, but its location and conditions may differ. (HIER, 118)

It is generally known that before the beginning of Satya Yuga the scroll of karma rolls up with especial rapidity. (HIER, 364)

We finish Our writing on this Great Day, when one more step of Satya Yuga has begun. The step of ascent was proclaimed through scriptures long ago, but the dust of the bazaar dulled people's eyes. So it is today. It will again be asked, "Where is the trumpet call, where are the wings of the angels, where is the sundering mountains and seas?" The blind ones take the tempest for a call to the repast.

Thus, the cure is in the realization of the Hierarchy of the Heart. The Teaching will be revealed to those who have perceived the right path. The Messenger will knock at their door. (HIER, 460)

see also Kali Yuga

Scala Furiosa – (*Lat.*). When the dawn is aflame with battle, thoughts about the future and about General Welfare are especially necessary. Scala Furiosa will not touch the heart which is fortified by the thought of Service. (H, 496)

Scarf of the Mother of the World – How, then, shall we 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. (H, 203)
see also Khatak of the Mother of the World

Seal of the Hierarch – Useful for Hiero-inspiration is the current which is called the Seal of the Hierarch. It can be sensed upon the nape, it shines as a white ray. Through knowledge of Hiero-inspiration it is possible to remember this sensation. (FW II, 282)

Secrecy – A seal is the guardian of a secret. Secrecy has existed in all times. Where the knowledge is small, secrecy must be used. (COM, 99)

Secret Doctrine – The general name given to the esoteric teachings of antiquity. (TG)

The great volume of occult lore authored by H.P. Blavatsky and first published in 1888.

Secretions – The secretions serve for the most sacred acts, and not only the substance itself but its emanations participate in the creativeness of the world. What you remembered about Paracelsus and his homunculi is very characteristic, because this microcosm can be easily magnified to Macrocosm. And the Teaching about the great spiritual secretions has a great foundation. (HIER, 257)

Each Mahatma began his ascent from the very midst of people, having only dared to choose the difficult path of the Great Soul. And, besides daring, he found in his heart indignation of spirit, for how else can the fires be kindled? Upon these fires the precious substance of the secretions is transmuted into a healing substance. One can see how the saliva of a fiery being can remove an inflammation and restore the vital energy to numb centers. Alongside the sacred property of secretions stands the healing power of the laying on of hands. It is instructive to compare the secretions of men having dormant centers with the ejection of the fiery substance. If I advise medicines made from plants for common organisms, then for the more knowing ones there is a powerful laboratory of sacred fiery secretions. (HIER, 304)

All secretions possess the same properties. In like manner each spatial entity of equal degree is attracted to blood and saliva. (HIER, 264)

Sediments – Concentrations of crystals of psychic energy grow during each heightening of aspiration. Each tension of power of the spirit multiplies the crystals of psychic energy. Sediments of precipitated crystals, consisting of subtle energies which have been chemically transformed in the organism, feed those organs which are in special need during the expenditure of energy. Crystals of psychic energy melt down substances harmful for the organism. Through conscious tension one can actually promote this dissolving process, which is of service as a counteracting factor. Conscious sendings of psychic energy to infected or injured organs can produce a healing effect. Conscious tension of the will causes spontaneous action of the

crystals. Thus, thoughts about psychic energy crystals can bring needed assistance for the injuries of internal organs. On the path to the Fiery World it is necessary to realize those fiery batteries which are contained in man. (FW III, 218)

The consciousness contains within itself all the traces of past lives, impressions of each manifestation as well as each thought and striving for revealing of a broad horizon. The consciousness is fed by the “chalice” and the heart, and each compressed energy is deposited in the consciousness, unbreakably connected with the spirit. The spirit, upon becoming separated from the body, preserves a full connection with higher and lower energies. Certainly, the Teacher leads wisely in pointing out the affirmation of vital transmutation. Indeed, through the immortality of the spirit there are preserved all manifestations of vital energies. As are the sediments, so will be the future crystals. And thought, and heart, and creativeness, and all the other manifestations collect this energy. The whole fiery potential of the spirit consists of radiations of vital energies. Therefore, speaking about spirit and consciousness, one must take the spirit as the crystal of all higher manifestations. The ancients knew about the crystalline quality of the spirit, and the spirit was revealed as fire or flame in all the higher manifestations. Therefore, it is so important to understand the true significance of fiery transmutation. Verily, spirit and matter are refined in one impulse toward attainment of the higher fiery consciousness. (FW III, 227)

The present condition of the World corresponds to the stratified sedimentations accumulated by humanity. (FW III, 318)

Seed of the Spirit – The Monad.

The seed of the spirit is a fragment of the elementary fire. And the energy accumulated around it is consciousness. (AY, 275)

The seed which transmits life to a strong spirit is verily that heritage which is passed on by the Hierarchic Principle. All those who desire to be affirmed in the conception of attainment must undeferrably adhere to the principle of Fiery Guidance. The seed is transmitted as a great fiery approach. The traveller who has realized the destiny of fiery achievement must recognize the law of the cosmic inheritance. Cosmic laws are affirmed in the basis of life, and nothing will be living whose basis is not palpitating with fire. Only he who can aspire to the fiery principle will comprehend the beauty of the fiery receptivity of Fire. Through a realization of unity with the Higher Forces it is possible to trace how the heart absorbs the Rays of Hierarchy. Only the most close ones can resound to the Rays, which affirm a fiery vibration. In transmission and reception one should remember the law that every vibration may be accepted by the spirit which stands on the most fiery step. On the path to the Fiery World one must keep in mind that one’s self-manifestation as a transmitter connects one’s energies with Hierarchy. Such understanding leads to the unity of spirit, which is one in its essential nature. (FW III, 73)

All molecules move in conformity with the attraction; all spatial fires move in conformity with the attraction. It is the cosmic seed which attracts all atoms to itself.

In truth, each atom is a seed, but there are cosmic seeds. Thus, each luminary attracts energies into its vortical rings and permeates them with its rays. Hence, the Spatial fire is not uniform but of varying tensions and properties.

In rotation, the luminaries attract and enfold the energies in their orbits; hence, the creativeness of the luminaries saturates the Universe. The quality of the seed of the spirit is established for an entire Manvantara and comprises an essence identical with that of the luminary. Certainly, the monad is likewise saturated by the luminaries, as it constitutes the seed of the spirit. (INF I, 328)

The seed of the spirit and the divisibility of spirit provide the explanation regarding the monad. The seed of the spirit is indispensable to life. The divisibility of spirit makes possible both the enrichment and the dissipation of the monad. One can consciously divide one's spirit for the good of the world and send forth its separate parts for achievement. From this, only enrichment results. But ignorance may dissipate the treasure and remain together with a dormant seed. From this, soullessness results. Actually, the parts of the spirit dissipated in ignorance may become obsessing agents, and then, woe to the sleeping heart! Thus, in order to avoid returning again to the divisibility of spirit, let us remember that the seed of the spirit can sleep or can be radiant in vigilance. Only by this light is the magnet of the heart created, which attracts to its bosom the released parts of spirit. There is a vast difference between setting free and losing. Thus, one can remember that the slumbering seed of the spirit, though it maintains life, admits all the qualities of soullessness. (FW I, 375)

Vedanta correctly states that the spirit remains inviolate. The fiery seed of the spirit remains in its primary consistency, because the essence of the elements is immutable. But the emanation of the seed changes, depending on the growth of consciousness. Thus one may understand that the seed of the spirit is a fragment of the elementary fire. And the energy accumulated around it is consciousness. This means that Vedanta was concerned with the seed, and Buddhism spoke of the perfectment of the bodies. Thus the movable and the immovable are completely correlated. (AY, 275)
see also Monad

Self-action, Self-activity – The essence of fiery advancement comes from various affirmations of spirit. The chief factor will be the development of self-activity. In self-activity will be contained love for Hierarchy; in it will be contained a feeling of responsibility and a true understanding of Service. Thus when We speak of self-activity, one should understand that it includes all qualities of higher affirmation.

When a co-worker takes upon himself the development of self-activity, his field of action becomes unlimited. Hierarchy becomes the fiery impetus of all his actions. No attacks, near or far, are frightening to the co-worker, because he knows fiery service. (FW III, 39)

Self-action must be understood. In it is comprised the entire synthesis of activity. Verily, self-action is self-realization. (INF I, 373)

Selflessness – The true fire-blossom is actual selflessness; however, it must not only be evident in actions but must live in the consciousness. Behavior, like wandering shadows, is an inaccurate reflection, and the vortex of shifting conventions conceals the meaning of action. Is it possible to judge conduct without knowing cause and effect? Then a savior will appear to be an offender, and a giver will seem a miser. But it is not easy to establish in the consciousness selflessness—individuality is unavoidable. And the blending in of selflessness can take place only with a clear realization of the future. Selflessness is not built on past experience; only a true perception of the future can mold an inner judgment about the boundaries of the possible. Whoever thinks in the stillness of the night that the past has taught him the value of selflessness is a prisoner.

One should sing a hymn to selflessness in the rays of the sun, as a bird does, in its own way of expression, knowing the future day on which it has been decided that the migration is to start. The concept of migration has significance for the realization of selflessness. (COM, 166)

Self-perfectment – Self-perfectment is Light. Self-indulgence is darkness. One can so build one's life that each day will, as it were, be the end. But one can so illumine one's life that each hour will be a beginning. Thus one can rebuild one's earthly existence beneath one's very eyes. Only in this way will the questions of the future and the understanding of fiery perfectment become perceptible. Daring should be found to reconstruct one's life in accordance with new accumulations. To die in the bed of one's grandfather is to be relegated to a medieval status. We even advise that these beds be taken to a museum; this will also be more hygienic. However, we should not limit tomorrow by the measurements of yesterday; if we do, how can we approach a comprehension of the Fiery World, which was like hellfire to our grandfathers. And now, when due reverence is tendered to Light and the grandeur of Fire, we can have spiritually a very rich tomorrow. (FW I, 308)

Self-perfectment is the most difficult achievement. People inject into this process so many inconsistencies that the manifestation of true self-perfectment is obscured. Self-perfectment is simplified primarily when Hierarchy is accepted. Everyone should realize that the perfecting of the consciousness in itself contains all other aspects of improvement, but one cannot accept the mechanical betterment of the details of daily life as perfectment. One may be able to forge the most deadly blade or discover the most fatal poison, but it is impossible to consider such intellectual craftiness as worthy improvement. Nevertheless, to understand the idea of the Higher Worlds, it is necessary to determine what self-perfectment is. We can come to a decision as to what beautiful achievements are when we ourselves realize for what they must be accomplished. There will be not even a thought about achievement if we have no conception of the desirability of improvement of life. Affirmation of the physical world alone cannot advance the true development of consciousness. Take the history of humanity. Observe how brief were the periods of materialism; they invariably ended in bloody convulsions. Indeed, the trend of thought became rebellious, and the correct path having been lost, crimes multiplied. Self-perfectment is possible only through refinement of consciousness by its seeking to surround itself with worthy

manifestations. Thus can consciousness protect us from small and shameful thoughts. Consciousness leads to the Fiery World. (FW I, 652)
see also Perfectment, Perfectionment

Self-sacrifice – The self-sacrificing heart of an Agni Yogi contains the pain of the world, but it is a rare manifestation. As is said in a most ancient psalm, “I shall encompass within my heart the sorrow of the world. I shall incandescence the heart as the womb of Earth. I shall saturate it with lightnings. The new heart is the shield of the world. I shall inscribe upon it the sign of the Earth-Mother. The Cross of the Mother will be the sign of My fire.” (HIER, 102)

Wisely is ordained the bliss of him who sacrifices his soul for his neighbor. Often this commandment is applied to the sacrifice of one’s life, yet it is not said of life or body, but of the spirit. Thus a most difficult and lengthy task is given. In order to give one’s soul one should cultivate, expand, and refine it, then it can be given for the salvation of one’s neighbor. Thus the wisdom of the Commandment should be understood and consciously applied. (HIER, 340)

Which path is the most affirmative one on the way to Us? The most unfailing way is the path of self-sacrificing achievement. The most wondrous fire is the flame of the heart saturated with love for Hierarchy. The achievement of such a subtle heart is affirmed by Service to the Highest Hierarchy. Hence, so wondrous is the self-sacrifice of the subtle heart. The spirit-creativity and independent action of a sensitive server fierily imbue space. Thus the subtle heart responds to all cosmic occurrences. Thus, verily, the visible reverberates with the invisible, the present with the future, and the predestined takes place. Thus the self-sacrifice of the subtle heart imbues the world with flame. (HIER, 352)

Senses – What can one call an Agni Yogi? Certainly an apologist of Truth. The perceiving of Truth is as akin to the Yogi as light is akin to fire. Indescribable is the growth of sensitiveness, but it quickens the five known senses and also the seven senses related to the astral body, which can only rarely reverberate within the earthly shell like a resonator. Thus, one should attentively harken to the feelings of an Agni Yogi. Within them lies Truth like the flame of light.
(AY, 219)

You have seen dark spatial spots. Likewise you know the turbid formations resulting, as it seems, from spatial combustion. Also, you know the radiant spatial formations. Everything becomes alive and is flamingly transformed, likewise do one’s senses vibrate. The experienced observer knows that his eyesight sometimes grows dim and then again clears up. The same thing happens with the hearing, the sense of smell, touch and taste. Thus can be observed complete mobility of all our functions. In fact such fiery nerve-responsiveness to the Macrocosm represents a refined condition, but only a few take into consideration such a conformity with the external world. Imperfection of consciousness obstructs all observations. (FW II, 459)

Sensitiveness – The sensitiveness of sensation unites all humanity in the higher spheres. Thus principle unites the Teacher with the disciple. Thus, sensitiveness is a chief quality of the disciple. Sensitiveness applied by the spirit gives keenness of perception. Thus, by applying the sensitiveness of the heart one may reach the highest aspirations. (INF II, 365)

Senzar – The mystic name for the secret sacerdotal language or the ‘mystery-speech’ of the initiated Adepts, all over the world. (TG)

The sacred Senzar language consists of the best definitives, adopted from all existing languages. (LHR II, pp 41-42)

Sephiroth Kherim – (Zepheroth Herim) Rays of Retribution.

That spatial condemnation which takes place as a counteraction to wrong actions was once called “Zephiroth Herim.” The people who gave this definition knew profoundly about the bond between Fire and our existence. They understood that besides the law of karma each act touches upon the fiery element. It can interfere with whole spirals of construction and bring on an immediate returning blow. Therefore, the theory of retribution has also, outside of ethical reasons, an absolutely chemical basis. (FW II, 321)

Sergius of Radonega – Much was given to the Russian people and it deserved its name ‘God-Seeker’. It gave us such luminaries as Saint Sergius of Radonega, who not only laid the Foundation for the Russian State, but who really molded the whole character of the people. By his labors, by the magnet of his spirit, as well as that of his co-workers, spiritual fires were kindled which for centuries nourished the consciousness of the people. (LHR I, p 467)

“Whoever succeeds in hearing the voice of his spirit will rise above the precipice.” Thus spoke Saint Sergius. “He who has retired into the woods cannot hear the talk of people, and he who then falls asleep will not hear the birds—heralds of the Sun. And he who is reticent at an evident miracle will relinquish his sight. And he who is hesitant about helping his brother will not draw the splinter from his own foot.” Thus spoke Saint Sergius.

Of Sergius one will have to speak; people will want to know about Him. Thus, We shall throw color upon the Image of St. Sergius, illumining in narration His life and sayings. (LMG II, p 50)

Those who have entered the Fiery World cannot breathe the air of Earth. Nirvana is actually fiery ascent. In every Teaching we find a symbol of this fiery ascent. St. Sergius received the fiery sacrament. Thus, graphically is the sign of the higher possibility given. (FW I, 157)

Actually, the very highest magic is as naught before the face of the Fiery World. One may convince oneself that magic is able to contend with the dark forces, but Fiery Beings are unexpected even by the higher magic. You esteem St. Sergius, but did He

ever admit magic? He did not even employ inner concentration, nevertheless He did have flaming visions. He admitted only work, as an exaltation of the heart. In this, He outdistanced many spiritual wayfarers. We speak about the heart, but precisely He found the strength of this source. Even terrors were allayed by Him not through conjurations but by the prayer of the heart. (FW II, 116)

If people would take the trouble to study seriously the fundamental Teaching of Christ and, if possible, in the original language of the Gospels, instead of being satisfied with the school textbooks, they would discover new meaning in the words, and the true great Image of Christ would be revealed to their spiritual sight—that very Image to whom the revered St. Sergius devoted all his austere life and which was the cause of the enmity of the priests of that period. (LHR I, p 310)

Let all those whose spirit has been revived gather under the Banner of Saint Sergius, the God-given Leader of the Russian Land. This is the only salvation! (LHR I, p 468)

Service – Unselfish action for the General Good.

You may be asked how the entrance upon the path of Service is defined. Certainly the first sign will be renunciation of the past and full striving to the future. The second sign will be the realization of the Teacher within one's heart, not because it is necessary thus, but because it is impossible otherwise. The third sign will be the rejection of fear, for being armed by the Lord one is invulnerable. The fourth will be noncondemnation, because he who strives into the future has not time to occupy himself with the refuse of yesterday. The fifth will be the filling of the entire time with labor for the future. The sixth will be the joy of Service and completely offering oneself for the good of the world. The seventh will be spiritual striving to the far-off worlds as a predestined path. According to these signs you will discern a spirit ready and manifested for Service. He will understand where to raise the sword for the Lord, and his word will be from within his heart. (HIER, 196)

Let us see how people understand Service to the Lord and Hierarchy. He who thinks of ascending only by prayer is far from Service. He who in his labor hopes to bring the best efforts for the good of humanity must adopt the Lord with his heart. He who does not relinquish his own comfort does not know how to serve Hierarchy. He who does not accept the Indications of the Hierarchy does not understand Service. Only when the heart is ready to accept consciously the affirmation sent by the Highest Will can it be said that the realization of Service is adopted. (HIER, 295)

Service to the Hierarchy of Light is service to the General Good. Of course, striving to the General Good opens the gates of higher knowledge and Service. But I would like you to realize clearly what qualities you must first develop in yourself for advancement on the path of Service. Many people are dreaming about the General Good and even are ready to work for it as long as it does not interfere with their habits and prosperity. But true service to the General Good, which leads to the gates of the Stronghold of Light, requires sacrifice and complete disdain for everything

personal, in other words, the complete abandonment of selfhood. When the consciousness is broadened, when all feelings and comprehension are refined, the law of sacrifice will be accepted as the highest achievement. There will be no room for self-pity, fear of the future, offenses and envy because with every breath will sublimity, beauty, and the highest joy of service be realized.

The mature spirit who consciously chooses the path of Service knows the joy of a broadened consciousness and the fiery striving to the Highest Consciousness; he knows the joy of fulfillment of the Higher Will; he knows the joy of discovery and the destination of life; and in the appointed hour he will learn the sublimity and beauty of the final sacrament.

And so, after understanding and accepting with our heart the significance of the great liberating and crowning sacrifice, let us strive to develop in ourselves love, devotion, gratitude and obedience to Hierarchy. Let us be ready to take any burden, remembering that the heavier the burden the shorter will be our path. Truly speaking, from love and devotion issue all the other qualities which help our advancement. Thus, let us cultivate them as the most precious flowers; and, since these flowers of spirit grow and nurture each other, the greatest love will bring the greatest answer. Therefore, let us surround the Great Teacher with the fire of love. Let us guard our respect for Him. Let us evince the most careful, the highest understanding of the Teaching and the Indications, and sacredly, reverently, with the tremor of the heart, face the beauty and the majesty of his creativeness. Remember, those whose understanding is higher will ascend higher.

And now to quote from the Teaching: (*Hierarchy*) "Some people pour a daily gruel over the Image of the Teacher and imagine themselves to be in the Great Service. The Teaching and Service first of all presuppose the expansion of consciousness on the basis of adherence to the Teaching and reverence to the Teacher. In studying Infinity one should first of all realize the limitlessness of love and devotion. It is not wise to say that love has overflowed and devotion has withered because the consequence will be the disintegration of one's self. One should understand the limitlessness of love and devotion as the first steps toward Service and Yoga. One should set oneself this task at least as a means of self-progress. One should advance only in the direction of the Teacher. Then only does relief come. But making a daily onion-gruel out of the Teacher will not lead to success. Sacredly, limitlessly, let us sustain our love and reverence to the Teacher, as a healing remedy toward regeneration."

So, my dear friends, the vulgar conception, the scoffing at the sacred ideas by small consciousnesses because of their lack of co-measurement, and the belittling of the highest and fundamental must all be banished from our life if we wish to enter the path of Service.

Some are searching for the happiness of life, but bliss can come only through the fulfillment of the Will of the Teacher. There is no other way. And one must keenly grasp these wonderful, profound words of the Teacher and constantly remember them: "In fulfilling My Will, thou givest Me the possibility to fulfill thy will." For who else, if not the Teacher, knows our sacred wishes and strivings? And by purifying and crystallizing them by the given Teaching, that is, by the broadening of our consciousness, who but He gives us the possibility of realizing them? Would one want to be so foolish as to ruin one's own happiness?

Let us ardently strive to fulfill the saving Will, which leads us toward the envisioned service of the General Good! (LHR I, pp 60-61)

Is it not the greatest happiness to be able to move ahead to the indicated goal, fully realizing the events and knowing that our destiny is to achieve maximum broadening of our consciousness for the best service to the Common Good?

(LHR I, p 24)

see also Great Service

Seventh Light – Indeed, thought creates in the Subtle World, but it is as quick as lightning in the Fiery World, and transcends all earthly measures; there is the Seventh Light.

The Seventh Light is the most containing; therefore each earthly containment will already be a path thither, where each spirit is alight with radiance. (FW II, 106-107)

Shambhala – (*Sk.*). A very mysterious locality on account of its *future* associations. A town or village mentioned in the *Puranas*, whence, it is prophesied, the Kalki Avatar (Maitreya) will appear. Some Orientalists make modern Muradabad in Rohilkhand (N.W.P.) identical with Shambhala, while Occultism places it in the Himalayas. (TG)

Shambhala is the indispensable site where the spiritual world unites with the material one. As in a magnet there exists the point of utmost attraction, so the gates of the spiritual world open into the Mountain Dwelling. The manifested height of Guarisankar helps the magnetic current. Jacob's Ladder is the symbol of Our Abode. (LMG II, p 32)

What are the signs of the time of Shambhala? The signs of the age of truth and cooperation. (COM, 242)

Those who work with Shambhala, the initiates and messengers of Shambhala, do not sit in seclusion—they travel everywhere. Very often people do not recognize them and sometimes they do not even recognize each other. But they perform their works, not for themselves, but for the great Shambhala; and all of them know the great symbol of anonymity. They sometimes seem wealthy, yet they are without possessions. Everything is for them, but they take nothing for themselves. Thus, when you dedicate yourselves to Shambhala, everything is taken and everything is given to you. If you have regrets, you yourself become the loser; if you give joyously, you are enriched. Essentially, the Teaching of Shambhala lies in this—that we do not speak of something distant and secreted. Therefore, if you know that Shambhala is here on earth; if you know that everything may be achieved here on earth, then everything must be rewarded here on earth. You have heard that the reward of Shambhala is verily here and that it is manifold in its returns. This is not because the Teaching of Shambhala is unique from others, but because the Teaching of Shambhala is vital, is given for earthly incarnations and can be applied under all human conditions. In what way can we study how to work? How to be ready for all manner of attainments; how to be open and all-accepting? Only in the practical study of Shambhala. (S, p 30)

S – Lords of – The International Government mentioned in the books is the Great Hierarchy of Light; and for us Christians, who take our religious terminology from the Jews, it is of course Jacob’s Ladder, which is mentioned precisely in the second book of *Leaves of Morya’s Garden*. (LHR I, p 295)

In the Tibetan language, “Rigden” is a part of the title of the Lord of Shambhala. (LHR I, p 401)

Shankaracharya, Shri – Sri Shankaracharya, the founder of the Vedanta philosophy, was an incarnation of the ray of one of the Great Teachers of the White Brotherhood. (LHR I, p 443)

Sharpening of the Sword, The – In the Mysteries of Egypt there was a proceeding called “The Sharpening of the Sword.” The neophyte was placed in deep darkness. He was approached by the Great Hierophant, who disclosed to him some of the Mysteries; and light illumined the Hierophant. Then again everything sank into darkness. Afterward the priest designated as Tempter approached. Out of the darkness, the voice of the tempter asked, “Brother, what hast thou seen and heard?” The tested one answered, “I was honored by the presence of the Great Hierophant.”

“Brother, art thou convinced that this was the Great One Himself?”

“My eyes have seen and my ears have heard.”

“But the image could be deceptive and the voice could be false.”

Then the tested one either was confused and was rejected, or he was filled with firmness and spoke, “One can deceive the eyes and ears, but nothing can drag the heart into delusion. I see with the heart, I hear with the heart, and nothing impure will touch the heart. The sword entrusted to me is sharpened.”

Then again the Great Hierophant approached and, pointing out a chalice filled with a red beverage, said, “Receive and drink of thy chalice; empty it to see the mystery on the bottom.”

On the bottom was an image of a supine man enclosed by a serpent curled in a circle, with the inscription: “Thou art thyself the all-giving and all-accepting.” Thus reads the same Teaching at all times, but the darkness of ignorance causes one to forget its meaning. (AY, 520)

Shield – The consciousness is a faithful shield. The aura and the consciousness form a protective armor. (AUM, 275)

An invulnerable armor may be of metal or of silk, but the best armor is the fiery one. Can the Leader proceed by the ordained path without the fiery armor? With what other means may one deflect all arrows of malice and swords of hatred? But many Leaders even in their earthly consciousness have felt that they were protected by the fiery armor. Whole books can be written about the magnetism of the destined Leader. It may be observed that neither the outer appearance, nor the voice, nor riches, but something else convinces people. More than once have I spoken about the Fire of the heart. Precisely this armor is a magnet which attracts and protects. As it has been said, “I will receive all arrows in my shield.” But this shield must be forged. This shield can be manifested only from Above. But how many thoughts and discourses

must be sent in advance, in order that this Communion be established and the fiery armor forged! One should lose not a day nor an hour, to make the Communion living and ever-present. In error people think that science precludes the Higher World; it can alter earthly nomenclature, but the triune essence remains the basis. The more so does the Leader know wherein is the substance. Perhaps he will not express the Unutterable Word, but he will feel it in his heart. That Word will help the Leader not to lose the universal concept, only this will bring readily the wondrous armor. (FW II, 53)

Years of stubborn but beautiful struggle are ahead of us, but the result of this battle is predestined. Therefore, we should examine our armor and temper the steel of our swords. It is necessary to have the given shields always ready because we must raise the right shield for the right occasion. Write down and recall in your memory as often as possible each encounter, each defense, and the protection given to you by each shield. The number of the shields exceeds that of the institutions. Your entire activity is covered and protected by them! Exercise together! Every co-worker can show resourcefulness and can display the strength of the shield from a new, unexpected point of view. (LHR I, p 44)

Often it is difficult for us to comprehend the whole significance of our constructive work, and in urgent moments the most significant data and proofs are not evident to us. It is not always that our memory can muster the necessary thought. That is why it is so important to practice the reviewing of our tasks, together with the inspection of our shields and general accumulations. To begin with, let us firmly realize that we are constructing a great work of world importance and that we are invulnerable beneath our shields. (LHR I, p 45)

Thus, insist that your co-workers examine and cleanse their shields. Search for those shields in every indication, every thought given in the books of Living Ethics. We must have the beautiful, constructive formulae ready. (LHR I, p 47)
see also Armor of Light

Shield of Light – There is inscribed upon the Shield of Light—Lord, I come alone, I come in a manifested achievement, I shall reach the goal, I shall reach it! And there is inscribed upon the Shield of Light honesty, devotion and self-abnegation. (FW III, 7)

Beautiful is the circle of magnanimity; it is as a shield of Light! (BR, 54)

Shore – Pushing off from the old shore, humanity inevitably will reach their indicated, evolutionary, upright cliff of the New World. (COM, 265)

We should become accustomed to the thought that sooner or later we are destined to reach the Fiery Shores. (FW I, 332)

Only the future in all its fieriness will carry one over to the new shores. Only by casting forward the saving anchor can we make our landing. The farther we cast the

anchor the more easily and vigorously do we transfer our consciousness into the Fiery World. For the sake of that World we can improve the consciousness, enlighten the heart, and think about the Good. (FW II, 344)

The Guiding Star is Karma, affirmed by actions of many lives. Each traveller knows how difficult it is to swim across an ocean and to leap over an abyss. The Guiding Star will be that skiff which conveys one to the other shore amid the raging elements. One can investigate how the Guiding Star leads, and where is that shore which will receive the wayfarer. Apparent comfort is not the boat; amid the whirlwinds of life comfort cannot endure, for the affirmation of the Guiding Star takes in all the bases of Karma. The Karmic foundations of life will be affirmed on impregnable principles, and all creative accumulations will manifest their saturated currents. (FW III, 82)

Realizing that the path into Infinity is that shoreline toward which the highest spatial energy is impelled for fusion with the essence of everything that exists, one may affirm that Cosmos creates the consciousness of Be-ness. (INF I, 57)

Shoulders, Center of – The ‘rays of the shoulders’ are the radiations from the centers of the shoulders. Every nerve plexus is the hearth of rays. (LHR I, p 496)
see also Chakra

Siddha – (*Sk.*). Siddha means a saint and a sage, one who has reached an almost god-like degree. (LHR I, p 266)

Siddhartha, Prince – (*Sk.*). I can assure you (and my words are based on the statement of the Great Authority) that Buddha, after his incarnation as the Prince Siddhartha, has not incarnated again. (LHR I, p 422)
see also Buddha Siddhartha, Gautama

Siddhis – (*Sk.*). ‘Siddhi’ are the attributes of perfection, or the phenomenal abilities and powers acquired by yogis through purity of life. (LHR I, p 266)

That is why all instructions regarding the development of certain siddhis are so dangerous. Until a spiritual synthesis is created, such siddhis can give nothing, and in the end almost always lead to disorders of the nervous system, obsession, and spiritual, if not physical, death. (LHR I, p 353)

Signs – Consider that all signals must be lit up, so that the signs may be easily understood. To each of the summoned ones I will give signs, but these must be accepted. I can say that at times one has to resort to excessive signs, but they cannot always be made use of.

Let Me recall: Once We succeeded in saving a man from a fire, but he did not harken to the signs and broke his leg. At another time, to save someone from penning a disastrous signature, there had to be applied, besides spiritual influence, such a muscular force that his hand became numb for a long time. In order that a man be saved from a dangerous beast he had to be pushed off a footpath. Hence, one should

not compel the use of extraordinary measures, and one must sensibly harken to the saving signs. (LMG II, pp 167-168)

Silence – Silence may be teeming with voices and darkness may be suffused with light. Hence, he who regards Space as empty will not apprehend the mighty life manifested in silence as the highest Word of Cosmos, nor the invisible as the manifest Eye of Cosmos. The law of Cosmos is inviolable, and even man has accepted the Voice of Silence. Where speech is meager, the voice of the heart affirms silence. Cosmos in silence makes manifest the language of the heart, and the Cosmic Voice may become the language of the heart, and the Cosmic Voice may become audible.

Sensitiveness and vigilance can aid us in giving ear to the Voice of Silence. The beauty of silence is expressed in all the higher manifestations of life.

Let us learn to harken to silence! The infinitude of Cosmos creates the manifestation of the Silence.

The transmission of thought is also a manifestation of Silence. We often use it. Before the consummation of the thought manifestation, We send the ray of Silence. The rays of Silence call forth those sacred pains in the Chalice.

(INF I, 80)

I advise silence in order not to ignite a number of centers, especially the heart. (H, 174)

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. (H, 68)

But amidst attainment devote a time to silence of the spirit.

Then shall I approach thy inner being.

The seeds of the Great Silence leads to the knowledge of the Great Service ...

Brothers, in all thy beginnings, remember the time of silence.

Then art thou approached by the Messenger of Command.

And thus, understanding prayer and achievement,

Glorified by beauty, strongly embracing power in sacrifice,

Thou wilt attain the Temple. (LMG I, 360)

see also Voice of Silence

Silver Bridge – 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. (H, 357)

What is meant by the “vibrations of the Silver Bridge?” This is the name of the vibration that is sent by the Teacher to the disciple for the strengthening of the tired

heart. This vibration strengthens the bond between the disciple and the Teacher. This silver Ray can be seen by the spiritual eye. (LHR II, p 393)
see also Silver Cord, Silver Thread

Silver Cord – Otherwise, how can a disciple create unity of consciousness with his Teacher? How else can he create the silver cord which unites him with his Teacher? As you already know, this union with the Teacher opens up all the possibilities. And this union is created by stubborn efforts and by the unfailing striving toward the One Focus. Similarly, a tender plant is fenced about so that nothing can harm its growth. (LHR I, p 158)
see also Silver Bridge, Silver Thread

Silver Thread – Observe what takes place in your sensations during lofty communion. It can be noticed that feeling in the extremities is gradually lost, and finally the heart alone is sensed. This is not pain, but a sort of tension and imbuing. The communion can take place under any position of the body—standing, seated, or recumbent. The manifestation of the heart feeling referred to is called “the silver thread.” It can wind and attract, as it were, and such a bond is a sign of nearness. (AUM, 171)

The greatness of Cosmos precludes scrutiny; it overwhelms and exalts. Spirit-knowledge is cognized by the spirit’s knowledge. Pay attention to the silvery thread that connects one in spirit with the spirit of the Guide and extends its silvery manifestation up to the Ruler of the Planet. There results a network of conduits from the Supreme Spirit. The highest individualization does not fear union, and the gifts of revelation are sent along the silvery thread up to the highest spheres. Similarly, at the birth of a spirit a lofty Spirit sends him his conduit. (LMG II, p 47)

The silver thread is a radiant symbol of the link and of trust. It is possible to bring the concept of the bond into such a state of clarity that the thread will be almost perceptible. The appearance of the Image of the Guide will no more forsake one than will the thread of the bond. But the will is free; it can snap the strings of any harp whatsoever. I already have told you how lamentably sound the strings which are forever broken. Verily, even in the raging of the most frightful obsession are heard the wailings of the broken strings. Amid chaos, shocking indeed are the moanings from such ruined threads. Diseases are born of such criminal actions. Traitors break the most sacred threads. That is why betrayal is the worst offense against the Fiery World. (FW III, 505)
see also Silver Cord, Silver Bridge

Silvery Lotus – The closed circle of the heart produces an oppressive formation. The Silvery Lotus that is unfolded on all sides indicates the containment of all cosmic fires. Thus is an open heart affirmed in Cosmos. (INF II, 109)

He who carries the Silvery Lotus in his Chalice awakens through his vibrations the accumulations in others. The creativeness of the white ray is replaced by the radiance of the Silvery Lotus. (INF II, 131)

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. (H, 182)

The Silvery Lotus glows as a sign of the opening of the gates of the future.
(FW I, 659)

The Silver Lotus is to be found in the heart, and one sometimes is able to see it within oneself. Bear in mind that we see within ourselves all the fires and rings of the centers in the place where this or that center is aflame. Sometimes fiery rings, hoops or wheels, or suns are seen and at times, a flame, but all this is mostly within oneself.

The Silver Lotus can be even larger in size than a flower, and the tongues of flame form petals, as it were. (LHR II, pp 186-187)

Silvery Tear – The Silvery Tear—thus We call the lofty degree of readiness for tests. The first word recalls the silver thread, the second—the chalice of patience. One should constantly keep in mind that the concept of the supermundane lives side by side with the earthly concept. This consciousness is very hard to maintain, for even good consciousnesses think only along one line in the hour of testing. We should not console ourselves with the thought that the silver thread is sturdy; let us rather safeguard it as if it were something fragile. Moreover, let us not forget that the chalice of patience is easily filled to overflowing, even in everyday life. It is not difficult to pass judgment on another's circumstances. Tests of equilibrium should be carried out upon oneself. Each such victory will be in itself a true success. Life provides many an opportunity for such victories. Preserve in memory each such conflict, instructive processes of thinking take place in it. The symbol of the tear for the chalice of patience is not accidental. It is difficult to restrain one's indignation when one observes a senseless destruction. A complaint about the brutalities of people often runs along the silver thread. The Teacher will often send a ray of Light so that one can look into the distance. Only the telescope of the spirit can cover the judgment.
(BR, 565)

Simplicity – Simply, simply, simply, applying love, courage and readiness. This is no time for inflated bubbles; out of place is conceit, especially when compared with Christ's washing of the fishermen's feet.

In simplicity of life, in realization of the dignity of service to the New World, love for the worthy opens the Gates. (LMG II, p 58)

You may write emphatically about simplicity, because nothing so much bars the way as the puffiness of self-conceit. One must exert utmost efforts to reject every germ of self-conceit, and without sinking into bigotry. It seems an old truth, but now it must be reiterated. Everyone must understand for himself where his simplicity is lacking.

Inasmuch as self-confidence is blessed in action, so is self-conceit ruinous. Self-conceit is hostile to simplicity. Even great minds are subject to this malady, and must return an additional time to labor until they eradicate this husk. One of the impeding conditions is lack of simplicity. One may wear bast-shoes and still not be simple. In simplicity one can build the greatest temple.

Simplicity, beauty and fearlessness—Christ and Buddha spoke of nothing more. And it is a blessing if the spirit vibrates to these covenants.

Do you notice that We even try to speak in the simplest words, only to bring nearer the downfall of the Tower of Babel? Hence, say that We shall reduce the dictionaries to ashes if they have made of the incisive words of Christ a heap of savage concepts. Simply it was said: “Pray in no wise but in spirit.” (LMG II, p 61)

We rejoice especially when the magnitude of the Plan is being garbed in simplicity. Remember, simplicity possesses the power of attraction. This magnet corresponds to the new abode. (LMG II, p 163)

The Teacher does not use force. He acts according to the intelligence of the co-workers. Often, the leader sees a short and simple plan of achievement, the very simplicity of which is above the consciousness of the co-workers. Then the wise leader will not insist upon his own way, after considering the abilities of the co-workers, he will select a line of action which is of easy access for the majority. (LHR I, p 35)

Sincerity – Indeed, We value sincerity above everything. The word which does not contain the affirmation of the heart is void. Only the potential of spirit can give power to creativeness. (INF II, 337)

Sisters – We always imply Sisters as well, when speaking of Brothers. The Origins are affirmed as the equilibrium in Cosmos. (INF II, 21)
see also Brothers

Sixth Principle – The heart is the highest manifestation of the sixth principle. The heart is the abode of Brahma. (LHR I, p 323)

Therefore, think of the heart as the basic principle, which connects you with the distant worlds. (H, 313)

The Duad, consisting of the seventh and sixth principles. does not act as a conscious entity on the physical plane of existence. Thus, in order to reach true immortality and to achieve a conscious manifestation on all planes, that is, to become an Arhat, a Buddha or a Dhyān Chohan, man must connect the three principles (the fourth, fifth

and seventh) here on Earth and merge them together, precisely in the sixth principle

...

You associate the sixth principle with the heart, and this is quite correct, as nothing can escape the heart. All energies are transmuted there. But there are many who are accustomed to connect the sixth principle, i.e., Buddhi, with the brain center, and they may oppose you. Nevertheless, precisely the sixth principle, in its highest aspect, is manifested in the heart. (LHR I, p 240)

The Monad, in reality, consists of the sixth principle and of the universal seventh and is not a conscious entity on the planes of manifestation.

(LHR I, p 428)

Sixth Race – Now, We assemble the spirits of the sixth race, and Agni Yoga is the Call! And the synthesis of the Lotus attests a new creative step. (INF I, 188)

The sixth race is now taking its rightful place ... Precisely, the sixth race must begin the New Era, and this preparatory period is very strenuous. But it would be wrong to think that the sixth race is being born in one particular country or nationality; it is spread widely. Certainly, there is always a main kernel of the sixth race, and in the time of catastrophe its members will be gathered into places of safety. (LHR I, p 226)

The assembling of a race is accomplished by the law of the Magnet, and unlimited thought lies at its foundation. If man would manifest fire as a conscious task of the spirit for the future, then the race could be united easily; but the conditions under which We now assemble the race demand great labor. The Agni Yogi must melt the old residue in the consciousness and direct humanity to new consciousness. So strongly propelled toward the attestation of the cosmic fires is the consciousness of the future that it is necessary to manifest a new generation through selection of the very young. (INF I, 192)

If We could reveal to humanity the records of human deeds, verily it would be horror-stricken! It is therefore very difficult to collect the new race. Submersion in darkness imposes a great strain. Therefore We take fire as a manifest symbol of pure striving. (INF I, 194)

Therefore, the assertion of fusion will be disclosed as a key to the sixth race. (INF I, 229)

When you create a new step, when Uranus is collecting the sixth race, then it is necessary to be imbued with the affirmed great time, and all the interfering worries should be discarded. (LHR I, p 20)

Toward the end of the sixth and the beginning of the seventh race, there will occur the materialization of the astral bodies. (LHR I, p 195)

Skandhas – (*Sk.*). We find that the physical and psychic organism of a man is but the combination of five groups of aggregates or skandhas, which are divided into

physical qualities: form—rupa; sensation—vedana; perception—samjna; forces—samskara; consciousness—vijnana. All five are equally unstable and dual. Samskara are the inclinations and creative powers, explaining the present dharmas by the previous and indicating which of the present dharmas prepare those of the future.

Samskara are accumulations left by former sensations and lending their fragrance to future sensations. From this definition of samskara (skandhas) it is clear that this group of elements appears as the one absorbing all peculiarities of other skandhas. Vijnana-skandha, and partly samjna, lend their coloring or character to the other combinations, and therefore appear as the cause, defining the next existence, in the sense of strivings and inclinations.

Rupa is like a plate; vedana is like food contained on the plate; samjna is like a sauce; samskara is like the cook; and vijnana is like the eater.
(LHR I, p 478)

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

Slander – Confucius said that the one who does not react to slander, which is slowly absorbed by the brain, nor to insults, which like sores injure the body that one verily can be called wise. He who takes no notice of either slander or insults can be called far-sighted. Precisely, far-sightedness points out the insignificance of all slanders before the face of historical truth when the Higher Justice pronounces its verdict on a world scale. (LHR II, p 76)

Slaughtered – The Teacher forewarns that nowadays the most unusual conflicts may be expected, so crowded have the lower strata of the Subtle World become. People have decided to fill the Subtle World with great numbers that are arriving before their normal time. No one has thought what the consequences will be for the people themselves. It is impossible to slaughter millions of people with impunity, without setting up a most grave Karma. Even if the karma is not a personal one, so much the worse, because it increases the Karma of nations and of the whole planet. What has been said about peace-makers is the more correct, since because of them there arises a proper attitude toward the future. The lower strata of the Subtle World must not be filled with the horrors of uncompleted karma. One should not think that this will have no reaction upon the condition of the planet. But the principal cause is that no one thinks about the Subtle World at all. The isolation is most frightful; precisely the dark force exults at each alienation. (FW I, 144)

Sleep – Sleep is a participation in the life of the subtle sphere. The condition of sleep is significant from the point of view of psychic energy. It is undoubtedly strengthened, but in a special quality; in other words, it acquires the distinctive quality of the Subtle World. (AUM, 213)

Sleep affords communion with the Higher Spheres. Sleep proves that without such communion people are unable to exist. The explanation of sleep as bodily repose is a most primitive one. Without sleep people can usually go on but a very short time before their thinking falls into a most ailing state; hallucinations and torpor, and other signs of an unnatural existence appear. The organism strives for the life-giving exchange, and does not find the ordained way. As We said, sleep can be brief on the heights, where the currents of communion can be especially nourishing. People may remember about meetings in the higher Spheres or in the lower. The dense body can impede such essential communions, but sleep as such will be the gift of the eternal life. And such meditation will help on the path to the Fiery World. (FW II, 396)

Do not avoid sleep. Sleep is beneficial and absolutely necessary for the nourishment of the Subtle Body. Only during sleep is it easily exuded and nourished intensively with the finest energies—to say nothing of the great lessons received while in this state. Not only does one learn to merge into different spheres, but also fulfills the commissions of his Teacher and often participates in battles with the dark forces. Why should we deprive ourselves of such a great privilege, which first of all is given to the disciples of the Great White Brotherhood. If it is necessary to decrease our food, the organism will indicate it. The same is true about sleep. Often the work in the Subtle World is more significant than the work in the physical world. (LHR I, p 162)

It is almost foolish to think that one can develop and increase the supply of psychic energy by too much work and too little sleep. (LHR I, p 237)

It is not a decrease in food but a lack of sleep that injures the organism.
(LHR I, p 281)
see also Soma

Smile – We never advise feigning a smile. As each unjust pronouncement is repellent, so, too, a hypocritical mask will be an indicator of falseness and of sickness of the aura. But we ask you to be more good in heart—this is the very best balm.
(BR, 247)

Sneeze – People are unwilling to notice how the capacity for observing sensations beyond the physical is leaving them. Whereas, even during an ordinary cough, yawn, or sneeze, one can notice an instant of a special condition which is not a physical one. We shall not even enumerate other, more complicated tensions, but whoever has felt the above-mentioned sensation of being outside of the physical state, can already begin to gather manifestations of the other planes. (FW I, 175)

People talk much about thought-forms, but not all thoughts can be clothed in a form. There can be mental dust, which not only has been deprived of formation but which is

intermingling with other similar dust clouds. One may begin to sneeze from such rubbish. (B, 83)

Snow – Pay attention to high sites, exposed to winds from snowy peaks. At an altitude of 24,000 feet one can notice specific precipitations of meteoric dust. Under the power of wind and the rays of the sun this dust settles on the lower recesses, thus changing not only the quality of the snow but also the properties of the soil. It is especially instructive to observe this in places where the ground is already saturated with metals. The metalization from within and without gives unusual magnetic combinations. Not only psychic energy but also many other energies acquire a specific condition in such localities. One should value places where such manifold conditions are united. Observations upon the quality of the snow, soil, and plants are not difficult, even with ordinary apparatus.

Not only in the condition of snow but during the melting of waters the dust of the far-off spheres gives us the knowledge of new ingredients. In order to approach psychic energy also from Earth, one must observe how the precipitations of the far-off spheres influence the human organism. One can see that these reactions will be significant and multifold. Thus, let us be attentive to the essence of nature. (AY, 571)

It is possible to observe precipitations of energy on mountain snows and on dew. In ancient times people understood the medicinal quality of dew. It was mentioned in legends that in order to become prophetic one had to walk through the dew for seventy days. And recently hospitals were opened where walking barefoot through the dew was prescribed; plain water was useless because the particular quality of dew was required.

Snow, full of meteoric dust, contains the same curative properties. (AUM, 410)

Soda – Soda is useful, and its usefulness is linked with Fire. Soda fields have been called the ashes of a great Conflagration. (FW III, 595)

It is right that you do not forget the significance of soda. Not without reason has it been called the ash of Divine Fire. It belongs to those widely given remedies which have been sent for the usage of all humanity. One should remember about soda not only in sickness but also in health. As a bond with fiery actions, it serves as a shield against the darkness of destruction. But one should accustom the body to it gradually. Each day it should be taken with water or milk, and in taking it one should, as it were, direct it into the nerve centers. Thus can one gradually acquire immunity. (FW II, 461)

see also Soda Bicarbonate

Soda Bicarbonate – There is no better remedy for pains in the lower part of the chest than soda bicarbonate. In general, soda bicarbonate is a most healthful preparation. It is a preventative against all sorts of disease including cancer. But it must be taken daily and regularly. Especially, does it help to relieve pains and the movements in the solar plexus. Likewise, for sore and burning throat hot milk (but not boiled) with soda bicarbonate is most helpful. The usual dose is one coffeespoonful to a glass. Soda is

absolutely necessary during a conflagration of the centers. It discharges the fiery energies and prevents consuming fire. (LHR I, p 491)
see also Soda

Solar Plexus – The center of the solar plexus is a focus of fire radiation. It must be imagined how fire acts. As all the higher functions of the Cosmos act from within, so too, the fire of the solar plexus is intensified in its own seed. The center of the solar plexus gives equilibrium to all the bodies, and its radiations saturate also the ethereal body which feeds the astral body. The interweaving of all the centers and all the bodies is comparable to the rings of a spiral, centered, as it were, in the solar plexus. Each planet, each fiery center, has its solar plexus and Divine Fire of life ... just as in antiquity the sun was depicted with its rays, so too, is it possible to represent the solar plexus, which has its own particular radiations issuing out of the seed and extending throughout the entire protective network. These powerful currents bring to the heart all the reflections of space.

Therefore, when cosmic manifestations are intensified the solar plexus trembles. (FW III, 219-220)

Only a spiritual approach will reveal the significance of all cosmic correspondences and their human reflections. The centers may be regarded as accumulators of cosmic energies. It is correct to think about direct nourishment for the highest centers. The solar plexus absorbs each energy that is sent and consciously feeds the centers. Thus, comprehension of the fiery centers is the most essential task. Medical science will be able to diagnose a disease only when it knows its correspondence with cosmic energies. (HIER, 238)

The heart, the Chalice, the solar plexus, are truly cosmic barometers. (FW I, 173)
see also Centers, Chakra, Heart

Solar Serpent – The creativeness of the spirit is so powerful that the solar serpent, having assimilated the affirmed cosmic fires, is manifesting concordance; therefore, the centers of the Agni Yogi vibrate fiercely. (INF II, 409)
see also Kundalini

Solemnity – An exalted offering of all one's best feelings, it is a tension of all superior energies, a contact with the approaching gates. (AUM, 523)

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. (H, 71)

Solemnity should be strengthened by the concept of Brotherhood. It ought not to remain an empty sound. To affirm solemnity means to sing hymns to the rising sun. It must be realized what purification is vouchsafed at being filled with healthgiving solemnity. (BR, 295)

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 recreation, in all its beautiful subtlety. Thus, the reflection of solemnity is justly considered luminous. (H, 525)

Solitude – Nowhere is it said that a yogi must be physically alone, but in spirit solitude is inevitable. Consecrating himself, the yogi crystallizes his individuality. And the more liberally he gives, the more he remains untouched. (AY, 260)

Learn to think in solitude. And realize the responsibility for thought ... I advise that one observe oneself, and remember that no one else besides the Teacher will help. I advise that the Teacher be regarded as the only stronghold. (AY, 340)

Solomon's Seal – The symbolical double triangle, adopted by the T.S. and by many Theosophists. Why it should be called "Solomon's Seal" is a mystery unless it came to Europe from Iran, where many stories are told about that mythical personage and the magic seal used by him to catch the *djinn*s and imprison them in old bottles. But this seal or double triangle is also called in India the "Sign of Vishnu", and may be seen on the houses in every village as a talisman against evil. (TG)
see also Triangle

Soma – Not that soma is not the ethereal body. Soma is a subtle secretion of the glands which can create a sort of protective net for the centers. Therefore, with such protection the transmutation of the centers may be continued, as the insulation of the centers makes this transmutation less dangerous. Even under the snow some plants live and grow. Sometimes the most wonderful plants develop under the pure snow. Thus, soma offers protection against fire. (LHR I, p 258)

The magnetization of water placed near a sleeping man will indicate the secretion of his radiations, and will demonstrate the precipitation of his force upon objects. Such precipitations should be observed most attentively; they can remind about the obligation of man to fill his surroundings with beautiful deposits. Each sleep is not only a lesson for the subtle body but is also a nursery of psychic precipitations. (AUM, 379)

Somnambulism – If Samadhi even endangers life, then what tension of energy must be required for the assimilation of fire! But the transmutation of consciousness creates such an intensely ecstatic state that the manifestation of the fiery tension only corresponds to the power of the new being. Somnambulism sets up this fiery resistance even on Earth. In a certain state the somnambulist acquires a phosphorescence that completely safeguards him from burning, even in a strong fire; such cases are well known, both in the East and in the West. But of course, somnambulism is a transmutation of consciousness which kindles, as it were, the

entire nervous essence, and thus the fire is absorbed by the fire of the aura. Hence it gives a certain idea of the transformation of the fiery body. (FW I, 659)

Song of Fire – It is quite just to call the music of the spheres the Song of Fire. Are not the fiery vibrations concordant? (FW II, 4)
see also Music of the Spheres

Sons of Reason – The Lords of Fire, the Sons of Reason who were and are the Lords of Shambhala. (LHR I, p 401)

Sophia – (*Gr.*). Wisdom. The female Logos of the Gnostics; the Universal Mind and the Female Holy Ghost with others. (TG)

Calling it psychic energy, we speak of the same Sophia of the Hellenic world or Sarasvati of the Hindus. The Holy Ghost of the Christians manifests signs of psychic energy, just as do the creative Adonai of Israel, and Mithra, full of solar power. Certainly, no one doubts that the Fire of Zoroaster is the Fire of Space which you study. (AY, 416)

A one-sided consciousness inevitably stumbles over dogmas and is frightened by sophistry. Yet Sophia is not sophistry, and experimentation is not prejudice—thus one may gather a useful collection. (FW I, 211)

Sorrow – The emphasis on the indestructibility of joy and sorrow sent into space is highly scientific. Many bear the sorrow of another, and many grasp at joy that does not belong to them. Thus one must always remember about the eternal sowing. Thought, if not powerful, can be absorbed by the currents of space; but the essence of sorrow or joy is almost as indestructible as the fiery seed. It is useful to impregnate space with joy, and dangerous to stratify the heavens with sorrow. (FW I, 298)

Soul – Esoteric philosophy teaches that everything lives and is conscious, but not that all life and consciousness are similar to those of human or even animal beings. Life we look upon as ‘the one form of existence’, manifesting in what is called matter; or, as in man, what, incorrectly separating them, we name Spirit, Soul, and Matter. Matter is the vehicle for the manifestation of soul on this plane of existence, and soul is the vehicle on a higher plane for the manifestation of spirit, and these three are a trinity synthesized by Life, which pervades them all. (SD I, p 49)

The spirit or monad always remains in its primeval purity whether in an animal or a man. But only the precipitations which accumulate from contact with other energies build individuality, or, if you prefer, a soul. (LHR I, p 380)

Kama, in connection with Manas (the astral body, in order that it be not confused with its etheric double, is often called ‘the lower astral’), or the spiritual soul of the spiritually developed man. Kama-Manas is a sort of bridge which connects the higher Manas with Kama-Rupa, thus connecting Manas and Form to make the Kana-Manas body, or *human soul*.

Hence, the true individuality of man is in his causal body, or spiritual soul, whereas his lower soul is his *personality*, i.e., the changing earthly manifestations. It is clear, then, that the soul is a *growing concept* and *subject to changes*.

Thus, the personal or lower ego, or human soul, consists of five principles; whereas the spirit, or higher Ego, the true individuality, or spiritual soul, forms a triad of the seventh, sixth, and fifth principles. (LHR I, pp 472-473)

Much has been said about the affinity of souls, but who knows and understands this truth in the full grandeur of immutable cosmic law? The Teaching says that people should unite according to the elements. Only parents who belong to the same elements can have balanced descendents. (LHR I, p 252)

Soul, Group – Also, let us make an end to the confused conception of a group soul. The spirit of concordance is expressed with especial force in animals before individuality has been actualized. But it is incorrect to call the concordant soul a group soul. Translations and commentaries have produced this confusion. Plato's conception of twin souls not only was closer to the truth but was expressed beautifully. Thus, let us not use this erroneous term group soul; let us replace it with the term spiritual concordance. Also among men such concordance is a valuable achievement; it builds individuality. (FW I, 376)

Soulless Beings – Soulless beings are known to all. This is not a figure of speech but a chemical reality. It may be asked, Do these people incarnate in this deplorable state? The question indicates ignorance of the fundamentals. No one can be incarnated without a store of fiery energy. Without the torch of Agni, no one enters the physical world. The squandering of Agni takes place here, amidst all the wonders of nature. To dissipate Agni it is not at all necessary to commit any violent crimes. From various Teachings we know enough about even the reformation of robbers. Ordinarily the dissipation of Agni occurs in everyday life when the spirit slumbers. The accumulation of Agni is arrested by trivial actions. It must be understood that the benefaction of Agni grows naturally, but when darkness blankets the process of perfectment, then the Fire imperceptibly—though it can be chemically proven—departs from the worthless receptacle. Beautiful is the law of eternal motion, either evolution or involution. Beautiful is the law that permits each incarnate being to have within him eternal Agni, as a Light in the darkness. Beautiful is the law that, even in spite of karma, issues Light to each wayfarer. Beautiful is the law that does not prevent the growth of the fiery garden within one, even from the age of seven. Though these first blossoms be small, though they bloom in very small thoughts, they will be a true inception of the future trend of thought. What a multitude of beautiful thoughts are born in the heart of a seven-year-old when the dim images of the Subtle World have not as yet disappeared from the brain and the heart! Dissipation may also begin then if the soil of the plant proves to be rotten. In case of such depletion it is possible to help much, or, as it was said long ago, to “lend Fire.” This lending takes place also in the very smallest actions. Thus, already thrice have I reminded about crumbs. From these sparks grow huge fires. (FW I, 183)

Do not think of soulless people as monsters. In various fields they even attain mechanical pre-eminence, but Fire has left them, and their works have become darkened. (FW II, 184)

Of course, everyone is at liberty to determine his own destiny and even his final disintegration. But soulless beings are highly infectious and harmful. Obsession occurs easily during such a depleted condition. Do not regard it as an exaggeration that almost half of the planet's population is exposed to this danger. True, it varies in degree, yet once the decomposition sets in it progresses rapidly. One can notice the same thing amidst past cultures. The fires of the spirit died out like smokey bonfires, and all smoke is poisonous unless some useful substance is added to it. (FW I, 185)

The seed of the spirit and the divisibility of spirit provide the explanation regarding the monad. The seed of the spirit is indispensable to life. The divisibility of spirit makes possible both the enrichment and the dissipation of the monad. One can consciously divide one's spirit for the good of the world and send forth its separate parts for achievement. From this, only enrichment results. But ignorance may dissipate the treasure and remain together with a dormant seed. From this, soullessness results. Actually, the parts of the spirit dissipated in ignorance may become obsessing agents, and then, woe to the sleeping heart! Thus, in order to avoid returning again to the divisibility of spirit, let us remember that the seed of the spirit can sleep or can be radiant in vigilance. Only by this light is the magnet of the heart created, which attracts to its bosom the released parts of spirit. There is a vast difference between setting free and losing. Thus, one can remember that the slumbering seed of the spirit, though it maintains life, admits all the qualities of soullessness. (FW I, 375)

Imagine a man coming out of a dark and stifling room into a beautiful garden. If such a sharp change does not renew his thinking, he shows himself to be highly insensitive. Such personalities are to be found among soulless people. (FW II, 153)

Souls, Twin – Twin souls, if separated over centuries, do not recognize each other when they meet. Precisely, only those souls which have been united for thousands of years on the earthly plane by great spiritual and heartfelt feeling may reach cosmic union in the higher worlds. The unification of consciousnesses and hearts does not take place in one life, nor even in the course of several lives. Indeed, thousands of years are necessary, in order to accumulate the energies capable of uniting these inseparable bonds. The highest beauty cannot be so easily accessible! (LHR I, pp 458-459)

Sound – You, my young friends, who have approached art and creation, you should be able to utilize your gifts as a condensation of your forces; for sound and color, thought and rhythm are the foundations of the Universe and of our existence. Sound and color, knowledge and creation are the chalice of Amrita, the chalice of Immortality! ... Absorb all the sounds, all the colors, all the rhythms from the fathomless source of space. These finest vibrations, consciously absorbed, will refine your receptivity and your thought. (LHR I, p 4)

Source of Life – *see* Fire of Space

Southern Cross – A constellation in the Southern Hemisphere.

Space – In the most ancient Teachings, the manifested Trinity of Father, Mother, and Son was considered as an emanation of the highest, eternally hidden Cause; and the latter, in turn, as that of the *Causeless Cause*.

This Causeless Cause is the Parabrahman of the Hindus. However, Parabrahman is not a Personal God. He is ‘That’ of the Vedantists. Parabrahman is simply the Reality which has no equivalent—the Absolute, or rather, the infinite abstract Space, which contains the potential space, also called Aditi. (LHR I, p 487)

STANZA I. The Eternal Parent, wrapped in Her Ever-Invisible Robes, had slumbered once again for Seven Eternities ...

The ‘Parent’, Space, is the eternal, everpresent Cause of all—the incomprehensible Deity, whose ‘Invisible Robes’ are the mystic Root of all Matter and of the Universe. Space is the one eternal thing that we can most easily imagine, immovable in its abstraction and uninfluenced, by either the presence or absence in it of an Objective Universe. It is without dimension, in every sense, and self-existent. Spirit is the first differentiation from ‘THAT’, the Causeless Cause of both Spirit and Matter. As taught in the Esoteric Catechism, it is neither ‘limitless void’ nor ‘conditioned fullness’, but both. It was and ever will be. (SD I, p 35)

“What is it that ever is?” “Space, the eternal Anupadaka.” “What is it that is ever coming and going?” “The Great Breath.” “Then, there are three Eternals?” “No, the three are one. That which ever was is one, that which is ever being and becoming is also one: and this is Space.” (SD I, p 11)

see also Space Within Space

Space within Space – Parabrahman is simply the Reality which has no equivalent—the Absolute, or rather, the infinite abstract Space, which contains the potential space, also called Aditi.

Precisely, the first differentiation in the periodic manifestations of eternal Nature, sexless and infinite, is Aditi in “That”, or the potential space inside the abstract Space. In its next manifestation it appears as the divine immaculate Mother-Nature within the all-embracing absolute Infinity. Thus, Space is called “Mother” until its cosmic activity begins, and Father-Mother in its first stage of awakening.

As it is said in the Ancient Teachings, “From the beginning, before Mother became Father-Mother—in Infinity the Fiery Dragon moved ...

Thus, in the Cabala—Ain-Suph is Space, Darkness. And from it, in due time, issues forth Sephira—the vital element. Sephira, when manifested as an active force, takes the image of Creator and becomes the Male Element. Therefore, it is the *Androgyne*. It is the Father-Mother, or Aditi, of Hindu Cosmogony and the Sacred Teaching. Thus, Darkness is Father-Mother, Light is Their Son. Darkness is the eternal womb in which the source of Light appears and disappears ...

Father and Mother are the masculine and feminine principles in the Root of Nature, or the opposite polarities in all things, in each plane of the Cosmos. They are Spirit and Substance, whose result is the Son ...

Thus, when Mother manifests from her undifferentiated state she becomes the sinless Virgin, who is adorned with the Universal Mystery ('That'), but is free from conception. Hence, comes the idea of the *Immaculate Conception*, She effuses out of Herself Her Consort. Thus, in the Eastern religions, one often comes across the definitions, given to all the highest Gods, 'The Consort of His Mother' and 'The Son of the Immaculate Conception'. In every religious system, the gods fused their functions of Father, Son and Consort into one function. In each cosmogony, the Son was considered 'The Consort of His Mother'. The title of the Highest Egyptian God, Amon, is 'Consort of His Mother'.

When the Son separates from the Mother, he becomes the Father. Therefore, it is said that in the world of Be-ness the One-Point or Ray impregnates the Virgin Womb of the Cosmos, and the sinless Mother gives birth to the Form which generates all other forms. The Hindu Prajapati (Brahma) is called 'the first generating Masculine Element' and 'the Consort of His Mother'. (LHR I, pp 487-488)

Spark of Wisdom – That transitional state which connects us with Hierarchy is called the Spark of Wisdom. This is not emptiness, nor apathy, nor coercion, but a full, conscious opening of the heart. (FW I, 174)

Spatial Fire – *see* Fire, Spatial

Spear – The spinal chord also is called the spear, because if we wish to parry the blows we must tense this channel. (LMG II, p 63)

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

Without specialty it is easier to prepare oneself for the current task in evolution—intercourse with distant worlds and the transformation of the Astral World, (COM, 14)

Speech – The Teaching must color every act and every speech. This tinting, as of a beautiful textile, will adorn the effects of speech. According to the effects must the quality of a sending be judged. One should become accustomed to the fact that the sending itself can appear unintelligible, for only its inner meaning has a shield.

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

It is difficult to renounce the feeling of ownership; it is likewise difficult to overcome babbling. (COM, 100)

Human speech should be guarded against various disfigurements that are ugly and unexpressive. Furthermore, language needs to be cleansed of certain archaisms based

on long outmoded usages. People often utter words without taking into consideration their significance. Thus they fill their speech with meaningless names and concepts. Indeed they would have to laugh if they were to reflect upon the real meaning of what they had said. So, too, in everything one should abandon the outlived, which has lost its meaning. (BR, 286)

The antithesis of prayer is profanity. It defiles and disturbs space. It is forbidden to have in the cities factories that produce poisonous gases; yet the consequences of blasphemy and foul speech are far more harmful. (AUM, 38)

Spinal Chord – The spinal chord ... is called the spear, because if we wish to parry the blows we must tense this channel. (LMG II, p 63)

Spirit – In Theosophical teachings the term ‘Spirit’ is applied solely to that which *belongs directly to Universal Consciousness*, and which is its homogeneous and unadulterated emanation. Thus, the higher Mind in Man or his *Ego* (Manas) is, when linked indissolubly with Buddhi, a spirit ... Spirit is formless and *immaterial*, being, when individualized, of the highest spiritual substance—*Suddasatwa*, the divine essence, of which the body of the manifesting *highest* Dhyanis are formed ... Spirit, in short, is *no entity* in the sense of having form; for, as Buddhist philosophy has it, *where there is a form, there is cause for pain and suffering*. But each *individual* spirit—this individuality lasting only throughout the manvantaric life-cycle —may be described as a *center of consciousness*, a self-sentient and self-conscious center; a state, not a conditioned individual. (TG)

And so, there is only one Substance, one Element—whether you call it God, Spirit, Fire, That, etc., or Parabrahman, Ain-Soph, Space, Absolute, etc. —which in potentiality has both polarities, or is the Androgyne. (LHR I, p 489)

Only the bridge of the spirit can close that abyss which dawns before humanity. The bridge of the Spirit is a bridge of Beauty. (FW III, 203)

Spirit, Divisibility of – Many channels feed into the mouth of a river. The river receives waters from the mountains and carries them through many channels to eventually swell the sea. Often the mouth of the river is hidden and unnoticeable; often it is inconspicuous and narrow; often it is underground; yet whatever kind of mouth the river may have, it feeds the currents of the sea. In its role in life, the heart may be closely compared to the river’s mouth, although its synthesizing function is not always apparent. Though the synthesis may seem unmanifested, still it is impossible to arrest the force of the estuary’s current; likewise it is impossible to arrest the creativeness of the synthesis of the heart, for the elements of this synthesis are fed into it through the paths of subtle energies; and the outflow of the subtle energies resulting from the synthesis also is a most subtle process. The divisibility of the spirit best demonstrates this fine process. The divisibility of the spirit is linked with divisibility of energies, and, if manifested on a high level, may involve the divisibility of centers. One group of centers acts upon the earthly plane, the other returns a subtle

fluid to the Fiery World. In the transmutation of the centers it is always necessary to have in mind this powerful divisibility of the spirit.

Great is the labor of the subtle energies of the centers, and it can never stop. One may only replace one process by another. When the high Agni Yogi devotes his energies to the task of great cosmic construction, in this giving is contained a great fiery transmutation. In such instances manifestation on a physical plane cannot be clearly expressed, and the high Agni Yogi can listen to his own thoughts because his consciousness will carry impressions of the Subtle World and his work in it. These thoughts are, as it were, remembrances of the creative work of the centers and of the spirit. It is said, “a thought suddenly flashed”—but We say, “the spirit has recalled.” Thus one may affirm the work of a high Agni Yogi. On the path to the Fiery World it must be remembered that synthesis is like a river’s mouth and each specialization is like one channel. (FW II, 61)

see also Heart, Seed of the Spirit

Spirit, Flight of – The flight of the spirit is not reckoned in hours. The manifestation of the spirit rushing between the planets is beyond time; a moment, because it cannot be extended. Otherwise there results a rupture between the densified body and the mental. But one should remember that the spirit, which acts beyond time, also cognizes beyond the limitation of numbers, and is able to cognize up to the fourteenth gradation of hearing, whereas on the earthly sphere one can attain only up to the ninth. (LMG II, p 97)

Spirit-Knowledge – As you felt loneliness before, so now you must feel the spirit-knowledge. There is a bidding to each new step. Permit volition to the spirit. Exercise caution, in conformity with the spiritual consciousness. Ask yourself, “What does the spirit wish?” The step of the spirit-knowledge is important. Approaching it, it seems that the spirit is most remote. But this is only apparently so; on the contrary, the spirit knocks powerfully. As one wishes, so should one act. One had better apply it on details than risk using it in massive measure. (LMG II, pp 51-52)

No clairvoyance is equal to the spirit-knowledge. The truth can come through this knowledge. The understanding of the needs of the time comes only by this path.

Prophetic ecstasy avoids exactness of time and place, but the knowledge of the spirit foresees the quality of an event. And the way of this straight-knowledge comes into bloom without visible signs, but it is based upon the opening of the nerve centers.

The priests of old considered the spirit-knowledge to be the highest manifestation, for it could not be attained by any bodily exercises but was achieved through the accumulations of former lives.

Therefore, the care of the spirit-knowledge is expressed not in exercises but by the improvement of the life conditions of the blood vessels which feed the nerves. The principal attention must be paid to the blood pressure, because when the nerves absorb the emanations of the white blood corpuscles the opposite polarity especially reacts. (LMG II, pp 189-190)

see also Straight-Knowledge

Spirit-Matter – Space is filled with fundamental cosmic matter, or cosmic substance — Spirit Matter, or the substance Purusha-Prakriti ... This matter or substance is the basis of our Universe in its visibility and invisibility. As a *foundation*, as a *potentiality of all existence*, this substance is everywhere *one*, but its differentiations are infinite. (LHR I, p 382)

The Cosmic Substance, Spirit-Matter, which is spread throughout Infinity, is the Divine Foundation or the Potential of All-Being. In its endless manifestations, differentiations and changes of forms, it strives toward infinite perfection and self-consciousness in these particular forms. (LHR I, p 383)

The East knows and believes in the Divine Principle, ineffable and eternally cognizable—which amounts to inconceivable—the One Element, eternally manifesting Itself in a visible and invisible Universe. This Element is also known as the Absolute, as It contains in Itself *Everything*. In Its manifested form, It is *Spirit-Matter*, as *Matter* in reality is only Its differentiation or *Quality*. Pure Spirit may be manifested or perceived only through the cover of Matter. That is why it is said that without *Matter* pure *Spirit* is *Naught*. (LHR I, p 394)

It is wrong to regard the primary Matter as without spirit. Primary Matter is the first stage of the manifestation of Spirit, consequently it is the highest one. Spirit without matter is naught. (LHR I, pp 433-434)

It would be wrong to say that matter is passive, as matter does not exist without spirit; just as, strictly speaking, there is no such thing as a “passive element”. In the manifested world, everything is passive and active *concurrently*. Do not forget the law of relativity. Also, remember that the stages or degrees of manifestation of spirit-matter are infinite! In the second volume of the Teaching, it is said that “Matter is a condition of Spirit.” (LHR I, p 440)

Spirituality – Spirituality, first of all, is consciousness, and consciousness is the foundation of the Universe. Each atom has its consciousness, as wherever there is life there is consciousness; but, of course, its gradations are infinite. It is true that in the Subtle World there are half-conscious, or even unconscious, posthumous conditions, but only in those cases where spirituality is either dormant or absent, or when a person in his earthly life failed to develop his higher abilities and thus severed communication with his spiritual centers, which alone can give us the true immortality of the Man-God, who possesses clear knowledge. (LHR I, p 194)

Spirituality is both an earned and natural quality. On the middle steps it can be cultivated, but it is necessary to begin such transformation from birth. One must provide a pure atmosphere, not darken the imagination with base views, learn to rejoice at the truly highest and beautiful, eschew luxury and any form of filth. The spiritual man will not be a hypocrite, nor will he be liar nor coward. He will cognize

labor as an indispensable means of perfectionment, but his heart prayer will be flamingly beautiful. (FW III, 499)

Star – After many magic rituals, the great mystery of the formula of life was discovered by the rabbi. It took the emblematic form of a star ... (LHR I, p 402)

Star, Dark – Seeing a dark star indicates a very great danger. (FW I, 131)

Star of the Morning – The Star of the Morning is the sign of the Great Epoch which will flash as the first ray from the Teaching of Christ. (LMG II, p 77)

Star of the Mother of the World – The Star of the Mother of the World is the planet Venus. (LHR I, p 376)
see also Venus

St. Germain, The Count of – Referred to as an enigmatical personage by modern writers. Frederic II, King of Prussia, used to say of him that he was a man whom no one had ever been able to make out. By some he was regarded as an incarnate god, by others as a clever Alsatian Jew. One thing is certain, Count de St. Germain—whatever his real patronymic may have been—had a right to his name and title, for he had bought a property called San Germano, in the Italian Tyrol, and paid the Pope for the title. He was uncommonly handsome, and his enormous erudition and linguistic capacities are undeniable, for he spoke English, Italian, French, Spanish, Portuguese, German, Russian, Swedish, Danish, and many Slavonian and Oriental languages, with equal facility with a native. He was extremely wealthy, never received a *sou* from anyone—in fact never accepted a glass of water or broke bread with anyone—but made most extravagant presents of superb jewelery to all his friends, even to the royal families of Europe. His proficiency in music was marvellous; he played on every instrument, the violin being his favorite. “St. Germain rivalled Paganini himself”, was said of him by an octogenarian Belgian in 1835, after hearing the ‘Genoese maestro’. “It is St. Germain resurrected who plays the violin with the body of an Italian skeleton”, exclaimed a Lithuanian baron who had heard both.

He never laid claim to spiritual powers, but proved to have a right to such claim. He used to pass into a dead trance from thirty-seven to forty-nine hours without awakening, and then knew all he had to know, and demonstrated the fact by prophesying futurity and never making a mistake. It is he who profesied before the Kings Louis XV and XVI, and the unfortunate Marie Antoinette. Many were the still living witnesses in the first quarter of this century who testified to his marvellous memory; he could read a paper in the morning and, though hardly glancing at it, could repeat its contents without missing one word days afterwards; he could write with two hands at once, the right hand writing a piece of poetry, the left a diplomatic paper of the greatest importance. He read sealed letters without touching them, while still in the hand of those who brought them to him. He was the greatest adept in transmuting metals, making gold and the most marvellous diamonds, an art, he said, he had learned from certain Brahmans in India, who taught him the artificial crystallisation (‘quickenig’) of pure carbon. As our Brother Kenneth Mackenzie has it— “In 1780, when on a visit to the French Ambassador to the Hague, he broke to

pieces with a hammer a superb diamond of his own manufacture, the counterpart of which, also manufactured by himself, he had just before sold to a jeweller for 5500 louis d'or". He was the friend and confidant of Count Orloff in 1772 at Vienna, whom he had helped and saved in St. Petersburg in 1762, when concerned in the famous political conspiracies of that time; he also became intimate with Frederick the Great of Prussia. As a matter of course, he had numerous enemies, and therefore it is not to be wondered at if all the gossip invented about him is now attributed to his own confessions: e.g., that he was over five hundred years old; also, that he claimed personal intimacy 'with the Saviour and his twelve Apostles, and that he had reproved Peter for his bad temper'— the latter clashing somewhat in point of time with the former, if he had really claimed to be *only* five hundred years old. If he said that "he had been born in Chaldea and professed to possess the secrets of the Egyptian magicians and sages", he may have spoken truth without making any miraculous claim. There are Initiates, and not the highest either, who are placed in a condition to remember more than one of their past lives. But we have good reason to know that St. Germain could never have claimed 'personal intimacy' with the Savior. However that may be, Count St. Germain was certainly the greatest Oriental Adept Europe has seen during the last centuries. But Europe knew him not. (TG)

Once a French nobleman said to St. Germain, "I cannot grasp the nonsense going on around you."

St. Germain answered, "It is not difficult to understand my nonsense if you will give it the same attention you give your own, if you will read my reports with the same attention as the list of dancers at the court. But the trouble is that the order of a minuet is of more importance to you than the safety of Earth." (AY, 451)

St. Hilaire, Josephine – Authoress of *On Eastern Crossroads*. Pseudonym of Helena Roerich.

St. Sergius – *see* Sergius of Radonega

Steps – The orbit that attracts conscious strivings will always bring the spirit to Our Gates. The creativeness of spirit resounds throughout all space, and only acknowledgement of Higher Might imbues the spirit with creative searching. Thus, each orbit that attracts one to higher creativeness is imbued with all the highest energies. Only the path of conscious quest affords striving toward Our Orbit. Thus one may attain the upper steps. (HIER, 51)

Stone, The – There are well known legends and sagas about the wandering stone—lapis exilis—which is glorified throughout centuries from the Pacific coast—to the mediaeval Meistersingers, to the famous Wolfram von Eschenbach ... It is true that one may find in legends indications about signs on the stone, which appear and disappear. It is said that the stone warns his temporary owner of various significant events. On special occasions the stone emits cracking sounds, it may become very heavy, or on the other hand may lose weight considerably. At times the stone radiates light. The stone is usually brought to the new owner quite unexpectedly by some strangers. Not without cause are so many sagas and songs dedicated to it. The stone is

also mentioned in mediaeval scientific and historical chronicles. On the Himalayas, in Tibet, and Mongolia one constantly comes across references to this miracle. In the same connection the name of the mysterious King—Prester John—is also often cited, and even the Holy Grail is identified with this stone. (Him, p 36)

The crystal of Materia Lucida can be shown only rarely in such magnitude as has been visible to you. For this, there is needed a special converging of magnetic currents. The crystal appears, as it were, to be attracted by the Stone. (AY, 214)

Unutterable are the Forces which serve you. They who carry the Stone radiate the stars of benevolence. (LMG II, p 22-23)

My command to disciples, and lawful is My request, is to walk sternly but without irritation. Irritation makes one's vessel crystalline and fragile. A silver chalice better befits the Stone. (LMG II, p 25)

Reading the suggested books, you will find sparks. Place into one receptible the fragments of reverence to Maitreya. Thus, over the face of the Earth I Myself have laid the chips of the One Stone. A new miracle will bring the nations together. Our Ray will expel doubt. (LMG II, p 123)

Who can justly assert that he has been the giving one? We will open Our account books and show how much every one received. For it is not at all easy to sacrifice when a sacrifice is a possibility, and the possibility is a benefit, and the benefit is a sound cooperation, and the cooperation is the Alatur-Stone, which either resurrects or consumes. (LHR I, p 127)

see also Philosopher's Stone

Straight-Knowledge – Straight-knowledge is knowledge and experience accumulated in our Chalice. It is so-called intuition, but of an extremely high quality. (LHR I, p 448)

Straight-knowledge is the very high energy which manifests from all the accumulated spiritual treasures in us. (LHR I, p 433)

Straight-knowledge is the Cosmic Heart, or the Consciousness of the Cosmic Mind of the Hierarchy of Light. The Cosmic Magnet is the bond with the Higher Worlds in the plan of Be-ness. Our inner bond with the Heart, and Consciousness of the Great Teacher of Humanity brings us into the powerful current of the Cosmic Magnet. (LHR I, p 447)

Someone has said, "Often a simple woman has a better sense of straight-knowledge than a woman-graduate of a university." Here I must remark, "Such a woman is 'simple' perhaps in the sense of not possessing social position or education, but not simple in the sense of lacking spiritual serenity." People often confuse great straight-knowledge, which is the result of many experiences of many incarnations, with a certain psychism. The latter manifests itself in more or less correct presentiments,

dreams and certain perceptions of the astral plane, according to the consciousness. On the other hand, straight-knowledge knows unfailingly, knows just the essence of things, the direction of evolution, as well as the future. Straight-knowledge is the synthesis of spirituality and, of course, only a developed spirit with an accumulated Chalice possesses it ... The one who listens to the voice of his heart will the more easily awaken his straight-knowledge. The heart is the best instructor in all the problems of life. (LHR I, pp 166-167)

The spark of Divinity, or God, in us can be so developed by the striving of the heart that it may fuse with the highest fire of space. Then it can reveal by its Light all the accumulated spiritual treasures in us, these very high energies which manifest as majestic *Straight-Knowledge*. But the degree of this illumination will correspond completely with the accumulations of the Chalice of the individual. (LHR I, p 433)

How can one call attention to the new energies? Straight-knowledge will aid in the acquisition of keen sight. Soon people will be divided according to their straight-knowledge. One should distinguish as keenly as possible the people with open consciousness. Not education, not experience, not talent, but precisely the fire of straight-knowledge opens the direct path to Shambhala. Precisely the fire of straight-knowledge indicates the unique quality of the new signs in the midst of daily life. One can foresee that institutions will guard with special care the lives of such sensitive co-workers. Such consciousnesses are like milestones upon a straight road. Scientific observations will be directed by the fire of straight-knowledge. (AY, 282)
see also Spirit-Knowledge

Strata, Lower – It has been correctly observed about the final test through fear; after irritation, doubt, temptations have been passed, there remain the horrors of the lower strata. But after the strengthening of the communion with Hierarchy these disgusting spectacles do not any more affect the heart. One can even rejoice at the attempts to dismay one, since these are already at the final boundary. (FW II, 114)

Middle – Beings of the middle strata cannot endure the pressure of the oceanic depths, just as they are not adapted to ethereal vibrations; nevertheless certain hints may be found in observations which are already taking place. (FW II, 128)

Striving – All manifestations of energies are creatively saturated when the impulse which moves them issues from the source of the heart. That which in the Cosmos is considered to be the true impelling force, in the laboratory of the heart is called striving. (FW III, 207)

Only the pull of consciousness affords independent action. Only independent action is in step with the Cosmic Magnet, and the creativeness of the spirit, which effects the designated step, produces striving. (INF II, 252)

Each striving thought creates in the space. Each striving thought creates forms. (INF II, 276)

The goal and the meaning of existence is to strive upward beyond the limits of the known, and to help one another. (LMG II, p 83)

Let us remember that a thinking being is never lonely because thought is his greatest magnet and brings similar response from space. Therefore, if we want to receive a beautiful answer we should send into vibrating space our striving thoughts saturated with the pure fire of the heart; only the thought which is spiritualized by striving, nourished by the heart, can create and attract as a powerful magnet. Thought without striving and flaming quality is sterile. Thus, let us long for knowledge, for broad thoughts, and in our striving we shall dare, as only daring thought molds new ways. (LHR I, p 4)

Courageously, inspired by striving, realizing the majesty of the endless perfecting of creative life, strive toward the calling Infinity—infinity of lives, infinity of achievements, infinity of knowledge, infinity of construction, infinity of beauty! (LHR I, pp 4-5)

When the spirit surrounds the manifested power of its essence with the burdensome accumulations, it departs from striving. The burdens are so heavy that the spirit loses its approach to the Tower. That is why those who know this affirmation move ahead by transmuting their ego. When the spirit does not strive to outlive its burdens, it attracts the affirmed obstacle. Thus, there is a balance between striving and consequences ... Self-conceit deprives man of the wonderful striving. What remarkable definitions of striving—this key to all the Gates—are given in the books of the Teaching! (LHR I, p 37)

Fearlessness and striving are two of the foundations of the Teaching. It is almost impossible to stop something that is in striving motion. Similarly does striving thought surmount all obstacles. (LHR I, p 43)

Stronghold – Another name for the Himalayan Headquarters of the White Brotherhood.

Travelers may knock for admittance. Travelers could tell about the Great Souls who dwell in unflinching service beyond the far-off deserts, beyond the mountains, beyond the snows.

Travelers will not tell whether they have been in the Abode. Travelers will not utter the word *Brotherhood*, yet each listener will comprehend what Center of Knowledge is spoken about. The Sowers of Good go about the world when humanity is atremble.

People wish to hear about the Stronghold, the Citadel. If they will not learn about the statutes, they will nevertheless grow stronger at the mere message that the Stronghold of Knowledge does exist. (BR, 610)

If a victory is to take place, it is necessary to realize all the importance of the Stronghold. (LHR I, p 59)

see also Stronghold of Light, Shambhala

Stronghold of Light – True service to the General Good, which leads to the gates of the Stronghold of Light, requires sacrifice and complete disdain for everything personal, in other words, the complete abandonment of selfhood. (LHR I, p 60)

I must say that I have not yet met anybody who, after learning something about the great White Brotherhood, has not attempted the search for it. But rarely, almost never, does one question himself as to whether he is ready spiritually and physically to endure that tension. Can his physical shell stand the awful tension of the atmosphere that surrounds this Stronghold? Only he can approach it who, here on Earth amidst the struggles and surmounting all possible difficulties, has outlived all habits and attachments and in self-sacrificing achievement has fiercely transmuted his energies. Without going through the earthly purgatory it is impossible to enter Paradise. The Fires of the Higher Energies would burn the overloaded aura. Therefore, only one or, at most, two people in a century ever reach this Stronghold. You also know that the Great Teachers never invade the karma of man, and therefore they make no exceptions. Karma can bring a man into Their Community, and if such karma is present, no one and nothing, except the man himself, can impede its fulfillment. (LHR II, p 193)

You may point out to the true seekers that the Stronghold of the Great Knowledge has existed since the remotest days and guards tirelessly the evolution of humanity, observing and directing the currents of the world's events into a salutary channel. All the Great Teachers are connected with this Abode. All of Them are its members. Manifold are the activities of this Stronghold of Knowledge and Light. The history of all times and peoples has witnessed this Help, which was never promulgated but which for each country is always given at the turning point in its history. The acceptance or refusal was invariably followed by either the flowering or the downfall of the country.
(LHR I, pp 421-422)

Stubbornness – There is no more intolerable burden than stubbornness. People do not even choose a headstrong horse; they will not even take an obstinate dog on a journey. Stubbornness is a paralysis of the best centers. Experiments with psychic energy will be without results if the investigator is stubborn.

Reason and wisdom contain no restrictive stubbornness. (BR, 19)

Stupidity – It is said that without stupidity Earth would be a paradise. It is a mistake to be consoled with thinking that nowadays there is less stupidity than in ancient times—at present it has become even more malignant. Each advanced stupidity is especially dangerous in playing with explosives. Stupidity does not think about the future. It is not disquieted by thought about epidemics. (BR, 316)

Suadhsthana Chakra – (*Sk.*). One of the seven main chakras, located in the abdomen between the base of the spine and the navel. (LHR I, p 426)
see also Chakra, Centers

Subtle Body – To be distinguished from the lower astral. The Subtle Body is made up of a combination of Kama, Higher Manas, and Buddhi, and in the spiritually developed man constitutes his Spiritual Soul. (LHR I, p 474)

It is incorrect to call the subtle body formless, as its shapelessness is relative. The Teaching speaks of incorporeality but not of shapelessness. Moreover, there are statements in esoteric Teachings that those primordial subtle immaterial bodies had beautiful, perfect form. It is impossible to declare that they had nothing in common with our present physical forms. We should bear in mind that the subtle body is the prototype of the physical body. Of course, the primitive physical high-animal type was, in its appearance, very far from the subtle body or the spiritual essence which was clothed in it. (LHR I, p 194)

In the Teaching of Life it is said: “People have their subtle bodies almost formed; but the mental body is created only by a select few.” (LHR I, p 375)

By “densification of the astral”, one should understand the densification of the subtle body almost up to the state of the physical. (LHR I, p 498)

Toward the end of the sixth and the beginning of the seventh race, there will occur the materialization of the astral bodies. (LHR I, p 195)

It is especially difficult to perceive the instantaneousness of action of the subtle body. (BR, 291)

Subtle Body, Flights of – The flights of the subtle body can be of two kinds: either it flows out of the feet and aimlessly wanders, or it passes through the upper nerve centers and flies upon spiritual missions. It is instantaneously transported across oceans, it teaches people, it imbues auras. (LMG II, p 107)

Subtle World – The Subtle World is the exalted sublimation of the earthly sphere. (H, 159)

One must conceive the Subtle World as the most perfected state of our worthiest feelings. (FW I, 391)

Many desire to know details of the Subtle World. But many will be sorely perplexed. The entire *perceptibility* of the Subtle World is *relative*, varying according to the development of the consciousness. One may be transported by the Light, or one may find oneself in fog. One may build by will power beautiful structures, or one may remain deaf and dumb. To each in accordance with his deeds. Each perceives in accordance with his consciousness. The Subtle World is a condition of great justice. One may observe that a consciousness, even though simple, progresses if illumined by love. The bazaar-colored emotions of earth-dwellers bear little resemblance to love. Love often remains unrealized. But in the Subtle World love is the key to all locks. For many people imagination is an unattainable abstraction, but in the Subtle World each grain of accumulation of imagination is a particle of the path of

possibilities. For earth-dwellers offense, bitterness and vengeance constitute the basis of the bile and liver; but for the Subtle World, even in an average consciousness, these infamies fall away as useless husks. Therefore, We emphatically insist upon the fiery consciousness, in order that one be directed immediately into higher spheres. One should indeed strive by all possible means towards the fiery consciousness. (FW I, 322)

Is it possible for a most worthy inhabitant of the Subtle World to rise thence into the Fiery World? It is, and his transformation will be beautiful. Through the process of purification, the subtle body begins to shine. Fire begins to spread, and finally the shell falls away like a light layer of ash. Since the fiery essence cannot remain in its former stratum it ascends into the Fiery World. That which was in the Subtle World an insufferable effulgence becomes in the Fiery World the dimmest—such is the ladder. One must become accustomed to imagining many strata of the Subtle World. From deep red flame to the most beautiful radiance of the rainbow, like an agitated sea, these facets are effused and weave all possible combinations. But for the darkness, for the lower abysses, this radiance will be as distant as heat-lightning. Let him who longs for Light not fear to be fiery. A burning on Earth is a symbol of superb transformation. (FW III, 564)

Often disputes take place about the length of stay in the Subtle World. Long periods have been mentioned, but also there can be noted some very brief ones. How to reconcile this difference? Yet in the great multiform Universe all is possible. The inhabitants of the Subtle World can be divided into several kinds: some try to prolong their sojourn from a desire to develop the utmost usefulness—they are the hardest workers. Others try to remain longer in order not to take on the earthly trial. A third group stay on because of their love for the Subtle World. A fourth exert every effort to return more quickly to the earthly experience. It is true, children often incarnate quickly, but they can be observed to be striving toward many different tasks. It is touching to see children who wish to do better and who are afraid of former conditions; they should be particularly helped. Of course such strivings do not resemble those of a pauper who, because of the loss of his earthly treasures in a former life, wishes to become a rich man. But the chief happiness in the Subtle World is to preserve the purity and clarity of one's thinking. One must know precisely what one desires. (FW III, 566)

The number of people who preserve vivid continuity of consciousness when passing into the Subtle World, even into its middle strata, is not so overwhelmingly large. Upon arriving there, many fall asleep or drag out a semi-conscious, miserable existence. Variations in the degrees of consciousness are infinite. There are as many stages of consciousness as there are steps in Infinity. There is complete consciousness in the Subtle World only for those who created the bond with the higher worlds while still living, by reason of the aspirations of the heart toward evolution, and by persistent attempts to preserve such consciousness. Thus, even though he possesses an intellect developed to its utmost, a materialist who denounces spirituality and the possibility of existence in the higher worlds may remain without a conscious life in the higher spheres of the Subtle World; for, having not created or affirmed the higher attractions, he will be drawn almost immediately into the whirl of the attraction of

Earth, and in a semi-conscious or unconscious state he will await a new incarnation. Of course, one can well imagine what kind of incarnation it will be. Such immediate returns to Earth, with the exception of those of very high spirits, are not desirable. As you know, the stay in the Subtle World has a great significance in the way of nourishment and intensification, and toward transmutation of the accumulated energies into spiritual forces. Therefore, one can well imagine what a deterioration of the spiritual substance takes place in the cases of long deprivation of such nourishment. (LHR I, p 375)

Success – What comprises the success of a yogi? It is not in the attraction of crowds, not in the conversion of multitudes. But near the works of the yogi one can begin to observe imitation, conscious and unconscious, voluntary and involuntary. People begin to do the same thing. Even enemies, while cursing, follow by the same way. It is as if a special atmosphere had gathered about the actions of the yogi. This is veritable success; when not money, nor multitudes, but the invisible fire kindles human hearts. But, desiring to imitate, they enter the same atmosphere and bear away with them drops of the identical creative dew. Success does not come only from without. It is created by the correlation of human hands with spatial thought. But the yogi becomes the primary channel, the primary receiver of the energies of space. Therefore the yogi is luminous as an evocative fire. He builds that which should be built. He lays together the predestined stones. And even enemies, atremble, reiterate the words he brings. The yogi is not a preacher. He seldom appears; but the works entrusted grow with a special bloom. Others do not even acknowledge the flourishing of these works. For their destiny is not to absorb, but to kindle.

Where will fly the spark of fire? Could one see all the lighted fires and all the travelers warmed by the fire of an Agni Yogi? The fire lights up successfully, because it burns not for itself. (AY, 375)

It is noted that certain people as it were, carry success with them. Superstition calls them lucky. Science attributes their success to strength of will. We shall add that usually these people have an assimilated consciousness. They become representatives of the collective, consequently drawing in a force intensified by many participants, who at that time do not even suspect the outflow of energy. It is not at all required that the whole collective know each other. Through the nodes of transmission a wave of energy is transmitted instantaneously; therefore the presence of the international collective is much needed for actions. Hence, a wave of internationalism is needed, because the diversity of dynamics will then produce greater tension. (COM, 173)

Success is only a sign of the correct direction. Success is but the understanding of the moment. (LMG II, p 42)

Learning about sacrifice you receive power. Success follows sacrifice. His Teaching is firmly grounded because it is based on sacrifice. Success is nothing else but the counterstroke of sacrifice. The success can be in advance of the sacrifice, as a loan, but inexorable is the fate of the debtor. (LMG II, p 116)

Successive Steps – Everyone agrees that books should not contain too much preliminary material. But even average builders agree that the site of the construction must first be cleared and the necessary materials assembled. You yourselves know what it means just to clear the site—one must raze veritable jungles of envy, doubt, and all kinds of rubbish. One must apply all tolerance and magnanimity in order not to be bent under the load of weeds. Of course, all the forces of darkness and ignorance will revolt with especial vehemence against Fire. Therefore each book about the successive steps of life will not be brief. Let the last part of such a book appear separately, otherwise everyone will wish to read the end before the beginning. This habit is especially pleasing to the servants of darkness. Thus they create a quicksand for the weaklings.
(FW I, 277)

Suffering – Everywhere it is indicated that suffering is the best purifier and means of shortening the Path. This is undoubtedly true under the existing conditions on Earth. But could there have been Creation with an unalterable condition of suffering? No. Indeed, the Great Creativeness does not foresee a need for suffering. With terrific zeal people drive themselves into the circle of suffering. For millenniums people have tried to become mere bipeds. They try to weigh down the atmosphere of Earth with malice. Verily, every physician will bear witness that without evil there would be no suffering. Let us designate the ability to avoid suffering as a step toward Good. Truly, the passage of the Good through the furnace of Fire eliminates the sense of suffering. Thus, fiery transfiguration even on Earth lifts one beyond suffering. One should not evade suffering, for without suffering earthly achievement does not exist., But let each one ready for achievement kindle the fires of his heart. They will be the indicators of the Path, and a shield not fashioned by human hands. (FW I, 618)

Do not cause suffering—such is the Covenant imparted by the Brotherhood to the wayfarer. Let him realize how much easier it is not to cause suffering than to treat it afterwards. Should humanity renounce the causing of suffering, life would be immediately transformed. It is not difficult to torment one's friend. It is not difficult to think of how to avoid inflicting pain. It is not difficult to imagine that it is much easier not to allow illness to take place than to cure it later. (BR, 571)

Suggestion – We avoid suggestion except in certain instances when a direct danger can be avoided. It is a different matter when you see an already molded consciousness awaiting a spark from without, but any forcible invasion is condemned.
(COM, 160)

During treatment of illnesses through a command of the will, remember that one must not try to overcome infectious diseases by suggestion. (COM, 169)

Suicides – Suicide is a profanation against the heart, and the extreme limit of ignorance. (H, 592)

The despair that drives them to commit this act of madness (suicide) causes the complete ebbing of the psychic energy and thus they are left in the power of earthly

attraction. Their anguish and sufferings will last until the very date of their natural death. (LHR II, p 343)

Suicide of the earthly body is the prototype of self-wounding of the fiery body. (FW II, 182)

Summit – Verily one should accept the symbol of the Summit as the goal in the ascent of the spirit. Each disciple should remember that avoiding of the Summit leads the traveller away from the path. Each excessive burden will hinder the traveller. The summit is sharp-pointed, and each needless attachment to the earthly world brings the traveller to a halt. It is difficult to halt on the slope, so let us remember about the Summit when beginning the ascent. It is difficult to reach the Summit if the spirit does not grasp the fundamentals of Hierarchy. Thus, on the Fiery Path there is no loneliness or emptiness; only a breaking away from the earthly world and an irresistible attraction toward the Fiery World. (FW III, 22)

Summons – I consider that all signals must be lit up, so that the signs may be easily understood. To each of the summoned ones I will give signs, but these must be accepted. I can say that at times one has to resort to excessive signs, but they cannot always be made use of.

Let Me recall: Once We succeeded in saving a man from a fire, but he did not harken to the signs and broke his leg. At another time, to save someone from penning a disastrous signature, there had to be applied, besides spiritual influence, such a muscular force that his hand became numb for a long time. In order that a man be saved from a dangerous beast he had to be pushed off a footpath. Hence, one should not compel the use of extraordinary measures, and one must sensibly harken to the saving signs. A spiritual uplift must be bestowed. We reverence the Teacher in action. We live aspiring to a wondrous vision. Our road is strewn with horseshoes of achievement. Above Our tents shine the rays of valor. Our joy is to be singed by the flame of Truth. Our way is triply lengthened. Is it not a joy to strive against lifeless matter, and to kindle the sparks of creative spirit with the lance of spirit, by displaying activity?

Teacher, Teacher, Teacher, walks holding the arrow of Command. Never will I choose a calm surface of water; rather will I accept all thunderings, and My Scrolls, as lightnings, will transform the Dome of the Universe. I will send a dove as messenger but I will descend as the Eagle! (LMG II, pp 167-168)

We never summon anyone to don the armor of a Hierarch, because only the spirit itself can choose such a responsibility. (HIER, 330)

Sundering – Many times you will have to sunder yourself from people on account of Hierarchy. (HIER, 410)

Suras – (*Sk.*). A general term for Gods, the same as *devas*; the contrary to *asuras* or ‘no-gods’. (TG)

Surya-Vidya – (*Sk.*). Literally, Sun Science or Sun-Knowledge.

Thus was the Teaching of the Heart sometimes called. In this definition was indicated the fieriness, the solarly, the centrality of the Heart. (H, 339)

Sushumna – (*Sk.*). The solar ray—the first of the seven rays. Also the name of a spinal nerve which connects the heart with the Brahmastrand, and plays an important part in Yoga practices. (TG)

Suspicion – Let us not fall into bigotry or suspiciousness. The latter is to be distinguished from keenness. It has been said that keenness is straight, whereas suspiciousness is crooked. Besides, he who is suspicious is not pure and is not free. (BR, 206)

To those who are full of doubt and are lacking in steadfastness, I suggest writing down from the books of the Teaching everything that is said about doubt, instability and suspicion. (LHR I, p 134)

Swan – Nothing ever turns back, but all is impelled infinitely. Happiness is indeed in infinity. Each limitation is already a wrong against higher creativeness. Limitation is a prison, but flight into Infinity already creates the swan wings. Thus, not without reason has been used the name—Swan. (FW III, 481)

Swastika – 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. (H, 261)

Sword Carrier – *see* Degrees of Attainment

Synthesis – And is it possible to suppose that one can acquire the synthesized consciousness just in one life unless it was previously accumulated by the spirit during aeons of time by stubborn labor for the acquisition of spiritual knowledge and experience? Indeed, synthesis is the most difficult, the rarest, and the greatest achievement. Verily, this is the crown for those who are completing their earthly path. One may talk of synthesis, but to realize it completely is possible only if one possesses the great accumulations which inevitably raise one above the crowds. (LHR I, p 320)

The true culture of thought is developed by the cultured *spirit* and *heart*. Only such a combination gives that great *synthesis* without which it is impossible to realize the real grandeur, diversity, and complexity of human life in its cosmic evolution. Therefore, while striving to knowledge, may woman remember the Source of Light—those great Minds who, verily, created the consciousness of humanity. In approaching this Source, this leading Principle of Synthesis, humanity will find the way to real evolution. (LHR I, p 7)

But one principle is beyond doubt in determining the Agni Yogi—it is the principle of synthesis. To kindle the fires without the Synthesis of the Chalice is impossible. By this principle you can already determine the quality of the fires. (LHR I, p 22)

Only thought and a great consciousness will conquer everything. Therefore, use all means to broaden your consciousness by absorbing with all your essence every line of the Teaching. A profound and many-sided consciousness and the application of the Covenants of the Teaching into life will give you the key to everything because you will possess a synthesis. (LHR I, p 44)

Imagine an ordinary teacher and an ordinary pupil. What would happen if the pupil protested against all the experience and the indications of the teacher and followed his own methods? How much energy would the fool waste in order to obtain the synthesis of the teacher! By giving to a pupil the synthesis of his accumulated experience, a teacher helps him to save precious time for quicker and farther advancement and for individual creativeness. (LHR I, p 64)

One may possess a brilliant intellect and at the same time not have the great synthesis which gives perception of the true nature of things. Often, narrow specialists are intellectually brilliant but reveal a complete absence of synthesis. And no explanations can help them, as nothing accumulates so slowly as *the synthesis*. (LHR I, p 496)

Tactica Adversa – Tactica Adversa is the tactical exhausting of the adverse. Precisely, when the Light Forces wish to fulfill some plan on Earth, They make allowances for all possibilities, envisioning even the worst circumstances, so that success can be guaranteed even under the worst conditions. Then every betterment of the conditions is already an unexpected plus. Thus, from the worst is derived a benefit. When such tactics are applied, the enemies often contribute to the success. (LHR I, p 448)

Each intensified force has its affirmed opposition. Each intensified force has its purpose. The bridges consolidated by the enemy are the best ascent. Only when all adversaries are strained in opposition can the greatest plan be introduced into life. Thus every foundation employs Tactica Adversa. (INF II, 372)

Tamas – (*Sk.*). The quality of darkness, foulness and inertia; also of ignorance, as matter is blind. (TG)

Light manifests darkness. What will be then the opposite to the light of psychic energy? Of course absolute darkness. This emanation of deadliness, of the void, and of nullity will be the shadow of the fire of highest energy. If we know the crystal of psychic energy, then we know the sediment of darkness. The highest ascent of Teros will echo to the lowest descent of Tamas. (AY, 638)

Tantra – (*Sk.*). Literally, ‘rule or ritual’.

Certain mystical and magical works, whose chief peculiarity is the worship of the *female* power, personified in Sakti. (TG)

Tao – The name of the philosophy of Lao-tze. (TG)
see also Lao-Tze

Tara – (*Sk.*). Tara is a goddess, the feminine equivalent of the *Arhat* or a sister of the White Brotherhood. (LHR I, p 383)

Tara personifies mystic knowledge as opposed to ritualistic faith. She is the mother (by Soma) of Buddha, ‘Wisdom’! (TG)

Tathagata – (*Sk.*). One who is like the coming (one or Avatar), he who is like his predecessors (the Buddhas) and successors, the coming future Buddha or World Savior. One of the titles of Gautama Buddha, and the highest epithet, since the *first* and the *last* Buddhas were the direct immediate avatars of the One Deity. (TG)

Tchelovek – (*R.*). Ponder deeply upon the word “tchelovek” (man)—it denotes the thinker existing through ages. All changes of incarnations, the whole value of consciousness, is expressed in one word. Can you name another language in which the incarnate dweller is named so spiritually? (COM, 32)

Teacher – The Teacher uplifts the dignity of the spirit. We liken the concept of the Teacher to a lamp in the darkness. Therefore, the Teacher may be called a beacon of responsibility. The bonds of the Teaching are like a saving rope in the mountains. The Teacher is revealed from the moment of kindling of the spirit. From that moment on the Teacher is inseparable from the disciple.

We do not see the end of the chain of Teachers, and the consciousness imbued with the Teacher elevates the attainment of the disciple as a precious, all-penetrating aroma. The bond of the disciple with the Teacher forms a link of protection in the uniting chain. Within this defense deserts bloom. (COM, 60)

Teacher and disciple are indissoluble. Each Teacher remains also a disciple, for amid Hierarchy he will be a link in the Chain of Eternity. Likewise in the descending line, each disciple will also be a teacher.

It is a mistake to think that certain initiations elevate one to the step of absolute Teachership; only continuous discipline of cognition can be the living source of perfectment. Let us not look for limits in Infinity. (AUM, 492)

Regard the relation between Teacher and disciple. The Teacher gives indications within those limits which are permitted. He uplifts the disciple, cleansing him of outworn habits. He warns him against all kinds of treason, superstition, and hypocrisy. He tries the disciple openly and in secret. The Teacher unbars the gates of the next step with the words, “Rejoice, brother.” He may also close them with the words, “Farewell, passer-by.”

The disciple chooses his own Teacher. He reveres Him as one of the Highest Beings. He trusts Him and brings Him his best thoughts. He cherishes the Name of the

Teacher and inscribes it upon the glaive of his word. He shows diligence in labor and flexibility in achievement. He meets trials as the light of morning and directs his hope to the lock of the next gates.

Friends, if you wish to approach Us, elect a Teacher on Earth and place in Him your guidance. He will tell you in time when the key may be turned in the gates. Each one should have a Teacher on Earth. (AY, 103)

Some are searching for the happiness of life, but bliss can come only through the fulfillment of the Will of the Teacher. There is no other way. And one must keenly grasp these wonderful, profound words of the Teacher and constantly remember them: "In fulfilling My Will, thou givest Me the possibility to fulfill thy will." For who else, if not the Teacher, knows our sacred wishes and strivings? And by purifying and crystallizing them by the given Teaching, that is, by the broadening of our consciousness, who but He gives us the possibility of realizing them? Would one want to be so foolish as to ruin one's own happiness? (LHR I, pp 60-61)

Verily, the human spirit is a conductor of all the higher energies. As a strong current, the spirit performs various functions for the affirmation of manifestations of the Higher Will. How else could all the manifestations on different planes be connected? Only the affirmation of the spirit can function as the link. Therefore the heart and hand of the guiding Teacher discern all the factors which are necessary for ascent. Amid fiery concepts the greatness of the link which connects the worlds must be especially sensed. From the hands of the guiding Teacher the disciple receives instruction for his association with the power of Fire. From the heart of the guiding Teacher the co-worker obtains the fiery consciousness. Only the spirit of man can truly bind together the worlds. Thus, on the path to the Fiery World let us manifest a fiery reverence for the earthly Teacher who implants the seed of the Highest. (FW III, 72)

Teachings – The Teaching of Wisdom is not a textbook with numbered pages. The Teaching is the decree of life applied to each necessity. As lightning flashes wherever sufficient electricity has accumulated, so the command speeds to where possibility has gathered.

While affirming the common unity, the Teaching of Life must respond to each individuality. The Teaching provides a solution to the daily problems. Sometimes it seems that the Teaching returns to former themes. Comparing these directives, you see that they touch entirely different manifestations of life. The outer signs have no import. Men may become pale or blush for different reasons.

Let us broadly foresee the most prominent conditions of life, but let us leave details to the flow of karma. One can often change the main stream, whereas the details will carry the mark of a predetermined karma. Such details have no decisive significance, although people usually remember just those and judge accordingly. Similarly, one cannot expect from the missions and experiments a uniform application and flow. Evidence, again, means nothing.

... When We say, "Be unusual, and do not deprive yourself of the chalice of achievement," We thereby indicate not to obscure your life and not to spill the chalice. I confirm how much is sent to you. Every particle understood and applied

will give new life. Thus, observe the rain of possibilities and rejoice at the rainbow. (AY, 304)

One will ask why the Teaching is strewn like seeds. Answer that only out of a variety of threads can one create a complex pattern.

One will ask why the Teaching has no completed tenets. Answer that because in completeness there is death.

One will ask why the parts of the Teaching cannot be connected logically. Answer that it would be ugly to grow only a head or only a hand.

One will ask why there is not pronounced first the formula of Heaven and later the conjuration of the Earth. Answer that each thread of the garment of the Mother runs throughout, from the top to the bottom, and vice versa.

(LMG II, pp 94-95)

The Teaching is given in endless succession, for the purpose of affirmation of fiery revelations and the carrying out of highest laws, and, following the same principle as that governing magnetic poles, can be given only to a fiery spirit that has been aligned with Hierarchy for thousands of years. (FW III, 21)

Each one must find the key to the Teaching in his heart. Understanding of the universal Teaching can unfold the creativeness of the spirit. (INF I, 60)

Teachings of Living Ethics – The Teachings of Living Ethics must set the direction in which the mind of man is to be propelled. Let us not violate free will, let each one make haste in his own rhythm, let each one sense the great vibrations in his own way, but let him sense it and make haste. (FW III, 585)

see also Living Ethics

Tension – The path of tension is the path of striving, that is to say, the path of life. (BR, 44)

Tension give evidence of the degree of will which underlies striving. (INF I, 168)

Vigilance of consciousness does not mean that one should try to do without sleep. The tension mentioned in the Teaching is not a physical overstraining but a *vigilance and mobility of consciousness*. This in turn influences our vitality, as the awakened, broadened consciousness makes a person twice as strong. (LHR I, p 231)

He who has directed his vision towards 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. (H, 314)

When I speak of tension it must not be interpreted as fanaticism. On the contrary, the tension that links one with Hierarchy may be precisely a spiritual departure from customary conditions. Though formerly people fell into bodily fanaticism this does not mean that in a more spiritually advanced time the same primitive methods need

be used. If formerly it was necessary to threaten people with the torments of hell in order to curtail their partaking of bloody food, nowadays the vegetable diet enters life quite naturally. So, also, when it is realized that the heart is the focus of the spirit, then the physical manifestation of fanatics will be replaced by the revelation of the life of the heart. Thus, gradually, even in the most difficult epoch, the spiritualization of life is entered upon. There are many grave examples before you of entire nations losing their image. But when the Fiery World is realized, the highest earthly state appears small and transitory. (FW I, 656)

Teros – Psychic Energy was sometimes called Teros. In Hermetic writings one may find this expression: ‘The warrior Teros raised his shield!’ So was indicated the protective significance of the psychic energy.

Did you ever hear of a yogi’s being devoured by beasts? There was never such an occurrence, for no animal, which possesses a particle of instinct, would dare against the shield of Teros. The essential thing is to summon the Teros out of the Chalice to the extremities. The channels of the Chalice branch out to all the extremities, and some can sense the light of the Chalice with a feeling of tension in the hands and feet, or the light of the Brahmarandhra center with a corresponding feeling in the Chalice. All this is not metaphysics but an indication for application in life. Many are in need of protection; why, then, not utilize one’s own treasure?

It is not difficult to accumulate the energy of Teros, and it is not difficult to bring it out. One should also not lose consciousness at the decisive hour. Then it is not far to the deadly eye. A yogi does not kill an animal by his will, but the evil will smashes against the shield of Teros. One has to understand that not a coercive will, but the accumulation of the Chalice gives protection and reaction. (AY, 565)

see also Psychic Energy

Tests – There are many misunderstandings around the concept of a test. Of course, it is known 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. (H, 115)

Tests are being set for the pupil himself, as milestones on the path, which he notices when he passes over into the Subtle World. (H, 116)

Theft – In creeds and laws theft has been spoken against, but again this sounds like prohibition. Whereas, it must be pointed out that theft is harmful as a concept which augments the sense of personal ownership. Theft injures world evolution, and not enviable is the lot of those who harm world evolution ...

The law concerning theft is incomplete, because the principal thefts are those of knowledge and creative ideas, which cannot be guarded against.

Theft will be abolished with the elimination of privately owned property. (LMG II, p 209)

Third Eye – ‘The third eye’ certainly has its physical substratum in the center of the nervous system. Pay most serious attention to the two glands of the brain—pituitary and pineal. The molecular movements of the pituitary gland develop psychic sight, but for the spiritual, highest sight, there should also be movements of the pineal gland. The radiations or emanations of these two glands, when unified, bring the highest results. (LHR I, p 146)

There is a belief that the organ which corresponds to the third eye is the pineal gland. This gland, together with the pituitary is now considered very important in the correct functioning of the organism. In ancient India they were also known as the channels for all spiritual-manasic manifestations. (LHR I, p 400)
see also Centers, Chakra, Pineal Gland, Pituitary Gland

Thinking – Regeneration of thinking must be affirmed as the basis of a better Epoch. Thinking is a pledge of success, a pledge of new construction, a pledge of a mighty future. The transformation of life is indeed affirmed by transmutation of thinking. In each process one can trace how thinking evolves or regresses. Besides inspired thinking, there acts the impulse of kindling the thought. Therefore the law of striving produces that conformity which brings the Worlds closer through a saturation with creative fire. To ponder over the trend of thinking already helps to shift the consciousness. Thus, on the path to the Fiery World let us direct our thinking toward a better future. (FW III, 262)

Humanity must study more carefully its thinking. It is necessary to establish in schools the science of thinking, not as an abstract psychology but as the practical fundamentals of memory, attention, and concentration. (FW III, 429) *see also* Thought

Thought – Thought is sometimes compared with the ocean—the comparison is plausible. Each man has three basic currents of thought. A superficial one—from the flesh, connected with muscular reflections, obvious in the external life. The second already concerns the heart, and contributes to improvement and progress in the subtle feelings. And finally, in the depths of the consciousness is being conceived the achievement of self-renunciation—here the Fiery World will be near. Each man can touch all Worlds; even in the routine of his everyday life he can choose the type of thinking he desires. In order to harken to the voice of the heart it is not necessary to be poor or rich, lofty or lowly; it is not even necessary to be very learned. Verily, thought is an ocean with all its currents. (FW III, 603)

(The) affirmation of karma too can be changed, just as the span between returns to carnate life may vary in different cases—from an instant to millenia.

People also fail to understand which energy serves as the deciding factor. In all cosmic amplitudes the basic factor is thought; it can alter karma, it can determine dates, it opens gates, and it can close them. It grows wing-rays from the shoulders. It can lead one close to the Higher World or precipitate one into the abyss. The manifestation of law rests on thought. The great wisdom of thought is a shield and a guard against chaos. Thought actually rules over the fury of chaos. (AUM, 95)

Thought is the true friend of the seeker. Thought rules everything. Thought is inherent in each movement of the muscles. Thought leads and affirms. Thought finds the paths to the Covenants and the Decrees. Thought, if not scorned, teaches discrimination between the higher and the lower. Thought lives on perpetually and infinitely. It affirms movement and the realization of rhythm. Thought does not forsake one by day, nor by night. Thought uplifts the consciousness when the process of thinking becomes cherished.

Each instant man either creates or destroys. The world is filled with conflicting thoughts. A multitude of illnesses have been implanted by thoughts of destruction. A great number of murders take place at long distances from thoughts or from intersecting thoughts, but it is almost impossible to make man realize that his pre-eminence lies in continuous thinking. It is impossible to impress upon man how responsible he is for the quality of his thinking. The heart beats unceasingly, equally incessant is the pulse of thought. But it is not customary to talk about this.

Man either creates or destroys. (AUM, 140-141)

People understood long ago that thought needs no words of a definite language. Mental energy strikes upon the brain apparatus and evokes a sounding understood by the consciousness. Whether such a sounding be composed of words or lies deeper in the consciousness is merely a detail. Through the method of thinking the chief understanding is precipitated. (BR, 337)

In its timelessness and spacelessness thought belongs to the Subtle World, but also in this structure one must discern still deeper possibilities. Fiery thought penetrates still deeper than the thought of the Subtle World. Therefore fiery thought manifests even more exactly the highest creativeness. With attention, everyone can discern these two stratifications of thought. During the usual trend of thought we often sense that a current, as it were, of a second thought clarifies and intensifies the first. This is not a division of the thought, but, on the contrary, a sign that deeper centers have begun an active participation. This flaming process has a special term in Hindu metaphysics. ... Thought is linked to the World of Fire. Even children exclaim, "It came like a flash!", or "Now I see the light!" Thus are termed the moments of correct and instantaneous decisions. (FW I, 102)

Each thought which corresponds to reality forms a vehicle for an elemental. Everything worthy, austere, vital, gravitates toward creative thought, and will beneficently sustain its creator. But the devices of slander will attract to themselves brooding elementals who, failing to find a vital foundation, will precipitate themselves upon the slanderer. (FW I, 428)

Not only do the thoughts themselves produce physical manifestations, but the condensation of the energy which is sent produces a powerful reaction ... The world of thought is the heritage of the future. The investigations of thought will lead also towards psychic energy. One may begin the observations from various points of view. Therefore I direct your attention to various approaches to the subject of lightbearing thought. (FW I, 452)

All cosmic manifestations are permeated with Fire and human thought is Fire. Thought gives form; thought gives direction; thought gives life; thought imparts creativeness; thought imparts the attraction of a drawing magnet.

When the spirit kindles its fire, thought creates through the accretion of *Materia Lucida*. Cosmic thought is comprised in the fiery communion. (INF I, 372)

Tell the new ones that the responsibility for thoughts has to be realized. Formerly, one was responsible for action; later the significance of the word was understood; and now it is time to know the conflagration of thought. It is better to learn silence and to purify one's thoughts.

Can the roar of a tiger possibly be worse than treacherous thinking? Not only for its actions but also for its thinking does humanity accumulate a grave karma. Thought inflicts tortures on the spirit, for there is no difference between word and thought. (LMG II, p 109)

A single thought may both attract and repel. Those who rule human minds are often themselves being led. And what empty sounds can stifle the will of a man and forever impede the path already molded! (BR, 42)

Thought does not die away in space. Horizontally and vertically thought traverses space. There is no limit to its expansion. But nothing can remain in the same state. We know about the inviolability of thought, but apparently transmutation of it is taking place, and one needs to know into what the thought is being transmuted. It flows into pure fire. A beautiful circle results. From the fire arises energy—a creative thought—and through the earthly furnace this thought is again united with fire. The circle is closed, and renewed energy ascends regenerated for new labor. Such consummated cycles can be observed throughout the Universe. But the evolution of thought will be especially sublime. Therefore, does not this realization of the value of thought impel man to intensify his thought-energy? Let each one apprehend what kind of thought will be especially creative. Let man weigh in his heart which thought is fitting for him. Thus a selection of values takes place. (BR, 378)

see also Thinking

Thread – *see* Silver Thread

Three Worlds, The – A Sadhu pointed to a mango fruit, saying— “Here are three worlds: first the skin, which has no value; next the pulp, transitory yet nourishing; and finally the seed, which can be preserved unto eternity.” The skin is thin, the fleshy pulp is more essential, but mighty is the seed. The egg, too, presents an analogy. The shell; the transitory manifestation of the white, which is nourishing but not for long; and finally the fiery yolk. Man represents the synthesis of all the kingdoms, yet the symbol of the three worlds is everywhere evident. (FW I, 162)

The Throat Center – Be careful with the throat center; as a synthesized central point it can definitely receive spatial influences. Since radio stations can exert an influence on the mucous membranes, many other reactions likewise can burden the centers. (BR, 196)

see also Chakra, Centers

Tower(s), The – Symbolizes the Great Abode—the Stronghold of the Brotherhood.

Only the attraction of Our Towers affirms victory. (INF II, 262)

Traitor – Who is the traitor? The slanderer, he who remains silent, he who appropriates, he who is hypocritical, the denier, and the one awaiting the downfall of the Teaching. (AY, 108)

see also Treachery, Treason

Transmitting – *see* Degrees of Attainment

Transmutation – When humanity will accustom itself to the realization of the transmutation from the lowest to the highest, then the spirit-understanding may be sent. (INF I, 318)

Karma and transmutation constitute factors which are directed toward progress; they create the effect by the propulsion of karma and they set the direction through transmutation of spirit. When the striving creativeness attracts the spirit to the Cosmic Magnet, the fiery effects are inevitable. I affirm that the law of karma and transmutation leads to consummation. (INF II, 63)

If there is neither transmutation nor continuity in the process of any being, then how can one explain the life of the Universe? The law of extension is one and the same in the entire Cosmos, and all principles adhere to the same law. Therefore, each vital energy must exist in continuity. These extensions exist in all sorts of modifications, and every spirit who has attained a conscious striving to the law of continuity realizes complete duration and vastness. (INF I, 307)

Treachery, Treason – Treason is precisely the main basis of undermining by the dark forces. For treason, one must know something. This relative knowledge, not strengthened by devotion, may be found on the first steps. (LHR I, p 79)

What crime is most destructive to the monad of the criminal? Certainly treason. This crime abruptly alters the current already established, and a terrific counter-blow results. A traitor cannot live long in the world of matter, and when he crosses over to the Subtle World, being entirely without life-giving energy, he is sucked into chaos and is doomed to disintegration. Treason is never impulsive. It is always premeditated, and thus its fate is aggravated. It must be understood that the return to chaos is indescribably painful. In addition, the feeling of the primary seed remains, and facing the futility of hoping for a speedy transformation demands indescribable courage. He is above all obsessed with conceit. Thus, people should be warned that even from a physical standpoint treason is intolerable. The traitor not only condemns himself but infects about him vast strata, generating storms of fire ... Let each one who has pondered about the Fiery World beware of treason even in thought. No

treason is small—it is great in evil and is hostile to the Universe. Such evil is in itself an obstacle to ascent. (FW I, 609)

see also Traitor

Triad or Higher Triad – Thus, the highest or fundamental principle, which contains potentially the synthesis of all the others, is the fiery energy of life or spirit, which is spread throughout the entire Cosmos. For its focus it requires the sixth principle, or Buddhi, (often called ‘spiritual soul’ as distinct from the human-animal soul). Thus the monad is formed, which is the primary, unconscious, incarnated Ego. Then follows the fifth principle—the Manas, self-consciousness, ‘the thinker’ (higher intelligence). These three principles form the higher triad, or the conscious, immortal Ego. In Devachan, this Ego survives after the dissolution of the other principles which form man’s earthly personality, or, as the Easterners would put it, man’s *lower ego*, or self. In the Teaching, this *Higher Ego*, or the triad, is often treated as the *seed of the spirit*, which is unable directly or independently to manifest itself on earth.

(LHR I, p 472)

see also Principles

Triangle – A figure formed by three lines intersecting by twos in three points, and so forming three angles. (WD)

The equilateral triangle with the apex uppermost is one of the signs of the White Brotherhood. (LHR I, p 398)

The triangle was sacred and used as a religious sign in the Far East ages before Pythagoras proclaimed it to be the first of the geometrical figures, as well as the most mysterious. It is found on pyramid and obelisk, and is pregnant with occult meaning, as are, in fact, all triangles. Thus the pentagram is the triple triangle—the six-pointed being the *hexalp ha*. The way a triangle points determines its meaning. If upwards, it means the male element and *divine fire*; downwards, the female and the *waters* of matter; upright, but with a bar across the top, *air* and astral light; downwards, with a bar—the earth or gross matter. When a Greek Christian priest in blessing holds his two fingers and thumb together, he simply makes the magic sign—by the power of the *triangle* or “trinity”. (TG)

The white and black interlaced triangles were used by the Theosophical Society as the seal, and in *The Mahatma Letters*, Master K.H. explains some of the great mystery inherent in such a symbol: “... the double triangle viewed by the Jewish Kabalists as Solomon’s Seal, is, as many of you doubtless know the *Sri-antara* of the archaic Aryan Temple, the ‘mystery of mysteries’, a geometrical synthesis of the whole occult doctrine. The two interlaced triangles are the *Buddhagums* of Creation. They contain the ‘squaring of the circle’, the ‘philosophers stone’, the great problems of Life and Death, and the Mystery of Evil. The *chela* who can explain this sign from every one of its aspects — is *virtually an adept*.”

(ML, p 345)

see also Solomon’s Seal

Trinity – All the triads of the Gentiles were composed of the Father, Mother, and the Son. By making it ‘Father, Son, and Holy Ghost’, he changed the dogma only outwardly, as the Holy Ghost has always been feminine, and Jesus is made to address the Holy Ghost as his ‘mother’ in every Gnostic Gospel. (TG)

We can say the Trinity is Atma, Buddhi, and Manas; or Spirit, Soul and Intelligence; or Spirit, Substance and Light; or Spirit, Matter and Force, etc. (LHR I, p 490)

The Mother of the Universe, or the manifested Cosmos, can be accepted as one of the Figures of the Holy Trinity. Indeed, there is no religion, except later ecclesiastical Christianity, in which the Feminine Element is not included among the Primates of Be-ness. Thus, the Gnostics also considered the Holy Ghost as a Feminine Element. In the most ancient Teachings, the manifested Trinity of Father, Mother, and Son was considered as an emanation of the highest, eternally hidden Cause; and the latter, in turn, as that of the *Causeless Cause*. (LHR I, p 487)

Tripitaka – (*Sk.*) *Lit.*, ‘The three baskets’, the name of the Buddhist canon. It is composed of three divisions: (1) the doctrine; (2) the rules and laws for the priesthood and ascetics; (3) the philosophical dissertations and metaphysics: to wit, the Abhidharma, defined by Buddhaghosa Abhidharma contains the most profoundly metaphysical and philosophical teachings, and is the store-house whence the Mahayana and Hinayana Schools got their fundamental doctrines. There is a fourth division—the *Samyakt Pitaka*. But as it is a later addition by the Chinese Buddhists, it is not accepted by the Southern Church of Siam and Ceylon. (TG)

Mark the hours of great manifestations. Already the Vedas are merging with the Tripitaka and the Kabala. (AY, 92)

Tripod of Pythia – *see* Pythia

True Crowning – The confirmation, through the Cosmic Magnet, of a unification of the Origins is called the True Crowning. Thus Cosmos collects its Reason. Urusvati is verily affirmed not by the planetary laws but by the Laws of the Lords. The Lords see and know.

In the interweavement is the greatest law. There may be separations stretching over thousands of years. The attainment of the Crown is a great complexity! (INF I, 172)

Trust – On the paths to the Brotherhood let us fortify ourselves with trust. We are not speaking about some sort of blind faith but precisely about the quality of trust. It must be understood that our qualities are the habitat for vitamins. The quality of mistrust or doubt will be deadly for the best vitamins ...

The being who is filled with doubt is not fit for even a primitive form of cooperation ... The Brothers join together for work, and without trust there would be no quality in their labor. (BR, 13)

Truth – The images of Truth, which you call ideas, rule the karma of the world. One may be astonished at how the images of Truth are battling in space. While the masses of people decay in the fury of ignorance and treason, the thoughts of Truth weave their heavenly nests, which for the true evolution are far more imperative than the worship of entire nations. (AY, 122)

The same unalterable Truth is given to humanity in various garments. Invariably does it become distorted by the scurrying crowds within less than a century. Therefore the purification of Truth enters into the duties of a Yogi. When the newly disclosed image of Truth smiles upon the devoted searcher, then joy may speed to the far-off worlds. The space proclaims that the destiny of life has been purified. And the countenance of the Bearers of Truth smile. (AY, 178)

The Blessed One said: “Truth is the sole source of courage.” The truth correctly understood is the most beautiful chapter of wisdom in the book of Cosmos. (LMG II, p 154)

He who seeks Truth will discover the beauty of unending Be-ness. (INF I, 66)

Hence, We, Brothers of Humanity, measure the progress in proportion to its proximity to Truth. Thus, the spirit striving toward the far-off worlds is the bearer of the full Truth. (INF I, 383)

Tushita – (*Sk.*). A class of gods of great purity in the Hindu Pantheon. In exoteric or popular Northern Buddhism, it is a Deva-loka, a celestial region on the material plane, where all the Bodhisattvas are *reborn*, before they descend on this earth as future Buddhas. (TG)

Let us end with a legend: Let us look at the stars. We were told that the vessel of Wisdom was poured from out of Tushita, and the drops of the miraculous draught became aglow in space. But the Teacher said, “Thus glow the tips of the arrows of thought, because thought pierces the radiant substance and creates worlds.” (AY, 122)

Twin Souls – *see* Souls, Twin

U – Besides the many definitions of the word *AUM* let us recollect that: A is Thought—the Basis; U is Light—the Primary Cause; M is Mystery—the Sacred. (AUM, 132)

Uighurs – A Turki Tribe in Central Asia. (LHR II, p 384)

Umbrella of Dukkar – *see* Dukkar

Unbelief – Unbelief does not belong to spiritual discussions only; it belongs to all domains of knowledge. A particular type of people is subject to unbelief. They deprive themselves of any creativeness; they cannot be inventors; they do not know inspiration. Such unbelievers can impede the movement of evolution. There are many

of them, and they are capable of condemning everything not encompassed by their consciousness. Let us not take an example from these walking corpses. (BR, 406)

Union – A concordance of actions is called a real union. Cosmic union will direct all creative forces in the future; this is the principle upon which the new manifested world will be founded. (INF I, 93)
see also Unity

Unity – To all it may be told how indispensable is unity. It has already been pointed out that unity is a real motive force. It has been said that unity is a magnet. It is healer, health, it is rapid attainment. What is there still to be added?

If what has been said has no effect, it will be useless to say that unity is harmony with Hierarchy. If this indication is not adopted, a concept about Hierarchy can hardly be assimilated. But this will denote a house without a foundation. Each whirlwind will overthrow such a shaky structure. (AUM, 433)

That which is created by the one, the universal law of Cosmos is not sundered by the ordinance of cosmic energy. Unity is manifested through all Space, and this law is reflected in all manifestations of life. (INF I, 52)

The basis of being will be inscribed into the Book of Life, and when the consciousness will reach the level of realization of eternal unity, then will it be possible to tell humanity, “Construct your life upon the principle of unity”. How many spirits will be able to express themselves in the higher way? (INF I, 69)

The ascent is predestined by the manifestation of all the cosmic combinations under the pure sign of cosmic unity. (INF I, 97)

When a spirit contacts the higher spheres, cosmic creativeness is revealed to it as the law of infinite unity. (INF II, 50)

The Cosmos is strained in the blending of its parts. So powerful is the principle of blending that it may be stated that the most powerful lever is the principle of unity. (INF II, 73)

In labor and in the utilization of prana lies the mystery of the possibility of unity of a group. (AY, 134)

Let us imagine unity in the aspect of a beautiful and stable dome. Let the threads of the elevation extend upward and be joined together as the facets of a dome. No one could suspect that unity could infringe upon individuality. With the ancient builders each column, each step was individual, yet none the less they went to make up the general harmony of the structure. The vault was held up, not by ornaments, but by correct internal cohesion—thus unity can be expected where that inner cohesion which rises to the Summit is understood. (BR, 486)

see also Oneness

Universal Being – *see* Universal Essence

Universal Essence – Spirit.

The concept of humanity regarding the Universal Being differs so greatly from the Universal Essence that all definitions should be revised. When the meaning of Being is permeated with the understanding of Omnipresence and Omnisuffusion, then verily the Cosmos assumes a Fiery Image. But if each energy is isolated in human understanding, then certainly the assertion of life proceeds in conformity. Upon the principle of correspondence depends the entire human existence. Thus, the degree of consciousness determines the quality of the evolutionary step, because the spirit itself and its striving are the foundations of existence. (INF II, 382)

see also Essence

Universal Mind – The Cosmic Mind representing ‘the collectivity of the Dhyana Chohanics Minds’ or the Collective Mind or Reason of the Hierarchy of Light. (SD I, p 579)

It is incorrect to call the fire of space Cosmic Reason, for the fire of space is the Source of Life. Consequently, it is the *potential* consciousness or the basis of Mind. The Cosmic Mind is the manifested Mind or the collective Mind or Reason of the Hierarchy of Light. (LHR I, p 376)

Indeed, the whole *summum bonum* of Reason in its convoluted or involuted state in the Unmanifested Universe, we may call God. But it is necessary to establish the difference between the Cosmic Foundation, or the Potential Mind, infinite in its absoluteness, and the Manifested Cosmic Mind. Thus, the Highest Reason and the Great Heart, mentioned in *Chalice of the East* and in the books of the Teaching, is precisely the Collective Mind and the Heart of the Great Hierarchy of Light. Precisely, the Mind and the Heart of these Highest Spirits who have completed their human evolution for this Manvantara (either here or in other worlds or systems) direct the lower forces subordinate to Them, together with the destinies of various humanities in various worlds. (LHR I, p 390)

see also Cosmic Magnet, Cosmic Mind, Cosmic Reason

Universal Principle – Parabrahm. The Seventh or Highest Principle. (ML, p 344)

The one and chief attribute of the universal spiritual principle—the unconscious but ever active life-giver—is to expand and shed; that of the universal material principle to gather in and fecundate. Unconscious and non-existing when separate, they become consciousness and life when brought together. (ML, p 71)

Upadhi – (*Sk.*). Basis; the vehicle, carrier or bearer of something less material than itself: as the human body is the *upadhi* of its spirit, either the *upadhi* of light, etc., etc.; a mold; a defining or limiting substance. (TG)

Upanishads – (*Sk.*). Translated as ‘esoteric doctrine’, or interpretation of the *Vedas* by the *Vedanta* methods. The division of the *Vedas* appended to the *Brahmanas* and

regarded as a portion of *Sruti* or ‘revealed’ word. They are, however, as records, far older than the *Brahmanas*—with the exception of the two, still extant, attached to the *Rig-Veda* of the Aitareyins. The term *Upanishad* is explained by the Hindu pundits as ‘that which destroys ignorance, and thus produces liberation’ of the spirit, through knowledge of the supreme though *hidden* truth; the same, therefore, that which was hinted at by Jesus, when He is made to say, “And ye shall know the truth, and the truth shall make you free” (*John VIII: 32*). It is from these treatises of the *Upanishads*—themselves the echo of the primeval Wisdom-Religion—that the Vedanta system of philosophy has been developed. (TG)

The Agni-Puranas, the Upanishads, and other ancient Covenants, in their basic portions, transmit with absolute exactness the laws of Being. (AUM, 563)

Ur – Ur is the root of the Light of the Fire. From times immemorial this Radiant Principle has attracted the hearts of many peoples. Thus, from the Covenants of the past let us transport ourselves into the future attainment. (FW I, Preface)

In directing Prana to the seat of disease one should keep in mind that the Fire of Space is inhaled and the consumed UR is exhaled. (FW I, 369)

UR. – UR. refers to the Mother of Agni Yoga, Urusvati.

The Lights of the Mother of the World resemble the pillars of the Aurora Borealis. Very rare is the phenomenon when the microcosm—man—can be compared to the Macrocosm. UR. has seen such a manifestation. (FW II, 424)
see also Urusvati

Uraeus of Knowledge – ‘Uraeus’ is a sacred symbol depicting the head of the cobra. It was used as a headdress by the Initiates and Pharaohs of Egypt, and it also adorns the Gods of India. Thus, Uraeus is a symbol of initiation and hidden wisdom. The serpent has always been a symbol of wisdom, and the ancient sages of India were called Nagas. ‘Nag’ means serpent. Uraeus also means cosmic fire. (LHR I, p 497)

The Uraeus of knowledge is not yet wrought! (AY, 30)

Uranus – Thus, Our Luminary intensifies these currents which flow in harmony with evolution. Indeed, the rays which are collecting a new race are directing to a new

world and, naturally, they annihilate everything which does not conform with evolution. And Our Luminary certainly develops the principles of the nascent new race. Hence, the spatial fires are so intensively absorbed by the Agni Yogi. When Uranus strains the rays, a new step is affirmed. (INF I, 332)

When Uranus draws into coalescence the currents of the subtlest energies, it may be said verily that Uranus confirms all manifested paths and that its currents impel evolution forward. Thus the currents of the luminaries quicken the march of events,

and the spirit of Our Uranus accelerates the movement of the chain of evolution. Thus, acute are the angles of correlation. Powerful are the sun's rays at a direct angle, and likewise the attraction of Uranus. A fiery assimilation then takes place. It is a very serious time. Uranus is acting! We are preparing that step. (INF I, 334)

Uriel – Uriel is the Lord of powerful action. One may invoke different Leaders according to the nature of the 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. One must understand these mighty Forces as reality. (H, 268)

I must also remind you that all the Archangels and Angels had to go through human evolution. And the Archangel Varahael, or Uriel, was and is a Man.
(LHR I, p 350)

Urominai – Condensed thought can be detrimental for the heart. As dense gas burns away vessels, so thought can press the heart. As was said, "A serpent beneath the heart". Urominai is the serpent which gnaws the forces. (H, 161)

Uruci – Elohim or Creative Host.

We protect each particle of the energy of the Elohim and each Uruci, from the Fire of Space. (H, 56)

Urumiya – The fiery understanding of obsession is called Urumiya. Man is not the only one to possess this straight-knowledge; certain animals close to man sense this dreadful state. Horses and dogs especially sense and resent the proximity of obsessed persons ... One ought to develop Urumiya in oneself, not only for protection but also for the purpose of exorcising the obsessor. Very often a single conversation about the significance of Agni begins to react upon the obsessor. Fearing Fire, the very mention of the fiery energy angers him and forces him to retreat.

Urumiya also relates to the science of Fire. The mastery of Fire directing lies not in the field of mechanics but in the cognizance of highest energy, brought back from experience in the Subtle World. (FW I, 373-374)

Urusvati – It is time to say that this is the name we have given to the star which is irresistibly approaching the Earth. Since long ago it has been the symbol of the Mother of the World, and the Epoch of the Mother of the World must begin at the time of Her Star's unprecedented approach to the Earth. The Great Epoch is beginning, because the spirit-understanding is linked with the Mother of the World. (LMG II, p 66)

Uru and Svati are found in Cosmogony. Repeated are the signs of approaching Aquarius and the combination with Saturn.

Uru and Agni are needed to bring the Svati of consciousness.
(AY, 516-517)

Uravela – Was a sacred grove on the bank where the Lord Buddha, according to legend, received His Illumination. (LHR I, p 401)

Ushas – (*Sk.*). The dawn, the daughter of heaven; the same as the Aurora of the Latins. (TG)

The Ushas of the New Dawn may now be manifested. Already the power of Light is consuming the darkness. M. is an invincible Spirit. (LMG II, p 171)

Vairaga – Vairaga is the very sacred flame of renunciation of corporeal things. Forbearance is more difficult in thought than in action. (FW III, 582)

Knowing how to purge the consciousness of unneeded concepts means already to get set for the distant journey. Only in such a liberated state is it possible to think about a new consciousness. Joy is born when Vairaga is shining. (FW III, 584)

Valerian – Valerian remains in the category of ‘lifegivers’ and its significance is equivalent to the significance of the blood in the body. Occultly, valerian is considered as the blood of the vegetable kingdom. It should be taken continuously as daily food. It can be taken in the form of a tincture, made with alcohol, but definitely without mixing with such additions as ether. Dose: ten to forty-five drops. But best of all is the valerian tea made from infusing the valerian roots in water—once or twice daily. (LHR I, p 145)

Valhalla – Devachan is the place of pleasant realizations. But at the same time it is dangerous, because a weak spirit is reluctant to leave so pleasant a station. This station yields the greatest unwillingness to return for more labor. And when the time comes to leave this Valhalla, while the mental body impels one to achievement, the astral body finds the place most comfortable. (LMG II, pp 82-83)

Varahael – *see* Uriel

Vedana – (*Sk.*). The second of the five skandhas (perceptions, senses). (TG)

We find the physical and psychic organism of a man is but the combination of five groups of aggregates or skandhas, which are divided into physical qualities: form—rupa; sensation—vedana; perception—samjna; forces—samskara; consciousness—vijnana. All five are equally unstable and dual. (LHR I, p 478)

Vedanta – (*Sk.*). A mystic system of philosophy which has developed from the efforts of generations of sages to interpret the secret meaning of the *Upanishads*. (TG)

Vedanta correctly states that the spirit remains inviolate. The fiery seed of the spirit remains in its primary consistency, because the essence of the elements is immutable. But the emanation of the seed changes, depending on the growth of consciousness. Thus one may understand that the seed of the spirit is a fragment of the elementary

fire. And the energy accumulated around it is consciousness. This means that Vedanta was concerned with the seed, and Buddhism spoke of the perfectment of the bodies. Thus the movable and the immovable are completely correlated.

It is quite understandable that Buddha, who directed humanity toward evolution, pointed out the nature of mobility, whereas the Vedanta expounded the foundation. You may add any chemical ingredient to a flame and thereby change its color and size, but the primary nature of fire will remain unchanged. I do not see any basic contradiction between Vedanta and Buddhism. (AY, 275)

The entire life must be readjusted for the new direction in evolution. It is inaccessible to him who is unwilling to bring this gift to Earth in spirit; yet this gift has importance in the termination of the earthly path. From the most ancient precepts of Vedanta We know of this principle of liberation. But before the renaissance of evolution it is Our mission to repeat again and again about this propelling force. (AY, 153)

Sri Shankaracharya, the founder of the Vedanta philosophy, was an incarnation of the ray of one of the Great Teachers of the White Brotherhood. (LHR I, p 443)

Vedas – (*Sk.*). The ‘revelation’, the scriptures of the Hindus. They are the most ancient as well as the most sacred of the Sanskrit works. (TG)

Vedic Medicine – He who wishes to make use of the foundations of Vedic medicine acts correctly. Notwithstanding the later additions, the essence of the Vedas remains useful, for to each searching investigator this sequential method remains new in its perception of the properties of vegetable precipitates. Instead of a crude listing of plants and other products of nature, a precise definition of the condition and the parts of the plants gives completely different results. Attention is paid also to the conditions of cosmic chemism. From hoary antiquity, these conclusions can create joy for the present-day observer. (AY, 585)

Veil of the Mother of the World – Millefolium or ‘Thousand Leaves’, was the name of an ancient decoction of wild field herbs. Its significance lay in the belief that the field flora is in itself already a collective panacea. Of course such a combination of plant forces is very noteworthy; for who better than Nature can match up conformable neighbors! The proportions and methods of adaptation rest in the hands of man. Verily, each symphony of vegetation astonishes one by its consonance. Creativeness is rich, both externally and internally, but, as a rule, people cruelly violate this precious veil of the Mother of the World. (FW I, 320)
see also Khatak of the Mother of the World

Vengeance – No advancement is possible, no construction is possible, without the strongest expenditures of energies on the part of Hierarchy, when the co-workers are clouded with personal feelings. The co-workers must remember the first law, which affirms the first step—the expulsion of feelings of personal vengeance, for the feeling of revenge is a powerful manifestation of the unscrupulousness of selfhood. For the sake

of personal vengeance the co-worker may give up that of greatest value. When a co-worker forgets, due to selfhood, the affirmation which he must forge in his spirit in order not to forget Service, the harm may become indelible. Primitive man lived and believed in vengeance, but the consciousness has broadened and man can no longer dwell with such black concepts. He who knows the meaning of Karma can understand that a man takes revenge only on himself. (FW III, 56)

Venus – Where then are the nearest worlds, whither we could direct our consciousness? Jupiter and Venus. (COM, 32)

Uriel austere mastered the elements upon Venus. (H, 268)

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. (H, 401)

The conjunction of the Moon, Venus and Saturn is indeed rare. Precisely such a conjunction produces a chemism of extraordinary force, and it may be remembered that We pointed out the assistance of the Luminaries in actions useful for the world. (FW II, 397)

The Star of the Mother of the World is the planet Venus. In 1924 this planet for a short time came unusually near to the Earth. Its rays were poured on Earth, and this created many new powerful and sacred combinations which will yield great results. Many feminine movements were kindled by these powerful rays. (LHR I, p 376)

Why should Venus and Mercury have no satellites and by what, when they exist, were they formed? The astronomers ‘do not know.’ Because, we say, science has only one key—the key of matter—to open the mysteries of nature withal, while occult philosophy has seven keys and explains that which science fails to see. Mercury and Venus have no satellites, but they had ‘parents’ just as the Earth had. Both are far older than the Earth, and, before the latter reaches her seventh Round, her mother Moon will have dissolved into thin air, as the ‘Moons’ of the other planets have, or have not, as the case may be, since there are planets which have several moons—a mystery again which no Oedipus of astronomy has solved. (LHR II, p 67)

Human evolution is regarded as the crown of the Universe, but we know that the earthly man is still very crude in his form and tissues when compared with, let us say, the dwellers of Jupiter and Venus. (LHR II, p 440)

It is said that on the higher planets there are fewer animals and they are far more perfect. Thus there are no insects and beasts of prey on Venus. There exists a veritable kingdom of flights. People fly, birds fly, and even fish. And the birds understand human speech. The colors of fishes and of birds’ feathers attain amazing combinations and beauty. (LHR II, pp 496-497)

Vhnana – (*Sk.*). Consciousness—one of the five skandhas. (LHR I, p 478)

see also Skandhas, Consciousness

Via Reale – You may meet people hastening with their attainments, and they may think that We are slow. But lead them under the night sky and point out the radiance of the countless worlds. Say, The Lord leads you toward this creativeness. Is it possible to be slow on this great path? We must prepare ourselves to be co-creators. It is necessary to preserve and multiply the seeds of consciousness, because the entire world is sustained by the power of consciousness. There is no power to withstand a consciousness purified of egoism. One can prepare oneself to cross all bridges with a fiery consciousness which is atremor with the pulse of Cosmos, and which, in the seed of its spirit, responds to all tremors of Earth and knows the truth of the peoples. One can apply all sacred powers of the heart to becoming co-creators of the flaming Logoi by conquering death. But so long as such daring is not instilled in the heart, the consciousness cannot grow infinitely in this direction. We call it Via Reale. Therefore, Fiat Rex is where the spirit, reverencing Hierarchy, dares! (HIER, 203)

Vidya – (*Sk.*). Knowledge, Occult Science.
see also Avidya

Vihara – (*Sk.*). Any place inhabited by Buddhist priests or ascetics; a Buddhist temple, generally a rock-temple or cave. A monastery, or a nunnery also. (TG)

Vina – (*Sk.*). A kind of large guitar used in India and Tibet, whose invention is attributed variously to Siva, Narada, and others. (TG)

The vina does not always ring out, but its intonation is always harmonious.
(AY, 201)

The health of the yogi is analogous to the tuning of the vina. The same may be said of the work of the yogi. At times resonant, at times silent, wrapped in the veil of goal-fitness. The aim of the yogi is to fill space with useful affirmation and to direct the energy to where Truth is debased. (AY, 202)

The vina must be tuned in order to attain harmonies. (H, 465)

In order that the strings of the vina may sound harmoniously, they should be neither too taut nor too slack. Verily, every effort that is too strenuous fails, and if not sufficiently strong it results in passivity and inertness. (LHR I, p 236)

Vina of the Creator – 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. (H, 444)

Vishuddha Chakra – The Throat Center, numbered among the 7 main centers or chakras in man. (LHR I, 426)
see also Chakra, Centers

Vivekananda – I am very happy that you appreciate the works of Vivekananda and Ramakrishna. Their books were and are our greatest friends. Unfortunately, both these great spirits have already left us. Vivekananda died in 1901 and Ramakrishna before that. (LHR I, p 217)

Voice of Silence – Sensitiveness and vigilance can aid us in giving ear to the Voice of Silence. The beauty of Cosmos is manifested in silence. The beauty of silence is expressed in all the higher manifestations of life. (INF I, 80)

The transmission of thought is also a manifestation of Silence. We often use it. Before the consummation of the thought manifestation, We send the ray of Silence. The rays of Silence call forth those sacred pains in the Chalice.

There are rays which are sent into the heart, invisibly and imperceptibly. They are most penetrative, and the organism must assimilate them. At first they evoke anguish, yet they are comparable to pure Fire. The one who sends experiences a manifestation of the highest joy, and the one who receives will manifest the same joy after assimilation. In the most sacred Mysteries these rays were called ‘Agni Invisibiliae.’ Thus, remember! (INF I, 81)

see also Silence

Water – Not only do people not pay attention to the emanations of the earth, they do not take into account the quality of the water used, although they have become accustomed to medicinal treatments with waters. For their protection people have devised the use of boiled water, forgetting that certain water organisms cannot live in boiled water. True, many microbes perish in the boiling, but, on the other hand, upon cooling the boiled water actually absorbs a great quantity of dead particles from the atmosphere.

If you wish to reduce brain receptivity, drink cold boiled water which has been kept for a long time—it communicates to the organism a sluggish staleness.

We teach the use of boiled water only in its fresh, very hot state.

We make use of springs, admitting for purification alum or pumice. Tufa, which is found around geysers, is also useful as a purifier of water. Pure water not only quenches thirst but also ozonizes the whole atmosphere.

We treat wounds by immersion in pure water. Light and water are Our remedies.

...

This morning, imperceptibly, the song of the spring drove away fatigue. This emanation of energy is equal to a strong electrical stimulus. (COM, 159)

Well – The crown of the head is termed the well, because the waves of alien influences penetrate by this way. Everywhere in antiquity we see the covering of the head connected with the symbol of the priest. (LMG II, p 630)

see also Centers, Chakra

Will – *see* Wishes

Wine – Healer, tell the ailing ones that the use of wine diminishes by half their chances, that the use of narcotics takes away three quarters of their vitality.

(LMG II, p 133)

Wings – The centers of the shoulders also are called wings, because during a self-sacrificing achievement rays extend from them. The legend concerning wings is highly symbolic. Likewise, it was a favorite custom of the ancients to wear a round metal plate upon their breasts. (LMG II, p 63)

Wishes – Express your wishes cautiously. Every one knows many parables and fairy tales which describe the ugly consequences of careless wishes. ... If people would realize the power of the will, many manifestations would receive a practical explanation. Indeed, not a forcible tension of the will but the dynamic quality of concordance of the centers produces the effect of fulfillment. Hence, an oft-repeated desire, like a blunt blade, does not cleave space. Whereas, the ringing of unexpected concordance breaks the densest surface. (COM, 168)

Woman – Over and above man's work stands the manifestation of woman. She leads, she inspires, she guides on all paths, and she displays an example of synthesis. It is astonishing how quickly she enters any domain. From Earth up to the far-off worlds she succeeds in weaving wings of Light. She knows how to preserve the Chalice in different atmospheres. When We speak about cooperation, We always point to the achievement of woman. (BR, 282)

see also Epoch of Maitreya, Epoch of Women

Words – The sound of words should be beautiful, such harmony also produces exalted thinking. It is inadmissible to disregard any means of uplifting the consciousness. Foul language, as an infection of space, brings debasement of the whole intellect. Ugliness in all its aspects is a dangerous malady. For humanity's sake one must understand where is cure and where dissolution. It is time to cognize the purification of earthly existence. It is inadmissible to disturb space with curses that unexpectedly smite innocent beings. An arrow loosed in a moving crowd can strike a blameless one. Likewise, during thinking one can strike where karma has prepared a weak spot. Perhaps, without such a blow, karma could have somehow been altered, yet the misfortune of the blow can smite undeservedly. Therefore, people must understand their responsibility for each word let loose. (BR, 394)

Many think it is not worthwhile to be concerned about words and thoughts, for the world goes on in spite of curses. But such fools are blind, precisely, they do not see all the afflictions and misfortunes attracted by humanity. Let us not threaten, but advise purifying the atmosphere. (BR, 395)

see also Blasphemy, Language

Work – It is necessary to assimilate permanently the dignity and the work of the true work. (COM, 17)

Understand that work properly apportioned cannot in itself be fatiguing. One should understand how to effect a proper change of the group of working nerves, and then no fatigue can find access. (LMG II, pp 215-216)

see also Labor

Worry – Worry is a chasm of misery. He who gives himself up to worry is like a man in a burning house. Waves of flame almost consume him. He is full of a desire only to escape from the house. Scraps of thought are tossing about and fill him with irritation. In this chaos fear is born, and the will becomes paralyzed. Hence, one must avoid worry. Yet calmness is not absence of feeling nor inaction.
(FW III, 588)

REFERENCES

- AH – *Altai Himalaya*, Nicholas Roerich
AY – *Agni Yoga*
AUM – *AUM*
BR – *Brotherhood*
COM – *New Era Community*
EB – *Encyclopedia Britannica*
EC – *On Eastern Crossroads*, Helena Roerich
FB – *Foundations of Buddhism*, Helena Roerich
FW I – *Fiery World I*
FW II – *Fiery World II*
FW III – *Fiery World III*
H – *Heart*
HAL – *Himalayas: Abode of Light*, Nicholas Roerich
HIER – *Hierarchy*
Him – *Himavat*, Nicholas Roerich
INF I – *Infinity I*
INF II – *Infinity II*
IU – *Isis Unveiled I and II*, H.P. Blavatsky
LHR I – *Letters of Helena Roerich, Volume I*
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LMG I – *Leaves of Morya's Garden I*
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S – *Shambhala*, Nicholas Roerich
SD – *Secret Doctrine I and II*, H.P. Blavatsky
SM I – *Supermundane I*
SM II – *Supermundane II*
TG – *Theosophical Glossary*, H.P. Blavatsky
WD – *Webster's Dictionary*