

The Fifth Addendum

The purpose of this fifth addendum to the recently published translation of Vicente Beltrán Anglada's *Introduction to Agni Yoga* is twofold. First, to provide a curated compilation of essential elements in Helena Roerich's *Agni Yoga*. Second, to assist the reader in drawing contrasts and parallels between the VBA (2nd Ray) and the HR (1st Ray) approaches to the fiery Yoga of Synthesis. Appendix B (*Agni Yoga and the Practice of the Presence*) already provides the reader with a similar reference in regard to Alice A. Bailey's approach to Agni Yoga.

Both VBA and HR would agree that "the Teaching has no *completed* tenets ... because in completeness there is death" (LMG II, p. 94) and that "the Teaching is given in endless succession" (FW III, 21). VBA's fourth chapter on perfection in eternal motion would suffice to draw this parallel. Still, HR's *Agni Yoga* introduces four directions (Gates) and three principles that may serve as a framework to her approach (emphasis mine).

163. Let **Agni Yoga** lead on **the path of building the flame**, a process equivalent to the unending creation of cosmic formations. This most synthesizing Yoga exacts an obligation to construct one's entire life in accordance with a discipline that is externally imperceptible. If this essential discipline is not seen as chains, but is perceived as **the joy of responsibility**, we can consider the **first Gates** open. When **cooperation with the far-off worlds** is embraced, 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 superiority of the densified astral body** has been **recognized**, then will the locks of the **fourth Gates** fall away. Together with this ascent, **the fires of the centers of knowledge are ignited**, and amidst the lightning bolts of the subtlest energies, **straight-knowledge unfolds**. Cherish, then, the fire of knowledge and guard the growing power.

614. The part of Agni Yoga that We now give calls attention to **psychic energy**, to **the inception of the fires**, and to **the refining of consciousness**. When these **principles** have been accepted, one can then begin the process of **refining one's thinking**. Thus, let us not think that the Teaching ever ends.

In contrast, VBA presents three tenets that provide the foundation for his approach to Agni Yoga: **profound attentiveness, serene expectancy and perfect adaptability** (Chapter 7). Comparing this approach with "the Teaching is *the decree* of life applied to each necessity" (AY 304) may shed light on a main contrast between the 1st and the 2nd Ray approaches to Agni Yoga.

LMG II, 337: One can repeat a Decree, but it is impossible to open eyes forcibly. Let the sleeper continue his slumber! But could one sleep through a time of scintillation of the sky and trembling of the whole earth?

Still, these three tenets may find resonance in HR's reference to spiritual tension ("vigilance of consciousness", "tense alertness"), calmness ("equilibrium of tension") and adaptability ("*Tactica Adversa*"). The warnings against the poison of irritation ("imperial"), the opposite of serene expectancy, are quite frequent in the Agni Yoga Series.

However, a major difference between HR's *Agni Yoga* and VBA's *Introduction to Agni Yoga* is HR's emphasis on experimenting with psychic energies (Holy Ghost) and Kundalini, conducted under the protective guidance of her Master, as Urusvati's chakras opened. Some sections of HR's *Agni Yoga* read as a laboratory account of the Kundalini experiments. Both VBA and HR agree, though, on the importance of unfolding the heart chakra, the Chalice, in the practice of Agni Yoga.

"Truth must be presented in such a way that it may convince without binding, and that it may attract even without convincing, and this can only be accomplished by the language of the heart".
(Chapter 7)

HR's emphasis on devotion and obedience to her spiritual Guru also stands in contrast with VBA's emphasis on the first Master, the Master in the Heart, the Solar Angel, in approaching the practice of Agni Yoga. Both HR and VBA were *accepted* disciples in preparation for initiation. Elsewhere, VBA describes the work that his Master conducted on his chakras with the assistance of some devas assigned for this purpose. However, in his book on Agni Yoga, VBA provides a more general framework applicable to many more spiritual aspirants, *pledged and accepting* disciples, who are serving as forerunners of the imminent externalization of the Hierarchy at this critical juncture in the history of Humanity on Earth.

Both VBA and HR agree that Agni Yoga, as a *synthesis* of all previous yogas, is neither their replacement nor another meditation formula to be practiced at certain times during the day. Agni Yoga is an expression of the continuity of consciousness, both during sleep and while awake, characterizing the lives of disciples in the New Age, every day and in every instance of each day.

I have also included in this fifth addendum references to Raghavan Iyer's unique perspective on Buddhi Yoga and the Bhagavad Gita; David Reigle's integral viewpoint on Alice A. Bailey (Master D.K.), Kalachakra, and Shambhala; and an outline by Michael D. Robbins of the similarities between the Alice A. Bailey and the Helena Roerich Teachings.

José Becerra,
Editor/Curator
2017.08.14

Roerich's Agni Yoga

Agni Yoga Society, Inc., New York
www.agniyoga.org

First edition published 1928. Sixth edition 1997.
Reprinted November 2016

Agni Yoga	5
Aphorisms on the Tenets and Practice of Agni Yoga	7
Aphorisms on Discipleship and Agni Yoga	24
Glossary	27
Agni Yoga and its Teachings	30
Psychic Energy	34
Chalice	39
Intuition – Spirit knowledge.	43
Adaptability, Expectancy and Tension	45
Kalachakra, Shambala and the Voice of Silence	51
GĪTĀ YOGA by Sri Raghavan Iyer	59
Helena Roerich (HR) and Alice A. Bailey (AAB)	61
Commonalities Between DK's and M's Teachings	64
Agni Yoga and Kalachakra by David Reigle	66

Agni Yoga

Foreword

The Blessed Mahatma who gave the books, *The Call*, *Illumination*, and *Community*, has given much counsel and the Signs of Agni Yoga. These practical indications were gathered by us for the use of those who seek knowledge.

Sanskrit and Senzar lend a special flavor to the exposition and do not always find their equivalent in other languages. Nevertheless the meaning of the expressions is preserved exactly. And those who take part in contemporary life will read attentively this wise Teaching which emanates from the experience of centuries.

Preface

Yoga—that supreme bridge to cosmic attainment—has existed through all ages. Each Teaching comprises its own Yoga, applicable to that step of evolution. The Yogas do not contradict each other. As the branches of one tree they spread their shade and refresh the traveler exhausted from heat.

His strength regained, the traveler continues on his way. He took naught that was not his, nor did he divert his striving. He embraced the manifested benevolence of space. He liberated the preordained forces. He mastered his single belonging.

Do not reject the forces of Yoga, but like light carry them into the twilight of labor unrealized.

For the future, we arise out of sleep. For the future, we renew our garments. For the future, we sustain ourselves. For the future, we strive in our thought. For the future, we gather strength.

First we shall apply the counsels of life. Then we shall pronounce the name of the Yoga of the time approaching. We shall hear the advancing

footsteps of the element of fire, but we shall already be prepared to master the undulations of the flame.

Therefore, we hail the yoga of the past—the Raja Yoga. And we affirm that of the future—the Agni Yoga.

Epilogue

Given in the Valley of the Brahmaputra, which finds its source in the Lake of the Great Nagas, the Guardians of the Teaching of the *Rig-Veda*:

“I have set down the foundation of Agni Yoga in **four directions** [JB: see **four Gates #163; four principles #614**], like the pistil of a flower.

“I affirmed Agni Yoga as the pillar of My Steps, and received into My Hands the fire of the Stone.

“I now have given the fiery Stone to her, who by Our decision shall be named the Mother of Agni Yoga, because she consecrated herself to the test of the Fire of Space.

“The streams of this fire were seared upon the Stone in its great flight before the image of the sun.

“A veil of sparks covered the summits of the Protectress of the Snows when the Stone made its fiery passage from south to north into the Guarded Valley.”

Aphorisms on the Tenets and Practice of Agni Yoga

457. One cannot make Agni Yogis, one can only open the path for them—the cosmic manifestation does not permit any forcing. But where the flower of fire is ready to blossom, do not hinder.

158. You may call this the **Yoga of Life**. But the most precise name will be **Agni Yoga**. It is precisely the element of fire that gives its name to this **Yoga of self-sacrifice**. While in other Yogas the dangers are diminished through practices, in the Yoga of Fire the perils are increased, because fire, as an all-binding element, manifests itself everywhere. But it also permits mastery of the subtlest energies. Fire will not lead away from life; it will act as a trustworthy guide to the far-off worlds. For what but fire saturates immeasurable space?

161. Let us see wherein lie **the similarities and differences between Agni Yoga and the preceding Yogas**. Karma Yoga has many similarities with it as far as earthly realities are concerned. But when Agni Yoga provides ways to the realization of the far-off worlds, the difference becomes apparent. Raja Yoga, Jnana Yoga, and Bhakti Yoga are all separate from the realities of routine life, and because of this they cannot enter into the evolution of the future. **Of course, an Agni Yogi should also be a Jnani and a Bhakti, and the development of the forces of his spirit makes him a Raja Yogi. How beautiful is the possibility of being fit for performing the tasks of the future evolution without rejecting the past conquests of spirit!** One should not boast of bringing innovation, because only by a synthesis of the old and the new is a renewal of possibilities attainable.

163. Let **Agni Yoga** lead on **the path of building the flame**, a process equivalent to the unending creation of cosmic formations. This most **synthesizing Yoga** exacts an obligation to construct one's entire life in accordance with a discipline that is externally imperceptible. If this essential discipline is not seen as chains, but is perceived as the joy of responsibility, we can consider the **first Gates** open. When cooperation with the far-off worlds is embraced, 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 superiority of the densified astral body has been recognized, then will the locks of the **fourth Gates** fall away. Together with this ascent the fires of the centers of knowledge are ignited, and amidst the lightning bolts of the subtlest energies, straight-knowledge unfolds. Cherish, then, the fire of knowledge and guard the growing power.

166. Everyone has within himself some kind of Yoga, even if only in a rudimentary stage or in a distorted form. People can be classified not only according to the elements, but also according to Yogas. Often in a hypocrite you find a perversion of Bhakti Yoga; in an overbearing athlete, Hatha Yoga; in a zealot, Raja Yoga; and in a bigot, Jnana Yoga. But what can match the heights of the true Yoga, which links the earthly consciousness with the cosmic pulse? Can one imagine anything that could replace the fundamental striving of the incarnate spirit; something that could imbue one with astral understanding; something that would make clear the purpose of mankind's existence? It is **the study of Agni Yoga** that **brings one closer to the far-off worlds**.

You may ask Me what **physical exercises are useful in Agni Yoga**. I advise a short period of *pranayama* in the morning, no longer than five minutes. One should abstain from meat, except smoked meats. Vegetables, fruit, milk, and cereals are always beneficial. All alcohol is barred, except for curative purposes. Narcotics, such as opium, are inimical to Agni Yoga. Cloudy skies are burdensome for an Agni Yogi. I advise insulating one's footwear with rubber and taking morning walks, avoiding smoky air. With courage must all events of life be faced, for it is

impossible to decide where is the good and where the bad. He who brings the true Yoga into life fulfills his greatest mission. Thus, before us is the foundation of Agni Yoga.

169. Just as Fire is the all-embracing principle, so does Agni Yoga permeate the whole of life. One can notice how one's consciousness is gradually sharpened, how the real values of one's surroundings become clear, how one's understanding of the immutability of the cooperation of worlds grows. Thus life fills with the signs of highest understanding. Truth as reality enters one's daily life.

Courageous seekers of Agni Yoga face the inevitable pains caused by **conflagration of the centers**, and also suffer a painful sensitivity to all injustice. But what do these dangers mean compared with the realization of the true liberating path!

Agni Yoga is like the Morning Star, which heralds the approach of Light.

171. An Agni Yogi must renounce the conventional in all national cultures, although temporarily he belongs to one of them. **The Agni Yogi renounces narrow specialization in his work**, although he can possess a superior knowledge of one thing and the mastery of it. The Agni Yogi chooses spiritual relationship over blood relationship. The shield of an Agni Yogi lies in his consecration to world evolution and in the stern banishment of prejudice from his heart.

176. If we desire to introduce Agni Yoga into life, the goals must be presented to others in familiar terms. Ask the disciple if he wants to receive the support of the Teacher. Does he want to receive spiritual and material help? Certainly he does. Then, let us enter on the path of trial. Useful are sudden tests by cold and hunger; useful are sudden tests by distrust, by treason, by falsehood, and by superstition.

Observe how the frail spirit bows before the wind, how his stomach growls for food, and how his lips violate the most sacred principles. But see how

he then can go forward, poor, self-sacrificing, smiling at cold and hunger, trusting in the power of the Cosmic Principles in his ascent; eternally young, ready to undertake the achievement of realization.

When you insist on the application of Yoga in life, then you will be true teachers.

185. Some of the young may ask, **“How should one understand Agni Yoga?”**

Say, “As the perception and application in life of the all-embracing element of fire, which nourishes the seed of the spirit.”

They will ask, **“How can I approach that knowledge?”**

“Purify your thoughts, and after determining your three worst traits, sacrifice them to be burned away in fiery striving. Then choose a Teacher on Earth and, mastering the Teaching, strengthen your body with the indicated medicines and *pranayama*. You will behold the stars of the spirit; you will see the flames of purification of your centers; you will hear the voice of the Invisible Teacher; and you will acquire those subtlest perceptions that transform life.

“Help is ready for you who have entered, and your mission is given. You have realized that joy is a special wisdom. You will not return to the stream’s old banks. You have embraced in your consciousness the battles of space. Misleading evidence no longer has meaning for you. You are an attaining co-worker and brother!”

187. Agni Yoga must be introduced into life, but its bearers must not differ externally from others in life. **The Agni Yogi lives unnoticed.** He needs no human distinctions. He observes, but will avoid attention from others. For the current of space, the arrows of the crowd’s attention are unacceptable, because the work of evolution is not wrought by the crowds. Even the single current at times requires protection from the

random arrows of the crowd. This does not mean that there should be even the slightest alienation from life. It is necessary only to evaluate the goal-fitness of one's surroundings.

A yogi ignores seeming misfortune because he discerns the causes and effects of unforeseen events. What people usually see as accidental is the result of influences persisting from the past, even the most remote. And where others will turn away from misfortune with disdain, a yogi perceives the true possibilities. Do not be amazed if the yogi's heart responds to the most pitiful dog in which he sees the seeds of devotion, or if he suddenly calls the humblest child to be a future co-worker.

No sooner do people call a yogi stern and cold, than he will unexpectedly perform an act of true love and compassion. Most probably, the intent of this act will be falsely judged by onlookers. Being called a deceiver is an honor for the yogi, because evolution is an abomination to the ignorant. We speak both for humanity and individuals. The beast of ignorance, however, is alien to those who build.

219. What can one call an Agni Yogi? Certainly, a supporter of Truth. The perceiving of Truth is as natural to the Yogi as light is to fire. The growth of sensitivity in a yogi cannot be described; it sharpens 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 pay great attention to the feelings of an Agni Yogi. From them comes Truth, like light from a flame.

220. Agni Yoga is not just the progressive development of human ability; it **leads one to a balanced contact with the fiery cosmic energies that reach our planet at the prescribed time.** This fact must be clearly understood, otherwise a succession of sickness will spread, and their treatment by external measures can only lead to disastrous results.

How can one be cured of these fiery illnesses? **The inner fires must be utilized as a useful, psychically active force.** How can one cure the pains in the spine that are caused by **the awakening of Kundalini**? He who knows will welcome the pains and relieve them by rubbing in mint. How can we stop the burning of the third eye when it begins to function? Is it not wiser to help its development by 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 movement of the solar plexus when it begins to rotate? Any forcing of the solar serpent can result in injury to the brain. Equally dangerous is any interruption of the functioning of the center of the Chalice. Of course, any poisoning by narcotics, such as opium, will stop the movement of the centers; but then, decapitation would be even simpler!

One can imagine what confusion would be caused by these inexplicable movements of the centers if we did not think of them in terms of psychic energy. Strange as it may seem, a study of the physical traces of imperil can lead to an understanding of the accumulations of psychic energy. One can observe the traces of imperil in any nerve channel. But it also can be noticed that, around the granulations of this poisonous viper, is gathered another substance that absorbs it—accumulations of psychic energy are found there too, because each energy has its physical crystal.

Whoever has seen the crystals of *Fohat* and *Materia Lucida* knows how visible are the crystals of even the most subtle energies. The true direction of research will be towards the study of both the physical plane of energies and the invisible energies saturating space. The way of the metaphysician has not brought meaningful results, and the alchemist is resting in his coffin. But chemistry will uncover tangible reality when it reaches a true understanding of psychic energy and all-binding fire.

I consider it necessary for Us simply to provide opportunities, for freedom of the will must not be violated. Whoever wishes to will understand! Explicit formulas should never be given. There must be room for free will.

302. One should observe certain **precautions in Agni Yoga**. Beyond a certain level one may notice pains in one's back. One should then take care not to bend down, because the pillar of energy is rising like quicksilver in a thermometer. Therefore an upright position of the spine is advised. Similarly undesirable is work that requires a tension to one side, such as tree cutting. The flame is vertical in its structure, and thus does each fire act. The taking of slight precautions will not separate people from life. One can quite unnoticeably introduce into life ways of action that are not harmful.

Only a sense of beauty can lead to synthesis. Power comes not from the muscles, but from the consciousness. Even in everyday life, the nerves rule the muscles.

323. How to start on the path of Agni Yoga? Primarily, one must realize the existence of **psychic energy**. Then it is necessary to realize that fire is the essence of the spirit.

There is no doubt that abstinence from meat is beneficial. All vegetables are good as foods, but a few, such as asparagus, celery, and garlic, are mainly medicinal.

One must take precautions against fiery sickness. The first remedy for this purpose will be the understanding and mastery of psychic energy. But, as an external purification, one may apply the essence of *moru*, or, as it is also called, *balu*. When you are asked, provide the precise formulas. Indicate *moru* as the primary remedy, to be added to the bath water. One can prepare a powerful extract from the juice of its leaves and roots. If this first formula is judiciously applied, you can then give the next one. The same plant may also be taken internally, with milk. But it should first be tested externally.

Also, do not hesitate to stress that valerian can be a powerful protector when one is suffering from the fiery sickness. Think about psychic energy as simply as possible. Indeed the finer energies are not manifested like thunder. They penetrate the remote layers of the atmosphere, and are manifested in especially subtle ways.

336. No name will provoke so many attacks as that of **Maitreya**, for it is bound up with the future. Nothing provokes so much fear and irritation in people as thinking about the future.

Striving toward the future, be ready for battle. Do not hide your striving, for fire strives upward and only a high degree of striving will strengthen our union.

The Teaching of Agni Yoga must transform one's inner life. And externally, neither horns, tail, or wings, nor pompous condescension, superstition, or malice, shall be your traits.

It is essential not to fear to broaden your labors, for this is the best way to **co-measurement**. Sitting under one particular tree, one may think that it is the center of the world. But, expanding the essence of one's spirit through the entire world, one becomes like Fire, all-pervading.

347. People often talk about untiring labor, but in their spirit, they fear it. One cannot name anyone who, without broadening of consciousness, can find joy in endless labor. Only Our people will understand how life is fused with labor, drawing from it strength of achievement. It can be understood that, just as fire is inexhaustible, so also is the energy that is derived from labor. **The fulfillment of Agni Yoga begins from the moment of realization of labor.** But if the energy to sustain the fire is insufficient, cloudbursts will begin to extinguish it. The tension of energy does not come from a command of the mind, nor does it increase by a command

from without. It grows only from within. However, only a free consciousness can transform labor into a festival of spirit.

Also, avoid coercion of another's will. Like fires let your calls flame, filling space. But the path following these fires of the spirit must be built by each one for himself. The labor of saturating space is similar. An ignoramus considers the forces of space to be outside his regal personality. He expects that all he is will die with his body. Actually, the crystal of ignorance will remain indestructible until the knowledge gained by spirit breaks down its lifeless substance.

Seeking the **Yoga of Fire**, people must understand that **the inner fire must be ignited by labor**. The interaction of energies nurtures the fire, intensifying it so that the channels of fire will reach the spheres of the highest worlds.

We say that Agni Yoga is the most applicable to life, because life is based upon the interplay of energies.

355. Those who would **study Agni Yoga** must direct their attention to the rhythmic pulsation of the elements, because by this natural phenomenon the various elements are united. The psychophysical experiment that took place yesterday showed the rhythm of energy as a pulse of elements. Activity alternates with silence, just as a *Pralaya* alternates with a *Manvantara*. While it would be absurd to attribute to spirits the action of the elements in all physical processes, there is undoubtedly a link between certain spirits and the moments of influx of energy. You may be astonished to see how disincarnated spirits can densify themselves by using the ectoplasm of space, and, on the other hand, how physical bodies can acquire subtle properties. Indeed, it is a true bridge between the two worlds!

Consider that the ectoplasm is projected precisely with the help of the fiery element.

361. The combination of two dodecahedrons is useful for promoting the **rhythm of fire**. When enough energy has been accumulated, I shall demonstrate it, because this fleeting rhythm is necessary for the approach to Agni Yoga.

403. It is essential not to mislead newcomers into thinking that the Teaching of Agni Yoga is easy. Truly, it is not easy, for there is much tension and danger in it. No one should be seduced by the idea of honeyed ease. **Gaining mastery of the fires is a slow process.** Premature and hasty steps threaten the striving one with conflagration. What seemed to be a high achievement is later seen as low, when one is on the next step.

You know how difficult it is to see *Fohat*, how the cumulative efforts of many years are required for one to be able to see this energy. But what will a weak spirit say when he learns that beyond *Fohat* is *Para-Fohat*, which in turn is nourished by *Pan-Fohat*! These energies can fill only the strongest consciousness with rejoicing and with love.

Few are the trusted builders who with self-denial accept the thoughts coming from space into the chalice of their hearts. They are not frightened of being scorched by the fires of the far-off worlds. They do not resent bearing the burden of anguish caused by surrounding imperfection. They are approached by the super-radiant fires of space and exchange thought with the sparks of spatial consciousness, silently kindling thoughts and answering questions. Weighty is the protective canopy of blessing, but it alone provides entrance into the highest Abode.

The ancient teachings use symbols of construction to represent the entrusted task. Their true meaning should be understood. Around an Agni Yogi you will always find construction, whose very difficulties are stepping stones in the overcoming of imperfection. Manifestations of Light are not easy to achieve, but then the Fire of Space illumines the far-off worlds.

Do not bring weak ones near, for they cannot hold on to the treasure. It is better to entrust the task only to those few who will be able to make right decisions for correct action. They will learn to love the difficulties and will not betray.

406. Each step in the growth of consciousness is an explosion. But out of explosions is built the pulsation of the Cosmos.

Poor is the consciousness that has no control over passing emotions. **Invulnerability is Our Shield.** Each speck of fear is a target for an enemy's arrow. After washing away these shameful specks, we become as invulnerable as are the far-off worlds. **The development of Agni Yoga becomes a shield of thought.** The all-penetrating Fire, when realized, endows one with supremely pure strength and replenishes the source of renewal.

413. Placing the Teacher's seat in the most revered spot in the home is not a superstition. This is the place for the One invited to the Holy Supper. He may arrive at any moment, and it should be made clear to Him that He was awaited. This constant mark of **expectancy and readiness** is like a call through an open window. Amidst constructions and battles, let us spare enough time for a fleeting smile.

The Teaching grows spirally, just as does all that exists. Blessed are those who understand the spiral nature of the Fire. The tip of the flame was represented by the ancient ones as a flattened spiral.

The element of Fire expresses with special vividness the principle of motion. Can you affirm that you are practicing Agni Yoga if you have not even realized the birth of the inner fire?

Pure striving produces flashes of fire. One has to observe these beginnings and the conditions that accompany them. For this purpose a true ability to observe keenly should be developed. It is not easy to

achieve the ability to observe. The conditions aiding these fiery manifestations are different for each individual: cold or heat, sound or silence, light or darkness, all such opposites can produce equal results.

A multitude of circumstances must be examined. **If people who have achieved the kindling of the inner fire would write down their observations about it, they would greatly help many beginners.** The common work for humanity requires first of all the protection of individuality. And when all the many ways of kindling the inner fire have been found, the simplest way proves to be the quickest. It is astonishing to see what supposedly insignificant circumstances can help to ignite the flame. One such, which is always present, is a sensitivity to shocks. A straight position of the spine is also of great importance in this. But in the case of chronic curvature of the spine, musk can be used to help ignite the flame. The absorption of musk interacts with phosphorus, which restores the impeded flow of fire.

414. The Teaching of Agni Yoga demands continuous ardor.

Sometimes respite from outer fiery manifestations is needed, but the inner flame is never extinguished. **The ever-burning inner fire** is pointed out in many Teachings as a step on the path of realization. One should accustom oneself to the manifestation of **ever-present fire**. An indication from without can never provide a true impetus. The inner flame burns like a bonfire. It is unworthy to suppress it.

The igniting of the fire will call forth a multitude of small phenomena and evoke an interest in fascinating experiments. A teaching can indicate the direction, but should not bind one with lifeless ritual. Remember that the decline of the most significant mystery schools began when their rites became overly complicated and lost their spark of life. A true teaching must live as freely as the Fire of Space.

416. Teaching of Agni Yoga. Each era chooses its new, corresponding Teaching, when all previous Teachings have become distorted. People

tend to cling to these twisted distortions of the faith of their forefathers, yet no new Teaching ever excludes preceding ones. Little attention is paid to this fact, for the followers of every Teaching like to build their success on denial of the previous Teachings. But it is easy to prove the continuity of what people call religion. In this continuity is sensed a single stream of one energy. Calling it **psychic energy**, we speak of the **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 of Persia, full of solar power. Certainly, no one doubts that **the Fire of Zoroaster is the Fire of Space**, which you now study.

Psychic energy is both Fire and *Materia Matrix*, and the **Teaching of Agni Yoga** is nothing other than **an explanation of today's application of energy**, the stream of which is approaching with *Satya Yuga*. This is not a new awakening of heretofore dormant possibility, but an enlightenment spread over time. I say, the Teaching cannot be given for money, nor can it be imposed; it heralds the New Era. One can ignore it or deny it, but its heralding is inescapable.

The coming era can be understood properly or in a distorted way, but its approach is undeniable. One can destroy in an instant what took centuries to build, but such madness can only beget madness. And are they not mad who would try to live without a mind? What mind is not nurtured by psychic energy? Why search for the source in the darkness of unconsciousness, when one can easily ignite the inextinguishable spark within and approach the source in full consciousness?

422. To simplify or to complicate? Even a child will prefer the former. When dealing with rituals one could choose the complicated way, utilizing all the finest shades of meaning of sound and color, but this way would be old and inflexible. The techniques of accumulation of sound and color are many. But when the most complicated mechanisms are invented, do not their creators then search for ways to simplify? So it is with the

application of psychic energy. The majority has completely forgotten about this energy; the minority has taken its use to the point of cold fanaticism. But **Fire**, as **the foundation of psychic energy**, has no relation to cold!

Agni Yoga directs humanity to the simplest ways. One exalted impulse of a Bhakti out-distances the slower Jnani. So also does the kindling of fire impel one to the correct destination. Fire refines the centers and develops a sensitivity that knows the right direction, just as the finest vessels are shaped in fire. In the casting of the best images the old mold is destroyed. And these images will be loftier than those made with the old form.

Therefore We bid humanity **kindle the fires of striving and achievement simply.** This panacea deprives no one of anything, and it can be discovered through study. The manifestations of light are embryos of fire. They are the rudiments of forms that often remain undeveloped.

487. Some will say, "**Why preoccupy oneself with Agni Yoga and psychic energy, when we already have wireless communication and all kinds of other inventions?**" But wireless communication can carry only words, whereas psychic energy instantly transmits thoughts, and also impels the recipient to immediately respond in action. We do not err in saying that half the world responds to the transmitted suggestions, and that psychic energy knows no distance.

Others will say, "But then, cannot psychic energy be a danger to the state?"

We shall answer, "Certainly! All unmastered energies are dangerous; but they do exist, and the time approaches when we must learn to apply them consciously to life. Everyone has a reserve of psychic energy; but if it is unutilized consciously, it turns into an ugly sediment called sclerosis, whereas it could have been utilized wisely."

Do you remember the story of the one who questioned? Leaving the disciple on his own accelerates the development of his psychic energy, just as a plant grows best when left alone. So does one's psychic energy require independent and free development.

492. Agni Yoga approaches just in time. Without it, who could say that **epidemics** of influenza should be cured by psychic energy? Who would pay attention to the new kinds of mental, brain, and nervous illnesses, such as sleeping sickness? It is not leprosy, or the old forms of plague or cholera that must be dreaded; for them, preventive measures already exist. But one must ponder over the new enemies that are created by the conditions of contemporary life. One cannot apply old treatments to them; a new approach will be found through the expansion of consciousness.

One can trace, how, over the last thousand years, waves of sicknesses have swept over Earth. By these records one can compile a curious tabulation of human failings, because sickness clearly show the negative aspects of our existence.

I hope that alert minds will think about this in time. It is too late to start making a pump when your house is already on fire.

527. If someone comes to you and speaks of his desire **to approach Agni Yoga**, ask him what led him to this decision.

He will answer, "I am looking for proofs." You will think, "He is not one of us."

Or he will speak of his sad life. You will think, "He is not one of us."

Or he will speak of his intention to defeat his enemies. You will think, "He is not one of us."

Or he will speak of his desire for riches. You will think, "He is not one of us."

Or he will speak of gaining earthly advantages. You will think, "He is not one of us."

He will speak of his desire for repose. You will think, "He is not one of us."

But if he says, "**I wish to perfect myself,**" then ask, "**What reward do you expect?**" He then should say, "**Only to come close to the Teaching.**"

You will rejoice, for his spirit has chosen correctly. He is ready for a life of self-examination. He is ready to rid himself of his faults, without regret. He will understand that it is not suffering that is needed, but liberation. He will understand that it is not miracles that are needed, but straight-knowledge. He will understand that it is not dead scholarship that is needed, but realization and application.

Exultant on the first day, he will not tire on the next. He will proceed like a joyous elephant, bursting through the brush. He will see his successes as the smile of the sun. He will drive away the scorpion of fear. He will accept the gift as the light on the path. He will understand the realization and development of the fires of the centers as an attracting magnet. And he will understand that the fires grow imperceptibly, just as plants do. He will understand that the fires burn away the past and illumine the future. And he will understand what *podvig* means!

556. In Agni Yoga, even the most abstract concepts become tangible and real. Sincerity, usually called honesty, becomes irreplaceable. Test the quality of sincerity in communications to far distances; and then observe the difference when personal feelings of impatience or irritation are allowed to intrude, or, worse, preconceived ideas or deliberate distortions. These deprive the result of its value, and can cause irreparable harm. But true sincerity is a purifier, bringing about a crystal clarity, which enlightens the consciousness just as fuel gives flame. Thus, one can contribute to success by applying what is called honesty.

614. The part of Agni Yoga that We now give calls attention to psychic energy, to the inception of the fires, and to the refining of consciousness. When these **principles** have been accepted, one can then begin the process of **refining one's thinking**. Thus, let us not think that the Teaching ever ends.

623. A disciple aspiring to become an Agni Yogi must sense the full power of the flame of love for his **Teacher**. A disciple desiring to help in the building of the Teacher's works must safeguard the Advice of the Teacher. A disciple desiring to safeguard the Advice of the Teacher must protect His utterances as pearls.

I say that you must learn to **affirm the Origin in the beauty of Cosmos by permeating life with the hymns of the Mother of the World.**

626. Just as the stream finds its way through the rocks, unconcerned about the structure of the stones, so does the Agni Yogi make his way through the customs of his own national culture. On one's way to the heights of consciousness, neither boundaries, nor limitations, nor prohibitions exist for the one who has ignited the light of his consciousness.

Ancient Israel, seeking the way to the Highest, and the Mayans, who gained knowledge about the boundaries of states of consciousness, remind us about the course of the quest. Just as fire knows no boundaries, so does **the consciousness of an Agni Yogi proceed without obstacles.**

670. Agni Yoga is ended. There will be additions to the next part, and there will be **experiences, and observations upon the seeding and growth of the Fiery Flower.**

Apply pure striving!

Aphorisms on Discipleship and Agni Yoga

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)

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)

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)

Devotion – 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)

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)

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)

Glossary

Source; http://www.agniyoga.org/ay_en/Agni-Yoga-Glossary.php

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)

Fires – Centers of Energy.

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)

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 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)

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)

Agni Yoga and its Teachings

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)

Buddhi Yoga - see **Sri Raghavan Iyer**

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)

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)

Psychic Energy

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

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)

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)

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)

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)

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)

Intuition – Spirit knowledge.

Intuition - Straight-knowledge is intuition of an extremely high quality. (LHR I, p 448)

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)

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)

Adaptability, Expectancy and Tension

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)

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)

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 tensivity. 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)

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)

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)

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 'imperil' 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 'imperil'. For 'imperil' 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 imperil 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 imperil! It is inadmissible to refer light-mindedly 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 imperil by violence. Friend-lieness 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)

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)

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)

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)

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)

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

Jhani Yoga – (*Sk.*). Or Gnani or Jhana—The Yoga of Intellect and Wisdom.

Kalachakra, Shambhala and the Voice of Silence

Kalachakra – (The wheel of Time, or the wheel of the Law) is the Teaching ascribed to the various Lords of Shambhala. 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)

[D.K., Kalachakra, and Shambhala \(2011\)](#)

- [Video talk by David Reigle \(2011\)](#)
<http://www.easterntadition.org/>

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? Is there any forbiddance? 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 pronunciation 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)

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)

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)

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)

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)

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 Brahmarandra, and plays an important part in Yoga practices. (TG)

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)

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)

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)

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)

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 Invisible.' Thus, remember! (INF I, 81)

GĪTĀ YOGA by Sri Raghavan Iyer

Weekly HERMES Quotes by Sri Raghavan Iyer

Concord House, November 1985

Source: www.Theosophytrust.org

Every pilgrim soul who seeks to increase skill in action for the sake of increasing his or her capacity to add even a little to the sum of human good can benefit from the Teachings of Lord Krishna in the Bhagavad Gītā. Taken as a whole, the Gītā is a treatise on yoga, the kingly science of the individual soul's union with the universal Self. That union is, ontologically, ever existent. But owing to the māyā of manifestation and the descent of consciousness through vestures which seem to create a world of many selves and many forms, the human mind becomes alienated from the true inmost Self in which Ishvara resides. It becomes confined within time and space, within past, present and future, and it must struggle to overcome these illusions.

Thus the Gītā is a summons and challenge to engage in that righteous warfare which every human soul must undertake. In the eighteenth chapter of the Gītā, Lord Krishna declares that if one will not voluntarily choose to engage in this righteous war, karmic necessity will compel one to do so. The wise are those who cooperate with cosmic necessity, with their own divine destiny, with their own sacrosanct duty or svadharma. The wisest are those who choose as firmly and as early as possible, making an irreversible and unconditional commitment, in the gracious manner and generous spirit of Lord Krishna. Without doubt or hesitation, they choose His path, His teaching and His prescribed mode of skill in action, rooted in buddhiyoga. In the second chapter of the Gītā, Krishna begins by affirming to Arjuna the eternal existence of one indivisible, inconsumable, inexhaustible source of all life, light and energy. Having dispelled the danger that Arjuna would abandon through fear the righteous battle and his svadharma, Krishna presents before Arjuna the talismanic teaching of buddhiyoga:

Verily, action is far inferior to the discipline of wisdom (buddhiyoga), O Dhanañjaya. In wisdom seek thou shelter. Pitiably are they whose motive is the fruit of works. He who is yoked to wisdom (buddhiyukta) lets go both what is well done and what is ill done. Therefore, yearn for yoga. Yoga is skill in the performance of

action. Sages yoked to **wisdom (buddhi)** renounce the fruits of action, and thus freed from the bondage of births, attain to the state of stainless bliss. (II.49-51)

Buddhiyoga requires a fixity and steadfastness in intuitive intelligent determination which is superior to **karmayoga**, the yoga of works, as a means of gaining enlightenment. It involves an eye capable of recognizing essentials, which, once awakened, will give a decisiveness without wavering or wandering. Through this resolute intellect, one's actions may become shadow-less – nishchāya. Even though one may be obscured, as a member of the human family participating in the world's pain, ignorance and turbulence, nonetheless one inwardly preserves the dignity of the power of choice. It is, therefore, possible to touch within oneself that level of absolute resolve which ensures that something essential will never be abandoned, diluted or doubted, never weakened by careless speech nor lost in the chaos of compulsive acts, but always protected from discursive and dissecting reasoning. Every human being enjoys such moments of assurance. Otherwise it would not be possible to survive. Even fools and knaves have a few moments of sushupti at night, inspiring them to awaken in the morning to greet another day. Were it not for this abiding sense of assurance about this minimum dignity within the core of one's being, one could not go on.

Helena Roerich (HR) and Alice A. Bailey (AAB)

Q-1: Is HR the same as Urusvati?

A-1: Urusvati is the broadened and transfigured state of the initiate consciousness.

Q-2: If so, why do the AY Teachings personalize Urusvati?

A-2: HR attained the Urusvati state of consciousness. However, nowhere is it stated that HR was a *perfect* initiate having *continuous and permanent* mastery over such state of consciousness. Masters are not interested in the personalities of Their disciples. They leave Their disciple's own Soul to adjust any personal misconceptions.

Q-3: What evidence can you put forth for such unprecedented assertions?

A-3: In the absence of *straight-knowledge* (i.e., a developed intuitive sense which reveals *self-evident* facts) on the part of the inquirer, then one must rely on the infallibility of deductive reasoning (right inference), given a correct premise (i.e., the falsity of HR's condemnation of the AAB-DK Teachings).

A-3a: *It is impossible* to engage in malicious speech (since 1934) and still state (in 1938):

SM 866. Urusvati understands the essential cause of harm in malicious speech.... The Thinker went to the bazaar, warning, "Hurry, free yourselves of the fetters of evil thinking." The fools only laughed at him.

A-3b: *It is impossible* to create unkind discord (since 1934) and still state (in 1938):

SM 795. Urusvati knows that the main cause of discord lies in the individuality of consciousnesses. ...

The Thinker advised, "Help your fellow man to be able to turn in a better and more beautiful way to the Supermundane World."

A-3c: *It is impossible* to promote sectarianism (since 1934) and still state (in 1938):

SM 791. Urusvati knows that fanaticism is a very dangerous psychic condition. ...The Thinker said, "Fanatic, how will you cross the boundary into the Supermundane?"

A-3d: *It is impossible* to engage in narrow-minded intolerance (since 1934) and still state (in 1938):

SM 788. Urusvati knows the value of the inborn qualities of broad-mindedness and tolerance. ... The Thinker said, "Learn tolerance and it will teach you great patience."

SM 714. Urusvati knows that intolerance is the sister of ignorance. ..The Thinker used to say, "Realization of the Supermundane comes not only from without, it is also born within ourselves. Let this sign of daring glow in the heart."

A-3e: *It is impossible* to condemn the diversity of spiritual approaches (since 1934) and still state (in 1938):

SM 774. Urusvati knows how diverse are the paths to the Supermundane World. ... The Thinker advised that, first of all, one must cast out the misconceptions about hopelessness and consider it the enemy of man.

A-3f: *It is impossible* to poison group relationships by promoting fearful doubts (since at least 1934) and still state (in 1938):

SM 761. Urusvati knows that science has established that there is a poison in the human organism that is produced by anger and irritation. Likewise, science recognizes the poison caused by fear and doubt. Doubt is a cousin of fear, and decomposes the organism.... The Thinker said, "He who doubts is like a fleeing timid warrior."

A-3g: *It is impossible* to undermine collaboration among co-workers (since 1934) and still state (in 1938):

SM 760. Urusvati knows the salutary results of cooperation. ... The Thinker summoned His disciples to common labor, saying, "**Let the beauty of labor heal our wounds.**"

A-3h: *It is impossible* to do harm to fundamental concepts (since 1934) and still state (in 1938):

SM 724. Urusvati knows how often, due to misinterpretations, people do harm to the fundamental concepts. ... The Thinker used to say, "Traveler, hasten to the goal, do not get caught overnight in an icy stream."

A-3i: *It is impossible* to hold personal prejudices (since at least 1934) and still state (in 1938):

SM 707. Urusvati rightly resists prejudices and restrictions imposed on knowledge. ... The Thinker said, "The symbol of knowledge is Infinity."

A-3j: *It is impossible* to condemn apparent contradictions (since 1934) and still state (in 1938):

SM 702. Urusvati knows how much humanity is plagued by the phantoms of contradiction. Humanity itself created and nurtured these phantoms. ... The Thinker said, "If all that was read reminded us about goal-fitness, we could have conquered the dragon of contradictions."

Q-4: Is indignation ever appropriate for a disciple, such as expressing indignation over HR's vicious condemnation of the AAB-DK Teachings ?

A-4: [SM 247](#). Urusvati knows that indignation is sometimes appropriate. It would seem that people should know this, but it must be emphasized often, or goodness and benevolence will be misinterpreted. How can man remain silent when terrible crimes are committed before his very eyes? No one has ever advocated remaining indifferent to the debasement of human dignity, for by such indifference one allows oneself to become an accomplice of the crime.

[...]

The Thinker pointed out that indignation as a reaction to injustice can be a wonderful healing of the blind.

Q-5: Is the *synthesis* of the AY and the AAB-DK Teachings possible at all?

A-5a: [SM 794](#). Urusvati knows that unlimited divisibility does not contradict the power of attraction to fundamental Unity. Science affirms this, and one can observe it most clearly in the realm of psychic energy.

The Thinker said, "Learn to perceive the veil that is the Great Unity."

A-5b: The synthesis of the AY and the AAB-DK Teachings is not only possible, but necessary.

[see next section on the similarities of Agni Yoga and DK's Teachings]

<http://aleph.ngsm.org/AYDF-FAQ.htm>

Commonalities Between DK's and M's Teachings

by Michael Robbins

Some have said that M's and DK's Teachings are utterly incompatible. If, however, They are both Masters of the Wisdom, which I profoundly believe and know They are, then, although the emphases of Their beautiful Teachings will differ, these Teachings will both serve the Great Truth emanating from Shamballa/Shambhala.

1. Both Teachings work for the Common Good, Common Weal, the welfare of humanity.
2. Both respect the arts and sciences, and the various lines of service which will lead humanity forward. The Banner of Peace suggests this, as do the Ten Seed Groups—ten modes of service.
3. Both Traditions honor Shamballa/Shambhala, and the Great Being who there presides: Rigden Japo or, in our language, the Great Sacrifice, etc. as above. Both Traditions ultimately seek to serve His great and holy Will.
4. Both Traditions seek to work strenuously for the Spiritual Hierarchy of the Planet.
5. Both Traditions believe in the Masters of the Wisdom, work for these Masters, and love these Masters. Both traditions hold Master M and Master DK (and KH) in the highest regard. AY holds DK in esteem. It is just that the thought has been put forward that AAB did not work with the real DK. Of course, AAB students believe she did, and believe they have ample evidence to support this view given the breadth, depth and tremendous heartfelt humanitarianism of the Tibetan's teaching and the work that it is intended to inspire. His emphasis is constantly on selfless service.
6. Both Traditions believe in the higher worlds and the need for these higher worlds to pervade the lower strata. They may call these inner and higher worlds by different names, but the worlds are the same.
7. Both Traditions believe that discipleship is no easy thing and requires a lot of work and training. In both cases contact with the Masters is

considered of prime importance for continuing progress on this Path of Development.

8. Both Teachings believe in the value of the group. AY calls this "Community". DK calls it Group Consciousness —a major step beyond the selfishness of pure individualism (a necessary stage in the developmental process but now to be outlived). Nevertheless, the individuality is retained, fully vibrant and expressive and utilized for the sake of the Greater Whole.

9. Both Traditions fight strenuously against Evil and the Black Lodge which presently is the center of concentrated evil upon our planet. If we could only realize, together, that we have common enemies, perhaps that would bring us closer in comradeship. Your real enemies are our real enemies —the enemies of Humanity, of Maitreya, and of His Hierarchy.

10. Both Traditions seek that the Great Ones will again work more actively and powerfully among us, and believe that that day is coming. What we will all have to go through to get there is not known, but given our dark opponents it would be better if we were friends than mistaking each other for enemies.

It is my sincere hope that those who have doubted the value and benevolence of the DK/AAB presentation, will see it in a new light. I am not one calling for a dilution of Agni Yoga or a mixing of incompatible elements. But a perspective of wholeness will, I think, make us all stronger, and will show that we are, after all, serving One Spiritual Hierarchy, along the lines of differing energy expressions.

Ultimately we all serve Maitreya, Who, in the DK Teachings, is the Great Leader of the Masters. He represents the growth of Love-Wisdom in the human heart, and the possibility of a truly loving interplay between the members of presently warring humanity. I cannot think that He Whom all the Masters serve, would want us to be fighting with each other, when we could be cooperating and reinforcing the goodness which is in each of our Traditions.

Therefore, "For the sake of Maitreya and the glory of His Name", I ask that we be true friends within the Light and Love of Hierarchy."

<http://esotericastrologer.org/articles/alice-a-bailey-h-p-blavatsky-and-helena-roerich/>

Agni Yoga and Kalachakra by David Reigle

Kalachakra is known in the Buddhist tradition in which it has been preserved as the teaching of Shambhala. D.K., in his last book, pointed out that the teaching on Shambhalla was the most important of all the newer truths which he transmitted. Kalachakra, by legend coming from Shambhala, is historically considered to be the latest development of Buddhism's esoteric teachings. Yet in many points it differs markedly from any other Buddhist teaching. My own interest in Kalachakra was generated fifteen years ago upon reading Nicholas Roerich's references to it as the teaching of the future, equating it with his "Agni Yoga." In his book, Shambhala, he writes: "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." Nicholas and Helena Roerich were responsible for founding the Agni Yoga Society, and publishing several books, including one titled **Agni Yoga**.

D.K. speaks of Agni Yoga as the coming "yoga of synthesis," thereby providing another name for the Kalachakra yoga, which is to gradually supersede bhakti and raja yogas. But he says, "In the book Agni Yoga, some of the teaching to be given has filtered through but only from the angle of the will aspect. No book has as yet made its appearance which gives in any form whatsoever the 'yoga of synthesis.'"

In 1985 for the first time, a book on Kalachakra was published in a western language. Not just one, but three books on Kalachakra appeared that year, all in the English language. Do any of these give the yoga of synthesis? Kalachakra is such a vast and comprehensive system of teachings, that a normal-sized book in English can deal only with some aspect of it, such as two of the three do, or feature some of its salient points, as the other one of the three does. It is also a system given primarily in terms of symbols, rather than in clearcut statements with detailed rationale, like we are used to in the West. Thus from these three books alone, it may not be possible for us to get a clear picture of the Kalachakra yoga, or even to fully ascertain what the Kalachakra yoga is.

<http://www.easterntertradition.org/article/D.K.%20and%20Kalachakra.pdf>