

THE SCIENCE OF BECOMING ONESELF

Toward Freedom

LESSON 1

Introduction

This is the first of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that “[t]he time limits given. . . are optional. It is your level of unfoldment which should decide the time element, remembering that *‘that which is slowly built up endures forever.’*” [\[1\]](#)

Procedure for Lesson 1

1. Read “Author’s Introduction” and “Preface,” pp. 7-10.
2. Read Chapter I, “Toward Freedom,” pp. 13-18.
3. Read Chapter II, “Benevolence,” pp. 19-22.
4. Complete “Additional Reading” below.
5. Daily, meditate on the following seed thoughts from *The Science of Becoming Oneself*. Use one seed thought each week.

Week 1 Space is a living, conscious, ever present, ever existing ocean of electricity. It is the *Presence*.

Week 2 Space visualizes, wills, and meditates; the idea condenses, becomes objective, and we have the manifested universe.

Week 3 To conquer space means to have more space of awareness, to be more simple and pure.

Week 4 Space is Light. Space is Love. Space is Power. Space is Life.

“For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and after the third year to thirty. The thirty minute period must be kept for a long time, until you are guided by your Soul to increase it.” [\[2\]](#)

6. Record your observations from your daily exercises and meditations in your journal each day.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

How to Meditate

The following points will help in your meditation.

Read through this material slowly and carefully. If you have never done meditation, teach yourself by doing only one part everyday until you have totally learned, then you can pull all the parts together.

1. Relaxation

Before starting your meditation it is essential your body, emotions and mind are relaxed. Lie on your back and press your body firmly to the floor, tensing every muscle. Continue pressing hard for one minute. Relax your body completely, letting every muscle go limp. Check all areas of your body, starting with the toes and moving upward until you reach the crown of the head, making sure all are relaxed. When you find a tenseness, concentrate on relaxing that part of the body. When you are completely relaxed, imagine a black velvet curtain before your eyes. Rest for a minute or two.

2. Awakeness

One must be wide-awake to meditate, with the brain and mind alert. If you try to meditate when tired, your mind is drowsy or unfocused, and you may even fall asleep, or the mind may wander idly from one thought to another. We may use a simple technique to become alert. Kneel down, take a deep breath and, as you exhale, bow down and touch your

forehead to the floor. Hold your breath out and remain in this head-down position for 10 to 15 seconds. Slowly raise to a kneeling position while inhaling. Repeat three times. This exercise refreshes and charges the brain with new energy.

3. Alignment

Sit in a chair with your spine straight. Do not slouch or lean against anything. Check that your muscles are still relaxed. Place your hands on your knees, palms down. Smile.

Imagine a candle flame over your head, as a symbol of the inner light of your joy. Let the radiation of the flame increase and burn away all dark accumulations in your memory and negative thought patterns. See a clear mental light around you. Let the radiation of the candle flame increase and burn away all negative emotional accumulations, irritations, fears, etc. See a pure joyful light surrounding you. Breathe in joy from the candle light and feel it expand through your whole being. Breathe out joy as well. Perform three times.

4. Orientation

The next step is to orient yourself to a great vision. Our physical, emotional and mental bodies are units of energy, and must be oriented to a high vision in order to properly meditate. It is possible to bring into focus our high vision through sounding an invocation or prayer such as the following:

"More radiant than the Sun,

purser than the snow,

subtler than the ether

is the Self,

the spirit within my heart.

I am that Self.

That Self am I."

5. Meditation

Think about the seed thought given in this lesson, and write it down. Meditation may be practiced with or without closing the eyes. Write many questions about the seed thought, trying to understand it better, and from different viewpoints, as if you were asking someone who has the answers.

Think deeply about each question and answer them. Record any new questions you may have. Do not be concerned if you are not satisfied with your answers. When you have exhausted all avenues, pass to the next question. You may even leave a question unanswered. When 15 minutes have transpired, stop and continue the next day. Work on one seed thought for one week. Start on the next seed thought given in this lesson.

Deep within your being you have the answer to most of your questions. Eventually you will realize the questions are echoes of hidden answers in your being. As you try to find answers to your questions, you are transformed into your real Self.

Meditation is clear thinking, logical, reasoning, analysis and synthesis. It is a scientific way of thinking. You are withdrawing yourself from the interests of your body, emotions and ego and trying to find causes of certain events, objects, and the laws and principles which control the manifestation of these causes.

In deep meditation, one uses these laws and principles for the advancement of life, and for the improvement of conditions in the world.

Thinking is carried on through questions.

What?

Why?

How?

Where?

Who?

When?

When answering these questions about your seed thought in a logical, reasonable and sane way, you are performing meditation. The light is penetrating into your mind and a new energy is descending into your vehicles (physical, emotional and mental bodies). When you delve deeper into the questions and become clearer in your discoveries, your meditation improves and your life enters a new cycle of transformation.

You are not abstracted or sitting in a void, but sane and grounded. The ideas, thoughts and visions you are discovering in your meditations will be used in your daily life to transform your relationships with people and make life more beautiful.

Meditation is not hallucination or self-hypnotism, but active research work finding answers to our ever developing questions. It is not only the discovery of answers, but also applying these answers in our daily life.

Meditation is the effort to find answers to our needs--physical, emotional, mental, individual, group, social and international.

The answers to your questions arrive when you search for them or raise your consciousness to be impressed by the answers. There are many answers ready in space. The Cosmic Mind has the answers to all our questions. Meditation is the discovery of the answers and the ability to understand them.

The most important point in meditation is to make it a joyful game. Meditation does not need stress and strain. The light of your mind must joyfully penetrate into the world of meaning and fill your being with joy.

6. Recording Your Meditation

Write your ideas when you have finished meditating. Recording the results of your meditation will help prevent daydreaming.

Recording builds a communication link between your abstract mind, lower mind and physical brain. In due time you can easily contact abstract ideas and record them in your brain consciousness. Sometimes your brain receives an impression in your meditation and it vanishes if you do not record it. Many higher mind impressions and insights appear and disappear like flashes of lightning. Recording helps strengthen your ability to retain and translate high quality thoughts.

7. Sending Blessings

Because meditation causes you to absorb higher energies, it is righteous to close your meditation by sending energy to others in the form of blessings. Close your eyes and visualize a five pointed star over your head. Visualize the star radiating out energies of love, joy and peace to the world. Say the following blessing:

“Love to all beings, North, South, East, West, above, below. Love to all beings.

Compassion to all beings, North, South, East, West, above, below. Compassion to all beings.

Joy to all beings, North South, East, West, above, below. Joy to all beings.

Serenity to all beings, North, South, East, West, above, below. Serenity to all beings.”

Special Rules to Observe

- A. Meditate only when rested, never when tired. Sleep at least six to eight hours each night.
- B. Try to meditate at the same time and in the same place everyday to establish a rhythm.
- C. Early morning before breakfast is an excellent time to meditate, because you are rested and not yet preoccupied with daily activities. If not appropriate, you may meditate between 4 AM and 8 PM.
- D. Always wait two hours after eating before meditation.
- E. Never meditate if taking drugs which affect your concentration or thinking. Never meditate under the influence of alcohol.
- F. Wait 6-8 hours after sexual intercourse before doing meditation. [\[3\]](#)

Space

Space is an entity and the entire “vault of heaven” (as it has been poetically called) is the phenomenal appearance of that entity. You will note that I did not say the material appearance, but the phenomenal appearance. Speculation about the nature, the history and identity of that entity is useless and of no value. Some dim idea, providing analogy even when eluding specifications, might be gained if you will endeavor to think of the human

family, the fourth kingdom in nature, as an entity, as constituting a single unit, expressing itself through the many diversified forms of man. You, as an individual, are an integral part of humanity, yet you lead your own life, you react to your own impressions, you respond to exterior influences and impacts, and in your turn you emanate influences, send forth some form of character radiation and express some quality or qualities. You thereby, and in some measure, affect your environment and those whom you contact. Yet all the while you remain part of a phenomenal entity to which we give the name of *humanity*. Now extend this idea to a greater phenomenal entity, the solar system. This entity is itself an integral part of a still greater life which is expressing Itself through seven solar systems, of which ours is one. If you can grasp this idea, a vague picture of a great underlying esoteric truth will emerge into your consciousness. . . .

The field of space is etheric in nature and its vital body is composed of the totality of etheric bodies of all constellations, solar systems and planets which are found therein. Throughout this cosmic golden web there is a constant circulation of energies and forces. . . . Just as the forces of the planet and of the inner spiritual man (to mention only one factor among many) pour through the etheric body of the individual man upon the physical plane, and condition his outer expression, activities, and qualities, so do the varying forces of the universe pour through every part of the etheric body of that entity we call *space* and condition and determine the outer expression, the activities and qualities of every form found within the cosmic periphery." [\[4\]](#)

The Legend says

there was only Space,

the self-existent

Causeless Cause.

From Space

emanated

a Sphere of Fire

radiating

seven great

energy waves

in centrifugal,

in centripetal

constant motion--

This was the breathing

of the Fire.

This was the emergence

of a fragment from Space

coming into manifestation.

In the beginning,

--if there was at all

a beginning--

the Rays of this Central Fire

went every direction

into fathomless

pure Space,

and gradually

the points of these Rays

hardened,

condensed, materialized

and became atoms

in Space,

hung from the strings

of the Rays.

An atom

is a dance of Rays

in which the Rays

try to lock,

to imprison,

a Spark of the

living Fire

and bring it

into denser

manifestation

by building walls

around it

from their very essence.

Atoms thus

came together

by the urge

of the Rays

and reflected

configurations

existent in the heart

of the pure

Central Fire.

In the atom in all atoms,

a Ray of the Central Fire

has its anchorage.

Every atom

has a Spark of the

Fire as its center.

Every atom

has an urge

to be a Sun.

Our Sun was an atom--

Our Sun,

with its Solar System,

is an atom within

billions and billions

of Sun-atoms.

Legend says

in each atom,

on all levels,

there is the urge

to go forward

towards the Source.

This is the urge to be.

This is the urge to create.

*This is the urge to contact,
to be aware. ^[5]*

^[1] Saraydarian, H. (Torkom), *The Science of Meditation*, p. 70.

^[2] *Ibid.*, pp. 82-83.

^[3] Excerpted from *The Hidden Glory of the Inner Man*, by Torkom Saraydarian, pp. 78-106.

^[4] Excerpted from *Esoteric Astrology*, by Alice A. Bailey, pp. 8-11.

^[5] Excerpted from *The Legend of Shamballa*, by Torkom Saraydarian, pp. vii-ix.

THE SCIENCE OF BECOMING ONESELF

Toward Freedom

LESSON 2

Introduction

This is the second of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that “[t]he time limits given. . . are optional. It is your level of unfoldment which should decide the time element, remembering that *‘that which is slowly built up endures forever.’*” [\[1\]](#)

Procedure for Lesson 2

1. Read Chapter III, “The Science of Doing Good,” pp. 23-29.
2. Complete “Additional Reading” below.
3. Complete **EXERCISE ONE**, pp. 26-27:

a. The Mantram of Unification

Take a few minutes in the morning before you start your daily work. Sit quietly, relax, and say:

The sons of men are one, and I am one with them.

I seek to love, not hate;

I seek to serve and not exact due service;

I seek to heal, not hurt.

b. The Science of Doing Good Technique

Then think of someone whom you might help today. First consider physical plane help, perhaps helping someone financially. Try to meet a real need on the physical level. This should be done without any expectation of return. Remember what Christ said:

Take heed that ye do not your alms before men to be seen of them. . . . When thou doest alms, let not thy left hand know what thy right hand doeth. That thine alms may be in secret. [\[2\]](#)

You need not necessarily give money; perhaps you can do some work for someone; you might cut the grass for an elderly neighbor; you might baby-sit for a friend who needs your help at that moment. Try to be of service to someone every day for a whole month. If you do this, you will find that miraculous energies begin to be released from your inner fountain. A new life will open for you, and a healing power will strengthen your body, your heart, and your mind. When you return from your work in the evening or at the time you retire, quickly review the day mentally; see the attitude and feel the joy that the person felt at the time of your help.

c. Prayer

Before you sleep, say the following prayer:

Lord, lead my step there where I am needed.

d. Detachment

On the next day, repeat the same actions. Spread good deeds all around you, in your office, your factory, your school, your home. Sometimes it may happen that you feel no inner joy; do not look for it. Decide to help someone and do it. This is an art.

In using the science of doing good technique, you need two-way detachment. It is important to:

1. Detach yourself from the one whom you are helping. Do not expect thanks, smiles, or any other form of return. Just do the deed for the sake of "goodness," and then try to find another one to help.
2. Detach yourself from your inner sensations, judgments, happiness, or any other feelings you may have. Let pure love flow from your heart and express itself as material plane help.

e. Daily Record

Do this exercise for one month and keep a daily record of your good deeds and your experiences with them.

4. Daily, meditate on the following **seed thoughts** from *The Science of Becoming Oneself*. Use one thought each week.

Week 1 Man in his essence is a drop of goodness.

Week 2 A small act of benevolence, a small act of goodwill, releases a beam of Light from the Inner Core, from the fiery Goodness in man.

Week 3 If you transmit a spark to a friend or even to a stranger, your fire increases many-fold.

Week 4 The true factors which move our hearts are: first, the sense of oneness; and second, the understanding of the true need of the subject.

“For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and after the third year to thirty. The thirty minute period must be kept for a long time, until you are guided by your Soul to increase it.” [\[3\]](#)

5. Record your observations from your daily exercises and meditations in your journal each day.

Observations

At the end of the month:

1. Review your journal observations from your daily exercises and meditations. Write a summary about insights, experiences or any questions you have had regarding the seed thoughts.

2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

The Form of Meditation

For those who want to meditate and have a healthy, radiant, and victorious life, the following form of meditation is suggested.

1. Relaxation exercise.
2. Kneeling exercise.
3. Alignment and breathing.
4. The Great Invocation.
5. Om. Om. Om.
6. Meditation on the seed thought.
7. Recording the result of your meditation.
8. The Great Invocation.
9. Om. Om. Om.
10. Blessing all humanity. [\[4\]](#)

Relaxation

The body must be relaxed and the mind will be wide awake. Meditation will be done without feeling the slightest physical tension. Before you start meditation you must relax your entire body and keep this relaxation throughout the period of your meditation.

There is an old exercise which helps a great deal in learning the secret of relaxation. According to the exercise, first you must clear your eliminatory system, and then lie flat on your back upon the floor. This will be done by pushing your whole body down to the floor.

Use your mind to go over all your body, pushing down every portion of it. This will take no more than one minute.

Then you will relax your body. With eyes closed, start checking your body from your toes to the top of your head. Inch by inch go up, relaxing every part of your body. When you come to your eyes, imagine a black curtain. Special attention must be paid to your eyeballs, facial muscles, tongue, ears, shoulders, neck, jaw, hands.

While you are lying there, imagine a yellow mist around your body and inhale it through all of your body. When you feel that you have experienced real relaxation, then relax more. Place your hands on your stomach and slowly sit up without touching the floor with your elbows or hands.

This should be done every day before your meditation and soon you will feel new energies circulating throughout your body. The whole exercise will take only three to four minutes, and no more.

You may repeat this exercise in the evening when you feel tired and need new energy. The best time for relaxation is before dinner at sunset and in the morning before sunrise. [\[5\]](#)

All meditation work must be done after a thorough relaxation of the three vehicles of the personality: namely, physical-etheric, emotional and lower-mental.

Relaxation is a process of withdrawal from physical, emotional and lower-mental bodies, when the living entity externalizes himself from the vehicles through which he was working. Animals can withdraw themselves only from their physical body and have perfect relaxation there. The average man withdraws himself from the physical, emotional and lower-mental planes, but the initiate of advanced degree can withdraw himself from the whole mental plane, letting his three vehicles have a tremendous rest. In the case of relaxation, withdrawal means the withdrawal of the focus of consciousness from one level to another. When the focus of consciousness is withdrawn from the physical body, the etheric body relaxes and becomes like still air around the body. The relaxation of the etheric body immediately passes to the nervous system and muscles, and the body is at rest.

The next step is relaxation of the emotional body. Here the focus of consciousness withdraws itself from this vehicle, and the emotional body becomes calm, like a pool of water.

The same thing happens to the lower mind, where the agitation and modification of the mind stops gradually, and peace descends upon the three vehicles.

If the withdrawal is successful, the brain does not register any physical, emotional or mental impulses, as these bodies do not respond to any incoming impression from the outside world; the mechanical reaction of these three bodies cease, bestowing great relaxation upon their atoms. . . .

The success of your meditation depends on the degree of your relaxation. The deeper your bodies relax, the greater the quantity of life energy that will pour into your bodies, and the greater expansion of consciousness you will experience. . . .

The process of relaxation is a process of entering into more light, more unity and into more silence, which is the source of creativity itself. Silence is a form of relaxation and it has three stages. The first step is the silence of the physical body. The second step is the silence of the emotions, or of emotional expressions. The third step is the silence of the mind. From this stage on man passes from meditation into contemplation. . . .

Now is the time to learn relaxation and gradually obtain its secrets, which are the secrets of health, of energy, and of communication with the higher planes. [\[6\]](#)

Service - The Science of Doing Good

The Tibetan Master once said that people can advance in two ways: through meditation and through service. When asked which was greater, He said that service is greater than meditation.

Service includes meditation. Meditation is steady striving to come in contact with higher values; service is manifesting that contact into our actions and activities.

Before we think about service in detail, we must know that whenever we think, speak, or act, we are serving someone or something. The main question to ask is, "Whom and what am I serving?" Meditation upon this question will provide great illumination in our life. We often do not know the answer, but when we discover it, our life will change immensely.

We must find out for example, whether or not we are serving things like our vanity, ego, hatred, jealousy, sex, stomach, house, business, stupidity, or accumulated post-hypnotic

suggestions. Most of humanity serves these things, which means that they dedicate their thoughts, actions, and feelings to these things. Fortunately, there are those who are serving higher causes and higher values.

It is very good to sit for two or three minutes daily and consider what we are serving. Whatever we serve directs our energy, and we become the object of the thing we serve. The object of our service formulates and then builds our future image.

People find themselves in different living situations and conditions because they serve different "lords"--different objects or people. People's faces are different, their health and their lives are different because they serve different objectives. People who are half healthy/half sick, half beautiful/half ugly, are serving "mixed lords." Whatever object a person serves, he becomes that object.

Lord Buddha, in one of his lectures, said, "I became a Buddha because, throughout millions of ages, I served Buddhas." A superficial examination of this statement does not reveal much, but if a person meditates upon it, he will find something very important. For millions of ages and incarnations, Lord Buddha served other Buddhas--Those Who serve the Supreme Light. In this way, Lord Buddha's life was dedicated to the Light, the Great Purpose and Plan, the objectives of these Great Ones--and because of His service to these Great Ones, He became one of Them.

We see in this that a person cannot achieve spiritual heights and spiritual powers unless he dedicates his whole life to the service of a Great One, or serves the disciples of the Great Ones. In serving, a person is exerting and sublimating himself, and eventually the object of his service will reveal the great beauty that the server is in his essence.

The science of service is based upon five very important premises: [\[7\]](#)

1. There is no service except by developing self-forgetfulness and using it through all of our being. Either we are serving totally, or we are making business or self-interest out of "service."

2. We must serve without expectation of results. This is a very important aspect of service and one which many of us fail. When we serve, we usually expect results. In the highest teachings, especially in the *Bhagavad Gita*, we are directed to serve without thinking of the results. When we think about the results, we are serving the results. Service

is not directed toward producing results or rewards, but to releasing our divinity and to contacting the divinity of others.

3. We must use progressive and advanced skills in service--not the tools and devices that were used in service ten million years ago. For example, your brain is going to serve, so you are going to make that brain up-to-date, and upgrade your skills so that your service is better and has greater qualities than before. People who do not cultivate their talents eventually become obsolete servers. The tools that were used to build a house five thousand years ago cannot be used now. What about our mental tools, feelings, speech, and mannerisms? We need to be progressive in our skills, serving by progressive advancement in the development of our skills, tools, and devices--inner and outer--to such a degree that we can meet the needs of the coming ages.

4. We can serve only by eliminating harmful behavior, thoughts, and actions. When serving, make sure that these form the foundation of your service. If you use these methods of service, you are playing your cards "legally," and rendering true service. Without these, service becomes harmful, useless, and selfish. In other words, it is not service.

5. Our service must be rooted with our sense of responsibility. No service is valid if the server does not operate in the light of the sense of responsibility. Every action of true service is checked by the light of this sense. The sense of responsibility is the only psychic device within a person which guides his thoughts, words, and actions in harmony with the Higher Worlds.

There is a joy which is evoked through sacrificial service and heroic labor. No joy can surpass the joy that one feels when he sacrifices his life for the redemption and transformation of

humanity. Every act of sacrificial service to anyone in the world opens within us the currents of the energy of joy, which charges our soul and body and regenerates our whole system. [\[8\]](#)

If you want to serve, you must always hold in your consciousness three principles:

* Your service will be done without expectation.

* Your heart will be filled with the joy of gratitude that an opportunity is given to you to serve.

* You will not waste time resenting those who hurt you in the past. The wheel of karma will bring them to you in the future as your servants.

The Ageless Wisdom teaches people how to serve with self-forgetfulness, harmlessness, and right speech. [\[9\]](#)

We are told that **the Great Ones watch the disciple very closely** and record his success in the Hall of Records.

1. *The Great Ones watch you to see if you are rendering a sacrificial service.* Sacrificial service is an act in which you forget yourself in the service of another person.

In the new age, those who are preparing themselves to be members of the new race will live, feel, and think in terms of sacrificial service. In the new age, people will feel privileged every time they render a sacrificial service. Every time you are sacrificial, your Master senses it and He watches you. And every time He directs His eyes toward you, you receive new inspirations and new awakenings and you feel a new integrity and wholeness. This is why we are told that we unfold and grow not because of our knowledge but because of our sacrificial service. . . .

2. *The Great Ones watch the quality of your service.* As the quality of your service becomes higher and higher, your light shines more and more. The quality of your service increases the frequency of your light. If your light sufficiently increases, the Great Ones consider you as an applicant for the Sixth Race. The Great Ones are watching the seeds of the coming race and are telepathically helping them to find the right environment in which to grow and bloom. . . .

Service is the process of charging your thoughts, your emotions, your words, and your actions with the energy of Beauty, Goodness, and Truth. When your words express Beauty, Goodness, and Truth, you are serving. When your actions or thoughts are charged with Beauty, Goodness, and Truth, you are serving. As you manifest the energies of Beauty, Goodness, and Truth, your life becomes a living, fiery service for humanity. Service eventually leads to synthesis.

3. *The Great Ones also watch how much daring and courage you have in your service.*

Daring makes you concentrate all your energies beyond the fears and limitations of your threefold personality. Courage makes your heart steadfast and fearless in front of the obstacles accumulated on the path of your service. Courage gives strength to your arms, stability to your nerves, and clarity to your mind. Without these characteristics, you cannot make yourself ready to be part of the future race. . . .

The degree of your daring and courage is proportional to the degree that you have transformed yourself into your real nature. As you become more soul, more Self, you become more daring and more courageous because you are inspired more and more by the Beauty, Goodness, and Truth that radiate from your true Self. You dare to write books; you dare to speak the truth; you dare to

resign and to renounce; you dare to stand on your own feet. You never give up. You receive steady inspiration and energy to face difficulties and solve them with great enthusiasm.

The moment you lose yourself and your own interest in the spiritual welfare of others, you have courage and daring. The moment you try to use other people and serve your lower self, you lose your courage and your daring.

Daring is the ability to serve the Self. Courage is the ability to continue that service in spite of conditions. When you demonstrate daring and courage in the field of humanity, the Great Ones see your light and say, "A warrior is coming from darkness to light. Let Us accept him as a seed of the coming Race."

One must remember that true daring and courage are always charged with wisdom and foresight.

4. *The Great Ones watch your light of wisdom as a server.* Are you using wisdom in your field of service, especially in relation to people? Are you using wisdom at the times of crises and in tempting conditions? . . .

We are told that in the Ashrams, wisdom is cultivated instead of knowledge. It is wisdom that keeps us in line with the Plan and the Purpose.

5. *The Teachers of the race look for the patience you have in your field of service.* How much patience do you have as you labor, as you plan, as you visualize the future, as you

teach? Patience is a special wisdom that makes you endure and continue until you attain the final victory of the

Self. . . .

Patience is the root of persistence. A persistent person is an ever-increasing magnet, an accumulator of wisdom, and a conqueror of obstacles on the path. We are told that the greatest warrior is the one who has the greatest patience. We must cultivate patience to continue our service in daring conditions, to carry on our service in spite of lack of recognition and appreciation, in spite of our weakness, failures, and health problems. We must have patience in our love and dedication, in our honesty and nobility, in our purity and striving, in our studies and meditation.

Patience is a state of stability. The Great Ones watch how you are using patience in your field of service. Only those who are faithful to the highest until the end will be the victors and the seeds of the next race.

6. *The Great Ones look for your creativity in your field of service.* Creativity in service is the ability to harmonize all your actions, thoughts, feelings, and words in such a way that your service is strengthened and made beautiful. Creativity in service means to find new ways and means to expand your service and to make it progressively more acceptable to more levels of consciousness.

Creativity in service means the ability to touch greater ideas and visions and express them through ways that your environment can grasp. Creativity in service means the ever-progressive demonstration of actualization of Beauty, Goodness, and Truth in your life. Creativity is continuous transformation of your life. It is the process of building a new person out of the old person that you were.

Can you be creative when one field of service is taken from you? Can you create a new field of service where you can be useful for people and build a bridge from them toward greater values? A creative server always finds a way to labor, to transmit light, love, and beauty. He does not fall into self-pity and wait for others to present an opportunity for him to work. He creates the field, he develops the field, and attracts those who have the same vision and the same enthusiasm to labor.

The Great Ones rejoice in seeing a creative server because the ladder of the Hierarchy is built by ever-increasing creativity.

As a creative server tries to manifest the best he has, he eventually becomes magnetic and he attracts those objects that are necessary for the field of his service. A creative server not only attracts people, but he also makes them creative. He enables them to be more spirit and have more power to actualize greater visions. [\[10\]](#)

Goodness means to live a life that is beneficial for the Earth, for people, for the animals and birds, for the invisible hosts of Nature.

Goodness is harmlessness, heroism, sacrifice, labor, service, and deep love for the essence of things. Goodness is a life which makes people bloom with beauty, courage, and striving; expand; and radiate. Goodness is a healing power. Goodness brings a confused man to his senses. Goodness protects every seed of beauty.

Goodness transmits the energy of compassion. Goodness makes you a friend of God. You can never be a good person if you are not united with the God within your heart. [\[11\]](#)

Goodwill has a great power of healing not only physical ills but also psychological and social ills. In some regions in Asia, if a man feels sick, he distributes food, clothing, and money to needy ones. They say that such an act of goodwill has a great healing effect. I have seen many rich people distributing some of their cattle, sheep, goats, chickens, and the fruit from their gardens to the poor. Some of these rich people, if they are capable, give free lessons in languages, the arts, and freely train the poor in certain jobs. This makes them happy and they feel useful.

One of my Teachers used to say that a man of goodwill is the extension of God. When one performs acts of goodwill, the energy of Good passes through his system and charges it, purifies it, and restores the health or prevents diseases. Goodwill can be exercised by doing a good deed every day with joy and conscious intent.

The Core of man is goodness, is divine beauty charged with goodness. It is a powerhouse of creative energies. When you release that Core, you flood your nature, your whole system, with healing energy. Those who have goodwill live a longer and happier life. The absence of goodwill leads us into depression, into apathy. The best remedy for depression and apathy is to get up and involve yourself in deeds of goodwill.

Once I asked a man of 117 years what made him live such a long and healthy life. What was his main food?

He smiled very beautifully, kept silent for a few minutes, then looking into my eyes said, "You are asking about outside things. Ask about things inside also."

"Well, what are the things inside of you which make you live such a long life?"

"I like to do good to everybody. I share my blessings. I like to make people happy. When I make people happy, I feel with a sensation of joy the Life energy penetrating into my body. I feel I am sharing the blessings of God with others, and I even help animals. Many wild animals come and eat near my home, and I have special arrangements for them. . . and every Christmas I send new shoes to fifteen or twenty children."

I do not know how long he lived, but I felt his healing energy. After our conversation I was a different boy. I remember as I was leaving him he touched my arm and whispered, "When you do good, know that nothing belongs to you. Secondly, do not encourage weakness; do not pity."

I learned through my experiences that you can render acts of goodwill by challenging people to stand on their own feet, by challenging them to strive and to educate themselves. To do good does not mean to encourage weakness, but to escape from an act of sacrifice is not worthy of excuses. [\[12\]](#)

Goodwill is the will which is related to the Common Good of people. By this will, people's rights are recognized, protected, and cherished. Every person must exercise goodwill for others to create right human relations.

But one can use *will-to-good* only if he is totally inclusive, if his life is dedicated to understanding the depth of good, and if he plans his life in such a way that good manifests through all his actions on all levels.

We are told that "will-to-good is the basic quality of the Divine Purpose." This Purpose is to make the Core of all life-forms manifest good, which is the Divine Presence in each life-form.

Will-to-good demands that people think in terms of the whole. It is all-inclusive living. It is this all-inclusive living that eventually will invoke and evoke the good latent in all creation.

Will-to-good demands also that the manifestation and invocation of will-to-good must proceed in a well organized plan which will allow the will-to-good to be recognized and gradually to be actualized.

Will-to-good is manifested by planning and through the efforts to actualize that plan. Will-to-good is the manifestation of the good against all hindrances and obstacles of the involutory path and dark servants.

Will-to-good is the labor of releasing the good hidden in all living forms. To operate in the will-to-good means to be an extension of the good in the Core of the Universe. [\[13\]](#)

[T]he Movement of Goodwill, inaugurated by the Tibetan Master. . . is. . . spreading all over the world through many different individuals and groups. The basic aim of this endeavor is to establish right human relations between man and man, between nation and nation, and to create a world-wide tendency toward the good of every man and of all nations.

Goodwill is an energy which is constructive, positive and creative. It heals cleavages, emotional and mental barriers, and leads to total understanding.

This energy is found at the Core of every person. The task of people of goodwill is to find ways to release that energy and create a mighty force toward international understanding and global unity. [\[14\]](#)

The energy released at the Gemini full moon--the energy of Goodwill--is a combination of energies from Aries, Taurus and Gemini. . . .

This is why the Gemini full moon is called the Festival of Humanity. Humanity cannot contact so many energies other than at the time of the Gemini full moon when all these energies are transmitted through Christ as Goodwill energy.

As humanity responds to the energy of Goodwill, these energies will be more clearly registered in the Soul and Triadal awareness, and eventually the peace beyond understanding will descend on Earth and the great Source of Life will be glorified. This was

the message of the angels at the time of Christ's birth--and it is His plan and purpose to establish goodwill, peace and one humanity on Earth.

Year after year these energies are released upon the Earth, and it is only at this time that a portion of humanity becomes aware of them. This awareness will increase until great groups all over the world, through scientific meditation, ritual and ceremony, and with great dedication, continuously register these energies and share them with humanity.

To facilitate this great task the sage, Master Djwhal Khul, gives us these aids: the Great Invocation, the Science of Triangles, and a plan for the establishment of active goodwill within all humanity. [\[15\]](#)

The Self is the treasury within us. Our Core, which contains in Itself the entire splendor of the Universe, must come into manifestation.

Our greatest glory and honor is built in the process of actualizing our True Self. We are going

to manifest the beauty which is hidden in each one of us. The percentage of our manifestation of beauty is equal to what we are, factually.

The next aspect of Self is goodness. The more goodness we manifest in our life, the more Self we are. **Goodness is like the Sun which radiates to every form without expectation.**

A disciple is one who takes a bulldozer and runs over the buildings that he has constructed during the millions of incarnations. He gradually wipes them out to prepare the foundation for a glorious future. This is what Self-actualization is.

You must not construct a hundred story building without a proper foundation. A foundation is your pure Self, devoid of all the trash that you have accumulated around it. The foundation is also called sincerity, simplicity and purity. Without these factors it is impossible to have a foundation. Sincerity, simplicity, and purity are characteristics of the True Self.

Try to radiate goodness through your thoughts, expressions, words, motives, and actions, and you will feel how real you are. Slander, envy, gossip, and treason keep you a slave in an illusionary world because they destroy the formation of your soul.

The Self is all loving, all understanding, all giving, and the more Self you are, the less people dare to manipulate your goodness.

The Self's only interest is to bloom and flower toward the Cosmic Self.

People must be good to their bodies and heart and mind. If you are doping your body, doing things against your conscience, or acting against the welfare and freedom of others, you are not good to yourself. If you are building a heavy karma for yourself by exploiting others, you are not good to yourself.

Doing goodness to yourself and others is a process of Self-actualization. In the advanced path you not only live a life of goodness, but you yourself also become an embodiment of goodness. Such was the Lord Buddha. . . .

Remember the five aspects of the Self: Beauty, Goodness, Righteousness, Joy, and Freedom. [\[16\]](#)

Beauty, Goodness, and Righteousness are not only Beings, but also they are laws in the Universe, and any act against these three creates many problems in our physical emotional, and mental bodies.

For example, *Goodness* is related to the head center in the etheric body. If goodness is violated and a person knows in his heart that he is violating the principle of goodness and consciously following evil, he develops friction between the human soul and the personality vehicles and creates some physical diseases, also depression, an inferiority complex, and a sense of failure.

What really happens is that the soul, knowing the Divine Plan, exercises pressure on the personality and urges it to live a life that helps the Plan to manifest on earth. If the person is not purified enough and has a strong attachment to the personality, the energy coming from the soul creates friction and produces many kinds of diseases.

Goodness is related to the head center, and if the base of spine does not respond to the energies of the head center, friction is created between them. This affects all the centers on the etheric spine and produces diseases that are termed fiery. . . .

It is through the ability to assimilate these essences and to express them adequately in the environment that greatness, health, and happiness are achieved. [\[17\]](#)

Our karma, which makes us

remain

as we are,

can be exhausted

when we dedicate

all our being

to Beauty, Goodness,

Righteousness,

Joy, and Freedom.

These five flames

of the five pointed star

always exist together,

glorifying each other,

and leading man

to Nirvana.

These five flames

of spirit

burn our past

and present Karma,

and pave the way

to our liberation.

Every time, even for one hour,

that we are identified

with Beauty,

Goodness, Righteousness,

Joy, and Freedom,

we experience Nirvana.

After we have run thousands of years,

chasing pleasures

and harvesting pain

and suffering,

we come to our senses,

and realize

that the only purpose

for which

we must live

is to attain liberation

and enter Nirvana.

The five flames

of the spirit

help us exhaust

the residue, the remains,

of all our past karma,

and make us

experience a life

that runs free

like a river

into the ocean of Bliss. [\[18\]](#)

Goodness is the attunement of your life with the Heart of Compassion in the Cosmos. [\[19\]](#)

[\[1\]](#) Saraydarian, H. (Torkom), *The Science of Meditation*, p. 70.

[\[2\]](#) 2Matthew 6:1-4.

[\[3\]](#) *Op. cit.*, pp. 82-83.

[\[4\]](#) Excerpted from *The Science of Meditation* , by H. (Torkom) Saraydarian, p. 92.

[\[5\]](#) Excerpted from *The Science of Meditation*, by H. (Torkom) Saraydarian, pp. 79-80.

[\[6\]](#) Excerpted from *The Science of Meditation* , by H. (Torkom) Saraydarian, pp. 92-97.

[7] Excerpted from *The Sense of Responsibility in Society*, by Torkom Saraydarian, pp. 109-112.

[8] Excerpted from *The Ageless Wisdom*, by Torkom Saraydarian, p. 119.

[9] Excerpted from *The Ageless Wisdom*, by Torkom Saraydarian, p. 266

[10] Excerpted from *Challenge for Discipleship*, by Torkom Saraydarian, pp. 51-56

[11] Excerpted from *Challenge for Discipleship*, by Torkom Saraydarian, p. 269

[12] Excerpted from *New Dimensions in Healing*, by Torkom Saraydarian, pp. 212-213.

[13] Excerpted from *The Mysteries of Willpower*, by Torkom Saraydarian, pp. 207-208.

[14] Excerpted from *Symphony of the Zodiac*, by Torkom Saraydarian, pp. 136-137.

[15] Excerpted from *Symphony of the Zodiac*, by Torkom Saraydarian, pp. 155-156.

[16] Excerpted from *Breakthrough to Higher Psychism*, by Torkom Saraydarian, pp. 25-32.

[17] Excerpted from *Leadership, Volume 5*, by Torkom Saraydarian, pp. 259-262.

[18] Excerpted from *Buddha Sutra*, by Torkom Saraydarian, pp. 422-423.

[19] Excerpted from *The Ageless Wisdom*, by Torkom Saraydarian, p. 28.

THE SCIENCE OF BECOMING ONESELF

Toward Freedom

LESSON 3

Introduction

This is the third of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that “[t]he time limits

given. . . are optional. It is your level of unfoldment which should decide the time element, remembering that *'that which is slowly built up endures forever.'*" [\[1\]](#)

Procedure for Lesson 3

1. Read Chapter IV, "Brother's Keeper," pp. 31-34.

2. Complete "Additional Reading" below.

3. Complete **EXERCISE TWO**, beginning on p. 31:

a. Oh, there is a Love. . . .

[A]gain choose a quiet spot in your home or in your garden. After relaxing your body and calming your emotional and mental natures, read the following words very slowly, with deep concentration:

. . . Oh, there is a Love which fears nothing, which is greater than life and greater than death. I am that Love. There is a Love which knows no limit, which is everywhere, which is in the presence of death, and which is all-Tender even in the Terrible. I am that Love. There is a Love which is Unutterably Sweet, which welcomes all pain, which welcomes all fear, which drives away all sadness, which is wheresoever thou dost search for it. I am that Love. Oh, I am the very Essence of that Love. And, O, My own Self, I, that Love, am Thine Own Self, My nature is Love! I am Love Itself! [\[2\]](#)

b. The Science of Loving Technique

After thinking or meditating upon these wonderful words for a few minutes, close your eyes and try to think of someone to whom you can give *love*. You may express your love through acts of goodwill, as explained in the first exercise, or you may express it through words and thoughts. There are people who need encouragement, a few words of appreciation, a single, sincere smile, or a handshake. Love is the highest healing energy; love increases within you when you give it to those who are in need of it. There are many people who are thirsty for love. Elderly people, people who feel rejected, those who are ill, and those who have lost relatives or friends--all are in need of love.

Choose one person each day and radiate love to him by spending some time with him, visiting with him, or by writing to him. . . . [L]et love flow from your heart and soul to

others. This technique is truly the science of loving. Through it we learn *how to love without identifying ourselves with the problems and personalities of others*. . . .

c. Daily Record

Do this exercise for one month and keep a daily record of your deeds of love and your experiences with them.

4. Daily, meditate on the following seed thoughts from *The Science of Becoming Oneself*. Use one thought each week.

Week 1 Love is the highest healing energy.

Week 2 Let love flow from your heart and soul to others.

Week 3 Your eyes, your voice, your words, your manner will evoke a power, an energy, a new courage, a new hope.

Week 4 We must not expect gratefulness or respect from others, but we ourselves must show it.

“For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and after the third year to thirty. The thirty minute period must be kept for a long time, until you are guided by your Soul to increase it.” ^[3]

5. Record your observations from your daily exercises and meditations in your journal each day.

Observations

At the end of the month:

1. Review your journal observations from your daily exercises and meditations. Write a report based on one of your seed thoughts, about insights, experiences, or any questions you have had.

2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

The Form of Meditation

For those who want to meditate and have a healthy, radiant, and victorious life, the following form of meditation is suggested.

1. Relaxation exercise.
2. Kneeling exercise.
3. Alignment and breathing.
4. The Great Invocation.
5. Om. Om. Om.
6. Meditation on the seed thought.
7. Recording the result of your meditation.
8. The Great Invocation.
9. Om. Om. Om.
10. Blessing all humanity. [\[4\]](#)

Kneeling

This is the second exercise which must be done before the actual meditation.

Kneel with feet apart. Now sit down, feet out to the side of your body. This is the first position. At first it may hurt, but later you will be used to it.

Now stand on your knees. Exhale slowly as you bend down to put the top of your head on the floor. When you reach the floor, stay in that position while holding your breath for 5 or 10 or 20 counts, which means 5, 10, or 20 seconds. Then slowly come back to your former position, in the meantime inhaling. Sit on your knees and exhale through your mouth, as if you were blowing out a candle.

This will be done three times in slow motion. Those who have high blood pressure are advised not to do this exercise. Kneeling charges your brain cells with new energy and makes you more awake and alert for the work of meditation. [\[5\]](#)

In most religions this exercise was performed lying prone, or with the forehead to the ground, bowing, or prostrating oneself. The worshiper would kneel and put his forehead on the earth as a sign of great adoration, worship and humility. Throughout the ceremony or worship the faithful were ordered to repeat the act of prostration three, nine, or even twelve times.

The fact is that this kneeling exercise is a very revitalizing exercise for the nervous system, also a refreshing exercise for the brain and for many glands in the head and throat. But it must not be done by those who have high blood pressure.

Those who perform this exercise must do it very gradually. First they must start with five counts, then slowly increase it to twenty counts. If any difficulty is observed, it must be stopped for a while, and when started again it will be done on a gradient scale. [\[6\]](#)

The Science of Loving

The law is this: Love increases in loving more; joy increases in giving more joy to others. Laws always have two sides: the promotive side and the restrictive side. The restrictive side of the law says that when the substances of love and joy do not gradually penetrate into all departments of the human being, they do not nourish the three fundamentals of life and instead create imbalance in the human system.

In simple words: If the substances of love and joy are absorbed only on the personality level, they help for survival, but they do not go to the heart and create the individuality--the pearl, the soul. If they do not go to the spiritual level to create beauty or the manifestation of *will* that is in the Self, the All-Self, the evolution of the human being stops.

In practical terms, to increase love and joy we must know how to live and how to arrange things to increase these energies. Every effort to harmonize energy needs an apparatus. These apparatuses must be built and be ready to function in order to accumulate energy.

The first apparatus (the physical, astral, and mental bodies) is built when one overcomes habits and lives a clean life, when he conquers all negative, painful emotions, when he eliminates from his thinking all harmful thoughts. The second apparatus (the heart center) is built, nourished, and unfolded through love-energy. The third apparatus (the Spiritual Triad) is built through a life of joy in sacrificial service. . . .

The law is this: You increase your love and joy by giving them to others who do not have them, in a way that you evoke from them love and joy and make them experience the value of love and joy. You make others aware of how love and joy increase if they are given to those who do not have them.

To love does not mean:

- a) to surrender to weakness
- b) to accept things that are harmful
- c) to tolerate laziness
- d) to encourage weakness and irresponsibility
- e) to accept ugliness
- f) to exploit people
- g) to put people into sleep

To love means:

- a) to call forth the sense of responsibility
- b) to point out weaknesses people have
- c) to challenge people to strive and attain

d) to make people work on their habits and other weaknesses to eliminate them

e) to make them learn how to cooperate and overcome their egos

f) to make them engage in great labor for humanity

g) to teach them how to overcome their vanities

You cannot lead people into such labors except by the energies of love and joy. In putting your joy and love into such a labor, you increase them. [\[7\]](#)

When the ancients spoke about love, gratitude, and other virtues, people assumed that such teachings were parts of religious or moral instructions. But gradually we are seeing that the ancients were giving us scientific advice related to our health, sanity, and prosperity.

People continuously emanate certain radiations--some of them benevolent, some of them malevolent. These radiations or emanations are not only beneficial or harmful to the person himself but also to those with whom he is related. For example, there are emanations of love, emanations of gratitude, emanations of joy, emanations of ecstasy, emanations of lofty thoughts, emanations of aspirations, emanations of admiration.

Every time such emanations radiate from a person, they revivify and nourish his aura and, like a current, flow out and carry a great amount of healing power to those around him.

Sometimes you give a little gift but receive a great charge of energy from the gratitude. Someone loves you and floods your aura with life-giving energy. Someone admires your work and floods your sphere with uplifting and expanding energy. When you give and receive such emanations, your health improves, your heart opens and unfolds, your mind clears and expands, and prosperity and success meet you on your path.

Thus when a person is living in the spirit of Beauty, Goodness, Righteousness, Joy, Freedom, gratitude, solemnity, and so on, he emanates atoms charged with life-giving essence and brings to people of the world a more abundant life. At the same time, such a person attracts life-atoms in higher realms, such as from the four Cosmic Etheric Planes or from planetary and solar centers. Through such life-atoms, he builds his subtle bodies, nourishes their centers and senses, and enables himself to live a life more abundant. [\[8\]](#)

Brother's Keeper

There are three kinds of brothers. One is a blood brother. The second is a member of a religious group or fraternity. The third is any man or woman who accepts the idea that the Creator is our Father and that we are one family.

The word "keeper" is very significant, and can be viewed from many angles. One kind of keeper "keeps" your treasures safe. Another guards your reputation or your life. Another watches over you so that you grow and have a happy, healthy life. Still another protects you from danger and leads you to success, prosperity, and freedom.

A godfather is a "keeper." To his hand is entrusted the newly baptized child. If he is the godfather of a marrying couple, he is also a "keeper," since he is responsible for the happiness of the couple and is the one who advises and counsels them.

The term "brother's keeper" is a very significant expression. If people emphasize being their brothers' keepers they can unfold and reveal the great practical usefulness which is hidden within them.

At present, due to our religious and educational systems, people have become ego worshipers. They worship their own interests, even when they pray to the Lord. They want to be successful, prosperous, healthy, happy, informed, and wise--individually. Almost everything people do is for their own interest. . . .

People in general do not realize that one can only be healthy when he tries to make others healthy and when he creates healthy conditions in the environment. If we do not make our neighbors healthy, they will make us sick.

One can be successful when he tries to make his society successful; a failing society eventually will make him fail. One can be prosperous if he makes others prosperous; if others are not prosperous, they will make him poor. One cannot be happy if his environment is unhappy; if he does not succeed in making the people around him happy, they will make him unhappy.

The light of a person's knowledge cannot increase unless he shares his light with others. Everyone who learns has a chance to be a teacher, has a chance to challenge us and help us all strive for better knowledge.

If a person wants to be virtuous or holy, he must try to make the people around him virtuous and holy, because if he tries to be virtuous and holy on his own, the others will make him work against his own virtues.

The principle behind all of these concepts is that in giving, we can have more, and the more we give, the more we have. . . .

Even if we serve people for our own interests, it is beneficial. Only by serving people can we eventually learn to forget ourselves in the performance of service.

We can save our lives by living for others. Our greatness is conditioned by our ability to give, by our ability to enlighten others, and by our ability to love, care for and protect others. The greater the number of people a person nourishes with his light, love, beauty, and wisdom, the greater person he is.

The purpose of man is not to isolate himself within his own interests. He must live in the interest of his family, nation, and humanity. Only by living in the interest of one humanity does he meet his divine responsibility.

For an enlightened man, humanity represents his brothers. Certain Great Teachers of humanity call themselves the Brothers of Humanity. I cannot imagine a greater title than this. If a person is a brother to Humanity and he proves that title with his life, then he is one who will be respected--even worshipped--throughout the ages. . . .

How to Be Your Brother's Keeper

If you feel that you want to become your brother's keeper, then you must consider and meditate on the following twenty-one points.

1. As your brother's keeper, you must try by all means to improve yourself and be an example. Your brother must see that you are noble, honest and clean, and then he will aspire to be like you. Your brother must look to you and say:

"Look how intelligent my brother is."

"My brother works so hard."

"My brother is so resourceful."

"My brother is loving."

"My brother is graceful."

"My brother is courageous."

Your example inspires your "little brother" and leads him toward a better life. If you fail in this first point, all that follows will be useless for you.

2. Unless you are a teacher or a guardian, never talk about the short-comings of your brother. Your duty and responsibility are to find something beautiful in him and talk about that beauty so that you mobilize his thoughts toward his beautiful attributes.
3. Never stick your nose into the personal affairs of your brother. Instead, challenge him to work toward the five-pointed star of Beauty, Goodness, Righteousness, Joy, and Freedom, trying to convince him that this star will make him happy, healthy and successful. Challenge him with these five virtues and encourage him to assimilate them into his entire life.

His personal affairs belong to him. A brother's keeper does not involve himself with the short-comings and stupidities of this brother because he will be contaminated by them. When you raise your brother to the sphere of the five-pointed star, he will begin to solve his own problems without involving others in them. If you work on the short-comings and stupidities of your brother without giving him the vision of the five-pointed star, he will do everything possible to hide himself with various justifications and rationalizations to save face.

4. Never emphasize the failures of your brother; instead, emphasize his successes. Emphasizing a failure strengthens the failure thoughtform in his mind, causing him to fail again.

He will also be trapped in his emotional patterns and it will be very difficult for him to free himself from them.

5. If your brother wants to learn from you, the first thing you must teach him is to abstain from malice, jealousy, slander, and treason, which are the most poisonous vipers living within us. Discussing this with your brother can save his life and make him a great success forever.

This must be taught to your blood brother, your group brother, any brother. If you do not warn your brother about these four dangerous snakes, they will eventually force him to come under their power.

Every brother is a savior for others. Those who are selfish and want to save their own souls, forgetting about their brothers, will find themselves in hell, not heaven. Heaven is reached by helping others. A selfish man who seeks only his own salvation violates the greatest law--the Law of Oneness, or Wholeness. He denies this law and thinks only of himself.

6. Teach your brother about the Law of Karma. A superior race of human beings will result if people come to understand the Law of Karma and observe it throughout their lives.
7. Teach your brother about the Law of Reincarnation, which is closely related to the Law of Karma. Many of our problems can be solved only by understanding the Law of Reincarnation. . . .

[T]hose who try to live a beautiful and sacrificial life will be born into those families which will provide all the conditions necessary for their further development. . . .

8. Teach your brother how to observe. It is so important for your brother to be able to see things that usually remain unseen by average people. Without observation, people live in a dream world and are always subjected to exploitation. The ability to observe not only saves the life of your brother, but leads him to prosperity, success and health.
9. Teach your brother to analyze the news and the movies that he sees. Millions of dollars are spent to make the movies, which influence the consciousness of people. Listen to your brother and encourage him to look for the motive behind the movie. You do not need to give him your opinion; your intention is not to feed him fish, but to teach him how to fish.
As he tries to analyze deeper, he will eventually see the political, religious or economic reasons for the movie, become aware of the motives, and find the subtle ways in which the motives are put into expression. Doing this, he can save his other brothers.
10. Never exploit or deceive your brother. Deceiving him will cause him to lose trust in you. One of the greatest transgressions is to deceive your brother or anyone else who trusts you.
When sensed or known about, exploitation can cause a deep wound in a person's psyche. Both the deceiver and the deceived build a barrier between themselves and their inner source of light, love and beauty.
11. If you borrow money from your brother, pay him back with interest.

I remember borrowing a lemon from a neighbor. A few days later, my father asked

me if I had returned it. "Not yet," I said. "Do it now," he insisted. "We have lots of lemons." I took a lemon and was headed for the neighbor's home when my father called me back and asked, "What are you doing?" "I am returning the lemon." "Well," he said, "the noble thing to do is to return two or three lemons." She was overjoyed because it so happened that she needed the additional lemons for her food. . . .

12. Teach your brother to depend on himself, not on you. It is a very bad policy to make others dependent upon you. On the contrary, be tough with your brother; make him learn how to meet the difficulties and problems of life. Teach him to swim, not to hang around your neck.

Teach him to be independent and, as much as possible, not to waste your time and energy hanging on you.

When you make others depend on you, there is a greater possibility that you will eventually use them with selfish intent and exploit them. Dependency leads to slavery and weakness.

This does not mean that you abandon your brother when he needs you. But you must stand beside him and encourage him to solve his own problems instead of trying to solve his problems yourself.

13. Teach your brother
- a. how to concentrate
 - b. how to think
 - c. how to meditate

How can you be your brother's keeper if you cannot teach him such basic lessons? You can create a field of service for your brothers by working for your group, your school, your university, or you can take time to care for your brothers who are living in ignorance and confusion.

14. Teach your brother
- a. how to read
 - b. what to read
 - c. how to discriminate and choose what he needs to read

When your brother learns these three skills, he will not only save money, but also time, energy, and his mental and physical health. . . .

Of course, you must be very careful not to boss your brother or give him commands. You must handle him very carefully, suggesting those books which will help him build his future.

Selfish and arrogant people cannot be their brother's keeper. To be a brother's keeper, you must have gracefulness, nobility, and honesty.

15. Teach your brother to respect his parents, other family members, and all those who are around him. When respect is replaced with disrespect, the downfall of the family or society starts.

Respect charges a person's real being and helps him overcome weakness. Respect creates love and right human relations. Respect is the result of deep love, the power of control, and identification with the beauty that exists in your brother.

16. Teach your brother about the good in all humanity. Let him learn to live for one humanity.

Most people teach their children to brag about their particular race, nation, and family background, thus creating cleavages in the psyches of their children. You must convince your brother that the welfare of a person, a group or nation depends upon the well-being of all humanity.

If you can help your brother accept these ideas, you are becoming one of the Brothers of Humanity.

17. Teach your brother when and how to talk, and when to keep silence. This is such a delicate issue that you must be very careful to save your brother and cultivate control, respect, discrimination and common sense in him without building patterns of inhibition in his being.

Most people talk to emphasize their individuality, to show off or gain recognition. It is an interesting observation that people who do not have self-interest often keep silent.

18. Teach your brother to study and observe the lives of healthy and happy people.

Studying such people increases images of health and happiness in his consciousness, which control the process of distribution of the energies in his system. Then he will find reasons why others are healthy and happy, and try to use what he has discovered to create similar health and happiness in his life and environment.

19. Teach your brother about the enemies of mankind, such as these:

- organized crime
- drug use

- prostitution
- massive exploitation
- murder
- dark forces and their agents
- hunger

Let your brother develop an eye to see these enemies and teach him how to cultivate skills to become aware of them and to avoid them.

20. Teach your brother how to eliminate the enemies of mankind, who are highly intelligent and specially equipped to crush him if he is not protected by spiritual powers, or he acts stupidly. . . .

21. Speak to your brother about the glorious future, about those who are planning and working toward building a glorious future for mankind.

Let your brother know that man can make himself really happy, healthy, and successful. Let him know that there is no greater joy than the joy one feels in helping his brother.

These twenty-one rules apply to groups and nations, as well as to individuals. Only by being our brother's keeper can the Brotherhood of humanity be established in this world. [\[9\]](#)

Gratitude

Gratitude is an expression of thankfulness. A disciple is a man of gratitude. He says, "Thank you, Lord, for the beauty of Nature, for the beauty of my friends, students, and teachers. Thank you, Lord, for my sufferings and hardship and pains. Thank you for the stars, oceans, and rivers." And to prove his gratitude he lives a sacrificial life, a life of giving, a life of selflessness, and tries to give back all the blessings that life gave to him.

Gratitude opens your heart center. Many boys and girls say, "Mother, you are old. Father, I do not like you any more." That is your mother. Say, "Thank you, Mother, for keeping me nine months with you; for taking care of me; for crying for me." We must give our gratitude to our parents, brothers, sisters, teachers, and friends.

Christ said, "I will not forget the one who gave a cup of water to a stranger in My name."

Through gratitude you add another color or note to your aura, and thus slowly build your seamless robe.

Gratitude is one of the sources of happiness and joy. People make themselves unhappy by feeling self-pity and by thinking that life is not paying back to them what they expected from life. They overlook all those blessings that are around them and live blindfolded by their own self-pity. They see in everything an unfriendly face; they expect people to adore them, to bow down to them. They expect sunny days always, and no matter what they have, what is done for them, they remain ungrateful.

Ingratitude makes the substance of joy evaporate and brings gloom and unhappiness. Ingratitude toward life and others creates negative polarity and rejects beneficent forces.

Trust creates joy, and ungrateful people cannot be trusted because ingratitude is a sign that the subject has no stability nor a sense of standards in his heart.

Gratitude is an appreciation of trust, a demonstration of faith, an appreciation of justice and righteousness. Ingratitude reveals also that the subject is expecting from life more than his own worth. He wants a harvest without the labor of sowing. Ingratitude reveals that the subject never developed the sense of value to appreciate life as a whole.

Gratitude is a great source of joy, and everyone can develop this virtue by trying to appreciate life and by finding out how life presents to him great gifts. [\[10\]](#)

God is *Gratitude*. This is a most beautiful one. I love this one. Those who are grateful are closer to God because gratitude is an appropriation of Life and its laws. Also, God Himself, we suppose, is grateful for all progress that is going on in all Galaxies. Everything is progressing in the ocean of His gratitude. His gratitude is like a magnet which pulls up all seeds of Life to Himself.

Do you know that? You see, when you are talking about gratitude, you are talking about Him. He is *the Gratitude*. You need two or three months to think, to penetrate into the meaning.

Gratitude. . . . Everything is beautiful, everything is in order. Everything will be in order. There is the highest respect for every seed of light. He is gratitude. If you do something obnoxious, He is the gratitude. If you do something good, He is the gratitude because no

matter what you do, your wrong things and right things will lead you to the same spot. One way is painful. The other is joyful. That is the only difference. [\[11\]](#)

When you understand, when you acknowledge that you are so grateful for many things, you are really freeing yourself from your ego, from your separatism, from your vanity. It is so beautiful to be grateful. M. M. says, "Great is the healing power of gratitude." I saved many, many hundreds of families by teaching them to be grateful to each other. Gratitude works miracles.

A lady came one day and said, "We did all that was possible with my husband, but our problem was not solved."

It is good to try, do not misunderstand me, but the problem was not solved. I said, "Lady, the problem cannot be solved because you are not grateful for that man."

She asked, "Why should I be grateful?"

I said, "That man worked twenty-five years and supported you and you never worked. This is one reason. He raised two children, paid for them. Why is he no good? Did you say to him once that 'I am so grateful. You are so beautiful and I appreciate you'?"

She said, "I do not want to say it."

"Well, you cannot solve your problem through psychiatry and psychology. You are going to solve the problem within yourself and be grateful first of all."

Surprisingly, she tried her best to appreciate him and feel gratitude toward him. She went home, and when her husband came home she opened her mouth to ask why he was late but immediately closed her mouth and said, "You look so handsome." The man's question was this. "Why have you started to see my beauty instead of my ugliness?" because every day that woman had been opening her mouth and criticizing that man or the man had been criticizing the woman.

You cannot reach the freedom of joy, of harmony, of cooperation in your home until you stop criticizing, until you stop beating each other. "You are nonsense, you are this, you are that. I have never seen a man more stupid than you." That man is really going to be stupid and do stupid things. At that time of tension, everything you are saying is going as a post-

hypnotic suggestion into his mind. That is why every time you are angry and you say something to your wife or husband, your partner actually becomes that which you hate. [\[12\]](#)

It is so beautiful,

my Lord,

to feel that our little

ship

in the vast ocean

of Space

is not

left

without

guidance

but considered as

one of your

gardens

which is honored

to receive

your light and blessings,

my Lord.

In the vision

of

the Almighty Eye,

all existence

moves as a unit.

In the network

of the Light,

all is

connected

and not a single

atom in Space

can get

lost.

What a mystery,

my Lord,

and a great

blessing it is

to feel that

all is in the hand

of the One. . . .

Every time you touch

our small planet,

a new life

penetrates

into

the consciousness of humanity,

and

our little planet

is charged enough

to cross over

a greater wave

of crises

on the way

to

its

Cosmic Home.

The fire

of gratitude

in my heart

is

like the fire of a

volcano,

my Lord.

There is no word

in my mouth

by which I can adore

Your compassion. [\[13\]](#)

I remember

when my Great Lord

once said,

If you give a cup

of water

to little ones,

you give it to Me. . . .

What a profound

statement,

O Light of the

Universe!

How grateful

I am

for the wisdom

of my Lord. [\[14\]](#)

[1] Saraydarian, H. (Torkom), *The Science of Meditation*, p. 70.

[2] Alexander, F. J., *In the Hours of Meditation*, p. 26.

[3] *Op. cit.*, pp. 82-83.

[4] Excerpted from *The Science of Meditation*, by H. (Torkom) Saraydarian, p. 92.

[5] Excerpted from *The Science of Meditation*, by H. Saraydarian (Torkom), p. 80.

[6] Excerpted from *The Science of Meditation*, by H. Saraydarian (Torkom), p. 98.

[7] Excerpted from *Challenge for Discipleship*, by Torkom Saraydarian, pp. 245-248

[8] Excerpted from *New Dimensions in Healing*, by Torkom Saraydarian, p. 728.

[9] Excerpted from *The Sense of Responsibility in Society*, by Torkom Saraydarian, pp. 77-93.

[10] Excerpted from *New Dimensions in Healing*, by Torkom Saraydarian, pp. 685-686.

[11] Excerpted from *One Hundred Names of God*, by Torkom Saraydarian, p. 70.

[12] Excerpted from *Christ, the Avatar of Sacrificial Love*, by Torkom Saraydarian, pp. 268-270

[13] Excerpted from *Buddha Sutra*, by Torkom Saraydarian, pp. 161-164.

[14] Excerpted from *Buddha Sutra*, by Torkom Saraydarian, pp. 333-334.

THE SCIENCE OF BECOMING ONESELF

Toward Freedom

LESSON 4

Introduction

This is the fourth of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that “[t]he time limits given. . . are optional. It is your level of unfoldment which should decide the time element, remembering that *‘that which is slowly built up endures forever.’*” [\[1\]](#)

Procedure for Lesson 4

1. Read Chapter V, “Toward Purity,” pp. 35-39.
2. Complete “Additional Reading” below.
3. Begin **EXERCISE THREE**, pp. 35-37, as follows:
 - a. **Weeks 1 and 2** - Complete **Step One**, pp. 35-36:

Choose a place in your home or garden and relax your whole body, calm your emotions, and quiet your mind. Enjoy this relaxed state for a moment and then read the following:

Seek not, Oh twice-blessed One, to attain the spiritual essence before the mind absorbs. Not thus is wisdom sought. Only he who hath the mind in leash, and seeth the world as in a mirror can be safely trusted with the inner senses. Only he who knoweth the five senses to be illusion, and that naught remaineth save the two ahead, can be admitted into the secret of the Cruciform transposed.

The path that is trodden by the Server is the path of fire that passeth through his heart and leadeth to the head. It is not on the path of pleasure, nor on the path of pain that liberation may be taken nor that wisdom cometh. It is by the transcendence of the two, by the blending of pain with pleasure, that the goal is reached, that goal that lieth ahead, like a point of light seen in the darkness of a winter’s night. That point of light may call to mind the tiny candle in some attic drear, but--as the path that leadeth to that light is trodden through the blending of the pairs of opposites--that pin-point, cold and flickering, groweth with steady radiance till the warm light of some blazing lamp cometh to the mind of the wanderer by the way.

Pass on, O Pilgrim, with steady perseverance. No candle is there nor earth lamp fed with oil. Ever the radiance groweth till the path ends within a blaze of glory, and the wanderer through the night becometh the child of the sun, and entereth within the portals of that radiant orb. [\[2\]](#)

After reading these lines, close your eyes and imagine that you are standing high upon a mountain. Look around you in your imagination and try to see the trees, flowers, birds, rivers, and other wonders of creation. Do not hurry; take your time. Then, raising your arms (in your imagination), bless the world, bless humanity, bless all living creatures, the trees and flowers, saying very slowly:

May the divine Love, Light, and Beauty be our daily breath and thought, and let Light, Love, and Power restore the Plan on earth.

After saying this prayer, imagine for a few moments a golden light pouring out from your heart and head, flooding the world.

b. **Weeks 3 and 4** - Continue with **Step One**, as above, and complete **Step Two**, p. 36:

Imagine a small, blue star at the middle of your brain. Gradually make it grow larger and larger until you are sitting in the center of a large wheel of blue light. Let your emotions, thoughts, organs, and body be flooded with that blue light. Then imagine the blue light becoming smaller and smaller until it is again a tiny blue spark in your head.

These two steps will help to clean your mental and emotional worlds of various negative and limiting forms of vibration, making them ready for the flow of inner, fiery energy. [\[3\]](#)

4. Daily, meditate on the following seed thoughts from *The Science of Becoming Oneself*. Use one thought each week.

Week 1 Only he who hath the mind in leash, and seeth the world as in a mirror can be safely trusted with the inner senses.

Week 2 The path that is trodden by the Server is the path of fire that passeth through his heart and leadeth to the head.

Week 3 The path that leadeth to that light is trodden by the blending of the pairs of opposites.

Week 4 Pass on, O Pilgrim, with steady perseverance.

“For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and after the third year to thirty. The thirty minute period must be kept for a long time, until you are guided by your Soul to increase it.”

5. Record your observations from your daily exercises and meditations in your journal each day.

Observations

At the end of the month:

1. Review your journal observations from your daily exercises and meditations. Write a report based on one of your meditation seed thoughts about insights, experiences or any questions you have had.
2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

The Form of Meditation

For those who want to meditate and have a healthy, radiant, and victorious life, the following form of meditation is suggested.

1. Relaxation exercise.
2. Kneeling exercise.
3. Alignment and breathing.
4. The Great Invocation.

5. Om. Om. Om.
6. Meditation on the seed thought.
7. Recording the result of your meditation.
8. The Great Invocation.
9. Om. Om. Om.
10. Blessing all humanity. [\[4\]](#)

Alignment and Breathing

To begin your alignment, focus your attention on the physical body. See if it is completely relaxed. Look at the body as it sits, as if you were outside of the body. Check the spine, the head, the eyebrows, and if any portion of the body is still tense, relax it. Check the breathing. Breathe consciously, with clear observation. Breathe in, breathe out, and with each breath cause a deeper relaxation in your body, until you feel that your body is completely relaxed and your breath is as the breathing of a sleeping man in complete rest.

Your second step will be to leave the body at rest and to pass to the emotional body. See if there are any emotions. If there are, disperse them with your mind, as a patch of clouds is dispersed with heat or fire. Again turn your attention to your breathing and each time you breathe in, imagine that you are breathing in a white light and then breathe it out through the emotional body, cleansing it, washing it of all emotions. Do this several times until you “feel” that the emotional body is indeed calm, like a clear, shining mountain lake.

Then slowly pass to your mental realm. See if there are any thoughtforms wandering around and keeping the mind in agitation. See if there are worries. Command them to wait outside for a while until you are through with your meditation. Then turn your attention again to your breathing. See how rhythmically and calmly you are breathing in, breathing out. Now imagine that you are breathing in a pure yellow mist. And as you are breathing out imagine that you are banishing all thoughtforms, or burning them out, and the mind is becoming a pure sphere of light.

Once you see the mind clear and serene, imagine a golden star from which is pouring a golden stream of “light” and penetrating into the billions of atoms, or lives, within the three

bodies. Then withdraw the beam of your attention from these three bodies, and hold it for a few seconds in the will of your Soul and repeat the Great Invocation.

Our whole duty is to polarize the atoms of our three bodies, especially the atoms of the lower mental levels, toward the radiance of the Soul. This state is one of extreme alertness and wakefulness, and does not resemble a state of passivity or drowsiness into which fall all those who do not know how to use the art of alignment, and who search for emotional reactions and pleasures in meditation.

One of the dangers of meditation is that aspirants sometimes cannot achieve a perfect alignment and often fall into the astral plane, tuning in to astral phenomena. Through the technique of alignment we learn to by-pass the astral level and focus ourselves on the higher mental planes.

Once we achieve such an alignment we are able to hold our mind in the light of the Soul and impress our physical brain through our etheric brain, and register our higher experiences without any difficulty or loss. In this way we will keep to a minimum the possibility of stimulating some of our glamors in the emotional world and our illusions found in the lower mental world.

The process of alignment does not stop here. Later the disciple will learn to align himself not only with the Soul, but also with subjective groups, which work on mental and intuitional levels, and with the Master of the group. Then he will extend his alignment toward the Spiritual Triad and the Monad, so that divine energy flows down into his aligned, harmonized, and purified vehicles and spreads knowledge, love and divine service. Thus the man, the Heart Center and the Head Center of the planet are aligned, and man is able now to look beyond the planet and beyond the solar system for new possibilities of Cosmic communication. [\[5\]](#)

Toward Purity

Transformation must occur on a gradient scale. We have seen people who hurry in zeal and spiritual greed. They are those who fall on the Path, or become the enemies of the Teaching. It is better to become a good gardener and know how to cultivate the lower nature so that it turns into a beautiful garden--one that produces a crop instead of weeds. This garden is the aura, which represents the physical, emotional and mental bodies. [\[6\]](#)

Hard labor, sports, and discipline may help man purify his physical desires into purposeful action. Beauty, art, prayer, examples of global heroes help to purify emotional desires. Concentration, meditation, and contemplation can assist in purifying mental desires.

As this threefold purification proceeds, the will energy operates in our higher nature--the intuitional, atmic, and monadic levels. Our higher nature illuminates our consciousness operating in the threefold personality and brings the higher manifestation of will into our daily life. [\[7\]](#)

Most human beings or souls are lost in the elementals of the body, emotions, and mental nature. They do not exist yet, as they do not have independence. They blindly obey what their body, emotions, and thoughts want. In this stage there is no conflict with the Higher Self because the Higher Self does not exist for them.

After a person gains a certain degree of liberation from the personality, he receives direct hints, suggestions, and impressions from the Higher Self. It is at this stage that conflict starts. The personality pulls him down; the Higher Self pulls him up. Often he becomes like a pendulum between these two poles. Sometimes he tries to resist the pull of the personality; sometimes he resists the pull of the Higher Self on behalf of the personality. It is in such moments that he betrays his Higher Self and falls again into slavery.

Such a battle continues for a long time until the person stands firm in the light of the Higher Self and tries to sublimate the personality, to make it serve the light of the Higher Self. [\[8\]](#)

Willpower is the radioactivity of the human Core. It has been active since the beginning of human evolution and before.

This radioactivity, this energy releases itself very gradually and increases in dosage as the vehicles of man develop, evolve, and pass through a purification and integration process.

The radioactivity of the human Core, the will energy, manifests itself in three phases:

--purification

--destruction

--organization

These three phases--or three modes of radioactivity of the Core--cyclically come into action.

Purification starts through the base of spine center, and throughout ages it protects the human being from various pollutions, acting also as a disinfectant fire throughout the organism.

As a person advances, the same fire of the will begins to work in the emotional plane, purifying the emotional vehicle of various kinds of emotional pollutions and protecting it from the pollution of the environment.

Again, as the person advances, the same aspect of the fire of the will begins to function in the mental plane, trying to purify the mental mechanism of various kinds of pollution accumulated in the mechanism itself or from being bombarded by world thought.

But one must remember that the purification process is nothing else but the removal of those elements which hinder the bodies' operation in harmony with the spirit aspect in man.

The purification process goes on cyclically. Between cycles the destructive and organizing powers of the will take their turns. Thus the three aspects of the will run in cycles within each other, and these cycles are controlled by the Core of the human Spark through its radioactivity.

This purification aspect on the three personality levels actually is a process of causing the rhythmic quality to predominate in them so that the physical body becomes energetic and full of vitality, the emotional nature becomes loving and aspirational, and the mental nature achieves clarity of thinking and creativity.

After and between these cycles, the *destructive* aspect of the will operates. It acts on the physical plane, removing and destroying all crystallizations which hinder the circulation and communication of the energy of the will.

It is in these cycles of destruction that the disintegration of the bodies takes place to let the spirit build new vehicles for a new manifestation.

The destructive activity of the will does its job when heavy karma is collected and the vehicles are polluted and distorted to such a degree that they can no longer act harmoniously with the divine radioactivity and currents of energy.

On the emotional plane this destructive aspect of radioactivity burns away many kinds of attachments and those astral forms which work against the Plan of good. This sometimes causes great depressions, inertia, and apathy. If the person can recover himself, he sees a new dawn, free of all astral and emotional trash in which he was living in unhappiness.

On the mental plane the destructive aspect of the will cyclically does its job, destroying hindrances which stand against the light of the human soul such as vanities, egotism, greed, separatism, and all thoughtforms built by these factors.

Sometimes the destructive currents are so heavy that they destroy not only the crystallizations but also the mental tissues identified with them. Thus people fall into insanity or go through a long period of time of stupidity, cupidity, and confusion.

The cycle of destruction is often very painful for the person, and for those around him, because sometimes he identifies himself with the currents and begins to try to destroy others--to destroy them physically, to destroy them emotionally or mentally. He becomes even suicidal or attacks those who have similar emotional and mental hindrances. In a sense he becomes an agent of destructive forces and more often he destroys himself in attempting to destroy others.

After the cycles of destruction, the third aspect of radioactivity from the Core begins. Called the *organizing current of radioactivity*, this purification is done in joy. Crystallized and hindering forms are removed on the three planes, and the soul uses the organizing energy to rebuild his vehicles and the devices or tools in each vehicle.

Cycle after cycle, through these currents man has a better physical body, a better emotional body, and a more organized and more creative mental body.

The organization begins in the physical body. The centers, senses, and organs are better aligned and integrated. More rhythmic cells are in operation. The body is more vibrant. The immune system is strong, and the whole appearance of the body is more beautiful.

Organization in the emotional plane takes increasing amounts of love and intuitional substance to such a degree that the emotional body becomes more joyful and adequate to function as a distributor of compassion, magnetism, and inclusiveness. It can now move faster in the astral plane, register experiences through its senses and centers, and then contribute to the treasury of knowledge of the human soul.

In the mental body the reorganization process brings the head center into better relationship with the human soul. A part of the Antahkarana begins to build or advances in its building. The energy of the Chalice and its petals penetrates deeper into the threefold vehicles of man. The brain and mind actualize a new coordination, and the mental body slowly becomes more sensitive to the central will of the human soul.

Thus the base of spine is the device of the radioactivity of the kundalini fire which, life after life, relates these threefold radioactive energies to the human constitution. This goes on until the Third Initiation, the Transfiguration. In Transfiguration the energy of purification achieves its goal. [\[9\]](#)

Purified emotions are the flowers of a purified emotional body. Such a purification can be achieved through eliminating all harmful and negative emotions and filling one's life with love and peace.

The purification of the emotional body requires staying away from people or from areas which are contaminated by violent emotions such as hatred, jealousy, revenge, fear, and greed. This is because strong emotional waves are sticky, and they easily penetrate and take over our emotional body.

Purity of heart is defined as an attitude of total harmlessness. [\[10\]](#)

Communication with the Fiery and Subtle Worlds is not beyond human ability. The easiest is the purification of the heart and the development of harmlessness. As the heart is purified and its flame shines through all the expressions of man, he comes closer to the Subtle and Fiery Worlds and communication becomes natural and harmless.

The Fiery World must be convinced that the communicator will not waste the given energy and wisdom, that he will not misuse it for his personal ends but will use it for the benefit of all humanity, with extreme caution, co-measurement, and a pure sense of timing. All of these qualities cannot be achieved in one day, but they are the flowers which bloom with the labor of ages and under the flame of the heart.

As one purifies his heart, greater and greater help is given to him by the Hierarchy and greater opportunities and challenges are opened for him. [\[11\]](#)

How do you develop contact with your Solar Angel?

The first thing you must do is purify your heart. The Solar Angel cannot directly communicate with you or reach you, even though It tries, until you purify your heart. If your heart is not purified, your aura is in a distorted and disturbed condition. When the Solar Angel sends ideas or impressions to your brain or your heart, your aura distorts them, just as the reflection of a tree on the water is distorted when the water is agitated.

Purification of the heart comes through loving more, tolerating more, being more grateful, and thinking in terms of unity and synthesis. Whenever you feel that you are doing something wrong, stop it. . . because you can pollute your heart. You can pollute your heart by thinking wrongly, speaking offensively, by having malice, violence, slander, or gossip in your nature.

Purification of the heart is the foundation of your contact with your Solar Angel. [\[12\]](#)

Visualize yourself every Monday morning standing under a waterfall. Feel the water; feel the air; enjoy the beauty of Nature; let the water pour on you and through you, and feel a deep joy. This exercise will bring in all those evoked energies standing in suspension in your higher planes and release them into your etheric, astral, and mental planes.

Let the water pour through your mental, emotional, and etheric bodies and purify them of all that is causing you trouble. Let the water cleanse your illusions, glamors, Maya, and any kind of disorder or disturbance. As the water descends upon you as you stand under the falls, visualize the process of purification of your nature. [\[13\]](#)

Obedience

Progress toward a superior will is achieved by unification and fusion with a higher manifestation of the will. This is in occult science called *obedience*. Obedience is a resignation of your lower will and a unification and fusion with a higher will. [\[14\]](#)

Spiritually enlightened people see that it is for their interest and the interest of others that they choose to obey. They see that disobedience creates friction and confusion and eventually makes them suffer. They also see that through obedience they grow into higher spheres and participate in greater labors. . . .

There is a principle in the Universe which evokes obedience as a person unfolds spiritually. This principle is often called "the Will of God." As a person unfolds, this principle increases in

him and he becomes the continuation of that principle. Thus as this principle increases, the person loses his ego and awakens in the One Self.

There is also a close connection between obedience and the sense of responsibility. The sense of responsibility develops in us because of obedience. Obedience is an effort to follow the command with a sense of responsibility. Every obedience to a higher principle evokes a pure sense of responsibility to bring into actualization the higher principle, without any distortion. . . .

Every time you have a delayed response to a command, not only do you expose yourself to unexpected dangers, but also the unobeyed command turns into a heavy hindrance on your path. Those who are stuck on the freeways of life are those who did not respond at the right time to the right commands. An accumulated failure to obey the command becomes a life of total failure.

Those who cannot hear the command are safer than those who hear the command but do not obey. This is because those who do not hear the command are not in the gear, but those who hear the command and do not obey it fall into the wrong gear. . . .

One must develop obedience to the voice of his own Higher Self, to the direction of his conscience. Such an obedience needs a long period of training. An obedient, tuned-in disciple is the result of ages of training. In every life he works harder to obey the voice of his Higher Self, the directions of a Teacher whom he chooses, and the Plan; and eventually he sees the direction leading to Home.

Meditation and the life of a disciple are an effort and labor to understand and apply the mystery of obedience. Without lining yourself up with the current of Spiritual Magnets, you cannot take part in the great work of the Cosmic Creativity, and instead you become a tumor on the body of humanity.

All progressive achievements are the result of obedience to the whispers of beauty, goodness, justice, light, and wisdom, which reach us via our Higher Self or via our Teacher. The Higher Self and the true Teacher reach us through new ideas, vision, and revelations and challenge us to tune in with rising currents. But we must be sensitive if we want to register these "commands." For a disciple, it is a great embarrassment to understand the nature of the command after his failure to meet the command.

In the spiritual life, one cannot lose a moment of obedience without creating causes for his future failure. The spiritual life is a continuous current of obedience to higher calls. . . .

Your Teacher must be related to as if he is your law and your authority. You must follow the law or authority, even against your natural inclinations and desires, so that a higher purpose may be served, which will successfully open a new chapter in your life.

Discipleship is thus renunciation of ego and a surrender to the teacher, who represents the disciple's Higher Self.

In The Bhagavad Gita we see Arjuna defeated by his own knowledge and his own courage and heroism when he faced a very difficult battle. In great confusion, he fell down in the chariot with despondency. Arjuna's devotion and true enlightenment began when he surrendered himself to his Teacher and asked him, "I ask Thee, my Lord, what is my dharma? I am confused and bewildered. What would be best for me to do? Please tell me clearly. I am Thy disciple. I have taken refuge in Thee. Please instruct me."

It is exactly at this moment that Arjuna recognized Krishna as his Teacher and announced that he was His disciple. The great wisdom of Krishna was given to him beginning at this moment, and the future Hero in Arjuna began to unfold and bloom as he heard the wisdom of his Teacher and conquered all his inner and outer enemies.

No one can understand the wisdom, hints, or suggestions of the Teacher until he accepts him as his Teacher, surrenders to him, and follows his instructions. The children of ignorance developed a great amount of literature based on rebellion against authority, against the Teacher, against the mystery of surrender and self-denial, and thus they led humanity toward destruction.

The prophet Mohammed called his disciples "Islam." A true Islam is one who surrenders himself to the Teacher and learns how to surrender himself to God. Unless one can learn to surrender, he serves his ego and leads himself toward darkness.

The greatest sacrifice is the sacrifice of ego. One can be a traveler on the path only when his ego is destroyed.

You cannot be a disciple if there is no one who can discipline you, or if there is no one by whose light you want to discipline yourself. The one whom you choose cannot discipline you if you do not surrender yourself and obey his instructions.

H. P. Blavatsky, Helena Roerich, and Alice Bailey were disciples because they obeyed the instructions of their Teachers. Read also about the life of the disciples of the Christ.

False teachers made people afraid of the words *obedience*, *discipline*, and authority. But there is no greater honor than to have a Teacher, to recognize his authority, to obey his instructions, and to one day move on, on the chain of the Hierarchy. . . .

On the path of discipleship one must discipline oneself. To discipline oneself means to assimilate and actualize the wisdom and the vision of his Teacher. The more humble one is, the greater chance he has to advance. The more he loses his ego, the more he finds his own light. [\[15\]](#)

Obedience is loving understanding. Obedience is sensitivity to higher Guidance. Obedience saves time, energy, and matter. Obedience is the shortest path for achievement.

Obedience sets the isolated energy units in circulation. Obedience creates trust. Obedience gives you the possibility of inheriting the experience of advanced people.

Obedience means discipline, or preparation for more daring labor. It is through obedience that one can fulfill the command given by the highest link. The greatest joy of a person is to have a higher link, full of wisdom, experience, and nobility, and to be trained by that link. Such a training and discipline require obedience to the instructions, suggestions, and hints.

The more sensitive a person is, the deeper is his obedience.

First we obey the person; then we obey his experience, knowledge, and wisdom; then we obey his vision or the plan that he personifies. . . .

There are four main requisites for the virtue of obedience:

1. Sensitivity. Through sensitivity you find the person, the idea, or the vision to which you will obey. Then, again through your sensitivity, you find the group in which you will exercise your obedience by following the directions of the plan, the idea, or the vision which leads

the group, or by following the person who represents the plan, the idea, or the vision under which the group works.

2. *Steady and continuous education* to see the plan under which the unit works or which the leader presents. Education is also a process of gathering correct information about how the Great Ones attained a high level of enlightenment and beauty. It is a process of learning and knowing about the way they strived, suffered, conquered, and eventually became victorious ones. Through such an education, you slowly tune yourself with the Central Command to which these Great Ones offered and offer Their obedience.

3. *Intellectual grasp or assimilation of the plan, idea, or vision* under which a unit works. It is not enough to be sensitive and have lots of information about the steps leading to attainment. We also need intellectual assimilation of the plan, idea, and vision under which the unit works. Assimilation makes us fuse or be one with the highest good of the unit. After you feel at-one-ment, then you function voluntarily and with real obedience.

4. *Wisdom to obey a command or advice.* Most people do not have the wisdom to obey. They cannot see the consequences of their disobedience to laws, to moral principles, to the advice of those who have accumulated wisdom and experience. Because of this, they fail in many ways and then find out that it is too late to adopt a new direction. . . .

There are other safeguards that a person can use to cultivate the science of obedience.

First, to avoid the traps of dark or destructive forces, he can *try to obey his conscience or his heart.*

Second, he can *study the Teachings of great religions,* given by Great Ones, in order to gradually understand the nature of the Higher Command.

Third, he can *study the life and the Teaching of Christ and follow His steps.*

Fourth, *before he acts, writes, or speaks, he must first consider the consequences of his actions* on his future, on his family, on his nation, on humanity, and on Nature as a whole. In contemplating and seeing the consequence of his actions, he will most probably choose the right action.

It is interesting to note that obedience to the Higher Will, to wisdom, and to intelligent guidance does not offer pleasure at first and seems disciplinary and difficult, but in the end it brings a great reward. On the other hand, obedience to objects of pleasure, obedience to drugs, alcohol, and the forces of crime and violence seems very enjoyable and easy, but in the end such an obedience turns into a source of suffering, pain, and disillusionment. . . .

It is a great joy to know that Great Ones obey the Higher Will "into death." Christ said, "Not My will but Thine be done."

A great Teacher once wrote, "My Lord, let my prayer be--To serve You in everything, everywhere." [\[16\]](#)

There is no obligation to obey. We seek to train intelligent servers of the race, and these are developed by self-initiated effort, freedom in action and discrimination in method and not by unquestioning obedience, negative acquiescence, and blind following. Let this not be forgotten. If any command may ever emanate from the subjective band of teachers of whom I am a humble member, let it be to follow the dictates of your own soul and the promptings of your higher self. [\[17\]](#)

The tail of disobedience drags a long way behind. [\[18\]](#)

[\[1\]](#) Saraydarian, H. (Torkom), *The Science of Meditation*, p. 70

[\[2\]](#) Bailey, Alice A., *A Treatise on White Magic*, p. 121.

[\[3\]](#) Caution must be taken not to exceed the limit of 2-3 minutes

[\[4\]](#) Excerpted from *The Science of Meditation* , by H. (Torkom) Saraydarian, p. 92.

[\[5\]](#) Excerpted from *The Science of Meditation*, by H. (Torkom) Saraydarian, pp.101-103

[\[6\]](#) Excerpted from *Triangles of Fire*, by Torkom Saraydarian, pp. 103-104.

[\[7\]](#) Excerpted from *The Mysteries of Willpower*, by Torkom Saraydarian, p. 138.

[8] Excerpted from *The Science of Meditation*, by H. (Torkom) Saraydarian, pp.101-103.

[9] Excerpted from *The Mysteries of Willpower*, by Torkom Saraydarian, pp.41-45.

[10] Excerpted from *New Dimensions in Healing*, by Torkom Saraydarian, p. 73

[11] Excerpted from *Other Worlds*, by Torkom Saraydarian, p. 243-244.

[12] Excerpted from *Other Worlds*, by Torkom Saraydarian, p. 54.

[13] Excerpted from *New Dimensions in Healing*, by Torkom Saraydarian, p. 379.

[14] Excerpted from *The Mysteries of Willpower*, by Torkom Saraydarian, p. 150

[15] Excerpted from *Challenge for Discipleship*, by Torkom Saraydarian, pp. 309-321.

[16] Excerpted from *Challenge for Discipleship*, by Torkom Saraydarian, pp. 326-330.

[17] Excerpted from *A Treatise on White Magic*, by Alice A. Bailey, pp.103-104.

[18] Excerpted from Agni Yoga, *The Leaves of Morya's Garden*, para. 392.

THE SCIENCE OF BECOMING ONESELF

Toward Freedom

LESSON 5

Introduction

This is the fifth of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that "[t]he time limits given. . . are optional. It is your level of unfoldment which should decide the time element, remembering that *'that which is slowly built up endures forever.'*" ^[1]

Procedure for Lesson 5

1. Reread Chapter V, "Toward Purity," pp. 35-39.
2. Complete "Additional Reading" below.
3. Continue and complete **EXERCISE THREE**, beginning on p. 35, as follows:

a. **Weeks 1 and 2** - Complete **Steps One, Two, and Three**, pp. 35-37:

Step One

Again choose a place in your home or garden and relax your whole body, calm your emotions, and quiet your mind. Enjoy this relaxed state for a moment and then read the following:

Seek not, Oh twice-blessed One, to attain the spiritual essence before the mind absorbs. Not thus is wisdom sought. Only he who hath the mind in leash, and seeth the world as in a mirror can be safely trusted with the inner senses. Only he who knoweth the five senses to be illusion, and that naught remaineth save the two ahead, can be admitted into the secret of the Cruciform transposed.

The path that is trodden by the Server is the path of fire that passeth through his heart and leadeth to the head. It is not on the path of pleasure, nor on the path of pain that liberation may be taken nor that wisdom cometh. It is by the transcendence of the two, by the blending of pain with pleasure, that the goal is reached, that goal that lieth ahead, like a point of light seen in the darkness of a winter's night. That point of light may call to mind the tiny candle in some attic drear, but--as the path that leadeth to that light is trodden through the blending of the pairs of opposites--that pin-point, cold and flickering, groweth with steady radiance till the warm light of some blazing lamp cometh to the mind of the wanderer by the way.

Pass on, O Pilgrim, with steady perseverance. No candle is there nor earth lamp fed with oil. Ever the radiance groweth till the path ends within a blaze of glory, and the wanderer through the night becometh the child of the sun, and entereth within the portals of that radiant orb. [\[2\]](#)

After reading these lines, close your eyes and imagine that you are standing high upon a mountain. Look around you in your imagination and try to see the trees, flowers, birds, rivers, and other wonders of creation. Do not hurry; take your time. Then, raising your arms

(in your imagination), bless the world, bless humanity, bless all living creatures, the trees and flowers, saying very slowly:

May the divine Love, Light, and Beauty be our daily breath and thought, and let Light, Love, and Power restore the Plan on earth.

After saying this prayer, imagine for a few moments a golden light pouring out from your heart and head, flooding the world.

Step Two

Imagine a small, blue star at the middle of your brain. Gradually make it grow larger and larger until you are sitting in the center of a large wheel of blue light. Let your emotions, thoughts, organs, and body be flooded with that blue light. Then imagine the blue light becoming smaller and smaller until it is again a tiny blue spark in your head.

These two steps will help to clean your mental and emotional worlds of various negative and limiting forms of vibration, making them ready for the flow of inner, fiery energy. . . . [\[3\]](#)

Step Three

You will now analyze your prayer, word by word, to discover the whole meaning and implication of the two main clauses:

May the divine Love, Light, and Beauty be our daily breath and thought, and let Light, Love, and Power restore the Plan on earth.

Allow yourself ten minutes to search the deeper meaning of these words.

d. **Weeks 3 and 4** - Continue with **Steps One, Two, and Three**, as above, and complete **Step Four**, p. 37:

Imagine that you are sitting on the same mountain. Visualize three rays of light coming from the blue sky to your head, flooding your mind with the energy of Love, Goodness, and Beauty. Hold your body, emotions, and mind under the flow of these energies and imagine that your whole being is becoming a transparent light which is radiating Love, Goodness, and Beauty to the whole of humanity. Then project these three light rays to your home,

your church, your club, or any organization in which you work, flooding them with the energies of Love, Goodness, and Righteousness.

Following this, slowly remember where you are sitting and slowly open your eyes. Remain silent for about ten or fifteen minutes.

4. The verse in *Step Three*, above, serves as the seed thought for this lesson.

5. Record your observations from your daily exercises and meditations in your journal each day.

Observations

At the end of the month:

1. Review your journal observations from your daily exercises and meditations. Write a report based on one of the seed thoughts about insights, experiences, or any questions you have had.

2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

The Form of Meditation

For those who want to meditate and have a healthy, radiant, and victorious life, the following form of meditation is suggested. [\[4\]](#)

1. Relaxation exercise.
2. Kneeling exercise.
3. Alignment and breathing.
4. The Great Invocation.
5. Om. Om. Om.
6. Meditation on the seed thought.

7. Recording the result of your meditation.
8. The Great Invocation.
9. Om. Om. Om.
10. Blessing all humanity.

Proper Form: Great Invocation

THE GREAT INVOCATION

From the point of Light within the Mind of God

Let light stream forth into the minds of men

Let Light descend on Earth.

From the point of Love within the Heart of God

Let love stream forth into the hearts of men

May Christ return to Earth.

From the center where the Will of God is known

Let purpose guide the little wills of men--

the Purpose which the Masters know and serve.

From the center which we call the race of men

Let the Plan of Love and Light work out

and may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth. [\[5\]](#)

The *Great Invocation*, simply stated, is used for great achievements. If we want to achieve, to be prosperous, creative and powerful, we must say the *Great Invocation*. **It is the greatest mantram**, with no intention of insulting all other mantrams. The *Great Invocation* is a synthesizer.

In order to begin saying the *Great Invocation* correctly, we must be able to concentrate our mind. Prior to one of my lectures in Washington, D.C., we said the *Great Invocation* together. Afterward, I asked how many people thought of nothing else but the *Great Invocation* while they were saying it. No one raised his hand.

This is not the way to say the *Great Invocation*. When we say the *Great Invocation*, we must be in the *Great Invocation*--nowhere else. A person who learns to do this will advance six hundred incarnations in six months; this is no exaggeration.

We must totally empty ourselves and focus only on the *Great Invocation*.

Successfully accomplishing this, we will connect our heart, throat and head centers with the three centers of the planet, then with the three centers of the solar system, and then, perhaps, with the three centers of the Cosmos--if this is what we really want.

This connection can be augmented by saying the *Great Invocation* for integration, alignment, power, fusion and connection. If a person really wants to make a breakthrough, he will say the *Great Invocation* twenty-one times daily.

I had something to overcome in my nature, so I said the *Great Invocation* twenty-one times daily for one month--and conquered that "devil" in me. When water goes through a pipe, it cleans the pipe. When I connected with the energy of the *Great Invocation* which flowed through me, it cleaned things that were not good. Are there other things to be cleaned within us? Of course! There are millions of things, but we must attack the enemies one by one. . . .

The *Great Invocation* is a mantram. The sounding of a mantram has its own rules, and those who follow those rules receive the benefits of the mantram.

1. The first rule is to say the *Great Invocation* with concentration. Concentration keeps your mind from wandering onto other subjects while sounding the *Great Invocation*. You think only of the words and sentences you are sounding and your mind is clear of any other interference.

This will not be easy. Sometimes your concentration will not last more than a few words or sentences, while your mouth continues to sound the words and sentences mechanically. With *effort*, you will gradually be able to increase the duration of your concentration.

Often mechanical repetition also has good effects, but these effects cannot be compared to the effects harnessed through concentrated, conscious repetition of the mantram. Whenever the concentration level fails, the mechanical level increases; and when the mechanical level increases, it eventually creates repulsion in the object.

2. The second rule is visualization in concentration. Your concentration should be aimed toward a vision which is kept in your mind through visualization.

What is the vision of the *Great Invocation*? The vision, simply stated, is **God**--the Infinite Presence in the Universe, or Infinity Itself--in which there are three major centers:

the Center of Light;

the Center of Love; and

the Center of Power.

Then there is the Center which is called humanity.

In the first stanza, you concentrate on a *point of Light* and visualize light shining forth into the minds of men, spreading all over the world.

In the second stanza, you visualize Infinity and a *point of Love*, with love spreading forth into the hearts of men.

In the third stanza, you visualize the Almighty Presence and a *point of Power*, from which power is spread as His Will.

Then, *in the fourth stanza*, you will visualize humanity, in which Light, Love and Divine Will are creating three conditions in which evil will not have a chance to operate.

In the fifth stanza, you visualize the globe or the world, which is in the process of transformation through these three energies of Light, Love and Power coming from God, from the Almighty Presence.

3. The third rule is to try to be a source of Light, Love and Divine Will individually in our daily lives, in all our relationships. Unless we concentrate, visualize and try to live the *Great Invocation* in our daily lives, we cannot derive full benefit from it. Full benefit

emerges when our lives become centers of Light, Love and Divine Will, and we become evocative to the corresponding energies of the Universe.

Of course, sounding the *Great Invocation* will echo in the Higher Worlds and evoke beneficent energies, which will help humanity find its direction in the midst of present confusion.

A daily practice of concentration not only brings blessings to mankind, but also to our personal lives. As the focus of our concentration and visualization increases, we will notice ourselves becoming more efficient in our office, home and other daily activities, and correspondingly, more successful in life. [\[6\]](#)

How to Recite the Invocation.

When we repeat a prayer or invocation, we have a tendency to become mechanical after a while. We utter the words and sentences without conscious participation, and reap no results.

At the time we say the *Great Invocation*, we must proceed through the following steps:

1. a moment of mental silence;
2. a state of penetrative concentration on the meanings of the words; and
3. the use of creative visualization.

Mental silence means detachment from former or new thoughts. *Concentration* is to focus on each word without letting the mind waver, penetrating into the deeper meanings of each word. *Creative visualization* is a process of handling energy and building communication lines to higher levels of being.

All the words that we speak are charged with energy from various levels of our being. If our utterance is mechanical, the words have little power. If we are emotional, they have more power. When we penetrate into the true meaning of our words, they are charged with still more energy. If our consciousness, or being, is focused on higher planes while we speak, our words carry tremendous energy with them, spreading creative effects into Space for a very long time.

When the *Great Invocation* is intoned by an enlightened group, we have at our disposal the greatest tool to control and handle divine energies in Nature. The *Great Invocation* is a mantram, a word of power.

When we climb the first peak of our being and enter into communication with our Inner Guide, we will sound the Invocation with clear attention, with fiery aspiration and with creative visualization. Mantrams or invocations are more effective when they are sounded from the highest mental levels. This takes preparation, alignment and Soul-infusion. This is the first music that a Soul-infused personality plays or sounds; through it the lower vehicles are charged with great energies of Light, Love and Power. Actually, the sounding of the Invocation is an act of extending this alignment toward centers of Light, Love and Power.

Esotericists assume that there are three great Lords Who represent these three centers of energy. They form a triangle, at the center of which Christ stands. These three Lords are:

1. the Avatar of Synthesis, a Cosmic Being Who represents the center of Power;
2. the Spirit of Peace, Who represents the center of Love; and
3. Lord Buddha, Who represents the center of Light.

When we sound this holy mantram, we invoke these three great Lords from Whom Light, Love and Power stream forth. We can use our visualization to deepen our alignment with these three great centers, and evoke the needed energies to "restore the Plan on Earth."

Let us say that we have achieved one-pointed focus; alignment is complete between the soul and its vehicles.

As we repeat the first stanza of the *Great Invocation*, we now use our visualization to see Light descending and spreading *Itself* in response to our invocation; we see It clearing away the illusions and darkness found within humanity and within the Universe. What great changes occur in our social, economic and political fields, as this Light descends and spreads *Itself*!

With the next stanza, we visualize the Heart of God, the great Lord of Love--Christ. What vast preparation He is undergoing to reappear on Earth! See how the energy of Love streams forth into the hearts of men, creating fundamental changes within humanity as a

whole, establishing right human relations all over the planet. See how Love melts away mountains of hatred, mountains of war machinery and exploitation, all over the world. See how people of the world are becoming really human, and that the New Age of Brotherhood is on its way.

In reciting the third stanza, see how the Purpose of God guides the little wills of men, creating a new world in which humanity consciously explores the mysteries of initiation, and becomes a co-worker of the Purpose.

In the fourth stanza, visualize humanity as a single center in which the Plan of the Hierarchy is working to "seal the door where evil dwells": evils of hatred, separatism, totalitarianism, materialism, war and ignorance.

In the final stanza, extend your vision and invoke Light, Love and Power, without creating specific, limited thoughtforms. Visualization should be general, not particular, as we do not really know what kind of world it is that we will have. If we create details and particular thoughtforms according to our personal levels of sensitivity and understanding, we may unknowingly create obstacles to the manifestation of the Plan.

Sounding the Invocation

It is sometimes effective to imagine that a Higher Being or great Initiate is sounding the *Great Invocation*, and then repeat it after Him, stanza by stanza.

To make it more potent, listen to the whole stanza, and then repeat it in one breath, without haste. Pause for three counts after the first stanza, seven counts after the second stanza, nine counts after the third stanza, and twelve counts after the fourth stanza. During these periods of silence, concentrate and visualize the effects of the sounded stanza.

The effect of our speech, or invocation, depends upon the level from which we speak or sound it. If a person's consciousness is focused on the physical level only, the vocal effect of his invocation will be relatively weak, and will not create any permanent results. If he is focused on the emotional plane, his invocation or speech carries more force, and creates greater results. If he is focused on the mental plane, than his invocation will be stronger still, having more force and evoking higher responses.

If his focus is on the higher mental plane or the Intuitional Plane, he is a white magician. His invocation and speech are charged with intense, high-voltage energy. He is very creative, in line with the Plan. That is why alignment is so necessary. If alignment is properly done and the consciousness is lifted to the higher mental plane, then the pilgrim has more energy at his command, and his invocation can reach the greater centers, bringing in Light, Love and Power for the upliftment of humanity and for the fulfillment of the Plan.

It is of great help to reflect on each sentence and stanza of the *Great Invocation* in our leisure time. This deepens our understanding of its esoteric meaning. Words spoken or sounded with understanding create greater effects, and extend our focus of consciousness into the higher planes of our being. [\[7\]](#)

Control of Thought

Turn thy mind toward the joy of creation.

That thou mayest exalt the spirit--

cast out the trivial thoughts and be ready

to receive the vibrations sent by Us. [\[8\]](#)

If anyone wants to change the quality of his life, he must change the quality of his thought. If one wants to change the level of his life, he must change the level of his thoughts.

This must be done practically in our daily life. Every day we have opportunities to redirect our deeds, actions, emotions, and thoughts. For example, when planning to do something, first think. If it does not increase Beauty, Goodness, Truth, Joy, and health, plan something else.

If you are feeling a certain way, try to redirect that feeling with good aspirations and goodwill. If you are thinking negatively or destructively, stop it and try to think constructively, selflessly, and inclusively.

Our greatest victory is won through daily battles and daily achievements. Once we learn to control our thoughts, we are on the royal path to our throne.

Remember that thoughts are everywhere. Every time you identify with your own thought as if no higher thoughts can be found, every time you make your thought your own standard, you imprison yourself within your thought and then the thought uses you instead of you using the thought.

My father once said that we drink from rivers but not from lakes. Stagnated minds cannot vitalize our system; we need ever-flowing rivers of striving thoughts, every wave of which brings health, happiness, unity, joy, and enlightenment.

You can also recycle your thoughts. For example, if you find yourself thinking silly, negative, or criminal thoughts, immediately close your eyes and imagine three hundred people in front of you and try to give them a lecture on Beauty, Goodness, Truth, Joy, gratitude, courage, striving, etc. You will see how it is possible to recycle the dirty waters of your mind and produce the clear water of creative energy. [\[9\]](#)

Each spark of thought carries with it a great amount of substance which causes transmutation of our vehicles if assimilated properly. Thus the traveler on the path of perfection penetrates deeper into the sphere of greater values with ever-transforming beingness.

Besides these precious sendings, there is also another kind of thought which we call the dark visitors. They bring doubt, fear, and confusion into the sphere of our thoughts. These visitors also obey certain laws which must be investigated to know exactly how they come, how they operate, and to what degree they affect our life. They have many sources. They emanate from our former or past failures. They are hypnotic suggestions received in our subconscious or semi-conscious state of mind. They are projected by those who dislike us for any reason. They are projected by those who want to create weakness within us and thus retard our progress. They have many other sources which a man can find.

Teachers advise us to dwell on the sparks, on the benevolent visitors, and try to assimilate their message, but they warn us about dwelling on dark visitors.

Dark visitors become malignant when they are kept longer in our mental sphere. We must be careful not even to touch them mentally because they are contagious. They can be handled in many ways. We can

1. Ignore them

2. Cast them out by concentrating our mind on something very positive and beautiful
3. Destroy them with the sword of intuitive light
4. Raise our consciousness to a higher level
5. Create an opposing thought and fix our attention on it

Of course, to do the above things needs a disciplined mind which can be used with exactitude. A disciplined mind will not have difficulty getting rid of dark visitors. [\[10\]](#)

- a. Review ten instances in the past when you have had negative thoughts. Replace each with a positive thought.
- b. Discuss the present. Find all areas of negative thoughts and immediately express a positive thought in their place. Be thorough. Look for all areas in the self, the home, family, work, etc.
- c. Go over what to do in the future when a negative thought or image appears. [\[11\]](#)

Think good for others. Any time any negative thought or image comes into your mind, reject it, and in its place immediately express a positive thought. [\[12\]](#)

Control of speech

Consciously control your words. Think before you speak. Check your words. Speak slowly, observing each word before it comes out of your mouth. Do not speak until you are sure that all causes of ugly, wrong speech are annihilated within you.

One day when I was gagging with some friends, my father called me to his study and asked, "How many ears do you have?"

"Two."

"How many mouths do you have?"

"One."

“Well, doesn’t this mean that you must speak half as much as you hear? Those who speak without control will be very sorry when they see the results of their words. . . .”

The Teaching says that all our speech must be true, beautiful, uplifting, encouraging, inspiring, and enlightening. Not only must you check your words before you speak, but you must also filter the words you hear. You must even refuse to listen to things which are not beautiful or uplifting, or which are depressing, confusing, or misleading. The mouth has a close connection with the ears. Sometimes you say things that are totally harmful to your ears.

There is a subtle mechanism within our brain which checks our speech and warns us if we say things without first thinking or considering. This mechanism is blocked and made useless for millions of years because of the habit of idle speech, but it can be rediscovered, developed, and used. Those who have such a mechanism do not err in their words; they say only those things which are necessary and then keep silent. [\[13\]](#)

Controlled speech is speech which you use after seriously thinking about what to speak. This kind of speech is almost impossible for average people. They open their mouths and words jump out right and left.

Planned, controlled speech is balanced speech. The consequences of your words are seen. The results are felt.

Before you open your mouth, think how and what you are going to say. Ask yourself, “Is my speech going to increase light, love, beauty, goodness, justice, joy, and freedom and lead the listener toward the path of perfection? Will my speech lead to unity, cooperation, and understanding?” If it will not, it is better to keep silent.

If your speech is going to run in the reverse gear and pollute your and others’ auras, stop it. Why pollute your own swimming pool in which you live and have your being?

Controlled, thoughtful speech is solemn; there is solemnity in it. You begin to formulate your thoughts into words, but before you utter them, you censor them. You consider the right words, the right tone of voice, the right time, and the right measure; then you talk. Such speech is effective and evokes attention and respect.

Controlled speech considers the time element. It chooses the right time, the right person, the right moment of the day. A person who uses thoughtful speech does not throw words like popcorn but measures them and controls their flow.

Controlled speech is not the result of excitement, anger, fear, hatred, revenge. . . .

Thoughtful speech is up-to-date speech. For example, a boy runs toward you and says, "An accident happened and three people passed away!" Then you receive the right information, according to which these three people became unconscious, then regained consciousness in the hospital, and one week later were released from the hospital. The boy who spoke did not give the right information with his speech; his speech was not up-to-date.

The consequences of wrong news or information can be disastrous to certain people.

Thoughtful speech is up-to-date and without exaggeration.

Thoughtful speech is controlled speech. Your voice is controlled. Your words are chosen in the right way. Your tonality is right. Your behavior is under control. Such speech is effective because you are in your speech--concentrated and awake.

Some people speak but use the incorrect tonality or gestures. They do not look into your eyes, or they do not pronounce the words in the right way. Sometimes they eat half their words. Sometimes they mix up their words or emphasize the wrong words at the right time or the right words at the wrong time. Thoughtful speech considers all these points. It does not go on like a flood but it is measured and controlled.

One who controls his speech does not say, for example, "You always do that!" "Your mother was like you." "You never got the right education." "Your father was just like you." "Your children are becoming your copy. . . . And I am tired of you!" This is loose speech, not controlled speech. . . .

Thoughtful speech is planned speech. A person with thoughtful speech knows how to start, how to continue, and how to end, raising in the minds of others a well-planned construction.

[\[14\]](#)

The disciple exercises silence one day a week. He tries to learn how to keep silent with his mouth, with his mind, with his emotions, and with his gestures. This is a great exercise for self-mastery. It:

- a) sharpens your intuition
- b) calms your aura
- c) saves energy
- d) saves karma
- e) clears your mind
- f) increases the power of your observation

When you learn the secret of silence, you can be a candidate for higher telepathic work, or you become ready to receive higher impressions from Space. You can use silence in any moment of your life when it is needed. You can control your automatic urge to talk, your automatic urge to react emotionally or mentally. You just observe these urges without any response. [\[15\]](#)

Once a day for one hour, keep silent. This will give you a chance to develop your discrimination. . . .

Once a month, keep silent for twenty-four hours. During the day, try to control your imagination. Most of the time, imagination keys in the tapes of your brain. . . .

Try to speak only the most essential. This is not easy, but you may save your life by doing it. . . .

Exercise mental silence. When your mind begins to run on negative lines, stop thinking in that direction. Try to control your speech. To have control over your speech does not mean not to warn people about real issues or dangers, but this can be done in a way that it does not paralyze people's daring and courage to overcome the dangers. [\[16\]](#)

Warrior, is it possible to enter the Holy of Holies

of the Temple of spear and sword?

Friend, I am on the way to achievement--

how can I leave my armor?

Warrior, I shall keep for thee thine armor

upon the steps of the portal.

Friend, I have come to consecrate all my possessions--

how can I leave them?

Father, wither my hand

if it be raised for an unworthy deed!

Father, turn to ashes my brain

if it recoil in treacherous thought!

Father, demolish my being

if it be turned to evil!

My son, I shall not touch thy hand.

My son, I shall not harm thy brain

if thou art on the way to an achievement.

But amidst attainment devote a time to silence

of the spirit.

Then shall I approach thy inner being.

The seed of the Great Silence

leads to the knowledge of the Great Service.

Father, henceforth I will shorten my psalms,

and I will limit the length of my hymns.

And achievement shall be my prayer,

And I will start it with silence.

Brothers, in all thy beginnings, remember the time of
silence.

Then art thou approached by the Messenger of
Command.

And thus, understanding prayer and achievement,
Glorified by beauty, strongly embracing power in
sacrifice,

Thou wilt attain the Temple.

End of the trilogy.

[\[17\]](#)

[\[1\]](#) Saraydarian, H. (Torkom), *The Science of Meditation*, p. 70.

[\[2\]](#) Bailey, Alice A., *A Treatise on White Magic*, p. 121.

[\[3\]](#) Caution must be taken not to exceed the limit of 2-3 minutes.

[\[4\]](#) Excerpted from *The Science of Meditation* , by H. (Torkom) Saraydarian, p. 92.

[\[5\]](#) Excerpted from *A Treatise on White Magic* by Alice A. Bailey, p. vi.

[\[6\]](#) Excerpted from *Triangles of Fire*, by Torkom Saraydarian, pp. 94-99.

[7] Excerpted from *Triangles of Fire*, by Torkom Saraydarian, pp. 125-129.

[8] Agni Yoga Society *Leaves of Morya's Garden*, para. 19.

[9] Excerpted from *Thought and the Glory of Thinking*, by Torkom Saraydarian, pp. 227-228.

[10] Excerpted from *Thought and the Glory of Thinking*, by Torkom Saraydarian, p. 207.

[11] Excerpted from *New Dimensions in Healing*, by Torkom Saraydarian, p. 512

[12] Excerpted from *Sex, Family, and the Woman in Society*, by Torkom Saraydarian, p. 111.

[13] Excerpted from *Challenge for Discipleship*, by Torkom Saraydarian, p. 238.

[14] Excerpted from *Challenge for Discipleship*, by Torkom Saraydarian, pp. 399-400.

[15] Excerpted from *Challenge for Discipleship*, by Torkom Saraydarian, p. 344.

[16] Excerpted from *Challenge for Discipleship*, by Torkom Saraydarian, p. 403.

[17] Agni Yoga Society, *Leaves of Morya's Garden*, para. 360

THE SCIENCE OF BECOMING ONESELF

Toward Freedom

LESSON 6

Introduction

This is the sixth of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that "[t]he time limits given. . . are optional. It is your level of unfoldment which should decide the time element, remembering that *'that which is slowly built up endures forever.'*" ^[1]

Procedure for Lesson 6

1. Carefully read Chapter VI, "Harmlessness and Detachment," pp. 41-47, and Chapter VII, "Notes on Detachment," pp. 49-51.
2. Complete "Additional Reading" below.
3. Complete **EXERCISE FOUR**, the exercise of harmlessness, pp. 41-42:
 - a. Throughout the day observe your behavior toward others:
 - i. take the position of a detached observer;
 - ii. assume an attitude of divine indifference; observe yourself without criticism.

b. Every evening complete an evening review on harmlessness to determine whether you have been harmless toward others in your thoughts, speech, emotions and activities. Do not forcefully try to change your behavior; just observe and learn calmly and with indifference. [Guidelines for completing Evening Review are explained in "Additional Reading" below.]

4. Complete **EXERCISE FIVE**, *the exercise of detachment, Part I*, pp. 43-44:

Part I should be used for the first month, changing the object of your exercise every day, moving gradually from those in which you are slightly interested to those with which you are identified. Use the following procedure:

In your private room, relax your whole body, your emotions, and your mind. Look at your furniture for a few minutes and then say:

"This is my furniture. These are my books. This is my room. All the things in this room are mine because I am using them. Someday they will be old and I will throw them away, or I will be old and pass away and leave everything that belongs to me. When my physical relations with them are broken, they are no longer mine; so this must mean that they are not mine, but that they belong to the part of my being which is other than my real Essence. What is that part of my being which belongs to the world, to my home, to my furniture? It is chiefly my physical body."

Here, raise your hand in front of you and look at your fingers. Open and close them. Look at your fingernails, the veins, the hair on the back of your hand, and then say:

"This is my hand, but I am not my hand. The hand belongs to me. I use it. It is like a piece of furniture, a piece of living furniture. It is part of my body. My body is a piece of living

furniture. It is not "me." I may use it. It is my car, my vehicle. It is a fine, complicated bridge between the world and me."

"This is the body which I am using. The real 'Me' cannot be seen."

Following this, sit on a chair, close your eyes, and look inside your body. Using your imagination, visualize your organs, your glands, your heart, your stomach, your intestines, your lungs, and then your brain. After only few minutes of this visualization, say silently:

"All these organs are parts of the body; with the body they will disintegrate and become elements. They belong to the physical world; I am merely using them as my mechanism of contact and expression. I can cause them to work better and serve me longer."

This exercise may be used in thinking of living things as furniture. Your dog, your cat, pet birds, any living creatures which are close to you, you may consider to be your properties, your possessions. Friends, relatives, and family members may also be thought of as your 'furniture' when you are using this exercise of detachment. You must be aware of the fact that they can disappear at any time. They do not belong to you. You do not have the power to use and keep them for yourself. Whenever you identify yourself with others, it is impossible for you to keep yourself detached in your relationships with them. You cannot have basic serenity and stand firm in your own being when you become a plaything of change. . . .

The above exercise must be performed carefully and faithfully for an entire month.

5. Daily, meditate on the following seed thoughts from *The Science of Becoming Oneself*. Use one thought each week.

Week 1 Harmlessness is the "destroyer of all limitations."

Week 2 Harmlessness. . . cleanses all vehicles of expression and lets in the pure light of divine consciousness.

Week 3 To be harmless means to live a life flooded by the inner goodness.

Week 4 Harmlessness is the process of radiation of the Inner Glory.

“For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and after the third year to thirty. The thirty minute period must be kept for a long time, until you are guided by your Soul to increase it.” [\[2\]](#)

6. Record your observations from your daily exercises and meditations in your journal each day.

Observations

At the end of the month:

1. Review your journal observations from your daily exercises and meditations. Write a report based on one of the seed thoughts about insights, experiences, or any questions you have had.
2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

The Form of Meditation

For those who want to meditate and have a healthy, radiant, and victorious life, the following form of meditation is suggested.

1. Relaxation exercise.
2. Kneeling exercise.
3. Alignment and breathing.
4. The Great Invocation.
5. Om. Om. Om.

6. Meditation on the seed thought.
7. Recording the result of your meditation.
8. The Great Invocation.
9. Om. Om. Om.
10. Blessing all humanity. [\[3\]](#)

Proper Form: Om

Meditation is a technique of self-unfoldment. Great sages throughout the centuries have advised us to sound the OM, as one of the most important aids of the self-unfoldment process. In this process the "reflection," the manifested one, is released and the reality, the unmanifested, the formless one, is realized. . . .

Students are advised to sound the OM three times as follows: Open your lips, shaping the O, and sound it for 15 seconds. Then close your lips and continue with the M for another 15 seconds. The sound must be directed up through the palate and out of your head along an imaginary thread which starts in the center of your brain and rises toward space.

To do this properly you must inhale enough air and use it in such a way that both O and M are sounded for fifteen seconds each, making thirty seconds.

At the beginning you can use any pitch, until you discover the one that fits you best.

The first OM will be sounded in a very soft but steady voice. The second a little louder. The third one louder yet.

The first OM hits the mental unit, and then extends to the mental permanent atom. First the lower mind calms down, and as the sound reaches the mental permanent atom, it creates a radiation from both the mental permanent atom and the mental unit; then the lights of the two points extend in circles, interpenetrating each other and forming a web of light. This light, or energy, cleans the undesirable thoughtforms, melting or burning them, and builds a sphere of communication between the lower and the higher mind. The sphere of light then becomes charged with the light of the Solar Angel, or Ego. This stimulates the etheric head center and drives away elements of inertia from the mental body.

Between the first and second OM we must have ten to fifteen seconds of silence, during which we will visualize how the vibration of the OM is creating waves in the surrounding space, there cleaning and burning the many, many unwanted thoughtforms created by us, by our guests, by television and radio, etc. This is a wonderful purification process and a great service to our fellow man, because the influence of an OM *never ends* if it is sounded in deep concentration and with love and joy. Its influence spreads in space, and gradually it carries on its purifying and liberating task.

When you are doing meditation and are sounding the OM, you must have in your mind the thought that you are really cleaning and purifying your mental atmosphere, the mental atmosphere of your room and your environment. In this way you will have cleaner space where you can retreat and lift your consciousness to higher planes.

Sounding the first OM not only cleans your mental atmosphere but also makes it magnetic and invocative to the intuitional plane. For example, the earth often becomes so thirsty that when you put a little drop of water on it, it absorbs it immediately. Such a magnetic thirst is created in the lower mental plane through the sounding of the first OM, and when it extends to the mental permanent atom, the energy of the Soul then starts to circulate from the higher mental permanent atom to the mental unit. Thus not only the lower mind is purified, but it is also magnetized and energized by the higher stream of energy circulating between these two points.

When you sound the first OM the effect will be in proportion to your knowledge, technique and beingness.

If the lower mental planes are crowded with thick layers of illusions and concrete thoughtforms, it will take a long time to melt them. You cannot move them with one OM, or with two hundred OMs. These illusions need cracking. It will take a long time to crack the mental crystallizations and melt them into the general pool of mental substance. Then the circulation of the divine flow can be completed.

If your lower mental planes are relatively free from crystallization, and the higher mind is full of intuitive energy, then the effect of the OM will be immediate and strong. In such a great achievement, no unwanted thoughtforms can infuse themselves upon your mind, and your mind clearly reflects not only the visions of your Soul but also the light of the atmic plane.

The second OM, which is sounded a little louder, reaches toward and hits the astral permanent atom. The astral permanent atom then becomes radioactive and cleanses all the unrefined matter and glamors that were floating in the emotional pool. The emotional plane is mostly built of our glamors and negative emotions. When the emotional body is purified it can reflect the light of intuition, and the heart center slowly opens and becomes active, radiating magnetic love and peace.

The second OM actually is very important because in a way it builds a passage from the brain consciousness into the sphere of mind, and the aspirant by-passes the emotional plane thereby being spared getting caught in the many colored glamors. Devotional type aspirants, who are psychically inclined, fall into the astral plane and there they experience many psychic phenomena. They think that they are having successful meditation because they are seeing colors, forms, or hearing many voices of different kinds. This leads them into deeper glamour.

The third OM is sounded still louder. It goes to the physical permanent atom, stimulates it, and a flow of life energy spreads throughout the etheric body, making it more magnetic and radioactive, especially around the head. This makes the registration by the brain of incoming ideas and higher visions easier. Also it pushes away many unwanted etheric forms and impressions from the left-hand path.

Our physical brain is the shadow of our etheric brain. It is through the etheric brain that our physical brain receives impressions from the astral and the mental bodies, and passes them to the physical brain through etheric nerve channels which are called nadis. [\[4\]](#)

When the third OM is sounded properly it creates a magnetic field in three head centers, namely, head, ajna and alta major centers, which are directly linked with the pineal, pituitary and carotid glands.

With these three OMs the whole network of etheric centers is aligned with its physical counterparts, and the brain is ready to register all experiences achieved on the higher mental and still higher subtle planes.

After these three OMs are sounded solemnly, you will have a short period of deep silence, in which you will feel that the Solar Fire of the Angel starts to circulate throughout your three bodies, creating a magnetic expansion toward Infinity.

In sounding the three OMs you must try to visualize the effects of each OM; then enter into a short interlude of silence. . . .

After you sound your three OMs in great aspiration and concentration, you are ready to start your meditation on the highest level of consciousness upon which you have focused, because of your previous steps of alignment, invocation and sounding the OM. Thus you are free from the glamors of the astral level, from the illusions of the lower mind, free from the attacks of some unpleasant thoughts or forces, and are ready to open your sails to the infinite sea of ideas, energies and divine impressions. [\[5\]](#)

Evening Review--First Month

The evening review can be utilized as a transforming tool in our lives. It is an endeavor to harmonize the life of the personality with the unfolding consciousness of the human soul. It is an endeavor to tune in with the laws and principles of the spiritual world. It is an endeavor to pay the bills before the penalty. It is an endeavor to erase the tapes before the Law of Karma takes action.

I. *How to Start*

Before you sleep, or at sunset, go to your private room and review the motion picture of your life in retrogression in five sections.

For the first month watch the film of your relationships with other people; with your family members, friends, teachers, students or any man or woman with whom you had a contact.

Start with the last hour and go back until early morning to your first contact. Observe your film and see if there is any portion of your relationships which you do not approve of. Whenever you reach a portion you do not approve of, stop your tape or your film and reenact it again the way you want it to be. After retaping or reenacting watch again, and if you are satisfied continue your observation.

To improve your relationship with other people, you will have three standards of your spiritual light within you: Beauty, Goodness and Truth. Your relationship with other people must be based upon these three principles if you want to improve your life.

Any time you erase a wrong relationship and record a right relationship you eliminate a future source of trouble and let psychic energy flow into your system.

Accumulated recordings of wrong relationships eventually distort your psychological machine, hinder the flow of joy and prana, build psychological barriers between your threefold personality and delay the future work of integration and alignment. . . .

People think that if they are aware of their wrong action immediately after the act, it will be enough to correct themselves and the evening review will not be necessary. Of course, it is good to be aware immediately after a wrong act is performed, but this exercise is not only an act of being aware of your faults. It is also an act of erasing the tape and recording a new event on it.

The evening review gives you a panoramic view and lets you see the quality of each of your actions in relation to the picture of the whole day. The quality of each action can be evaluated better if it is in the framework of an all-day life-picture.

The panoramic view over the whole day's events gives you a lighter attitude toward your actions during the day. Let us remember that this is not a process of self-criticism. Emotion is not included in it, but pure reason.

The tape we are referring to is the consciousness thread. With your review you are consciously refusing or rejecting things that you put there and recording a new event, which is either replacing the former event by superimposing itself upon it, or even recording on another track of your tape, and letting your mental memory switch bring it out as a corrected copy of your choice. This is the tune-up of your life.

The important thing to remember is that during such a review, you are slowly exercising to be your own law and handle your life from the level on which you are, with your own measures and visions to appropriate your life to your principles.

The goal is to master your reactions and responses, and take them under your control. Eliminating the portions of your film that are contrary to your principles is an act of attunement with your higher self.

If you leave things wrong for a long time, your whole machine will eventually be out of tune and a problem in your life.

During the evening review you are doing your own reevaluation. You may change your standard day after day, and look at your life from higher dimensions, always having the control in your hand. At the time of your actions you are not totally in control when you are doing things that you are not approving of later. Such moments are the moments when you are controlled by your personality vehicles or reactions. The time when you are correcting yourself through a better action is the time when you yourself are controlling your life.

When this control increases, eventually you will act all the day the way you really want. This means you will come out of the control of the unconscious moments in which you do things you don't want to do. This is how one can liberate himself from his lower self and be the actor himself.

When the evening review is carried out diligently, you will notice a great difference in all your actions. You will become awake while you act; you will think before you act. Thus your actions will become a continuation of your conscious thinking.

Continuity of consciousness is the result of a life which has a tape recording which is in harmony with the laws of the higher planes, such as the Intuitional or Atmic Planes, or in harmony with the law of love and compassion.

The wonderful thing in the evening review is that you set your own standard and follow it. You can raise your standard and bring your life more in tune with your own standard or lower it. But at whatever speed you go, you are always going forward and improving your life through the review.

The degree of your improvement is the degree of your magnetism. True magnetism is the ability to receive psychic energy throughout your aura, to receive impressions coming from higher sources which enrich your life and make you successful in all aspects of life.

We must remember that it is our reactions and responses that build us. Mental reactions, spiritual reactions and even physical reactions build us.

Your thoughts are reactions to certain events, ideas or actions. Whatever you think, you are. Even the thoughts of others do not affect you unless you react.

Christ once said, "What comes out of the mouth proceeds from the heart and this defiles man." [6] The mouth is the symbol of reception and deliverance, or the symbol of taking in and giving out.

In the evening review it is not what people do to you that builds you, but what you do to others on any level.

Christ gave the psychological key when He said that whatever comes in, in any form of impression, does not defile man, but it is whatever goes out from him, as reaction or response, that defiles him.

You are building yourself according to what you are projecting or radiating out.

In a certain sense you are not responsible for what comes to you, but you are responsible for what comes out of your "mouth." When you are expressing on a low level you are drawing low-level substance into your system. When you are expressing or talking about higher subjects you are bringing higher substance into your nature. When you are thinking ugly things, you are building ugly thoughtforms in your aura, and molding yourself according to those thoughtforms.

Whatever you do to others makes you be what you are.

Real discipline is built upon the foundation of what you do to others, and not what people do to you.

You can change yourself by changing your expressions, and you can build your vehicles of higher substance by using them for higher purposes, or by channeling Beauty, Goodness and Truth through them.

We may think that there are people who, for the sake of their business or for the sake of their various interests, lie, exploit and steal. Yet their health seems good, and they seem to enjoy life. It is true that average man can survive with his wrongdoing for a while, but eventually he develops serious complications in his mental, emotional and physical health. But this is not so important. The most important thing is that such people cannot advance into the sphere of their Soul, cannot penetrate into the presence of the Great Ones, cannot enter into Ashrams, cannot channel beauty, cannot live a creative life, cannot serve the Hierarchy.

A disciple would rather die than be deprived of such contacts.

A disciple, if he does wrong, immediately feels the reaction of his Soul, of his Teacher, of his Ashram, and enters into a state of inner conflict, with its many consequences.

A disciple knows the Law of Karma and Reincarnation, and he is aware that if even for certain reasons a man escapes the law, sooner or later Karmic Laws will catch him and make him pay his debts.

For all these reasons he wants to live a conscious life, by correcting, at least in his thought, the wrongs he did daily. This is the Royal Path of self-improvement and perfection.

Let us remember that in this work there is no self-criticism nor self-condemnation. When you condemn or criticize yourself, you attach yourself to the things you hate and lose energy.

This is a reconditioning exercise; you are changing yourself, by your own efforts and in your own light. No one is going to tell you how to shape yourself. The exercise is like a mirror, in which you are seeing yourself and trying to change yourself wherever necessary.

When one is blindfolded, he needs a guide to lead him where he wants to go. On his way home he may ask what things exist around him, or what obstacles are on his path that may cause delay. But when the guide, instead of leading him, takes the blindfold from his eyes and frees him to see, he will be able to choose his direction, see all that exists around him and avoid obstacles.

The evening review does exactly the same. The review produces light or discrimination between your lower and higher selves. Every time you do something that is really against your well-being, you subjectively know it. But because of habit and other kinds of pressures, you do it anyhow. Curiously enough, this awareness of wrongdoing is the cause of the blockage or disturbance in the field of your consciousness or on the lifeline of your being. Erasing these causes of blockage and disturbance will enable you to have clearer light and a stronger flow of the life current within your heart.

Our consciousness becomes scattered and out of focus as we increase those moments in life which we do not approve. By eliminating these moments, we create focus. Focus generates energy within our mechanism and clarity in our vision. [\[7\]](#)

Self-review is like keeping a balance sheet: "How much did I spend today? How much did I get? Did I do something good today? Did I say something I shouldn't have? Am I debtful in any way today?" If you find something you did during the day that you do not like, visualize yourself acting in that situation in a positive way. In this way, you erase the negative thoughtform that was built by that event, and you do not take any more nourishment from that negative thoughtform while you sleep. You clean the window of your mind.

Remember that no one can make you a disciple; only *you* can make yourself a disciple. You are your own measure, and once you awake, the most difficult thing to do is to cheat yourself. The God within you watches you--through your own eyes--and says, "I was watching you. . . well. . . ."

Common people think that this planet is just a circus where we come to enjoy ourselves. But the disciple knows that this planet is the most complicated school of life. He knows that everything that happens to us in our lives is planned by the Great Life Itself, to make us proceed on the path of our evolution and unfoldment. The disciple knows that everything that happens to him is intended to teach him a great lesson and prepare him to graduate from one class to a higher class. ^[8]

It is very important to retape your negative emotional reactions. Any negative event and your reaction to it obscures your vision and clarity of mind. Such a condition is detrimental to your concentration. To remove such a condition, find a quiet time to visualize a positive translation of the negative event. Visualize it in great detail. In this way, you counterbalance or erase the thoughtforms built by negative events. You also put your auric mechanism in order if it was distorted by the negative event.

Throughout ages we have accumulated trash in our auras. All the painful emotions, ugly and harmful thoughts, and various pollutions which we accumulated through our low desires, angers, fears, and so on, create a muddy or cloudy condition in our aura, through which neither the pranic energies can penetrate nor can the spatial impressions reach us. All Cosmic influences will create congestions, distortion, and confusion in us if our aura is polluted. This is why we become sick and die, or else we live an unwholesome life. This pollution can be cleared from our aura by a steady technique of positive visualization. ^[9]

Harmlessness

A close study of one's emotional reactions brings one to the consideration of that basic characteristic which cannot be over-emphasized in view of the world's present condition. *Harmlessness*. I tell you that the achieving of harmlessness in the positive sense (not in the negative) means the attainment of that step which leads definitely to the Portal of Initiation. When first mentioned, it sounds of small moment, and to bring the whole subject of initiation into such small account that it becomes unimportant. But let him who so thinks practice that positive harmlessness which works out in right thought (because based on intelligent love), right speech (because governed by self-control), and right action (because founded on an understanding of the Law), and he will find that the attempt will call forth all the resources of his being and take much time to achieve. It is not the harmlessness that comes from weakness and sentimental loving disposition, which dislikes trouble because it upsets the settled harmony of life and leads to consequent discomfort. It is not the harmlessness of the little evolved negative impotent man or woman, who has not the power to hurt because possessing so little equipment wherewith damage can be done.

It is the harmlessness that springs from true understanding and control of the personality by the soul, that leads inevitably to spiritual expression in every-day life. It emanates from a capacity to enter into the consciousness and to penetrate into the realization of one's brother, and when this has been accomplished--all is forgiven and all is lost sight of in the desire to aid and to help. [\[10\]](#)

The state of harmlessness can be reached when we purify our physical, emotional and mental vehicles and enter into awareness of intuition. Purification of the personality vehicles means:

1. To develop them to their perfection as mechanisms.
2. To integrate them so that they work well not only individually, but also in group formation.
3. To pay their karmic debts.
4. To tune them in with the Inner Lord.

These four steps must be carried forward to a relatively high stage before conscious harmlessness is achieved.

Let us take the first one.

1. The physical, emotional and mental bodies must be cultivated, developed and unfolded, so that each with its own centers becomes a sensitive instrument for reception, assimilation and expression of energies. It is necessary because any defect in this individual instrument can distort and misuse energies or impressions coming from various sources and unconsciously cause harm to others and to the divine Plan.

Defective mechanisms can be used by certain bad influences to cause harm to other people or to the Plan.

2. These three vehicles--namely, the physical, emotional and mental bodies--must also be integrated with each other to such a degree that they do not distort each other's functions, speed or activity. For example, if one wheel in a watch is trying to turn 200 revolutions per minute and another one is resisting or jumping, you have chaos and inaccuracy. So the mechanisms rendering service other than that of their individual sphere must be aligned to such a degree that the group purpose is fulfilled and the needs of the individual vehicles are met. Harm can be caused even if these vehicles individually are in good condition but do not have good integration with each other.

3. To pay their karmic debts. In esoteric literature we read that each vehicle is the body of an entity. For example, we have a physical entity, an emotional entity and a mental entity. They each have their karma, resulting from their individual actions and also from their misuse by the man.

Purification means to clear their karma by consciously handling them in such a way that they do not produce any more negative karma, but only positive karma. Increasing positive karma and not increasing negative karma eventually clears karma. Then you have a fine instrument which can be used in the hands of the evolving human soul to further the Plan on earth.

4. To be attuned to the Inner Lord. Unless these bodies (physical, emotional, mental) are connected with the powerhouse of the Inner Lord, they generally have a tendency to follow the path of least resistance, or the involutory path--to separation, to degeneration, to materialism and associated crimes.

Actually, an integrated personality is more dangerous and has a greater possibility of being harmful than a non-integrated personality.

When the personality is united, the man is in crisis because the personality is tempted to reject the will of the Inner Lord and proclaim its independence. Such a man is divided within himself. This is the most harmful state of a man, when the personality forcibly works for its own ends, without consulting the Inner Guide. Very destructive criminals were in this stage when they performed their crimes.

Harmlessness makes us:

1. Strive, dare and feel the divine Plan, to bring out the Beauty, Goodness and Truth which is inherent in us.
2. Not impede or block the evolutionary processes of other life forms.
3. Help and reach the souls of living forms and call them to the service of the Plan.

These are the hardest lessons that man is going to learn on the path of his evolution: how to live a life which will not cause harm to any living forms and at the same time, strive to fulfill the Plan, to fulfill the divine Will, despite the resistance that can be created because of our speed in service and evolution. This is the situation that must be resolved by the striving one.

A man can be harmful:

1. through his thoughts
2. through his emotions
3. through his words
4. through his actions

1. One can be harmful if his thoughts are motivated by selfishness, separatism, and charged by the will to impose, dominate and block.

Thoughts inspired by hatred, by greed, by anger usually create a degenerative effect on the substance of the aura. Decomposition of the aura is a fact, and a decomposed aura carries many germs and eventually leads the man into physical, mental and moral failures.

When a person thinks, he creates thoughtforms, and if these thoughtforms are not charged by Beauty, Goodness and Truth they hurt people and increase the originator's karma. That is why man must be so careful not to hurt, mislead and pollute people with his base thoughts.

2. Our feelings and emotions are harmless if they are charged with joy, love, kindness, respect and appreciation.

All negative emotions are harmful because they create depression, separatism, anger, fear or apathy. Harmful emotions are like arrows which penetrate into the spheres of other persons and produce there poison or paralyze the emotional mechanisms of others. Harmful emotions generally carry with them a destructive mental force or thoughtform. Harmful emotions mixed with harmful thoughts accumulate within rooms or attach themselves with the object used by the subject.

Every harmful thought and emotion, by the law of frequency, accumulates in the space and contributes to the harmful strata over the planet. It is from such an accumulation that criminals receive their inspirations. It is also true that these strata prevent many benevolent rays coming from the space or break their voltage considerably.

Harmlessness provides opportunity to come in contact with creative forces in nature.

3. Harmful words or speech creates cleavages; it fosters separatism, destruction and confusion. Harmful speech creates negative polarization and personality reactions. Harmful speech burns the etheric body and the etheric webs around the pineal gland, pituitary body and carotid gland. Harmful speech is the greatest enemy to the creative thread.

When harmful speech is ensouled by evil thoughts and negative emotions, the person is in grave danger of burning his protective net around his body and allowing dark forces to obsess or possess him.

4. Harmful actions are usually accompanied by harmful thought, negative emotions and dishonest speech. Harmful actions are efforts to violate the freedom and rights of other

people, to deprive them from the joys of life, to prevent people from reaching greater levels of unfoldment and success, to use others for one's own ends.

Harmful actions done to others are like seeds of weeds planted in our own garden. Days or years later each seed will sprout and bring us multiplied effects of our harmful deeds.

Harmlessness is the compass of those who are preparing themselves to enter into greater light. On the vast ocean of life only the compass of harmlessness will lead us to our destination.^[11]

^[1] Saraydarian, H. (Torkom), *The Science of Meditation*, p. 70.

^[2] *Ibid.*, pp. 82-83.

^[3] Excerpted from *The Science of Meditation*, by H. (Torkom) Saraydarian, p. 92.

^[4] See *The Magnet of Life*, by H. Saraydarian, Chapter XI. Also *The Science of Becoming Oneself*, by H. Saraydarian, Chapter XII.

^[5] Excerpted from *The Science of Meditation*, by Torkom Saraydarian, pp. 107-119.

^[6] Math. 15:18.

^[7] Excerpted from *The Psyche and Psychism Volume II*, by Torkom Saraydarian, pp. 791-798.

^[8] Excerpted from *Challenge for Discipleship*, by Torkom Saraydarian, pp. 80-81.

^[9] Excerpted from *Challenge for Discipleship*, by Torkom Saraydarian, pp. 171.

^[10] Excerpted from *A Treatise on White Magic*, by Alice A. Bailey, pp. 317-318.

^[11] Excerpted from *Psyche and Psychism*, by Torkom Saraydarian, pp. 1009-1012.

THE SCIENCE OF BECOMING ONESELF

Toward Freedom

LESSON 7

Introduction

This is the seventh of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that “[t]he time limits given. . . are optional. It is your level of unfoldment which should decide the time element, remembering that *‘that which is slowly built up endures forever.’*” [\[1\]](#)

Procedure for Lesson 7

1. Carefully read Chapter VI, “Harmlessness and Detachment,” pp. 41-47, and Chapter VII, “Notes on Detachment,” pp. 49-51.

2. Complete “Additional Reading” below.

3. Complete **EXERCISE FOUR**, the exercise of harmlessness, pp. 41-42:

a. Throughout the day observe your behavior toward others:

1) take the position of a detached observer;

2) assume an attitude of divine indifference; observe yourself without criticism.

b. Every evening complete an evening review on harmlessness to determine whether you have been harmless toward others in your thoughts, speech, emotions and activities. Do not forcefully try to change your behavior; just observe and learn calmly and with indifference.

4. Complete **EXERCISE FIVE**, *the exercise of detachment, Part II*, pp. 44-45:

Part II of the exercise on detachment will be used for the second month. The instructions are as follows:

Close your eyes, and think of a possession that is very dear to you such as a movie projector, a house, a car, a watch, a book or manuscript, and so on. Then, in your

imagination, stand back away from it and destroy it in any way you wish. After you have seen it destroyed, in your imagination sing a song of joy and happiness and then say:

“It is not ‘Me.’ I know that my Real Self cannot be affected, even though the article is actually destroyed or taken from me.”

Choose different objects as you do this exercise throughout the month.

5. Daily, meditate on the following seed thoughts from *The Science of Becoming Oneself*. Use one thought each week.

Week 1 True detachment is a Soul attitude.

Week 2 Detachment means freedom.

Week 3 The process of detachment is the process of *becoming oneself*.

Week 4 In detachment man leads himself from the transient to the unchangeable, from the unreal to the Real.

“For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and after the third year to thirty. The thirty minute period must be kept for a long time, until you are guided by your Soul to increase it.” [\[2\]](#)

6. Record your observations from your daily exercises and meditations in your journal each day.

Observations

At the end of the month:

1. Review your journal observations from your daily exercises and meditations. Write a report based on one of the seed thoughts, about insights, experiences or any questions you have had.
2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

The Form of Meditation

For those who want to meditate and have a healthy, radiant, and victorious life, the following form of meditation is suggested.

1. Relaxation exercise.
2. Kneeling exercise.
3. Alignment and breathing.
4. The Great Invocation.
5. Om. Om. Om.
6. Meditation on the seed thought.
7. Recording the result of your meditation.
8. The Great Invocation.
9. Om. Om. Om.
10. Blessing all humanity. [\[3\]](#)

Proper Form: Seed Thoughts

. . . [T]he subject matter of meditation. . . is called the *seed thought*. The seed thought can be one word, a sentence, a verse, a symbol, or an event.

For example:

- a. A word--solemnity.
- b. A sentence--Joy gives energy to our body.
- c. A verse--*"Verily there was never a time when I was not, nor you, nor these rulers of men, nor shall come a time when we shall all cease to be."*
- d. A symbol--the five-pointed star.
- e. A political, educational, scientific, religious, or other interesting event. [\[4\]](#)

. . . It is much better if you have a seed thought for your meditation, a seed thought on which you can ponder. For example, if you are a musician you may choose the word "rhythm" or "sound." Or you may choose a sentence, for example: Rhythm is the heartbeat of the music. If you are a painter you may meditate on colors, movement, or space in relation to your art. As you learn how to meditate, you must choose your seed thoughts from all subjects, and even select some subjects that do not interest you. The important thing in meditation is not what you learn or know, but how you use your mind and unfold your consciousness, and increase your contact with the inner worlds.

Seed thoughts may be changed every day, then once a week, then once a month. In very advanced degrees, people use the same seed thought for six months or for a year.

It gives wonderful results if you always use the four viewpoints to meditate on your seed thought, namely: The form, quality, purpose and the cause. [\[5\]](#)

The seed thought of meditation must be changed often, in such a way that the interests of the whole person and of various great fields of human endeavor are taken into consideration. For example, the seed thought of meditation can be related to the physical, emotional, mental and spiritual nature. It can be related to politics, religion, finance, science and the arts. This way the mind is kept open to many ways of development, and man is able to adapt himself to the need of the time, and to various conditions of life. New ideas, new visions, and new plans can be developed by those who have an open, non-crystallized mind. [\[6\]](#)

How is meditation done? First, we withdraw from our physical, emotional and lower mental bodies and center our consciousness in the light of the Inner Sun. You can imagine it just like that if you want. Then feel peace and serenity within your threefold nature. Say a prayer to the Almighty Source of Life, sound three OMs, then take your seed thought and meditate on it.

To meditate means *to think*. For example, let's take the following seed thought, "Through beauty we conquer."

A seed thought is an idea upon which we think and make that idea grow and bloom. First, it is a seed idea, then it is going to have branches, leaves, flowers, fruits, a complex organization, a symphony and so on.

Now, let us turn to our seed thought, "Through beauty we conquer."

After relaxing, aligning and standing in the light of the Inner Self, and after saying a prayer or an invocation and sounding three OMs, repeat the seed thought mentally. The first thing we do in this case is to ask questions, such as: What is beauty? Do I know what it is?

At this point, try to think and keep your mind on the question from as many different angles as you can: physical beauty, emotional beauty, spiritual beauty, divine beauty, individual beauty, group beauty, global beauty, cosmic beauty. . . . What is the form of beauty? What is the quality of beauty? What is the purpose of beauty? What is the cause of beauty?

When you start answering these questions in a logical, reasonable and sane way, you are doing meditation. The light is penetrating into your mind and a new energy is descending into your vehicles. As you go deeper in answering the questions and become clearer in your discoveries, your meditation improves and your life enters a new cycle of transformation.

You are not abstracted; you are not sitting in a void; you are sane and grounded. The ideas, thoughts and visions that you are discovering in your meditation will be used in your daily life to transform your relationships with other people and make life more beautiful. So the first thing you are going to do is to ask questions.

The second step you are going to take is to see or check if you are in any sense beautiful. Where does my beauty lie? Is it my body? Is it in my relationship with others? Is it in my ideas or thoughts, or in my creative activities? Do I represent beauty in my speech or communications?

The second part must be done in a positive way by trying to see beauty within you, or deciding to cultivate more beauty within you and around you.

Meditation is confrontation with yourself, as you are. Confrontation brings you to the level of reality, and you see yourself more clearly as you are. If improvement is needed, you take action.

The third step will be: what steps must I take to be beautiful? Here starts practical confrontation. First, you asked questions and raised your consciousness to the higher mental level; now you are bringing these answers down to apply them on the physical plane in your daily life. What can I do to be more beautiful in every way possible, in all my

relationships? There is no end to this. You are going to go deeper and deeper every day and find greater ideas, greater visions, and have greater revelations.

Let me repeat. There is no end to this. That is the beauty of meditation and the beauty of the path of achievement. The beauty of meditation is that on every elevated step you come in contact with greater splendor, with greater mysteries and greater surprises.

Questions lead us to ideas. Ideas lead us to the Plan. The Plan leads us to the Purpose, and the Purpose leads us toward the ocean of the Cosmic Will. That is why meditation is an endless path. Through meditation the finite is entering into its heritage of Infinity.

One day when I was in the Far East, I had a conversation with a Sufi saint. I asked, "What is the name of your God?"

He answered, "Beauty."

The answer was so shocking to me that for days and days I thought about it with new revelations.

His God was not called the God of revenge, the God of destruction, the God of punishment and judgment, but Beauty.

Meditation is a search for beauty, a search for meaning, a search for significance, a search for depth, and then it is the distribution of the riches you accumulated through your vertical journey, your search.

Take the next word of the seed thought, "conquer." You may think that to conquer means to take a stick in your hand and knock somebody out. Is this the meaning? Is there anything else? A man may have conquered many nations, but be unable to conquer even one of his vices or his weaknesses, his ignorance, his diseases, the level on which he is stuck, the moods in which he is trapped, the dogma of a religion in which he is frozen or the separative, selfish thoughts and greed in which he is imprisoned.

The questions for the entire seed thought might be, "How can I conquer? How can I use beauty to conquer? Why does beauty conquer? How does beauty conquer? Is it harmony? Is it a state of consciousness and substance which allows the psychic energy to circulate freely? Beauty is a magnet which attracts divine power, joy and bliss. How does this

happen? Can I find a practical way and use beauty to conquer something? What is the effect on others when I conquer something through beauty? How can I conquer my physical body, my emotions, my mind, matter, time and space through beauty?"

As you ask questions and try to find the answers, you suddenly realize that there is a place in your nature which is the source of light, the source of your answers, and you gain more and more confidence in that source as you travel the path of your life, toward your real Self.

Christ once said, "Be courageous, I overcometh the world." This is another seed thought that you can use to find great inspiration and power. How did He conquer? He conquered by beauty. All His life is a manifestation of beauty. He represents the Father, the Beauty, and the Father and Christ are *One*.

You will see that meditation is not hallucination or self-hypnotism, but active research work to find the answers to our ever-developing questions. It is not only the discovery of answers, but also the application to life of all that we discover in our meditation.

Questions arise in your mind when subjective or deeper levels of your being know that the answer is in existence. You have questions because the answers are within you. Try to contact the answers, realize them and apply them, and then build a path between the source of the answers and the level of the questions. Eventually this becomes a spiritual game which you perform to regenerate your life and transform the world through your service.

Excerpted from *Challenge for Discipleship*, by Torkom Saraydarian, pp. 605-608

Once I saw a fight between a fox and a porcupine. The fox seemed hungry and wanted to eat the porcupine, but he was not able to get a hold of him. The porcupine had all those sharp quills around his body. But the fox thought of something very interesting. He started to hit and roll the porcupine with his paw until he took him to a little pool of water and dropped him into the water. When he fell into the water, the porcupine tried to swim, and the fox got him by his throat and brought him to the shore.

This is sometimes the case in our meditation: Our seed thought seems to us like a porcupine, difficult to penetrate, but with persistence and ingenuity one will be able to conquer it and pass beyond. [\[7\]](#)

Evening Review--Second Month

I. *How to Start*

Before you sleep, or at sunset, go to your private room and review the motion picture of your life in retrogression in five sections. . . .

Start with the last hour and go back until early morning to your first contact. Observe your film and see if there is any portion of your relationships which you do not approve of. Whenever you reach a portion you do not approve of, stop your tape or your film and reenact it again the way you want it to be. After retaping or reenacting watch again, and if you are satisfied continue your observation. . . .

II. *You and Your Body*

Go through the same process, watching the part of the film in which you were dealing with your body. What kind of relationship did you have with your body?

Did you take good care of it?

With what did you feed it today?

How and where did you sleep or rest?

How careful were you in your sexual relationships? Is there something that is bothering you in any physical relationship?

Did you take care of your physical health?

Smoking? Using alcohol? Drugs? If you smoke, use alcohol or drugs, do you like to continue using them? If not, why not? How about your way of dress, the places that you visited, the things that you touched, the things that you used?

All your physical contacts can be observed through the principles of *health* and *service*. Again, if you notice that you were doing something wrong with your body, stop, erase the film or the field, refilm it and watch it again until you are satisfied.

Right living and adaptation to new and better ways of dealing with your body will greatly improve your health and magnetism. [\[8\]](#)

Never go to sleep without self-examination or evening review. . . . Christ once said a very important thing: "Before you sleep, before sunset, clear your accounts, your problems, with others."

Before you sleep, you are going to take a "shower." Most of you take a nice shower and put perfume on to prepare yourself for something. Similarly, you are going to take a psychic, spiritual shower. This means cleansing yourself from everything that you did throughout the day. This is so important.

Sleep is like taking off on an airplane. Before you fly, you must prepare the airplane. Those who "fly" without doing self-examination get caught up in turbulence. Sometimes they fall in their sleep and awaken. There is a psychic law behind this. Why do you suddenly jerk and awaken? You were caught in turbulence. There was something you did not adjust: your screws here and there, your carburetor, your steering, or something. You were caught in the turbulence, and you were thrown into your bed again. [\[9\]](#)

Harmlessness

. . . Harmlessness is not a passive virtue. It actively works and even attacks with the intention to love and uplift.

People think that to be harmless in a society means to withdraw into your skin and bury yourself in your own petty pleasures. This is not so. A harmless person tries to eliminate all

those sources which hurt people, distort their future, and lead them into physical and spiritual failure. . . .

Harmlessness can be exercised by increasing the love energy within your heart and making it a center of inclusiveness and understanding. Actually if one tries to be harmless in his

actions and words, the Soul releases love energy into the aura of the man and makes him magnetic for creative forces.

We are told that harmlessness in our actions produces poise, skill-in-action, and release of the energy of creative will. [\[10\]](#)

. . . Hierarchy stands for compassion and harmlessness. Trying to live a life of compassion and harmlessness helps Them to be successful in Their efforts to disperse hatred and separatism. Every effort to increase compassion and harmlessness in any department of human labor is a source of energy for Their efforts. [\[11\]](#)

[This]. . . exercise is on harmlessness.

1. Sit and relax.
2. Breathe a few deep breaths.
3. Think about how you can be harmless
 - a. with your thoughts and motives
 - b. with your words and in conversations
 - c. in writings
 - d. in the way you live
4. Try to remember five occasions in which you could have been harmful but you became harmless.
5. Can you find out what harmlessness is and why it is a healing agent?
6. Try to find a plan or decision in you, or a tendency in you, to hurt someone and reverse it. Change it into an intention of harmlessness.
7. What relation does harmlessness have to your karma?
8. Visualize a problem between you and another person, and solve the problem with harmlessness.
9. Do this exercise at least thirty minutes to be able to release the energies accumulated in your nature from those moments of your life when you were harmless in a challenging situation. [\[12\]](#)

Detached Observation

As long as we are not detached from our physical, emotional, and mental nature, we live in vices. Observation is the moment in which we shift our consciousness to the virtues. [\[13\]](#)

Develop clear observation and daily try to observe yourself physically, emotionally, and mentally. Try to observe your labor, your motives, your position, your relationships, your habits, your lies, your irritations, your dreams. Observation is a means to break identification. [\[14\]](#)

. . . Observation is a great secret. . . . When you observe your actions and activities, emotional responses and reactions, your thoughts, the way your mind works, your imagination, your visualization, etc. without identification, you will notice that you are gradually withdrawing toward your True Self. You are misidentifying yourself from your vehicles and becoming your Self.

As you pass from one state of consciousness to another state of awareness, you build continuity of consciousness between them, and this allows you to function on both the higher and lower levels simultaneously.

Observation helps you first to be aware that you are not the body. Observation must be steady, focused, and keen. Through the process of observation you become an observer of life going on around you. Once you realize this, the rest will be easy. You can detach yourself from anything, if you give yourself enough time.

First you observe with your physical eyes, then with emotional eyes, then as a Spirit. In each stage you go closer to your Self and gain mastery over your bodies.

The most difficult stage of observation is when you enter into the emotional level. There you tend to identify with the object of your observation. But if you press forward and continue observing even the objects of your desires, they eventually drop away from you, and you gain control over them,

Mental observation is very tricky because man thinks he is what he thinks. Also, the mind is very illusive, but if you continue long enough you will be able to detach yourself from mental identification. A great freedom awaits you once you detach yourself from mental modifications. The intelligence is caught in the mental plane, which is the prison with the thickest walls.

Sometimes we feel that thoughts cannot be easily observed. That is one of the tricks of the mind. Try to observe your thoughts as you think, and suddenly you will find out how to do it easily. [\[15\]](#)

There are mountains of difference between what you know and what you are. You can see it in the first step of observation. In observation, slowly, slowly you detach yourself from your body, emotions, and mind, and eventually you feel that you are a leader of your personality. It is better to lead the personality in the right way so as not to receive suffering and pain and sickness in the future. How are you tied together? Exercising observation at this point means observing how you are influencing other people physically, emotionally, mentally, in your relationship, with your visions, or even with your obnoxiousness.

In true observation you lead yourself because with true observation you become more spirit. You have higher principles to follow, and you make your personality follow those higher principles.

Higher principles within you are recognized through observation. You say, "This apple is rotten. That apple is good." Why is that apple good? You have logic and sanity within you. "That apple is good because it is not rotten." "Yes. Then what?" "Because it will help my body, my taste, it is beautiful to eat. It is like a vitamin, nourishment for my body." Whatever helps your physical and emotional body to be healthy, happy, successful, and progressive, that is what you are going to choose through observation. This is the first step in leadership. [\[16\]](#)

Discipleship is a watchful attitude toward life and toward one's own self. There are fifteen points which, when carefully observed, make a person advance on the path of discipleship:

1. A disciple is cautious not to deceive himself.
2. A disciple cultivates a sharp eye through observation.
3. A disciple tries not to fall into the traps of his enemies or friends.
4. A disciple, by using observation, makes himself a cause.
5. A disciple has a plan.
6. A disciple retapes his negative emotional reactions.
7. A disciple disciplines himself.
8. A disciple tries not to fall into a daydreaming state.

9. A disciple works for unity.
10. A disciple keeps himself above the personality affairs of others.
11. A disciple does not give up.
12. A disciple faces crises.
13. A disciple cultivates right motive.
14. A disciple tunes himself with the Plan. [\[17\]](#)

Observation makes you a cause. As long as you are identified with your bodies and with their changes, desires, and thoughts, you are an effect because they control you. But when you try to observe them, you become a cause. Detachment comes through observation. In identification, you become one with the object. When you are one, you cannot observe.

A disciple must be an observer. He must see things as they are, as they are going to be. He must observe things in action. He must observe himself in all his actions--physically, emotionally, and mentally.

When you observe, you will find among other things that your body is activated by outside forces; your emotional body is the playground of many emotions; your mental body is used by thoughts other than your own. This will give you the idea that they are vehicles and not your Self. You will have an opportunity to detach yourself, and your observation will make you a cause.

Be a cause. Your education, money, and position do not mean anything from the viewpoint of your evolution unless you become a cause. If you are not a cause, you are used by other interests, and you have no choice.

Vices are identification with the objects of your desires. When you are in an observing state of mind, nothing can hypnotize you. You can even reject subliminal suggestions. If you are passive, you are subject to hypnotism.

Observation shows you the effect of your speech, thoughts, and emotions. See how your thoughts, emotions, and words are affecting your digestion, for example. See how other people's words are influencing your digestion through your thinking. People think that it is the stomach that digests food. It is not. It is your mind that digests food. If your mind is in agitation, confusion, or a chaotic state, you will not digest properly and all your food will eventually turn into poison.

This is why Great Ones told us to eat our food in peace and silence. You must eat in serenity, joy, and love, and of course you will digest your food. When you eat while watching television programs about crime, hatred, war, and so on, you are actually eating the impressions from the television, mixing them with your food, and sending them to your stomach.

Observation makes you awake, and thus you take those steps which lead you to health and sanity.

Observe the effect of the things you drink. Then after you notice the effects, eliminate the things which are not healthy. In observing your life, you are mastering your life and making yourself a cause instead of remaining as an effect. Progress means to be a higher and higher cause. It is said that God is the Causeless Cause. [\[18\]](#)

Observation is the builder of a higher focus of consciousness. As you observe, you raise yourself to higher levels of your being and begin to identify with your core. Those people who have their heads loaded with worldly burdens to satisfy their thirst and lust for matter resemble the cow who tried to drink from a pitcher and got the pitcher stuck on its head. All the wise people called a conference to try to find a solution. One of them, who had the wisdom of the world, said, "The best way to solve this problem is to cut off the head of the cow to save its body." And they cut off the head. The head--the core--remained in the pitcher, and the body fell away! [\[19\]](#)

A disciple practices attentiveness. Attentiveness is one of the virtues which M.M. emphasizes in His communications. It is suggested that this virtue must be cultivated from childhood.

Most of the people in the world live as if they are dreaming or living in another world: the world of their changing preoccupations, desires, glamors, vanities, and so on. But there are some people who are attentive.

Attentiveness is a state of awakesness in which one has seeing eyes and sensitive ears and is aware of things going on around him. People are mostly asleep during their waking hours. This is one of the reasons why they fail and face many difficulties, or they miss an opportunity to experience and learn something very important or unusual.

For example, during conversations people seldom pay attention to the voice, the facial expressions, or the smell of the other people. They do not see how others move their hands, fingers, or eyes at certain moments or how they change their voice. They do not pay attention to how people walk, or in what moments and by what words and gestures they impress them. People can accumulate precious knowledge by being attentive.

Attentiveness must be used upon ourselves. We act, think, feel, and speak without paying attention to what we do and how it affects us and others; we think without paying attention to how we think, what we think, and how it affects us and others; we feel without paying attention to how we feel and how it affects our life and the lives of others; we speak without paying attention to how we talk and how our words affect us and others. We can discover valuable information about ourselves and others when we use our attentiveness.

It is very interesting to know that the moments in which we are deceived or in which we lose a precious opportunity are the moments in which we are asleep or inattentive. There are moments of light, vision, and opportunity, or moments of revelations and ideas which are almost instantaneous. Only an attentive eye and an attentive or conscious ear can catch them.

Many psychic phenomena, many touches of Higher Worlds, and many contacts of your Inner Guide are lost and wasted because of lack of attentiveness. Attentiveness is a state of tense sensitiveness, which does not miss any impression and records it without fail.

Attentiveness leads to psychic and intuitive sensitivity, which operates in the astral, mental, and intuitive senses and does not need the common help of the physical senses.

Attentiveness is one of the trainings that must be given to those who are eager to enter the path of discipleship. From early childhood, the person must be trained to develop his power of attention, his power of attentiveness. Parents, teachers, family members, and co-workers can participate in this training. In the future, a special form of training will be prepared to develop attentiveness in schools and in advanced centers of learning.

Many professional people and leaders fail, not because of their knowledge, but because of their lack of attentiveness. Attentiveness can save your life and the lives of others. . . .

Attentiveness is a higher psychic power. It can be developed in every moment of your life.

Attentiveness is not observation or concentration, although it includes these important virtues. In observation, you may be caught by the object you observe and miss a flying arrow. In concentration, you may be caught in your self-interest. But in attentiveness the power of observation and concentration is magnificent and is used to catch the *unexpected*.

This is why these three psychic powers are called "Three Sisters." One sees the past; the second correlates the past and the present; the third one synthesizes the past, present, and future. One places a dot. The second makes a line. The third one turns it into a circle.

Attentiveness increases as you try to live more as a soul than as a personality.

Because of their lack of attentiveness, people miss the most important news, which is delivered very briefly and with the least emphasis. They miss seeing the psychological reactions of people. They miss not only orders, but also suggestions and hints. They miss hearing the message the little bird brings them. They miss seeing the grave danger or the precious value of something which they hit with their feet. They miss registering the personal message contained in an unusual conversation.

I remember one day when a shepherd came to our monastery and talking with my Teacher said, "We have good flowers and grain everywhere this year."

My Teacher interrupted him and said, "Is that coat yours?"

"No, I found it near a fire. Why?"

My Teacher immediately ran to the office and gave an order to be alerted and prepared for any surprise attack. Then he advised the shepherd to bring all his sheep into the monastery. A day later we were under heavy attack, which was repelled very successfully.

Later the Teacher told us that the coat was the coat of a criminal who, with his fourteen followers, used to attack farms and monasteries and rob and kill people. The Teacher concluded his story by saying, "The coat which the shepherd wore and had been left near the fire was a letter of warning to me from the bandits, which I did not miss reading."

Attentiveness is a precious virtue.

Due to lack of attentiveness, people occupy themselves with contemporary happenings but miss seeing the real events which caused all that is happening in the world. They become busy

with leaves and forget the roots. With colorful lights, dark forces try to distract your attentiveness. Attentiveness is a mighty weapon against the intrigues of dark forces.

Attentiveness can also be dangerous if observation and concentration are not applied with intelligence. Attentiveness can turn into a superstition and create a cloud of fear in which a person lives in great tension. [\[20\]](#)

A disciple must see things that are not shown to him and hear things that are covered by words. [\[21\]](#)

[\[1\]](#) Saraydarian, H. (Torkom), *The Science of Meditation*, p. 70.

[\[2\]](#) *Ibid.*, pp. 82-83.

[\[3\]](#) Excerpted from *The Science of Meditation*, by H. (Torkom) Saraydarian, p. 92

[\[4\]](#) Excerpted from *Psyche and Psychism*, by Torkom Saraydarian, p. 730.

[\[5\]](#) Excerpted from *The Science of Meditation*, by Torkom Saraydarian, pp. 87-88

[\[6\]](#) Excerpted from *Psyche and Psychism*, by Torkom Saraydarian, p. 719.

[\[7\]](#) Excerpted from *Psyche and Psychism*, by Torkom Saraydarian, pp.723-724.

[\[8\]](#) Excerpted from *Psyche and Psychism*, by Torkom Saraydarian, pp. 791-792.

[\[9\]](#) Excerpted from *The Ageless Wisdom*, by Torkom Saraydarian, pp. 172-173.

[\[10\]](#) Excerpted from *The Creative Fire*, by Torkom Saraydarian, pp. 46-47.

[\[11\]](#) Excerpted from *The Eyes of Hierarchy*, by Torkom Saraydarian, p. 100

[12] Excerpted from *New Dimensions in Healing*, by Torkom Saraydarian, p.502

[13] Excerpted from *Leadership, Volume 5*, by Torkom Saraydarian, p.291.

[14] Excerpted from *Challenge for Discipleship*, by Torkom Saraydarian, p.131.

[15] Excerpted from *The Creative Fire*, by Torkom Saraydarian, pp. 200-201.

[16] Excerpted from *Leadership, Volume 5*, by Torkom Saraydarian, pp. 286-287.

[17] Excerpted from *Challenge for Discipleship*, by Torkom Saraydarian, p.168.

[18] Excerpted from *Challenge for Discipleship*, by Torkom Saraydarian, pp. 170-171.

[19] Excerpted from *Challenge for Discipleship*, by Torkom Saraydarian, p. 225.

[20] Excerpted from *Challenge for Discipleship*, by Torkom Saraydarian, pp. 346-349

[21] Excerpted from *Challenge for Discipleship*, by Torkom Saraydarian, p.169

THE SCIENCE OF BECOMING ONESELF

Toward Freedom

LESSON 8

Introduction

This is the eighth of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that “[t]he time limits given. . . are optional. It is your level of unfoldment which should decide the time element, remembering that *‘that which is slowly built up endures forever.’*” ^[1]

Procedure for Lesson 8

1. Carefully read Chapter VI, “Harmlessness and Detachment,” pp. 41-47, and Chapter VII, “Notes on Detachment,” pp. 49-51.

2. Complete "Additional Reading" below.
3. Complete **EXERCISE FOUR**, the exercise of harmlessness, pp. 41-42:
 - a. Throughout the day observe your behavior toward others:
 - i. take the position of a detached observer;
 - ii. assume an attitude of divine indifference; observe yourself without criticism.
 - b. Every evening complete an evening review on harmlessness to determine whether you have been harmless toward others in your thoughts, speech, emotions and activities. Do not forcefully try to change your behavior; just observe and learn calmly and with indifference.

4. Complete **EXERCISE FIVE**, *the exercise of detachment*, **Part III**, p. 45:

In the third month you will be using the next exercise on detachment which is more advanced. Please follow these instructions:

Each day for the first fifteen days, sit quietly in your room for ten or fifteen minutes, close your eyes, and imagine a funeral service. See yourself lying in the coffin, with your dear ones and hundreds of other people passing by. Let them take your body to the crematorium and burn it; let them throw your ashes to the winds. See how they cry, how they feel. Watch them and listen to them as they speak. Use your imagination to make everything as real as possible. In the beginning as you start this exercise, you will find some inner resistance, but slowly it will become easy to do.

For the last fifteen days choose a dear friend, then a relative, a family member, perhaps your husband, wife, or children and proceed in the following manner:

Think of how many times the person has passed away and through what kinds of death. Imagine one of his deaths, and dramatize it in every detail. Think also about his present body, and imagine what will happen to it in the next one or two hundred years. [\[2\]](#)

5. Daily, meditate on the following seed thoughts from *The Science of Becoming Oneself*. Use one thought each week.

Week 1 When you have learned the process of detachment, you become magnetic.

Week 2 A truly detached person has achieved the ability to do the right thing at the right time and in the right proportion.

Week 3 A detached person is an impersonal person.

Week 4 Detachment is not a level but a continuous negation of imprisonment and an urge toward *spiritualization or liberation*.

“For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and after the third year to thirty. The thirty minute period must be kept for a long time, until you are guided by your Soul to increase it.” [\[3\]](#)

6. Record your observations from your daily exercises and meditations in your journal each day.

Observations

At the end of the month:

1. Review your journal observations from your daily exercises and meditations. Write a report about one of the meditation seed thoughts--about insights, experiences, or any questions you have had.
2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

The Form of Meditation

For those who want to meditate and have a healthy, radiant, and victorious life, the following form of meditation is suggested.

1. Relaxation exercise.

2. Kneeling exercise.
3. Alignment and breathing.
4. The Great Invocation.
5. Om. Om. Om.
6. Meditation on the seed thought.
7. Recording the result of your meditation.
8. The Great Invocation.
9. Om. Om. Om.
10. Blessing all humanity. [\[4\]](#)

Evening Review--Third Month

I. How to Start

Before you sleep, or at sunset, go to your private room and review the motion picture of your life in retrogression in five sections. . . .

Start with the last hour and go back until early morning to your first contact. Observe your film and see if there is any portion of your relationships which you do not approve of. Whenever you reach a portion you do not approve of, stop your tape or your film and reenact it again the way you want it to be. After retaping or reenacting watch again, and if you are satisfied continue your observation. . . .

III. Review of Your Emotional Life

During the next month you will take the third stage of the evening review which is the review of your emotional life, your emotional reactions or responses.

Start again from this moment and go back and observe your emotional reactions:

- a. to people around you
- b. to events
- c. to news

d. to your own thoughts or imaginations

Find out how you react or respond. Do the same thing you did with the former observations. Watch the film of your emotional reactions and responses, and if it is necessary erase a few places and rerun your film, reacting or responding the way you now want.

This is another very important step toward purification and coordination in your nature; as long as you have emotional waves in your aura which do not fit the music of your highest striving, they generate poison in your system, create barriers between you and other living beings, and eventually you lose your magnetism, positivity and health.

Every night by clearing your machinery of the dust of the day and of many unhealthy accumulations, you build a brighter future and a healthier life for yourself.

The principles which must guide your steps will be purity, love and harmlessness. [\[5\]](#)

Proper From: Recording

After fifteen minutes of meditation, say again your prayer or invocation and sound the OM three times. With this, your meditation is over and you can sit a few minutes in silence. Then take paper and pencil in your hand and try to record the ideas you contacted, the insight you had, the revelations that dawned in your mind. All these higher experiences must be put on paper. This is done for various reasons:

1. You can use these ideas in your creative work.
2. It builds a bridge between the levels of the mind that register the impressions, and the levels of the mind that formulate the impression.
3. This is also a way to check your meditation, whether it is productive or hallucinative. Some people spend ten to fifteen minutes of their meditation in a dream, or in a state of half-sleep, and when they open their eyes they do not remember what ideas or thoughts they contacted. Recording helps them to see the quality of their meditation and challenges them to take new steps to improve it.
4. The threefold lower nature absorbs the energy created at the time of meditation and uses it for its transformation process.
5. The power to speak and to write improves because the conscious mind is aligned with the abstract mind and your words assume power.

6. You develop the ability to interpret symbols and events. It is very interesting to note that when the flow of ideas is rushing to your higher mind, they assume symbolic forms which the lower mind tries to interpret. It is nature's way to pack ideas into symbols.

Record every day, even if you have only a few sentences to write. In this way the ideas, inspirations and energies contacted at the time of meditation will be assimilated by your physical, emotional and mental nature. It is only through such an assimilation that abstract idealism becomes a practical way of life. Those who are living in the clouds must ground their feet on earth, to have a life of balance and equilibrium.

The transformation of the world is carried on through people who are charged with ideas, but also know how to use them in their daily life and relationships. [\[6\]](#)

For greater creative work, one must learn to contact ideas, analyze them, build proper thoughtforms with these received ideas, and try to actualize them.

The best method to receive ideas consciously and continuously is meditation. Through meditation the human soul gradually penetrates into the realm of ideas and formulates them through his trained instrument, the mind.

It is a fact that after the period of meditation, many ideas fade away, the light of many visions is dimmed, and many plans are dissolved. This is a very serious matter. To prevent such an occurrence, the best method is to record our ideas or thoughts immediately when we end our concentration, meditation, contemplation or reflective thinking.

Ideas, visions and impressions are received in the higher mind. Most of the time, real meditation is held in this sphere of the higher mind, where there exists a mysterious and beautiful world of meaning.

The middle area is the part of the mind which plans the received ideas, visions, impressions, if one is able to penetrate into this area. Most of the time, this penetration is not a fact, due to the gap between this area and the higher planes. Also, the lower three levels of the mind are related to the form of the object. The seventh one is related to the physical form. The sixth one is related to the emotional form. The fifth one is related to the mental form. These emotional and mental forms are our emotional and mental reactions or responses to the object.

The fourth level is used to find the quality of the object, whether the object is in inertia, motion or rhythm. The third and second levels are used to find the purpose of the object.

The third level purpose is related to the individual self. The second level purpose is related to the Universal Purpose. Here the object is seen from the viewpoint of its universal purpose.

The first level is related to the *cause* of the object. The human soul through all these levels tries to reach the first level and impress the mind with the ideas he is impressed with through his meditations.

Great thinkers or artists have certain channels of communication and that is why their works are great. This section of the mind formulates and creates the blueprint of the ideas, visions and impressions, and adapts them and vests them with proper forms, to meet the manifold needs of life.

The next area is the practical level in which the Plan, blueprint, and meaning are explained and put into proper ways and means for actualization or manifestation.

In creative work, these three sections must align with each other. To facilitate this process we have the technique of recording. Through recording, we catch the ideas, visions, and inspirations ready to fade or fly away and build a path of descent from the higher mind to the lower mind.

The higher mind is fiery. Things do not stay there long. They get burned or melt away like pieces of ice.

But if we take pen and paper and immediately record them, arrange them and use them, we build the channel between the sections of the mind, guaranteeing a continuous flow of ideas, visions and inspirations from the higher realms of the mind.

In the recording process, one must be careful to record all that you came in contact with, without changing it with the lower mind. Later you can work on it, adapt it, or throw some of it out, but first you must record it as it came to you.

At the time of meditation, because of our concentration and alignment, our whole personality is like a unified field of energy. The ideas coming to our mind do not stay too

long if we do not record them, think about them and make them relatively permanent. Because we have so many prejudices, thoughtforms, illusions and hypnotic suggestions in our mental plane, all these attack the new idea and devour it in a short time, if we do not protect it with our attention, concentration and recording.

After meditation, the alignment of our personality does not stay long. Life with all its influences weakens the alignment. All the ideas that strongly impressed the whole of our personality become divided, weakened and fade away.

Our ideas are also lost in other ways. Some lower devas live by the substance of our thoughtforms and ideas. They come and pick them up, like horses eating flowers. That is why recording is important. Recording not only preserves the ideas on your paper, but due to your concentration, you bring them out of the realms of abstraction to the realm of the concrete mind and build a bridge between them. Remember when Christ said, "A sower went and sowed wheat. . . . Some fell in the streets and birds ate it. . . . But when it fell into fertile ground it sprouted roots and grew."

All discoveries made through our meditation must be manifested in the best way possible, in the shortest time possible, before they melt away or degenerate.

Degeneration of the mind starts the moment an idea forms a thoughtform and slowly decomposes there. It serves as food for our illusions and prejudices. Our illusions and prejudices disfigure or deform it. These deformed and disfigured ideas begin to grow in our mental plane and become degenerative factors in our aura.

In recording your ideas, you clean the channel between the lower mind, the etheric brain, the brain and the higher mind, which has the door to the realm of intuition. Thus you water and nourish new ideas, preventing weeds from choking them.

It is also true that there are many parasites around us. Some human beings, because of their selfish interests, mechanically absorb part of your ideas into their minds and mix them with their superstitions and illusions. The impressions coming into your mental plane must be formulated and built into lofty thoughtforms so that they reject any degenerative influence and protect themselves. This is what the recording does.

Our lower mental, emotional and etheric bodies are involuntarily; they have a tendency to dissolve, disintegrate and materialize. The higher mind, Intuition Plane and beyond are

evolutionary. Things stay there as electrical charges, if not absorbed by the lower bodies and dissipated. The only way to keep them there is:

1. To ponder on them
2. To formulate them
3. To charge them periodically and to have a file for them in order to revivify them occasionally
4. To live them, to manifest them in your life

All this is facilitated through the process of recording.

If kept alive on higher mental planes through our enthusiasm, assimilation, and actualization, the visions and ideas become the flowers of higher devas who enjoy being around them. Because of their attention, the devas even energize them and inspire greater dynamism in them.

Thus the ideas in the higher mind formulated into lofty thoughtforms are not picked up by any parasites or any lower devas because they are rooted in a fertile ground through the process of recording.

Some people record immediately when they start receiving ideas. This is not recommended. The ideal is to be able to stay on the mental mountain and contact star-ideas as long as it is safe for you, then note them down on paper.

Stopping your meditation and beginning to write it down creates congestions, cuts your line of reception, causes shocks in the network of reception, or connects your mind with something you know, rather than something new in manifestation.

Later when you build the bridge, you will be able to make your pen, your brush, your fingers, your sound, like the doors of manifestation of your highest contacts.

It is true that some of the ideas received through meditation get lost if we wait to finish our meditation. You can lose some ideas, but you learn something greater than the value of ideas. That is the ability to hold the ideas in your mind until you record them. You learn to find a certain thread of ideas and slowly pull out the whole fabric of ideas from your higher mind. Thus through this exercise, your mental control grows.

When you are meditating, your self, the human soul, is penetrating into the realm of greater ideas and trying to stay in that realm and in a noble labor to impress these ideas on your mind. When you cut this process and record the ideas as they come, you identify yourself with the brain. This may cause shock.

Ideas are transforming and transmuting agents; they must be left there on higher planes to do their work. Shocks are registered when the human soul jumps up and down with each idea. Some dark forces can pick up our ideas and distort them if we talk about them, before they are recorded and manifested.

To prevent such an action, we are taught a mental silence, which means to keep the ideas in the storage of the higher mental plane and use them safely as we are ready to use them. . . . [\[7\]](#)

After the meditation is done, gradually return to your normal consciousness. . . . Take your pencil and start to record whatever you found through your meditation.

First put the date, the time, and then start writing. Try always to follow the *Four Viewpoints*: Form, Quality, Purpose and Cause.

Recording is very important; it helps build better communication between your abstract mind, your lower mind, and the physical brain. In due time you can easily bring down abstract ideas, symbols, formulas, and record them in your brain consciousness, using them to enrich the culture of the age and to uplift people who are related to you in any way.

Recording helps you check the path of your meditation, its quality, and makes your meditation more effective.

As everything in our life, meditation also can become a habit, and we can be forced by this habit to do meditation in order to feel relaxed and happy.

One of the aims of meditation is to erase the mechanicalness, and make it a conscious act, a serious act, which must be performed *not* by the urge of the habit, but by the urge to bloom, to radiate, to serve. All this will be done without strain and stress, but in joyful wakefulness and in true observation.

The records of your meditations indicate and present valuable information about your concentration, about your success in alignment, of chanting the OM, and especially about your ability to analyze and to synthesize. It shows also whether you had inspirations, of what quality they were, and so on.

Recording is self-study carried on after meditation, at any available time.

Later on you will observe the influence of the phases of the moon, the influence of the time at which you performed your meditation, the effect of your reading, talking, health, and even of the weather. You will notice also on which days of the month you were flooded with new ideas, and on which days you remained as dry land. And you will search for the physical, emotional and mental reasons why. Thus you will start to know yourself better.

Through studying your notes you see the gradual expansion of your consciousness, and your growing ability to bring ideas down clearly, not mixing them with your personal glamors and illusions. You see also which ideas are becoming practical in your daily life, influencing people around you to better their lives.

Later you may use these ideas in your writings, speeches, and in your daily communications. Many great works are the result of meditation. It sometimes happens that your brain receives an impression; you sense it and enjoy it, but after a short time it vanishes, as the memory of an interesting dream. But when you record the result of your meditation you both strengthen the recording ability of your brain and keep the result of the meditation on your paper; thus you increase your treasures and use them according to the need.

Recording is like a snapshot taken by a camera. Many high impressions disappear as flashes of lightning. They must be recorded immediately, before they vanish from our sight.

In recording you develop also your ability of expression, your ability to put ideas into words and phrases that are clearly expressing the abstract ideas. This is an art in itself. Not every man is able to express whatever he senses, or is being impressed by. Many people see an idea clearly in their meditation, but when they want to register it, they lose 70, 80 or even 90 per cent, and display a a very distorted picture of the idea in their writings or other means of expression. Thus, they fail to become a golden bridge through which it may be possible to bring down lofty ideas and beauties for the service of humanity. But in trying to

record faithfully and patiently day by day, year by year the result of your meditations, you become a real translator, interpreter and an artist in its true sense.

You also express your ideas in different ways; for example, you draw a symbol, a picture, or write some music if these channels express your inner contact better. As your inner contact increases and deepens, your creativity increases and you become a real server, one who is able to enter into communication with his higher self, or even with his innermost Self, bringing out rare beauties charged with truth and goodness.

After you are done with your seed thought, organize all your recorded and unrecorded ideas and try to write a paper or lecture. This is the way to become effective in the world.

The strongest force in the world is an idea, an idea that originates from your Inner Being, who is in contact with the Divine Plan.

Our duty is to extend ourselves into that inner world toward the level where we come in contact with the Plan and in a flash of time see the cosmic beauty of it, understand it, assimilate it, and formulate it through our expressions. This is how great beauties are born into the world to lead humanity into more light, beauty and freedom. [\[8\]](#)

Observation

Observation is a real psychic power. The more you observe, the more spiritual you become, and a time comes when you distinctly see the existence of your not-self. You then become a Self, focused between your eyebrows, observing all that is going on in life.

It is in this state and position that you begin to live as a part of the All Self within all the phenomena of life.

The more you observe yourself, the more you see those things in your emotional and mental natures that do not serve a real purpose because they are not real or are not in harmony with the purpose of life. [\[9\]](#)

When you become an observer, you become a cause instead of an effect.

Observation eventually makes you realize that you are the observer. There is also the object of observation and the mechanism that is used by the observer.

In average people's minds, these distinctions do not exist. Most of the time a person does not observe an object because he is identified with it. As long as one is identified with his own mechanism or with the object of observation, he does not exist by himself.

The objective of the Ageless Wisdom is to make us discover ourselves and see the difference between the Self, the object, and the mechanism of observation.

Once you learn to observe, you enter the road to freedom. Satisfaction makes you a slave; observation leads you to freedom.

Immediately as you observe the functions of the subconscious mind, you can control it. But if you do not observe it, it controls you. . . .

To learn to observe yourself, you must observe someone who is acting under the pressure of the subconscious mind. When you have firsthand experience, then you can observe yourself and discover the moments when you are acting under the subconscious mind.

One of the highest achievements of human beings is to be able to stay awake and conscious and slowly to annihilate the control of the subconscious mind.

This is done by learning how to observe; how to detach yourself from the object of your observation; how to stay at the center between your eyebrows and remain focused there in your consciousness.

This is a major exercise on the spiritual Path. Nothing else can contribute to your growth if this foundation is not there. Learn how to concentrate mentally, emotionally and physically. Learn how to meditate and how to observe. [\[10\]](#)

Especially observe your actions, emotions, and thoughts. Try to see how your subconscious mind operates. Have a set time daily to think about your observations. Try to see how the subconscious mind is working in the world and what are the consequences. Your efficiency in life and in your field of service will increase into many other fields as you become a more conscious person.

Try to observe also your conscious actions, and see why you call them conscious actions. What is the difference between the actions of these two minds?

Try to discover the moment when you were not able to act consciously but instead acted subconsciously.

All life responds to you if you create a conscious mind in yourself.

Progress is made when habits are decreased. That is why we are told that whenever we are building a habit, we must stop and put an end to it. Even some good things that we do by habit do not build our spirituality nor help us advance.

You feel nervous and irritated because on your birthday you expected flowers, but they did not come. Your subconscious mind makes you feel uneasy, "arguing" with you and urging you to have the flowers, the card, the gift. If they do not come, you lose your equilibrium.

The best way to conquer such situations is to observe yourself as if you were someone else observing this person who is full of expectation and irritation. If you cannot see your habits or stop them, it means you are the slave of your subconscious mind. There are physical habits, emotional habits, and mental habits.

When you develop the power of observation, you will see that on certain occasions you are reacting in the same way as in the past; you are thinking in the same way and talking in the same way. When you notice this, you will have great success in your spiritual life. [\[11\]](#)

Observation is another effective method to combat the evil ones. Observation clears up a lot of things. Ask yourself, "Why am I doing this? Why do I talk this way? Why am I sitting next to this person?" Observe very clearly. If you do not like what it is you are doing, do not do it anymore. Follow your heart. [\[12\]](#)

If you learn how to observe, often you will see that your voice and the voices of others change when they are under subconscious attacks. You see that the voice is tinged with fear, anxiety, jealousy, envy, hatred, malice, secrecy, etc.

At other times you see there is joy in the voice. There is freedom, hope, power, courage, future. [\[13\]](#)

The subconscious mind exercises a tremendous power over our voice, and by observing the quality of our voice, we can see if we are "channeling" our subconscious mind.

If you develop your power of observation, you will handle people according to their level of consciousness. For example, if it is a subconscious promise, do not trust it. If it is a subconscious love, forget it. If it is a subconscious attack, be careful of it. The voice says things that cannot be seen in the words, so one must develop sensitive observation in hearing. [\[14\]](#)

To detach and observe the effects of the subconscious mind. . . one must learn how to observe from various angles and viewpoints.

We can experience that the gradual increase of our viewpoints contributes to our success, happiness, and knowledge. The increase of viewpoints can also lead us into confusion if the process of increasing our viewpoints is not handled wisely.

Here are safeguarding, useful rules:

1. Increase your own viewpoints, and do not borrow the viewpoints of others unless you agree with them.
2. Divide your viewpoints into the following positions:
 - personal
 - family
 - group
 - national
 - global

These are basic viewpoints to keep you in balance.

3. Discriminate between fundamental viewpoints which are physical level viewpoints, emotional level viewpoints, mental level viewpoints, and spiritual level viewpoints.
4. Do not jump from one viewpoint to another until you exhaust the possibilities of at least two of your viewpoints.
5. Notice that some viewpoints are opposites, contradictory, or alternative, depending on your basic or fundamental viewpoints.
6. Observe that essential viewpoints are past, present, and future.
7. Try to create a viewpoint that can be named the viewpoint of the future.

These are only suggestions. You can find other viewpoints that will ease the work of detaching yourself from the function of your subconscious mind in your daily activities. [\[15\]](#)

Detachment

Glamors and illusions are very contagious. One of the ways of protection is the technique of detachment, by which the unfolding human soul, through the light of his intelligence, insulates himself from the glamors and illusions of the people and stands as an observer. Suppression is not detachment. We often think that we are using detachment, but actually we are suppressing an emotion or a reaction to a glamour or an illusion.

Glamors and illusions are actually force centers, designs, or structures within the astral and mental atmospheres. They cause the forces to flow in certain patterns, in certain ways and in certain frequencies, controlling the expression of man on the three levels of human endeavor.

In detachment we consciously raise our radiation to such a high degree that the influence of the glamour and illusion is immediately rejected, thus making impossible any reaction from within us. In suppression we are receiving the impressions, the influences, and the infection of the glamors and illusions, but are trying to keep our actions and expressions free from their control. Suppression eventually affects our vehicles. Any suppressed wave becomes first a pressure, then a decaying substance in any given body which eventually deteriorates, affecting the health of the entire man.

This is why ancient sages, when they were tempted by any glamour or illusion, directed their hearts and consciousness toward the great Masters, toward Cosmos and Infinity. By raising their consciousness they were building a shield around themselves and making impossible the penetration of glamors and illusions into their aura. This was a subtle method of true detachment which was used by the holy ones. They watched the ugliness, but saw the beauty. They were surrounded by darkness, but were in communion with the inner light. The waves of unrest were knocking on their shores, but they were founded on the rock of Reality. For this reason meditation is important, for it is a technique of continuous expansion and of raising the vibration of our entire being. [\[16\]](#)

As a disciple advances, he realizes that life as a whole is set in such a way that it is a path of tests. He can see that the people around him, his body, emotions, thoughts, events, all that compose his life are nothing else but a well organized series of tests. . . .

All these tests have a common goal: to encourage the disciple to be a useful, tempered, trustworthy servant in the Divine Plan.

On this path of tests and trials, success and failure, defeat and victory, they develop the power of detachment. The more they increase in this power, the closer they come to their True Self and the greater fusion they achieve with the All-Self. [\[17\]](#)

Try to stand out of your mental mechanism:

- a. Watch your thoughts.
- b. Detach yourself from earthly thoughts.
- c. Try to dispel and disintegrate unworthy thoughtforms--thoughts that are based on lies, hypocrisy, flattery, and bribery.
- d. Try to burn away ugly and malicious thoughts.
- e. Try to dispel thoughtforms animated by anger, fear, hatred, jealousy, and greed.
- f. Try to nourish and energize beautiful thoughts.
- g. Create fiery thoughts.

You must plan special times to practice the above suggestions. It is relatively easy to detach yourself from the control of the body and emotions, but it is hard to detach yourself from your own thoughts and from the thoughts imposed upon your mind. [\[18\]](#)

All pain

and suffering

of any kind

my Lord,

is the result

of attachment to

and

identification with

the form. ^[19]

^[1] Saraydarian, H. (Torkom), *The Science of Meditation*, p. 70.

^[2] Please read the suggestions given on p. 46 concerning this exercise.

^[3] *Ibid.*, pp. 82-83.

^[4] *Ibid.*, pp. 82-83.

^[5] Excerpted from *Psyche and Psychism*, by Torkom Saraydarian, pp. 791-793

^[6] Excerpted from *Psyche and Psychism*, by Torkom Saraydarian, pp. 608-609.

^[7] Excerpted from *Psyche and Psychism*, by Torkom Saraydarian, pp. 735-739.

^[8] Excerpted from *The Science of Meditation*, by H. (Torkom) Saraydarian, pp. 142-144.

^[9] See *The Purpose of Life*.

^[10] Excerpted from *The Subconscious Mind and the Chalice*, by Torkom Saraydarian, pp. 115-119.

^[11] Excerpted from *The Subconscious Mind and the Chalice*, by Torkom Saraydarian, p.64.

^[12] Excerpted from *Battling Dark Forces*, by Torkom Saraydarian, p. 394

^[13] See also *The Science of Meditation* and *The Psyche and Psychism*.

^[14] Excerpted from *The Subconscious Mind and the Chalice*, by Torkom Saraydarian, pp. 133-134.

^[15] Excerpted from *The Subconscious Mind and the Chalice*, by Torkom Saraydarian, pp. 50-51.

^[16] Excerpted from *The Science of Meditation*, by H. (Torkom) Saraydarian, pp. 282-283

[17] Excerpted from *The Ageless Wisdom*, by Torkom Saraydarian, pp. 193-195

[18] Excerpted from *New Dimensions in Healing*, by Torkom Saraydarian, p. 807.

[19] Excerpted from *Buddha Sutra*, by Torkom Saraydarian, p. 404.

THE SCIENCE OF BECOMING ONESELF

The Stormy Sea

LESSON 9

Introduction

This is part of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that “[t]he time limits given. . . are optional. It is your level of unfoldment which should decide the time element, remembering that *‘that which is slowly built up endures forever.’*”¹

Procedure for Lesson 9

1. Read Chapter VIII, “The Sea of Emotions,” pgs. 53-61.
2. Complete **EXERCISE 5, Step 1, “Observation,”** pgs. 56-57.
3. Complete **EXERCISE 5, Step 2, “Dispassion and Non-identification,”** pgs. 57-58.
4. Complete **EXERCISE 5, Step 3, “Transmutation,”** pgs. 58-61.
5. Complete “Additional Reading” below.
6. Daily, meditate on the following seed thoughts from *The Science of Becoming Oneself*. Use one thought each week.

Week 1 Our emotional world is like a pool of water, and the self of man is often like a reflected moon which identifies itself with each wave of emotion.

Week 2 This self floats upon the water, and every wave gives to it a different shape, a different form.

Week 3 “. . . [T]hou canst become a ‘Walker of the Sky’. . . who treads the winds above the waves, whose step touches not the waters.”²

Week 4 The emotional body is the battleground of man and of the race.

“For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and after the third year to thirty. The thirty minute period must be kept for a long time, until you are guided by your Soul to increase it.”³

¹Saraydarian, H. (Torkom), *The Science of Meditation*, p. 70.

²Blavatsky, H. P., *The Voice of the Silence*, p. 25.

³*Op. cit.*, pp. 82-83.

4. Record your observations from your daily exercises and meditations in your journal each day.

Observations

At the end of the month:

1. Review your journal observations from your daily exercises and meditations. Write a report from one of the meditation seed thoughts--about insights, experiences, or any questions you have had.
2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

The Form of Meditation

For those who want to meditate and have a healthy, radiant, and victorious life, the following form of meditation is suggested.

1. Relaxation exercise.
2. Kneeling exercise.
3. Alignment and breathing.
4. The Great Invocation.
5. Om. Om. Om.
6. Meditation on the seed thought.
7. Recording the result of your meditation.
8. The Great Invocation.
9. Om. Om. Om.
10. Blessing all humanity.

Excerpted from *The Science of Meditation* , by H. (Torkom) Saraydarian, p. 92.

Proper Form: The Great Invocation

After you've done your recording, put the pencil down, close your eyes, relax and withdraw your consciousness to the center of your forehead, and repeat the *Great Invocation*.

As you say the *Great Invocation*, visualize the whole world, all humanity, and spread the Light, Love and Power all over the planet so that men everywhere without distinction of race, color or religion, may be flooded by the Light which cleanses away all ignorance and reveals the truth of the divine origin of man.

Be flooded by Love that urges us to live as one humanity, and prepares the way for world brotherhood.

Be flooded by the Power that gives us courage to live according to our higher vision for the highest good of the one humanity.

These visualizations will be carried on especially in the pauses between stanzas, when saying the *Great Invocation*.

Through the process of your meditation you expanded your consciousness, and maybe even touched some higher planes to become charged with a higher kind of energy. Here you are going to use that energy to broadcast your visions through the *Great invocation* toward the whole world. This is a service which you are rendering to your fellow men, creating a magnetic vision for them and a deep aspiration toward the Light, Love and Power so that they may be able "to seal the door where evil dwells," or to destroy and wipe away all crystalized thoughtforms of hatred, separation and evil created throughout centuries.

The *Great Invocation* is a potent mantram of healing. It cleans away all obstacles in the three worlds of personality, lets the divine energy flow through the human vehicles, and carries the healing, unifying and transforming fire through all human and planetary forms.

The *Great Invocation* builds bridges or communication lines between the etheric heart, throat and head centers, and the radiations of these centers interpenetrate one another and create an electric shield of protection around the personality. Then the influence of the mantram expands and touches the point of Power, the point of Love, and the point of Light in the universe. These energies flowing into you and through you are directed to the whole universe, and especially to those places which need cleansing and healing: places where blood is being shed; places where human dignity is debased; places where the energy of the human body, emotions and mind is being wasted; places which hinder the circulatory life energy and create stagnant "lakes," infected "areas" on the planetary body. As a great beam of light the energy of the *Great Invocation* must be directed into these dark places.

Here we must mention that such degenerated places may receive excessive energy and become more stimulated in their direction of activity. Corruption, bloodshed and crime may increase, but if the current of energy is steadily pouring down to such places, gradually the light will increase and the vices will start to disintegrate. In that way lots of illusions and glamours are destroyed, the bars of prisons are removed and prisoners are set free.

In doing such a sacred work we must be very careful not to project our glamours or illusions toward our objects, and not to build specific thoughtforms about individuals, groups, nations and events; instead we must stand in the light of the Soul and release the energy toward physical, emotional and mental locations, and leave it free there to carry out the work of burning, cleansing and clearing away obstacles on the path to progress. We will channel energies, and things will happen in tune with the divine Plan and in accordance with the karma of the point of focus.

To clarify this point let us say that if we are channeling energy to an individual who is ill, or is in a glamour or in an illusion, we must visualize the individual and send the triple energy to him, forming an atmosphere of Light, Love and Power around him. Or, we will visualize a nightclub, or an area of war, and pour our energies there, *without* demanding a healing or cleansing effect, without imagining the way we want the sick man to be, or the point of focus of any group or individual to be changed in this or that way. We will create only the proper conditions, and let things happen as they should happen, according to the karma involved.

If, after we channel the energy, the diseased person passes away or acts in a way we did not expect, we will just keep our indifference, knowing that the good will happen in a way that is beyond our calculations.

In other words we must not determine the outcome. Our duty is to *steadily* shed Light, Love and Power, without identifying ourselves with persons, locations and events, but cultivating a high level of indifference toward the results.

When sounding the *Great Invocation* in that way, we will use our visualization, concentration and willpower, which will carry the energy to the intended location and let it loose there.

Willpower is not used to force anything, to rule anything, to change anything to the way we want it, but it is there only to carry the triple energy of light, love and power to the destination.

First you will spread this triple energy all over the planet, and in emergency cases you will project it toward individuals, groups, parties, nations, and locations.

Thus you will learn to channel the divine energy and be a white magician. But remember that a white magician is a man who stands in the light of his Soul, and operates from there with the soul aspect of all forms.

Excerpted from *The Science of Meditation* by Torkom Saraydarian, pp. 145-147.

At this time, the *Great Invocation* is the greatest aid to humanity. The fulcrum, the axis of the *Great Invocation*, is Christ--the reappearance of the great Lord, Christ.

Great Teachers, such as H. P. Blavatsky, Master Djwhal Khul, and Master M., tell us that Christ is a living individual, a living human being Who, because of His unparalleled progress, became the Head of the Hierarchy. He will hold that position for another two thousand years.

We are told that He is presently living in a very isolated spot in the Himalayas, serving humanity on various planes of existence. Thousands of people have contacted Him as they passed through their first and second initiations.

Some people like the *Great Invocation* because of its vision and power, but they do not like to use the word "Christ." They give themselves permission to change the *Great Invocation*, which was not originated by them. Changing or deleting the Name of Christ eliminates the focus of the energies. It can even be harmful to those who use the *Great Invocation* for their personal or group advantages.

Mantrams are like chemical or geometrical formulas; changing one word gives the mantram an entirely different result, or makes it misleading, dangerous or useless. Mantrams are transmitters of energy. When the transmitter is not constructed in a particular order, the energies can be destructive or negative, creating confusion and chaos in the subtle planes of human endeavor. Many mental disorders are the result of a misuse of prayers, mantrams and chanting. Let us not forget that the Hierarchy uses the *Great Invocation* in its original form every day.

Those who, with good intentions, want to change the *Great Invocation*, would do better to create a totally different invocation of their own--instead of distorting a masterpiece painting with their unskilled brush.

The most important and powerful line of the *Great Invocation* is:

May Christ return to Earth.

Curiously enough, it is this line which is under attack. By changing this formula, the *Great Invocation* no longer exists. This is what the distorters want.

Master Morya, in speaking about Christ, says:

One may build a city, one may give the best knowledge, but most difficult of all is to reveal the true Image of Christ. Think, how to cleanse the Image of Christ.

Gathering the crumbs of the people's concept of the Savior and replacing the chiton by overalls, one can find illumination.

By human hands must the Temple be built.⁴

When you are voicing,

May Christ return to Earth,

put all your aspiration and heart into your voice, visualizing at the same time that you are expressing the aspirations of a great number of people.

Another expression which is misunderstood by many is:

And may it seal the door where evil dwells.

Master Djwhal Khul explains this passage very clearly in the following way:

. . . The evil referred to has nothing to do with the evil inclinations, the selfish instincts and the separativeness found in the hearts and minds of human beings. These they must overcome and eliminate for themselves. But the reduction to

⁴Agni Yoga Society, *Leaves of Morya's Garden*, Vol. II, p. 75.

impotency of the loosed forces of evil which took advantage of the world situation, which obsessed the German people and directed the Japanese people, and which worked through barbarity, murder, sadism, lying propaganda and which prostituted

science to achieve their ends, requires the imposition of a power beyond the human.

This must be invoked and the invocation will meet with speedy response. These evil potencies will be occultly "sealed" within their own place. . . .⁵

As we sound this verse, we are also reminded to seal the door of our individual evils, those hindrances which prevent the expansion of our consciousness, the expansion of our service and contact with higher centers of Light, Love and Power.

There is another very important formula in the *Great Invocation*:

Let purpose guide the little wills of men--

The purpose which the Masters know and serve.

Let us remember that Divine Will is the Power which stands behind all purpose. Purpose is manifested, formulated will, in time and space. Will is the power from which purpose originates, varying according to the cycle and need. Purpose is a partial will. When the cycle changes and when the purpose is fulfilled, that purpose no longer exists. . . .

Will is the power to decide, to choose. Will is the initiating power behind all actions and manifestations. Purpose is differentiated will. Suppose a beam of light is projected from your head to the wall; that is your will. Put a section of film between the light and the wall, and you will see a projection of the film onto the wall. That projection is the purpose, will which has differentiated. When you contemplate and figure out how to materialize that projection, you form a plan and use your own will to manifest it on Earth.

The *Great Invocation* eventually aligns your will with the Plan, with the Purpose, and finally with the Will of God. It is at this stage of achievement that you may say:

Thy Will be done.

Excerpted from *Triangles of Fire*, by Torkom Saraydarian, pp, 76-79.

Evening Review--Fourth Month

I. How to Start

Before you sleep, or at sunset, go to your private room and review the motion picture of your life in retrogression in five sections. . . .

Start with the last hour and go back until early morning to your first contact. Observe your film and see if there is any portion of your relationships which you do not approve of. Whenever you reach a portion you do not approve of, stop your tape or your film and reenact it again the way you want it to be. After retaping or reenacting watch again, and if you are satisfied continue your observation. . . .

IV. Review of Your Mental Life

This month you are going to observe the activity of your thought life:

1. What were your thoughts in certain events?
2. What decisions did you make?
3. How did you use your thoughts in relation to your own and others' interests?

5Bailey, Alice A., *The Externalization of the Hierarchy*, pp. 489-490.

4. Were you creative, lazy or in apathy?
5. Did you use your mind for Beauty, Goodness and Truth?
6. Was your mind controlled by your physical urges and drives, or by fear, greed, hatred and anger? How did you respond on occasions when you were challenged by fear, greed, hatred, anger or lust?
7. Does your mind expand and find new ways and means to bring greater joy to life, or is it influenced by criminal waves coming from certain environments?

You can increase the list of your questions, but the most important thing is to let the "person" live as he lived during the day, and you watch him very closely and very clearly and try to catch, from the current of his thoughts, those moments which you do not approve of and you want him to change.

Thus again you are going to erase the former thoughts and tell the actor (you yourself in action) to react again the way you want him to think, to express his thoughts, and even to imagine. If you see any defect in the thought process polluted by anger, fear, greed and hatred, stop and correct it. This way you will eventually have an ideal mental machine to use for highly creative purposes.

Every thought that is not in harmony with the laws of unity, love, truth and beauty wears out the machine of your mind and creates conflict, imbalance and inaccuracy. Eventually your mind loses its power of clarity, power of sanity, its ability to receive guidance, and it functions in a way that is against your own survival.

Before the negative, destructive and unworthy thoughts are assimilated in your being, they must be cleared away, or balanced so that you at least give an opportunity to the laws to cast away destructive recordings and clear your machine.

Many, many mental and physical sicknesses and social corruptions begin from degenerated thoughts which, like germs, destroy the healthy machinery of your mind.

Once the mind is blocked by the accumulated negative or destructive thoughts, your physical, moral and spiritual health is in danger.

Christ once said, before you go to the altar, make peace with your enemies. Another time He said, "Let not the sun set upon your anger."

When this has been done for one, or even three months, then you can go the next stage.

Excerpted from *Psyche and Psychism*, by Torkom Saraydarian, pp. 793-794.

The Emotional Body

Control the body of emotion, for the waves that rise upon the stormy seas of life engulf the swimmer, shut out the sun and render all plans futile.

Excerpted from *A Treatise on White Magic*, by Alice A. Bailey, p. 473.

Before the "mystic Power". . . can make of thee a god, Lanoo, thou must have gained the faculty to slay thy lunar form at will.

The Self of matter and the SELF of Spirit can never meet. One of the twain must disappear; there is no place for both.

Ere thy soul's mind can understand, the bud of personality must be crushed out, the worm of sense destroyed past resurrection.

Excerpted from *The Voice of the Silence*, by H. P. Blavatsky, p. 26.

One of the most vital things every aspirant has to do is to learn to understand the astral plane, to comprehend its nature and to learn both to stand free from it and then to work on it. In this instruction, I seek to give some clear teaching on this plane, for the moment a man can "see" on the astral plane, and can achieve equilibrium and hold steady in the midst of its vibrating forces, that moment he is ready for initiation.

First, let us gather together some of the terms which are used to describe this sphere of divine Being wherewith a man has first to identify himself, penetrate to the centre, pierce through its veiled illusion, and eventually stand poised, untouched, detached, uninfluenced and free.

The term "astral" so often used is in reality a misnomer. H. P. B. was basically right when she used the term in connection with the etheric or vital planes of the physical plane. When contact is made with the etheric world, the first impression given is always of a starry light, of brilliance, of scintillation. Gradually, however, the word became identified with Kama or desire, and so was used for the plane of emotional reaction.

It is interesting to note this for it is in itself an instance of the effect of the astral plane upon the human brain, which in its uninformed condition reverses the reality and sees things in an upside down state. The appearance of the astral plane when first definitely *seen* by the "opened eye" of the aspirant is one of dense fog, confusion, changing forms, interpenetrating and intermingling colours, and is of such a kaleidoscopic appearance that the hopelessness of the enterprise seems overwhelming. It is not light, or starry or clear. It is apparently impenetrable disorder, for it is the meeting ground of forces. Because the forces in the aspirant's own body are equally in disorder, he blends in with the surrounding chaos to such an extent that it is at first almost impossible for the onlooking soul to dissociate its own astral mechanism from the astral mechanism of humanity as a whole, and from the astral mechanism of the world.

One of the first things then that the aspirant has to learn is to dissociate his own aura in the emotional sense from that of his surroundings and much time is expended in learning to do this. It is for this reason that one of the first qualifications of discipleship is *discrimination*, for it is through the use of the mind, as analyzer and separator, that the astral body is brought under control.

Secondly, the astral plane is the plane of illusion, of glamour, and of a distorted presentation of reality. The reason for this is that every individual in the world is busy working in astral matter, and the potency of human desire and of world desire produces that constant "out-picturing" and form building which leads to the most concrete effects of astral matter. Individual desire, national desire, racial desire, the desire of humanity as a whole, plus the instinctual desire of all subhuman lives causes a constant changing and shifting of the substance of the plane; there is a building of the temporary forms, some of rare beauty, some of no beauty, and a vitalizing by the astral energy of its creator. Add to these forms that persistent and steadily growing scenario we call the 'akashic records' which concern the emotional history of the past, add the activities of the discarnate lives which are passing through the astral plane, either out of or towards incarnation, add the potent desire, purified and intelligent, of all superhuman Lives, including those of the occult planetary Hierarchy, and the sum total of forces present is stupendous. All play upon, around and through every human being, and according to the calibre of his physical body, and the condition of his centres will be his response. Through this illusory panorama, the aspirant has to make his way finding the clue or thread which will lead him out of the maze, and holding fast to each tiny fragment of reality as it presents itself to him, learning to distinguish truth from glamour, the permanent from the impermanent and the certainty from the unreal. As the *Old Commentary* puts it:

"Let the disciple seize hold of the tail of the serpent of wisdom, and having with firmness grasped it, let him follow it into the deepest centre of the Hall of Wisdom. Let him not be betrayed into the trap set for him by the serpent of illusion, but let him shut his eyes to the colourful tracery upon its back, and his ears to the melody of its voice. Let him discern the jewel, set in the forehead of the serpent whose tail he holds, and by its radiance traverse the miry halls of maya."

No glamour, no illusion can long hold the man who has set himself the task of treading the razor-edged Path which leads through the wilderness, through the thick-set forest, through the deep waters of sorrow and distress, through the valley of sacrifice and over the

mountains of vision to the gate of Deliverance. He may travel sometimes in the dark (and the illusion of darkness is very real); he may travel sometimes in a light so dazzling and bewildering that he can scarcely see the way ahead; he may know what it is to falter on the Path, and to drop under the fatigue of service and of strife; he may be temporarily sidetracked and wander down the by-paths of ambition, of self-interest and of material enchantment, but the lapse will be but brief. Nothing in heaven or hell, on earth or elsewhere can prevent the progress of the man who has awakened to the illusion, who has glimpsed the reality beyond the glamour of the astral plane, and who has heard, even if only once, the clarion call of his own soul.

The astral plane is also the Kurukshetra, both of humanity as a whole and of the individual human unit. It is the battle ground whereon must be found the Waterloo of every aspirant. In some one life, there comes an emotional crisis in which decisive action is taken, and the disciple proves his control of his emotional nature. This may take the form of some great and vital test, covering a brief time but calling forth every resource of wisdom and of purity that the disciple possesses, or it may be a long and protracted emotional strain, carried over many years of living. But in the attaining of success and in the achievement of clear vision and right discernment (through right discrimination) the disciple testifies to his fitness for the second initiation.

Excerpted from *A Treatise on White Magic*, by Alice A. Bailey, pp. 221-224.

Before that path is entered, thou must destroy thy lunar body. . . , cleanse thy mind-body. . . and make clean thy heart.

Eternal life's pure waters, clear and crystal, with the monsoon tempest's muddy torrents cannot mingle.

Heaven's dew-drop glittering in the morn's first sun-beam within the bosom of the lotus, when dropped on earth becomes a piece of clay; behold, the pearl is now a speck of mire.

Excerpted from *The Voice of the Silence*, by H. P. Blavatsky, p. 25.

[T]he battle, par excellence, is fought out in the astral body, and only reaches its most intense point and its potent fierceness when there is a good physical instrument and a well-equipped mentality. The greater the sensitivity of the astral body, the greater its reactions to the physical world and to the mental condition and hence the fact emerges that disciples and the more highly evolved people in the world have a more potent astral body and work under greater emotional strain than the less highly evolved and the liberated sons of God.

Students are therefore begged to deal drastically and potently with their emotional natures, remembering that victory descends from above and cannot be worked up to from below. The soul *must* govern and its instrument in the warfare is the consecrated mind.

Excerpted from *A Treatise on White Magic*, by Alice A. Bailey, pp. 227-228.

Observation

We have seen that the objective of all inner training is to develop the esoteric sense, and to unfold that inner sensitive awareness which will enable a man to function, not only as a Son of God in physical incarnation but as one who also possesses that continuity of consciousness which will enable him to be interiorly awake as well as exteriorly active. This is accomplished through developing the power to be a trained Observer. I commend these words to all aspirants. It is persistence in the attitude of right observation that brings about detachment from form, a subsequent power to use form at will and with the end in view of furthering hierarchical plans and consequent usefulness to humanity. When this power to observe has been somewhat brought about, we then have the aspirant joining that intermediate group of trained Communicators who stand between the aforementioned groups (the exoteric groups and the group of spiritual workers on the subjective plane), interpreting the one to the other. It is well to remember that even the members of the Hierarchy profit by the opinions and advice of those disinterested disciples who can be trusted to rightly recognise and interpret the need of the hour.

Excerpted from *A Treatise on White Magic*, by Alice A. Bailey, pp. 609-610.

The Soul, one of the main inner energy sources, is like a sun within us. In most people, however, there is a thick layer of clouds between phenomenal man and the Soul. The first step in gaining contact with this inner source of energy is to exercise observation and discrimination between "you" and your vehicles on the three lower planes. Observe the world around you. For a long period of time do not think about what you are seeing; just observe things as they are. Then start to use your power of discrimination and see both the illusion and reality; the constructive and the destructive; the time killer and the builder. After exercising your discriminative ability, you will choose those ways which are constructive, saving yourself much time, energy and money. The saving of time, energy and money will help you more and more to go deeper in the right direction in the accumulating and the using of energy. Every right step upon any level of your being evokes the light of your Soul.

The next step is clearing yourself of illusions, glammers and the many attractions of the material plane. Let us understand that the Soul is a nucleus of fire within us. As we succeed in clearing the atmosphere of the Soul, Its radiation increases proportionately. Every word, thought, action or emotion that obscures the radiation of the Soul, or is out of harmony with the Soul vibrations, decreases the vitality of our body in the long range, and gradually dims the light of our mind, causing illness and disease.

The clearing work begins with the process of detachment. The real Self within man starts to detach himself from every factor that has control over him. He cuts the threads of identification on the physical, emotional and mental levels, and assumes the position of a detached observer. He observes all of his activities on three levels. When his central Self is in deep sleep, illusionary or momentary selves impose themselves upon him. As his observation deepens and he continues to detach from the false selves, he moves ever closer toward finding himself, his true Self.

Detachment greatly increases our energy because everything to which we are attached draws energy from us. Even material objects sap our energy if we are closely attached to them. We detach ourselves automatically if we observe clearly. Clear observation opens a cleavage, a gap, between the Self and that which is not the Self. The moment that this cleavage occurs, the real side of man increases in power. To the extent that his power increases, the gap widens and the observation becomes clearer. This cleavage must be created on the three lower levels.

On the emotional level we have hundreds of negative emotions which are controlling our whole being. They are like cracks in a jar through which water leaks. Our emotional world is like a sea on which every wind creates a corresponding wave and every voice its echo. The man who lives in the emotional sea is all but lost in the fog of glamour, or he floats about as a piece of wood upon the waves. The moment he tries to observe, he invokes the light of the mind and the fog begins to lift. The light of the mind increases upon this emotional sea and, proportionately, the fog grows lighter. . . lighter, and one day the sea appears as it is. At this point man knows his situation, but he says, "I cannot help it."

This is the critical stage, the critical moment, the crisis. We can pass this obstacle by continuing our observance, studying the direction of the winds and the formation of the waves. Gradually we will note that the winds will quiet and the sea will sleep, motionless, reflecting great beauties. In this stage we have full control over the emotional world. New winds will blow and new waves will rise, but the mind is active now. We will be able to control the waves by causing a different wind, a high level wind, to blow upon the waters creating harmonious motion, harmonious vibration upon the sea.

Excerpted from *Cosmos in Man*, by Torkom Saraydarian, pp. 258-259.

Dispassion and Non-identification

[D]ispassion is the great thing to cultivate, and . . . a willingness to undergo joyously any amount of temporary inconvenience, pain or agony, must be developed, having in view the future glory which will blot out the clouds of the passing hour.

Excerpted from *A Treatise on White Magic*, by Alice A. Bailey, p. 85.

By the exercise of the two main weapons of the aspirant, discrimination and dispassion, he gains that quality which is called. . . "the vital power". Just as the eye is the instrument of choice in choosing the way of travel on the physical plane and has besides a potency all its own whereby it attracts and develops its own sign language, so a vital power is felt in the aspirant. This eventually brings the third eye into activity, and so there is gained a potency and a clear vision which make right choice and quick progress upon the way a steady

progression. We are told that power is grown or developed in silence, and only he who can find a centre of peace within his head, where the paths of the bodily forces and the spiritual inflowing tides meet, can rightly practice true discrimination and that dispassion which bring the controlled astral and mental bodies under the guidance of the soul.

Excerpted from *A Treatise on White Magic*, by Alice A. Bailey, pp. 229-230.

Transmutation

. . . Transmutation is the process by which you change the atoms in your bodies from atoms of inertia to atoms of rhythm.

This is how our physical body becomes energetic and charged with the spirit to serve. Because of the transmutation process, inertia, depression, laziness, and apathy disappear. Anger, hate, jealousy, and revenge disappear. Fear, greed, and vanity disappear. Thus, the body, the emotional vehicle, and the mental mechanism grow beautifully, responding to the knowledge petals existing on the three personality levels. When this is the case, our physical body reflects tenderness, our emotional body reflects intuitive light, and our mental body reflects the light of the higher mind.

When our body is purified to a certain degree through the transmutation process, our health increases, our energy and dynamism increase, and our body becomes more adaptable to the changing conditions of life.

Our emotional body radiates joy, love, and peace and does not distort intuitional flashes coming from the higher planes.

As the mental body is transmuted, it becomes a clean mirror for higher visions and revelations and it develops an advanced power of creativity. . . .

Transmutation is the development and refinement of the atoms of your bodies.

Transmutation is related to the change of the forms that are built by the transmuted atoms.

Excerpted from *The Subconscious Mind and the Chalice*, by Torkom Saraydarian, pp. 335-337.

[L]et us transmute all our energies. We should start from the most stubborn energy, which is egoism (that furious dragon of selfishness with its long tail); self-conceit; love of power; self-love; touchiness; irritability; fear; doubt and other similar decorations. And we should replace them with the wings of affirmed unity; complete solidarity with all the co-workers; acknowledgment of Hierarchy; joyous strengthening of the given tasks; tolerance and gratitude for the right directions. We should conclude with--trust to the very end. All this transmutation is so simplified when hearts burn with devotion and love to the One who calls to construction and who points out the way to the Tower.

Excerpted from Agni Yoga Society, *Letters of Helena Roerich*, Volume I, p. 25.

Do not believe that lust can ever be killed out if gratified or satiated, for this is an abomination inspired by Mara. It is by feeding vice that it expands and waxes strong, like to the worm that fattens on the blossom's heart.

The rose must re-become the bud born of its parent stem, before the parasite has eaten through its heart and drunk its life sap.

Excerpted from *The Voice of the Silence*, by H. P. Blavatsky, p 30.

In the case of transmutation, the life-force is uplifted to the mental plane; desire cannot find nourishment to act or to move, and therefore fades away. Here, of course, we are referring to astral desire. Astral desire is mostly controlled by the centers below the diaphragm when the life-force flows through them to identify with physical and astral objects. Prevention by force does not solve the problem of desire; neither does license. People sometimes think that when desire is satisfied, it dies. But desire is like fire: it increases as you feed it, to the point where the intense heat thus created consumes the vessel in which it is burning.

Prevention creates suppression, but this also does not solve the problem, because the suppressed life-force is like acid. It eats the container, or creates various tensions in the organs or nerves with which it is related. Transmutation is the process of pulling the hose of life-forces from the astral plane and letting it pour through the mental plane. It changes the level of consciousness from the astral plane to the mental plane, from the interest of having and feeling to the interest of knowing, and later to being.

Astral desire may use the mind to achieve its ends. In this case, it is the lower mind that is used, not the higher mind, and the focus of consciousness is still on the astral plane. When the mind refuses to give its help to astral desire, the desire either slows down in its process or hides in wait for an appropriate time when the mind is caught in an illusion. When the mind is caught in illusion, it reacts to the desire of the astral plane. In illusion, the lower mind is in action, and the astral plane is fused with the lower mental plane.

Transmutation is in process when the higher mind pulls up the life-force from the astral plane into the higher mental plane through deep aspiration, gradual enlightenment, or through simple logic. With all these it is necessary to focus the consciousness *on the mental plane* through some scientific studies, such as physics, chemistry, arithmetic, geometry, algebra, or through a labor of architectural construction.

Excerpted from *The Psyche and Psychism*, by Torkom Saraydarian, pp. 129-130.

The Aura

The third sphere, the *emotional aura*, has its centers and senses as well. It has a very powerful influence over the whole aura. Any violent emotion can spread its color throughout the aura, and sometimes the waves of the emotional aura can be seen covering all other colors and motions in the aura for a long time. This, of course, damages the constitution of the entire aura in varying degrees.

The astral aura absorbs or registers the emotions of people. In extreme cases, it absorbs so much that the person has a hard time controlling himself. The emotional aura may register the astral radiations coming from entities living in the astral plane. Those who pass away still have their emotions, and if a person is keyed in with these centers in any way, he

receives their emotions. Most of these receptions are unconscious, but they still affect our life heavily, leading us from joy and happiness to depression, inertia, and gloom.

If one is attached to people who have passed away, such as a father, mother, child, husband, wife, or lover, he especially absorbs their emotions and feels various changing moods in his daily life. Many children who have died continuously send astral messages to their mothers and their mothers continuously receive these messages and live in them. Such astral emotions are dense within the sphere of the world, especially during times of war when thousands of people die in extremely emotional states.

We also absorb the emanations of emotional clouds through our astral aura. These emotional

clouds are formed by the massive emotional outbursts of big crowds. These are good and bad clouds; some are charged with joy, happiness, aspiration, and ecstasy, while others are charged with hatred, revenge, and fear. People commonly contact such cloud formations.

If the emotional cloud is charged with joy, happiness, and ecstasy, it becomes a source of blessing for the world. Sometimes the kind of pollution accumulated in the dark clouds is more costly for our health and happiness than physical pollution. Such clouds carry special kinds of acid and other destructive precipitations all over the globe, disturbing and destroying life everywhere.

Emotional clouds are sometimes so thick that one can almost touch them. Clouds of anger, fear, and revenge send heavy emanations to people; they feel the overcasting gloom which is going to precipitate in their lives. It is noticed that animals can feel the emanations of such clouds.

Emotional clouds sometimes last a long time and condition the lives of millions of people. Epidemics and natural catastrophes are often the direct result of such accumulations. The dark accumulations of emotional clouds result in various sicknesses, mostly affecting the liver, spleen, pancreas, and other systems in the body.

If the astral aura is highly sensitive, it can come in contact with the Cosmic Astral Plane. Such a contact may be very destructive to the person, if he is not shielded by the power of Spirit. Also, certain black magicians, who are embodiments of crime and evil, come in contact with the dark forces found on the Cosmic Astral Plane and become a channel

between those forces and earth. Such people bring revenge, war, destruction, and widespread moral degeneration. It must be remembered that these forces can contact our astral aura if there are grave accumulations within our aura.

Excerpted from *Aura*, by Torkom Saraydarian, pp. 27-29.

We are told in the Teaching that our aura can act as a shield in various conditions. For example, perhaps in a past life we killed people or hurt them extensively in many ways. When we meet these people in this life, some hostile force emanates from them toward us, and they unconsciously hate us, reject us, and feel like damaging us. Many hostilities which apparently have no reason are deeply rooted in the past. In such conditions, we can void the hostile force only by having a purified and well-developed aura, which immediately acts against these forces and breaks their intensity, or even returns them to their source. Many poisonous arrows are deflected by the aura.

The Teaching emphasizes the necessity of organizing and purifying the aura through the energy of love and pure thoughts. A purified and developed aura increases the love in others; they act in your favor and feel joy in helping you. A purified and highly organized aura can sometimes protect a group of people from negative attacks or from hostilities which originated in past lives. It is also possible that a beautiful aura can protect the aura of a close friend who is under attack.

The aura acts automatically against such attacks, while the person is usually totally unconscious of his reactions. Rays are found within the aura which have the ability to detect certain attacks. These rays originate in the Chalice and bypass the brain.

The aura also reacts in a similar way to any attack coming from the astral or etheric plane. There may be people who were damaged, hurt, or killed by us because of our duties, position, or by accident. These people may harbor a great deal of revenge or negative feelings against us, and they very often try to obsess or possess us to satisfy those feelings. But if our aura is highly developed and purified, it becomes almost impossible for them even to make an attempt to possess us because our aura hits them with an electric shock. It is only when the aura is weakened that they have a chance to penetrate.

It is known that in the presence of certain individuals, people do not experience any psychic attack. Such individuals are sometimes referred to as "Towers." It is true that Towers are attacked by many arrows, but they fall by the wayside after hitting solid rock.

We are told that a golden-red light sometimes appears in the aura. This is called the "armor of the heart." It is this light which destroys the attacks of the dark forces in the subtle planes. The

strongest and most powerful weapon against the dark forces is the golden-red light of the heart because it radiates the fire of life. We are told that the bodies of the dark forces consist of etheric, astral, and lower mental substance, and this substance cannot withstand the heat of the fire of the heart.

If the heart glows, the psychic attacks of the dark forces can come no closer than three feet. Often the light of the heart hits the attacker like an electrical shock and repels him. After each shock, the aura of the person gains in strength. Thus, the opposition evokes greater resources into action.

In the aura, the heart plays the greatest role. Golden-red light is an electrical flame which ever stands on guard.

Excerpted from *Aura*, by Torkom Saraydarian, pp. 132-133.

The next step to free will is freedom from negative emotions and glamors. Our will cannot act freely as long as we have negative emotions and glamors. They come and use the energy of the will for their own ends and mislead our original intentions. They also create chain reactions with all our negative images and confuse our logic and reasoning.

Whenever glamors and negative emotions use our will energy, we lose a tremendous amount of energy from our system. They literally sap us. Negative emotions and glamors are very fast growing seeds within our aura. That is why it seems almost impossible to stop a hatred, fear, jealousy or depression from growing, once its seed is planted within our nature. Our emotional nature is very fertile. Things grow abundantly there.

There is also another way to look at our emotions. It is known that we are controlled not only by our emotions, but also by those who evoke emotions within us. People can control us through our emotions when we act mechanically. People can evoke or create certain emotions within our nature. Mechanicalness is a sign that we have no free will. Unless we consciously change our reactions and responses, other people have the keys to control us.

Excerpted from *The Psyche and Psychism*, Volume II, by Torkom Saraydarian, pp. 803-804.

THE SCIENCE OF BECOMING ONESELF

The Stormy Sea

LESSON 10

Introduction

This is part of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that “[t]he time limits given. . . are optional. It is your level of unfoldment which should decide the time element, remembering that *‘that which is slowly built up endures forever.’*”¹

Procedure for Lesson 10

During the first two weeks:

1. Read Chapter IX, “The Stormy Sea,” pgs. 63-71.
2. Complete **EXERCISE 6, Part 1, “Candle”**:
 - a. Listen to classical music, p. 65.
 - b. Practice the “Candle” visualization, p. 65.
3. Practice self-observation and substitution of positive expression, p. 68.
4. Practice severe discipline of speech, pgs. 68-69.
5. Practice memorization and recall of verses, p. 71.
6. Complete “Additional Reading” below.

7. Daily, meditate on the following seed thoughts from *The Science of Becoming Oneself*. Use one thought each week.

Week 1 The emotional sea. . . is an ocean of mirages and glamors, a sea of deep sorrow and pleasure.

Week 2 You, the pilgrim, are like a piece of wood floating upon the waters.

“For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and

after the third year to thirty. The thirty minute period must be kept for a long time, until you are guided by your Soul to increase it.”²

1 Saraydarian, H. (Torkom), *The Science of Meditation*, p. 70.

2 *Ibid.*, pp. 82-83.

8. Record your observations from your daily exercises and meditations in your journal each day.

During the next month:

1. Complete **EXERCISE 6, Part 2, “Orange Cloud”**:
 - a. Listen to classical music, p. 65.
 - b. Practice the “Orange Cloud” visualization, p. 66.
2. Practice self-observation and substitution of positive expression, p. 68.
3. Practice severe discipline of speech, pgs. 68-69.
4. Practice memorization and recall of verses, p. 71.
5. Daily, meditate on the following seed thoughts. Use one thought each week.

Week 3 Sound is the source of all that exists in the Universe.³

Week 4 There is something divine in music. . . .⁴

Week 5 Manifestation is densified music.⁵

Week 6 . . . God sang and all existence came into being.⁶

6. Record your observations from your daily exercises and meditations in your journal each day.

Observations

At the end of the six weeks:

1. Review your journal observations from your daily exercises and meditations. Write a report from one of the seed thoughts--about insights, experiences, or any questions you have had.
2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

³Saraydarian, Torkom, *The Creative Sound*, p. 33.

⁴*Ibid.*, p.46.

⁵*Ibid.*, p.79.

⁶*Ibid.*, p.125.

The Form of Meditation

For those who want to meditate and have a healthy, radiant, and victorious life, the following form of meditation is suggested.

1. Relaxation exercise.

2. Kneeling exercise.
3. Alignment and breathing.
4. The Great Invocation.
5. Om. Om. Om.
6. Meditation on the seed thought.
7. Recording the result of your meditation.
8. The Great Invocation.
9. Om. Om. Om.
10. Blessing all humanity.

Excerpted from *The Science of Meditation* , by H. (Torkom) Saraydarian, p. 92.

Proper Form: Om

You have also the note of the Solar Angel, with which you will try to synchronize your notes. Actually, the Lost Word is the human soul. Man must try to find his true note and sound the OM on that note. Once he finds his true note, he will be able to sound it toward his physical, emotional, and mental worlds, causing in them a great purification, refinement and transfiguration.

It is not easy to find your Solar Angel's note; we are told that this is one of the secrets of the initiations. When the time is right and when your three bodies are aligned and have entered into a high level of purification, then your Solar Angel gives you the key. This may happen in one of your meditations, or in one of your higher contacts on subtle levels.

We are told that our Solar Angel is in deep meditation from our birth to death, and even after. Meditation for the Solar Angel means to absorb the divine Plan, digest it and radiate it to the three worlds of human experience, as far as the human soul can register and work it out.

The Solar Angel is a part of the Spiritual Hierarchy. It has its own path of development and service in the divine Plan and in the divine Purpose. Apart from its duties toward the human soul, it has its own evolution, on its own plane of existence.

Meditation is very important for a human being, because through meditation he *collects himself* and enters into the field of radiation of the Solar Angel. This uplifts him more, awakens him more, and helps him to disidentify himself from the enchantments of the three lower worlds.

As the process of disidentification of the human soul goes on, the influence of the Solar Angel increases upon the personality, or, better to say, upon the three lower vehicles. The time comes when the three vehicles radiate the light of the Solar Angel in its full power and beauty. This stage is called Soul-infusion, and we have now a soul-infused personality.

But there is a deeper story. In Egyptian mythology we have a very significant legend in which we are told that Osiris, the king, was mutilated. His head was cut, his body was broken into pieces, his internal organs were removed, and all the parts of his body were scattered over the land, sea and air. But Horus, the son of Osiris, with his four children collected the parts of the body of Osiris, reconstructed his body and restored the life in it; then Osiris began to talk. Later, when Osiris decided to go to heaven, Horus and another king presented him with a ladder on which he stepped into heaven and entered into the company of the shining and living gods.

This legend has the whole story of the descent of the spirit into matter, into the threefold personality, when the Spark was mutilated, diffused, and scattered in the physical, emotional and mental worlds--earth, sea and air--and was lost as the *Lost Word*.

Horus is the Solar Angel who is the real magnet in man. He is gathering this diffused and scattered spirit into a human soul who, through the process of initiations, is becoming whole and entering within the compass of the kingdom of God. He is becoming a liberated soul, and then, through building the Antahkarana with the help of the Solar Angel, he is rising to himself, to his kingship.⁷

Actually, the great disciple, Paul, knew about this mystery when he was writing to the Galatians: "My little children, of whom I travail in birth again until Christ be formed in you."

8

Esoterically, the great labor of the Apostle and the great labor of the faithful is to gradually form the Christ consciousness, the Christ center in man, which is the man himself, the human soul. After the Christ is formed, the next mystery will be the formation of the Father in Christ, and the changing of the human soul into the Monad.

This is the true resurrection to which all religions testify: resurrection from the tomb of matter, emotions and mind, and entrance into the light of intuition or still higher levels of existence in full awareness.

On each step the Sacred Word is used to create a path of return for the "Lost Word." OM is the symbol of the *Monad* and its *reflection*, or its lost image in the substance. In sounding the OM the walls of matter crack. Then the human soul collects himself on the higher mental plane and becomes a living center there, a liberated soul.

The OM not only unifies and aligns you with your higher Self, but it creates a symphony of colors which attracts the attention of the devas in the spheres. These beings transfer more blessings and peace to you and cause expansion of consciousness. Also as your note stabilizes and finds its own true key, your Master turns His eye upon you and you are gradually permitted to enter into His holy classes in the subjective levels.

We are told that OM may also be sounded silently, in the mind. The silent OM is more powerful than the voiced OM.

To do this, first we must try to visualize listening to one who is sounding the OM. We must try to hear his voice and tune in to it. Then, gradually, we learn to sound it in silence, hitting the note we want on mental levels. As some people are able to imagine or visualize colors, others are able to imagine or visualize notes clearly.

It is not a mystery that our whole mechanism--the body, the emotional and the mental vehicles--emanate some kind of sound. Because each of these vehicles has different levels and different chords, the sound sometimes resembles a symphony, and sometimes noise.

Some people emanate noise; others, music. If a man's three bodies are healthy, he makes music according to his level, and if he is highly aligned and a soul-infused personality, he emanates a symphony of great beauty.

In the future great scientists will create a mechanical ear to listen to the sounds of the physical, emotional and mental bodies, and will make their diagnosis of the health or sickness on this basis. They will have the most accurate diagnosis when this "ear" is built and the technique of deciphering the notes is carried to a high level of perfection. The

scientists will be able also to listen to the note of the soul and to determine the age or the development of the soul.

In sounding the OM actually we are releasing the true notes of each atom on the three planes, and synchronizing them with the note of the Soul.

We should not forget that it is the real man who gathered the substance of the bodies around him through sounding certain notes, and again, when that man achieves freedom, he will be able to create better vehicles through sounding certain notes, or he will destroy his vehicles and release the little lives of the vehicles by sounding other notes.

Excerpted from *The Science of Meditation* by Torkom Saraydarian, pp. 115-118.

7 See *The Science of Becoming Oneself*, by H. (Torkom) Saraydarian, p. 183.

8 Galatians 4:19, *Holy Bible, New Analytical Version*.

Right Intoning of the OM. If you find your key, your soul key, and intone it, you will create greater fusion with the Direction. You will purify the atmosphere so that the sense of direction is

able to tune in with Cosmic Direction.

Actually, OM is the Direction, and it is the lost word because man lost his direction.

Excerpted from *The Creative Fire*, by Torkom Saraydarian, p. 214.

Evening Review--Fifth Month

I. How to Start

Before you sleep, or at sunset, go to your private room and review the motion picture of your life in retrogression in five sections. . . .

Start with the last hour and go back until early morning to your first contact. Observe your film and see if there is any portion of your relationships which you do not approve of. Whenever you reach a portion you do not approve of, stop your tape or your film and reenact it again the way you want it to be. After retaping or reenacting watch again, and if you are satisfied continue your observation. . . .

V. You and Your Goal

1. Do you have a goal?

What is your life's goal?

2. Do you have secondary goals related to your body, emotions, mind, family, group or nation?

3. How do your secondary goals fit in with the supreme goal of your life?

4. Are there adjustments that you must make to live a goal-fitting life?

5. Do your thoughts, words, emotional reactions, acts and motives really fit with your goal?

Find out the instances in which you were acting, thinking or speaking contrary to your goal, and use the same process to erase them and reenact them in a way that your actions really fit your goal.

Such a discipline will lead you eventually to the portal of transfiguration. It will purify your personality and make you an instrument of divine inspiration and magnetism. Once you harmonize your actions in all personality levels with the goal of your innermost light, you will turn into a radioactive fountain of joy, beauty and serenity.

The higher levels of being can be achieved with steady, continuous, hard labor. A disciple must joyfully undertake such a creative labor for the love of humanity.

Excerpted from *Psyche and Psychism*, by Torkom Saraydarian, pp. 794-795.

Emotional Body

Your emotions are electrical phenomena. Any time you express an emotion, your emotional electricity is in action. Feeling is electrical; you cannot develop emotions without producing a fiery phenomenon. Your emotions have their own wavelength, frequency, and intensity of color.

When you touch an object, your emotions flow into the object. If you touch an object which is heavily charged with emotion, that emotion flows into your aura without being exhausted. This is one of Nature's secrets. There is a continuous exchange of emotional fire between you and other objects, living creatures, and human beings. There is also a mutual flow between your astral aura and the planetary astral aura. If you try to insulate yourself from such a continuous exchange or flow of fiery emotions, you create a glamor.

Glamor is developed when you identify yourself with the object of your emotions and emotionally withdraw yourself into the object. You thus turn into a whirlpool of currents which flow into your astral body, into "yourself."

A glamor is an emotional disease. It paralyzes the emotional flow and exchange with the fire of Space. Friction is created when the astral body hardens through identification. When an emotion turns on itself and identifies with the object of the emotion, you have glamor.

Glamor is

the root of many emotional evils; touchiness, nosiness, hatred, greed, jealousy, anger are all like

ulcers in the emotional body.

Excerpted from *New Dimensions in Healing*, by Torkom Saraydarian, pp. 455-456.

Purified emotions are the flowers of a purified emotional body. Such a purification can be achieved through eliminating all harmful and negative emotions and filling one's life with love and peace.

The purification of the emotional body requires staying away from people or from areas which are contaminated by violent emotions such as hatred, jealousy, revenge, fear, and

greed. This is because strong emotional waves are sticky, and they easily penetrate and take over our emotional body.

Excerpted from *New Dimensions in Healing*, by Torkom Saraydarian, p. 73.

. . . Heat and moisture are present in the production of all forms of life, but the great mystery (and almost the final mystery to be explained to the adept) is how the merging of three fires can produce moisture or the watery element. This problem and this phenomenon constitute the basis of the Great Illusion to which the ancient books refer; through the agency of the combination, the enveloping maya is produced. There is, in reality, no such thing as water; the watery sphere, the astral plane, is, could you but realise it, an illusory effect and has no real existence. Yet--in time and space and to the understanding of the witnessing consciousness--it is more real than that which it hides and conceals. I cannot make this clearer in words. It is only possible to suggest to the intelligent student that the light of his soul (reflected in his mind) and the energy of form (as expressed in his etheric body) are for him, in the realm of temporary duality, his two basic realities. The watery nature of his astral experience in which these two aspects of divinity seem (again illusion, be it noted) to meet and work is but a glamorous phenomenon and in an occult sense is not based on fact. Any true aspirant knows that his spiritual progress can be gauged in terms of his freedom from this illusion and of his release into the clear air and pure light of his spiritual consciousness.

Excerpted from *A Treatise on White Magic*, by Alice A. Bailey, p. 612.

Music

Sound is the source of all that exists in the Universe. Each atom, each form on any level is composed of sound.

The Ageless Wisdom teaches that all communication between created forms is based on sound, sound that is audible and sound that is inaudible. Sound manifests also as light and as energy.

Sound initially radiated seven energy currents which are called the Seven Rays. Each Ray is a note. Each note, or Ray, creates a plan. We are told that the continuity of sound brought into existence seven Cosmic Planes. Each Plane is becoming an octave with seven notes.

The human being in his own form is an embodiment of seven and forty-nine notes. The human soul, as an individualized note, uses his seven notes to relate with the Universe and with the forms in the Universe. The nature of the human being's relation with the Universe and its forms is conditioned by the level of his consciousness, by the level of his evolution.

Due to his relative evolution, the human soul uses his bodies sometimes according to the laws of Nature, sometimes against the laws of Nature. Every time he uses his bodies against the laws of Nature, he hurts his bodies and creates sickness and disease. Wounds caused by acting against the natural laws accumulate life after life, complicating the health situation of the person not only on the physical plane but also on the emotional and mental planes. Throughout ages people tried to heal the human being with many, many methods, with success and failure. Nature has not yet revealed the real method by which eventually all diseases will be healed, starting from the mental plane to the astral, etheric, and physical planes.

The secret of healing exists in sound, and Nature releases sound at various times that brings massive healing to people. For example, we have the sound of winds, hurricanes, tornadoes; the sound of ocean waves, the roar of volcanoes; the sound of massive fires, the sound of earthquakes, the sound of various kinds of natural destruction; the sound of waterfalls, rivers, creeks, rain on the roof; the sounds of natural explosions, such as thunder; the sounds of animals, birds, leaves, bushes, trees. If a scientific study is done about natural sound, it is very probable that scientists will discover the healing effects of sound on human ailments.

The vegetable kingdom and the animal kingdom are equipped with "ears" that surpass the capacity of the physical ear of the human kingdom. If enough study is carried out on the relations of these kingdoms to the sounds of Nature, it will be revealed that the vegetable and animal kingdoms are controlled and related to each other by special ultrasonic and infrasonic currents.

Big animals, like elephants and others, use ultrasonic sound to converse with each other over as much as one thousand miles of distance. But the most important point is that they follow the guidance of Nature in receiving Nature's direction expressed through various

sounds. Also, they help themselves by carrying their bodies close to the source of those sounds that have special characteristics to heal them.

A horse not only responds to the natural sounds by its own sound, but it also has ultrasonic communication with Nature. A horse even hears the sound of human emotion and human thought. Those who have experience with horses may understand that horses "feel" their emotions and "hear" the sound of their thoughts.

All existence "lives, moves, and exists" in an Ocean of Sound. The Ageless Wisdom says that the AUM is that sound which sustains the existence of the Universe. If AUM stops sounding in space, the whole existence will disappear as a shadow.

In scientific circles it is not known that all human senses are threefold. We have, for example, physical ears, emotional ears, and mental ears. Throughout thousands of years some people were experienced in hearing astral and mental sounds, but science had no interest in such important experiences.

Animals have two ears: physical and astral. It is mostly their astral ears that hear ultrasonic and infrasonic vibrations.

We have also three eyes. There are eyes that see a physical form, but there are eyes that can see astral and mental forms. Science did not yet investigate such powers. The same holds true for the other senses.

When the consciousness of man passes into the monadic level, man uses one sense with seven spirals. This one sense synthesizes all seven senses. Each human being is destined to have such a sense during his evolution.

People's emotions and thoughts, whether negative or positive, are sound waves that reach their targets and effect them. Many physical, emotional, and mental disorders of people are the result of such contacts. They affect the health of our body, emotional moods, and mental attitudes. If they are persistent they can create health, happiness, and creativity or depression, pessimism and diseases.

People's health is conditioned by the sounds they hear and by the notes they speak. Living in certain places and hearing different sounds change their health condition, for better or

worse. The absence of certain notes develops certain sicknesses. Repetition of certain notes brings the same effect. Notes are living energies.

Colors are notes. Seeing or visualizing colors will change the chemistry of our bodies. The seven geometrical forms are seven chemical elements. The geometry of buildings and landscapes

affects us, as sound does, as color does. Wrong combinations of sound, color, and form produce negative effects on our bodies.

Scientific living will start when all the above is understood by specialists.

What we know about the effects of sound, color, and form is very fragmentary. The history of humanity must be written in relation to sound, color, and form and to the resultant culture, civilization, and decay. These three factors hold the key to survival or degeneration.

In the future, the leaders of humanity will be equipped with the knowledge of sound, color, and form. Maybe they will be composers, painters, and architects, and they will use their talents to lead humanity toward mental, emotional, and physical health.

The human race will slowly compile all experiences and wisdom about the effects of sound, color, and form and develop the pure science of survival, right human relations, and creativity.

Nature tries to heal itself--its mineral, vegetable, animal, and human kingdoms--through sound. For example, the roar of a volcano has a very healing effect. It revitalizes the Nature--elemental, vegetable, animal, and human kingdoms--and brings various cures that are related to the mental, emotional, and physical worlds.

A flood cures different ills. A waterfall cures still other ills. Fire cures still other ills. The songs of birds are effective for various kinds of ills. If a scientific study is carried out on what the effects of various sounds are, especially on human nature, amazing revelations will be found.

Man, in recording all natural sounds and duplicating them when needed, can perform miracles. Wind passing through the needles of pine trees or deodars has a special effect on

certain diseases. Such effects scientifically must be recorded and eventually used to heal corresponding illnesses.

Nature heals itself if man does not disturb the sound of Nature through his machinery, war games, bombs, and mechanical destruction. On one hand, we have the natural, healing sounds. On the other hand, we have the polluting, destroying sounds created by the dry human brain. If people want to survive, they must eventually eliminate the noise of the mechanical sounds and search for shelter within the natural sounds.

One must not be surprised, when in the future, special hospitals are built near waterfalls to heal certain diseases or sick people are transferred near active volcanoes or doctors prescribe certain sounds for certain diseases.

The evolution of sound is already gaining momentum, but it is mostly related to music and mechanical notes.

The treasury lies in natural sounds and their scientific effect on human psychology, the physical body, even in the human spiritual orientation.

In the future, scientific research will be carried out to prove that various nations, even states or groups, are shaped by the sound prevalent in their area.

Excerpted from *The Creative Sound*, by Torkom Saraydarian, pp. 33-39.

"Guard them against worthless music." At the present, we do not have instruments to prove immediately whether music is worthy or worthless. However, we can say that music created by disciples or Initiates expands our consciousness, increases our compassion, and deepens our sense of beauty and responsibility. It nourishes the higher centers, such as the heart center, ajna center, and head center; it creates harmony within the electromagnetic sphere of the human body and builds communication lines between the brain and the Intuitional Plane.

Worthless music stimulates the lower centers -- the base of spine center, the sex center, and the solar plexus. It exerts great pressure on the cells of the body, causing tumors and cancer. It disturbs the brain cells and cracks the protecting veils around the glands, first

causing great stimulation, then inertia, depression, and various nervous and glandular diseases. Contemporary rock music is of this type. Much of this music is inspired from the astral plane, produced by obsession, or composed while under the influence of drugs or alcohol.

There are parallel lines between music and the culture of the race. When worthless music prevails, crime increases and the standard of education and culture becomes lower and lower. The girl who listens at the seashore to two or three hours of rock music will have a hard time completing her university schooling and passing her exams. She will develop a rejection toward mental labor; she will hate effort and striving; and eventually she will become a problem or a burden upon society.

Sacred or spiritual music is very elevating and has a sublimating influence upon the mind. One must choose and discriminate between types of music according to the following points:

- Who wrote it?
- Who is performing it?
- For what reason was it written?
- Does it deepen my sense of responsibility, or does it dull it?
- Does it make my love of learning increase?
- Does it make me handle my urges and drives more creatively?
- Is it increasing my joy of life as a whole?
- Am I more healthy, more uplifted and enthusiastic because of it?
- How does it affect my communication with other people?
- Does it increase my creativity and inspirations as a whole?
- Am I losing control of my thoughts, or am I having greater control over them?

-- Do I like more sleep, or do I feel invigorated and fresh all day after six to eight hours of sleep?

-- How is my hearing?

-- How is my sex life -- is it controlling me, or am I controlling it; or have I lost interest?

Many similar questions can be formulated to study the effects of music and choose the type that helps most for creative and beneficial living.

The rock music that we have today will produce a generation of irresponsible, pleasure-seeking escapists. It will distort their minds and kill their urge to know and to be. I saw the effects of rock music on two boys in my neighborhood. They were college students and very advanced in mathematics and physics. After being visited by a "musician" of rock music and listening to his music very often, they quit college. They started to use drugs; they became absolutely careless and began a series of crimes. Occasionally they realized what was happening to them, but their willpower was already smashed by that loud music, and it was too late for them to return to the path of learning and striving.

Excerpted from *Education, Vol, II*, by Torkom Saraydarian, pp. 374-376.

There is something divine in music, but you can betray the divinity in music.

Music is just like the urge to worship. It is there to create devotion, dedication, ecstasy, sublimity, and transformation. The music that does not serve its ideal is a prostituted music--which can contaminate millions and bring in degeneration.

Of course, to live in the true standards of music needs courage, daring, and long years of preparation.

Impact is another factor in music. It can be dealt with in four phases.

1. There is a physical impact, in which your physical body is in rhythm and harmony with the music, and you even have involuntary movements that bring you pleasure.

2. There is an emotional impact, which emotionally moves you. You are excited, you cry, you fall into many kinds of moods--exaltation, depression, or imaginations.

3. There is a mental impact, which makes you think, visualize, plan. It is very interesting that when the impact is mental, the mental body plans for the future or digs into past events.

4. Above these three impacts there may be a spiritual impact, which is a transformational impact. Because of the music, you leave behind certain things in your character and aspire to new virtues. Sometimes your whole character is transformed in the music when it hits your spiritual nature, the human soul, or the Intuition. Many great decisions are taken, and new ways of creativity are found under the spiritual impact of the music. Such music must originate from self-actualized people, not from merchants of music, in order to affect the spiritual nature, and you must be advanced enough to receive such an impact. . . .

In the Ageless Wisdom we are told, "We must remember." I thought this was an exoteric order, that we must remember the wisdom given by our Teachers, books, events, etc.

Then one day I had an experience. A light hit my mind and disappeared instantaneously. I asked, "What was that idea, that impression?" It was so quick. I noticed that it was an impact which I must remember. So I went into deep contemplation for a few hours, and *I remembered*. As I remembered, it unfolded into a book. A one second impact of the Ray of Light turned into a book, unfolding chapter after chapter in logical sequence.

Such moments come like falling stars, but they are within you. Remember them. Bring them out into your consciousness. Remember the seconds when you are caught in one moment of beauty, ecstasy, transformation and dig them out. Do not let them go; they are messages from the Higher Worlds.

If you start remembering, you will establish contact with these sources and enrich your life.

After that you will be able to remember your Self.

Most of us remember world or life events. We are nothing but bodies, emotions, thoughts, not that deeper awareness unit that is the core of our being.

When you remember every moment that you are the Self--then you will start walking the path of Immortality.

Real music is the result of remembering the impressions and impacts given to you by Higher Worlds.

Excerpted from *The Creative Sound*, by Torkom Saraydarian, pp. 46-49.

Visualization

In visualization we do something else. We create, for example, a dance, as if we are actually doing it, and in our mind's eye we see the stage, the dancers, their costumes. . . . We hear the music, and we put this whole show into a performance. As the performance goes on, we have the ability, through our visualization, to stop it, to correct it, to improve it, and to continue the performance, until it reaches perfection. After such an exercise, bringing the dance to physical plane reality will be very easy.

Excerpted from *Education, Vol. II*, by Torkom Saraydarian, p. 236.

It is possible to regenerate our bodies when we are skilled in the science of visualization. Visualization enables us to control matter, substance, force, and energy. When a person's urges and drives, vices and desires, glamors and illusions want him to dream, we say that he is involved in imagination. Creative imagination is the ability to give form to one's impressions and inspirations and to direct the energy.

First, visualization is pictorial vision on the mental plane where one has the ability to create a form, hold it in his vision, charge it, develop it, and carry it toward perfection.

Second, one tries to translate higher impressions into form in order to try to understand them with the mind.

Third, through visualization, one can slowly dispense with thoughtforms and use energy formations. Thoughtforms reflect the three lower planes; energy formations reflect the Intuitional Plane and higher planes.

Motions each have their Ray. A First Ray personality or soul speaks a different language of movements than a Second, Sixth, or Seventh Ray personality or soul. The First Ray is direct, abrupt; the Second Ray is round; the Sixth Ray is a mixed configuration, described as being "sticky"; the Seventh Ray is ceremonial and floating. Through observing the mannerisms of an individual, it is possible to detect the Rays in operation.

Imagination, creative imagination, and visualization differ from each other according to the source which conducts them. For example, if the sex center, solar plexus, or physical and emotional desires and interests are creating a person's mental pictures, he is imagining. If his thoughts, ideas, plans, and goals are controlling his mental activity, he is engaged in creative imagination. If his soul is controlling the mental body and trying to translate higher impressions through visual pictures to his mind, he is engaged in visualization.

In visualization, a person's soul is imposing a new rhythm upon his personality through visual symbols or pictures, or by channeling new energies into his system. Imagination is mechanical. Creative imagination is carried on through inspiration. Visualization is conducted by will and deliberation.

It is possible for a person to see with his imagination when his eyes are closed. For example, one can see objects of sexual and material desire. This is not visualization but astral vision. In advanced schools, this is considered a sickness because the person cannot free himself from such "visions," and he often develops a heavy guilt complex or finds himself exhausted. Astral vision changes into an attack when dark forces impose various pictures and forms upon the person to drive him to insanity or to channel degenerating forces through him.

Visualization is always under control; the person has the power to see or to erase all that he sees. Imagination is carried on through the solar plexus. Creative imagination is carried on through the throat and ajna centers. Visualization is carried on in the electromagnetic field built in the head by the radiation of the pineal gland, pituitary body, and carotid gland under the direction of the head center and human soul.

Certain dietary practices are necessary to develop visualization. A diet consisting mostly of vegetables, nuts, grains, and fruits helps visualization. Meat, alcohol, drugs, marijuana, tobacco, and caffeine block the power of visualization. Loud music and noise weaken the power of visualization. Sleep and purity of contacts are very important for visualization. Excessive sexual practices even close the seeing inner eye.

Through visualization you can understand complicated mysteries. Thus, imagination, creative imagination, and visualization are ways and means to come in contact with various kinds of energies and use those energies for our upliftment and transformation--or for our degeneration and destruction.

Excerpted from *The Creative Sound*, by Torkom Saraydarian, pp. 165-167.

THE SCIENCE OF BECOMING ONESELF

The Stormy Sea

LESSON 11

Introduction

This is part of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that “[t]he time limits given. . . are optional. It is your level of unfoldment which should decide the time element, remembering that *‘that which is slowly built up endures forever.’*”¹

Procedure for Lesson 11

1. Reread Chapter IX, “The Stormy Sea,” pgs. 63-71.
2. Complete **EXERCISE 6, Part 3, “Dance”**:
 - a. Listen to classical music, p. 65.
 - b. Practice the “Dance” visualization, p. 66.
3. Practice self-observation and substitution of positive expression, p. 68.
4. Practice severe discipline of speech, pgs. 68-69.
5. Practice memorization and recall of verses, p. 71.
6. Complete “Additional Reading” below.
7. Daily, meditate on the following seed thoughts from *The Science of Becoming Oneself*. Use one thought each week.

Week 1 Dancing develops sincerity, straightforwardness, and directness in a person's nature. ²

Week 2 Each of our lives is a dance. ³

Week 3 [T]hrough rhythm the spirit manifests. ⁴

Week 4 [O]ur emotions follow a certain rhythm. ⁵

¹ Saraydarian, H. (Torkom), *The Science of Meditation*, p. 70.

² Saraydarian, Torkom, *The Creative Sound*, p. 173.

³ *Ibid.*, p. 202.

⁴ *Ibid.*, p. 89.

⁵ *Ibid.*, p. 127.

"For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and after the third year to thirty. The thirty minute period must be kept for a long time, until you are guided by your Soul to increase it." ⁶

8. Record your observations from your daily exercises and meditations in your journal each day.

Observations

At the end of the month:

1. Review your journal observations from your daily exercises and meditations. Write a report from one of your meditation seed thoughts--about insights, experiences or any questions you have had.

2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

The Form of Meditation

For those who want to meditate and have a healthy, radiant, and victorious life, the following form of meditation is suggested.

1. Relaxation exercise.
2. Kneeling exercise.
3. Alignment and breathing.
4. The Great Invocation.
5. Om. Om. Om.
6. Meditation on the seed thought.
7. Recording the result of your meditation.
8. The Great Invocation.
9. Om. Om. Om.
10. Blessing all humanity.

Excerpted from *The Science of Meditation*, by H. (Torkom) Saraydarian, p. 92.

Proper Form: Blessing

Here again you will withdraw to the center of your head, and will visualize the whole planet, the whole humanity; then raising your spiritual hands in blessing, bless the whole world.

For the New Age aspirant or disciple, it is the world, it is the whole humanity that he must embrace with his love, absolutely rejecting any sense of separation.

⁶ *Op cit.*, pp. 82-83.

But not all men can bless; not all men can radiate blessing energies. To be able to bless a man must at least raise his consciousness to the higher mental planes, touch the joy there and radiate it out.

The blessing will be more powerful and effective if the disciple is able to touch another plane which we call the intuitional plane. There the energy of bliss is contacted and radiated out.

In very advanced cases, the disciple can contact an even higher plane, the atomic plane; there he can contact the energy of peace, the nirvanic energy, and with an act of will he can radiate these three energies all over the world, so that every living form is touched with these energies and is *blessed*.

At the end of his meditation the student will withdraw his consciousness to the center of his head and will visualize the figure of a diamond which is resting on a star above his head, with three energies pouring into the center of the star. . . .

After a few seconds of building this form in his mental plane he will visualize the energy flowing to the star and radiating through the star all over the world, carrying joy, bliss and peace to all forms of life.

In this act of blessing, man will stand detached from the world or his personality and think in terms of the universe, and in terms of the One Life. These energies of joy, bliss and peace will charge, first of all, the aura of the disciple and make it electromagnetic. Second, they will spread in the atmosphere of the planet and charge it with peace, bliss and joy, so that all living forms inhale them and feel a new urge toward peace, bliss and joy.

As the blessing continues and becomes gradually of a higher quality, all over the world a process of release starts in all forms of life. Little flowers smile more charmingly, and radiate their fragrance in greater love. Little birds create better melodies and sing in greater ecstasy. Men's hearts and minds are touched by a new vision of unity, peace, joy and universality.

It is very interesting to note that in esoteric literature the advanced human beings, who are called Masters, are called also the Blessed Ones, such as Buddha, Krishna, Lao Tse, Zoroaster, Hermes and Jesus. They can create great cultures and civilizations because They can bless. Their achievements make Them embodiments of peace, bliss and joy, and They radiate these triple energies through all Their expressions, throughout generations.

The five pointed star which you are going to visualize is actually *you*. The center of the star is your spiritual heart. The upper point is your head. The two middle points are your arms open for blessing, and the two lower points are your two legs standing firmly in spiritual consciousness on the Path.

At the exact time of blessing, you will see energies pouring into the star, and after a pause of a second, you will say, "Let joy, bliss and peace be spread upon the world." Then immediately with an act of will, project the energies through your hands all over the world.

This blessing ceremony will take not more than ten seconds.

Excerpted from *The Science of Meditation* by Torkom Saraydarian, pp. 150-152.

The Emotional Body

The human being must always be progressive. This is the fundamental law of life. We have three natures. "We" means the real soul, the real human being within us.

The first is the physical nature. We must always try to make our physical nature beautiful, healthy, and energetic; we must always keep it in activity or in action. . . .

The second nature is the emotional nature. This is a complicated nature. We have a physical body, and it is a great mystery for science. There are many things we do not know yet about our physical nature. The same is true of our emotional nature.

If we think about our emotional nature, we can see how emotions affect our life. Emotions affect our physical body, our glands, our lymphatic system, our blood, our nervous system, and especially the liquid in the body. If the emotions are not controlled and beautiful, the physical body suffers. This is why, in all religions and philosophies, the great thinkers say that we must really pay attention to our emotions.

Sometimes the emotional nature is symbolized by the heart. In many literatures, when they say to keep your heart pure, to keep your heart joyful, they are really referring to your emotional nature.

The emotional nature is the heart of our other natures because the emotional nature not only controls our physical nature but also our mental nature.

If you are mad; if you are excited; if you are panicky or irritated; if you are in fear, you cannot control your mind. On the contrary, the mind and the body are two horses which serve the emotional nature. You can decide to do something, but immediately when you are afraid or you hate, you change your mind. Your mind and your body always obey your emotions. This is why they say that your heart or your emotional nature must be really guarded, guided, and protected so that your physical and mental natures do not suffer.

If you are calm, you think clearly. If you are really in turbulence, you cannot think clearly. If you are really in emotional turbulence, your glands do not secrete properly, your heart palpitates and your blood pressure rises.

If we do not control our emotional nature, we sometimes destroy empires; we destroy our homes; we destroy our friends. Sometimes even our future is destroyed by one little emotion.

The emotional nature has one of two conditions--either health or sickness. What happens if the emotional nature is really healthy

1. You become **kind**. Kindness is a sign that you have a healthy emotional nature. If you are cruel, you are sick. Kindness means that you see the viewpoints of others. You stand noble; you stand peaceful, and you do not create complications in small things. You are always loving and beautiful.

2. The second sign of a healthy emotional nature is that you are **joyful**. Any time the emotional nature is not healthy, you are not joyful.

Somebody comes and tells you a story about his family or his business. It is so complicated, so dreadful, so hateful, so angry that you become smaller, smaller, smaller. . . . Like a sponge, you take all these emotions into your body, and then suddenly your joy disappears.

Suddenly you hear on television that people are killing each other. You feel it. These are attacks on your emotional nature that you receive, directly or indirectly.

Sometimes we think that emotions stay within our nervous system. They do not. Emotions are electronic waves. Immediately when you have any kind of emotion, it flows out and evaporates from your body and people feel it.

Women are especially sensitive to this. They look at their husbands when they come home, how they are walking, and they know that something is wrong. Emotionally they feel it. The emotional nature is fluidic. It evaporates and comes and touches your own emotional nature, and you register something; you know something is going on.

Some people even feel the emotions of their beloved ones who are miles away. Suddenly a grandmother feels that her grandchild is going through some crisis. She feels fearful, uncomfortable, unhappy. Because of their spiritual tie, they feel each other.

Immediately when you feel that your joy is disappearing, be watchful because your body is going to suffer and your mind is not going to work in a nice way.

3. The third sign of a healthy emotional nature is **gentleness**. If you see people who are forceful and demanding, who want to impose their own wills and make you their servants, there is something wrong with their emotional nature. A really healthy person does not force people. On the contrary, his charm performs miracles.

You do not need to force people. If you are beautiful, they will cooperate with you.

Gentleness means not only physical gentleness, but also emotional and mental gentleness. For example, you cannot suddenly impose a truth on someone. You must be gentle even in revealing the truth. A great Sage says that if your thoughts and emotions are not gentle, they can pierce the body like a knife. With your violence, you crack their bodies. Violence is the opposite of gentleness.

4. The next sign of healthy emotions is **courage**. If you have fear, you are sick or you are becoming sick. If you have courage, your heart and your emotions are healthy and you always live in the light of beauty and energy.

5. The next sign is **love of beauty**. If you see people who love ugly things, be careful; their emotional nature is not healthy. They are sick and you can be contaminated by them.

6. The next sign is **sympathy**. If you see a person who is cruel and is hurting people, he is sick.

We come to the conclusion that in all great religions and philosophies they emphasized not a religion but a science. If we take these things in a scientific way, we will understand them much better.

For example, when they say "Don't hate," it is not just advice to save your soul but also advice to make you healthy and to give you healthy relationships with people. This is a science of relationship and a science of health.

Excerpted from *Education as Transformation*, Volume I, by Torkom Saraydarian, pp. 115-119.

Dance

Dances must be choreographed in such a way that the movements of the dancers create harmony and rhythm instead of agitation in the aura and a flow of psychic energy. When a dance is not choreographed according to this principle, it creates exhaustion in the system and imbalance in the whole person. There are movements that channel etheric or astral energies and movements that channel mental and higher energies. One must know what he can and wants to channel.

A harmonious dance channels all of the energies involved in the right proportion, except in rare cases where an elevated being wants to channel a particular kind of energy for a specific purpose.

Congestion and exhaustion have similar effects on the body.

Movement is a form of communication, like talking. There is a language of movements. If a person's movement is not influenced by artificiality and inner conflict, his language is clear and meaningful. . . .

It is advisable to dance on wooden floors or on the earth itself. Thus the circulation of higher and lower energies balance themselves. Dancing with bare feet stimulates our organs through the massage of our toes and feet. The toes are related to various glands and

organs. These regenerate themselves when they are massaged while being charged with the spiritual energies released through fusion, chanting, visualization, and movement.

The heels are connected with the three fires of the spine. These fires are charged through certain movements and contacts the heels make with the earth. It is very healthy to dance barefooted, if the ground is grass, wood, or earth. To walk in Nature with bare feet is very healing. One receives different currents of energy from different places which invigorate the body and its various organs. Running and walking through meadows, paths, or along the seashore is also very beneficial for the etheric body and physical organs.

Feet breathe; one must give his feet a chance to breathe. Sandals are better than shoes; shoes with high heels are bad for men and women but are particularly more harmful to women. Rubber-soled shoes are better than leather. Wooden shoes are the most healthy. . . .

Dancing is also used to impress us with ideal forms of beauty, perfection, and with Archetypes. For example, I saw a dance entitled "Cooperation." What harmony of rhythm, movement, and color; what movement and diversity in unity! After seeing this dance, I grasped a deeper meaning of cooperation.

Dance is also used to dissipate accumulated evil feelings, thoughts, and intentions. Such dances are First Ray dances, often using swords and fire. The dancers are usual those who have First Ray souls. Through such dances, evil is dissipated from homes, communities, and nations. The movements, chanting, and music together with energies released from space, are specially prepared to destroy such accumulations.

Dancing develops sincerity, straightforwardness, and directness in a person's nature. Dancing makes one act grounded upon fact, not in dreams and abstractions. A real dancer wants practicality. An unreal dancer talks about abstract ideas. In old schools, Temple dances were imperative because they were used to teach disciples not to talk and lecture only, but to *live*. . . .

There are different stages of dancers. There is the dancer whose body is in harmony with the music. There is the dancer whose body is in harmony with his emotions. There is the dancer whose body is in harmony with his thoughts while he dances. There is the dancer whose body is not only harmonized with his emotions and thoughts but also with his visions.

There is a great difference between a dancer and a disciple. A dancer may dance to any music with any motive, obeying his own will. A disciple dances in the light of the Will of the Father. The disciple does not belong to himself; when an order comes to him, he obeys. Disciples do not exist for themselves.

Excerpted from *The Creative Sound*, by Torkom Saraydarian, pp. 162-175.

Play music and try to dance according to that music. As you are dancing, make your movements meaningful. Why are you moving your arms, legs, or other parts of your body? And what is your purpose in doing the dance the way you are?

Do this almost every day, and you will erase many obstacles in your nature and release new energies.

Excerpted from *The Creative Fire*, by Torkom Saraydarian, p. 83.

Actually every object of art is a guide for humanity, leading humanity toward its real destiny.

The greatest method to awaken people toward higher values and expand their consciousness is through creative art. Long before people began to read, they used to sing and dance. The Sages used music and movement in great ceremonies and rituals to open the consciousness of humanity. Long before science and education, it was art that was educating humanity. Humanity produced great artists who did not even know how to read.

I have seen artwork, needlework, and oriental carpets that are beyond imagination, and the artists did not read a single book in their lives. But they developed their physical, emotional, and mental natures to their highest capacity through beauty and creativity.

Excerpted from *The Creative Fire*, by Torkom Saraydarian, pp. 267-268.

There are three fundamental movements in the Universe:

1. Rotary
2. Cyclic spiral
3. Forward progressive

Rotary movement brings energy from the personality or from humanity. Cyclic spiral movement brings energy from the Soul, Hierarchy, and the planet. Forward progression brings energy from the Monad, Shamballa, and the Sun.

In movements and dances these three movements must be synchronized and harmonized if sublimation of the vehicles or evocation of energy and its wise distribution is our goal.

In music, these three movements used in an intelligent way will produce a great downflow of energy and cause upliftment and transformation.

Unfortunately, there has not yet been any genius who has used these three "movements."

Detailed explanations of these three movements in music have been prohibited for a while, but they can be described symbolically.

In rotary movement, the end meets the beginning. In cyclic spiral movement, "sentences" are repeated in higher octaves and then brought back to the originating note. In forward progression, rotary and cyclic spiral movements are in progression toward higher and higher planes. Music can be played on the etheric, astral, mental, Intuitional and higher planes; these are the steps of progression. . . .

It is the movement in art that affects and brings in changes. The first movement, rotary motion, releases personality energy. The second movement, the spiral, causes enlightenment and increases love and joy. The third movement of forward progression releases inspiration from higher sources and brings in bliss, exultation, purpose, and willpower.

Excerpted from *The Creative Fire*, by Torkom Saraydarian, pp. 96-97.

If you are healthy, you always have an urge to run or to dance. This is very natural for healthy people. Dancing--especially folk dancing--and running are the best exercises for

your whole system. If you do not have the urge to run or dance, it means your body is not up-to-date, or you have various complications in your emotional or mental bodies.

Excerpted from *Education As Transformation, Vol. II*, by Torkom Saraydarian, p. 206.

Rhythm

Rhythm can be defined as the cycle of change in which a higher spiral opens with similar beginnings but with greater meaning and space.

Excerpted from *The Creative Fire*, by Torkom Saraydarian, p. 472.

We are told that the atoms of our bodies vibrate in three different ways:

1. We have inertia, in which the vibrations of the emotional and mental bodies are polarized toward the physical body.
2. We have motion, in which the physical body and mental body are polarized toward the emotional body.
3. We have rhythm, in which the physical, emotional, and mental bodies are polarized toward the Transpersonal Self.

In the state of inertia the man has no major interests in life. In the state of motion he tries to use the opportunities of life for his own self-interest. In the state of rhythm he tries to live his life as a service for others.

Rhythmic vibration has a great effect on the substance of the bodies. It makes them pass through a process of transmutation, transformation, and transfiguration. It is in this process that the lower mechanism of the human being is given the opportunity to reflect the visions of the Higher Self and to actualize them.

It is possible that our threefold mechanism, or our physical, emotional, and lower mental natures, can be influenced by the emanations from physical objects, emotions, and thoughts. If these emanations are from the nature of inertia, our atoms and cells will be

influenced by inertia to a certain degree. If they are from the nature of motion, our vehicles will feel agitation or excitement. If they are from the nature of rhythm, they will evoke enthusiasm from the Core of man.

Rhythm is the nature of the higher mind. Motion begins when the two minds begin to relate. Inertia is the nature of the lower mind. Thus the higher mind gains more rhythmic control over the lower nature as the lower nature is fed by the rhythmic substance of actions, emotions, and thoughts.

This is why purification carried on without fanaticism and separatism prepares the bodies to be controlled eventually by the rhythm of the higher mind.

It is possible to receive the rhythmic substance from the fragrances of certain trees and flowers, such as oak, eucalyptus, pine, or deodar trees or roses and freesias. Also, joy is a great unifier of the higher and lower minds.

Rhythmic influences, as well as other influences, can be transmitted to people through certain objects. If a Great One sends you a flower, it carries His emanations, which create rhythmic activities in you or increase rhythmic radiations within your whole system.

Excerpted from *The Creative Fire*, by Torkom Saraydarian, pp. 129-130.

What is the treasure of the heart? Not only benevolence, not only compassion, not only devotion to the Hierarchy but consonance with the Cosmic Consciousness when the heart, besides its own rhythm, even partakes in the cosmic rhythm. Such a heart can be trusted; it possesses straight-knowledge, it feels and knows, and as a manifested link with the Higher World it expresses the indisputable.

Excerpted from *Hierarchy*, Agni Yoga Society, p. 67.

People think about music and dance or start drumming immediately when they hear the word *rhythm*. But we can expand this concept and think about other rhythms. Life is a rhythmic action that we cannot always notice. Many actions we repeat rhythmically--daily, weekly, monthly, or annually.

Also, our emotions follow a certain rhythm, and mental activities are very often rhythmic.

One must observe oneself to see the rhythm in his life and how he can benefit if he introduces into his life a better rhythm, a more regulated rhythm.

It can also be seen that life around us is rhythmic, and especially rhythmic in the contacts of the Subtle and Fiery Worlds. If we observe life closely, we see that our life is surrounded by a rhythmic motion. We have the opportunity to orchestrate these rhythms and improve most of them.

In our spiritual life we have the rhythm of praying, meditating, reading, and creativity. We pray daily or daily try to meditate, read, and engage in creative labor. If the rhythm of such actions is regulated, we receive great benefit from them.

Rhythm creates a condition in which transference of higher energy becomes possible. It creates a whirlpool between the physical and higher spheres through which the higher contacts the lower, bringing in energy and various blessings. When the rhythm is not kept regular, the whirlpool slowly disintegrates and vanishes. This is true especially for our prayers, meditation, study, creativity, or creative service.

Rhythm is cumulative. The benefits of rhythm accumulate, improve, and increase. If one does his regular meditation every day, in one year's time he builds those mental apparatuses that serve as transmitters for higher ideas, visions, inspirations, and revelations.

The transmission of such blessings is distorted or scattered when the rhythm is not kept or continually charged.

In creative work the time or the duration is so important. Higher forces are very rhythmic and always make themselves available in the same moment of the day or week. If the rhythm is broken, the communication and flow of energy eventually stops. [\[1\]](#)

If a pianist or violinist does not exercise rhythmically, he eventually loses his talent; if he carries on his exercises rhythmically, his talent increases. The same is true in sports. People in sports know the importance of rhythmic rehearsals, or exercises, without which they would fail.

In meditation and in creative labor, rhythm is so important. The law of rhythm is everywhere in the Universe. The evolutionary force works with rhythm. The rhythm of the Universe comes into existence when the threads of the etheric network crisscross each other, thus establishing the various rhythms in the Universe. Every rhythm is a release and inflow of energy.

In establishing a rhythmic living in our life, we synchronize with the rhythms in the network of energies, which in turn strengthen us and carry us toward greater achievements.

Our etheric centers and the centers in our subtler bodies need the coordination of rhythm, first within the body itself, then with the centers of the higher bodies.

The Chalice plays a great role in coordinating the centers through its steady rhythm.

Excerpted from *The Creative Sound*, by Torkom Saraydarian, pp. 127-129.

[\[1\]](#) See Chs. 44 and 45 on "Muses" in *The Creative Fire*.

THE SCIENCE OF BECOMING ONESELF

The Stormy Sea LESSON 12

Introduction

This is part of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that "[t]he time limits given. . . are optional. It is your level of unfoldment which should decide the time element, remembering that *that which is slowly built up endures forever.*"¹

Procedure for Lesson 12

1. Complete **EXERCISE 6, part 4, "Negative Emotions"**

- a. Listen to classical music, p. 65.
 - b. Practice the "Negative Emotions" visualizations, p. 66 (using the list given on p. 56).
2. Practice self-observation and substitution of positive expression, p. 68.
 3. Practice memorization and recall of verses, p. 71.
 4. Complete "Additional Reading" below.
 5. Daily, meditate on the following seed thoughts. Use one thought each week.

Week 1 Observe yourself.²

Week 2 And now, Lanoo, thou art the doer and the witness. . . .³

Week 3 [R]eplace any negative emotion with a positive one.⁴

Week 4 Blessing is a contact with the soul in others.⁵

"For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and _____

1Saraydarian, H. (Torkom), *The Science of Meditation*, p. 70.

2Saraydarian, Torkom, *The Science of Becoming Oneself*, p. 57.

3H. P. B., *The Voice of the Silence*, p. 33.

4Saraydarian, Torkom, *Education As Transformation, Vol. I*, p. 122.

5Saraydarian, Torkom, *Education As Transformation, Vol. I*, p. 122.

after the third year to thirty. The thirty minute period must be kept for a long time, until you are guided by your Soul to increase it."⁶

6. Record your observations from your daily exercises and meditations in your journal each day.

Observations

At the end of the month:

1. Review your journal observations from your daily exercises and meditations. Write a report from one of the meditation seed thoughts--about insights, experiences or any questions you have had.
2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

The Form of Meditation

For those who want to meditate and have a healthy, radiant, and victorious life, the following form of meditation is suggested.

1. Relaxation exercise.
2. Kneeling exercise.
3. Alignment and breathing.
4. The Great Invocation.
5. Om. Om. Om.
6. Meditation on the seed thought.
7. Recording the result of your meditation.
8. The Great Invocation.

9. Om. Om. Om.

10. Blessing all humanity.

Excerpted from *The Science of Meditation* , by H. (Torkom) Saraydarian, p. 92.

Practical Rules for Meditation⁷

It is important to lay a strong foundation in order to build a greater structure upon it. In our work of meditation the physical, emotional and mental bodies have a great effect. They must be

6 Saraydarian, H. (Torkom), *The Science of Meditation*, pp. 82-83.

7 Note: Three of the 24 rules given here for meditation have been cited in previous lessons and, therefore, are not included again: Rule 1, Relaxation (cited in Part I, Lesson 2); Rule 2, Kneeling (cited in Part I, Lesson 3); and Rule 21, Seed Thoughts (cited in Part I, Lesson 7). The student is encouraged to review these rules.

handled in such a way that they may provide the needed channel to pass on the incoming light, love and power, without creating undue friction and conflicts.

These rules have been tested over many centuries in different places and they provide a safe way to progress. . . .

Rule 3. Sitting Position---The best way to meditate is sitting cross-legged on the floor in a full lotus or half lotus position. Some students of meditation are not used to sitting cross-legged, but they will learn it if they try slowly to discipline their legs and various muscles.

For advanced meditation, the lotus position is a great help. To do the half lotus first cross your left leg, placing your left heel beneath the body. Then cross your right leg and place it over the left.

If you cannot sit cross-legged for various reasons, it is better to sit on a low chair crossing your ankles and placing your palms upon your knees. The thumbs and forefingers should be touching one another.

In meditating with a group of people, you should leave your knees apart, if you are sitting on a chair. Also, do not lock your thumb and forefinger, but leave them in a relaxed position.

The spine must be erect, with the head and neck held in a straight line. This must be done without strain. Your spine should not touch the wall or any support. If you are sitting near a wall or a support, keep your body one or two feet away. The head should be held erect, with the chin dropped a little forward.

Rule 4. Location--The place where you do your meditation is important. It is a place of inspiration, serenity, radiation and blessings. It is a sanctuary where you enter after detaching yourself from your daily problems, worries, anxieties and fears. It is a place where you will create a unique atmosphere of love, light and spiritual energy, and as you accumulate these energies there it will be very easy for you to enter into the deeper levels of meditation, to be protected from the many crisscrossing thoughtforms and negative waves of emotions and to have clearer communication with the higher levels of consciousness.

Always try to sit in the same place. All mental, emotional and etheric forms are strictly material. They remain in your room, on the wall, on the objects in it and create an easy way of access to the higher worlds, if they are built of higher level substances.

Each of us is a dynamo radiating energy, especially at the time of true meditation. So meditate in a special private room or place, where there are no cross currents of base speech, unkind thoughts, words, arguments, grief, sadness, frustration, or negative emotions.

In olden times temples were protected from newcomers, because the leaders of the higher Path knew about the reality of thoughts and emotional waves, and they knew what an ill effect negative thoughts and emotions could create in the temples. Only a really dedicated and a really purified man could be initiated into a temple.

Special attention must be given to the air of your room. It must be pure and free from any bad odors. Bad odors attract low-level entities or thoughtforms into your room and distort its atmosphere.

No one must enter into your private meditation place, if you want to keep it holy and highly magnetic and electrified. Such a room can be a point of contact with your Soul, a Master, or a divine being who wants to inspire you at the time of your meditation.

Some people can do their meditation out of doors. This is excellent if right conditions exist. We are warned also not to have any animals in our bedroom and especially not in the place of our meditation.

You can do your meditation in a garden, under a pine or eucalyptus tree, or on a mountain, at the seashore, wherever you can find isolated spots for your meditation.

Rule 5. The Best Time for Meditation--Meditation can be done at any time of the day, between 4:00 A.M. and 8:00 P.M., but the best time for meditation is early morning, preferably at twilight, between dawn and sunrise.

There are many advantages to early morning meditation, for example:

- a. You may have less noise from traffic or from neighbors.
- b. Less disturbances from family or friends.
- c. Your mind is less loaded and relatively free from the weight of daily problems.
- d. The atmosphere is less loaded with thought currents of various kinds.
- e. You start your day after charging yourself with spiritual energies, and thus face your daily life with greater light, love and power, and consecrate yourself to a life of service.
- f. The prana, or the solar energy, is purer and stronger in the early morning, and our etheric bodies can assimilate it more easily at that time. Pranic assimilation helps our etheric centers, vitalizes our bloodstream, and makes us more receptive to higher impressions.

Rule 6. Period of Meditation--For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the

second year to twenty-five, and after the third year to thirty. The thirty minute period must be kept for a long time, until you are guided by your Soul to increase it.

We must know that it is not the duration which is most important but the tuning in with your Soul, or with higher levels. Sometimes a five minute meditation is better than one hour of meditation. If you are really in tune with your Soul or with higher levels, you will enter for a short time into timelessness and be charged with new visions, new plans, new energies and with a new fire of aspiration. Here we can add also that your meditation must be regular because the effects of meditation are accumulative, and you leak lots of energy the days you miss doing your meditation.

Rule 7. Breathing--Before you start your meditation, pay attention to your breathing. Regulate it. Let it be deep and natural. Then turn your attention to your subject of meditation.

Rule 8. Sleep--You must have enough rest or at least 6 hours of sleep before meditation. Never try to meditate with a sleepy or a tired brain. Let it rest. Have a nice nap and then engage in your meditation.

Before you sleep you may do the relaxation exercise. It will be very helpful to your entire system and you will gradually have a sound sleep every night. True meditation puts your body and emotions into a wonderful rest. After you do meditation for five to seven years, you will be able to meditate after even twenty-four hours of active, physical work, and with your meditation you will charge your body and feel refreshed. But for the beginner, the best thing is to have a period of at least six hours sleep before meditation, as we said before.

Rule 9. Direction to Face--When you are meditating in the early morning, face the east; in the afternoon, face north; at sunset, face the sunset.

Rule 10. Food and Beverages--For at least two hours prior to commencing meditation no food must be eaten, and no alcohol must be consumed by those seriously desiring to learn to meditate. But most emphatically *no meditation* must be undertaken while under the influence of alcohol. At the time of meditation, the mind is under heavy pressure and tension. The brain and nervous system cannot properly respond to creative tension if under the influence of alcohol. This strains the brain cells and can damage them with many negative consequences. Coffee, tea, smoking, stimulants of any kind are to be avoided. Eat less meat and more vegetables and fruits.

Rule 11. Sexual Relations--Never undertake meditation unless six to eight hours of rest have elapsed after intercourse. *This is extremely important.* To do otherwise could damage your brain cells, crack your etheric body, cause eye weakness, ear damage, nervous disorders, nervous breakdowns, and so on.

The sex organs are connected with the throat center in the etheric body, with the blueprints of the generative organs in the emotional and mental bodies, with the knowledge petals of the Egoic Lotus, and with the mental permanent atom. At the time of intercourse, you draw energy from these centers, and if you don't have enough energy at the time of meditation, you put heavy pressure on these centers and on their corresponding organs. Here you have the clue to the sublimation of sex and why the emphasis is put on occasional abstention. In a Chinese book of life called *The Secret of the Golden Flower* we are told that: "The fool wastes the most precious jewel of his body in uncontrolled lust and does not know how to conserve his seed-energy. When it is finished, the body perishes. The holy and wise men have no other way of cultivating their lives except by destroying lusts and safeguarding the seed."⁸ The modern advice is *moderation in everything.*

Rule 12. Cleanliness--Bodily cleanliness is very important. Glands secrete many kinds of odors, and these odors spread to the clothing and out into the man's atmosphere. To prevent the accumulation and the odor, a man must bathe twice daily, morning and afternoon, and change his clothes. It is wonderful if a man can have a bath in lukewarm water before meditation. Hot water on the head is not recommended. It is even better if you can take a cold bath before meditation, change into your special meditation robe and go to your special place or sanctuary to meditate.

We are advised, also, not to use any perfume. Some perfumes can stimulate lower centers and even produce lower psychic experiences. You may use rose oil or a mild eucalyptus oil, if you want.

Rule 13. Clothing--It is good to have a special robe for meditation. This robe must be used at the time of meditation only. Preferably the color of the robe should be orange, gold, violet, yellow, or white. It will help also if you have an oriental rug to sit upon every time you do your meditation.

Rule 14. Jewelry--Do not have any metal on your body except gold. Those who want to go deeper into meditation should never wear amethyst, especially when it is the full moon or new moon period. Topaz and sapphire are favorable for deeper meditation work.

Rule 15. Drugs and Smoking--A true student of the Ancient Wisdom and of meditation will never use psychedelic drugs and will avoid lethargic herbs and tobacco, etc. These hinder a true expansion of consciousness and eventually create a thick barrier on the path of the aspirant.

A man cannot build the Golden Bridge and pass into higher states of awareness if he plays with his nervous system, poisoning it with drugs.⁹

If you are sick and are taking some sedatives it is better to wait a few days after you stop using the drug before beginning meditation.

Rule 16. The Head--Protect your head from the sun. Do not let the sun's rays hit your head directly. During the winter protect your head from the cold, especially when you are sleeping.

Rule 17. Noises--It is very difficult in our modern life to find places free from noise and sit there regularly for meditation. You have the noise of cars, airplanes, dogs, factories, children, and so on.

To avoid these noises concentrate more on your subject of meditation. Once you learn how to concentrate the outside noises cannot bother you. You may also do the following exercises to learn how to avoid noises: put your alarm clock in front of you and listen carefully to its rhythmic tick-tock; then concentrate your mind on a subject and try to meditate. You will see that after a while, when your concentration reaches a certain level, you will not hear the noise of the clock and will continue your meditation. This period of silence through concentration is the period when you are able to withdraw your attention from the outside object and focus it upon an inside object. Do this exercise to learn to avoid interfering noises.

In a few years time you will be able to meditate and think and write even in a noisy crowd where people drink, gamble and dance. When doing a regular meditation you will be able to insulate your mind and communicate with your Soul.

⁸ *The Secret of the Golden Flower, A Chinese Book of Life*, translated and explained by Richard Wilhelm, p. 63.

9 For further information about drugs and expansion of consciousness read *The Science of Becoming Oneself*, by H. Saraydarian, pp. 161-175.

*Rule 18. Eyes--*Eyes should stay closed and relaxed, if your meditation is normal and you are able to go deeper and deeper into the meaning of your subject. But if you are falling into the

psychic realms and start hearing voices or seeing various forms and colors, it is better to open your eyes and continue your meditation with eyes open.

If these psychic experiences continue the next thing to do is to write your subject on a paper. Then start to analyze your subject, writing an article about it for each meditation. You will continue this until you are convinced that you can go directly to the mental level and avoid the astral plane, where all drug users and mediums fall.

As you raise your consciousness higher and higher, you proportionally enter into the formless realms. You enter into the world of meaning and significance and energy.

*Rule 19. Full Moon Periods--*The full moon period includes (seven or) five days: two days before the actual full moon, the day of the full moon, and two days after the full moon. These are five very important days of the month in which more energy is released and it is easier to have Soul-contact, or even higher contacts.

*Rule 20. Purifying the Place--*During meditation you can play classical music and use incense. The proper music and the proper incense purify space and the objects in it from inharmonious vibrations and thoughtforms, and thus make it easy for you to meditate and enter into higher states of consciousness.

During meditation do not allow anyone to talk to you. Put the telephone away in order not to be disturbed. Serious damage can be done to your etheric body and nervous system in case of shock from a sudden sound or other interruption occurring while you are in deep meditation.

Many teachers recommend the use of sandalwood, rose, mint, pine and eucalyptus. You can burn sandalwood or rose incense or put some drops of mint, pine or eucalyptus oil into a cup of water and place it near where you meditate. All of these have a very strong purifying effect, not only objectively, but also subjectively. They not only eliminate unwanted odors,

but also clean negative and ugly or low level thoughtforms and emotional waves hanging in your room. They also uplift you and make it easy for you to pass to deeper levels of consciousness. . . .

Rule 22. Smile--During meditation, have a beautiful smile on your face. Let it really smile. Keep this smile to the end of your meditation. This will put you in a positive mood and also will clean negative thought waves in and around you. After you make your face smile, try to really smile within too; let a current of joy pour out of you and blossom as a smile on your face. Then extend the spirit of forgiveness and blessing.

Rule 23. When to Stop Meditation--There are some major signs which indicate that you must stop your meditation for a period of time. These are as follows:

1. If you feel tired and cannot rest or sleep normally.
2. If you notice any overstimulation, especially in your sacral center.
3. If you are nervous.
4. If your digestion becomes bad, without physical cause.
5. If you start to forget things.
6. If you become slow in choosing your words, or become slow in your reactions.
7. If you are "inwardly" forced to do things and speak words that you don't want to.
8. If you start to be careless and irresponsible.
9. If you have headaches, because of your meditation.
10. If you start to think along negative lines and become critical or aggressively attack other people.
11. If you see any abnormality in your behavior, be cautious. Meditation is a process of inner blooming, with your natural beauty and fragrance. There is no danger in correct meditation.

All these signs indicate that you must stop your meditation for a while and find the reasons for the above mentioned points. If you find the causes, try to correct them and eliminate the roots. Then you are ready again for meditation.

Sometimes you will find that you are not obeying the rules. Sometimes the root of your trouble is in your social relationships that are based on selfishness. Sometimes you will see that you are wasting too much energy and getting too little rest or that you do not have a proper diet.

The causes of these signs may come from your emotional attitudes, or from your ways of thinking.

At the time of meditation you are fusing yourself with a great power-house. Energy is flowing into your system. If there are any cracks or "weeds" they will grow because of the incoming energies. Your vices will increase more and more, and often force you to lose the rudder of your ship in a vast ocean. Thus it is better to put your house in order, to clean it as much as possible, and then enter into your sanctuary to lift up your consciousness toward the eternal sun.

Rule 24. How to End Your Meditation--Before you open your eyes, feel your body. Touch it. Move a little. Feel the place where you sit. Recall the room, the furniture. Take your time. Come back slowly.

At the time of meditation we are often away from our body. We should not re-enter with a sudden move, but slowly. Take a few minutes to listen to outside noises. A car is passing. Children are playing. Birds are singing. Slowly bring your consciousness to the surface and then slowly open your eyes. But do not get up immediately. Remain seated for a while in silence, and then get up slowly and, if you have time, take a little walk in the garden. It is better not to talk after meditation for fifteen to twenty minutes and not to have any calls or visitors.

The most natural thing for a being to do is to meditate. There is no danger if age-long rules are observed and respected. Meditation is a natural way to radiate love and compassion, light and energy. At the time you start your meditation bless, forgive, and forget. At the end, bless all humanity. Remember the words of the Lord: "When you pray, enter into your inner chamber and lock your door and pray to your Father who is in secret, and your Father who sees in secret shall himself reward you openly."¹⁰

In esoteric tradition the Father is in you; it is your highest state of awareness which will reveal itself as you do your meditation faithfully year by year until the end of your present life.

Excerpted from *The Science of Meditation* by Torkom Saraydarian, pp. 79-90.

Emotional Body

What are the signs of sickness of the emotional body?

1. **Hatred.** If you have hatred in your heart, there is some sickness in your emotional nature. Get rid of hatred.
2. **Fear** is another sign that your emotional nature is not healthy. You may have fears which you cannot recognize, but search for them and immediately when you find them, confront them. Fear can be conquered by changing it into fearlessness through your creative imagination. To conquer hatred and fear is a great exercise for the emotional nature.
3. **Anger.** When you are continuously angry, it means that something is wrong in your emotional nature. Physical anger does not stay on its level but immediately goes to other levels. When you are angry mentally, your body trembles; your emotions are violent. When anger appears in any area of your nature, you are lost. In anger you do not think in the right way. In anger you destroy your glands.

10Matthew 6:6

4. **Jealousy.** People do not know yet what jealousy does. Jealousy really wipes many chemical elements and salts from your blood. A jealous person eats himself.
5. **Greed.** When we fall into greed, it is sometimes very difficult to pull ourselves out. Greed is like an octopus which is related to many other negative emotions.

6. **Revenge.** In the Bible God says, "Revenge is Mine." Revenge is not for us; we should not take revenge upon each other. Leave it to God, and God, or the universal principles and laws, will take care of things.

Revenge is a sign that your emotional nature is not healthy.

7. **Gossip.** When you see people yak-yakking, it is very bad. This can be seen in groups, for example. Often men and women sit for hours talking about who married whom, who divorced whom, how much money they made.... Someone must enter such groups and challenge the members to talk about something else. Gossip must stop because gossip is a sign that your emotional nature is not in the right place. This is why Christ said to take the plank out of your own eye before looking at the splinter in your neighbor's eye.

8. **Suspicion** is a state of consciousness in which the person looks at other people or events through fear. Fear can be there because of his past mistakes.

9. **Fanaticism.** When you are really fanatic, you are mentally blind, and the worst thing in the Universe is to be mentally blind. You think that you have everything, that you know everything, and that you know the supreme truth. Who said so? There is no end to knowing, to understanding, to expansion of your consciousness and mind. This is why Christ--*Whom no one really understood*--said, "Search for the truth and the truth will make you free." He did not say that the truth will make you the slave of fanaticism.

Go outside and look at the stars. What a Universe we are living in, so why are we limiting that

Cosmic Reality with our formulations that say, "This is it"? Everywhere there is light; God is everywhere. Go and look! Fanaticism must be eliminated from your system if you want to be mentally and physically healthy.

How can we make our emotional body really healthy, once we know what is sickness and what is health of the emotional body?

The first step is aspiration toward Beauty, Goodness, Righteousness, Joy, Freedom, and Cooperation. If you see any beauty or any goodness, give it water and fertilizer so that it grows. Appreciate it. I knew a couple who were having problems at home. But when the husband started to appreciate the things his wife did for him, peace came to their home.

Christ once said, "If you give even one cup of water to someone in My name, it will not be forgotten." If one cup of water must not be forgotten, do not forget the good things that are around you. Appreciate each other. Appreciate your health, your body, your heart, your mind, your family, your job, and the life that you are living.

We are not talking about abstract things; we are talking about practical things that we can use. This is more important than to know how many apartments are built in heaven. Maybe ten million are built there, but who cares? We should just live a beautiful life first and then worry about these things.

The second step is to worship God. To worship God does not mean day and night to pray and read the Bible. To worship God means to admire that Almighty Power Who created everything. This kind of worship cleans your emotional nature and takes you away from your selfishness and vanities.

The third step is to know that the emotions of other people affect your life and to be careful about communicating with others when they are under the influence of negative emotions. People can trap you in their anger, in their jealousy, in their revenge, in their fanaticism; and suddenly you are caught in a whirlpool. You can become immediately trapped in the emotions of other people. If you see that people are emotionally violent, stay away. Watch them, be careful; and keep your sanity so that you are not swept up.

The fourth step is always to try to bless people. If you do not like someone, bless him. If you like him, your love is already a blessing for him. Always bless people, even if they do nasty things. Blessing is a contact with the soul in others.

The next step is to be always joyful. No matter what happens try always to keep that joy. A great Sage says that Great Ones enter into battle and complicated labors with true joy and that no one can enter Their abodes without joy. Joyfulness means that your physical, emotional, and mental natures are not controlling you, but you are controlling them.

The next step is to immediately replace any negative emotion with a positive one. For example, if a feeling of hatred comes, change it into love. If someone comes into your mind and you say, "I hate him," immediately change it and say, "I love you." If any ugly picture comes to your mind, change it into a beautiful picture. If a fear comes, change it into courage.

People sometimes know the whole Bible, but they cannot do these things. Immediately when depression comes, stand up and make yourself radioactive. Immediately when someone gives you some bad news, change it into good news. Say, "I see in that bad news a good side also."

If you can change such things, you are becoming a transformer, and you should be a transformer because the secret of life is *adaptation*.

The next step is to daily, for two or three minutes, sing. Sing anything beautiful for a few minutes, and you will see how it will change your nature. Immediately if you feel depressed or negative, jump into your shower and start singing as if nothing had happened, and you will feel so happy. A few minutes of singing changes your whole nature.

I remember a wonderful film, *Zorba the Greek*. In that film the man was very successful; then a flood come and took everything away. After everything was destroyed, he brought five or six people together and started dancing. The film showed that the human spirit is greater than any possession, that the spirit is the one who must grow.

The last step is to develop gratitude. We must be grateful not only to others, but also to ourselves. This one thing we overlook; we do not pay too much good attention to ourselves. We must be grateful that we are healthy. We must say to our body, "Thank you very much that you are helping me; you are so beautiful," just as we sit in our car and say, "My car, you are really good; I love you."

We must admire ourselves and be grateful to ourselves. We must be grateful for our talents, our intelligence, and our knowledge--because we *are* something. If we do not give value to ourselves, we will never give value to others.

Know your value. Know that you are really a precious human being. If you know your dignity and your value, you will never attack the dignity and value of others. Dignity is a sign of health in your emotional body.

Excerpted from *Education As Transformation, Vol. I*, by Torkom Saraydarian, pp. 119-123.

Self-Observation

To understand ourselves we need many tools, but the main one is the power of observation. We must observe ourselves in order to understand what we are doing, how we are doing things, and why we are doing them. If this observation is done for at least three years, you will be surprised by how much your understanding will deepen.

Understanding is beyond our conscious observation. It is fed by intuitional awareness about factors that escape our conscious observation. Thus, understanding is the result of keen observation and intuitional light, which brings out factors not seen by observation.

Teachers sometimes talk about watching things, events, or people's behavior and expressions with both eyes. One eye is the intellect; the other eye is the Intuition. If both eyes observe, then the observation will create understanding. . . .

Excerpted from *Education As Transformation, Vol. II*, by Torkom Saraydarian, p. 391.

Increasing our viewpoints and angles of observation expands our consciousness and prevents certain activities or ideologies from obsessing us. Holistic thinking requires that we increase our viewpoints while trying to solve a problem or to understand the cause and the effect of an event.

Things must be observed, for example, from the viewpoint of interests:

- individual interest
- family interest
- group interest
- national interest
- human interest
- global interest, including all kingdoms
- solar interest
- galactic interest

Any event, problem, or object can be observed and dealt with from the viewpoint of three time fields:

--the past viewpoint

--the present viewpoint

--the future viewpoint

Observation also includes the viewpoints of following

--health

--peace

--prosperity

--safety

--beauty

--goodness

--truth

Excerpted from *The Creative Fire*, by Torkom Saraydarian, p. 183.

If things are observed only physically, we have a very limited understanding. If we observe things progressively through these stages:

1. our emotions,
2. our thoughts,
3. the viewpoint of the group,
4. the viewpoint of society,

5. the viewpoint of humanity, and

6. spiritually,

then our consciousness expands and our judgment can be more reliable--because the diameter of our perspective expands.

For example, if a man is sitting in an unfamiliar room and thinks that he knows where he is, then he has a limited perspective. If instead he goes outside and looks around, he will have a better understanding of where he is. If he goes to the top of a mountain and looks around, he will know even better where he is. If he flies to 5000 feet altitude and checks his location in relation to this greater viewpoint, he will have a good idea of where he is. And, if he leaves this planet and goes to another part of the Solar System or enters the Galaxy, he will have an expanded concept of where he is.

This is what high level subjects do; they expand our consciousness, and enable us to look at man from a different perspective, in which everything is understood and handled better. If this increasing expansion of perspective is gradually carried on in a healthy way, you will have a tremendously successful way of solving your own problems, as well as helping others with their problems. Your conduct on the path will be in greater harmony with the purpose of life.

Excerpted from *The Psyche and Psychism*, by Torkom Saraydarian, pp. 29-30.

For emotional and mental purification, in some monasteries the Teachers use an exercise which is called the "stop exercise." According to certain Teachers, the "stop exercise" helps to awaken a person, to give him a chance to break his mechanicalness, to observe himself as he is at the moment of "stopping," and to cause purification in his system.

In some monasteries, the stop exercise is used only for physical postures or patterns of movements. Others use the exercise for emotional postures, and still others for mental postures, or for all three together.

This exercise is used three or four times daily in unexpected moments when the students are busy with almost anything. When the signal is given, one must freeze in exactly what he

is doing at that moment: smiling, crying, moving arms, fingers, body, eyes, etc., and observe his body for a few minutes. He must also stop all his emotional movements and observe them very clearly, as if he were observing an emotional posture. Also, he must stop his thinking and observe his thought posture, exactly the way it was. Such an exercise brings many changes in consciousness, and the person develops better control over his three mechanisms.

The Teaching of Gurdjeiff strongly emphasizes this exercise because it develops the power of observation. Through the ability of observation, one eventually experiences that he is not his physical body, emotional body and mental body but an observer. An observer is an awakened person, and he no longer falls into slavery at the hands of his threefold mechanism. The emancipation of the human being begins when he exercises clear observation.

The stop exercise cannot be done by oneself for a long time. Someone else must give the command in certain times to make one stop.

This exercise is an excellent method to overcome emotional turbulences. Once you stop at the middle of an emotional turbulence and observe the emotional posture, you will rarely fall into the same situation in the future. The same thing is true when one has been engaged in daydreaming or in the process of manufacturing harmful thoughts.

The stop exercise not only breaks the mechanicalness of the emotions or thoughts, but it also gives you a new direction. The short moment of observation evokes the light of your Soul, and you see things as they are and the path you want to follow.

Some Teachers advise doing the stop exercise without the smallest amount of self-criticism because self-criticism brings in the interference of the personality and the observer is lost in the personality considerations.

In the process of the stop exercise, one is advised to look at his physical, emotional, and mental postures and realize that they are not his Self. This is the main point. Once the Self has a chance to pull out of the threefold mechanism, the person enters the life of liberation and purification.

In learning how to observe the actions of our physical, emotional, and mental nature, we eventually become observers, detached from our vehicles.

Detachment gives us the power to control our mechanical nature and operate it in line with higher values.

Excerpted from *Education As Transformation, Vol. I*, by Torkom Saraydarian, pp. 314-316.

We have seen that the objective of all inner training is to develop the esoteric sense, and to unfold that inner sensitive awareness which will enable a man to function, not only as a Son of God in physical incarnation but as one who also possesses that continuity of consciousness which will enable him to be interiorly awake as well as exteriorly active. This is accomplished through developing the power to be a trained Observer. I commend these words to all aspirants. It is persistence in the attitude of right observation that brings about detachment from form, a subsequent power to use form at will and with the end in view of furthering hierarchical plans and consequent usefulness to humanity. When this power to observe has been somewhat brought about, we then have the aspirant joining that intermediate group of trained Communicators who stand between the aforementioned groups (the exoteric groups and the group of spiritual workers on the subjective plane), interpreting the one to the other. It is well to remember that even the members of the Hierarchy profit by the opinions and advice of those disinterested disciples who can be trusted to rightly recognise and interpret the need of the hour.

Excerpted from *A Treatise on White Magic*, by Alice A. Bailey, pp. 609-610.

THE SCIENCE OF BECOMING ONESELF

The Stormy Sea

LESSON 13

Introduction

This is part of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that “[t]he time limits

given. . . are optional. It is your level of unfoldment which should decide the time element, remembering that *'that which is slowly built up endures forever.'*"¹

Procedure for Lesson 13

Lesson 13 is a continuation of the exercises begun in Lesson 12:

1. Complete **EXERCISE 6, part 4, "Negative Emotions"**
 - a. Listen to classical music, p. 65.
 - b. Practice the "Negative Emotions" visualizations, p. 66 (using the list given on p. 56).
2. Practice self-observation and substitution of positive expression, p. 68.
3. Practice memorization and recall of verses, p. 71.
4. Complete "Additional Reading" below.
5. Daily, meditate on the following seed thoughts. Use one thought each week.

Week 1 The spoken word is closely connected with the emotional body. 2

Week 2 Speech reveals.3

Week 3 Wrong speech separates.4

Week 4 We are conditioned by what we express.5

1Saraydarian, H. (Torkom), *The Science of Meditation*, p. 70.

2Saraydarian, Torkom, *The Science of Becoming Oneself*, p. 68.

3Bailey, Alice A., *A Treatise on White Magic*, p. 143.

4*Ibid.*

5*Op. cit.*, p. 69.

"For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and after the third year to thirty. The thirty minute period must be kept for a long time, until you are guided by your Soul to increase it."⁶

6. Record your observations from your daily exercises and meditations in your journal each day.

Observations

At the end of the month:

1. Review your journal observations from your daily exercises and meditations. Write a report from one of the meditation seed thoughts--about insights, experiences or any questions you have had.
2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

The Form of Meditation

For those who want to meditate and have a healthy, radiant, and victorious life, the following form of meditation is suggested.

1. Relaxation exercise.
2. Kneeling exercise.
3. Alignment and breathing.
4. The Great Invocation.
5. Om. Om. Om.

6. Meditation on the seed thought.
7. Recording the result of your meditation.
8. The Great Invocation.
9. Om. Om. Om.
10. Blessing all humanity.

Excerpted from *The Science of Meditation* , by H. (Torkom) Saraydarian, p. 92.

The Purpose of Meditation

. . . [T]he prime duty of every aspirant should be the perfect performance of meditation and service and discipline, and not the making of contact with some great Soul.

Excerpted from *From Intellect to Intuition*, by Alice A. Bailey, p. 248.

Ibid., pp. 82-83.

New Age meditation is an arrow flying toward Cosmos. In the past meditation was worship, desire, aspiration and devotion. In the New Age it will be thinking, synthesis, joy, bliss, labor and sacrifice, holding the question in the light of our highest intellectual tension and drawing out the answer, the solution of our needs, from the depth of our Soul.

The theme of our meditation will not be personal but global, one that belongs to the whole of humanity, or even to all the kingdoms of the globe, and our every personal question will be viewed from the point of the global need, the global response. . . .

Meditation in the New Age will be a labor to reveal the laws of survival for the whole of humanity, to create a world in which man will bloom to his highest potentiality. In the past,

meditation was done for personal salvation, personal satisfaction. In the New Age it is for all humanity, for all kingdoms.

Meditation in the New Age is creative thinking through the light of the intuition and in conformity with the Divine Plan. In the New Age, meditation will involve not only the mystical efforts of humanity, but it will involve, as well, the political, educational, philosophic, artistic, scientific, religious and economic fields; it will create harmony within and between all these fields under the rhythm of the Divine Plan, of the Divine Will. Thus meditation will be not only to gain insight, to contact great powers, to have inspiration and joy, but also to bring them down to practical life, to transform our life on all levels, healing the wounds of humanity, building bridges and revealing the unity, the synthesis behind all creation.

The purpose of meditation is to annihilate hindrances on the path of this expansion, and to make you more aware of your cosmic relationships and of your cosmic destiny. Meditation leads you into freedom, and instead of being the slave of your egocentric viewpoints and cravings you become a part or even one with the cosmic viewpoint. Thus you help to end the misery of all former civilizations, civilizations which grew out of human tears, suffering, pain and blood.

We feel already the breaking of the dawn of a New Age, but so deep is the darkness and fog which envelops our planet! Only through meditation will we be able to rend the darkness and welcome Infinity into our hearts, because only through meditation will we bloom toward Cosmos and radiate the energy of Love as the path of liberation and life.

Meditation is a process of harmonization and attunement with the purpose of the incoming energies from the higher realms and from outer space. Our civilization and culture is the result of our responses and reactions to the incoming energies. These energies may hinder our progress toward liberation if we are not ready to assimilate and translate them through our life and consciousness, or they may stimulate and release our inner glory if we are able to respond to these energies in pure compassion and in active service for our fellow man.

Meditation prepares us to become sensitive to these incoming energies. It enables us to be charged with them and to translate them in the form of light, love and will-to-good. This is how a New Age man is born, a man who is in tune with the purpose of the incoming energies and with the highest aspirations of humanity.

The Soul is joy, and as we approach our Soul-consciousness we feel more joy, we radiate more joy. Those who do real meditation increase their joy, even if they live in most trying circumstances. And as they go deeper into their life of meditation, the losses and the gains of life do not affect them, and their life as a whole seems to them as a play which they observe, in a detached way, knowing that nothing can harm them as far as they abide in the light of the Soul and radiate joy, peace and love.

Meditation is a process of inner blooming, a process of charging your vehicles with spiritual energy. This energy regenerates your body, cleanses your emotional vehicle and purifies your mind, and as a result your physical body looks younger and becomes radioactive, your heart enters into peace, and your mind gets sharper and more inclusive.

It is a fact that negative emotions wear out our body and worries, separative and selfish thinking cloud our minds. Meditation releases light upon these three levels and we start to regenerate our vehicles and radiate vitality, peace and serenity. Meditation makes you more able in

your daily duties and works, because it increases your right judgment, sharpens your power of observation, increases your control over your body, quickens your actions and makes them more accurate.

Meditation cleanses your glances gradually, to such a degree that you are no longer the slave of your emotions and their effects. Because of this you do not leak energy, you waste no time, and you do your work better and in a shorter time.

Meditation leads you to Soul-infusion. A Soul-infused personality is in tune completely, like a violin and violinist and the music. Then you have the stream of ecstasy radiating from the artist. Creativity is the result of such an attunement. No creativity is possible unless the man is fused with the higher concepts, higher sources of beauty, and is able to bring them down to his physical brain, to his emotional world, and give birth to them as some kind of art.

Meditation aligns and tunes up all vehicles and fuses them with the Inner Source of light, love and power, and you have a living beauty, a server of the race, a path through which men may achieve.

Excerpted from *The Science of Meditation*, by H. (Torkom) Saraydarian, pp. 17-21.

Emotional Body

You are going to watch yourself. Are you led by your emotions or are you leading them? Where are you leading your emotions? People thought, fortunately or unfortunately, that the Teaching, the pure Teaching, is psychism, mediumism, freaking out, and these kinds of things. But the Teaching is a pure science. You must take it in your brain and consciousness realistically, without freaking on any level. So the important thing is to guide your emotions into a destination. What must be removed in your emotional nature? What must be replaced, and as a whole what is the destination of your emotional body? For example, when your emotional senses and centers open and are really purified, you become a channel of the intuitional forces, ideas, and energies. Your destination is to lead your emotional body into such a state of beingness. If you are going to lead your emotional body into hatred, you may do it. You will learn your lesson. It is better to choose a high destination and lead your emotional body toward it.

Excerpted from *Leadership*, Volume 4, by Torkom Saraydarian, p. 118.

. . . Our emotional body, or emotional conditions, are the result of our emotional reactions, imagination, and manipulative activities. From these the emotional body is constructed. Our emotional body is the result of our own emotional reactions, not the result of what people feel about us.

If a person reacts, he changes his emotional body. When he reacts, his emotional body is building, evaporating, agitating and crystallizing. As soon as the emotional body changes, it crystallizes.

Let us say that I created a wave in the ocean, and that two minutes later that wave freezes, crystallizes. This is how we kill ourselves by reacting. The Tibetan Master, in speaking about these things, says that we must start developing divine indifference. When a person pities someone, he duplicates in himself the same body of emotions as the one he pities.

Reactions create certain formations in the emotional body when they crystallize in the aura. Most people's auras are like walking glass. Emotional-level crystallization means that the

swimming pool of your emotional aura has become icy and no longer melts, except under extreme conditions. It takes a great shock to crack or melt that pool.

Imagination also builds the emotional body. We must begin to examine what kind of imagination we have. Every picture a person creates builds his emotional body, and two seconds later it crystallizes. This is how clairvoyants see what you are thinking and feeling.

The emotional body is also changed and built according to the manipulative techniques a person uses on others. No matter how much reasoning and logic a person uses to justify the manipulation of others, he is deceiving himself. In manipulating people, he is ruining his emotional nature, which will create heavy taxation and a very heavy echo which will hit him later like a wave. Manipulation is to use another for your own self-interest.

The process of crystallization is like the thickening of milk. When I was a child, I used to milk the cow. Ten minutes later, cream would form. One hour later, the cream would thicken to such an extent that it hardened. If the emotional aura hardens, it breaks or shatters at the slightest hit. One emotional shock can shatter a person to suicide.

Avoid manipulative techniques. Do not use the time, energy, position, money, knowledge, or beauty of other people for your self-interest. Also be very righteous with yourself.

Excerpted from *Karma and Reincarnation*, by Torkom Saraydarian, pp. 23-24.

. . . **Goodwill purifies the emotions and creates integrity and health in the emotional body.** We have been so preoccupied with our physical body for millions of years that we still have very little idea what the emotional body is. We will soon discover that the emotional body is identical to the physical organism. It needs care. For example, hatred, anger, revenge, jealousy and fear are all sicknesses in the emotional body, just as cancer or a tumor is a sickness in the physical body. But will power filled with goodness can purify your whole emotional system, creating in it aspiration toward the Common Good.

If you hate someone and are really angry at him, take a moment and set your goodwill into operation. Imagine yourself taking him a gift. Imagine meeting him at his home, hugging him and talking nicely with him. Imagine that he gives you a gift and that you have a

wonderful conversation. When you do this, you will see your hatred and malice evaporate-- because you are putting goodwill into operation.

Excerpted from *Triangles of Fire*, by Torkom Saraydarian, pp. 47-48.

Divine Indifference

Develop indifference and neutrality. This is not easy to do. Develop indifference toward praise and flattery, neutrality between conflicting egos, and indifference toward those actions of egos which try to draw your attention upon themselves.

Excerpted from *Challenge for Discipleship*, by Torkom Saraydarian, p.131.

To eliminate the impurities within the vehicles is not an easy task because they are based on heavy layers of prejudices and superstitions and cemented by the chains of our modern contemporary life and past traditions. However, it is possible to achieve purity because that is the natural state of a human being.

The method for achieving purity is very scientific and can be used safely within a short period of time. The method is called the method of "divine indifference," or "spiritual neutrality."

It is a fact that nothing survives if it is not nourished. We are going to use this law in all our life, gradually expanding its functions on all levels of our relationships. This technique in its advanced states can be called a process of silent watching, or observing without self-interest.

Indifference, or neutrality, will subjectively cut the nourishment of all parasites that are found

within our aura or within our vehicles. It is our mind that allows the nourishment of these elements to reach the vehicles. Once the mind learns how to shut itself off from such currents of influences, they naturally get weaker and pass away.

There are three stages of neutrality:

1. In the first stage one does not register the needs, feelings, and thoughts of others. This is due to the stage of development of the subject. His vehicles are not yet responsive to subtle impressions, and he has a happy indifference toward the world.
2. In the second stage one is neutral; however, it is not the result of unfoldment and refinement, but of the dulling influence of pain and suffering. Pain and suffering often burn the mechanism of sensitivity, and the person does not respond to many outer influences nor even to inner urges and drives, but lives in a state of inertia.
3. The third stage of neutrality comes after long years of discipline, sacrifice, and expansion of consciousness. In this stage the man is focused in the higher mind or beyond. His identification with the lower vehicles is broken, and he has total control over the automatic reflexes of his three-fold mechanisms.

The influences from the outside world still reach his physical, emotional, and mental vehicles, but they do not control his actions and responses. He can use them, reject them, contact through them, or remain totally unaffected by them. In this stage he can observe them, watch them, and see the way they function, but he keeps his control over the influences.

He becomes a mentally indifferent observer of the drama of life going on around him in the physical, emotional, and mental planes. The only thing that challenges him into action is the Divine Plan and Its creative expression. All that he does is an endeavor to express the Plan through creative living, and because he is above most of the influences coming from the lower world, he has a great freedom to create and use all the elements he wants from the lower world without becoming limited or misdirected by them.

Excerpted from *The Creative Fire* by Torkom Saraydarian, pp. 154-155.

To achieve neutrality, indifference, and detachment, one must daily practice exercises of indifference.⁷ This can be done one hour daily or throughout the day, according to the conditions of one's mind.

It is not possible to teach the exact secrets of indifference; one can find them only by practicing indifference. A richer life is a life that is not divided by identifications.

. . . [Y]ou can exercise indifference. . . on your emotional reactions. Indifference toward praise and blame must be developed until you learn to live the way you want without fear of blame and without the cravings or expectations for praise.

To reach such a state of development you must be sure that all that you do, think, and say is based on truth, love, and beauty. Once you base your activities upon such a firm foundation, you will not need the praise of others to encourage you or the blame of others to awaken you. Even when you do things that are against the superstitions, glamors, illusions, and habits of others, you will feel indifferent and live the way your inner Lord leads you.

Those who are the slaves of public opinion, those who act because of outer pressures, are people who damage the society most and do not let the society advance toward freedom for their souls.

A man of principle is a man who has found the core of Beauty, Goodness, Righteousness, Joy, and Freedom within his Self and is not influenced by the selfish and separative interests of others.

People mostly praise someone because he serves their interests, and they blame him because he does not serve their interests.

An indifferent man is a man who does not react to glamors, illusions, and separative interests, but is anxious to be an expression of Beauty, Goodness, Righteousness, Joy, and Freedom for the sake of these virtues.

7 For specific exercises on indifference please refer to *The Creative Fire*, by Torkom Saraydarian, p. 156.

Indifference to praise and blame can be developed by visualizing situations in which people praise you or blame you and you feel totally untouched and indifferent. You must repeat the same exercises again and again until the last response to blame or praise dies out.

With this exercise you must be watchful every day, every moment, to practice indifference toward praise or blame in your daily life. As soon as a praise brings any response from within you, drop it, turn your back to it, even if you are still hearing the voice of praise or flattery or the voice of blame, anger, and criticism.

Again, people may think that such a life of indifference will take the joy of life away from them. This is not a fact. On the contrary, the greatest joy starts when a man stands above the opinions of others in the light of his Inner Divinity. This Inner Core is the source of joy which sometimes disappears when man puts his trust in others and begs for their praise and flattery. Inner joy is real because it is a response to a fulfillment of Beauty, Goodness, Righteousness, Joy, and Freedom in spite of conditions.

A man is a slave when he is the victim of praise or blame because people can control him and force him to do whatever they want him to do. . . and a slave will never be joyful.

A man who depends on praise or blame works only for himself or a separative group interest.

An indifferent man works for an idea, for the Divine Plan, for the freedom and liberation of all humanity. All his actions are joyful because they are done not for self-interest but as responsibilities and duties. The fulfillment of any degree of the Plan is a source of joy for him, no matter who worked for it or where that fulfillment was achieved.

You cannot really disrespect a man who is working for the common good without being trapped in blame and praise. Christ gave the key to this idea when He said: "I am sent here to do the will of My Father."

The greatest danger to society starts at the time when its leaders try to please the society for their own interest, for election, for praise, or out of fear. A leader is put there to do the will of the highest good for the society, even if the society is not aware of it.

A leader does not please society; he works to fulfill the Plan for society, to bring Beauty, Goodness, Righteousness, Joy, and Freedom out of society. A leader is not a person; he is part of the energies of Nature. As part of Nature, he does not have self-interest, craving for praise, or fear of blame.

Excerpted from *The Creative Fire* by Torkom Saraydarian, pp. 156-159

Discipline of Speech

. . . Before you speak, check with your heart.

Excerpted from *The Flame of the Heart* by Torkom Saraydarian, p. 139.

The sense of responsibility makes you love in such a way that through your thoughts, words, and deeds you help people improve their lives.

Excerpted from *The Flame of the Heart* by Torkom Saraydarian, p. 74.

The adept speaks no word which can hurt, harm or wound. Therefore he has had to learn the meaning of speech in the midst of life's turmoil. He wastes no time in self pity or self justification for he knows the law has placed him where he is, and where he best can serve, and has learnt that difficulties are ever of a man's own making and the result of his own mental attitude. If the incentive to justify himself occurs he recognises it as a temptation to be avoided. He realises that

each word spoken, each deed undertaken and every look and thought has its effect for good or for evil upon the group.

Excerpted from *A Treatise on White Magic*, by Alice A. Bailey, p. 587.

People seldom realize the potency of a word, yet it is stated, "In the beginning was the Word, and the Word was God. Without Him was not anything made that was made." When therefore we read those words our minds go back to the dawn of the creative process when, through the medium of sound, God spoke and the worlds were made.

It has been said that, "the chief agency by which Nature's wheel is moved in a phenomenal direction is sound," for the original sound or word sets in vibration the matter of which all forms are made and initiates that activity which characterizes even the atom of substance.

The literature and the scriptures of all the ancient nations and great religions bear testimony to the efficacy of sound in producing all that is tangible and visible. The Hindus say very beautifully that "the Great Singer built the worlds, and the Universe is His Song." This is another way of expressing the same idea. If this is realized and the science of this concept somewhat understood, the significance of our own words and the utterance of sound in speech, becomes almost a momentous happening.

Sound or speech and the use of words have been regarded by the ancient philosophers (and are increasingly so regarded by modern thinkers) as the highest agent used by man in moulding himself and his surroundings. Thought, speech and the resultant activity on the physical plane complete the triplicity which make a man what he is, and place him where he is.

The purpose of all speech is to clothe thought and thus make our thoughts available for others. When we speak we evoke a thought and make it present, and we bring that which is concealed within us into audible expression. Speech reveals, and right speech can create a form of beneficent purpose, just as wrong speech can produce a form which has a malignant objective. Without realizing this, however, ceaselessly and irresponsibly, day after day, we speak; we use words; we multiply sounds; and surround ourselves with form worlds of our own creation. Is it not essential, therefore, that before we speak we should think, thus remembering the injunction, "You must attain to knowledge, ere you can attain to speech"? Having thought, let us then choose the right words to express the right thought, attempting to give correct pronunciation, proper values, and true tonal quality to every word we utter.

Then will our spoken word create a thought form which will embody the idea we have in our minds. Then too will our words carry no discord, but will add their quota to that great harmonizing chord or unifying word which it is the function of mankind ultimately to utter. Wrong speech separates, and it is interesting to bear in mind that the word, the symbol of unity, is divine, whereas speech in its many diversifications is human.

As evolution proceeds, and the human family rises into its true position in the great plan of the universe, right and correct speech will be increasingly cultivated, because we shall think more before we utter words, or, as a great teacher has said, "through meditation we shall

rectify the mistakes of wrong speech;" and the significance of word forms, true and correct sounds, and vocal quality will become ever more apparent.

Excerpted from *A Treatise on White Magic*, by Alice A. Bailey, pp. 142-144.

. . . *Right speech*. How many habits and forces must you fight, and how many switches must you turn on to create a right speech? Most of our troubles are the result of wrong speech. Right speech gives you freedom, happiness, victory, and peace of the soul. Wrong speech builds a trap in which you will eventually trap yourself.

Excerpted from *Education, Vol, II*, by Torkom Saraydarian, p. 195.

. . . The fifth area of physical purification concerns **speech**. When you talk, mental and emotional electricity mixed with the electricity of the breath pass through your aura. When you speak negatively or in an evil way, you literally dump poison into your auric pool. Speech is a channel through which mental and emotional energy--good or bad--are channeled into your aura. This is why lofty, beautiful speech energizes and uplifts the aura. The aura reacts and purifies or energizes the body.

Malice, slander, gossip, criticism, bad jokes--all these pollute the aura. And if the aura is polluted, the body will be weak and open to germs.

Excerpted from *Education As Transformation, Volume I*, by Torkom Saraydarian, pp. 320-321.

A talkative person is always in danger, even if he is not connected with showing off, jealousy, or stupidity. He speaks lies, exaggerates, expresses his glamors, illusions, anger, hatred, and fear and then spreads this bad influence and builds bad karma.

St. James gave us profound advice in chapter three of his epistle when he says, "If anyone does not stumble in word, this one is a perfect man, able to bridle also his body." Matthew 5:21-25 is also very important to read and assimilate in regard to this matter.

Excerpted from *Obsession and Possession*, by Torkom Saraydarian, p. 251.

Sometimes you listen to people who are gossiping about others, and you are drawn into their conversation and gossip. When this happens, you often feel so defeated afterwards. But if you keep awake and increase your goodwill, you will eventually resist such conversations. It takes a lot of exercise to do this, but it is worth it.

To have goodwill does not mean to be exploited or manipulated by others. Being a person of goodwill does not mean that you serve the vices, glamors, illusions and hatreds of others. Your goodwill must be used to awaken and cultivate goodwill in others, even with disciplinary actions and soberness, if necessary. . . .

If you want to increase your own goodwill, try to control your actions, speech, feelings and thoughts so that they do not express ill will.

If you want to destroy a person, encourage him to gossip. A person who gossips will eventually turn pale; the gracefulness, the smile and beauty will leave his face. If you want to save a person, inspire him with goodwill by your own example of generosity, nobility, honesty, beauty and joyfulness.

Excerpted from *Triangles of Fire*, by Torkom Saraydarian, pp. 54-56.

. . . Let us consider every word and remember that "the consequences of a word cannot be destroyed even by an Arhat." Let us broadly apply the indication that "each word should be like a ray of light and not a nail in the coffin." Know in your spirit when it is goal-fitting to tell the truth, even if it is bitter, and when it is better to be silent. But flattery and exaggeration, as well as belittling, are inadmissible.

Excerpted from *Letters of Helena Roerich*, Volume I, Agni Yoga Society, p. 50.

Speech is of triple kind. The *idle words* will each produce effect. If good and kind, naught need be done. If otherwise, the paying of the price cannot be long delayed.

The *selfish words*, sent forth with strong intent, build up a wall of separation. Long time it takes to break that wall and so release the stored-up, selfish purpose. See to thy motive, and seek to use those words which blend thy little life with the large purpose of the will of God.

The *word of hate*, the cruel speech which ruins those who feel its spell, the poisonous gossip, passed along because it gives a thrill--these words kill the flickering impulses of the soul, cut at the roots of life, and so bring death.

If spoken in the light of day, just retribution will they bring; when spoken and then registered as lies, they strengthen that illusory world in which the speaker lives and holds him back from liberation.

If uttered with intent to hurt, to bruise and kill, they wander back to him who sent them forth and him they bruise and kill.

Excerpted from *A Treatise on White Magic*, by Alice A. Bailey, p. 474.

. . . Was it not said that "every bad word, every disagreement, is already an encouragement to the darkness"? And remember: "The dreadful knife is not in your pocket but, verily, on the tip of your tongue. Some time you will have to realize that a word and a thought cannot be erased. . . ."

Excerpted from *Letters of Helena Roerich*, Volume I, Agni Yoga Society, p. 130.

THE SCIENCE OF BECOMING ONESELF

The Stormy Sea

LESSON 14

Introduction

This is part of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book,

unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that “[t]he time limits given. . . are optional. It is your level of unfoldment which should decide the time element, remembering that *‘that which is slowly built up endures forever.’*”¹

Procedure for Lesson 14

1. Complete **EXERCISE 6, Part 5, “Admiration”**:
 - a. Listen to classical music, p. 65.
 - b. Practice the “Admiration” visualizations, p. 67.
2. Practice self-observation and substitution of positive expression, p. 68.
3. Practice severe discipline of speech, pgs. 68-69.
4. Practice memorization and recall of verses, p. 71.
5. Complete “Additional Reading” below.
6. Daily, meditate on the following seed thoughts. Use one thought each week.

Week 1 Aspiration is an intense focus on your future.²

Week 2 Aspiration is a mystic contact with the all-present Consciousness of the universe.³

Week 3 Whatever you worship is what you will be.⁴

Week 4 You can change your level through worship.⁵

¹Saraydarian, H. (Torkom), *The Science of Meditation*, p. 70.

²Saraydarian, Torkom, *Psyche and Psychism*, p. 562.

³*Ibid.*, p. 128.

⁴Saraydarian, Torkom, *The Creative Fire*, p. 149.

Ibid., p.148.

“For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and after the third year to thirty. The thirty minute period must be kept for a long time, until you are guided by your Soul to increase it.”⁶

7. Record your observations from your daily exercises and meditations in your journal each day.

Observations

At the end of the month:

1. Review your journal observations from your daily exercises and meditations. Write a report from one of the meditation seed thoughts--about insights, experiences or any questions you have had.
2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

The Form of Meditation

For those who want to meditate and have a healthy, radiant, and victorious life, the following form of meditation is suggested.

1. Relaxation exercise.
2. Kneeling exercise.
3. Alignment and breathing.
4. The Great Invocation.

5. Om. Om. Om.
6. Meditation on the seed thought.
7. Recording the result of your meditation.
8. The Great Invocation.
9. Om. Om. Om.
10. Blessing all humanity.

Excerpted from *The Science of Meditation* , by H. (Torkom) Saraydarian, p. 92.

The Four Viewpoints

Many centuries ago a Master of meditation gave precious instructions on the art of meditation. He was called Patanjali.

Patanjali recommended that serious meditators do their meditation through four viewpoints, thinking on the object of meditation by considering its

6Op. cit., *The Science of Meditation*, pp. 82-83.

* form

* quality

* purpose

* cause

These four viewpoints can be used on all kinds of seed thoughts of meditation. For example, you can use them on tangible seed thoughts, on abstract seed thoughts, or even on events and conditions taken as seed thoughts.

If you are meditating on the seed thought of "an apple," you must try to think about the **form** of an apple in comparing it with the forms of many other fruits--their shape, color, and so on.

Then you meditate on the **quality** of the apple. Quality is *guna* in Sanskrit. The *gunas* are threefold. We call them the quality of inertia, the quality of motion, and the quality of rhythm.

Inertia is equal to apathy, laziness, lack of interest, sluggishness, and to a state of death, pain, and suffering.

Motion is equal to activity, excitement, unrest, stimulation, invigoration, quickening, intoxication, inflammation, rebellion, war, and soon.

Rhythm is equal to harmony, cooperation, glory, continuity, ecstasy, expansion, blissfulness, upliftment.

The quality of each seed thought can be found in considering whether it has the quality of inertia, motion, or rhythm.

For example, let us say that a world event is our seed thought. To find its quality, we think whether this event created a condition of inertia, motion, or rhythm.

In the case of an apple, we find the quality of the apple by considering if it creates inertia within our system, leads it to motion or activity, or if it gives us a feeling of ecstasy, upliftment, and leads us to have a harmonious relationship with all that exists.

Then we come to the **purpose** of our seed thought.

What is the purpose of the apple? What is the purpose of that world event? What is the purpose of such and such conditions?

The purpose of the apple, we may think, is to provide us nourishment, to give us the needed chemistry from the earth and sun, the special elements that it has. Also, we may think that the apple itself has a purpose.

The purpose of the world event is, for example, to expand people's consciousness, to put their hearts into action, or to destroy certain crystallizations.

The purpose of that economic condition may be to make people realize the Law of Economy and the danger of falling into luxury, and so on.

Then we come to the **cause** of the seed thought.

What is the cause of the formation of the apple? Here you are involving yourself with chemistry, even with astrophysics, and so on.

What is the cause of this world event? Here you are involving yourself with politics, economy, religion, philosophy.

What is the cause of this revolution? It may be the need for freedom, or ego, vanity, self-interest, economy, power, politics, or other causes.

Thus, during such a meditation you daily expand your consciousness and the pool of your information.

We must also remember that these four viewpoints apply to all kinds of seed thoughts.

Seed thoughts can be viewed as:

- * seed thoughts that are tangible or objective
- * seed thoughts that have a feeling nature, such as various kinds of emotions
- * seed thoughts that are in the nature of thoughts, thoughtforms, information, knowledge
- * seed thoughts that are in the nature of ideas, abstract concepts, transcendental visions, and so on

But all these four kinds of seed thoughts can come under our meditation through the four viewpoints.

In reality, all of these seed thoughts have form or produce form; have quality and create certain qualities; have purpose and can evoke purpose; have a cause or causes which are projected or real. This means that these four viewpoints are applicable to all kinds of seed thoughts and to all levels of mind.

There are objects such as food, flowers, trees, odors, spices, liquors, people, any concrete forms that have the quality of inertia. They make you lazy--physically, emotionally, and mentally.

There are other tangible objects that make you act; they keep making you move continuously--physically, emotionally, mentally.

There are other objects related to emotions which make you either lazy, push you into activities, or into rhythm and beauty--physically, emotionally, and mentally.

There are mental objects that have the quality of inertia, motion, or rhythm.

The same thing is true for abstract objects. They either have the quality of inertia, motion, or rhythm.

Thus one can use these four viewpoints for the whole spectrum of existence and gradually select those "objects" or forms, directions, concepts, feelings, ideas, plans, and purposes that lead his life toward rhythm.

The greatest benefit that is gained from such a meditation is that your focus of consciousness begins to travel upward on the steps of the mental levels.

The mind has seven levels. The lowest levels are called **form** levels. Here you activate and arrange these levels through thinking on **form**.

Then when you think on the **quality**, you go to a little higher level of mind which is occupied with qualitative thinking.

Then you go to the **purpose**, and by meditation on the purpose you raise the focus of your mind to still higher levels of mind.

When you meditate on the subject from the viewpoint of **cause**, you raise your focus of consciousness to the highest levels of mind which think in terms of causes.

Thus, during such a meditation, you not only discover precious information, cultivate and organize your mind, but you also raise the level of your consciousness and begin to be a **thinker**.

Real thinking, even unconsciously, always utilizes these four viewpoints and creates a balance between form levels and abstract levels.

Those who do right meditation improve their lives, recognize these results, and strive toward greater realization.

True meditation produces ecstasy, rapture of heart. It is important to have raptures of heart in which you feel free, glorious, uplifted, and expanded in consciousness, in which you feel one with beauty. But such raptures are not healthy for your mechanisms if they do not reflect into a dedicated labor to prepare others to take such moments in their life and make their life a tool of transformation for still others.

Excerpted from *The Ageless Wisdom*, by Torkom Saraydarian, pp. 211-215.

Emotional Body

. . . The emotional body is an organized vehicle, and it has many clear signs of health. We must remember that as the physical body can have many kinds of diseases, similarly there are many possible diseases in the emotional body. There are emotional germs. There are epidemics within the emotional body, and the emotional body can be either healthy or sick.

If your emotional body is healthy, you demonstrate the following signs:

1. Your imagination is positive. Imagination is connected with the emotional body and the nervous system. When your emotional body is not healthy, you imagine negative things. A little noise becomes an attack by an enemy. A little shadow becomes the sign of a hurricane. You exaggerate things in their negative aspects to such a degree that you become the first victim of your own negative imagination.

Negative imagination indicates that there are lots of disturbances in your emotional vehicle. There may be congestion, malfunction of astral centers, obsessions, or various disorders.

It is possible to heal your astral body by exercising or practicing positive imagination. Even in difficult times try to imagine positive things. Charge your imagination with hope, vision, and future success.

If your emotional body is not healthy, you cannot have a healthy, physical body, healthy conduct, or a healthy life.

People do not employ those individuals who are physically unhealthy, but they do not care whether an individual's emotional body is sick. A sick emotional body spreads psychic germs and brings misfortune and negative forces into the area where the person lives and works.

2. A person with a healthy emotional body does not hate. If you are full of hate and cannot forgive and forget, you are really sick and you will make not only your own life miserable but the lives of others, too.

Hatred is a sickness of the emotional body. This sickness spreads germs which contaminate other people's astral bodies and make their lives miserable. It is very strange that people hate in the name of their ideal, their love, their values. . . and they fall into a terrible perversion. Their hatred leads them into pernicious deeds in order to satisfy their diabolic intentions. Once the astral body is contaminated with hatred, it blocks the light of reason; it controls the body and forces it to satisfy its follies.

Most degenerative diseases are the result of sickness in the astral body.

3. An emotionally healthy person has no jealousy at all. He rejoices for the beauty and successes of others, and he feels one with them. An emotionally healthy person rejoices for the success of other people more than for his own successes.

Jealous people gradually fall into the trap of various sicknesses because jealousy consumes phosphorus, magnesium, and iron in the body.

Watch carefully and see what happens to a jealous person. People reject him, and he starts to fall into difficult conditions. Immediately when you feel that pull of jealousy within you, try to bless the person and identify yourself with him. Try to know that "the sons of men are one, and I am one with them."

4. One is considered emotionally healthy if he does not attack objects or persons. For example, once I saw a young man hit his knee on a chair. He was so mad that he raised the chair in the air, slammed it down, and destroyed it. . . because the chair was guilty of hurting his knee!

Emotionally sick people attack other people for imaginary reasons or for no reason at all. They create dirty gossip. They write bad articles to destroy your reputation and credit. They blackmail you and spread psychic poison in space with their imagination and expressions. Such people have unhappy relationships, unhappy families, and unhappy bodies. Emotional disturbances take time to come slowly to the surface of the physical body in the form of many diseases.

5. If you are healthy emotionally, you never become depressed. A healthy emotional body always feels happy. Depression manifests first in the emotional body, but its cause can be rooted in the physical and mental bodies. One must find the cause and eliminate it before it spreads its roots.

Depression is also a sign that there is a leakage in your emotional body. Strong desires, daydreaming, and dirty imagination leak a great amount of astral energy.

6. If you are emotionally healthy, you do not become mechanically excited. For example, if you are emotionally healthy, a bottle of whiskey does not excite you and make you drink it. A naked person cannot stimulate you, unless you yourself decide to be stimulated. On the other hand, there are so many people who lose their control at the first temptation.

One stops smoking or using drugs; then he starts again because his partner reminded him to smoke or dope himself. You see people excited all the time by the news they hear, by the movies they see. Because of this sickness of the emotional body, people take advantage and use them; they use their money, their body, their time, and their energy.

If one does not have control of his emotional body, sooner or later he becomes the slave of others.

I remember once attending a lecture in a big hotel in Washington, D.C., where there were almost 500 people present. As the lecturer was speaking, three young boys entered and began to shout, curse, and make various noises. The lecturer was not disturbed. He smiled and told them gently to leave the hall. They disappeared, and he continued his speech as if nothing had happened.

People can control you if they can upset you or excite you.

It is possible to cure such a disease from the emotional body by doing the following exercise:

Daily for 5-10 minutes, imagine various occasions or events which have the power to excite you, but in your imagination try not to be excited, no matter how tempting the occasion or event. In doing this, you develop immunity to certain objects and create poise, balance, and control in your emotional body.

A friend of mine used to lose his control every time he saw a fire; even a candle or matches would make him panic. Through the above exercise, he overcame that weakness. After he overcame the weakness, there was a considerable improvement in his business, health, and family relationships.

It is known that disturbances in any vehicle make the owner lose his control over the vehicle. Any vehicle can be controlled if it is healthy and stable.

7. A healthy emotional body does not nourish envy. Envy is like an air pocket in your emotional body, or sometimes it looks like an ulcer. This air pocket or ulcer is the cause of many disturbances in your glandular system. Hardening of the glands is caused by such conditions.

8. If you are emotionally healthy, irritation cannot penetrate into your body. People cannot irritate you and try to control you through your irritation. Emotionally irritated people radiate poison in their environment. Even the articles they use carry a huge amount of poison.

Irritation is a sign that your astral centers are not balanced and synchronized, and that they are transmitting more energy than your body can use.

9. If your emotional body is healthy, you are always calm; even in daring conditions you do not lose your tranquility. Because of their agitated astral condition many people try to live in continuous excitement. They try by all means to upset you and excite you so that they increase their own excitement and turbulence. But an emotionally healthy person watches such people and does not lose his tranquility.

Lack of calmness in the emotional body is a sign that there are many wounds in the body or sensitive spots in the emotional body. When these wounds and sensitive spots are

continuously irritated, they create ulcers, tumors, and even cancer in the physical body. One can cure himself from many afflictions if he tries hard enough to cultivate tranquility in his nature.

In many sports, when the emotional body is calm, the victory is secured; but if the emotional body loses its calmness, the defeat is close at hand.

10. If the emotional body is healthy, you breathe deeply. Deep breathing is a sign of emotional health. Daily, stop and check your breathing. If it is superficial or shallow, there is something wrong in your emotional body.

Many physical conditions and emotional conditions can be cured through deep breathing. Deep breathing is not a physical phenomenon. It is an etheric and astral phenomenon. The centers of breathing are controlled from the astral plane. This is why with every emotion our breathing goes through a change.

Every kind of emotion has its own cycle of breath, its rhythm in breathing. Shallow breathing is the sign that there is some blockage in the centers or that there is a lack of coordination between the emotional and etheric centers and the physical ganglia.

Breathing burns away physical pollution and also astral and mental pollution. If you do not breathe deeply, the pollution increases in your system.

11. If a person has a healthy emotional body, he is not subject to nightmares. Nightmares are signs that there are disturbances, sickness, and turbulences in your astral body. Nightmares warn you to check

- a. your physical conduct
- b. your emotional behavior
- c. the environment
- d. the things you are reading, watching, or listening to

If these things are not in good order, sooner or later you will be caught in emotional turbulence, which will manifest itself as nightmares.

Nightmares sometimes happen when your astral door is blocked by violent or criminal images. Immediately when you try to enter, you are bounced back to the etheric or physical body; and if you are caught in these images, you pass through a real nightmare.

Nightmares are also caused by astral entities who block the astral passage. They can occupy the passage because of your astral impurity.

Every kind of dream is formed on the screen of your etheric brain. The light of the mind or the soul projects on this screen *negatives* -- images which are formed by your deeds, words, thoughts, imagination, and daydreaming -- and you have the projection as your dreams or nightmares. If your negatives contain ugly, fearful, dangerous, or distorted pictures or experiences, at the time of sleep all these will be projected on the screen of your etheric brain.

Nightmares will never occur if your emotional body is healthy and not polluted with criminal and negative images. Nightmares are a warning to check your behavior, contacts, and imagination.

12. If your emotional body is healthy, you sleep deeply and calmly. Those who have a pure consciousness, those who are harmless and righteous, and those who are full of compassion and gratitude sleep calmly and deeply.

A healthy emotional body protects you from many attacks on the astral plane. In the physical plane, a sick body cannot function happily and is subject to many accidents; the same is true for the astral body. If the astral body is sick, it wounds itself; it hurts itself; it invites many attacks; and occasionally astral currents carry the person away and knock him from one rock to another. Such an astral condition does not let the body sleep well and calmly.

Our sleep is also disturbed if our astral body is full of sexual or materialistic desires, or full of hatred and revenge. Our desires turn into astral forms, and when we enter the astral plane they control us and pull us to the objects of our desires. Then if the objects of the desires repel us or attack us, and if our subconscious morality warns us, our sleep is disturbed.

Images of hatred and revenge create terrible disturbances in our astral body, and in the astral plane when we enter there at the time of sleep. They draw many negative forces toward us which often obsess and possess us, causing a terrible disturbance in our sleep.

Waves of hatred and revenge hurt the astral centers and sometimes burn them out completely, thus preparing the ground for many bad diseases in our life.

13. If you are astrally healthy, you do not act as a medium or channel, and you do not have contact with the dead. These phenomena are the result of unhealthy conditions in the astral body.

If you are a medium, your astral body is occupied by astral entities of low order because high-order entities never occupy the astral body of a living being. Such low-order astral entities transmit to your body psychic germs, which germinate after a long time and lead you to various difficulties. They obsess your body and control your life on the physical plane.

If you want to have a healthy emotional body, beware of any mediumistic activities. Stay away from channels and those who claim to have psychic contacts. Most of them are liars and astrally sick people, and they can contaminate you with their pollution.

14. If you are healthy emotionally, you have enthusiasm and joy in all that you do. When you lose your enthusiasm or joy, it means that your emotional body is passing through a crisis.

15. If your emotional body is healthy, you interpret things in their true light. You do not exaggerate or mix things up. You take things as they are, and you remain calm.

16. If your emotional body is healthy, you do not absorb the pains, troubles, sorrows, and sufferings of other people and identify with them. This does not mean that you lack compassion, observation, and awareness; but you understand their situations and take the right steps to help them if they need help.

A healthy emotional body does not draw the unhealthy emotional conditions of others into itself. It keeps a distance.

17. If your emotional body is healthy, you can turn on or off any emotion you want. No emotion controls you, you control it. If you are controlled by your emotions, you are not healthy; if you are controlled by your imagination, you are not healthy. A healthy person never loses his control over his bodies.

18. If you are emotionally healthy, you love beauty, rhythm, and harmony in colors, sound, and movements. An unhealthy emotional body likes distortion, ugliness, and noise. A healthy emotional body enjoys the beauty of nature and of people and things. A person with a healthy emotional body always tunes himself with Nature. He loves sunsets, sunrises, the rivers, the forests, the birds, the animals, and all human beings.

19. A person with a healthy emotional body encourages others to achieve and progress. He never discourages people. He always finds a reason to encourage people. People feel the healthy radiations of his astral body and often receive nourishment from them.

These are some of the signs of emotionally healthy and happy people.

Excerpted from *Education As Transformation, Vol. II*, by Torkom Saraydarian, pp. 208-217.

Admiration and Worship

Real admiration changes people. If you are always sour and critical and pitying, you make your friends smaller. And because your friends become smaller, you become smaller. You are as great as your friends are great. Make your friends, husband, wife, children greater, and you will be greater. You can make them greater if you water and take care of all the beauty that they have. That is what admiration is.

Admiration is fertilizing, watering, bringing sunshine to the sprouts that are within our hearts. You can go to some houses and see poverty and unhappiness and failure. The first thing you are

going to look for is this: Is there admiration in this house or not? If there is no admiration, everything falls down.

Friendship falls down if it is not built on admiration. You can love a girl, a man, but if it is for self-interest or selfish motives, the relationship will not work for long. If you really admire a person, if you really stand with him or her, it will work because admiration is also the cement of unity. Whomever you admire stays with you--not only stays with you but blooms.

Excerpted from *Leadership*, Vol. 5, by Torkom Saraydarian, p. 245.

Glamors can be eliminated and astral-emotional conditions can be improved through sacred dances or ceremonial worship as exemplified in the Catholic or Orthodox churches. Participation in these ceremonies and rituals, and partaking of Holy Communion brings a substantial help to the devotee to gradually stand apart from his glamors. Worship increases aspiration and leads often to spiritual ecstasy, which is the result of inspiration coming from the Soul through the process of worship.

The object of worship can be a beauty of nature or a Great One, such as Buddha or Christ. It

can be a masterpiece of art. The ecstasy coming through the contact of such beauties gradually purifies the astral mess.

Excerpted from *The Psyche and Psychism*, by Torkom Saraydarian, pp. 128-129.

True worship is an endeavor to be the object of your worship.

You can change your level through worship. Once you begin to change, you use your power of admiration, then logic, then contemplation and visualization to sense your True Self and manifest It in Its beauty. This is how one can change himself or recreate himself continually toward higher levels.

Whatever you worship is what you will be.

Worship is an effort of your Inner Divinity to destroy your limited self-image and release yourself into a new possibility of expression.

If your worship is emotional, you will create attachment and you will worship for your material interests and personal satisfaction. If you are attached to the dollar, you will eventually be a dollar.

Contemplation and visualization will take you beyond the realms of imitation. You will sense, or even see in a flash, the beauty of your essence, and you will try in some degree to bring that beauty into manifestation.

Excerpted from *The Creative Fire*, by Torkom Saraydarian, pp. 148-149.

How can you go to the astral plane?

There are seven ways. The first way is through *natural sleep*. . . .

The second way to go to the astral plane is to *increase and purify your aspirations*.

Aspiration means that you are not content, you are not satisfied with your physical life, and you want to expand your contact with the universe into higher planes, on to higher dimensions.

Aspiration is the effort of looking for a new level of consciousness above physical experiences and pleasures. Such an effort eventually leads you to the astral plane, and if you are not developed in your mind or have no guidance toward that world, you come in contact with some entities and have psychic experiences. Most mediums and channels are hooked to such a world and think that their experiences are factual manifestations of divine intervention or help.

The third technique is *worship and devotion*. You must increase your spirit of worship.

Worship means to see a great beauty, a great vision and try to identify with it through your love and imagination. Devotion is a daily ritual of worship through your meditation, thoughts, feelings, and actions.

You can daily use this technique of worship and devotion to build the bridge between astral and physical plane consciousness, and when you purify your astral body you will begin to be conscious on the astral plane.

Excerpted from *The Psyche and Psychism*, by Torkom Saraydarian, pp. 506-507.

Worship is an intense focus of our etheric, emotional, and mental forces on an object which either stimulates our animal nature or opens the prison bars of our soul to fly toward his destiny. The difference between these two kinds of worship is that the first one acts under the pressure of dark forces and is obsessed by them, and the second one acts like an arrow flying toward one's vision, to become one with the vision.

This second kind of worship is a part of human life. If it is taken away by force, human life slowly degenerates.

People think that in this scientific age worship is outmoded, but, in reality, worship still exists in both of these forms. In most cases a human being has an object of worship. If the object of his worship is lofty, he is on the path of advancement and survival. If the object of his worship is related to transient values, he is on the path of degeneration.

People fluctuate between these two poles. They either worship matter, sex, money, position, pride, ego, war, and terror, or they worship purity, beauty, love, wisdom, light, righteousness, and freedom and gradually evoke the glory hidden within their natures.

There are changeable objects of worship and changeless objects of worship. Worship of changeless objects brings into expression the principles within us that are changeless.

The process of worship was a discipline prepared by Great Ones to gradually evoke the glory hidden in man. The object of worship acts like a magnet. It attracts out of your core all those qualities which belong to the changeless spirit within you. This is the true process of worship. . . .

In true worship, man becomes group-conscious, sharing, giving, and cooperative. The contemporary person is too busy worshipping material values. Real worship needs time, detachment, retreat, and an intense spiritual focus on the object of worship, which stays constant even through all waves and storms of life.

Psychologically man loses higher objects of worship when he gradually becomes the object of his own worship, when he worships his own body and its urges and drives, when he worships his own emotions and glamors, when he worships his own thoughts and illusions.

In order to worship, one must reach a certain degree of detachment. It is not necessary to be a scientist or a professor to know the art of detachment. Detachment is a heart quality. One wonders how detachment can be a conditioning factor for true worship, when the ultimate goal of worship is to attain total unity with the One Self. The answer is that one must learn to detach his spirit from all those objects, emotions, and thoughts which create cleavages in his consciousness and prevent him from going toward fusion with the One Self.

. . .

People think that worship means a little reading, a little singing, preaching, listening to sermons, and screaming hallelujahs. . . . But real worship transcends all these things. In real worship, you gradually *lose all that you are not*: your vices, your ugliness, your shortcomings, your vanities, and your ego.

One may ask, "What will remain if all these things are lost?" The answer is you--the Real You! Pure worship is a process of finding your true Self in the object of your worship.

Excerpted from *Challenge for Discipleship*, by Torkom Saraydarian, pp. 479-482.

THE SCIENCE OF BECOMING ONESELF

The Stormy Sea

LESSON 15

Introduction

This is part of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that "[t]he time limits given. . . are optional. It is your level of unfoldment which should decide the time element, remembering that *'that which is slowly built up endures forever.'*"¹

Procedure for Lesson 15

Lesson 7 is a continuation of the exercises begun in Lesson 6.

1. Complete **EXERCISE 6, Part 5, "Admiration"**:
 - a. Listen to classical music, p. 65.
 - b. Practice the "Admiration" visualizations, p. 67.
2. Practice self-observation and substitution of positive expression, p. 68.
3. Practice severe discipline of speech, pgs. 68-69.
4. Practice memorization and recall of verses, p. 71.

5. Complete "Additional Reading" below.
6. Daily, meditate on the following seed thoughts. Use one thought each week.

Week 1 A hero is a person who continuously breaks barriers. ²

Week 2 Heroes bring us beauty. ³

Week 3 A hero has pure vision. ⁴

Week 4 Think before you speak. ⁵

¹ Saraydarian, H. (Torkom), *The Science of Meditation*, p. 70.

² Saraydarian, Torkom, *The Psyche and Psychism*, pp. 1137.

³ *Ibid.*, p. 1141.

⁴ *Ibid.*, p. 1141.

⁵ Saraydarian, Torkom, *Challenge for Discipleship*, p. 402.

"For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and after the third year to thirty. The thirty minute period must be kept for a long time, until you are guided by your Soul to increase it." ⁶

7. Record your observations from your daily exercises and meditations in your journal each day.

Observations

At the end of the month:

1. Review your journal observations from your daily exercises and meditations. Write a report from one of the meditation seed thoughts--about insights, experiences or any questions you have had;

2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

The Form of Meditation

For those who want to meditate and have a healthy, radiant, and victorious life, the following form of meditation is suggested.

1. Relaxation exercise.
2. Kneeling exercise.
3. Alignment and breathing.
4. The Great Invocation.
5. Om. Om. Om.
6. Meditation on the seed thought.
7. Recording the result of your meditation.
8. The Great Invocation.
9. Om. Om. Om.
10. Blessing all humanity.

Excerpted from *The Science of Meditation*, by H. (Torkom) Saraydarian, p. 92.

Hindrances to Meditation

What are some of the hindrances on the path of meditation?

One of them may be called, "I am busy." People are busy. They have time to do all exhausting things, but they do not have ten minutes to regenerate their systems and

charge themselves in that ten minutes for the whole day. It is so important every early morning to take a _____

⁶ *Op. cit., The Science of Meditation, pp. 82-83.*

healthy direction of life, to invigorate your nerves and brain, clear your mind, and charge your soul through meditation.

Those who do right meditation are extremely successful in their business and relations, as they have sound minds, good discrimination, a loving attitude, clear reasoning, and energy.

The second hindrance may be called, "I am disgusted with myself!" Some people drop their meditation because they cheat people, live as hypocrites, hurt people's feelings, gossip, slander, or steal from others. Of course, their conscience bothers them, and they decide not to do meditation. They say, "How can I do meditation when all the day I hate? My actions are wrong, my relations are wrong, my speech is wrong, my thinking is wrong. When I sit for meditation, I say to myself, 'I can't do meditation because if I do meditation I am not supposed to be ugly.'"

Of course, you do not like to stand in the presence of the Light wearing dirty clothes, but who or what is going to cleanse you? Who or what is going to bring peace between you and your conscience?

Meditation is like taking a shower after you become dusty and dirty. In doing meditation, you prevent yourself from falling into darker pits, and you give yourself a chance to turn back to the right path.

Meditation is confrontation with yourself. Such a confrontation can be the most precious moment in your life and also a turning point in your life. Those who meditate are those who tie their boats in the harbor and do not let the storm take them away. Then when the storm is gone, they can use their boats again.

Another hindrance on the path of meditation is quarrels at home. People say, "How can I continue my meditation and study when I am in the process of getting a divorce, or when I am always fighting with my spouse and children?" Of course, this is not a good situation, but where do you go when your wheels are out of alignment or your car needs a tune-up? You do not leave your car in the street and cry over it, but you take it to a garage to have it

repaired. Meditation is an act of taking your disturbed bodies to the centers of light to calm them, to clear them, and to repair them. You can reevaluate your situation in a better way if you do not cut your relation with your Inner Light by not doing meditation.

As long as your conscience is bothering you there is hope for you, because now you see both your sides. Why, then, don't you take the side in you which stands for beauty, purity, honesty, and peace and strengthen it by bringing it to the source of light within you?

Meditation increases *your* control upon your actions, words, thoughts, and even motives. As your control increases, your good side gains power and overcomes your dark side. Thus you build a new character in yourself. But if you let your good part weaken, you will soon fall, like a slave, into the hands of your blind urges and drives, habits, vanities, and ego and walk toward the destruction of your moral health and future.

Excerpted from *Challenge for Discipleship*, by Torkom Saraydarian, pp. 393-394.

Emotional Body

We are told that the most important duty of a creative person is to keep the purity of his threefold vehicles and not distort their harmony and strength with an act that is contrary to the principles of love, beauty, joy, and unity.

Whenever a creative impression descends into our etheric, astral, and mental plane for manifestation, it passes through all that exists in those planes. In the etheric body we may have many accumulations which are called maya. These are force formations which act as urges and drives. This means that they have an automotive force to express or manifest. We call them blind urges and drives because they do not discriminate between time and place, and they exercise pressure on man to actualize themselves. One of them is our sex drive, which exerts a tremendous force to manifest itself.

Next we have our emotional vehicle, which plays a great role in artistic and creative work. This body may be full of glamors, subtle force formations which exercise great pressure on the

human soul for attention and actualization. Glamors are unfulfilled desires connected to many memories and fortified with negative emotions.

Along with glamors we have hatred, jealousy, negativity, fear, and greed.

Excerpted from *The Creative Fire*, by Torkom Saraydarian, pp. 48-49.

. . . When the emotional nature is holy, the emotions are of the highest quality and consecrated and dedicated to Beauty, Goodness, Righteousness, Joy, and Freedom. A person with a holy emotional nature experiences peace in his emotions.

If there are malice, slander, hatred, fear, anger, jealousy, revenge, or greed in your emotional body, you cannot be holy. When you are not holy emotionally, your emotions will produce poison in your glands and upset all your physical mechanisms. Thus holiness helps your emotional and physical natures to be healthy and happy.

Excerpted from *Education, Vol, II*, by Torkom Saraydarian, p. 189.

One of the most vital things every aspirant has to do is to learn to understand the astral plane, to comprehend its nature and to learn both to stand free from it and then to work on it. In this instruction, I seek to give some clear teaching on this plane, for the moment a man can "see" on the astral plane, and can achieve equilibrium and hold steady in the midst of its vibrating forces, that moment he is ready for initiation. . . .

One of the first things then that the aspirant has to learn is to dissociate his own aura in the emotional sense from that of his surroundings and much time is expended in learning to do this. It is for this reason that one of the first qualifications of discipleship is *discrimination*, for it is through the use of the mind, as analyzer and separator, that the astral body is brought under control.

Secondly, the astral plane is the plane of illusion, of glamour, and of a distorted presentation of reality. The reason for this is that every individual in the world is busy working in astral matter, and the potency of human desire and of world desire produces that constant "outpicturing" and form building which leads to the most concrete effects of

astral matter. Individual desire, national desire, racial desire, the desire of humanity as a whole, plus the instinctual desire of all subhuman lives causes a constant changing and shifting of the substance of the plane; there is a building of the temporary forms, some of rare beauty, some of no beauty, and a vitalising by the astral energy of its creator. Add to these forms that persistent and steadily growing scenario we call the "akashic records" which concern the emotional history of the past, add the activities of the discarnate lives which are passing through the astral plane, either out of or towards incarnation, add the potent desire, purified and intelligent, of all superhuman Lives, including those of the occult planetary Hierarchy, and the sum total of forces present is stupendous. All play upon, around and through every human being, and according to the calibre of his physical body, and the condition of his centres will be his response. Through this illusory panorama the aspirant has to make his way, finding the clue or thread which will lead him out of the maze, and holding fast to each tiny fragment of reality as it presents itself to him, learning to distinguish truth from glamour, the permanent from the impermanent and the certainty from the unreal. As the *Old Commentary* puts it:

"Let the disciple seize hold of the tail of the serpent of wisdom, and having with firmness grasped it, let him follow it into the deepest centre of the Hall of Wisdom. Let him not be betrayed into the trap set for him by the serpent of illusion, but let him shut his eyes to the colourful tracery upon its back, and his ears to the melody of its voice. Let him discern the jewel, set in the forehead of the serpent whose tail he holds, and by its radiance traverse the miry halls of maya."

No glamour, no illusion can long hold the man who has set himself the task of treading the razor-edged Path which leads through the wilderness, through the thick-set forest, through the deep waters of sorrow and distress, through the valley of sacrifice and over the mountains of vision to the gate of Deliverance. He may travel sometimes in the dark (and the illusion of darkness is very real); he may travel sometimes in a light so dazzling and bewildering that he can scarcely see the way ahead; he may know what it is to falter on the Path, and to drop under the fatigue of service and of strife; he may be temporarily sidetracked and wander down the by-paths of ambition, of self-interest and of material enchantment, but the lapse will be but brief. Nothing in heaven or hell, on earth or elsewhere can prevent the progress of the man who has awakened to the illusion, who has glimpsed the reality beyond the glamour of the astral plane, and who has heard, even if only once, the clarion call of his own soul.

The astral plane is also the Kurukshetra, both of humanity as a whole and of the individual human unit. It is the battle-ground whereon must be found the Waterloo of every aspirant. In some one life, there comes an emotional crisis in which decisive action is taken, and the disciple proves his control of his emotional nature. This may take the form of some great and vital test, covering a brief time but calling forth every resource of wisdom and of purity that the disciple possesses, or it may be a long and protracted emotional strain, carried over many years of living. But in the attaining of success and in the achievement of clear vision and right discernment (through right discrimination) the disciple testifies to his fitness for the second initiation.

Excerpted from *A Treatise on White Magic*, by Alice A. Bailey, pp. 222-224.

Divine Heroes

. . . A hero is giving an example. You have one hero and for two hundred years, ten thousand years people are discussing, talking, imagining, visualizing the actions of that hero. What is that hero doing? That hero is penetrating into your mind, emotions, and blood, saying, "Hey, I am a hero because I manifested my concealed Divinity. What about you? Where is your manifestation?" A tree is saying, "I have one ton of fruit. Come and take it." You go to your tree and it is dry. Where is your fruit? Where is your fragrance? How many people have you fed? How many people have you caused to manifest their Divinity?

Excerpted from *The Creative Fire*, by Torkom Saraydarian, pp. 222-224.

The greatest heroes are those whose hearts are filled with the Lord. The Presence of the Lord makes them invulnerable, dynamic, enthusiastic, creative, courageous, and fearless. All great servants of humanity had their hearts filled by the Ray of the Lord. The heart filled with the Presence of the Ray of the Lord turns into a source of creativity, devotion, and worship.

Excerpted from *The Creative Fire*, by Torkom Saraydarian, pp. 220-221.

Those people who created moments or events of beauty in the history of humanity are called the nourishers of multitudes because through such moments higher and Cosmic energies are made available for humanity.

Beauty, according to its level, evokes higher energies and after absorbing them, radiates out, sometimes throughout ages.

If you study the history of great heroes you will find out that heroes were built in an atmosphere of Beauty, Goodness, Righteousness, Joy, Freedom, Love, and Unity.

The beauty of Nature, the beauty of a woman or a man, the beauty of culture, the beauty of ideas and visions create heroes.

All great heroes are originated from a fountain of beauty. We will have future heroes if now we inspire our children with beauty.

A hero is a man who opens the gates for future progress at the expense of his life.

Excerpted from *The Creative Fire*, by Torkom Saraydarian, p. 479.

In every man there is a hero, who sacrificed himself throughout ages to liberate the human soul and lead him on the path of conscious evolution.

We love stories and fairy tales about heroes. Any hero brings joy from our hearts, tears from our eyes, and blessings from our souls.

Heroes are those people who break barriers. A barrier can exist within you, in others in your group, your nation or in all humanity. Whenever a barrier is annihilated you have a hero there. That barrier can be your ignorance, your illusions, glamors, superstitions, fear, various vices, or your blind urges and drives.

When you break these barriers within you and within your nation you are a hero.

It is not important how much money you make, how comfortably you live, what position you have. All these are not important. The only thing that is really important is to make yourself a hero, because heroism is a process of becoming oneself.

Through heroism you are in the process of transformation, transmutation and transfiguration. A hero is a person who continuously breaks barriers.

Every achievement is the result of the destruction of a barrier within us. A hero is a person who conquers his own barriers. Our physical, emotional and mental bodies are barriers because we are identified with them. We cannot progress on our path if we do not conquer these barriers and pass beyond them. If these barriers did not limit the freedom of the Spark it would not be possible for the Spark to evolve and unfold.

Only barriers challenge us to surpass ourselves. Just like a seed, the human Spark is put within the threefold earth, so that It works its way out to sunshine. If the little seed was not put within the earth and covered, the seed would not multiply.

Each human Spark is surrounded by barriers. Some barriers are manmade. Some barriers are natural.

. . . The first heroic act is to break these barriers.

You cannot be a great hero if you do not conquer your illusions, glamors and inertia. They all will keep you bound in matter and ego.

Any act of heroism based on illusion, glamor, negative emotions, separatism and self-interest will be recognised in the future as an act of building barriers.

When a person breaks his own barriers and begins to live for the common good, to live in order to protect, to serve, to uplift, to release, to build bridges between man and higher sources of inspiration, he becomes a hero, whose name endures for ages as a symbol of inspiration and courage.

. . . All heroes have one common characteristic: Beauty.

You are a hero and a magnetic powerful beauty. Heroes bring us beauty. Everyone that brings beauty is a hero. One must pass along conflicts with forces of darkness to win the right to express beauty.

The hero must have a vision. Vision is the distance you can see. How far can you see; how far is the range of your vision? How far, how soon can you see an event which is on the verge of precipitation? How deep is your vision of the world events? How deep can you see

into the hearts of those with whom you are in contact? How pure is your intuition? How accurate are your conclusions?

All these are related to your inner vision. A hero has pure vision. He sees things as they are and as they are going to be.

How clearly do you see the Plan and the relation between the Plan and world events? A hero intuitively knows the Divine Plan, and he sees clearly how the Plan is working itself out through the world events, where, and in what degree.

He sees the supreme purpose of the Lord of the World and the ways to bring that will into operation within the world. A hero expresses the Divine Will in his life.

When the eye of the hero has the proper vision he can perceive the energies and forces active behind the Plan and world events. The hero unites all his strength with the Plan and with the Purpose. A weak person cannot make such a commitment. Only a hero can make a commitment to stand on the side of energies of Light.

A hero has patience. Patience is steady progress on the steep path of conscious evolution, progress without faltering, and with poise and stability.

A patient man is a beam of light which continuously drills through the mountains and rocks, builds the passage, and reaches his destination. Patience is active, continuous and persisting striving toward Beauty, Goodness, Truth and Simplicity.

A hero is one who realizes his own dignity and expresses it in pure solemnity.

People do not know their own value. Either they have vanity, which means they think about themselves as more than they are, or they hate themselves as being of no value.

A hero is out of these two extremes. He knows human dignity. He knows there is the presence of the Almighty One within him, and he tries to live a life in harmony with that Inner Presence.

Those who do not respect themselves and have no sense of value and dignity do not respect the values of other people.

Vanity and pride come to us when we depend on our possessions, knowledge and body.
Realization of dignity comes to us from our beingness, our essence and reality.

A great Sage once wrote:

“That man is called hero who acts selflessly. He is a hero who acts self-sacrificingly, unwaveringly, consciously, and who, acting in the name of the Common Good, thus brings nearer the current of cosmic evolution. . . . One should recognize heroism in life; one should fearlessly recognize the presence of the enemies. One should remember that the sword is the staff of the hero. Knowing how to turn sword into staff must find a place in the day’s work.”⁷

“He who values life will not be a hero. He who uselessly casts away his life will not be a hero. The hero cautiously carries the vessel, prepared to offer it for the construction of the world. . . .”⁸

. . . What can be accomplished through heroism?

1. Your evolution is hastened.
2. Your karma is paid in a great amount.
3. You become an example of achievement.
4. You bring into the world a new high-voltage creative energy.
5. You save the lives of others and open the path of achievement for them.
6. Your joy of life will increase and fill your life with gratitude and blessings.
7. A hero draws energy from his Spiritual Triad.
8. A hero is recognized by the Hierarchy because of his radiation and sacrifice. The Hierarchy is the group of great heroes.
9. A hero expands his consciousness and the field of his contacts.
10. A hero purifies his whole nature and his environment.
11. He spreads healing and creative energies around himself.
12. It is through heroism that the transformation of our life starts and a new renaissance takes place. . . .

Heroes are found in all fields of human endeavor. They are the ones who pave the way of greater unity, greater understanding and greater beauty.

Excerpted from *The Psyche and Psychism*, by Torkom Saraydarian, pp. 1137-1145.

⁷ Agni Yoga Society, *Community*, para. 147.

⁸ Agni Yoga Society, *Agni Yoga*, para. 261.

*The last words of the Greatest Spirit to his Brothers when He was leaving the Earth was: "Create Heroes!" The time has come when **we all must be heroic and must create heroes.***⁹

That is another part of leadership. In leadership, the leader must always keep the fire of striving. He should not ask for easy things; that is the secret. Whenever co-workers look at the leader, they must feel the fire of striving and try to do things that they never thought they could do. The leader must be a continuous example of striving, daring, and courage. Heroes are not created by words and lectures but by the fire emanating from heroic deeds.

The leader must not only be a hero of action but also a hero of inaction. Heroes are not only heroes because they do certain things, but also they are heroes because they do not do certain things. By not doing certain things, they create a chain of reaction for beneficial and sacrificial action.

Heroes are created if the leader does not accept weaknesses from his co-workers but accepts each step of their achievements.

Heroes are created if the leader puts gradually greater and greater standards in front of his co-workers and challenges them.

Heroes are created when the leader makes his co-workers feel that he really trusts them, that he really feels that they will be able to overcome their limitations. It is the faith and the trust of the leader which evoke a heroic spirit from his co-workers.

Excerpted from *Leadership, Volume 5*, by Torkom Saraydarian, pp. 357-358.

Discipline of Speech

How to control our speech?

There are some very simple rules which will keep your computer in a healthy condition and guard not only your mouth but also your mind.

1. Think before you speak. Listen to your Inner Voice. If you do not feel comfortable in your heart, know that it is a warning from the inner computer.

Before you speak, think: "Is my speech beautiful, full of goodness, based on justice, joyful? Does it violate the freedom of others? Does it lead toward improvement and perfection?" If not, stop it, change it, reverse it, work on it, until you feel that there is no reaction from the inner computer.

2. Speak only if it is necessary. If it is not necessary, it is a waste of energy. Why talk? Unnecessary speech is like arrows which are released to hit no targets but instead fall in different places and cause harm.

Unnecessary speech accumulates like a burden in your aura and saps your energy. As you guard your speech, you reveal in yourself a mechanism which is called *discrimination*. This is an integral part of your computer, and if you use it the right way, you keep your inner mechanism in good order.

3. Try not to express negative emotions or pessimism through you conversation. Do not say, for example, "Oh, you are pale today. You are sick. Maybe you have a serious illness," or "You always fail. . . . You are always no good." On the contrary, give people hope; give them a sense of future. You must say, "It is dangerous," but then you may add, "Dangers strengthen us and we conquer only in dangers."

Try to see why people make negative statements. Find their motives, or see if they are hypnotized or brainwashed. Sometimes those who are mechanical repeat the same tapes: "Oh, you are gorgeous! Your hair and your dress look beautiful," even if the person has no dress on!

4. *Do not swear or curse.* Swearing and cursing cause severe damage to your inner mechanism and create ulcers in your aura. A curse becomes the body of an evil entity, who tries to

⁹ Agni Yoga Society, *Letters of Helena Roerich*, Volume 1, p. 188.

bring the curse into fulfillment upon you and upon the victim.

5. *Your speech must always be guarded by beauty, goodness, justice, joy, and freedom.* Remember, these are the factors leading you to your predestined goal.

If your words will be ugly, do not utter them. If your words will be evil, beware. If your words will be unrighteous, seal your mouth. If your words will spread sadness, do not release them. If your words will bind or limit the freedom of others, it is better for you to keep silent.

Do not pass on news that is ugly or obnoxious, except to authorities.

Once I was composing music when a man I knew called me to tell me how yesterday night his cat had died! If he had known that I was not anxious to hear about the death of his cat, he could have saved my time and not loaded me with unnecessary information.

6. *Once a day for one hour, keep silent.* This will give you a chance to develop your discrimination.

7. *Once a month, keep silent for twenty-four hours.* During the day, try to control your imagination. Most of the time, imagination keys in the tapes of your brain.

8. *Try to speak only the most essential.* This is not easy, but you may save your life by doing it.

9. *Exercise mental silence.* When your mind begins to run on negative lines, stop thinking in that direction. Try to control your speech. To have control over your speech does not mean not to warn people about real issues or dangers, but this can be done in a way that it does not paralyze people's daring and courage to overcome the dangers.

Excerpted from *Challenge for Discipleship*, by Torkom Saraydarian, pp. 402-403.

THE SCIENCE OF BECOMING ONESELF

The Fiery World

LESSON 16

Introduction

This is part of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that “[t]he time limits given. . . are optional. It is your level of unfoldment which should decide the time element, remembering that *‘that which is slowly built up endures forever.’*”

Procedure for Lesson 16

1. Read Chapter X, “The Fiery World,” pgs. 73-99.
2. Practice self-observation, using the following methods:
 - a. Follow the directions for **“First step,”** p. 84. Observe yourself and find the motives behind your actions.
 - b. Follow the directions for **“Second step,”** p. 84. Confess your thoughts, feelings, and actions to another or to Nature. Observe yourself as you are. Understand your motives. Remember that your “real essence is Goodness, is Beauty, is Righteousness....”
 - c. Complete **EXERCISE A, “Mental Observation,”** pgs. 89-90.
3. Complete “Additional Reading” below.
4. Daily, meditate on the following seed thoughts from *The Science of Becoming Oneself*. Use one thought each week

Week 1 We are not the mind; we use the mind.

Week 2 The soul. . . is the Thinker. It produces light and consciousness through the mental substance.

Week 3 True thoughts are streams of energy coming from the Inner Lord, the Solar Angel

Week 4 As a musician plays upon his violin, so the Inner Lord plays His thoughts through the mind.

“For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and

after the third year to thirty. The thirty minute period must be kept for a long time, until you are guided by your Soul to increase it.”

(Saraydarian, H. (Torkom), *The Science of Meditation*, p. 82-83)

5. Record your observations from your daily exercises and meditations in your journal each day.

Observations

At the end of the month:

1. Review your journal observations from your daily exercises and meditations. Write a report about one of the topics of your meditation seed thoughts.
2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

Meditation

Meditation is one of the most important factors in education. It is surprising that this factor has not yet been introduced and practiced in our educational system.

The goals of education are many but one of its main goals is to cause transformation in the whole nature of man and make him his own master. Unless there is a steady transformation in human nature toward beauty, goodness, and righteousness, all that one learns will eventually bring him unhappiness and pain.

We define meditation as the science of thinking for the benefit of all. This is a very broad definition, but it is a correct one. If whatever you are thinking is not related to the whole, if during your thoughts the whole is not taken into consideration, if your thinking is not related to the interest of all, then your thinking is partial. It has no future and it is a conflicting factor in the mental plane of humanity. Such thinking is separative and selfish. Right meditation is thinking in the light and for the interests of the One Self.

What is thinking?

Thinking is an effort to meet your needs as the needs of the One Self. If your own needs are met at the expense of meeting the needs of others, you are not really meeting your needs.

Meditation reveals to you that you are essentially part of the One Self. This is what education will teach in the future.

Man must start thinking not from the viewpoint of his separative interests but in relation to the interests of the whole, of the One Self. In this stage, one meets his needs as if he were meeting the needs of the Great Self, as his Self. For example, if you are meeting a need of your stomach, but in meeting that need you endanger your other organs, you are not meeting the need of your whole body; you are partial and therefore dangerous. The meeting of your own needs must not violate the needs of other people.

Thinking is an effort to solve your problems. Your problems are the same as the problems of the One Self. If you are solving your problems, but creating more problems for others by doing so, you are not actually solving your problems. You are creating chaos and increasing your own problems.

If you solve your problems as part of the problems of humanity, if you solve your problems without increasing the problems of others, you are learning how to think. If in solving your problems you increase the problems of others, you will eventually live in a condition which will prohibit you from solving your own problems. For example, suppose you start an atomic war to increase employment in your own country. Atomic war may seem to be a solution to an immediate economic need, but it will create a situation in which all your problems will evaporate, along with your insane existence.

All our problems and needs are the problems and needs of the One Self. In light of the One Self, we must try to deal with them. If your kidney has a problem, your whole body has a problem. Try to solve that problem as a problem of the whole body, not just the kidney. If you say that the kidney has a problem but that your body has no problem, you are not thinking.

People mislead themselves, thinking about themselves as separate beings and forgetting the One Body, the One Self--humanity. The foundation of all our tribulations, wars, suffering, and pain is the separate self. When individuals, groups, and nations think separatively, how can we expect prosperity, peace, trust, sanity, and the progress of evolution?

A woman says to her husband, "We have a problem. I need five hundred dollars." The husband says, "Well, okay," and he goes and steals the money and kills someone in the process. Coming back to his wife, he says, "Well, I solved our problem. Here is the five hundred dollars." This is how we often try to solve our own problems, but sooner or later we become trapped in our own so-called solutions. If we need more electricity, we solve the problem by producing more radioactive waste or by dumping sulfur and other poisons into the air. Thus, we inhale our own problems because we did not take into consideration the interests of the whole. This is why those who try to solve their own problems at the expense of the interests of others are like tumor in the body of humanity.

Thinking is an effort to answer your own questions for the benefit of the One Self. The questions of nations and of humanity are an aggregate of your questions. Answer your own questions as if they were the questions of humanity. Answer your questions in a way that enables you to answer the questions for the whole.

It is very important how you answer questions. Do you answer them to meet your selfish and separative interests or do you answer them to bring greater light to humanity? If your answers are based on separative interests, your answers do not really answer the questions; they create more questions and more complications which eventually make you lose your head in questions. This is where the world is at the moment.

Thinking is an effort to serve humanity. Ask yourself, "How can I serve humanity? Is service to humanity my responsibility?" Only in an elevated, healthy, and happy humanity can an individual be safe and develop to the highest degree. Only in an elevated, healthy, and happy humanity can the wholeness of the Universe be understood.

At this time in history, we are using the discoveries of science for selfish interests instead of for the one humanity. Modern man is taught to be proud of the sanitary conditions which currently exist in his cities, yet we have reached a point of industrialization in which sanitary conditions in the world are much worse than they were two hundred years ago. In this so-called sanitary age, no one can protect himself from poisonous gases, radioactive wastes, and the poisoning of our water, air, and food with various chemicals. Because of this, millions of people are suffering in all countries of the world. Science has produced poisonous gases, microbes, and specially prepared chemicals that can wipe humanity off the face of this planet in minutes. What kind of progress in sanitation is this?

Two hundred years ago one could drink pure water; one could eat vegetables and fruits that were not poisoned with insecticides and preservatives. One could sense the fragrance of trees, bushes, and flowers. Perhaps it is true that we have sewage systems and clean-smelling bathrooms, but they are "cleansed" with poisonous chemicals. Because of our greed, we violated the interests of Nature, and to violate those interests we sentence ourselves to pain and suffering. We have millions of schools, but there is also a twenty to forty percent increase in crime every year in the major cities of the world.

People encouraged free will, and by doing so created chaos. In truth, there is no free will unless it is directed toward Beauty, Goodness, Righteousness, Joy, Freedom, Striving, and Sacrificial

Service. All other “free wills” are manifestations of one who is enslaved in maya, glamor, and the illusions of the personality.

To serve humanity does not mean to use humanity to your own advantage. To serve humanity means to make humanity safe. Only in a safe humanity can an individual really be safe.

Meditation has two levels--meditation as a personality, and meditation as a soul. There is a huge difference between these two levels. Meditation performed from personality viewpoints and interests is *thinking*. Thinking performed from the soul’s point of view and interest is meditation.

Personality thinking secures the interests of the physical, emotional, and mental bodies. Personality thinking is separative and has no ultimate goal. Meditation as a soul keeps in mind the welfare of all. It strives toward Beauty, Goodness, Righteousness, Joy, Freedom, Striving, and Sacrificial Service. It has a universal goal: to lead humanity into its next breakthrough as one race, as a new race or a newborn race. In meditation, or soul thinking, the interests of the personality are not rejected but are brought into the line of the interest of the whole.

Excerpted from *Education, Vol. I*, by Torkom Saraydarian, pp. 61-65.

Thought/Sources of Thought

As a general rule for the average aspirant to discipleship, it may be safely assumed that the past has seen much application of the heart way, and that in this incarnation the mental unfoldment is of prime importance.

Excerpted from *A Treatise on White Magic*, by Alice Bailey, p. 121.

There is an ancient prayer which says, “Enlighten my thoughts, O Lord, so that I choose the right path.”

What is thought? To know what thought is we must define

1. brain
2. mind, mental body
3. thought
4. thoughtform
5. human soul

The **brain** is a computer. It registers impressions coming from the five senses and also impressions coming from the Higher Worlds.

There are one thousand and one centers in the brain, but in the average man only twenty-five centers are working, which are related to five centers. As one develops the centers increase, coordination between the centers takes place, and man becomes a talent, a genius, a Master, an Avatar, and so on.

In every initiation new centers function in the brain. At the Fifth Initiation one thousand centers are functioning. At the Sixth Initiation one is added.

The **mental body** is divided into seven layers or spheres, three lower and three higher. The middle one is called the level of choice. The lower mind is called the concrete mind or the form-building mind. The higher mind is called the abstract mind.

Average man is in the lower mind. Advanced man is in the lower and higher mind, but he is focused in the higher mind.

The abstract mind receives directions and impulses from the Soul or from the Intuition, and when the mind responds to these impulses or impressions or directions, **thoughts** come into being.

A thought is the response of the abstract mind to any impression, idea, or direction that comes from higher sources. The lower mind takes the thought and builds it into a **thoughtform**. For example, you have a thought to visit a person.

This thought goes to the lower mind and becomes a form. Your lower mind presents to you the possibilities of driving a car, taking a gift, going to a movie together. . . . All this is a thoughtform built around the core of the thought.

The three higher levels of the mind only receive impressions, ideas, and directions which are beautiful, good, and full of truth. The middle one receives from various sources, good and bad, higher or lower, from Masters or from astral entities which masquerade as the Master. Until the fourth level is passed, man is in danger and cannot be depended upon. Once he passes the fourth level, he never turns back any more to the lower life.

Excerpted from *Thought and the Glory of Thinking*, by Torkom Saraydarian, pp.261-262.

Thoughts are electrical waves with different frequencies and voltages emanating from minds.

People move constantly within the presence of thoughts. Thoughts exist in space, and they have their life cycles. Some live a short life, and some fade away right after they are born.

Human minds radiate thoughtwaves constantly. They create them or reflect them. They amplify them or weaken them. Thoughtwaves always keep the human mind and human life busy.

You can accept thoughts or reject them. You can see the effects of your thoughts on others and on yourself. Also, you can see the effects of the thoughts of others on life in general. You can produce thoughts that are beautiful and that help you and others enjoy life and progress on the path of perfection.

Thoughts as objects can be known and brought under your control through

1. observation
2. concentration
3. discrimination

These three steps will enable you to master your thought life and use your thoughts creatively.

Through observation you can find out how thoughts are produced, the quality, the sources of various thoughts, and how and by what centers they are registered.

Some people do not know that they have thoughts. They do not know that thoughts exist as separate objects. In some cases they are identified with their thoughts.

There are mainly eight sources of thoughts:

1. Thoughts are produced by lower level human beings. These beings are mostly focused in the centers below the diaphragm. Eighty percent of all thoughtforms are generated by such beings. They are mostly thoughtforms of desires such as sex, food, objects, anger, fear, and greed. Although these thoughts live a short life, like flies they multiply at a high speed and affect the human mind to a great extent.

With **observation, concentration, and discrimination** you will be able to find the source of these thoughts, how and through what center you registered them, and how to take right action toward them.

People are of the opinion that thoughts are registered only by the brain. This is not true. You can register thoughts with your whole aura. Thoughts affect the centers in your etheric, emotional, and mental bodies by synchronizing or tuning in with them. It is important to find out where the thoughts are registered and how they create independent reactions from your centers or conscious responses from your mind.

2. Thoughts are projected or emanated from lower entities trapped in etheric or astral spheres. They have a powerful urge to come in contact with living beings to satisfy physical cravings that have been taken away from them. These thoughts are related to various crimes dealing with narcotics, alcohol, sex, etc., and they create serious pollution once they find a person or group to broadcast them. Often they build a contact with a person's mind. If they are accepted, they slowly obsess and possess him and lead him to those experiences through which they satisfy their cravings, urges, and drives.

Most of the thoughts of an average man are influenced by such thoughts, and, because he is not aware of the source, he thinks these thoughts are his own thoughts and he tries to actualize them.

Through observation, concentration, and discrimination a person can stop such kinds of thoughts before they become rooted in his mind. Like a watchful guard he says, "Wait a minute. Who are you?" And in some cases he may reject them.

If such thoughts are not checked with discrimination, and if they have a chance to penetrate your mind, you become their victim because you feel that they are your own thoughts and your body and emotions obey your thoughts. Ninety percent of the people do not have guards on their mental door. They do not have fences, and thoughts of a lower order ceaselessly penetrate their mental territory.

Through observation, concentration, and discrimination, one finds the sources of thoughts.

We must remember that lower thoughts enslave us; higher thoughts liberate us from our limitations.

3. Thoughts are produced by the Fiery World. These are higher thoughts. The Fiery World is the mental plane and higher planes. In those planes there are many entities who know how to think and project creative thoughts. Also, the Fiery World is the world in which living human beings can create their thoughts, if they are advanced enough on the Path.

These thoughts are projected directly or indirectly, and received voluntarily or involuntarily. They impress our aura and influence our life. These thoughts are not our own thoughts, but we identify with them and think they are our own thoughts. Actually, we are not thinking, but thoughts are reaching our mind and creating mental responses.

These thoughts are mostly on the line of creativity. They are thoughts that meet the problems of our life, thoughts that inspire us to make progress. They carry great ideas and visions.

It is important to know that lower entities or undeveloped human beings do not think, but they reflect thoughts after coloring them with their glamors, maya, vices, and blind urges and drives. The most dangerous thought is a thought which has a high origin but is colored by the desires, glamors, and blind urges and drives of a lower entity or person and projected into space.

You will be able to discriminate among thoughts through their results or effects. There are thoughts which urge you to take a certain action, but you feel resistance from your inner being. You do not like such thoughts, but eventually they may weaken your resistance and make you obey.

When you learn to observe the mechanisms of thoughts, you can eventually discriminate among them and either protect yourself from them, take action to rechannel them, or even destroy them.

One must experiment in the field of thoughts because they are the main force center making life move in a destructive or constructive direction. Learning about thoughts is the first step.

Experimenting in the field of thoughts and gathering realistic experiences will lead you into greater creativity and success.

Through observation you will one day suddenly see that you are able to detect the sources of your thoughts and the centers which are welcoming them. It is after such an experience that you begin to take action to prevent the thoughts that are not in line with your plan and purpose.

You will see that there are thoughts that are like thieves; they sneak in in mysterious ways and try to control your life. Once you raise yourself above the mental plane, it will be a game and a joy for you to deal with these thieves and learn the mechanics of thought.

If human beings do not learn the mechanics of thought and how to discriminate among various thoughts, they will soon be invaded by the thoughts of lower entities and lower human beings and our civilization once more will sink to its barbaric level. We see the evidence of such degeneration in the increasing crime, increasing violence, exploitations, and vanities of the leaders of nations.

Lower thoughts have a high-voltage magnetism due to their astral emotional content, and they are very contagious once they capture the lower centers of man.

Thoughts that come from the Fiery World have, in fact, a fiery nature. You can sense their fiery nature through your heart, throat, and head centers. You feel these thoughts throughout your aura and on the spine. You feel the fire in your enthusiasm, joy, and aspiration. This fire creates great colors and flames in your aura. The Fiery World is not a symbolic expressions but an expression or reality.

Fiery thoughts create action, striving, renouncement, patience, sacrifice, and the urge to create. Through fiery thoughts you burn and melt many hindrances. It is very important that you develop sensitivity to fiery thoughts because they give you guidance and open you to infinite values. They guide you when you are stuck in problems. But if you cannot register various thoughts and discriminate among them, they cannot help you because you will follow your habitual path instead of registering the thoughts of guidance from the Higher World.

In order to be able to register fiery thoughts, one must elevate his consciousness. Unless one elevates his consciousness, the thoughts that are projected from the Fiery World will be mixed with his lower thoughts and glamors and eventually will create reverse effects.

When the fiery thoughts reach your aura and you are not able to record them and use them, they will be used as food for your base thoughts and will create great complications in your life.

Those who contact the Fiery World without being ready for it prepare their own destruction.

4. There are still other sources from which great currents of thought reach us. One of them is the domain of the *Plan*, and another source is from the world of *Purpose*. The Plan radiates streams of thoughts and ideas. They are very creative and powerful, and they are related to the culture and civilization of humanity. Thoughts from the Plan are related to the seven fields of human

endeavor, and they help us create changes and bring new vision into those seven fields. Thoughts coming from the Plan create cooperation, harmony, understanding, and service.

Thoughts coming from the Purpose are dynamic, electrical, and revelatory. They operate like lightning and give you a sudden realization of facts which reveal the Path and the destination of the Path. Thoughts coming from the Purpose create willpower, direction, consistency, stability, endurance, solemnity, striving, and inclusiveness.

By observing the thoughts you eventually learn to discriminate between them.

5. Thoughts come from your Solar Angel. These thoughts are very uplifting, inspiring, and encouraging, and they awaken in you a spirit of striving and achievement. The thoughts of the Solar Angel are sources of wisdom and are like seeds for your garden of creativity. The thoughts of the Solar Angel inspire you by giving you endurance and equilibrium during the dark nights of your life.

When a man is in the process of paying great amounts of karmic debt, the thoughts of the Solar Angel make him pay them joyfully, willingly, silently, and without complaint.

Another very peculiar characteristic of the thoughts coming from the Solar Angel is righteousness. You see clearly that all that is happening to you is righteous. This gives you a great release, and you prepare yourself to pay your karma in joy and in patience.

Observation is the characteristic of a man who wants to advance. Those who do not want to advance are called “gophers.” A gopher is a man who does not observe. He lives underground and is happy there.

Observation is the road to progress. Observe your actions and reactions. Try to find the origin of your actions. Try to recognize and discriminate among your thoughts, and you will be a wise man.

6. Another source of thoughts is the human soul. As the human soul advances, he changes the source of his thoughts; he tries to receive thoughts from higher and higher sources, and a time comes when he becomes a “thinker.”

First he discriminates between thoughts. Then he receives impressions and clothes them with his own thoughts. Eventually he senses the impressions coming from his own Core. It is at this moment that the human soul starts to think in line with the Plan and Purpose of the Supreme Thinker.

In each human being a Divine genius is hidden, and it manifests through the creative thought of the human soul. There are very few souls who know how to think or how to express the electrical energies and directions coming from their own Core. Meditation and contemplation are techniques to contact the Core and release It.

When the human soul is in the process of making greater and greater contact with his own Core, he becomes more and more sensitive to the impressions coming from higher sources and from archetypal thoughts. The most creative period of the human soul is the period in which he can observe, discriminate, and use the thoughts reaching him from his essential Core.

7. There are thoughts that come into existence when impressions streaming from higher sources contact the human soul. Impressions are not thoughts. They are radiations of great Lives, great Entities. These impressions change into thoughtforms when the human soul contacts them and tries to translate them according to his needs and according to the conditions of life in general.

We translate impressions according to where we are, what we are. They radiate Beauty, Goodness, and Righteousness, and we can translate them into objects of beauty, actions of goodness, and expressions of truth.

8. Thoughts come to our mind from the archetypal planes. Archetypes are Divine thoughts. When the Solar Lords meditate and think, They create Archetypes in the Cosmic Mental Plane. These archetypes slowly come down and impress our mind, and we try to create according to them. But our creativity is like the drawings of a three year old child in comparison to the art of a Leonardo da Vinci.

Such thoughts are faint echoes of the Divine thoughts, but in those faint echoes the seed of the vision of the Archetypes is present. Such kinds of thoughts open the path of steady progress in all fields of human endeavor. These Archetypes are Divine thoughts which are in the process of manifestation or objectification.

When one contacts such thoughts, he builds a thread of contact through which he gradually penetrates deeper into the Divine Mind.

Every form in the Universe is the shadow of an Archetype. Man cannot create a form whose Archetype does not exist in higher planes. The creativity of man depends on his ability to surpass progressively the forms that he produced through his labor and on his ability to find the higher correspondence of the forms he created. As he advances in perfecting his creativity, he penetrates deeper into the Divine Mind. Each perfected form leads him closer to still higher perfections.

Any manifestation is a faint echo of the thought of the Solar Lord. Our responsibility is to build our life on the line of the Archetype's perfection. Reality is the Archetype. Unreality is partial manifestation of the Archetype. When a manifestation is the perfect image of the Archetype, you have the real, the reality. This is why the mantram says:

Lead us, O Lord. . .

From the unreal to the Real

which means, "Lead us, O Lord, from all shadows, reflections, echoes, and illusions toward the Archetypes."

We are told that there are pure thoughts and impure thoughts. Pure thoughts are those thoughts which come from the Fiery World and higher sources. They are not polluted by our glamors, illusions, maya, and vanities. Pure thoughts always lead us toward Beauty, Goodness, and Righteousness.

Thoughts are electrical waves, and those who have advanced receivers register them in their pure state. It is also known that there are centers of distortion which try to create static in our station and make it difficult for us to receive the broadcast in its purity and entirety. This brings us to the subject of the Rainbow Bridge, or the antenna of the human soul. If this antenna is built, the reception from higher sources will be possible. If not, the human soul will wander long ages in the darkness of materialism, pain, and suffering.

The source of the thought is more important than the form of the thought. It has been observed that some entities project good-looking thoughts that are easily accepted by people. But later they find out that those good-looking thoughts had evil intentions. Dark forces can play with thoughts, but they cannot hide their motives permanently when human beings begin to think.

The disciples on the Path must learn to discriminate the source of their thoughts. They must know that the fragrance of a rose cannot emanate from a skunk. But how can we know the source of thoughts?

The only way to know the source is to find out in what centers that thought is registered. If it is registered by lower centers, it has a doubtful origin and one must be careful, no matter how colorful or idealistic the thought sounds.

You can learn something from people who advertise cigarettes, alcohol, gambling, and even prostitution. Despite their most colorful expressions and very good-looking thoughts, you know that their intention is to make money at the expense of your health, morality, and sanity. One must develop discrimination through observation so that he also does not yield mechanically to the influences which try to pour messages through automatic writing, through hypnotism, or through hypnotic mediumship.

Once Christ said that there are wolves who will approach you with their sheepskins.

One must not only discriminate among the thoughts that he receives or contacts, but most urgently he must discriminate among his *own* thoughts. Animal man became a man when he started to think, but somewhere along the path he lost his ability to think in harmony with the Purpose of life. When he lost his ability to think in harmony with the Purpose, he became trapped by his animal nature. In general, all that man now thinks is within the boundaries of the trap. The more he thinks, the more he is trapped.

Can't we see this trap in our modern life? Why, with all our thinking, are we almost ready to end life on this planet? Why, with all our thinking, do we pollute our air, oceans, rivers, and earth? What kind of thinking is this! Why do we create communications, televisions, and satellites and use them against our own survival? We are in a trap of depression, in traps of economic, political, and educational chaos, and we call all these blind efforts in the trap our "experiments."

Man will never learn right thinking until he liberates himself from the trap of his separatism, selfishness, materialism, competition, exploitation, greed, and crimes. These are the bars of his trap, and right thinking is only possible outside of these bars.

Before a man learns how to think or how to utilize the creative thoughts, he must develop his heart and his compassion and live a life of virtue. . . .

Excerpted from *Thought and the Glory of Thinking*, by Torkom Saraydarian, pp.29-36.

Observation

Let us mention that observation is not done only with your eyes but also with all your other senses:

- Use your ears to observe.
- Use your nose to observe.
- Use your touch to observe.
- Use your taste to observe.
- Use your intellect to observe.
- Use your Intuition to observe.

You can do observation through all your senses, and, as you observe more with your senses, you reach more detachment and a higher degree of transmutation. The great servers of the race are those who have really passed these stages and served humanity.

Excerpted from *Thought and the Glory of Thinking*, by Torkom Saraydarian, p. 384.

THE SCIENCE OF BECOMING ONESELF

The Fiery World

LESSON 17

Introduction

This is part of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise

noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that “[t]he time limits given. . . are optional. It is your level of unfoldment which should decide the time element, remembering that ‘*that which is slowly built up endures forever.*’”¹

Procedure for Lesson 17

1. Reread Chapter X, “The Fiery World,” pgs. 73-99.
2. Practice self-observation, using the following methods:
 - a. Follow the directions for “**First step,**” p. 84. Observe yourself and find the motives behind your actions.
 - b. Follow the directions for “**Second step,**” p. 84. Confess your thoughts, feelings, and actions to another or to Nature. Observe yourself as you are. Understand your motives. Remember that your “real essence is Goodness, is Beauty, is Righteousness....”
 - c. Complete **EXERCISE A, “Mental Observation,”** pgs. 89-90.
3. Complete “Additional Reading” below.
4. Daily, meditate on the following seed thoughts from *The Science of Becoming Oneself*. Use one thought each week.

Week 1 One divides oneself into two: one who is doing, acting, or speaking and one who is observing.

Week 2 You will discover. . . a close relationship between your emotions and thoughts.

Week 3 In the soul of every man there is an individual and universal *plan*.

Week 4 [R]eal, true thought is pure; it is universal; it is cosmic.

“For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five

1Saraydarian, H. (Torkom), *The Science of Meditation*, p. 70.

after the third year to thirty. The thirty minute period must be kept for a long time, until you are guided by your Soul to increase it.”²

5. Record your observations from your daily exercises and meditations in your journal each day.

Observations

At the end of the month:

1. Review your journal observations from your daily exercises and meditations. Write a report on one of the meditation seed thoughts--about insights, experiences or any questions you have had.
 2. Complete the attached questionnaire.
-

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

Meditation

There are seven labors through which we can improve our meditation:

1. The first labor to improve meditation is regularity in meditation. Many people do “rabbit” meditation. This is a symbolic way of saying that they are not stable or steady. One day they meditate; the next three days they do not. They start again, and then they stop.

If meditation is performed regularly, it expands your consciousness. Meditation is an effort to cast out limiting factors from your mind. If you are not regular, you cannot cast them out. If you are successful in pushing out the limiting factors, and then you stop meditating, they will return with stronger force, occupy your mind, and make it impossible for it to expand. Limiting factors are illusions, glamors, habits, hang-ups, and fanaticism, to name a few. Regular meditation clears these things.

In meditation you contact beautiful ideas or visions. But if you do not feed them regularly, they fade away. Every time you meditate, you nourish ideas that will bring more harmony and rhythm into the lives of all nations. Regular meditation keeps your highest visions, impressions, and inspirations alive.

Regular meditation builds subjective contacts between you and Higher Forces. Through regular meditation you refine your mind and gradually function on higher levels where creative forces exist. Creative forces are attracted to rhythm and harmony. Wherever there are rhythm and harmony, there are creative forces present which bring in more inspiration and fiery striving.

Creative forces are not interested in irregular, flickering lights. Such influences repel creative forces. This is why rhythmic and harmonious motions, invocations, singing, and dancing are performed in temples. Regularity, rhythm, and harmony attract Higher Forces.

If your meditation is not regular, cyclic, rhythmic, and harmonious, the Higher Forces know that you are not yet geared to the natural laws of rhythm, harmony, and cycles. Because of this

2Ibid., pp. 82-83.

They consider contact with you to be dangerous to you and to those around you.

Regular meditation disciplines your bodies, your nervous system, heart, and brain. It disciplines your emotional body, and it makes your mental body focused, concentrated, awake, and creative.

When you forget to meditate for a few days, the old habits of your bodies return. Your emotional habits sneak in; your mind feels that it is time to be as it was before--scattered, unfocused, rebellious, and foggy. Then when you resume your meditation, you have a hard time because you must fight against the limitations of your bodies. Eventually you will give up under the pressure of your age-long habits.

Regular meditation helps your mind concentrate, focus, analyze, and synthesize without drifting. Regularity disciplines the mind. Regular meditation makes your etheric centers more receptive and sensitive to higher impressions. In regular meditation you feed your centers with higher substances and charge their central fires. You create synchronization within the centers and between the centers. Sensitive centers receive and transmit more energy. Through energy, you serve; you keep yourself healthy and dynamic so that you are able to offer yourself for greater sacrificial service. Regular meditation builds a magnetic and protective sphere wherever you are doing your daily meditation, and you develop a magnetic aura which attracts the interest of the Great Ones Who can impress and reach you.

During meditation, your psychic energy flows out and accumulates in the place where you sit, in the walls around the spot where you are sitting. Your lofty thoughts increase the beauty of the electromagnetic sphere which is building around your room. When you enter that room, you feel the power of the sphere. In this sphere, you can more easily contact creative forces which not only inspire you with great visions but also protect you from various attacks from mental and astral sources. This sphere requires regularity to build itself. Every time you forget to meditate, the sphere dissipates, melts away, and eventually evaporates.

Your sphere of energy is your temple. Energy spheres remain only when the Law of Compression is used or applied. Continuity creates compression and increases density because it exercises heavy pressure on existing energy spheres.

Excerpted from *Education, Vol. I*, by Torkom Saraydarian, pp. 66-68.

Thought

Thoughts are objects. They are substantial. They have their own form, color and duration of life. They are magnetic, dynamic, or shallow and faint. Once an idea or an urge or a beam of light coming from the higher levels of consciousness starts to take form, it becomes a substantial object in or around the mental sphere. Some of these thoughtforms travel at great speeds. Some of them keep their identity. Others become mixed with similar thoughtforms and disappear. Others lose their existence in the attack of opposing thoughtforms and burst as a bubble.

Some of these thoughtforms have a destination; some just float in space and rush down if there is a magnetic attraction from a mind. Some of them accumulate and form a great cloud of disaster, or of peace and love. Each thought contributes to the good or the bad.

The atmosphere of our globe is populated with innumerable thoughtforms in different sizes, densities and colors. They are charged with different kinds of energies and motives and are tremendously active.

All these strata of thoughtforms in the atmosphere of the planet are like a global switchboard. Answers, responses and direct communications are handled automatically, due to the demand of a human mind or minds.

Most of the thoughtforms which have a similar essence are related to each other electrically. They can form a storehouse of "ideas" for those people who are able to tune in to one of them and gradually become dominated by it.

If a man is on higher levels of the mental plane, he touches the rare clouds of knowable things" and draws great beauty and wisdom from them. They become a great source of inspiration for him. These clouds of thought waves are created by the visions, wisdom, and penetrative reflections of advanced thinkers. A man can even contact telepathically such advanced thinkers through thought waves and draw much inspiration from them.

On even higher levels, we have greater beauties created by divine contemplatives, and in rare cases man touches them through advanced meditation and contemplation.

In the lower strata we have dark clouds of thoughtforms of hatred, jealousy and separativeness. These are easily available to those who have similar tendencies.

A man who yields himself to such tendencies builds in his aura a receiving station for these thoughtforms and eventually the dark strata of thoughtforms controls and possesses him, making him a direct outpost for these criminal waves.

This gets worse if the receiver is a group or nation. In such cases, black forces utilize their communication and add their poison to it, and the agent becomes the real victim of his negative thoughtforms.

This danger does not apply to those who are yet mentally inactive. It is for those who train their minds and become mentally polarized.

As the human race progresses mentally, it is imperative that steps be taken to discipline our minds and make them transmitters of light, sources of creative energy with which it will be possible to build bridges between man and man, between nation and nation, and between our planet and far-off worlds.

This is not an easy task. The mind is like quicksilver. You try to hold it with your fingers, but it escapes and runs away in droplets. However, once you start to control it and focus it into the greater light of the Solar Angel, you become a leader, a man, a source of beauty, health, joy, peace and a golden bridge between man and infinity.

A great sage once said: "It is a festival for us each time a pure direction of thought is projected into the sphere of invisible existence."³ "Thinking about the Higher Worlds is the best proven antitoxin. Exalted thoughts not only influence the nerve substance, but also purify the blood."⁴

Excerpted from *The Science of Meditation*, by H. (Torkom) Saraydarian, pp. 38-39

Thoughts have weight. This may seem to be a premature statement, but future scientists will prove it. The weight of thoughts is related to the kind of matter with which the thoughts are loaded.

For example, thoughts that are loaded with material interests weigh heavily, pull the human soul down to earth, and make it earth-bound. Thoughts loaded with emotions are not as heavy because emotional matter is lighter. Thoughts which are loaded with mental interests and objects are very light. Thoughts which are loaded with ideas, impressions, and visions are the lightest thoughts.

Thoughts also have space. Earthly thoughts have limited space. Emotional thoughts incorporate more space and have a broader influence. Mental thoughts occupy solar and galactic space. Intuitional thoughts have limitless or infinite space.

It is also known that thoughts have speed. Material thoughts are slow. Emotional thoughts are fast. Mental thoughts are very fast. Intuitional thoughts are the fastest.

Many other things we know about thoughts. For example, material thoughts contain a small amount of energy. Emotional thoughts contain powerful energy. Mental thoughts have tremendous strength. Intuitional thoughts emanate the most powerful energy.

Material thoughts, when based on creative harmony, are beautiful and constructive. When they are conflicting, they are very ugly and destructive.

Emotional thoughts, when based on love and compassion, are very beautiful and magnetic. If based on the six vipers--hatred, fear, anger, jealousy, revenge, and treason--they are very ugly and repulsive.

Mental thoughts, when related to Beauty, Goodness, Righteousness, Joy, Freedom, striving, and gratitude, are extremely beautiful. When they are related to the five monsters--ego, vanity, separatism, self-interest, and greed--they are very ugly and destructive.

Intuitional thoughts are always beautiful--like divine symphonies, polar lights, and auroras--because they are rooted in the Hierarchical Plan and divine ideas, and they are charged with Divine Will.

Physical thoughts are limited to the physical plane. Emotional thoughts penetrate to each atom of the physical and astral planes. Mental thoughts can penetrate the physical, astral, and mental realms. Intuitional thoughts can penetrate the physical, emotional, mental, and intuitional realms. The higher the thought, the deeper its penetration and the more constructive and creative its effects on that plane.

Victory, success, abundance, health, and enlightenment are gained through the labor to elevate our thoughts. Gradually the science of meditation will be the most supreme science, together with the science of service. Service is actualization of thought and distribution on various levels of the fruits of thought.

The progress of thinking starts with matter and self-interest. If thinking stays at this level, a person cannot proceed toward perfection. He must slowly think about astral, mental, intuition, and still higher matters and substance until he realized how matter slowly changes into energy as his thoughts climb and eventually become Spirit.

There is nothing wrong with thinking that is devoted to knowing matter and its form. But if thoughts are used to manipulate matter for selfish ends or against the Common Good, then such thoughts become earth-bound. Similarly, thoughts based on the six vipers are destructive thoughts; thoughts related to the five monsters are poisonous thoughts.

Thoughts can fluctuate in the three worlds until they operate in the Intuitional Plane, where every thought is a rare flower.

The nature of man in the four worlds is the result of his thoughts. His physical, emotional, mental, and spiritual

- form
- weight
- space
- color
- sound

- energy
- beauty

depend on the difference and quality of his thoughts.

Higher thoughts bring him joy, happiness, bliss, and prosperity on the four planes. Ugly thoughts lead him to ill health, failure, shame, and death.

The quality of thoughts can be raised through regular and steady meditation and sacrificial service.

Excerpted from *Thought and the Glory of Thinking*, by Torkom Saraydarian, pp. 581-582.

Thought affects the etheric body. The physical body is activated and influenced by the etheric body. Thought impresses the etheric brain, and the etheric brain puts the physical brain into motion.

It is from the mental realm that all our actions are controlled via the etheric centers. Proof of this is the phenomenon of the *stigmata*. People produce various physical phenomena through their thoughts. I have seen people who, while watching an enactment of the crucifixion of Christ, develop in their palms the stigmata of the wounds of Christ. The image in their mind is amplified by their thoughts and impressed on the etheric brain, which impresses it on the etheric body. Then the same impression appears on the physical body, almost identically.

Such impressions can come also from astral realms. Some people wounded in their dreams have the impression of a wound on their physical body. This phenomenon is called *repercussion*. This shows that our physical conditions are almost entirely the result of our thoughts and emotions, our visualizations and imaginations, or our decisions and emotional reactions. That is why in the esoteric Teaching the physical body is called “the shadow”. . . .

Thought, in particular, is very effective on our etheric body. We can vitalize our etheric body through elevated thoughts. Thoughts that are expressions of Beauty, Goodness, and Truth are vitamins for the etheric body.

We can organize our etheric body through our thoughts, and meditation is one of the best ways to organize it. Meditation brings the etheric body closer to the inner spiritual world and helps it synchronize itself with the ideal in the subtle planes. Meditation also channels substances of the higher ethers and builds the chakras with higher etheric substances.

Meditation is a creative process for the etheric body. Master Morya says,

*Friends, I repeat--hold your thoughts pure, this is the best disinfectant and the foremost tonic expedient.*⁵

. . . *Small unkind thoughts generate poisonous gases. . . . But every kind*

*thought and striving towards the Beautiful helps one to advance rapidly.*⁶

Healing thoughts, creative thoughts, thoughts full of love and light greatly affect the etheric body of those to whom they are directed. It is easier to heal a person etherically in the subjective levels than on the objective levels. The greatest factor in healing is impersonal love through which you direct the harmony of Cosmos into the coil of the etheric body. . . .

Any progressive, evolutionary thoughtform generated by the mind acts on the etheric body as a vision and as a nourishment. Such thoughtforms, if sustained for a long time, create an intense aspiration within the etheric body. This aspiration unfolds and evolves following the creation of the vision and urges man to achieve the vision. Thus, for example, when a man acts as if he were a disciple or an advanced soul, he unfolds and evolves because the vision set in his aura urges him to meet the requirements of discipleship or of an advanced soul.

Let us not forget that the cells of our organs and glands, and the atoms of our etheric, emotional, and mental bodies are lives, entities, and they can easily believe us. If we tell them they can do things better, they will, because the expanding creative energy is within them. We are not violating their innate nature.

And if we say, “You are dead, dead, dead, dead,” the cells and atoms will deteriorate because we are imposing a pressure that is contrary to the intent of the atoms. The blooming tree must not be forced to reverse its process and “un-bloom” itself.

Excerpted from *New Dimensions in Healing*, by Torkom Saraydarian, pp. 147-152.

5 Agni Yoga Society, *Community*, para. 23.

6 Agni Yoga Society, *Fiery World*, Vol. II, para. 55.

The Mind

There is a legend which says that in the beginning there were four *Men*.

One Man was called the Cosmos. He had seven Cosmic Friends.

The second Man was called the Solar Man. He had seven friends and five Co-workers.

The third Man was called the Global Man. He was the inhabitant of seven kingdoms of Nature.

The fourth was a tiny man like us, equipped like the other Men with seven bodies.

These four Men stood in a line in the vast Space, and the Cosmic Man projected an electrical current from His forehead. This current passed through Sirius and the Pleiades and charged the divinity existing in the Solar Man.

The Solar Man charged the current and released it into the mental sphere of the Global Man via Venus.

The Global Man received the current and passed it to the “brain” of the little man.

Thus, the legend says, the electricity of the intelligent mind went from the Mighty Center to the Solar Man, to the Global Man, and to the entirety of the Globe. This electrical current flowing from the Cosmic Man is called, in its entirety, the *Mahat*--the *Nous*--the *Light* that illuminates the Cosmic field.

Our minds are little currents in this Cosmic flow of the Energy River. Each time we think, we use this electricity and all our thoughts affect the flow of this electrical current.

In this mighty electrical river is contained the mystery of the heavens, the stars, suns, and planets; the history of existence; and the mystery of man.

This mighty electrical river shines in man as a little flame, and that is his mind.

This legend gives a holographic idea about the mind functioning in the All.

The One Mind, which is called *Mahat* in Sanskrit, exists in each atom, in each form, from a particle of dust to galaxies millions of light years away. Although being in each form, the *Mahat* does not lose its own integrity, for it is possible that each form reflects the vision of any other form or the collective vision of all forms.

The human soul is not only composed of *Mahat* but also of Love and Will. His development depends on the synthesis of these three. The process of synthesis of these three is the process of awareness of the Cosmos and the process of cooperation with the entire existence, holographically directed. A tree does not know that the drama of the Universe is at play within it. But a man, synthesizing the *Mahat*, Love, and Will, is aware of what is going on in the whole Universe, enabling him to raise his awareness into Love awareness and Will awareness.

It is so beautiful to see the holographic power of *Mahat*, of Love, and the super holographic power of Will. These are higher dimensions through which immortal man passes consciously.

The combination of these energies produces all physical, psychic, and supermundane experiences that certain people and Great Beings enjoy.

In a holographic form these three energies cooperate until they reach omnipotence, omnipresence, and omniscience. The steps are analogy, correspondence, and holographic perception which are not only related to forms but also to events, to the status of energies, and to consciousness.

Mahat in each neuron is aware of the universal life, but man is not. Memory is not stored in our brain and mind but in *Mahat*. That is why it is possible to remember the life events of others as being ours. That is why many persons in various countries can know the same thing

simultaneously. That is why various people act in the same way as if being controlled by one center.

By sublimating our nature toward Mahat, Love, and Will, we can enter into the domain of all-possibility.

The process to expand into a Greater Mind is the following:

1. To know--the increase of knowledge. Knowledge is the treasure of the Cosmic Mind.
2. To be conscious of what we know--the source, the implication, and the future effects of our knowledge. Knowledge enters into the field of consciousness when the mind becomes aware of the cause and purpose of what it knows.
3. To expand our mind like a concentric wave in the ocean of Mahat until our mind realizes Mahat

The evolution of the mind is a steady process to synthesize all units of the mind within the Cosmic Mind--Mahat.

Then greater labors will unite us: to love and to be love, and to will and to be will.

These three are called the three electrical rivers which carry our consciousness to perfection and synthesize all creative processes in the Universe.

We are told that the mental body of the Solar Logos, of the Planetary Logos, and of man is spheroidal.

The spheroidal form of the mental body of the Solar Logos is shaped by a mighty sound coming from the Cosmic Lord Who is called "the One about Whom naught may be said." This sound influences mental substance of the Solar Logos, "arrests its tendency to dissipate, causes it to take spheroidal form. . . ."⁷

The Solar Logos does the same thing for the Planetary Logos, and the Planetary Logos does the same thing for the mental body of man through the Solar Angel.

In man this spheroidal mental substance evolves into a mechanism as the human soul unfolds his innate potentials and turns into an instrument of creative activities.

Creativity in its true sense is the ability of the mind to contact the planetary or solar Mind and be a conscious co-worker with that Mind to manifest the Purpose of that Mighty Entity.

Creativity is the result of communication, building a path between the lower and higher.

We are told that Sirius is the higher mind, whereas the Pleiades is the lower mind. Similarly Venus is the higher mind, and our globe is the lower mind. As the human soul tries to build a

bridge between the higher and lower minds, to build a path for the human consciousness to expand, so the Planetary Logos is also trying to build a path between Venus and earth, and the Logos of Sirius is trying to build a path between the Pleiades and Sirius to serve as the Leader of evolution for lesser entities.

Excerpted from *Thought and the Glory of Thinking*, by Torkom Saraydarian, pp. 601-603.

There are two main parts of the mind:

1. The abstract mind
2. The concrete mind

The abstract mind deals with ideas, visions, virtues, and abstract subjects like beauty, purity, love, and so on. The concrete mind deals with daily problems and subjects which are related to the physical, emotional, and lower mental materials. The concrete mind is a bridge between the abstract mind and daily human life. These two minds function separately and, if the lower mind is evolved, in unison.

Some people think that the mind always fabricates and one must pass beyond it. It is good to pass beyond the mind, but if the mind is not totally transmuted, it is impossible to pass beyond the mind. The mind only fabricates when it is not enlightened or not healthy. The mind is as important as your car which carries out your will in your journey.

When you pass to the buddhic or intuitional level of awareness, you need to keep your communication with the world. How can you do that if your mental body is not trained in right motive and purified? The consciousness of Buddha passed through His mind, and He never fabricated but gave his ideas in clear definitions because of His purified mind. Without His mind we would not have His Teaching.

7 Alice A. Bailey, *A Treatise on Cosmic Fire*, p. 310.

A person who prematurely tries to pass to the intuitional level leaves behind him, if by any chance he succeeds, a big danger. He turns into a source of illusions if he tries to communicate his ideas to others. The intuitional level of awareness is best entered after the mind is purified of any materials that hinder the light of Intuition from manifesting. . . .

We are told that the mind is divided into three main sections: the lower mind, which includes the four lower levels of mind; the higher mind, which includes the three higher levels of mind; and the Chalice. We are told that when thoughts originate from the center of the Chalice, a spark flashes out and goes into the higher mind like an explosion of fireworks or a rainbow of fire. Then it takes a form in the lower mind.⁸

If outer thoughts from confusing sources are attracted to the lower mind, the higher mind does not show any resonance, and no flash comes out of the Chalice. Every genuine thought from the Higher Worlds creates a fiery conflagration in the higher mental plane and descends to the lower

mental plane to take a form. But the impression of the thought on the lower mental plane takes place only by the electrical charge emanating from the Chalice.

Thus these three sections of the mind work as an electrical unit. The electrical flash emanating from the Chalice is the act of affirmation and amplification of the thought attracted by the higher mind from higher sources. No flash emanates from the Chalice if the thought in the lower mind is not in accord with the principles in the Chalice.

Thus, accumulations of low-level and impure thoughts create disturbances in the mental body, but the accumulation of higher thoughts organizes and integrates the mental body, as if the instrument and the music have been fused within each other.

We are told that the Chalice is the body of the Inner Guide. This is true, but as man, or the human soul, advances, the Inner Guide withdraws from the Chalice into Its real habitat, which is the Spiritual Triad. Actually Its body is formed of higher mental, intuitional, and atmic substances. As the Solar Angel gradually withdraws into the Spiritual Triad, the human soul unfolds in the Chalice and develops more knowledge, more love, and more sacrifice. We are told that at the Fourth Initiation his fire is so intense that it burns the petals of the Chalice and from the “ashes” of the petals a new son of God emerges.

At this stage, the Solar Angel leaves Its higher vestures to the human soul and departs for “home.” The human soul has reached a high degree of maturity and is now able to *think*. He is an Arhat now. All his thoughts are fiery and charged with the fiery will energy, the Purpose, and the Plan.

A thoughtform embodying a genuine idea is the result of the participation of various mental mechanisms working as a unit. Centers found on the mental plane put into action the corresponding centers on lower planes through the instrumentality of the mental unit.⁹ Here we must notice that many sublime impressions or ideas or thoughtwaves of a higher nature are lost or degenerated due to unhealthy conditions in the mental plane. The mirror, the tubes, the condensers, the transmitters, and the receivers must all be in good condition to produce clear pictures on the screen of the mind and the brain.

Meditation in its early stages puts these mechanisms in order, cleanses, coordinates, integrates them, and eventually aligns them together in such a way that the mental mechanism as a whole is ready to be highly creative and cooperative with the greater Thinker on higher planes.

The act of using the mind is not thinking. The mind can be used by different factors and in different ways. For example, we can dramatize our emotions and pains through creating an image. If there is fear, it can use all the images that are in the lower mind in an associative manner and create a complex dramatizations wasting the energy and the substance of the mind.¹⁰

⁸ See *The Subconscious Mind and the Chalice*.

⁹ For more detail, see *New Dimensions in Healing*, especially, pp. 105-145.

¹⁰ See also *The Subconscious Mind and the Chalice*, Part I.

Pains can use the mind by bringing together all the negative memories in it and creating a fearful picture. These images further control the mind, pushing away all beautiful pictures created through the higher mind. These are mechanical ways of using the mind.

problem to solve. To solve this problem we need to remember various formulas. By bringing the needed formulas together, we can solve the problem. This is a more advanced way of using the mind, but it is still not creative thinking.

Creative thinking starts when, through meditation, we learn to translate great ideas and impressions coming from the Transpersonal Self, the Solar Angel, and then express them in terms of the need of the time and in terms of future unfoldments.

There are differences between the functions of memory arrangement and creative thinking. In the first case the lower mechanism of the mind is used: the mental unit, the four levels of mind, the centers, the etheric brain, and the brain. In creative thinking all of the above mechanisms are used, plus the Chalice, the higher mind, and the Mental Permanent Atom. The first one is mechanical, and the second one is creative. Only in the creative use of the mind is the link kept between the lower and higher mind and the bridge built for the advancement of the human soul.

Actually, the actors in the thinking process are the Inner Dweller, also known as the Thinker or the Solar Angel, and the unfolding human soul. The unfolding human soul is our Real Self in the process of unfoldment and mastery. He is like a little child who is nourished by the Thinker; the Thinker gives him ideas or thoughts that inspire him on the path of his evolution. The Thinker holds the plan and knowledge for the child; and as Its child grows, the Thinker imparts to him greater knowledge, greater thoughts, and greater ideas. Through such a communication the human being, whom we call the unfolding human soul, awakens and eventually communicates more closely with his Inner Master. This communication is called *thinking* when it is related to the transient personality life and *meditation* when it is related to the life of spiritual progress.

Thinking and meditation are the forms of communication with the Inner Teacher. There is no difference in technique between thinking and meditation, but there are differences in motive and dimension. For example, you can think to find easier ways or means to hurt someone. But if you are meditating, or thinking in the light of the Inner Teacher, your motive is *only* to help, to uplift, to save, to free, to protect, to guide, and to be an example.

In the first instance you receive light from the Inner Lord and use it for your own advantage. In the second case you receive the light of wisdom and use it for the benefit of all, including yourself. Thus the thinking process is an electrical exchange between the point of light called man and the shining light of the Inner Teacher.

Excerpted from *Thought and the Glory of Thinking*, by Torkom Saraydarian, pp. 47-50.

Observation

Self-observation breaks you from self-identification and gives you a chance to improve your existence. Try to look at yourself as if for the first time and ask your little self, “What is so great

in you that you are so self-contented, self-satisfied, that you are so full of vanity and pride? Who are you that you do not try to improve, unfold and relate with others and see their beauty?"

Whoever falls in love with himself becomes an end in himself. No one can improve if he is his own standard.

Excerpted from *The Psyche and Psychism*, by Torkom Saraydarian, pp. 482-483.

THE SCIENCE OF BECOMING ONESELF

The Fiery World

LESSON 18

Introduction

This is part of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that “[t]he time limits given. . . are optional. It is your level of unfoldment which should decide the time element, remembering that ‘*that which is slowly built up endures forever.*’”¹

Procedure for Lesson 18

1. Reread Chapter X, “The Fiery World,” pgs. 73-99.
2. Practice self-observation, using the following methods:
 - a. Follow the directions for “**First step**,” p. 84. Observe yourself and find the motives behind your actions.
 - b. Follow the directions for “**Second step**,” p. 84. Confess your thoughts, feelings, and actions to another or to Nature. Observe yourself as you are. Understand your motives. Remember that your “real essence is Goodness, is Beauty, is Righteousness....”
 - c. Complete **EXERCISE A, “Mental Observation,”** pgs. 89-90.
3. Complete “Additional Reading” below.
4. Daily, meditate on the following seed thoughts from *The Science of Becoming Oneself*. Use one thought each week.

Week 1 [T]he outer conditions of our lives are the direct result of our thoughts.

Week 2 It is most important to find the motive.

Week 3 As a man thinketh, so he is.

Week 4 [T]he great Masters of Mind and advanced thinkers of the race always emphasize the need to be awake and in peace.

“For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and after the third year to thirty. The thirty minute period must be kept for a long time, until you are guided by your Soul to increase it.”²

¹Saraydarian, H. (Torkom), *The Science of Meditation*, p. 70.

5. Record your observations from your daily exercises and meditations in your journal each day.

Observations

At the end of the month:

1. Review your journal observations from your daily exercises and meditations. Write a report based on one of the meditation seed thoughts--about insights, experiences or any questions you have had.

2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

Meditation

The second labor to improve meditation is to change and raise your level of thinking and being. In reality, no one can raise or change his level of thinking without first raising the level of his being.

There are seven levels of the mind. If you are meditating on the seventh, sixth, or fifth levels, your meditation is always related to the form-side of your subject. If you meditate on the fourth

level, you are always interpreting things in relation to their quality. If you meditate on the third level, you think about the purpose of your subject, as well as its quality and form, with emphasis placed upon the purpose. In meditating on the second and first levels, you think about your subject in terms of its cause, as well as its form, quality, and purpose. The main keynote of meditation at this level, however, is the causal side of the subject.

Try to change and increase your viewpoints in relation to your subject. Look at your subject from human, subhuman, and superhuman angles. Look at it from personality, global, and galactic viewpoints, and you will see how many gifts you will receive from your meditation.

Try to meditate from the soul viewpoint rather than from a personality viewpoint. For example, if you are meditating from the viewpoint of your personality, you will think, "How can I use this machine to make more money, have more pleasure, and acquire more property?" If you meditate from the soul viewpoint, you will think, "How can I use this machine to serve humanity, to meet the needs of humanity, and solve the problems of humanity?"

The personality thinks for itself; the soul thinks for others. The personality tries to cover itself while exposing others; the soul tries to protect others and make their lives happy, safe, healthy, and prosperous.

If you want to improve your meditation, try to focus your consciousness more on the mental plane and less on your body, sex, stomach, cosmetics, vanities, and so on.

Man is presently occupied mostly with his body, emotions, sex, money, and food. Through meditation, one shifts his consciousness toward the mind. This shifting is done through observation, planning, and thinking about the future and the purpose of life, and by trying to meditate on the higher levels of the mind.

2Ibid., pp. 82-83

People think that they are living in the mind when they are able to think or meditate. It is true that they may be in the mind when they are thinking or meditating, but where are they the rest of the time? The answer will reveal the true location of where they are living.

Try to know yourself not as a body or emotions but as a mental entity which uses the body mechanism. Try to have clear registration of ideas. Do not hallucinate or be in a diffused state of mind when you meditate. Be clear and awake. Register and record the ideas correctly, without mixing them with your superstitions and illusions or adapting them to your selfish interests.

If an idea is not clear, try to make it clear by observing it from various angles. Remember that any unclear, nebulous idea is a burden in your mind. Any incomplete, unclear, or fuzzy idea in your mind is the result of an "abortion." Aborted ideas degenerate in the mental aura and create various problems in the mind.

Make your ideas clear; build their symbols. See through them and relate them without losing their pure identity. Try to use ideas in your creative work without belittling or degenerating them. Clear ideas are vitamins and sources of light and direction in your whole being.

Excerpted from *Education*, Vol. I, by Torkom Saraydarian, pp. 68-70.

Emotions and Thoughts

We all know that there is a steady conflict between our physical, emotional, and mental natures and the One behind them. This conflict is very mild at the beginning of the path of discipleship, but as we proceed on the path the conflict becomes stronger and more complicated. Our body wants something, and the Inner Self wants something else. Then our emotional nature imposes its own life and tendencies upon the real man, and again we have a conflict.

The same is true with our thoughts. The mind has so many thoughts that the real man does not like it. They bother him, but often he is indifferent toward them and sometimes he rejects them. If we have such an experience in our life, we are on the path of progress. If not, we are lost in the physical, emotional, and mental vehicles and virtually we even do not exist. . . .

Thoughtforms are closely related to our emotional states, moods, and feelings. No one can really focus himself in the sphere of the clear light of the soul unless he has a great amount of knowledge about thoughtforms and emotions and a high degree of control over them.

One of the greatest services a man, group, or nation can render is to purify his individual and national emotional field.

Our emotions are a great source contributing to our misery. When our emotional field is not purified from hatred, greed, separatism, fear, jealousy, and many other negative emotions, any energy that comes in contact with the field turns into a poison within us.

Emotions are related to the liquid system of our body: lymph, blood, glandular secretions, urine, saliva, tears, sweat. The glands are directly affected by the emotions. Any time you change your emotions, you affect your liquid system and glandular secretions. A happy man who is elevated with high aspirations has a different smell than one who is merged in crime, fear, and hatred.

Emotions change the gears of the glands. If they are negative, they disturb the proper function of the glands and cause stagnation, overactivity, congestion, and intoxication. When we have any glandular problem, we must search for and find the cause within our emotions and emotionally controlled thoughts.

It is interesting to note that the thoughts of average humanity are animated by its emotions. It is our emotions that draw lower mental substance and build thoughtforms. All destructive, separative thoughtforms are built and animated by negative emotions. Also, our illusions can be used by powerful emotions.

Most of humanity does not think. Its thinking is a mechanical reaction to the existing conditions. Humanity as a whole feels and reacts emotionally and uses the lower mind as a servant for its emotions.

Acid conditions in the body are related to fears, jealousy, hatred, and so on. Fear, jealousy, and hatred co-exist with thoughtforms of low order. We can control these thoughtforms from the higher mental plane through meditation or visualization. Or we can stimulate them out of proportion if we have illusions in our mind related to our negative emotions.

Thinking is a fiery activity. It is a process through which the Inner Divinity, the source of knowledge, wisdom, love, and beauty, externalizes and manifests itself. When pure thinking hits with its fiery essence the emotional body, it creates steam, fog, and mist. If the fire continues its radiation, evaporation starts and you reach clarity or purity in the emotional field.

Emotions not only affect a man but also a group, a nation, humanity, and the planet itself. The liquid of the planet is affected by the total emotions of humanity. We do not have sophisticated proof of this yet, but science will demonstrate to us very soon that human emotions, as a whole, have a great effect on the liquid of the planet and on the planetary health. . . .

Emotions have an effect not only on your body but also on your thinking. In our present civilization, eighty percent of the time our emotions control our mind and use it for their own ends. You may have beautiful thoughts, plans, and visions and feel happy and respectful toward everyone, but as soon as someone steps on your toes, you forget all these beautiful thoughts in your mind and follow the dominating emotions at that time.

That is why advertising mostly appeals to emotions, not logic. In order to manipulate people, some world politicians first create an image of fear and then an image of reward when the object of fear is conquered. Once people are contaminated by fear and expect victory, the politician can control the masses, mobilizing all their physical and mental resources under the banner of fear or under another kind of emotion. Such politicians receive immediate response from average or emotionally-oriented people because emotions do not act with logic but in mechanical ways. Once you control the emotions, you can almost control their pocketbooks, their minds, and their bodies.

So purification of the emotional vehicle is a salvation for humanity, is a great release for humanity.

An initiate or an advanced disciple cannot be controlled or led by emotions but only by pure reason or higher logic. And this cannot even be called control because any conscious act is an act of freedom.

There is a difference between logic and pure reason. Logic is related to yourself, to laws, and rules, or to your interests; it is some degree of rationalization. It is an accommodation, appropriation, or negotiation. But pure reason is seeing the facts from an impersonal, non-separative viewpoint in the light of the Spiritual Triad.

Logic is related to time and conditions; pure reason is not limited by time or any conditions. . . .

The emotional body with its negative emanations builds a wall around us which prevents our progress on the path of evolution. Our emotions can hold us back from any constructive action when they are negative. Negative emotions, like acids, burn our organs and subtle centers in the subtle vehicles. . . .

The first practical step is to be watchful, and when you notice any negative emotion, just step on it and try to overcome it with a positive emotion. Positive emotions can very easily be formed by imagination.

Watch your thoughts, and when they are negative you will know that they have a great amount of polluted emotions within their form.

No real thought can be negative. Real thoughts are revelations of ideas, plans, and the purpose of your Inner Divinity or of the Divinity of the Universe. Most of our thoughts are emotions dressed in mental matter, and you can detect them immediately by their negativity and separatism. . . .

The history of humanity shows that every time individuals, groups, or nations become negatively charged and try to rule, to dominate, to possess, or to separate, cyclically their castles built on the sands of negative emotions are destroyed.

Negative emotions and negative thoughts can achieve short-range success, but such a success proves to be the greatest hindrance for their health, prosperity, joy, and achievement in the long run. Negative emotions and negative thoughts are condemned to dissolution, and when they dissolve, they eventually undermine all that was built upon them.

A nation degenerates if that nation is continually living in a stagnant pool of negative emotions and negative thoughts. To save a nation one should nourish it with positive emotions and positive thinking through all the systems of communication. . . .

It is interesting to note also that positive emotions do not disguise themselves as thoughts. they radiate out. It is only negative emotions that seek the help of thought to cover themselves. When you have a positive emotion you are so happy and no thought disturbs your happiness. Immediately when the positive emotion becomes negative, it uses your mind and negative thinking comes into being and your happiness evaporates.

Positive emotions are expressions of love, unity, inclusiveness, givingness, sharing, purity, etc. They do not need to disguise themselves in thoughts, though they can increase their effectiveness by positive, enlightened thoughts.

You love someone and express your emotions freely, but when you start having selfish thoughts to misuse him through your love, your emotions become negative and the joy evaporates.

Group magnetism is created when the members are charged with positive emotions and positive thoughts. Only such groups can channel uplifting and unifying energies to the world. . . .

The emotional body has a very unique position within the vehicles of the human being. Essentially it is built of intuitional substance, but densified and coarsened with glamors, desires, and negative activities. Because of this the emotional body does not clearly reflect revelations coming from the Intuitional Plane.

We are told that as man progresses on the path his emotional body passes through purifications and becomes a receptacle of the Intuition. The perfection of the intuitional body clearly reflects itself on the astral body after the Third Initiation. At the end of the Third Initiation when the Initiate passes into the Fourth Initiation, *“his emotional nature. . . disappears altogether, and the buddhic vehicle becomes the main instrument of sentiency.”*³

Thus the emotional plane is the extension of the Intuitional Plane, relating the physical body to the mind,

Long ages ago, man on the physical plane was controlled and guided from the astral plane, through which he was in contact with his astral body. Now his consciousness has shifted into the mental plane. The day is approaching in which he will be able to transform his astral body and function on the mental and Intuitional Planes.

Because the astral body is related to the intuitional world, by purifying the astral body man can reflect and contact the revelations, visions, and great guidance found on the Intuitional Plane. This is why “holy” men or so-called saints, who have very little occult information and academic education, have great wisdom and knowledge gained through the process of revelation, dreams, and visions. This is the mystic path. Upon this must be added mental development so that another, higher nature in man is reached: the atmic nature, which transmits will energy to man on the physical plane through the mind. This is the occult path. . . .

There are many negative emotions which not only control the minds of individuals but also the minds of families, groups, and nations. The major ones are fear, anger, hatred, jealousy, revenge, treason, and slander. Very often the mind turns into a factory working twenty-four hours per day to provide the ways and means to meet the demands of these negative emotions.

Once a negative emotion dominates the mind, all creativity, knowledge, and memory of the mind are used for the negative emotion.

The mind prepares all the plans, all the tools, and all the ways and means in its power to make the negative emotion win the show. Fear dominates the mind and leads it down irrational paths. Anger blinds the eyes of the mind and used the mind as a destructive weapon. Hatred totally distorts the reality and proceeds on the by-passes of deception. Revenge makes the mind mobilize all the resources of the personality and plan destructive action. Greed makes a man so selfish that he tries to use and manipulate all possibilities for his own advantage as if no one else existed. . . .

The progress of humanity does not depend on the accumulation of knowledge, nor on its comfort and inventions. One can be a great scientist but work as a slave to his negative emotions.

3 Alice A. Bailey, *The Rays and the Initiations*, p. 278.

One can be a great lawyer or statesman but be a prisoner of his physical urges and drives. The progress of a human being depends upon the victory he can win over these seven major negative emotions to free himself from their dominance. Knowledge built without such a foundation will eventually work against the owner of the knowledge.

Excerpted from *Thought and the Glory of Thinking*, by Torkom Saraydarian, pp. 347-358.

The word “feeling” is often related to emotional reaction. This is not right. Esoterically, feeling is a general term referring to a certain registration of impressions coming from the physical, emotional, and mental realms.

One feels cold and heat. One feels the joys and pains of other people. One feels their thoughts. One feels his own thoughts. For example, one can say, “I feel I am right.” This is not a figure of speech but a fact; one can feel that his decisions, conclusions, and motives are right. These elements can be felt.

There are also higher feelings. Such feelings transcend the response of the intelligence because feeling is done by the aura. It is almost an instantaneous response and registration. It is after such a response and registration that the message goes to the brain which then, according to its content and development, gives its decision. But before it gives its decision, the feeling is registered and responded to already. And if the decision of the mind is contrary, you witness a conflict in the human nature.

Feeling is related to understanding. Knowledge is the accumulation of data and not necessarily the understanding of the date.

Feeling is a fast and direct approach to Intuition. On the line of this approach understanding transcends the data accumulated in the mind and reaches its destination before the mind has a chance to reach a conclusion.

Feeling bypasses logic and reasoning, though logic and reasoning come back to the decision of the feeling and try to overrule it. Successful people depend upon the response of their Intuition rather than their logic, which often can be used to verify the response of the Intuition.

One can feel physically, emotionally, and mentally and respond according to the feeling. The conditioning factor of the decision of the feeling is the Intuition or the past registrations. It is interesting to note that feeling is seldom conditioned by the old registrations. It generally evokes an immediate response from the Intuition because of its speed of response. Old registrations may respond and try to modify the intuitive response, but it sometimes takes a long period of time to call itself to the attention of the man.

Feeling is also a phenomenon which is controlled by light. The faster the speed of light, the faster the response. This is why if one wants to free someone from the claws of the past, the best method is to train him to register the impressions coming from the faster light. This is done by raising the focus of the consciousness of the person from lower to higher planes. The focus of consciousness is the determining factor of registration of the reflections of light. Reflections are the images of events on any plane or existence.

There are many means of communication:

- movement
- sound
- light
- thought energy
- feelings

Higher than all of these is communication by impression. Esoterically, impressions travel faster than feelings, thoughts, light, and sound. These impressions are everywhere, within and without. One needs only to prepare the apparatus to register them.

Excerpted from *Thought and the Glory of Thinking*, by Torkom Saraydarian, pp. 331-332.

There are nine mental stages which characterize stages of our development. They are

1. Dullness
2. Agitation
3. Mechanical reflection
4. Concern
5. Engagement in problems
6. Thinking
7. Deeper thinking
8. Higher thinking
9. Creativity

These nine stages of mind gradually develop in us through our striving. These are characterized by

1. Dullness, inertia, involvement in maya, carelessness, apathy, depression, indifference

2. Agitation of the senses which demand pleasure, satisfaction, food, dress, shelter, transportation
3. Mechanical reflection, following instincts, following orders, commands, thoughts, or desires of others, following the ideas and opinions of the masses
4. Concern about business, life, wife, husband, children, future
5. Engagement in problems such as food, health, money, housing, war, pain, suffering
6. Starting to think on our own, trying to solve our own problems, trying to protect our body, family, future, and finding the ways and means to do it
7. Deeper thinking, seeing the causes of many events, trying to find the laws controlling life in general, trying to prevent destruction, transmuting energies to higher centers
8. Higher thinking, coming closer to the Hierarchical Plan, cooperating with the Law of Hierarchy, finding the laws controlling the astral and mental worlds, receiving impressions from higher sources and formulating them to meet the needs of life
9. Creative thinking, bringing into existence those forms which will allow people to surpass their difficulties and their present level, come in contact with beauty, energy, love, light, and joy, and find their way toward superhuman evolution

We can prepare for higher mental states by exercising

1. Discrimination
2. Dispassion
3. Self-control
4. Desire for liberation

Discrimination is thinking in relation to the Plan or the Purpose, or in the light of the Plan and Purpose. Discrimination is not only knowing but also choosing the factors that are in harmony with the Plan and Purpose.

Dispassion is the ability to insulate oneself from the influence of self-interest, the influence of objects and persons, and think in the clear light of the consciousness.

Self-control is the ability to control your personality and life with the purpose of your divine Self.

Desire for liberation is the urge to stand above your physical, emotional, and mental worlds and act by the intuitional light.

Excerpted from *Thought and the Glory of Thinking*, by Torkom Saraydarian, pp. 55-56.

The ancients used to speak about the Heavenly Man. With this word they referred to the idea that planets are like human beings, solar systems, or greater Heavenly Men. Galaxies are great, great Heavenly Men. Whatever happens in one part of Their body affects the other parts of Their body.

People have no idea about thoughts and emotions. A certain thought can act like a poison; other thoughts act like thorns; other thoughts act like various kinds of germs. The same is true for emotions.

One must remember that germ in the physical body is less contagious than a germ in the astral or mental body. The emotional body of an individual flows into the astral body of humanity. The mental body of an individual is part of the mental body of the planet. Any germ in the bodies multiplies and spreads everywhere.

There are medicines and injections for emotional and mental germs. They are moral purity and intellectual honesty. This is actually what religions teach if they are accepted spiritually. The Ageless Wisdom and the Teaching about karma and reincarnation can provide very helpful cures for certain mental and emotional ailments.

People must learn about their emotional and mental bodies as they learn about their physical body. Even in the universities people must learn about the anatomy of the soul. We are late in learning these sciences, despite the fact that these sciences were given to humanity ages ago. The *Mahabharata*, the *Upanishads*, the *Ramayana*, and the *Vedas* are especially full of such information. The Teaching of Christ is not a religion but a super-medical prescription.

People concentrated only on the physical body and forgot the rest. Such a separatism has created its consequences. We now know how the physical body functions, but with all our medical inventions we are not able to end pain and suffering in the world. The main reason for this is that only one part of the human mechanism is considered important; the astral body and the mental body are left out. This attitude is just like a man who, being released from a mental hospital, came home and took the motor out of his car. When his wife asked why he did it, he answered, "I need the car, not the motor. Do you understand?"

"Of course," said the woman with tears in her eyes. "Yes, I understand. You only need the car. . . ."

Excerpted from *New Dimensions in Healing*, by Torkom Saraydarian, pp. 325-326.

Observation and Motive

Motive is not related to thoughts or thinking but is controlled by the level where your interest is focused. Often your motive is your fear, hatred, posthypnotic suggestions, and many other things.

You discover your level in the process of the application of thought. It is your motive that conditions the direction of your application. In the application of your thought you see what you are, where you are.

People also confuse the mind and the mental body. The mind is intelligent electricity in the mental body. When this intelligent electricity is in operation in the mental body, we say man has mind.

When the electricity flows into the light bulb, you have light; you have mind. When the electricity is not on, you have a mental body but not mind.

Consciousness comes into existence when the beam of intelligent electricity illuminates an area in the mental body, sublimating a certain amount of mental atoms. This field of light expands slowly as the man applies the light in his life.

One may ask, is Intuition a process of thinking? The answer is no. Intuition is awareness, not consciousness, not thinking. But Intuition needs to manifest through thinking, thought, and thoughtforms.

The manifestation differs due to the various stages of the mental mechanism through which mental electricity manifests. It sometimes happens that when the mind is mixed up, the incoming impressions create chaos in the mind and develop illusions.

The progress of a human being does not totally lie in his ability to think. The ability to think is of extreme importance, but the progress of a human being also depends upon his motivation.

Motivation is the door which leads a person to higher spheres or locks him within his own prison with all his wealth of thinking. When thinking is not applied correctly, it multiplies the world problems.

Thought is the conclusion and result of our thinking.

A thoughtform is a form that we build to put our thought into action. A thoughtform is conditioned by our Rays, education, and background. It is the thoughtform that translates our thought, and it is our thoughts that conclude the process of our thinking.

When one is able to be impressed by the currents of energy of the Inner Guide, charged with meaning and significance, we say that man is thinking.

Meditation is a step ahead of thinking. Meditation is thinking to know the Plan and Purpose and an effort to use this discovery for the advancement of life. In other words, meditation is purposeful, goal-fitting, or thinking to manifest the Divine Plan and Purpose of this Earth.

We can see that the crucial point in the process of thinking is the *motive*. Motive is the power which controls the formation and direction of a thought or an action. This power is generated when the human soul contacts a portion of the Plan and uses it as the spring board for his thinking and action. That is why man is not equal to his thinking, but he is equal to his motive.

Great ONes choose Their disciples by their motives. If a their motive is grounded in the interests of the three personality levels, They do not extend Their call to them. But if the motive is in harmony with the light of the Inner Guide and in harmony with Its Plan, They trust them and call them for higher service and discipline.

The Inner Guide does not interfere with our motives. No matter what motive we have, It answers our questions if we can grasp them. But of course, when we misuse the knowledge given by our Inner Guide, our receiving mechanism eventually decays and we no longer receive the answers to our questions. We lock our own door.

Motives are not necessarily the product of conscious thinking, but they often come into existence by emotional, physical, or mental desires. A motive may come into existence by emotional, physical, or mental desires. A motive may come into existence as a reaction or response to a situation or person. It may be the result of a decision taken in higher states of consciousness or the result of a posthypnotic suggestion. One must find the originating source of motives.

Right motives are built by conscious thinking. Conscious thinking is thinking in the light of the Soul. Such motives are all-inclusive, progressive, and serve the Plan. Conscious thinking cannot produce wrong motives, as where there is light, darkness disappears.

A right motive is in harmony with the spiritual interests of all the vehicles and with the laws of progress. In creating a right motive, the light of the soul evokes agreement from all vehicles. This is why an imposed motive --imposed through hypnotic methods--creates disharmony between the vehicles and the human soul.

Motives built by reaction and response are also partial and belong only to one body. A consciously created motive integrates the vehicles and produces energy in them. This is why those who have lofty motives are invincible.

The difference between intention, goal, and motive must be clear in our understanding. When a motive begins to be an action, it creates tension. Intention is the expression of the motive in the mental plane. The goal is the projected image, or the future contemplated result of the motive.

Right motives cannot be artificially built in people. They are the result of hard labor, experience, transformation, and contact with the Intuitional Plane.

The light of the soul, or the consciousness, is absolutely impartial, non-separative, and all-inclusive. It works in harmony with the laws of the Universe. It sees things as they are, with their short-range and long-range effects and results.

The light of the soul is found in gradient magnitudes and different intensities, but the difference in intensity and magnitude does not affect the ability to see things as they are. However, if the light is less, it limits the field of operation and the expression of the ability to see things as they are. The greater the light of the consciousness, the greater the ability to cause changes in greater fields through that light.

Excerpted from *Thought and the Glory of Thinking*, by Torkom Saraydarian, pp. 88-90.

One of the most important foundations in every kind of noble labor is the *motive*. If your motive is selfish, if your motive is to be rich and powerful and gain higher positions to dominate, control, and manipulate people, you can still appear to be successful; but gradually you will see that your success is turning into a burden on your shoulders and a source of suffering and irritation for you. It will turn into a source of limitation and isolation for you. You will try to free yourself from your own network of labor, but you will not be able to. When you are tied to a carriage, you no longer want to keep pulling it. Your life turns into a continuous source of irritation for you.

It is the motive that makes your refinery operate. It is the motive that produces joy and ecstasy in your labor. People wonder why, when they are looking for freedom and power, they slowly find themselves becoming slaves of their own power. It is through such power that final destruction comes to a person, a group, or a nation.

If the motive behind your labor is pure, you can expand without losing your focus. You can collect matter, joy, and wisdom and always be detached because in pure labor your motive is not to accumulate riches of any kind but to contact and serve the One Who is the source of all riches. It is this contact that prepares the formation of a new spiritual birth, individually and collectively.

Excerpted from *Education as Transformation*, Vol. I, by Torkom Saraydarian, p. 212.

The discrimination of motives is the most difficult phase of education. Here you must face yourself without hiding anything and search in all corners of your nature. It is not enough to see the needs. It is not enough to be able to meet the needs. The most important thing for a person is to know the motives behind his actions and always to choose the right motive. If a person's motive is pure, totally selfless, and disinterested in results, then he is able to render a true service.

You must be educated in how to penetrate into the darkest corners of your mental realms and bring out and burn all those motives which are not worthy of a true server. Only after doing this can you turn into a pure and conscious distributor of the waters of life, love, light, and energy.

It is after purifying your motives that you are ready to step into the third phase of education, which is the science of becoming oneself, the science of how to meet your Real Self. . . . All these energies are pouring out from a source or a center within you. Where is this source? It is you, your Real Self. If you are not aware of this fact, you are not yourself. The main goal of education is not learning languages, physics, chemistry, and so on but *to lead you to your Self*. All the rest are aids on the path.

THE SCIENCE OF BECOMING ONESELF

The Fiery World

LESSON 19

Introduction

This is part of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that “[t]he time limits given. . . are optional. It is your level of unfoldment which should decide the time element, remembering that *‘that which is slowly built up endures forever.’*”¹

Procedure for Lesson 19

1. Read Chapter XI, “The Principle of Conflict,” pgs. 101-106.
2. Complete **EXERCISE B, “Mental Detachment,”** pgs. 90-95.
 - a. Take five or ten minutes (two or three in the beginning) to practice daily use of the process of detachment, as described on pgs. 90-93.
 - b. Practice this exercise while you are active on the three levels of human endeavor, trying to be conscious in everything you do.
 - c. Learn to create the opposite by using the exercises described on pgs. 93-94.
3. Complete “Additional Reading” below.
4. Daily, meditate on the following seed thoughts. Use one thought each week.

Week 1 Detachment is a direct result of careful observation. . . .

Week 2 . . . *Blessed be the obstacles, they teach us unity and resistance.* 2

Week 3 [A]ll your obstacles become possibilities.

Week 4 Try to be conscious in everything you do.

“For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and after the third year to thirty. The thirty minute period must be kept for a long time, until you are guided by your Soul to increase it.”³

1Saraydarian, H. (Torkom), *The Science of Meditation*, p. 70.

2Agni Yoga Society, *Heart*, para. 401.

5. Record your observations from your daily exercises and meditations in your journal each day.

Observations

At the end of the month:

1. Review your journal observations from your daily exercises and meditations. Write a report based on one of the meditation seed thoughts--about insights, experiences or any questions you have had.

2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

Meditation

The third labor to improve meditation is to assimilate the light contacted in meditation and the beauty, love, and power released in meditation. This means that when you see a great beauty in your meditation, you should try to make that beauty manifest in your life. Try to use it in your creative works and in your relationships.

If you contact the idea of right human relations, try to use it and make it a principle in your life. If you find out that nobility is better than coarseness of life, try to be noble and express nobility. If you find out that truth is better than falsehood, try to stand in truth.

You can grow only by nourishing yourself with spiritual food received during meditation. You must use, assimilate, and fuse with the beauty and nourishment made available to you at the time of meditation. If you do not express, manifest, and live the ideas you contact during meditation, you create imbalance in your system. Your mental aura swells up and distorts your balance. You become “spaced,” unclear, impractical and suspended between earth and heaven. This danger is overcome only if you apply the discovered ideas in daily life.

Suppose you see in the depth of your meditation that “the sons of men are one, and I am one with them.” Try to live according to what you saw. Try not to create any more hatred, separatism,

revenge, crimes, or war. If you notice that you are following the wrong path, immediately stop and try to live with the light you caught during the hours of meditation. You receive more light through meditation if you apply it in your life and creative expressions.

The assimilation of ideas from Higher Realms will transform your life. It will make you magnetic, attractive, and healthy. It is not your clothes or cosmetics that make you beautiful but the food you assimilate from Higher Realms.

Try to live a virtuous life. Your meditation improves when you live according to higher virtues. Virtues are rays of light coming from your own Core. A virtuous life prepares you for an atmosphere in which higher meditation becomes possible. You penetrate higher if you express more virtues in your life. A virtue is a ticket in your hand which lets you enter greater joy, light, and beauty. Meditation, in turn, increases your virtues and strengthens them. In living a virtuous life, you become more yourself and the fragrance of the pure Self emanates from you. Remember, you are the Core of all virtues.

3 *Ibid.*, pp. 82-83.

Try to keep clarity in all of your expressions. To improve your meditation, you must try to be clear and simple in your expressions. As you go deeper into your meditation, you must at the same time become more simple, more clear, and more pure.

If you are mentally confused, you cannot be clear in your expressions or right in your relationships. You will always stay complicated, puzzled, and confused. Simplicity and purity mean that you are your True Self and are not mixed with mental illusions, emotional glamors, or the confused thoughtforms of others. You are, in other words, free.

When you assimilate the energies and ideas revealed to you during meditation, you become trustworthy. People trust you, and you never gossip or reveal anything entrusted to you. Progress in the spiritual domain gives you the power of discrimination and shifts your interests away from the personality life to the life of the Soul, service, and the Plan.

If you meet any person who wastes his time in idle speech, this is a sign that as yet he has not contacted higher energies, or that he is unable to assimilate higher energies. When a person learns to control his tongue and use discrimination with his words, he is able to draw greater energy from Higher Sources. Trustworthiness increases if one does not waste his energies or hurt people with his words.

Excerpted from *Education*, Vol. I, by Torkom Saraydarian, pp. 70-72.

Mental Detachment

The purification of the body is also affected by our **mental states**. Our mental states control our nervous system and our etheric system. There are five mental states we can practice to achieve greater purity of body:

1. **Detachment** purifies the body; attachment poisons the body. Purity and energy come to the body when you learn to detach or to renounce something you have or you know.

Most of our life is controlled by our attachments. Just like octopuses, we attach to each other. We attach to our money, to our girlfriends and boyfriends. Our attachment saps us and drains us of our energy. When we detach, we start to become ourselves.

2. **Beauty** energizes and purifies your body because beauty imposes rhythm and harmony in your electromagnetic system.

3. **Unity**. Whenever you think in terms of unity and synthesis, you bring unity into your body. Whenever you think in terms of separatism, you create separatism and cleavages in your own body.

People have been killing each other for 18 million years. Why? Because we still think in terms of separatism and cleavages. When we start thinking in terms of unity, we will be healthy not only as individuals but also as a nation as a whole. Health means wholeness, and wholeness means unity.

4. **Freedom**. You must be a free human being. You must also give freedom to others. Do not impose your attitudes, ideas, and thoughts on others. Leave them free to be themselves.

If you are imposing yourself and stealing the freedom of others, you are actually making yourself a slave of your own ideas, thoughts, and plans. You make yourself free in giving freedom to others.

5. **Striving** is daily effort to surpass yourself. Striving means to expand your Beauty, Goodness, Righteousness, Joy, Freedom, and Purity.

Excerpted from *Education As Transformation*, Vol. I, by Torkom Saraydarian, pp. 323-324.

Try to stand out of your mental mechanism:

- a. Watch your thoughts.
- b. Detach yourself from earthly thoughts.
- c. Try to dispel and disintegrate unworthy thoughtforms--thoughts that are based on lies, hypocrisy, flattery, and bribery.
- d. Try to burn away ugly and malicious thoughts.
- e. Try to dispel thoughtforms animated by anger, fear, hatred, jealousy, and greed.
- f. Try to nourish and energize beautiful thoughts.
- g. Create fiery thoughts.

You must plan special times to practice the above suggestions. It is relatively easy to detach yourself from the control of the body and emotions, but it is hard to detach yourself from your own thoughts and from the thoughts imposed upon your mind.

Excerpted from *New Dimensions in Healing*, by Torkom Saraydarian, p.807.

The Mind

In Western psychology we do not have clear information about the mind. In the esoteric Teaching we are told that the thinking process uses the following mechanisms:

1. brain
2. etheric brain
3. pineal gland, pituitary body, and carotid gland at the base of the skull
4. mental body
5. Thinker
6. unfolding human soul
7. mental unit and Mental Permanent Atom

1. The **brain** is formed by billions of electrochemical nerve cells. It is a network of tangible electrochemical energy which is in ceaseless activity. Nature worked millions of years to produce such a mechanism, which is used by the human being as a receiving and transmitting mechanism.

In the brain we have three glands:

- pineal gland
- pituitary body
- carotid gland

The brain has three main functions:

- a. To inform the etheric brain of the impressions coming through the five senses
- b. To transfer messages to the five senses and put them into action according to the command formulated in the mind
- c. To transmit forces coming from etheric, astral, and mental planes to the physical system

2. The **etheric brain** is an electromagnetic prototype of the physical brain, penetrating and surrounding the brain and the spinal column. It acts in two ways:

- a. It receives impressions from the emotional and mental bodies and transfers them to the brain.
- b. It receives the impressions from the brain and transfers them to the mental body.

The etheric brain also acts as an electronic anchorage tube when the man is not functioning in his body but is functioning within one of his higher vehicles while asleep or in a trance. Impressions from these vehicles contact the etheric brain and are transferred to the brain via etheric magnetic lines. This transference process is done properly and in the best way when the brain is in good condition, which means

- nourished and in a healthy state
- not tired
- not intoxicated
- not agitated by violent emotions, worries, fears, etc.
- not registering pain
- not ill-formed or ill-developed

This transference is also done in the best way if the etheric brain is developed and has good connections with the mental centers.

It happens sometimes that because of inner disturbances, the fusion of the etheric brain with the physical brain is not complete, and there exist gaps between the connecting links. Inner disturbances are caused by psychic attacks, obsessions, possessions, or by directed ill-thought currents. Dislocation of the etheric brain can also be caused by identifications, as in the case of mystics or highly devotional or fanatical people.

3. The **pineal gland**, the **pituitary body**, and the **carotid gland at the base of the skull** form one mechanism in the brain as a triangle of energy. These glands are the objective manifestation of the three centers in the head. These three centers are

- head center--pineal gland
- ajna center--pituitary body
- alta major center--carotid gland

The head center channels the will energy to the personality through a triple thread which is called the Antahkarana.⁴ In the thinking process this center brings the light of the Purpose and galvanizes thoughtforms with “electric fire.” We are told that this center becomes fully active at

the Third Initiation. It is related to the mind through the etheric brain and through the pineal gland.

The ajna center is formed in the etheric body, immediately above the two eyes. It brings the light of intelligence into the brain through the pituitary body. It is this light which is used to create thoughtforms and appropriate them to the inner conditions of the mind and to the outer conditions of life. Through the ajna center, man materializes and puts into action the thoughtforms which he was building. It functions after the Third Initiation. . . .

It is in dedicated service and through right meditation that these centers are related magnetically and used for their specific tasks to produce those thoughtforms by which light, love, power, plan, and purpose are broadcast into space and into the minds of men.

This does not mean that thoughtforms can only be created with the combined actions of these three centers. In most human beings these centers are not awake at the same time; one or two are in the process of stimulation.

Most thoughtforms are built by the power of desire. Often such thoughtforms disintegrate in a short time and create pollution in the aura. That is why we are urged to “guard our thoughts.”

The higher thoughtform-building process starts when the unfolding human soul has a contact with the Inner Lord and sees, in a flash, some part of the Plan or some light shed on a problem.

Thoughtforms become really influential or effective when the above-mentioned three centers are in an active condition. It is at this stage that the disciple becomes a White Magician, a creative power for his environment and a Path “through which men may achieve.”

To think well means to be able to be impressed by the Plan. To think deeper means to be impressed by the Purpose and be able to adapt the impressions coming from the Purpose to the needs of humanity.

Excerpted from *Thought and the Glory of Thinking*, by Torkom Saraydarian, pp. 72-75.

Thinking is the act of using your mind to solve your problems, to find new and better ways to carry out your spiritual perfection, and to make yourself happy, healthy, intelligent, creative, and noble. Thinking must be balanced by two factors--the ability to solve problems and the ability to find new ways for spiritual perfection. These are two factors that keep the activities of your mind in balance.

Thinking passes through many states due to the various states of the mind.

1. Undeveloped state of mind. In this state neither the brain nor the mind is developed, and there is no synchronization between them. . . .
2. Lazy mind. In this state the brain is developed, but it is lazy. There is no energy in it but only inertia and apathy. Such a state of mind can be naturally or artificially

produced. Your mind can be lazy because of drugs, marijuana, too much sex, too much work, alcohol, or tobacco. All these affect the brain and make you mentally lazy.

4 For further information see Ch. 45, “The Antahkarana,” and Chs. 46-47 in *The Psyche and Psychism*.

3. Damaged brain or damaged mind. As our brain can be damaged by accidents, hallucinogenic drugs, or excessive sex, so also can the mental body be damaged by various kinds of psychological pressures, psychic attacks, hypnotism, etc. The brain or mind can also be damaged by electric currents, radiation, or poisons.
4. Confused mind. This is a state in which your mind has no goal, no direction, and no discernment. Confusion is also a state of mind in which things appear to you differently than what they exactly are. Your chaotic thoughtforms obscure your vision. A confused mind does not have certainty, a center of control, principles or standards.
5. Conflicting mind. Such a mind is always split. It fights against itself. A person with a conflicting mind decides something, and the next moment he changes his decision or promise; he never fulfills his promise. He believes something, then denies it. This is a mind that assembles and disassembles. His personality is split, or his personality and soul are fighting against each other. In this stage, the awakening soul is trying to bring the personality in line and is creating conflict on the mental field.
6. Slave mind. When the mind is controlled by the blind urges and drives of the physical body, by the glamors and desires of the emotional body, and by the illusions, vanity, separatism, and ego of the mental body, the mind turns into a slave and exists only to satisfy the wishes of the body, emotions, and lower mind. . . .
When you discipline your personality and gain control of your lower bodies, you can experience true freedom. After gaining freedom, your lower vehicles serve your spiritual goals. Only a free mind can develop control over itself.
7. Preconditioned or prejudiced mind. Some minds act under the influence of posthypnotic suggestions. They are preconditioned. A prejudiced mind is a mind that cannot open, unfold, and expand. There are limiting walls around it. This causes the mind not to see important and essential facts in life and to lose opportunities for cooperation and expansion.

It is interesting to know that the human mind can be preconditioned in the fields of

politics, education, philosophy, arts, sciences, religion, and economics.

Preconditioned minds are always hindrances in their own field because they do not let their particular field expand and grow. Any time a mind is prejudiced or preconditioned, it becomes a dangerous mind and stands against human welfare.

8. Fanatical mind. This is a state which continues for many years, or sometimes--if it is connected to religion--for many lives, until the accumulating shocks of disappointments crack the walls of fanaticism and shed light into the mind. Sometimes when a fanatic's mind is opened, it goes to extremes, and the fanatic denies all that he had worshipped and becomes the slave of his pleasures. If a fanatic is caught at the right time by a wise person, he can be led gradually out of his shell and into new values.
9. Striving mind. A striving mind tries to find new ways to solve his own problems and expand his horizons. He tries to make his existence beautiful, intelligent, healthy, prosperous, and creative. A striving mind is an awakening mind. He tries to eliminate all that was built in the past as hindrances on that path of perfection. The patterns of various habits are attacked and the vision is seen. A call is heard, and action is taken to meet the call.

These are the first signs of striving:

- a. The person begins to search and ask. He tries to discover the causes of his limitations.
 - b. He searches for wisdom.
 - c. He tries to discipline his nature.
 - d. He tries to cultivate virtues.
 - e. He tries to come in contact with centers of light.
10. The clear mind. After striving comes clarity, but this is a gradual process. It takes sometimes a long time--year or lives--to achieve clarity of mind, but once it is achieved, you are almost one with the "mind which is in Christ," the clear mind that sees things exactly as they are. A clear mind has direction, a clear goal, and a clear plan to reach that goal.
 11. Creative mind. After your mind achieves a state of clarity, it becomes a creative force in the Universe. You create all those art forms that make people healthier, more beautiful, more successful, more righteous, and freer.

The real artist does not entertain you and please your animal instincts by presenting violence and crimes, but through his art he evokes the divine and creative forces from you and challenges you to transcend your level of beingness.

12. Enlightened mind. The enlightened mind is a mind that cooperates with the creative forces in Nature, having a deep understanding about the Purpose and the Plan of the One Who created all that exists. A person who has an enlightened mind can clearly see himself as he is and what he is going to be.

Excerpted from *Education as Transformation, Vol. II*, by Torkom Saraydarian, pp. 55-59

It is interesting that once the mind is enlightened by the light of Intuition it cannot contain any thoughtforms which are against the principles that enlightenment reveals. Any thoughtform that does not fit in the harmony of an enlightened mind is rejected automatically and without any effort.

A purified or enlightened mind is like a clear day in which the sun shines. This is just like a musician who detects any wrong note in his music and corrects it, or who immediately knows if his piano is out of tune. In the same manner, a purified mind rejects any false, misleading, or degenerated idea or thought and keeps itself in light.

If our mental plane or mental body is not enlightened by the light of the Inner Guide or by the light of Intuition, it can turn into a reservoir of illusions and pollute all our thoughtforms or creative works with these illusions and impurities.

The mental body reaches enlightenment if its substance is transmuted, transformed, and transfigured through observation, detachment, discrimination, discipline, and silence. A purified mind enables the owner of the body, emotions, and mind to have control of his mechanism. It is interesting to note that, in most cases, it is not we who control our life but other factors.

For example, it may be a fear that is controlling us during most of our actions, emotions, and thoughts all the day. It may be excitement, expectation, an interest, or a little pain in our body. It may be hatred, vanity, or pride, or it may be a memory of a loss.

You are going to find out what controls you. It may be a great vision, a great service, a great love, an idea, a plan. When your mind is really purified, you will not even be controlled by all the above things but you will control them. You will be your own master and say, "This idea is good. This vision is good, but I do not want it to obsess me, possess me, and make me a slave of it."

Fanaticism can also be a phenomenon of an obsession with good ideas or good visions. No matter how high your ideas and visions are, you still hurt people and create rejection because of your fanaticism. One thing sane people do not like is to be the slaves of anything. Slavery creates rejection.

You can ask yourself, “What controlled me today and what caused me to be active, to have certain feelings and to produce certain thoughts?” It is interesting that you often see that *you*, the most important factor in the game of life, were absent, and outer and inner factors were controlling your mechanism without your approval.

Our intention is to reach a certain degree of control and mastery over our nature, and the road to reach it is purification and illumination of the mind. Once the mind is purified and enlightened, you can drive your own car. You can use the mind and make it drive you wherever you want to go. But it is very interesting to note that we are pulled by a Cosmic Magnet to walk on the path of perfection. We can see this in all our actions for improvement.

Life is set in a way that you cannot enjoy life and be successful unless you improve yourself, and there is no end to improvement. Improvement takes you to the road of perfection, where you consciously choose the most essential goal and proceed toward that goal.

On the road to your goal you may decide to change your goal. This is possible. Also, you change your goal when you reach it and find out that it does not satisfy you. Actually, even if you are working for an unworthy goal, when you reach that goal you will be so developed that suddenly you will see the unworthiness of it and choose a new one. This is why many hotheaded people, blinded by their ideology, turn against their destination when they reach it and live a new life. One of the historic examples was Saul, who became Paul after he saw the futility of his goal.

We can see this in our daily pursuits. After we have things we want, they do not interest us anymore, or we even reject them.

The pursuit of any goal develops a man. It does not mean that he does not commit mistakes and involve people on the path to his unworthy goal; but when he reaches his goal, he very often realizes that it was not what he expected. This by selfish motives, but all separative endeavors eventually lead into unity. If you see this principle working in the history of humanity, you will feel a little more optimistic for the future of humanity.

Reaching a goal not only sharpens your discrimination to choose a new and higher goal, but it also enriches your consciousness and improves your style of action, which means you do a better job in your new goal.

It is we who form our destination or goal. Our goal or destination is the result of our response to that great magnetic pull toward perfection. Our response is based upon and relative to our level, purity, and energy.

Excerpted from *Thought and the Glory of Thinking*, by Torkom Saraydarian, pp. 235-236.

Mental Silence

There are many patterns in your aura. When you meditate and visualize or imagine creatively, patterns are formed. These patterns take shape, crystallize, and form energy currents in the pool

of your aura. Speaking distorts these patterns. This is why it is important to keep silent for a while after hearing a great Teaching.

I experienced this when taking music lessons. We were learning a new song. The Teacher told us not to practice until the next rehearsal. "Why?" we asked. "You will see," he said. The boys and girls who did not sing for the eight-day period did very well. But those who sang between rehearsals totally distorted the song.

Our Teacher explained, "When you are first learning the song under the guidance of your Teacher, patterns are created in your aura. If you sing between rehearsals while you are still in the process of learning the song, the original pattern is immediately disturbed and distorted."

It is just like writing in the sand. When you write something in the sand and then walk on it, the writing disappears. In the same way, your serious plans, decisions, and promises are disturbed and distorted by your speech. Do not talk about these things until they are registered by your brain.

If, in your heart, you decide to be a certain way, that decision is erased if you tell a friend. Your speech destroys it and prevents it from actualizing. Nicholas Roerich, writing about Shamballa, says, "When Tibetans talk about Shamballa, they whisper in your ear so that the patterns in your aura are not disturbed." Even whispering can disturb the patterns. All of your thoughts, wishes, desires, and everything you imagine or visualize builds patterns. If you build a beautiful pattern in your aura, do not disturb it; do not erase or superimpose other patterns upon it. This is one of the secrets behind success and failure. We should not talk about our plans and purposes permanently.

This is the origin of secrecy. If you decide to do something great and then talk about it with five people, those five people are now electrically connected to that pattern in your aura. Their thoughts, in addition to your own, totally disturb that plan, and the pattern cannot actualize because you have already destroyed its cause.

This is one of the secrets that plays a major role in our success or failure. Discussing a special plan with others connects them to your thoughtform, preventing it from actualizing. Not only is that plan disturbed by their frequency, but also you destroy it by adding your own frequency to it as well. When the foundation or cause of your future success is destroyed, you do not have future success--it is gone.

There is a great secret behind this: "Energy follows thought." If you learn this, you have learned a tremendous lesson. If you visualize something very beautiful and the next moment you speak about silly things, the beautiful thoughtform in your aura is totally disturbed, distorted and even erased by the second thought and your words.

This is the secret behind telepathy. If I send you a telepathic message but, before it reaches you, I start thinking about my shoes, this second message reaches the first thought and destroys it before it reaches you. How are you going to prevent this? If you send a great message, be sure to keep mentally silent for half an hour to allow the "rocket" to reach its destination.

This is why You should keep silent about the great visions, plans, and decisions made between you and your Soul. Intensity, power, and tension are immediately lost when you speak about them. When the tension is gone, the result is gone.

This explains why in monasteries and higher orders there is a practice of secrecy. This can be confusing and even discouraging at times. What are these secrets?

In a monastery in Jerusalem there was a great patriarch named Torkom Kushakian. He was a friend of our family who performed the marriage ceremony of my Father and Mother. He had not seen me since I was a baby until I came to live at the monastery. He showed me so much love. "I cannot believe it," he said, "you are so grown up!"

In his aura I could see the plans of a great library; I could read them in his thoughts. He told me that only one engineer and one committee knew about the plans. "These plans are top secret," he said. Times were difficult in Jerusalem, and he wanted it to remain confidential.

Eventually the plans were ready and in three or four weeks the library was built. It was the exact image of what I had seen in his aura. He never spoke about it. He once said, "Let your work talk, not you."

I am referring to a certain kind of secrecy that has, for example, nothing to do with political or national secrecy. The esoteric meaning is this: do not disturb and annihilate the foundation and cause of the vision that you have built in the mental realms with your mental substance.

This applies throughout the Teaching. Pythagoras taught his disciples not to discuss the Teaching until he gave them permission. This prevented the students from talking about the Teaching before they really knew what they were saying. He knew that the pattern he was building in their aura would be disturbed and distorted if they spoke about it prematurely. This is also why Pythagoras ordered a five-year preparatory period during which no one could talk or ask questions about the Teaching.

When a Teacher speaks, he builds certain patterns in the aura of the student. All distortions of the Teaching are caused by those students who start out well but then, with their hallucinations and imagination, build something different from what the Teacher had originally given them upon that foundation. M.M. strongly emphasizes the foundation: "Start with the foundation."

What is this foundation? It is the initial vision. But instead of actualizing that initial vision, students often put their own ego, vanities, superstitions, and ignorance into action and end up with something totally different from the true foundation of their initial vision.

Excerpted from *Education as Transformation*, Vol. I, by Torkom Saraydarian, pp. 59-63.

THE SCIENCE OF BECOMING ONESELF

The Fiery World

LESSON 20

Introduction

This is part of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that “[t]he time limits given. . . are optional. It is your level of unfoldment which should decide the time element, remembering that ‘*that which is slowly built up endures forever.*’”¹

Procedure for Lesson 20

1. Reread Chapter XI, “The Principle of Conflict,” pp. 101-106.
2. Complete EXERCISE B, “Mental Detachment,” pp. 90-95.
 - a. Take five or ten minutes (two or three in the beginning) to practice daily use of the process of detachment, as described on pgs. 90-93.
 - b. Practice this exercise while you are active on the three levels of human endeavor, trying to be conscious in everything you do.
 - c. Learn to create the opposite by using the exercises described on pgs. 93-94.
3. Complete “Additional Reading” below.
4. Daily, meditate on the following seed thoughts from *The Science of Becoming Oneself*. Use one thought each week.
5. Record your observations from your daily exercises and meditations in your journal each day.

Week 1 . . . [I]solate your inner world from outer influences.

Week 2 Progress is the result of conflict.

Week 3 No man can go forward without solving his problems.

Week 4 [*C*]onflict is the process of transmutation of forces into energies--lower into higher.

“For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and after the third year to thirty. The thirty minute period must be kept for a long time, until you are guided by your Soul to increase it.”²

¹ Saraydarian, H. (Torkom), *The Science of Meditation*, p. 70.

² *Ibid.*, pp. 82-83.

Observations

At the end of the month:

1. Review your journal observations from your daily exercises and meditations. Write a summary about your insights, experiences, or any questions you have had.
2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

Meditation

The fourth labor to improve meditation is to broadcast the ideas you contact in the depths of meditation. Consciously broadcasting ideas expands the field of your influence and creates a greater space for the reception of higher ideas.

“To those who give, it will be given,” says the Lord. We grow through taking in and giving out. After meditation, you can consciously broadcast your ideas, peace, and joy to people, to nations, and to leaders of humanity without conditioning their activities through your imagination.

All that you think will help human upliftment and expansion of consciousness. All that you think will bring greater health, happiness, and joy to humanity. Broadcast these things at the end of your meditation while you are sounding the OM. Use this mantram:

Love to all beings,

Compassion to all beings,

Joy to all beings,

Serenity to all beings.

In this way, you become a living cross. The vertical arm is rooted on earth and in the sky; the horizontal arm is stretched out for service. In this way, you give and take.

You can be balanced only when you take from Higher Sources and then give to humanity. First you must be grounded, then uplifted. You will then be a distributor of the blessings you receive at the time of your meditation.

As you broadcast your ideas, higher ideas will be given to you and greater horizons will be opened before you. You can broadcast your ideas and visions and energies to sick people, to people who are depressed, to people who are caught in the web of their karma, to people who are spiritually sleeping, to people who are hindered by circumstances, or to people who are creative or in the fields of leadership or education.

As you develop deeper care for others, greater light descends upon you. Remember, you must not impose your plans or imagination upon anyone. For example, you must not occupy yourself with the personality lives of others, deciding and planning for them. You can send great ideas of beauty, goodness, righteousness, simplicity, peace, and joy to people, leaving them free to strive on their spiritual path the way they want and at the speed they want.

Broadcasting ideas increases the power of the Forces of Light. You eventually turn into a source of great inspiration to those who are trying to help humanity. This means that you send your gifts from the Soul level without identifying yourself with personalities.

Excerpted from *Education, Vol. I*, by Torkom Saraydarian, pp. 73-74.

Conflict

The less conflict we have between reality and unreality, between beauty and ugliness, the more powerful will be our ascent toward Higher Worlds and the greater will be our creativity. Conflict between reality and unreality, between beauty and ugliness will not only weaken our mind, but it will also create various physical and life problems which will waste our time, energy, and talents and prevent us from achieving our spiritual goals.

An expanding consciousness gradually dissolves the causes of conflict and makes the life of man the pure reflection of reality and beauty.

In a transmuted consciousness duality cannot exist. Sincerity is purity of consciousness, a consciousness in which there is no shadow of duality. The man lives as he is and tries to reflect the highest beauty in the Fiery World. We are told that a unified consciousness is a mighty warrior for the Common Good.

When the consciousness is striving toward higher achievements, toward greater beauty, purity, joy, and freedom, it brings a great amount of fiery energy into the aura and strengthens the protective net. Thus the magnetic power of the aura increases and eventually becomes capable of attracting impressions coming from higher sources.

As these higher impressions are assimilated by the aura, the unification of beingness takes place. The reflection merges into reality, and the aura scintillates as a unified rainbow.

One of my Teachers used to say, "Life is a thread without knots; do not create knots on it because knots will distort the flow of life and weaken the thread."

One day he explained that each knot comes into being through an act of contradiction, and when you contradict yourself through your deceptive thoughts, words, and actions, you create knots. To explain the distortion of the image, he showed us a boy who was making mud balls and throwing them at his own portrait taped on the wall.

This is how human beings make their original beauty into an ugly, muddy image.

An expanding consciousness leads a man on a clear path where he does not fight against his own creations and where he is free to cooperate with the world of reality and beauty.

True striving is a continuous effort to match the manifested life with the unmanifested or hidden life of beauty. Each achievement on the path of beauty is an act of unification of the divided and disturbed human life. Unless duality disappears from our life, unity cannot be achieved.

The whole process of the path of perfection is a process of unification.

Equilibrium in its esoteric sense is conformity or reconciliation between subjective and objective life, or between what you are inside and what you are outside. But equilibrium turns into a very concrete hindrance on our path if it is not progressive.

Every day our inner world must progress, our consciousness must expand, and our thoughts must rise in quality. Then our outer life, with all its expressions, must reconcile with it. The equilibrium of our body and of our planet can be sustained only through progressive advancement of our equilibrium. Whenever our equilibrium freezes, we create disturbances in the equilibrium of the planet.

Meteorology is a great science. It found many causes for the changes in weather, but it neglected the major cause: human thoughts, feelings, words, and deeds. Whenever equilibrium is frozen, the natural forces try to restore the equilibrium or advance it to higher levels. This is, esoterically, the origin of natural catastrophes of violent changes in weather.

It may seem we are in the world of superstition, but once the man is understood as an electrical phenomenon and as the switch to many forces of Nature, then people will try to live a more balanced life. Every time our consciousness crystallizes or freezes, the ocean of life tries to melt it away. Life in its essence is a flow. In a crystallized consciousness the life does not flow. Whenever life cannot flow, a progressive equilibrium does not exist. Progressive equilibrium is an answer to the progressive equilibrium does not exist. Progressive equilibrium is an answer to the progressive equilibrium of Cosmic forces.

Thus the man not only creates equilibrium between what he is inside and what he is outside, but he also reaches a stage of development in which he reflects or reconciles himself with the state of progressive equilibrium of Cosmic forces.

We ascend on the ladder of perfection only in harmonizing our steps with the Cosmic steps.

The world of true reality and beauty is not only the resource for our individual life, but also on the Cosmic scale the world of reality and beauty exercises a great pressure to conform our life to the expanding life of Cosmos.

Excerpted from *Thought and the Glory of Thinking*, by Torkom Saraydarian, pp. 297-299.

Clear Consciousness

A pure thought ever ascends.

At the feet of Christ it blossoms, radiant.

With pure blue flame glows the Calling Word and
radiates the Chalice of Exaltation.

O Lord, drain our tears and perceive the flame of our
heart.

“By flames shall I dry thy tears and upraise the temple
of thy heart.”

Excerpted from *Leaves of Morya's Garden I*, para. 21 (3rd Printing, 1988).

Pure thoughts are like the ozone of space. Verily, one can fill one's surroundings with them, but only in a definite consonance. To launch a pure thought and muffle it with a dozen cravings is like a horrible dissonance. Consonance is to be understood as a series of resoundings in accord. Therefore, in self-activity We appreciate orderly sequence of actions. Not a chance benevolent exclamation, but the conscious process of continuity produces advantages.

A parrot once knew how to screech, “Blessed Teacher!”--but by this it did not improve its possibilities. A bear chanced to leave its prey on the doorstep of a starving man, but it did not cease to be a wild animal. A bee accidentally pierced the abscess of a sick man, but it earned

thereby no bliss for itself. Even a snake once saved a life by its poison. Only consciousness and staunchness yield results.

Consider the smile of achievement easy. And achievement which grows out of staunchness shines as a bountiful sun. Since the sweetness of a fruit does not depend upon its skin, let your activity proceed beyond the crowd. Only by avoiding crowds will you reach the people.

I can visualize a present-day minister of state or a Roman Pontiff driving up to Our Towers in a motorcar! Is there more of a comedy or of tragedy here? In any case, a simple Mongol will be found to behave with more dignity, for in him the nerve of receptiveness has not been ruptured.

Friends, preserve a pure channel of receptivity, for in this furnace pure thoughts are forged. Look upon pure thoughts not as a wondrous Heaven-Dweller who descends on holidays, but as the fare of your workdays.

Excerpted from *Leaves of Morya's Garden II*, pp. 247-248 (3rd Printing, 1991).

Clear thinking, not just on subjects wherein interest is aroused, but on all matters affecting the race. It involves the formulation of thought matter, and the capacity to define. It means the ability to make thought-forms out of thought matter, and to utilise those thought-forms for the helping of the public. He who does not think clearly, and who has an inchoate mental body, lives in a fog, and a man in a fog is but a blind leader of a blind.

Excerpted from *Letters on Occult Meditation*, by Alice A. Bailey, pp. 233-241.

The Teachers want us to be conscious of our thoughts, feelings, words, and actions. This is one of the highest disciplines which we can carry on within our entire life. Most of the time we have no conscious control over our thoughts, words, and actions. Once we begin to discipline ourselves, we will see how uncontrolled our actions are on the three levels of personality

What does it mean to be conscious? It means you really see the causes and effects of your thoughts, words, emotions, and actions, and you have firm control over them. No thought is formulated in your mind unless you certify or verify that that thought is pure. No words are uttered from your mouth unless you are sure that they are beneficent, harmless, and goal-fitting. No emotional reactions are allowed to be released unless you are sure that they are full of love. No actions must be taken unless you know that they are timely, constructive, and helpful. And all these three actions must be carried on with clear consciousness, continuously, and with creativity.

Good actions must be continuous to transform your beingness, and they must be creative. Actions can be creative if they are radiations of your inner being, not from your mechanical nature.

Thoughts are of various kinds. There are

- a. Chaotic thoughts
- b. Self-centered thoughts
- c. Evil, destructive, and ugly thoughts
- d. Good and constructive thoughts, with occasional self-interest
- e. Pure thoughts

1. The first level of thought is chaotic thoughts. Chaotic thoughts have no plan, purpose, design, sequence, or continuity. They are mechanical and originate from our subconscious mind and physical, emotional, mental automatic reactions and responses. All day our mind may be occupied with such thoughts, wasting our energy and complicating our life.

2. The second level of thought is self-centered thoughts. All that you think is for yourself, for our self-interest. The world exists for yourself, and all that you think about is how to manipulate life for yourself, for your ego.

Self-centered thoughts crystallize in your aura and life will create pain and suffering for you to release you from your own self-made prison. Self-centered thought does not allow your consciousness to expand.

Self-centered thinking shrinks your consciousness and on the other hand feeds your body, emotions, and mind. Then you create imbalance, and imbalance becomes the source of many complications in your life. Your consciousness must grow in harmony with the growth of the body, emotions, and mind. If this is not the case, you are creating a dangerous situation in your life. Most of the ills of humanity are the result of unbalanced conditions.

Self-centered consciousness makes you eat and eat, makes you feed your emotional body with pleasure and more pleasures. It makes your mental body grow with selfish thoughts, knowledge, information, and data but makes your consciousness shrink and get smaller and smaller. This is how imbalance in your system is created.

The hardest thing in life is to have a machine that does not have a mature operator. This is the case for most of us.

3. The third level of thought is evil, destructive, and ugly thoughts. Such thoughts damages our whole psychic computer and eventually create various diseases and insanity in our system.

4. The fourth level of thought is good, constructive thoughts, with occasional self-interest. Such thoughts bring us happiness, success, occasional failure, but in most cases we enjoy sanity, health, and success.

5. The fifth level of thought is pure thoughts. It is important to know that sometimes we spend many years or even lives going from one level to another level, but gradually we come to our senses and realize that it is only pure thoughts that give us pure joy, success, health, prosperity, and lead us to enlightenment.

What is pure thinking? Thoughts that do not contain ego, vanity, greed, illusions, fanaticism, and separatism are pure thoughts. Further, pure thoughts do not contain hatred, fear, anger, jealousy, revenge, and slander.

Pure thoughts become sources of joy, freedom, and beauty in our life, and they express themselves in creative forms that bring life, courage, and upliftment to those who contact our thoughts.

Whenever your thoughts are not pure, you plant the seeds of future pain, suffering, and hindrances for your life. Try daily to watch your thoughts and words and if they fall into the negative category, change them consciously, deliberately by using your willpower, visualization, or creative imagination.

Pure thinking will make you actualize the dreams and the visions that you have throughout eternity and in ages and chains and schemes.

Pure thoughts are like the ozone of space. The ozone layer is the energy-giving substance. If your pure thoughts start increasing within your aura, the pure thought secretes a pure substance into your aura, and in your aura you have an ozone aura. That is what the shield is that we read about in ancient literature. Pure thoughts increase the ozone, so to say--the psychological, spiritual ozone within your aura, within the family you are living, within the nation and planet you are living. With pure thought, you bring those substances that become like ozone into the environment you are living in. That is why it is so precious to have a disciple, an initiate in our group, in our society, in our nation. If the number of the initiates and disciples increase, they will bring such ozone.

The Secret Doctrine of H. P. Blavatsky says that the Atlanteans, twenty thousand or seventy-five thousand years ago, began to curse the sun because the sun was becoming so hot, so malignant, so dangerous, so harmful for their skin, eyes, ears, and sensations. They started to curse the sun. Now I am realizing that because of their ugly thoughts and because they had been manufacturing poison and pollution, the ozone layer was gone around the planet. The sun was directly hitting and destroying humanity. That was really the cause of the Atlantean destruction. Their minds became so ugly, so selfish, so destructive, that they destroyed their own ozone just as they destroyed collectively the ozone of the planet.

It is so serious that we must individually at least start to check our thoughts? Are they pure or impure? If they are impure, we must stop it. Nobody can tell us that it is very easy because I have been fighting for seventy-five years to make my thoughts pure. For example, there is gossip, slander, criticism, hatred, and malice around you. Immediately and mechanically you react to them and create impure thoughts. If you get rid of your impure thoughts, you are already a great leader, a source of purification in the Universe.

I realized that one day. It was so interesting. We were in a meeting and there was a lot of commotion and lots of ill feeling and some kind of negativity in the crowd. When our Teachers came, everything calmed down and immediately I saw something which I had not seen before. I saw that peace started to spread all over the people. When I asked the Teacher what that peace was that came out of him and penetrated all the people there, calmed them and organized them, harmonized them, he said, "It was ozone." You could not make that man think an ugly thought. Here we are, we want success, happiness, health, prosperity, victory, creativity, but every day we exhaust the ugliest thoughts. Now we know scientifically that if you close your garage and keep your car running, you will die within minutes from the exhaust fumes. That is what is happening. Your ugly thoughts are exhaust pipes and those exhaust pipes are destroying your aura, your shield, and your ozone layer.

Every day for two, three, five minutes say, "I am going to watch my thoughts." How are you going to watch them? I have given you the scale. I have been trying to simplify it for thirty years. Ugly thoughts are thoughts that are based on your ego, selfishness, vanity, separativeness, fanaticism, greed, illusions, hatred, anger, fear, jealousy, and revenge. When all these things are in your thoughts, you will have no pure thought. That is why we become sick. That is why we can even lose our business. That is why we grow physically, emotionally, mentally, financially, but the spirit within us gets smaller and smaller and smaller and then dies away and still we think that "we are millionaires and we are famous."

A bear chanced to leave its prey on the doorstep of a starving man. . . . One day a bear came and ate a big animal. When he was through eating the animal and was satisfied totally, he took what was left of the prey and was shaking it back and forth. The bear said, "I do not need this little piece of meat," and he threw it to the side. By chance that meat fell into the front yard of a man who was starving to death. The man took the meat and ate it. But, the bear did not evolve. The bear was not transformed. The bear did not become an Initiate because he did not consciously bring that meat to that man. There was no control over his actions.

Then He says that there was a man who was sitting and crying with an abscess on his arm. A bee, by mistake, punctured, the abscess and the abscess was broken. But, the bee did not get any reward for it because it was not a conscious, dedicated action.

He also tells of a parrot who one day learned to say "Blessed Teacher!" but the Teacher never gave a blessing to him because it was automatic, not a conscious, deliberate offering of knowing and repeating the words with understanding and dedication.

The most important thing in this first paragraph is that *Pure thoughts are like the ozone of space. Verily, one can fill one's surroundings with them, but only in a definite consonance.* That is very important. The first step is to develop pure thinking, thinking that has no hatred, fear, gossip, slander, and suspicion in it. It is a thought that is pure. It is very difficult to have pure thoughts. Once you have thoughts that are pure, they must be consonant. Consonance means, especially in M.M.'s writings, that your one action agrees with all other actions that you do, or else it has no meaning. For example, if I kiss you but hate you inside, that is no good. There is no consonance. If I help you and with the other hand put a knife in your back, there is no consonance.

Consonance is that your thought is pure, your emotions are pure, your actions are pure, based on the things that I have said. Your relationship is pure. Then you are in consonance, in resonance.

Wherever or whenever the consonance is lacking, there is delay there. All creative and vital conditions are based on consonance. Consonance means harmony, cooperation, and health.

M.M. uses another word, *co-measurement*. Co-measurement means that one acts on three levels, making all his actions in harmony with each other and with the laws that govern and control the path of perfection.

Having lower thoughts creates a very horrible dissonance within your physical, emotional, and mental nature. That is why in another place He says, "The best healing factor is pure thinking." Sometimes I would think, why a person has cancer, and then his cancer suddenly disappears after he renounces, repents. It is because through repentance and renouncement he created consonance within his nature, and resonance wipes away all discord and brings in health. Pure thinking transmits those energies which are resonant with Cosmic Law.

The other day a lady was saying to me, "When I sleep by myself, I am so afraid. I think that thieves will come, that a person will come, an animal will enter on the roof, and so on." This is not pure thinking. In the past we used our mind for ugly thinking, negative thinking, in such a way, for such a long time that now it is difficult for us to sit and not be afraid. Pure thinking has no fear. Immediately the fear comes, the person attacks the fear by visualization, thinking that instead of thieves entering, ten angels are protecting him and nothing bad can happen.

When I was in the mountains with a friend, we went to a cabin. We were going to stay in that cabin for two or three days. There were lots of bears and snakes and wild animals around. Every time we entered the cabin to sleep the boy would seal everything and immediately when he would go to sleep I would open everything. Early morning he would ask, "Why did you do that?" I said, "There is a very secret discipline I am passing." "What is that discipline?" he asked. I said, "I was exercising fearlessness."

I was reading that one of the great kings, King Akbar, said, "I know that I love God, but I do not know if God loves me. I am going to test if I can depend on God." He was thirteen or fourteen years old. He found a wild elephant and jumped on it. Everybody was horrified to think that something bad could happen to the future king. If he died the whole empire would be destroyed. The elephant ran and ran but he was stuck to the elephant and eventually he was taken down from the elephant and asked, "Why are you doing this?" He said, "I wanted to see if God is with me." See what pure thought he had! He believed, he dedicated himself to something, and there was no fear in him. That is why he became the greatest Emperor that united all India.

Every day you fight against the Goliath of habit within you that imposes ugly thoughts upon you. You are going to fight against that giant, slowly, slowly, but with faith, with continuity. If there is consciousness but no continuity you will not be successful. You are going to fight against fear today for half an hour, tomorrow for half an hour plus two minutes more, the next days for one hour, two hours, and then all your life will be positively oriented by good thought. We are nothing else but a crystallization of our thoughts. Imagine how many millions of bugs exist in

our thinking, and how weak are our body and constitution because they are not built of pure substance, because they are built of our ugly thoughts, ugly emotions, and ugly actions.

If your surroundings, your relations with the people, your feelings, your transactions are not based on the Law of Pure Thoughts, you are creating dissonance within your nature, and that is the source of all sickness and failure in your future lives. For example, you cannot be good with your father but bad with your mother, good with one friend and bad with other friends because you create dissonance.

There are a few very important things in this lecture. The first thing is conscious living. The second thing is that conscious living must be continuous. The third thing is that conscious living must be in harmony with all else that you are doing and feeling and thinking to create a wholism around you, a wholeness around you. The wholeness is health. It is not only health on the physical plane but also on the emotional plane and mental plane.

Excerpted from *Talks on Agni, Vol III*, by Torkom Saraydarian, pp. 254-264.

Mental Detachment

Before a man undertakes esoteric or occult meditation, he must purify and sanctify his three personality vehicles. Through the techniques of observation, detachment, concentration, and through putting his life in order, the aspirant eventually reaches the instructions of advanced occult meditation in which begins the true path of sacrificial life. Such meditation slowly brings out all dead material from the nature of man and expels it or transmutes it into new forces.

Throughout ages man has collected many experiences, glamors, and illusions. All these elements slowly come to the surface and melt away in the fire of true meditation. Actually, true occult meditation is a great healer on all levels. Through such purificatory processes, the whole nature of man becomes radioactive, and within his field spiritual electricity circulates freely, spreading waves of peace, healing, illumination, and bliss.

Excerpted from *Thought and the Glory of Thinking*, by Torkom Saraydarian, pp. 104-105.

The energy of synthesis brings with it the Divine Will into your life. It is not too easy to define the Divine Will, but we can state that the Divine Will is an urge which directs you toward right human relationships. It is simply goodwill, inclusiveness, tolerance, and righteousness. The Divine Will makes you see that in every human being there exists only the One Self, which must be brought into actualization.

The energy of synthesis expands your consciousness and evokes the values and virtues latent in others. Thus you become an agent of progress and unfoldment.

The energy of synthesis sees that a power is active behind all phenomena, events, and happenings, trying to bring beauty out of chaos.

In synthesis one passes through a phase which people call by many names: renouncement, detachment, leaving the lower self behind, and the like. The idea is that there comes a time when one merges with the whole and “loses himself, to find himself.” This is explained in the story of shaped stones.

One day a stonecutter shaped a pile of stones and left them on the ground. The builder came and told the stones that it was the time to give up their freedom to be part of a huge temple. Some of them looked at themselves and thought, “Well, we are so beautiful, shaped, refined, and cut. Why should we renounce our freedom and give up our personalities to be a part of a great whole in which no one as an individual is recognized, but only the temple is seen?”

The stones had long discussions. After a while, one of them said, “Brothers, first of all, we must know that the reason we exist is not to be by ourselves but to be a part of a great building. It is true that we will lose our separate existence, but we will exist as the temple. Each one of us will be the temple, and we will stand for that for which the temple stands. We will present the idea, the vision, the beauty behind the temple. If I am serving the purpose of my existence in losing my separate self, I will do so gladly.”

Saying this, the stone jumped into the hands of the builder and became the first cornerstone. The others silently followed him, and the temple was erected in a few months. Each stone tremendously enjoyed the melodies, the hymns, and the words spoken in the temple; and they advanced in their consciousness to be ready to pass from the mineral kingdom to the vegetable kingdom. Thus through their sacrifice they created a synthesis.

The first step of synthesis is to be shaped, to become sacred. The second step is to lose your lower self and give it for something higher. And that higher something is your Higher Self, the more inclusive Self. You are only renouncing your limitations; you are only sacrificing your hindrances on the path of synthesis.

Excerpted from *Thought and the Glory of Thinking*, by Torkom Saraydarian, pp. 496-497.

THE SCIENCE OF BECOMING ONESELF

The Fiery World LESSON 21

Introduction

This is part of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author.

Nonetheless, it is well to heed the caution that “[t]he time limits given. . . are optional. It is your level of unfoldment which should decide the time element, remembering that *‘that which is slowly built up endures forever.’*”¹

Procedure for Lesson 21

1. Read Chapter XI, “The Principle of Conflict,” pp. 101-106.
2. Complete EXERCISE B, “Mental Detachment,” pp. 90-95.
 - a. Take five or ten minutes (two or three in the beginning) to practice daily use of the process of detachment, as described on pgs. 90-93.
 - b. Practice this exercise while you are active on the three levels of human endeavor, trying to be conscious in everything you do.
 - c. Learn to create the opposite by using the exercises described on pgs. 93-94.
3. Complete “Additional Reading” below.
4. Daily, meditate on the following seed thoughts. Use one thought each week.

Week 1 Try to be conscious in everything you do.

Week 2 A true light bearer is a person who grows through conflict.

Week 3 It is necessary to become as accustomed to battle as to daily labor.²

Week 4 Pure thinking has no fear.

“For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and after the third year to thirty. The thirty minute period must be kept for a long time, until you are guided by your Soul to increase it.”³

¹ Saraydarian, H. (Torkom), *The Science of Meditation*, p. 70.

² Agni Yoga Society, *Hierarchy*, para. 233.

³ Op.cit., pp. 82-83.

5. Record your observations from your daily exercises and meditations in your journal each day.

Observations At the end of the month:

1. Review your journal observations from your daily exercises and meditations. Write a summary report about insights, experiences, or any questions you have had.
2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

Meditation

The fifth labor to improve meditation is to come in contact with Higher Worlds. As you penetrate more deeply into the Higher Worlds, the power of your meditation increases. Actually, meditation is an effort to penetrate into and be awakened in the Higher Worlds. The Higher Worlds can be the higher mental plane, the Intuitional Plane, or even higher planes. A successful meditation is a breakthrough into higher dimensions.

Through meditation you can penetrate into areas of light in which you come to the realization that there is only One Self, that humanity is one family, and that you are an immortal being. As you come to these realizations, your power of meditation expands and you conquer still higher levels and mysteries. Through making major breakthroughs, you can uplift yourself from astral glamors, from mental illusions, and from the jungle of personality problems.

Only in deep meditation can you see that forgiveness is better than revenge. Only in the depth of meditation can you discover that Unity is the foundation of the Universe and that separatism is the result of psychological sickness. Only in the depth of meditation can you discover that it is better to sacrifice than to exploit. No one can teach these things to you; you can experience them only in the depth of your meditation.

People develop vanity when they read or hear about great experiences and then think that they have already had these experiences because they read or heard about them. You can have these experiences only through penetrating into deeper layers of your being. As you penetrate, your light increases and your meditation enters a higher dimension.

Through meditation we contact Higher Beings or Guides of the planet. As we come in closer contact with Them, our meditation becomes charged with Their energy. New revelations dawn in our minds and new visions open before our eyes.

The Guides of humanity watch our steps and deeply rejoice when we turn our face from darkness to light. Standing upon the mountain, They see the pilgrim struggling to find his path with a candle. They say, "Yes, he is doing well. He passed the streams; he crossed the rapids. Now he is climbing the hill. He has overcome fear, greed, and jealousy. He is conquering; he is learning patience. He can now control his mouth; he is developing responsibility. Now he is ready to be sacrificial." These are Their joys. As you feel Their joy, Their joy reaches you like a stream of

energy. Enthusiasm grows in your heart as you feel Their joy for you. Through enthusiasm you dedicate yourself to greater labors and service.

Once while I was waiting in an airport and watching people, I saw a young girl checking every five minutes to see if a certain flight had landed. When the plane finally arrived, she jumped from her chair and ran to the door where the passengers would enter the terminal. She suddenly saw the person she was waiting for and ran to her friend with great joy. I remember thinking, "What will happen the moment we sense the approach of a Great One?"

Through meditation you penetrate into Ashrams, and with the great wisdom acquired in those Ashrams, you improve your meditation. Through meditation you gradually clear out all your posthypnotic suggestions. As you clear away these inner commands, your meditation works on higher levels and with clearer registration.

Excerpted from Education, Vol. I, by Torkom Saraydarian, pp. 74-76.

Clear Consciousness

Pure thoughts are like the ozone of space. Verily, one can fill one's surroundings with them, but only in a definite consonance. To launch a pure thought and muffle it with a dozen cravings is like a horrible dissonance. Consonance is to be understood as a series of resoundings in accord. Therefore, in self-activity We appreciate orderly sequence of actions. Not a chance benevolent exclamation, but the conscious process of continuity produces advantages.

A parrot once knew how to screech, "Blessed Teacher!" --but by this it did not improve its possibilities. A bear chanced to leave its prey on the doorstep of a starving man, but it did not cease to be a wild animal. A bee accidentally pierced the abscess of a sick man, but it earned thereby no bliss for itself. Even a snake once saved a life by its poison. Only consciousness and staunchness yield results.

Consider the smile of achievement easy. And achievement which grows out of staunchness shines as a bountiful sun. Since the sweetness of a fruit does not depend upon its skin, let your activity proceed beyond the crowd. Only by avoiding crowds will you reach the people.

I can visualize a present-day minister of state or a Roman Pontiff driving up to Our Towers in a motorcar! Is there more of comedy or of tragedy here? In any case, a simple Mongol will be found to behave with more dignity, for in him the nerve of receptiveness has not been ruptured.

Friends, preserve a pure channel of receptivity, for in this furnace pure thoughts are forged. Look upon pure thoughts not as a wondrous Heaven-Dweller who descends on holidays, but as the fare of your workdays.

Leaves of Morya's Garden II, pp. 247-248

(2nd Printing, 1929)

The Teachers want us to be conscious of our thoughts, feelings, words, and actions. This is one of the highest disciplines which we can carry on within our entire life. Most of the time we have no conscious control over our thoughts, words and actions. Once we begin to discipline ourselves, we will see how uncontrolled our actions are on the three levels of personality.

What does it mean to be conscious? It means you really see the causes and effects of your thoughts, words, emotions, and actions, and you have firm control over them. No thought is formulated in your mind unless you certify or verify that that thought is pure. No words are uttered from your mouth unless you are sure that they are beneficent, harmless, and goal-fitting. No emotional reactions are allowed to be released unless you are sure that they are full of love. No actions must be taken unless you know that they are timely, constructive, and helpful. And all these three actions must be carried on with clear consciousness, continuously, and with creativity.

Good actions must be continuous to transform your beingness, and they must be creative. Actions can be creative if they are radiations of your inner being, not from your mechanical nature.

Thoughts are of various kinds. These are

- a. Chaotic thoughts
- b. Self-centered thoughts
- c. Evil, destructive, and ugly thoughts
- d. Good and constructive thoughts, with occasional self-interest
- e. Pure thoughts

1. The first level of thought is chaotic thoughts. Chaotic thoughts have no plan, purpose, design, sequence, or continuity. They are mechanical and originate from our subconscious mind and physical, emotional, mental automatic reactions and responses. All day our mind may be occupied with such thoughts, wasting our energy and complicating our life.

2. The second level of thought is self-centered thoughts. All that you think is for yourself, for your self-interest. The world exists for yourself, and all that you think about is how to manipulate life for yourself, for your ego.

Self-centered thoughts crystallize in your aura and life will create pain and suffering for you to release you from your own self-made prison. Self-centered thought does not allow your consciousness to expand.

Self-centered thinking shrinks your consciousness and on the other hand feeds your body, emotions, and mind. Then you create imbalance, and imbalance becomes the source of many

complications in your life. Your consciousness must grow in harmony with the growth of the body, emotions, and mind. If this is not the case, you are creating a dangerous situation in your life. Most of the ills of humanity are the result of unbalanced conditions.

Self-centered consciousness makes you eat and eat, makes you feed your emotional body with pleasure and more pleasures. It makes your mental body grow with selfish thoughts, knowledge, information, and data but makes your consciousness shrink and get smaller and smaller. This is how imbalance in your system is created.

The hardest thing in life is to have a machine that does not have a mature operator. This is the case for most of us.

3. The third level of thought is evil, destructive, and ugly thoughts. Such thoughts damage our whole psychic computer and eventually create various diseases and insanity in our system.

4. The fourth level of thought is good, constructive thoughts, with occasional self-interest. Such thoughts bring us happiness, success, occasional failure, but in most cases we enjoy sanity, health, and success.

5. The fifth level of thought is pure thoughts. It is important to know that sometimes we spend many years or even lives going from one level to another level, but gradually we come to our senses and realize that it is only pure thoughts that give us pure joy, success, health, prosperity, and lead us to enlightenment.

What is pure thinking? Thoughts that do not contain ego, vanity, greed, illusions, fanaticism, and separatism are pure thoughts. Further, pure thoughts do not contain hatred, fear, anger, jealousy, revenge, and slander.

Pure thoughts become sources of joy, freedom, and beauty in our life, and they express themselves in creative forms that bring life, courage, and upliftment to those who contact our thoughts.

Whenever your thoughts are not pure, you plant the seeds of future pain, suffering, and hindrances for your life. Try daily to watch your thoughts and words and if they fall into the negative category, change them consciously, deliberately by using your willpower, visualization, or creative imagination.

Pure thinking will make you actualize the dreams and the visions that you have throughout eternity and in ages and chains and schemes.

Pure thoughts are like the ozone of space. The ozone layer is the energy-giving substance. If your pure thoughts start increasing within your aura, the pure thought secretes a pure substance into your aura, and in your aura you have an ozone aura. That is what the shield is that we read about in ancient literature. Pure thoughts increase the ozone, so to say--the psychological, spiritual ozone within your aura, within the family you are living, within the house you are living, within the group you are living, within the nation and planet you are living. With pure

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There are a few very important things in this lecture. The first thing is conscious living. The second thing is that conscious living must be continuous. The third thing is that conscious living must be in harmony with all else that you are doing and feeling and thinking to create a wholeness around you, a wholeness around you. The wholeness is health. It is not only health on the physical plane but also on the emotional plane and mental plane.

Q&A

Question: How can you tell if the impure thoughts are coming from inside you or from outside of you?

Answer: No matter if it comes from outside or inside, you are going to get the bad fly and kill it. It is inside but it also came from outside. It does not matter where it is coming from. The most important thing is the recognition that this thought is an ugly thought in my mind and you are going to stop it. Think about selfish thoughts. Some people say, "Nobody loves me," and they do not see that they are so selfish that nobody likes them. Selfishness is the producer of ugly thoughts. You are going to stop it. Pure thoughts increase your magnetism because they produce ozone, a life-giving substance. Ugly thoughts, selfish thoughts, thoughts that are related to anger,

to fear, to malice, to jealousy and revenge and ego and vanity and greed. These kind of thoughts eat your magnetism, devour it. Eventually you become without magnetism.

Magnetism is not only an energy that attracts beautiful women and men to you, but it is also a power that attracts co-workers, friends, geniuses around you, servants around you, people who see the same vision and come together and say, "Let us work for it." Why did they come? It is because of your magnetism. That magnetism is formed relative to your pure thoughts. The more pure thoughts you have, the more magnetism and power you have.

Question: I understand that our thoughts are creating our health. But is this always the case?

Answer: That question was asked of M.M. He said that Ramakrishna died from throat cancer. He was warned not to talk eighteen hours daily. If you abuse Nature, if you use your energies more than your bodies can afford, you violate the laws of Nature. That is what it is. For example, I was giving a seminar in Switzerland. I talked daily, seven, eight hours. After fifteen days I could barely speak. I said to myself, "What are you doing?" Then I examined myself. "I wanted to show off, to do things I could not do. It was beyond my energies and powers and limits." That is another stupidity that people do. Do you think that lots of disciples are not stupid? They are. Even in some levels Great Ones are stupid--two minutes, three minutes--and for that They really pay high prices. Whenever you violate the laws of Nature, you put yourself in danger. You can look in history and three, four very famous men that you think had pure thought, sometimes they did not.

A very great ascetic came at night to sleep in a very poor man's house. This poor man had a fantastic, beautiful wife. He put the man's bed next to his wife and himself because they did not have anywhere else to sleep. The poor man was so pure in thought that he did not think about his pretty wife. The poor man however was also a very advanced man. He filled a basket with water and hung it over the head of the ascetic. At night it started to drip. The ascetic said to the poor man, "This water is falling on my head." The poor man said, "Change your thoughts. If you do not change your thoughts, it is going to pour on your head."

In karmic law, if an average man has a ten thousand dollar debt, they punish him ten thousand dollars. But if a great Initiate has one penny debt, they punish him ten million dollars because of his high consciousness. If you understand that, all your questions are answered.

Question: As you are developing pure thoughts and you are developing consistency in this, how do you develop more confidence in the rest of your life so that when you are not thinking pure thoughts you do not destroy all your efforts?

Answer: First of all, you do it because you see the pain and suffering you are confronting. Second, you do it because of your vision of the future. Third, you do it because you want to improve. Unfortunately none of our philosophers and scientists and big bosses told us that this world is a school. We are here as students and we are really bad students. Either we are going to learn the lessons and graduate from this planet, or we are going to be destroyed with this planet. There is no way that we can avoid developing ourselves. Do not be afraid of what you did in the past. It is gone. Now try at this time, day by day, minute after minute, to control your thoughts

and see that they are really pure. Then you will see the change in your life, in your business, in your relationships, in your magnetism. Do not do it because I am saying it. Try it. Have pure thoughts. Your face will change. Your eyesight will change. Your heartbeat will change. Everything will be beautiful.

Question: Are right motive and right thinking the same thing?

Answer: Right thinking comes from right motive, but sometimes you can have right motive but you use wrong thinking, ugly thinking, because other things interfere. For example you say, "I really love my sister" and your motive is to take your sister into your home and for you to live together. That is your motive. Then your sister calls and says, "I heard that you are doing such kinds of obnoxious things. Why are you doing them?" Then you change your thought. You start hating her. The motive was right, but other things changes. Motives and thoughts and actions and feelings and relationships will be a continuum, harmonious, consonant.

Question: Sometimes is it good to tell the thoughts to go away and bother somebody else?

Answer: That is a first step, but the second step is that you are going to be careful that your thoughts do not contaminate other people because they in their turn will contaminate you. There was a very nice man, a medical doctor, who had a neighbor with three children who were always sick. He had twelve children himself. He started to take care of the little children of the neighbor plus the father and mother. Every day he was giving them medicine. One day a man came and asked, "What is your intention, taking care of your neighbor?" The man said, "I am not taking care of them. I am taking care of my children, so they are not contaminated from the other children. They were playing together, running together, eating together. If I do not take care of them, my children will be sick." Sometimes our neighbor is more important than we are. The consciousness is still so far away in humanity. It is discouraging that humanity is still in ugly thoughts, maybe ninety percent. You people who are listening or reading great Teachings must slowly, slowly transform the world by pure thoughts, by teaching the other people how to develop pure thoughts.

Question: How do pure thoughts transform and bring out the creativity and heal the people around you?

Answer: Ugly thoughts and bad thoughts are hurting your computer and throwing it out of line. Sometimes when I work on the computer, it starts not to do what I want it to do. Someone comes again and asks, "What did you do again to this machine?" I say, "I pushed this button and this button," and then she says, "Yeah, you did it wrong." Ugly thoughts distort your computer, and once your computer is distorted it does not distribute the energy of the program properly in your system. That is why you become sick. That is why you cannot think right. Because you distorted the machine, the timer cannot distribute the water, the energy everywhere. You destroyed the timer. Instead of sending an impulse to your heart, that timer sends three impulses to your heart, and three impulses cause heart palpitations. Then you say, "From where did this come?" It came from your computer, from your timer that is releasing more energy or less energy to your glands or to your organs than they need. That is what is happening. Even a person, a man who has done

wrong many times, done many things, may suddenly for one minute come to his senses because of his Solar Angel. When he sees the reality and starts thinking right, he recovers himself.

If any ugly thoughts remain in our mind, they can subjectively control our behavior. It is important that we up root all the seeds of ugly and evil or negative thoughts from our minds.

There was a criminal who had killed three, four people. They found the knife but on the knife there were no finger prints. Because he was very rich, his attorneys and everyone else were happy and they thought, "He is a free man now." The judge sat there very comfortably and said, "You are free. Congratulations, because no one can prove that you did the crime." The criminal was so happy, hugging everyone, and then at the end when the man was going out of the door, the judge in a loud voice called the man by name and said, "You forgot your knife on the table." The criminal in his excitement turned back and went to the table to get his knife. . . .

Question: M.M. says, "Consonance is to be understood as a series of resoundings in accord." Can you elaborate about this?

Answer: "Resoundings" refer to our actions, feelings, words, thoughts, motives, plans, and so on. All these must be in consonance with each other or else we remain out of tune. And it is so important to read the rest, "Not a chance benevolent exclamation, but the conscious process of continuity produces advantages."

Lecture given on July 17, 1994

Excerpted from Talks on Agni, Vol. 3, by Torkom Saraydarian, pp. 253-271.

Mental Fire and Illusion

Your thoughts are electrical in nature. Your thoughts must flow outward instead of being self-centered, separative, and negative.

There is a systemic mental fire. Your thoughts must flow and fuse with that fire, but if you direct your thought into your body and emotions, into your own ideas, opinions, and thoughts as if you were your own ideas, opinions, and thoughts, you create illusion. Your thoughts are going to flow into the systemic mind. You are going to open your mind to the Mind of the Universe. When you think that your thoughts, opinions, and ideas are the reflections of total reality, you create illusion. Illusion is developed when you think that your interpretation presents the ultimate reality and you try to force it on others. When you, as a separate being--body, emotions, thoughts--become the interpreter of the Universe and its laws, you fall into illusion.

Illusion is distortion of reality in a separated being. Reality is distorted when you allow your own emotions, knowledge, and thoughts to be the whole interpreters of reality.

Illusion is the root of mental diseases. When you are turning into your own limitation, you no longer flow into the fire of Space, and your flow turns on the axis of your own tiny existence. When you thus block yourself from the ever-refreshing, ever-illuminating flow of the Cosmic fire, you become a pool of stagnated water, fit only to feed germs of various kinds.

Flowing into and fusing with the mental fire of the Universe gives you the opportunity to come in contact with higher mental currents of the Universe which are carriers of greater revelations and visions. In Space there are the mental currents of planetary, solar, and galactic Entities. Illusion prevents you from coming in contact with these currents. Because of its egocentricity, illusion provides continuous confusion and mis-translation of the incoming impressions.

The path to reality is found when you unite yourself with a greater existence. Reality is lost when you cut your contact with the greater Self and imprison yourself within your pitiful self. You will never find the path to reality as long as you are identified with your opinions, traditions, religion, dogmas, doctrines, nationalism, and so on.

There are various mental diseases such as insanity, obsession, and fear. From these flow the urges to commit crimes of destruction and of self-annihilation.

Excerpted from *New Dimensions in Healing*, by Torkom Saraydarian, p. 456.

THE SCIENCE OF BECOMING ONESELF

The Fiery World

LESSON 22

Introduction

This is part of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that “[t]he time limits given. . . are optional. It is your level of unfoldment which should decide the time element, remembering that ‘that which is slowly built up endures forever.’”¹

Procedure for Lesson 22

1. Read Chapter XI, “The Principle of Conflict,” pp. 101-106.
2. Complete EXERCISE B, “Mental Detachment,” pp. 90-95.
 - a. Take five or ten minutes (two or three in the beginning) to practice daily use of the process of detachment, as described on pgs. 90-93.

- b. Practice this exercise while you are active on the three levels of human endeavor, trying to be conscious in everything you do.
 - c. Learn to create the opposite by using the exercises described on pgs. 93-94.
3. Complete "Additional Reading" below.
4. Daily, meditate on the following seed thoughts from *The Science of Becoming Oneself*. Use one thought each week.

Week 1 . . . [B]e "present" in all your activities not as a doer but as an observer. . .

Week 2 It is important that thoughts be beneficial and created for the good of others. ²

Week 3 Pure thoughts can be developed when people do not exercise judgment but use observation. ³

Week 4 Through observation you know what the other person is, but, instead of judging him, you understand him. Understanding evokes pure and benevolent thoughts. ⁴

¹ Saraydarian, H. (Torkom), *The Science of Meditation*, p. 70.

² Saraydarian, Torkom, *Thought and the Glory of Thinking*, p. 163.

³ *Ibid.*, p. 164.

⁴ *Ibid.*, p. 164.

"For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and after the third year to thirty. The thirty minute period must be kept for a long time, until you are guided by your Soul to increase it." ⁵

5. Record your observations from your daily exercises and meditations in your journal each day.

Observations

At the end of the month:

1. Review your journal observations from your daily exercises and meditations. Write a summary report about insights, experiences, or any questions you have had.
2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

Meditation

The sixth labor to improve meditation is to develop greater creativity and to charge your creativity with greater and more universal ideas and visions. This, in its turn, opens new dimensions for you to penetrate and meditate on greater mysteries.

Through meditation you come in contact with prototypes or even Archetypes That will eventually manifest through creative human labor. Through meditation you contact the Plan and the precipitation of the Plan, which is the down-pouring of ideas. An idea is an energy wave which creates change that will eventually manifest the Plan. As creativity increases, you become a radioactive human being. Through meditation you radiate healing, uplifting, and purifying energies. Thus, you become a co-worker of the Great Ones.

Meditation leads you to mastery. You develop mastery upon your lower self. No one can teach you mastery. Mastery develops through meditation and service. It is possible to teach many techniques for artificial mastery over one's nerves, mouth, muscles, voice, fears, and so on, but artificial mastery leads to inner conflict. Mastery can only be won through meditation, by your own efforts. Only by mastering can you become a Master.

Meditation makes you the master of yourself. Once you conquer yourself, people can no longer defeat or exploit you.

Excerpted from *Education, Vol. I*, by Torkom Saraydarian, pp. 76-77.

⁵ Op. cit., pp. 82-83.

Creating the Opposite - Discipline of Thought

Disciplining Your Thoughts

1. Try to reverse any thought that is harmful for anyone.

If you are thinking badly about someone, try to reverse it. This means try to think nicely about him or her, sending loving thoughts toward him. In this way you weaken and destroy an ugly thought that exists in your aura that is sucking your precious energy and polluting your environment.

2. Try not to formulate your thoughts if you are under the pressure of negative emotions.
3. Try not to formulate your thoughts if you are under the pressures of other people's hatred and malice toward you.

Negative emotions of other people can contaminate your aura, and use you as their agent to fall into the current of negative thoughts and actions. Do not let other people's negative emotions use your mind and think through it.

4. Try not to formulate your thoughts when under the control of your blind urges and drives.

Thoughts have dynamism, and once they are created they move you into action. If you feel, for example, a strong sex urge or an urge of violence, of drugs, the urge of stealing, of gambling, do not sit and plan for it. Try to formulate thoughts of decency, nobility, harmlessness, honesty. Your positive, controlled thoughts can exercise control over your blind urges and drives.

5. Make a rule for yourself that your thoughts will be based on

- Beauty
- Goodness
- Righteousness
- Joy
- Freedom
- Striving
- Sacrificial Service

6. Every morning formulate thoughts for the Common Good.
7. Every evening reverse the negative thoughts that you have dwelt upon.

As you work upon these seven points, you will see a considerable degree of improvement of your health, happiness, success, and prosperity. The less pollutants you have in your subtle nature, the greater will be your efficiency in life. These exercises will call the attention of your Soul, and you will receive more psychic energy to work and help your environment.

Excerpted from *Talks on Agni, Vol. 3*, by Torkom Saraydarian, pp. 229-231.

Try to see yourself free of ugly thoughts, and see what may happen to you. Sometimes you do not even need to define them. You know them in your heart.

Ugly thoughts are like the refuse, the trash of yesterday. They are thoughts which keep you stuck in matter, in ego, in your lies and hypocrisy, in false values. They are thoughts of exploitation, crimes, and heartlessness. They are thoughts of imposition, inquisition, jealousy, and competition. Ugly thoughts sometimes are made by ugly things we see or hear or things others do.

Beautiful thoughts give you wings in the subjective world and help youth ascend higher and higher, not only from level to level but also from joy to greater joy, from glory to greater glory. People born after such flights are usually great talents, leaders, and heroes.

Excerpted from *New Dimensions in Healing*, by Torkom Saraydarian, p.812.

From childhood we must also learn about the power of thought. Thoughts are very closely related to the Fiery World. Often we send thoughts to certain people, or we think about them. Certain thoughts that we have expand the consciousness, increase the light and energy, and create striving in others. Certain thoughts lead people into corruption, disturbances, and problems. Certain other thoughts lead people into corruption, disturbances, and problems.. This is the reason why we must be careful of our thoughts and imagination; once a thought is released, no one can stop it.

It is possible to send great blessings in various expressions, as well as heavy poison, through our thoughts. Those who sublimate their thinking and keep it on a level of constructive frequency eventually learn how to use the fires of Space to create advancement and unfoldment. Each step toward right thinking is a step toward the Fiery World.

Before the entrance to the Fiery World, we meet the accumulated cloud of our disorderly and destructive thoughts We have to disperse this cloud to penetrate into the Fiery World. Often people waste hundreds of years trying to disperse such a cloud. But if our creative thoughts are abundant, it is possible to disperse the cloud and win the right to penetrate the Fiery World.

As much as possible one must minimize his unworthy thoughts--those related purely to selfish pleasures, crimes, impositions, lust, greed, and revenge. All such thoughts can attack us violently whenever we attempt to cross the bridge toward the Fiery World.

Excerpted from *Other Worlds*, by Torkom Saraydarian, p. 396-397.

In the Teaching we are told that a man must not have contradictory thoughts. This is not an easy task. One must make an effort to have pure thoughts and not pollute his mind by having mixed or contradictory thoughts.

Every thought has its own frequency and its own sound in space, but if the mind sends conflicting thoughts or words into space, the person creates dissonance in space and serious disturbances in his aura.

It is important that thoughts be beneficial and created for the good of others. If, after sending such thoughts, one pollutes space with destructive or malevolent thoughts, he creates disturbances which attract to his aura various destructive forces.

Doubt in thought is a factor which disintegrates the thought and makes it fail before it reaches its destination. This is why we are told that our thoughts must be made of pure light and not mixed with any other elements which can weaken the thought.

Double thinking not only creates chaos in space but also gradually distorts the brain and the mental body.

People continuously use double standards about people. All attitudes and expressions are the result of thought. When thought is used to create double standards, man loses his equilibrium and integrity and eventually falls into chaos. This is why sincerity was emphasized by the Ancients. In sincerity there are no double standards but a straight and pure expression of motives and thoughts.

Thoughts can be charged with fire when they are based on our basic convictions, when they are expressions of our trust, optimism, and gratitude.

Those people who fluctuate between darkness and light, between unity and separatism, between construction and destruction eventually ruin their mental bodies and brains. Every duality in thought weakens the man and eventually makes him a servant of darkness.

When thinking about the future, about our Teacher, about our friends, our thoughts must manifest pure unity without shadows of doubt, suspicion, and fear. Any thought mixed with these elements disintegrates and invites suffering to the originating source.

Dual thoughts serve the dark forces. A dark thought often is less dangerous to others than a dual thought. It is easy to reject a dark thought, but it is often difficult to reject a dual thought because a dual thought enters our consciousness through its bright side and then pulls in its dark side.

This is why the servants of darkness no longer attack the sacred Teaching directly but create every possible way to distort it.

An inexperienced man will look at two different groups and say, "They teach the same thing. They read the same books. They have the same teachers." This may be true on the surface. Both may do this. But, one group puts a little distortion in the Teaching every time, and throughout the years the man becomes used to the distortion because things are presented to him on the plates he likes, or with the formulas he loves. Eventually they increase the dosage of distortion in the Teaching and destroy the foundation.

This technique is also very close to the technique of confusion.

Thus doubt, confusion, and distortion create chaos in the mental world, and one loses his path in the deserts of life.

We are told that if the thought is charged by the fire of spirit, it loses all duplicity and keeps its purity. Pure thoughts are the ones that achieve victory over the hindering elements of life.

It is necessary to exercise thinking with concentration and toward a lofty goal. This is how one can learn to keep the purity of thought.

People think that purity of thought prevents one from approaching an object from various viewpoints. One can observe an object from various viewpoints but keep the unity of his thought. Viewpoints are not different kinds of thought but supplementary elements for one thought.

You can even see the destructive and constructive sides of a person without developing double thoughts. You see why the conflicting characters exist in him, but you do not think of him as a bad or good man but a man of double character, as an object which is painted black and white.

Pure thoughts can be developed when people do not exercise judgment but use observation. This is not easy to achieve because each observation evokes a judgment from weak minds. Advanced minds see things as they are and do not fall into the habit of dual thinking and judgment.

Judgment is the process of measuring people with certain standards. Through observation you know what the other person is, but, instead of judging him, you understand him. Understanding evokes pure and benevolent thoughts.

The Ancients used to say that an arrow must not be made of different types of wood. It must be made of one type of wood because every kind of wood reacts differently to the currents of air, to pressure, to the electricity of the atmosphere, and to the psychic energy of the person. Also, the disintegration of the arrow occurs if the parts are not welded perfectly. This is how the Ancients referred to pure thoughts.

Along with conflicting and contradictory thoughts, we also have some very dangerous thoughts which are called involuntary thoughts. The majority of these involuntary thoughts come from outside of us, and we must master them if we want to see the potency of the energy of pure thoughts.

Involuntary thoughts invade our mind in a high percentage. They create confusion, inertia, unreasonable decisions and hazards, and weaken the mechanism of the mind. The mastery of the human mind will be the greatest blessing of the human being. When the mental body is mastered, no involuntary thought will be able to put the machine into action. The human soul will be able to admit only those thoughts with which he wants to deal.

Involuntary thoughts are the arrows of dark forces or dark accumulations from space. They are even automatic reactions of the mind to hidden memories. When the mind operates with such

thoughts, the presence of the lofty thought will be very uncomfortable in the mind. Besides, the mind cannot operate under the direction of the human soul when the mind is busy with involuntary thoughts.

We are told that if the mind is open to every kind of thought, it turns into a sponge full of dirty water. Involuntary thoughts waste the precious psychic energy because they are concerned with failure, depression, fear, crimes, sensuality, lower desires, and greed--but mostly fear.

As a man advances in age or weakens in body, involuntary thoughts of fear accumulate around him and sap his energy. Most people die not because of sickness but because of fear. Fear also cuts off the supply of psychic energy.

Most of our involuntary thoughts are imported through imagination, or our thoughts create dramatizations and we busy ourselves in our own dramatizations. Sometimes our mind runs day and night within the vicious circle of our imagination, which is orchestrated by our involuntary thoughts.

The conquest of the mind is not easy, but if this conquest is achieved man will be the king of his life.

It is through voluntary thoughts that all can be changed around us. Through our voluntary thoughts we can control outer circumstances because things control us through our negative reactions or responses. When we change the mode of our response, we will be able to annihilate the effect of the outer control.

Outer control attacks us through our involuntary thoughts. When they are accepted, their control on us is final. But if they are not nourished by our attention or response, their control loses its power and even serves our success.

In most cases, attacks are successful when we make them successful through our reactions of fear, confusion, and cooperation with the attacks. We cooperate with attacks when we concentrate our thoughts on our failures instead of concentrating our mind on our future victories.

We must not cooperate with the logic of attackers, but we must use the attacks to withdraw ourselves from the image of failure they try to impress upon us. Our failure belongs to our enemies, but our future belongs to us.

Excerpted from *Thought and the Glory of Thinking*, by Torkom Saraydarian, pp. 163-165.

One must consciously guard his thoughts.

We are told that it is easy to create a thought, but it is not easy to get free from a created thought. You can create a thought in a second, but you cannot free yourself from the existence and influence of the thought for years.

Thoughts, once created, become substantial in your mental plane. They exist just as your furniture or any kind of article exists.

In the mental plane you need a higher energy than mental energy to disperse the unworthy thoughts in your mental sphere. This higher energy is called the energy of the Intuition or psychic energy, and not many people know about it or can use such an energy. Therefore they remain the slaves of their own thoughts.

Imagine a room where you can create furniture but cannot destroy it. Eventually you imprison yourself and make yourself useless.

It is very interesting to know that higher thoughts do not occupy space, though they have validity in space.

Lower thoughts occupy space, but they do not have validity. They are like lies which occupy space and have various effects on people but do not have validity or a true existence.

To dispel these lies is very difficult once they manage to have a corner in our mind. Though they have no validity, they mold mental matter and create crystallizations in it.

It is very important to confront an ugly thought within us before it spreads roots in our mind or in the minds of many people. Confrontation is a very subtle task in this case. One ugly thought can spread roots in the minds of thousands and form a gigantic tree in space. Ordinary human efforts cannot destroy such formations, and such a tree spreads its bad influence over many thousands of people.

This is why an ugly thought must not have the chance to live. One must not attack an ugly thought. He must expand his own consciousness and inspire himself by the light of a higher thought or of an intuitive perception.

Ugly thoughts can be destroyed more safely if the originator himself destroys it. Outer attacks may strengthen the ugly thoughts and make them a great danger for humanity.

Such formations in space are as destructive as within the human life.

Thoughts of revenge, hatred, and suspicion emanate in space as poisonous mist and pollute space, making it difficult for the waves of light to reach us. Besides this they attack those to whom they are directed.

One can register such thoughts in forms of fearful dreams, in forms of certain irritations, loss of energy, temporary blankness of mind, or in forms of certain sickness.

One can advance to the Higher Worlds by learning how to annihilate his unworthy thoughts. Through the process of elimination, one puts a higher energy into action and clears away the jungle which he created by his every unworthy thought.

In the Fiery World one can create explosions if he has no control over his thought and if he creates thoughts not fitting to the higher frequencies.

Human beings must start to learn the power of thought, the power of speech or words. It is important to watch our words. An unfit word is a burden on the aura, but an unfit thought is an inflammable gas.

It is possible to assist oneself by keeping the mind always busy with something worthy. If the machine of the mind is left idling, it runs on the thoughts surrounding our body. The Ancients advised that if one has nothing to think about, he must slowly repeat holy names or the names of virtues to repel the attack of low thoughts.

The purpose of the human being is to penetrate into the higher mental planes, to be in contact with higher realities, and to find the thought direction toward the Cosmic Magnet. This cannot be done without developing mastery over our thoughts.

Excerpted from *Thought and the Glory of Thinking*, by Torkom Saraydarian, pp. 210-212..

One must try to see the effects of his thoughts on his feelings, emotions, heart, on his physical body, and on the mood of the people around him.

It is important to learn to see the effects of one's own thoughts. But we are seldom able to see the effects of our thoughts on the physical plane until after a long time passes.

Often we forget that most of the conditions of our life and the responses or reactions of other people are the effects of our past thoughts.

When we begin to see the effects of our thoughts, we become more conscious of our thoughts, and a time comes in which we develop a system of censorship over our thoughts. We learn not only to see what they can do, but we can also control them, change them, and even destroy them if we feel their effects will be destructive.

Thoughts in the mental world are as objective and tangible as the furniture we build. We cannot see what they really are because we are not focused yet in the mental world, but we use mental substance through our mind.

Once the negative tendency of the mind is broken, it turns into a positive source of creative activity.

Most of the “furniture” of our thoughts float around us, sucking our vital energy. They not only deprive us of our energy, but they also pollute the minds of other people and cause various damages to their systems.

In the mental world, if one is awake, he can see the immediate effects of his thoughts, and while he is formulating his thoughts he becomes careful that he does not create negative effects.

It is important to know that karmic law works in the mental plane too, and we are responsible for all those thoughts which are harmful, ugly, unrighteous and violate the Law of Love.

One must start exercises to observe his thoughts, guess their effects, stop them, change them, and build better thoughts. One must also try to destroy certain thoughts.

Destruction of thoughtforms is not easy. The first thing one must do is create opposing thoughts to the ones which he considers dangerous and harmful. Then he must try to make his positive thoughts disintegrate the former thoughts and absorb them into the new thoughtform. This is great fun to do, and it is not so difficult if one tries hard enough.

We must remember that the reward for controlling thought is very great. It increases our health, happiness, and success, and it paves the way for contact with Higher Worlds.

Unworthy and ugly thought disintegrate after a while in our aura if they do not attract nourishment from various sources and if they do not contaminate our aura with various sediments. Remember that the mental body is, in most cases, affected by our physical body, and it too can be poisoned, damaged, and even paralyzed.

In the Higher Worlds, success is in the hands of those who learned right thinking while they were living in their physical bodies.

Our ugly and harmful thoughts in the Fiery World have a drastic and destructive effect on ourselves and on others. It is easier to eliminate their effects on the physical plane than in the Fiery World. This is why the great Teachers advise us to learn how to think creatively.

By watching daily the process of our thoughts, we develop alertness and watchfulness and eventually learn to control them.

Excerpted from Thought and the Glory of Thinking, by Torkom Saraydarian, pp. 453-454.

We read in the Teaching,

*I rejoice to see how the lightning flashes of foresight regarding the people's welfare sparkle amidst your thoughts. These thoughts have to be launched into space. If you could daily spare half an hour for the future! Verily, the bonfire of your thoughts would receive Our welcome.*⁴

Isn't it beautiful to know that when a thought is aflame regarding the welfare of people, that thought flashes like lightning? But if a thought is contaminated with base thoughts, it is more infectious than all diseases. Base thoughts are selfish, criminal, hateful thoughts which spread faster than any germ and cause moral sicknesses everywhere.

How can we know the difference between base thoughts and good thoughts? The answer is very simple. Good thoughts are based on Beauty, Goodness, Righteousness, Joy, and Freedom. Base thoughts are based on slavery, ugliness, separativeness, selfishness, and hatred.

When a person thinks, he should ask himself, "Is my thought leading to beauty, to unity, to freedom, to wholeness?" If the answer is yes, he should continue his way of thinking. If the answer is no, he should stop and change his thinking.

It is very important to know that our thoughts are not kept within our head. Immediately when we think, our thoughts become the property of space. We may plant beautiful flowers in space or throw germs and pollution into space through our thoughts.

Base thoughts will be absorbed by those people in the world who have corresponding thoughts in their minds, and they will be forced into destructive actions. In a sense, most of us are responsible for the crimes in the world because of our base thoughts thrown into space. If you could daily spare half an hour for the future!

Excerpted from *Thought and the Glory of Thinking*, by Torkom Saraydarian, pp. 44-45..

. . . [O]ne of the inhabitants of the subconscious world is the octopus of fear. It grows, year after year, using the other inhabitants for its own nourishment and subjectively controls all actions of man on the physical, emotional, and mental planes.

To deal with the existing fears and gradually to annihilate them from our subconscious mind is the greatest service that we can render to ourselves and others.

Fear manifests through certain thoughtforms in our mental sphere and tries to control our life. It is important that we recognize these thoughtforms and handle them scientifically, as a thoughtform of fear contains many other vipers from our subconsciousness. . . .

It is possible to annihilate negative thoughtforms by deliberately creating thoughtforms in your mind that are opposites. This can be done by using your creative imagination. For example, if you feel that you yourself did something wrong and you built a negative thoughtform about yourself; you can annihilate that thoughtform by using your creative imagination and building an opposite thoughtform. You can do this by the following methods:

1. Create an imaginary life in which you are the most benevolent, wonderful person.
2. Do exactly the opposite of the wrong act that you did before.

3. "Burn" your negative thoughtform if that thoughtform is not an extension of an idea.
4. Practice scientific meditation. This method is the royal road to victory.

Excerpted from *The Subconscious Mind and the Chalice*, by Torkom Saraydarian, pp. 171-173.

THE SCIENCE OF BECOMING ONESELF

The Fiery World LESSON 23

Introduction

This is part of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that "[t]he time limits given. . . are optional. It is your level of unfoldment which should decide the time element, remembering that 'that which is slowly built up endures forever.'" ¹

Procedure for Lesson 23

1. Reread Chapter XI, "The Principle of Conflict," pp. 101-106.
2. Complete EXERCISE B, "Mental Detachment," pp. 90-95.
 - a. Take five or ten minutes (two or three in the beginning) to practice daily use of the process of detachment, as described on pgs. 90-93.
 - b. Practice this exercise while you are active on the three levels of human endeavor, trying to be conscious in everything you do.
 - c. Learn to create the opposite by using the exercises described on pgs. 93-94.
3. Complete "Additional Reading" below.
4. Daily, meditate on the following seed thoughts from *The Science of Becoming Oneself*. Use one seed thought each week.

Week 1 Conflict offers us the opportunity to surpass our limitations.

Week 2 Meditation is like the sprouting of a seed. ²

Week 3 Detachment purifies the body; attachment poisons the body. ³

Week 4 When spirit and matter are in balance, creation starts. ⁴

¹ Saraydarian, H. (Torkom), *The Science of Meditation*, p. 70.

² Saraydarian, Torkom, *Education as Transformation, Vol. I*, p. 78.

³ Ibid., p. 323.

⁴ Ibid., p. 249.

“For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and after the third year to thirty. The thirty minute period must be kept for a long time, until you are guided by your Soul to increase it.” (Ibid., pp. 82-83.)

5. Record your observations from your daily exercises and meditations in your journal each day.

Observations

At the end of the month:

1. Review your journal observations from your daily exercises and meditations. Write a summary report about insights, experiences, or any questions you have had.
2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

Meditation

The seventh labor to improve meditation is to contact beauty through meditation and make your life an expression of that beauty. Only in the depth of meditation do we discover that beauty is a Life. As a person contacts beauty and lives according to the inspiration of beauty, he becomes one with beauty. After this achievement, he becomes a creative source of rare beauty.

Beauty, in turn, makes one's meditation multidimensional and new. Greater space unveils itself before your Infinity-searching eyes. Through meditation you see the grandeur of all Creation and enjoy it with all your being.

Meditation performed regularly and over a long period of time, dissipates the ego that pseudo-self formed in the mental plane. The ego is a collection of "I"s, a collection of thought, emotions, and actions related purely to self-interests. The ego is also built in us by outer pressures reacting against our selfish thoughts, emotions, and actions. Thus the collection of pseudo "I"s, selves, and selfish thoughts, emotions, and actions are pressed into a package by opposition, resulting in the formation of the ego. The ego is also built by illusions found within our mental sphere and by glamors found in our emotional nature.

The dissipation of ego is essential, but during the removal, the Self must emerge or be activated to replace the ego. This is what occurs during meditation. We not only destroy the ego, but we slowly call forth, or conceive, the Self which will slowly dominate the mental plane and gradually replace the ego. This is the birth of the human soul. Though it is still surrounded at this stage by patches of illusion and glamor, it is now independent and able to radiate its rays to assume control over the human being.

Through meditation the Real Self comes into being because meditation, in reality, is the urge of the human soul to come into manifestation. The human soul emerges through efforts of

meditation. As the human soul emerges from its captivity, it destroys the shell which surrounds it. This shell is the ego.

The ego continues to exist through many incarnations. It gains strength as time passes. As the person learns how to meditate and slowly engages in meditation, the ego fights back and often gains a few victories over the human soul. But as the person continues to go deeper into meditation and slowly devotes himself to regular, rhythmic, and continuous meditation, the ego eventually melts away and vanishes.

Meditation is like the sprouting of a seed. When the soul cracks its shell and emerges as a seedling, the shell eventually drops from its back. Dissipation of the ego provides the best atmosphere for the human soul to grow.

Meditation develops thinking that is free from the pressures of blind urges and drives, glamors and illusions, and elements forced upon it by the subconscious mind. Purity, free thinking, and meditation are not possible so long as these disturbing elements exist in the human being. These elements cause disturbances in the mechanism of true thinking.

When a person begins to meditate, many opposing elements fight back. This is why the encouragement of teachers and friends is necessary until the person gears into his own striving and forges ahead in establishing his will over any opposing elements.

Egoless ness sometimes manifests as nonresistance to those forces which increase in strength if they are resisted. On the other hand, a person establishes clear communication lines with the creative forces of the Universe through egoless ness. As these communication lines increase and expand through meditation, the narrow viewpoints built by the ego slowly disintegrate and become replaced with broader and more inclusive viewpoints and interests.

An ego lives for self-interest; an egoless person lives for the interests of all. Meditation gradually enables a person to have more inclusive points of view and more inclusive interests.

Excerpted from *Education, Vol. I*, by Torkom Saraydarian, pp. 77-79.

Conflict

The less conflict we have between reality and unreality, between beauty and ugliness, the more powerful will be our ascent toward Higher Worlds and the greater will be our creativity. Conflict between reality and unreality, between beauty and ugliness will not only weaken our mind, but it will also create various physical and life problems which will waste our time, energy, and talents and prevent us from achieving our spiritual goals.

An expanding consciousness gradually dissolves the causes of conflict and makes the life of man the pure reflection of reality and beauty.

In a transmuted consciousness duality cannot exist. Sincerity is purity of consciousness, a consciousness in which there is no shadow of duality. The man lives as he is and tries to reflect the highest beauty in the Fiery World. We are told that a unified consciousness is a mighty warrior for the Common Good.

When the consciousness is striving toward higher achievements, toward greater beauty, purity, joy, and freedom, it brings a great amount of fiery energy into the aura and strengthens the protective net. Thus the magnetic power of the aura increases and eventually becomes capable of attracting impressions coming from higher sources.

As these higher impressions are assimilated by the aura, the unification of beingness takes place. The reflection merges into reality, and the aura scintillates as a unified rainbow.

One of my Teachers used to say, "Life is a thread without knots; do not create knots on it because knots will distort the flow of life and weaken the thread."

One day he explained that each knot comes into being through an act of contradiction, and when you contradict yourself through your deceptive thoughts, words, and actions, you create knots. To explain the distortion of the image, he showed us a boy who was making mud balls and throwing them at his own portrait taped on the wall.

This is how human beings make their original beauty into an ugly, muddy image.

An expanding consciousness leads a man on a clear path where he does not fight against his own creations and where he is free to cooperate with the world of reality and beauty.

Excerpted from *Thought and the Glory of Thinking*, by Torkom Saraydarian, pp. 297-298

Mental Detachment

Detachment purifies the body; attachment poisons the body. Purity and energy come to the body when you learn to detach or to renounce something you have or you know.

Most of our life is controlled by our attachments. Just like octopuses, we attach to each other. We attach to our money, to our girlfriends and boyfriends. Our attachment saps us and drains us of our energy. When we detach, we start to become ourselves.

Excerpted from *Education as Transformation, Vol. I*, by Torkom Saraydarian, p. 323.

People of the future are endowed with the power of detachment. They are detached, but not cold and separative. You cannot involve them in your glamors, illusions, personality weaknesses and vices. They are detached not only from the traps of other people, but also from their own personality traps. They stand as pure souls. They radiate love but never fuse with the pollution of people around them. They are even detached from their own past limitations.

Excerpted from *Education as Transformation, Vol. II*, by Torkom Saraydarian, pp. 119-120.

Polarity and Detachment

- Higher Worlds, daily life
- Rest, labor
- Silence, talk
- Attraction, repulsion
- Interest, indifference
- Labor for oneself, labor for others
- Attack, retreat
- Personality, soul

The Law of Polarity is, in a sense, the Law of Balance. When spirit and matter are in balance, creation starts. The Law of Equilibrium gradually and cyclically raises the level of balance to higher dimensions--to produce higher forms of life.

The Law of Equilibrium controls the dosage of exchange between matter and spirit and thus makes their level rise. On every level, the Law of Equilibrium gives a long period of time for the

opposites to interact and produce forms. Then it slowly raises the cup of spirit higher and the cup of matter lower, to create another shift toward a higher plane.

Polarity is found in every form. In man, polarity can be controlled, and the shift can be made consciously. But not every person has equilibrium. It is easy to have a balance in your life, but it is not easy to have equilibrium. What makes the balance progressive and continuous is the power of equilibrium.

In relationships between men and women, the child can be a factor of equilibrium. A goal, a great vision, or a great labor can be the point of equilibrium. This is why those couples who have a great vision always come back to the point of equilibrium, no matter how many turbulences they pass through.

The cups of the balance can go up or down, causing great distress or happiness, failure or success. But if you have equilibrium, the fluctuation of the cups will never affect your progress. Rather, it will give you the opportunity to raise the level of balance toward higher spheres and always stand at the point of detachment. In reality, detachment is the point of equilibrium.

Excerpted from *Education as Transformation, Vol. I*, by Torkom Saraydarian, pp. 249-250

Transmutation and Detachment

Spiritual life does not exist without the process of transmutation. As the fire increases in your vehicles, you advance on the path of spirituality and creativity. It is not learning or accumulation of data that makes you a precious man, a man of dignity, virtue, and creativity, but it is through the transmutation of your vehicles that you reach to higher states of consciousness and contact greater energy and the center of wisdom in the Universe.

When all the vehicles reach a state of rhythm, we say that man has reached the stage of Transfiguration in which the fires of all the cells and atoms are now released and radiating out in great beauty. The first sign of such a man is a great inclusiveness, a great universal love for all living forms, and a deep sense of unity.

When man is in inertia, he is used by Nature as fertilizer. When he is in the stage of motion, he uses all that exists on behalf of his selfish interests. He tries to manipulate people and conditions to secure his own selfish ends. When he is in rhythm, he is all-sacrificial, inclusive, tolerant, understanding, and universal. And when all three bodies are in a rhythmic state, the light of the atoms are released in such a way that the whole personality is radioactive and a blinding light shines out of the man. This is the stage of Transfiguration.

Thus, observation and detachment lead us into transmutation, which eventually makes us shine out of our light and contact a greater reality in the Cosmic Life.

Love is the realization that we are part of the Great Whole and we belong to that Great Whole.

Transmutation of our vehicles expresses itself in all our relationships. Solemnity, sincerity, universality, beauty, courage, striving, and purity become expressions of our life.

God is nothing else but unity, and one can reach this realization only through transmutation. God and Nature form a unity. Nothing can be separated from God. Anything separate from God has no place to exist. Such a realization leads the pilgrim on the path to the field of service. A man is equal to his service. The greater your service, the greater the man you are.

Transmutation follows observation and detachment. Detachment is the ability to hold the higher level frequency you reached through observation.

Let us imagine our two hands, the right one upon the left one, and the fingers touching each other. Then imagine that the right hand becomes the observer and the left hand the object. The right hand slowly rises and stays there, no matter what temptation the left hand presents to the right hand. When the right hand keeps its position, we say that the observation was made and detachment was achieved.

Thus, detachment is raising your consciousness into a new level and keeping it there for further progress.

Excerpted from *Thought and the Glory of Thinking*, by Torkom Saraydarian, pp. 383-384.

Synthesis

The power of synthesis develops when the human consciousness transcends the mental plane and functions in the intuitional light. This is done through meditation.

Scientific meditation is a step-by-step withdrawal from mental levels and an entrance into the Intuitional Plane. This is the goal of the New Era. Mental development must allow the human soul to function in the Intuitional Plane. It is on the Intuitional Plane that all jigsaw puzzles come together to form the completed picture. The completed picture is synthesis.

Synthesis is like a building process. The engineer comes and invites five people and says to them,

“We are going to build a big temple.

“You go and build 20 doors exactly in this shape and size, with such-and-such handles, wood, and colors.

“You go and prepare 20 windows. Here is the description.

“You prepare curtains with this description.

“You build a foundation.

“You build the room in this size.

“You prepare the plumbing.

“You prepare the electrical wiring.”

All these people go and work and toil to do their individual task as perfectly as possible, but none of them knows exactly what the temple will look like. When everyone does his job, eventually the parts will come together and the temple will appear in its completed beauty. This is what synthesis is.

In synthesis you have the blueprint. The workers each work on one aspect of the blueprint. Then there is the phase of assembling and finishing.

The engineer is the one who functions on the Intuitional Plane, and he has the blueprint, which is an idea. Laborers or specialists are the mental faculties, which carry on specialized work.

The mind must prepare all parts perfectly. This is why the mind must not only be highly educated but also creative and specialized in a certain direction.

After the mind does its job, the human soul, the owner of the temple, synthesizes all that is done for the temple. Synthesis starts from the moment when the human soul sees the inner relationship between the completed parts in the light of the blueprint.

The process of synthesis never ends. After the temple is built, the temple becomes a part of a city; the city becomes a part of a country; the country becomes a part of a continent, and so on . . . until one realizes that all that he was doing was preparing elements to build the Cosmic Synthesis.

We are told that synthesis sub stands all existence. All diversities are preparations for future synthesis. All notes are in the process of building the Symphony of Cosmos.

Excerpted from *Thought and the Glory of Thinking*, by Torkom Saraydarian, pp. 496-498.

We may say that the concept and practice of the One Self is the solution to all our problems. Similarly, we may say that most of our problems originate from thoughts, feelings, and motives based on separatism.

The understanding of the Teaching of the One Self is the foundation of justice, of joy, of sacrificial service. On the other hand, destruction of justice, increase of fear, hatred, and indifference originate from our attitude of separatism.

It is true that all is originated from One, and the One is trying to compose the synthesis within every form and in all manifestation. Life in all departments of manifestation is striving to make that synthesis an accomplished fact.

Excerpted from *New Dimensions in Healing*, by Torkom Saraydarian, p. 743.

THE SCIENCE OF BECOMING ONESELF

The Fiery World LESSON 24

Introduction

This is part of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that “[t]he time limits given. . . are optional. It is your level of unfoldment which should decide the time element, remembering that ‘that which is slowly built up endures forever.’”¹

Procedure for Lesson 24

1. Read Chapter XII, “The Chalice and the Seeds, ” pgs. 107-126.
2. Complete EXERCISE C, “Demobilization--Step 1,” pp. 95-96.
 - a. Read the description of demobilization on p. 95.
 - b. Practice daily use of the procedure for the exercise of demobilization of the isolated consciousness, or human ego, as described on p. 96, #1.
3. Complete “Additional Reading” below.
4. Daily, meditate on the following seed thoughts from *The Science of Becoming Oneself*. Use one thought each week.

Week 1 [Y]ou become your True Self in proportion to your expression of goodness.

Week 2 The past conditions the future.

Week 3 [W]e can change the future in the present by living a conscious life. . . .

“For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and

after the third year to thirty. The thirty minute period must be kept for a long time, until you are guided by your Soul to increase it.”²

5. Record your observations from your daily exercises and meditations in your journal each day.

¹ Saraydarian, H. (Torkom), *The Science of Meditation*, p. 70.

² Ibid., pp. 82-83.

Observations

At the end of three weeks:

1. Review your journal observations from your daily exercises and meditations. Write a report summarizing one of the seed thoughts or an interesting phrase or word from your readings. Include insights, experiences, or any questions you have had.
2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

Meditation

There is a kind of meditation that is very beautiful. It is called “Meditation for Actualization.” This is a different form of meditation that I used to do in the monasteries. You will see that through this meditation you will build a beautiful image in your mind. You will make that image grow and get stronger in such a way that it becomes a transmitter of creative energies within you against the images that are sources of destructive energy.

The first stage is called the “imitation” stage.

1. Close your eyes.
2. Visualize someone you really worship--whomever you want: Great Ones, prophets, Jesus, Moses, Christ, Mohammed, Krishna, Lao Tse, Urusvati, Saint Mary, Saint Joseph. You can even choose someone in the political field or an artist, musician, or composer. Imagine this person and guild the image: the hair, the eyes, and so forth.
3. Talk with this person and say, “I want to be just like you.”

4. After building the person, physically change yourself to become just like him or her; change your face, your body. Just feel as if you are becoming like the person. The book *Imitation of Christ* (by Thomas a Kempis) was written while using this meditation.
5. Now feel emotionally like the person. Think that you have the same mind. If you know the person's life story, do something that this person did, say something this person spoke and exactly imitate him or her, using the right meaning of imitation.
6. Decide to do something that this person would do but did not have time to do. Continue doing something very great. Take fifteen minutes to be a Great One and accomplish a great feat, a great heroic deed that will echo throughout the ages.
7. Slowly return to being yourself, but continue doing that great thing that you are doing. There are no obstacles; nobody can stop you. You can do it. This is the thoughtform that you are going to create.
8. Now imagine that you are going to your room at home and are sitting there. Decide to do something great. We started with a great hero; now we are becoming ourselves. Sit there and make a plan. What do you really want to do? You can do anything you want to do, but it must be something helpful to humanity.
9. See yourself writing your goal and your plan on a piece of paper. Write and see what you are writing. It must be very clear.
10. Collect three co-workers and start the operation, step by step. Be very accurate, just as if you were an army officer or the president of a factory. Make your project a huge success. If any fear appears, destroy it.
11. Rub your hands together and open your eyes to complete the exercise.

What you choose to do is unlimited. It could be anything you want overall, or it could be really practical for where you are at right now. Your lower mind has its own weights, measures, and limitations. We are meant to break these limitations, at least in our consciousness and give ourselves the impression that we are a spirit that can do almost anything that we want by the power of God within us.

If you create such a huge thoughtform, it will be easier for you to throw away any thoughtform that is battering you. Negative thoughtforms, failure images--the army of the enemy--are there waiting to start the fight. If you think of some of them and try to examine and analyze them, you will fall into despondency because by thinking about them, you energize them.

Eighty percent of your mind is occupied with obstacles, hindrances, and problems. The sum total of these say, "You are not going to be bigger than what you are. Actually you are becoming worse." This sort of thinking is accumulating and making you into a chicken instead of a rooster. You are going to fight against this by regenerating yourselves through meditation.

Eventually you will either make a breakthrough or stay where you are. But do not stay where you are. That is a terrible thing. From this seminar you are going home with one urge in you--to be successful. You will say, "You know, I am going to do it. You wait. I will do it. I am not going to yield anymore to these stupid failure images that limit my advancement." If such an attitude starts within you, you are already on the path of victory.

Excerpted from *Transformation*, by Torkom Saraydarian, pp.147-150.

Mental Plane

The mental plane is a very interesting plane, and it can be seen around your head. Around the brain you have an etheric brain exactly the replica of your physical brain. The color of the mental body depends on its development. Some mental bodies are very primitive, and the color is muddy green and lemon yellow. Sometimes grey and green are mixed with the lemon color, which makes it a mixed color.

As we advance, the color becomes clearer. The lower part is still green but clearer, and higher part becomes clearer and clearer, eventually becoming totally lemon yellow. After the Third Initiation, the whole mental body shines as lucid colors of lemon yellow.

When the mental body forms and unfolds, it radiates twelve translucent colors which shine like a crown of precious diamonds.

The legends say that the first kings of humanity were Divine Beings Who came from a very advanced civilization from Space and guided and ruled humanity. At that time people used to see etheric crowns on the heads of the kings or queens.

As these Great Beings left this planet after fulfilling their duties, human kings succeeded them, and because they were not advanced spiritually, they did not have their natural crowns. People built crowns for the kings with precious stones and colorful materials.

Again the legends say that the first priests who came from other civilizations in Space to lead humanity on earth used to shine with their etheric, mental, Intuitional, and higher bodies during the ceremonies. Ages passed, and they departed. To imitate them, human priests prepared colorful vestments as correspondences or symbols of their finer bodies.

All these higher bodies exist within us, and they are visible to a true clairvoyant. Everyone of us must do his utmost to unfold his higher bodies and strive toward perfection.

It is possible to enter into the mental plane. Many Initiates have witnessed that They entered into the mental plane and saw things that cannot be explained by human words.

The mental plane is divided into seven levels and has two main divisions, the lower mind--levels seven, six, five, and four - and the higher mind - levels three, two, and one.

On the fourth level of the mental plane, there exist along with the mental unit the four following centers:

1. Base of spine
2. Generative organs
3. Solar plexus
4. Spleen

Remember that these centers are not etheric but are build of lower mental matter.

The base of spine center in the lower mental plane provides the fire for the thoughtforms which the human soul builds. If that center is active, the thoughtforms of the human soul will be fiery, influential, and far reaching in their effects.

The generative organs in the lower mental body provide the positive and negative energies needed for creation of thoughtforms. Sometimes this polarity is kindled by those people with whom the creative person has spiritual ties. The generative organs in the lower mental plane are androgynous. They do not need outer stimulants, but in some cases, sue to various shocks, they become dormant and need outer stimulants. The stimulation comes from close friends, wife, husband, teacher, etc.

The generative organs in the lower mental plane are fertilized by opposite polarities and kindled by inspiration and the creative process.

For example, the male and female organs are fertilized by the opposite organ of the person around us. But remember we are talking about mental creativity.

The solar plexus center in the mental plane is the center of higher psychism, controlled and balanced by the mental plane.

The spleen in the mental body provides the life energy for the thoughtforms. Thoughtforms live longer if the vital energy is put into them through the mental spleen.

Excerpted from *New Dimensions in Healing*, by Torkom Saraydarian, pp. 36-38.

The centers in the mental plane are

1. Base of spine
2. Generative organs
3. Solar Plexus

4. Spleen

These along with the mental unit are located in the fourth level of the mental plane.

When all these centers are active, you can live as a mental entity in the mental plane.

Each registration of a thought wave creates reaction, action, assimilation, reorganization, expansion of consciousness, a little deeper understanding of life, synthesis, change of level, and opening of new centers. The ability to register thoughts from higher and higher levels is the source of many ideas, inspirations, and impressions coming from spatial sources.

People often think that the brain thinks or the mind thinks. In reality, neither the brain nor the mind thinks. The Thinker is either the Solar Angel or the human soul. The brain is the typewriter; the mind is the fingers.

When you are in the astral or mental plane, you do not need the brain. When you are in the Intuitional Plane, you do not need the mind because you communicate directly. Thinking is direct communication between the Solar Angel and the human soul. But if you want to communicate with the physical plane from the Intuitional Plane, you need the brain and mind, or you use the brain and mind of someone else.

Real thinking is an endeavor or an effort to harmonize your life with the life of the galaxy. If you are thinking thoughts (or speaking or doing things) that are not in harmony with the Purpose of the galactic Life, you are not thinking. Thinking should always be an effort to harmonize your being to the life of the galaxy.

If you are in harmony, you think in terms of pro-survival, Beauty, Goodness, Righteousness, Joy, Freedom, and fusion--that is, you think in harmony with all that exists.

Thinking is like playing an instrument which has seven strings. If this instrument is not in tune, you can try to play music but it comes out as noise.

These seven strings are

- Pro-survival thoughts, words, and actions
- Beauty
- Goodness
- Righteousness
- Joy
- Freedom
- Fusion or synthesis

If these elements are not in existence in your nature, your thinking is not thinking; your music is noise and abortion. You must see which strings are absent or not in harmony. Your instrument must be tuned to the principle of the galactic Vision and the galactic Life. Thinking means to produce music on a tuned instrument.

You sit down and play a piano sonata, but the piano is out of tune. Are you really playing the sonata, or are you creating a terrible noise? The latter is what thinking is for the majority of humanity, including those who have graduated from sophisticated branches of learning.

People may ask, "Are not all scientists thinkers, and isn't science a product of thinking?" An honest answer to that question will be, "No."

There is no true science if the subjective and objective realities are not considered and related. Most thinking is abortive and without a soul. Our science still has no soul, and actions resulting from such a science pose grave dangers to human evolution, just as do children born without a human soul.

Suppose a person created some medicine which is good for the physical body but very bad for the mental body; suppose it strengthens the energy in the body but destroys the reservoir of energy in the spiritual body. Suppose one conquers a nation with an atomic bomb but puts in action a tidal wave which will come back and destroy that conquering nation. . . . What kind of thinking is this?

Present day science is blind. It has no enlightenment about the realities, laws, and principles found on the subjective planes. It is like a child who plays with the hands of a clock without considering the wheels and gears behind the hands. The conclusion is that we do not have yet a real science.

Excerpted from *New Dimensions in Healing*, by Torkom Saraydarian, pp. 121-123.

There is your mental sphere, or your mental body with all your thoughts, thoughtforms, illusions, etc., and also the mental world in which most of humanity lives. The mental sphere and the mental world, like the astral body and the astral world, are divided into seven sub levels. Four of these sub levels in the mental sphere are called the lower mind. Three of them are called the higher, or abstract, mind.

Then we have the etheric brain which registers impressions from the astral body and the astral world, from the mental body and the mental world, and even from the intuitional body via the mental body. The intuitional body is in contact with higher spheres and with the three lower bodies of man--if the continuity of consciousness is established between the lower and higher mind. . . .

In the mental body one can see a star; that is the symbol of the human soul. But the consciousness of the human soul is not necessarily focused on the first, second, or third mental

levels. Actually, this is very rare. Most of the time our consciousness is focused in our physical body, our astral body, or in advanced cases in the lower mental plane. Only an Initiate's consciousness can focus itself on the higher mental or Intuitional Planes.

Excerpted from *New Dimensions in Healing*, by Torkom Saraydarian, p. 411.

Mental Permanent Atom

Permanent Atoms: Each body of a human being has one permanent atom which is the archetype for the construction and constitution of that vehicle.

Excerpted from *Other Worlds*, by Torkom Saraydarian, p.491

Let us remember that a permanent atom is a connecting link between the person and a great Life which serves as a center of in the body of the Solar Lord.

Excerpted from *Symphony of the Zodiac*, by Torkom Saraydarian, p. 202

The mental unit is the foundation on which the bridge of consciousness is built between the lower and higher mental planes. The extension of the mental unit toward the Mental Permanent Atom provides the first trace on which the Antahkarana is built.

Excerpted from *New Dimensions in Healing*, by Torkom Saraydarian, p. 38

The evolution and reconstruction of our bodies still wait for the time when the human soul will truly understand their nature and scientifically work on them to make them reach the highest perfection possible on this planet.

Another labor of the human soul will be to build the bridge between the mental unit and the Mental Permanent Atom existing on the highest level of the mental plane. When this is achieved, the human soul will have continuity of consciousness on the physical, astral, and mental planes simultaneously. This will be a great achievement and will have a great affect on his personal life and surroundings.

Excerpted from *The Subconscious Mind and the Chalice*, by Torkom Saraydarian, p.368.

The Chalice

The Chalice is in the higher mind, and, in general, there is no bridge to reach it. First, you must build a bridge between the mental unit and the Mental Permanent Atom via the center of the Chalice. This means you must be a somewhat evolved human being to reach the treasury. Before you are ready, the treasures in the Chalice will be very dangerous for you to have under your possession.

The relation between the Chalice and the subconscious mind is that eventually the Chalice uses all the elements in the subconscious mind as partial food for its growth.

As the Chalice or the Lotus unfolds, it draws the contents of the subconscious mind, piece by piece, and transforms them into knowledge and experience. In transforming the contents into knowledge and experience, these contents of the subconscious mind decrease and eventually vanish. After each accumulation of the subconscious mind changes into knowledge and experience, it adds to the treasury of the Chalice and contributes to the growth of the petals of the Chalice. Thus, nothing is wasted in the Universe.

Through meditation, the mechanism of the Chalice pulls out the threads of many accumulations, exposes them as they are, reveals their causes and the process of how and why they came into being, under what laws they were accumulated, and under what laws they can be recycled and used as sources of knowledge, experience, and wisdom.

As the petals of the Chalice open and expand, the subconscious mind slowly fades. The conscious mind, or the Light of Consciousness, penetrates not only the fifth, sixth, and seventh levels of the mind, but it also begins to penetrate into the higher mind, which includes the third, second, and first levels. When the subconscious mind fades, the physical and astral bodies begin to function completely according to the plan of the first and second levels of the higher mind.

Thus, when the nine petals of the Chalice are finally open and the innermost petals begin to unfold, the consciousness uses the entire seven levels of the mind as a unified field of light and achieves mental, emotional, and etheric synthesis. The three permanent atoms at the base of the Lotus begin to radiate like diamonds, and the network of communications within the three bodies reaches perfection.

Illumination is the period in which the petals of the Chalice, flooded with the fire of the Central Core, release the light of each atom of the three lower bodies, and the threefold man shines like a diamond.

Each petal of the Chalice has its specialized labor in relation to the subconscious mind. The contents of the subconscious mind related to knowledge, love, and sacrifice exist in a reversed, contaminated, and twisted manner. There is “gold” in all of them but wrapped in pain, suffering, hate, anger, vanity, ego, exploitation, manipulation, greed, revenge, jealousy, and selfishness. But the refinery of the Chalice knows how to change alchemically these elements into the gold of wisdom.

Excerpted from *The Subconscious Mind and the Chalice*, by Torkom Saraydarian, pp.66-67.

Demobilization

Three Steps for Destruction of Thoughtforms

- Choose one or two thoughtforms that you hate and create the opposite.
- See their result and annihilate them by fire.
- After you plan, put the plan in the Light of your Soul. Then carry on or change.

Dear thinkers, jack-daws, you are also responsible for the quality of your thoughts. Thus, even you create your future. This has many meanings, for example:

- To have pleasures in coming years
- To have new, strong, and refined vehicles, communication, receptivity, and creativity
- To be more efficient in your future incarnations
- To reach your destination as a human soul

All these are based on our thoughts. Thoughts express the degree of our spiritual achievements and the span of our relationship with the Existence.

Whichever body we use for our expression, that body takes a prominent place in our future. For example, if we use our emotional body, the most we will be is an emotional being in the future. We will translate all our contacts with the Universe in terms of emotions. If we use physical expressions, we will increase the power of our physical-etheric body, and we will relate to life with our physical mechanism on the physical plane. If we use our mind and try to evoke the cooperation of our emotional and physical bodies, then we will have a balanced mechanism in our hands in the future.

Most of the people do not have balance in their personality vehicles and they cannot live a life of equilibrium in the ocean of life, in the contacts with life in these planes, and this becomes a barrier to their future progress.

There are constructive thoughts and destructive thoughts. Destructive thoughts are based on self-interest and negative emotions. They can be influenced by our ego, vanity, separatism, greed, fanaticism, or illusions.

Constructive thoughts can be influenced by the principles of love, harmlessness, inclusiveness, service, striving, and enlightenment or reality.

Excerpted from *Talks on Agni, Vol. 3*, by Torkom Saraydarian, pp.231-232.

Goodness

. . . Goodness means to live a life that is beneficial for the Earth, for people, for the animals and birds, for the invisible hosts of Nature.

Goodness is harmlessness, heroism, sacrifice, labor, service, and deep love for the essence of things. Goodness is a life which makes people bloom with beauty, courage, and striving; expand; and radiate. Goodness is a healing power. Goodness brings a confused man to his senses. Goodness protects every seed of beauty.

Goodness transmits the energy of compassion. Goodness makes you a friend of God. You can never be a good person if you are not united with the God within your heart.

Excerpted from *Challenge for Discipleship*, by Torkom Saraydarian, p. 269.

According to the Ageless Wisdom, and according to the observations of psychologists and great thinkers, people have discovered that there is a silent and secret "Core" within man himself that is nothing else but good. Thus, they have concluded that man is good in his essential Core, because being a Spark of Almighty Light, Love and Power, he cannot be evil in that Core. Man

cannot be dark and criminal, since he is essentially good. No matter what happens to a person or what he does to others, he is still good.

If a person acts in a way we define as criminal, as an expression of evil, or as part of the world of darkness, his Core does not participate in these activities. The person does them because he is hypnotized or hurt; because he is under the pressure of an obsession; or because one or more of his mechanisms--physical, emotional, mental or nervous--are distorted. This is why the original good, the original beauty of the person, is not able to express itself.

For example, when we look at the sky on a stormy day, there may be clouds, rain and a few foggy patches, and we cannot see the sun. We may even think that the sun is not there. But beyond those clouds, beyond all the turbulence, the sun exists, and it is always shining. Because there are destructive particles in the atmosphere between the world and the sun--between the person and his shining Core of beauty--we cannot see the sun. If the obstruction and turbulence between these two extremes are removed, there is always sunshine--always beauty, goodness, and creativity.

The same is true of a human being; man is, from his origin, essentially good. There is no evil in him; there cannot be, because he originates from the great Creative Power, which is Goodness

Itself--and he is part of that Power. To be more daring, we may say that man is He; man is that Creative Power.

Sometimes we feel as if the whole exists and nothing else, and that we are part of that whole. Conscious unity with that great whole creates in us a willingness to do good. Acts of goodness make us feel whole, joyful and content. When a person expresses the goodness existing within himself, we say that he is a person of goodwill. Man, in his essence, is all goodness, all beauty. When he begins to express this goodness, this beauty, he becomes a man of goodwill. The process is slow, because every time one tries to contact his inner beauty, his inner goodness, he meets many obstacles.

Obstacles are found within our physical bodies, emotional systems and mental complexities, or they can come to us through friends, newspapers and television, through hatred and jealousy, and through various other avenues which obscure our essential beauty and goodness. For a moment we lose sight of them, but in the end, the sun is always victorious; it eventually disperses the clouds.

The same process occurs within us. When we contact greater beauty within, the source of goodness slowly manifests itself, like a fountain that grows bigger and bigger until we realize one day that we are the will-to-good itself.

Goodwill is the true expression of the real man. Good is the real man. Goodwill is the outward expression of the radiation of the essential man. Thus we can say that goodwill is the expression of the real man, the real Divinity within man. When we express that beauty in our daily contacts, it corrects many problems in our lives and purifies our whole mode of thinking, feeling and acting. Thus, the real man is in the process of expression. In this way, we touch our inner beauty, our Inner Core.

Goodwill begins to awaken within us as a result of our own suffering, and the awareness of the suffering of others. We see that goodwill is based upon our observation that man can increase his joy, understanding and health, if he increases the joy, understanding and health of others. One cannot say that he is healthy, if he allows everyone around himself to become infected with various diseases. We are discovering in our modern society that a person cannot remain healthy unless he cures his neighbor. If you have a neighbor who is a continual source of germs, how will you remain healthy? Health can be ours only by caring for the health of others.

If we want to increase our joy, understanding and health, we must work to increase and deepen the joy, understanding and health of others. In this way, we ignite the radioactivity of goodwill energy, which is latent in the Core of our hearts.

Excerpted from *Triangles of Fire* by Torkom Saraydarian, pp. 33-35.

THE SCIENCE OF BECOMING ONESELF

The Fiery World LESSON 25

Introduction

This is part of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that “[t]he time limits given. . . are optional. It is your level of unfoldment which should decide the time element, remembering that ‘that which is slowly built up endures forever.’”¹

Procedure for Lesson 25

During the first three weeks:

1. Reread Chapter XII, “The Chalice and the Seeds,” pp. 107-126.
2. Complete EXERCISE C, “Demobilization--Step 2,” pp. 95-98.
 - a. Review the description of demobilization on p. 95.
 - b. Practice daily use of the procedure for the exercise of demobilization of the isolated consciousness, or human ego, as described on pp. 96-98, #2.
3. Complete “Additional Reading” below.
4. Daily, meditate on the following seed thoughts from *The Science of Becoming Oneself*. Use one thought each week.

Week 1 Grace is the essence, the content of the Chalice.

Week 2 As we go toward matter, we become exclusive; as we go toward the Spirit, we come inclusive.

Week 3 According to your growth shall you yourself gather pearls.²

“For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and after the third year to thirty. The thirty minute period must be kept for a long time, until you are guided by your Soul to increase it.”³

5. Record your observations from your daily exercises and meditations in your journal each day.

¹ Saraydarian, H. (Torkom), *The Science of Meditation*, p. 70.

² Roerich, Nicholas, Altai Himalaya, p.43.

³ Op. cit., pp. 82-83

During the next two weeks:

1. Reread Chapter XII, "The Chalice and the Seeds, " pgs. 107-126.
2. Complete EXERCISE C, "Demobilization--Step 3," pp. 95-99.
 - a. Review the description of demobilization on p. 95.
 - b. Practice daily use of the procedure for the exercise of demobilization of the isolated consciousness, or human ego, as described on pp. 98-99, #3.
3. Complete "Additional Reading" below.
4. Daily, meditate on the following seed thoughts from The Science of Becoming Oneself. Use one thought each week.

Week 4 The Chalice is the body of the Solar Angel. Its voice is our conscience.

Week 5 The Chalice is the vessel of pure wisdom, of true love and knowledge, of beingness and realization.
5. Record your observations from your daily exercises and meditations in your journal each day.

Observations

At the end of five weeks:

1. Review your journal observations from your daily exercises and meditations. Write a report about one of the seed thoughts, include your insights, experiences or any questions you have had;
2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in The Science of Becoming Oneself. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

Meditation

1. Let us turn to the East.
2. Let us kneel.

3. Let us bow our heads.

4. Let us say to the Almighty Presence behind the Sun; repeating after me:

I call upon Thee, O Living God,

radiant and illuminating Fire,

O Unseen Parent of the Sun!

Pour forth Thy light-giving power,

and energize Thy Divine Spark.

Enter into this flame

and let it be activated

with the breath of Thy Holy Spirit.

Manifest Thy power and open for me

the Temple of Almighty God,

which is within this fire!

Manifest Thy light for my regeneration

and let the breadth, fullness, height,

and crown of the Solar Radiance appear,

and may God within shine forth.

5. Repeat the *Great Invocation*.

From the point of Light within the Mind of God

Let light stream forth into the minds of men

Let Light descend on Earth.

From the point of Love within the Heart of God

Let love stream forth into the hearts of men

May Christ return to Earth.

From the center where the Will of God is known

Let purpose guide the little will of men--

The Purpose which the Masters know and serve.

From the center which we call the race of men

Let the Plan of Love and Light work out

and may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth.

6. Say seven AUMs.

7. Say, "Salutations to the Heart of the Hierarchy."

8. Let us meditate for ten minutes on the phrase, "May the God within shine forth." Then visualize Him shining forth for one minute.

While meditating we are going to ask questions, then answer them. For example, ask, "If the light shines within me, how will I appear?" Think about real light, the light of your heart, your mind, and your soul. How are you going to appear? Use your creative imagination and shine out. Think, "What will I do when the light within me shines out? What will I do with that light?" Remember the Candlelight Service. In what practical ways can you use the light of your aura, the light of your mind, the light of your heart, the light of your soul? Find some practical ways and means to use this light.

9. Then visualize our earth in space and send light to the globe. Visualize the earth illumined by the light.

10. Imagine you are a flame in the center of your head. Send light to any part of your body that needs healing. Then send light to your emotional body, burning away all attachments and negative emotions, making your astral aura as pure as a lake. Then send light to your mental body, burning away and dispersing any darkness within it.

11. Visualize yourself standing on a mountain, watching the valley below as pilgrims approach in the dark. Raise your hands and project a beam of light on their path, enabling them to reach the summit.

As you sit on the mountain, send your light to ten friends, illuminating their minds.

12. Next, visualize a blue flame in your head, with your Master or Teacher in the center as a radiant beam of light. Promise Him something, making that promise very clear.

Ask Him to bless our group and bless our work all over the world. Have Him bless you individually, giving you one important piece of advice. Listen very carefully, making sure you understand exactly when He is saying.

13. Sing, "More radiant than the Sun."

More radiant than the sun,

purser than the snow,

subtler than the ether

is the Self,

the Spirit within my heart.

I am that Self.

That Self am I.

14. Visualize yourself sitting in light again as we sound seven AUMs, radiating light each time:

The first AUM will be blue.

The second AUM will be violet.

The third AUM will be orange.

The fourth AUM will be yellow.

The final three AUMs will be white.

Then repeat after me,

Salutations to the Sun,

the Life-Giver of the Universe.

Salutations to the Central Spiritual Sun.

Salutations to the Central Spiritual Sun.

Salutations to the Central Spiritual Sun,

the Center of Guidance of all Cosmos.

May Your Light and Love and Power

radiate through us

so that we walk as conquerors

in our lives.

May Your Divine Hand protect us

and lead us in the labor of Your Divine Will.

OM.

There is a difference between AUM and OM. . . . There is OM, there is AUM, and there is the Sound--three things. AUM is used for actualization and crystallization, objectification. It is used when you want your dreams to be actualized. OM is the release of the human soul to higher planes.

Excerpted from *Transformation*, by Torkom Saraydarian, pp. 55-59

Chalice

On the third and second levels of the mental plane, we have a center which is called the Chalice or the Lotus. This Lotus potentially has twelve petals, or twelve flowers. But in average man it appears like a bud. As the person advances, the petals gradually open, and eventually all the petals become fully open. In the Core of the Chalice is found the human soul.

We have also certain foci of energy which are called the permanent atoms. At the root of the Chalice is found three permanent atoms:

- Physical permanent atom
- Emotional permanent atom
- Mental unit

Then we have the Mental Permanent Atom found on the highest level of the mental plane, which is called the atomic level of the mental plane. The Intuitional and Atmic Permanent Atoms are also found on the highest level of their own planes.

It is wonderful to know that every organ and sense in our body is related to a chakra or center. Every chakra is related to a permanent atom. Every permanent atom is related to certain petals of the Chalice.

It is very important to realize that the development and unfoldment of the petals, permanent atoms, chakras, glands, and organs are orchestrated by the consciousness of man. The more the human consciousness advances, the more his mechanism on all levels advances. This is why great Masters of Wisdom advise that man must develop, unfold, purify, and expand his consciousness to be able to lead all his mechanisms into perfection.

Excerpted from *New Dimensions in Healing*, by Torkom Saraydarian, pp. 38-39.

The Teaching says that in every human being there is a mechanism in the higher mental plane which registers all that happens to him and around him that is related to Beauty, Goodness, Righteousness, Joy, Freedom, Striving, and Sacrificial Service. In addition, all real wisdom and knowledge are accumulated in the Chalice. Great memories from past lives are also accumulated there. Another Sage says that the Chalice also contains some information communicated from Space.

Such accumulations form the true treasury in the human being which can be used when a person consciously comes in contact with that treasury or when the Hierarchy gives an impulse and connects the treasury with the brain of the person. This wisdom is used in writing important books, dramas, stories, poems, in painting pictures, in composing music, and in making new discoveries and inventions.

This treasury accumulates age after age, life after life, and through coordination, association, and synthesis, it forms the fountainhead of wisdom and knowledge which manifests through the labor of geniuses in the world.

The Chalice is like the hard disk of our computer but with a very subtle and complicated mechanism.

The richer the Chalice is, the more influence it has in the life of the person. The poorer the content of the Chalice, the less influence it has in the life of the person.

As one progresses on the spiritual Path, he begins to have more access to the treasury. This slowly changes his life, and a day comes when the person inherits all the treasure found in his Chalice. He becomes an example of Beauty, Goodness, Righteousness, Joy, Freedom, Striving, Sacrificial Service, and Wisdom.

The consciousness of disciples and initiates is continuously fed by this treasury. If you are one of them, or if you are familiar with the biographies of great disciples and initiates, you will see how the treasury of the Chalice manifests in life as

- A source of direct knowledge
- A sudden hint advising direction
- Inspiration
- Impression
- Guidance
- Discovery
- Creativity
- Intuitive ideas
- Wisdom

Sometimes we say, “He is a rich man; he has a rich and wealthy consciousness,” because the consciousness of such a man is like a meadow blessed by the occasional precipitation of the Chalice. . . .

There are many benefits of knowing a out the Lotus or the Chalice.

1. Thinking and talking about the Chalice is equal to building or stimulating, developing or unfolding the Chalice within our consciousness and mind.
2. Knowing about it means to know what we are, what we need, and what is available to us.
3. In knowing about the Chalice, we discover how to use it to make our evolution progress in the best way possible.
4. In knowing about it, we discover how to use it intelligently to understand the mysteries of life and consciousness.
5. In knowing about it, we discover the future awaiting us on planetary and solar levels, and we learn how to fill our future Chalices with spiritual treasures.

Higher psychic powers are developed by the radioactivity and treasures of the Chalice. That is why true esotericism does not encourage us to follow artificial yogas and exercises to develop our psychic powers.

The true Teaching says that our higher psychic powers must be the result of our meditation, service, and sacrifice for the Common Good. Once the Chalice is filled, the fullness manifests as higher psychic powers in our future lives. The more we think about the Chalice, the more we stimulate it and magnetically draw more energy from the Solar Angel. This energy helps us live in a way that we accumulate more treasures for our Chalice. But if our lower bodies are not

refined and integrated and aligned, the stimulation creates difficulties in our moods and relationships. This is why this science was kept a secret until 1922. The Great Teachers decided that this information would not be too dangerous due to the rapid development of the human being since that period.

As a safeguard for this precious information, the Teaching was scattered and written in such a way that window-shoppers would not be interested. We have not seen anyone writing about this science or discussing it in intellectual circles, groups, or churches. Very few have been interested in it.

Excerpted from *The Subconscious Mind and the Chalice*, by Torkom Saraydarian, pp. 223-229.

The Sun

*The mist will soon be dispelled, and the sun's
radiance will shine upon thy path.*

Excerpted from *Leaves of Morya's Garden, Vol. I*, Agni Yoga Society, Para. 71.

A Sufi mystic once said, "If you open the heart of any stone, you will find a radiating sun." It is this sun which is invoked--through all atoms, human beings and universes. What a great vision will open in our souls if we use our creative imagination to visualize a coming civilization, one created by such Light that the human mind is aligned with the Mind of God, acting as the creative agent for that Mind.

Excerpted from *Triangles of Fire*, by Torkom Saraydarian, p. 132.

The Path

Humanity has not yet understood the power of Spirit, has not understood that the final victory belongs to those who, in a real and pure sense, are spiritual on an ever progressive Path of Perfection.

Excerpted from *The Subconscious Mind and the Chalice*, by Torkom Saraydarian, p. 294.

The Path is the extension between the seed and the flower, between the acorn and the oak tree. Steadfastness on the Path means to sustain a continuous striving from the time you start in the seed condition until you become a glorious being. . . .

There are twelve steps you can take to stand on the Path in steadfastness.

The first step is to choose a programmed plan of study. . . .

It is your Soul who tells you to be organized in your life, and the first step in this organizing process is to have a steady, planned time of study. Your plan can be for one hour daily, for three hours daily, for one year, for three years, for seven years. . . . The important thing is to keep your program steady so that your vision always has a connecting link with you. You must maintain a link with your vision so that your vision slowly incarnates, takes form, and manifests in physical life as a reality.

You must choose a Path and stand on it steadily.

The second step is to develop a habit of writing and creating on the line that you choose. The psychologist Carl Jung, H.P. Blavatsky, and Helena Roerich all wrote every day. What did they write about? They wrote about their vision, and they constantly tried to see how close they were to their vision and how they were understanding their vision.

Daily you must write about the relationship between your daily life and your vision, you must write down the experiences, revelations, inspirations, and impressions coming to you daily. This work is part of the process of putting your life in order. You must be part of Nature, and Nature is the work of a great Architect in the Universe.

The third step is to create a field of service for yourself. You cannot advance in life unless you pay something, unless you show that you are really a server and that you can sacrifice something for humanity. There have been many students who read two hundred books and became insane because they never served. It is your service that makes you progress. . . .

When you create a field of service, you share the beauty, progress, and advancement that you have with other people, and your achievement becomes their inspiration for their own striving.

The fourth step is to cultivate virtues in your life. Find a virtue and start trying to develop that virtue within your life. Say, for example, "From now on, I am going to master the art of talking with others." And then try not to say one ugly, dirty, or stupid word.

You can take other virtues and try to manifest them. Take solemnity, gratitude, or fearlessness. Whenever you start manifesting a virtue in your life, you create a tremendous amount of psychic energy in your nature, and because of that energy, little problems in life do not prevent your progress. . . . As you start to develop your chosen virtue, you will notice something amazing: You will avoid many illnesses, failures, and depressions because of the psychic energy which the virtue is evoking in you. Like a bulldozer, the psychic energy from the virtue will open your Path

toward greater achievements, and your virtue will act like a fire to burn all hindrances on your Path.

The fifth step is to minimize or erase certain habits. A habit is something that controls you. A habit is a blind urge or drive controlling you. Find a habit in yourself and control it and destroy it, in one year, two years, three years--in whatever length of time you want. Say, for example, "At the end of this year, nobody will see me smoking any more, including me!"

The sixth step is daily meditation. Daily meditation means to uplift your heart and mind toward universal dimensions. Daily you must think about some beauty for two, three, five minutes or more, so that you destroy the darkness accumulated in your nature or in your aura.

Most people do not yet realize that everything created in the Universe is the result of thought. A great English astronomer, James Jean, once wrote, "All my investigations and studies have finally brought me to the conclusion that all creation is a condensation of thought." These were the words of a scientist!

If all creation is the result of thought, what about using your thought to change your own life? What about if you think and meditate in a way to impress the cells of your body to change their condition? This is already starting to be done in certain hospitals. Some doctors are now treating cancer with meditation. A doctor recently wrote how he cured a patient of cancer by giving him a meditation to visualize that his healthy cells were attacking and devouring the cancerous cells in his body.

We can learn how to use thought through the practice of meditation.

The seventh step is to choose a great spiritual Teacher and daily try to have a contact with Him. Choose any Teacher you want--Mohammed, Moses, Krishna, Christ, Buddha--and daily try to have a contact with Him so that He give you energy and wisdom. Say to Him, "Give me light, so that I solve my problems. But don't help me too much, so that I don't depend on You." This is a very important point; it is important to develop your independence and self-reliance. But daily, and especially in your critical hours, you can knock on His door and say, "Please let me see Your face for one second, please give me a smile. . . . Thank you, that's all I need."

Christ once said that hypocrites pray the longest prayers so that everyone knows they are praying, but our prayers should be very short because God already knows what we are asking.

The eighth step is to submit yourself daily to self-review. Before you sleep, close your eyes and say to yourself, "Sit down there. I want to know what you did today." And you will answer, "I cursed ten times; I did something bad to a friend; I stole something; I was really depressed. . . ." Then you will say, "That's not the way to live and be like a beautiful flower. What about the good things you did?"

And you will say, "I gave fifty dollars to a needy family; I did something good for this neighbor. . . ." And you will say, "That's very good."

This is your daily review. If you understand that the one who does the wrong things is not really you, you are understanding the most difficult psychological problem: The wrong things that happen in your life are not really done by you. They are done by your lower bodies. You are going to exercise control over your bodies. The divine image within you, the real You, is perfect.

The ninth step is daily to sacrifice something. Everything that you sacrifice in your life goes into the bank account that you will take with you when you leave your body, and this is the only “money” you can take with you. Everything you sacrifice for others will become the candles on the path of darkness as you strive toward Infinity.

The tenth step is daily to take a few minutes to bless someone. If you know a certain person is really in difficulty, send him your blessing. Say, “Don’t be afraid. God is with you, and you are going to be victorious, sooner or later.” When you do this, you will see that one or two months later your good thoughts are creating changes in his life. Your thoughts of blessing are electrical currents with purpose and plan.

The eleventh step is to put enthusiasm into everything you do. With enthusiasm you discharge a fiery energy through your thoughts and words, and this is how you can sublimate energies and transform life.

The twelfth step is to create crises in your life. If you do not already have a crisis, create it. Unless you have crises in your life, your Real Self will never crack and open. There are certain beautiful flowers which only bloom after forest fires, when the heat cracks open the shell around the seeds. The same thing is true for human beings.

Do not curse crises. Crises are the best opportunities in your life to crack you and open you so that your flowers come out.

If you follow these. . . twelve steps for steadfastness on the Path, you will not fail to graduate from the school of life with honor.

Excerpted from *Education as Transformation, Vol. II*, by Torkom Saraydarian, pp. 345-354.

THE SCIENCE OF BECOMING ONESELF

The Fiery World LESSON 26

Introduction

This is part of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that “[t]he time limits given. . . are optional. It is your

level of unfoldment which should decide the time element, remembering that ‘that which is slowly built up endures forever.’”¹

Procedure for Lesson 26

1. Read Chapter XIII, “The Conscience,” pp. 127-128.
2. Again, complete EXERCISE C, “Demobilization--Step 1,” pp. 95-96.
 - a. Review the description of demobilization on p. 95.
 - b. Practice daily use of the procedure for the exercise of demobilization of the isolated consciousness, or human ego, as described on p. 96, #1.
3. Complete “Additional Reading” below.
4. Daily, meditate on the following seed thoughts from *The Science of Becoming Oneself*. Use one thought each week.

Week 1 The conscience is the voice of the Soul, the “Voice of the Silence, which is the standard vibration of the Solar Angel within us.”

Week 2 [T]he voice of the Solar Angel is unconditioned and all wise.

Week 3 [T]he voice of the Solar Angel. . . is the pure, clear-cut Voice of Truth. . .

“For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and after the third year to thirty. The thirty minute period must be kept for a long time, until you are guided by your Soul to increase it.”²

5. Record your observations from your daily exercises and meditations in your journal each day.

¹ Saraydarian, H. (Torkom), *The Science of Meditation*, p. 70.

² *Ibid.*, pp. 82-83.

Observations

At the end of three weeks:

1. Review your journal observations from your daily exercises and meditations. Write a report about one of the seed thoughts given below, or about a seed thought you found in your readings. Include your insights, experiences, or any questions.
2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

Blessing

There is a very simple but important exercise--a ritual--that you can do every day. We did this in the monastery and it created miracles. It is called "Blessing Oneself." You are going to bless your feet, your hands, your eyes, your mouth, your ears.

1. Using your creative imagination, see yourself as a soul standing in front of your body, which is either seated in a chair or sitting on the floor.
2. As a soul put your thumb and ring finger together. Raise your right hand as a soul and make the sign of the cross upon both eyes. Whenever you make the sign of the cross, visualize a blue beam of light pouring into the object of the blessing. Say aloud the following blessing with deep concentration:

O my eyes,

I bless you.

Let the light supernal

shine through you.

Let the power

of the central fire

flow out of you.

May you evoke beauty,

Harmony, and balance.

And to whomever

and whatever

you direct your sight,

may they receive the power

to cast off the bonds

which cause

pain and suffering.

3. As a soul, bless your ears. Then, placing your palms over them, say,

Blessed be my ears.

May you hear the wisdom

singing in space.

May your hear

the message given by

the flowers, trees, birds,

wind, and lightning.

May you hear

the Teaching

radiated out

from the

Central Spiritual Sun.

May you hear

the voice of

the Inner Guide.

May you hear

the voice of the Flame

guarding your path.

May you hear

and understand

the song of goodness.

4. Bless your mouth and say,

Blessed be my mouth.

Let all that you receive

be pure

and remembered with

deep gratitude.

Let your words

bring joy, truth,

enthusiasm, health,

direction,

and the wisdom

of the Only One.

Let all your expressions

be charged

with the fire of righteousness

of my heart.

Let the song of Beauty,

Goodness, and Righteousness,

like beams of light,

pour out of you.

5. Bless your hands and say,

Blessed be my hands.

Let my hands

be the dispensers of joy.

Let them give,

let them uplift,

let them lighten

the burdens of others.

Let them build

the temple of good deeds.

Let them put Beauty,

Goodness, Righteousness,

and Joy

in all their creative labor.

Let them bless

the objects they touch.

Let them give strength.

Let them direct me

to the target,

to the arrow of life,

and spread the joy of abundance.

6. Bless your feet and say,

Blessed be my feet.

Let my feet take me always

*in the right direction,
the direction leading to
Beauty, Goodness, Righteousness,
Joy, and Freedom.*

Met my feet

Lead me to my Teacher,

waiting for me

in the Temple of Light,

in the Temple of Peace,

in the Temple of Freedom.

My feet,

blessings be upon you,

and may you be strengthened

by the fire of blessings.

You will take me

Home.

7. Repeat the following:

Once more, I say,

my the five-fold blessings

be upon my eyes,

be upon my ears,

be upon my mouth,

be upon my hands,

be upon my feet.

May I live

in Joy,

in Beauty,

in Freedom.

In the sign of the cross, the vertical arm is the vehicle for the directed energy of blessing, and balanced energy is received by the object of blessing from the horizontal arm. Blessing is the energy of bliss, which is a fiery emanation from the spirit of God living in you. Blessing must be done with joy and a concentrated mind in the early morning and before you go to bed.

After you do the blessing each morning, and before you open the door to leave your house, say, "May my Guardian protect me all day until I come back to this door," so that you do not have any accidents or any bad experiences.

In whatever line of work you may be, say, "I start my labor in the name of Beauty, Goodness, and Righteousness." Do this and you will see what energy you will have. It will create a totally different atmosphere because you are bringing the energy of blessing into your aura. When you complete your work, say, "My gratitude to You, O Lord, for allowing me to work."

When you arrive home, before entering the door, say, "I give gratitude to my Guardian for bringing me back."

Master Morya says, "Always try to live in the presence of the supermundane." In this way you build a relation with supermundane forces. You do not need to believe these things. Just do them for one week and notice if there are any changes. You will be totally different.

The energy of blessing is like electricity in the atmosphere. It only needs to be focused by your mind and, with some action, directed to certain parts of your aura. That is what you need to do. You will notice that when your hands are blessed, if your child or a friend has stomach pain, you can put your hands upon the painful area and the pain will disappear. Your healing power will increase. Some of you have lots of healing power, but you do not release it. The hand can release the energy of healing if the mouth is purified. If the mouth is obnoxious, the hand does not work.

You must be careful not to slander, use malice, gossip, speak bad words to divide each other, or to make hatred between people. You do not need this kind of trash because it will cost you money in the hospital later. It is better to be healthy, happy, and prosperous than to build lots of karma and get scared of what will happen. You do not need that.

When you are blessing your hands, ears, eyes, mouth, and feet, you are detaching yourself from your body and blessing a part of your body. When you bless the hand, you are not the hand. You are somebody else blessing parts of your body. This kind of consciousness increases in you every

time you bless your ears, hands, and feet, which are not you but a machine that you are using. You are oiling the machine so that it does good things.

We should protect our consciousness from what we hear. Statistics say that the highest number of suicides occur among psychiatrists. I recommend that these people do not listen to too much trash all day, but that they give their patients exercises to do. You cannot be solving problems between husbands and wives because they do not listen. If you get between them, you are sometimes caught between them. It wears you out. Instead I say, "Close your eyes. Do this exercise." Then I go home, relax, take a shower, sing, and do joy exercises to release joy energy, which cleans the imperil.

Also, the energy of blessing goes to your superconsciousness. . . . The superconsciousness immediately signals when you do something wrong and says, "You are slandering now; stop it," and you stop it immediately. Before you open your mouth, the superconsciousness sends a signal that makes you uncomfortable before you start talking.

For example, a man starts to open his mouth and say something very bad while you are eating your breakfast. He tries to spoil your breakfast, but, before he opens his mouth, your superconsciousness says, "Be careful, that man is obnoxious," so you say, "I don't want to listen to these things now. I want to eat my breakfast, so leave me alone."

You create a protection mechanism within you by blessing yourself with conscious blessing. You must not make it automatic. Then you will be surprised by what tremendous influence it has in changing your actions.

Excerpted from *Transformation*, by Torkom Saraydarian, pp. 153-160.

Daily Study

Study is not only reading but also a keen, focused, and concentrated observation to learn and to understand

1. The subject matter of the study
2. The motive behind the subject matter
3. The effect of the subject matter on you and others.

In study we learn things. We increase the treasury of our knowledge and information. We must learn what to study, why to study, and how to study. Let us consider first what to study. We must study those books, objects, events, and writings which will

- a. help us to improve our specialization or career, or which will help us begin a new career or build a new specialization

- b. help us in our survival and our joy of living
- c. answer our questions related to our future life
- d. help us to help others
- e. reveal the marvels of Nature and its laws

Actually, as our consciousness expands, our interest in study expands. First we are interested in one subject; then the number of subjects increases. Then we categorize the subjects of study into seven main divisions with many subdivisions. Eventually we start to pursue the relationship of all subjects as our sense of synthesis develops. These divisions are given to us as politics, education, communication, arts, science, religion, and economics, each of them having many subdivisions.

People talk about the word “diet,” by which they mean to eat the right food, to balance their health, to eliminate unnecessary weight, to cure themselves of diseases, or to adapt themselves to certain conditions. But gradually people are going to realize the necessity of an emotional and mental diet. It is very important to know physically what to eat, how to eat, and when to eat because it keeps our “temple” healthy and beautiful; but emotional relationships must also be controlled by a certain diet. Every emotional relationship is like eating food or feeding other people. One must use his mind in order to know what kind of emotions he must use and why and how to use them.

If you do not use discrimination in regard to those with whom you become involved, you may create problems in your emotional nature. Sexual relations are also emotional relations. If you involve yourself with rotten or polluted or wrong “food,” it may ruin not only your physical health but also your social life.

Actually, a diet is a form of discrimination. One must discriminate about what he is putting into his mind. This is the mental diet. Surprisingly enough, people do not think about this kind of diet. The reason for this is that people do not yet realize that their mental diet is far more important than other diets.

In order to have harmonious development, one must use not only the right physical, emotional, and mental diets but also the right spiritual diet. The spiritual diet or discrimination is the most important diet because all one’s future lives will be guided by the light he creates through his spiritual diet.

Study, whether it is done through reading or observing, creates a chemistry in us, just as the various foods we eat do. The food we eat either creates balance in the physical chemistry or it upsets it, causing certain problems. The same thing happens when we do not have a balanced emotional, mental, and spiritual diet.

Study creates a chemistry for your mental and spiritual bodies. If you do not have a good diet of study, you may create mental and spiritual problems for yourself. Certain teenagers eat nothing but hot dogs, potato chips, chocolate cake, soft drinks, etc. They do this month after month, and

slowly the symptoms of imbalance show themselves. Similarly, people read books and magazines that do not provide them with the needed chemical elements, and they mentally and spiritually suffer.

I knew a couple who used to read the Bible at night with their children. After the children went to bed, the parents would read pornographic magazines. Then in the morning after the couple went to work, the children would rush to their parents' bedroom and read the magazines. Can you imagine what a chemistry was being built in the spirit of the children. . . and in their parents too? Their spiritual and mental stomachs must have been constantly upset.

You may heal your physical and emotional bodies, but if you damage your mental and spiritual health, you cannot easily cure it.

Study has nine gears:

1. studying superficially
2. studying to try to understand
3. fighting with the subject
4. concentrated and focused study
5. study identified with the author
6. study seeing the author's motive
7. intuitional study, contacting the sources of inspiration
8. study with synthesis
9. revelation

Through study:

1. we assimilate the things we are reading or observing
2. we remember events, dates, formulas and various information
3. we use our knowledge and information for our creative labor or in our career or relationships
4. we solve problems
5. we meet needs
6. we answer questions
7. we increase our true beingness

1. To assimilate is very important. If you are studying superficially you are eating the food without chewing it. Food that is not chewed and digested consciously becomes a burden in your mental stomach, or it turns into post-hypnotic suggestions in you, which control your life without your awareness. When such suggestions are assimilated into your subconscious mind, you gradually turn into a machine and push buttons control your life.

Many people read politics, philosophy, and religion and gradually turn into tape recorders or parrots. The worst fanatics in these three fields are those who read a lot but understand little. Fanaticism is the protection of something that one does not actually have.

2. If you do not remember what you study, it means there is a cleavage in your mental nature. One part of it is conscious, and the other part of it is unconscious. Your reading bypasses the conscious mind and settles into your unconscious mind, where it will control your mind whenever it is activated.

3. Study can improve your creative labor. If your study is not making you more creative and more enthusiastic, it means that your mental or spiritual body is not receiving the right nourishment or the right tonic.

4. If your studies are not solving your various problems and helping you find certain solutions, or if your studies are not solving the problems of others, it means there is something wrong in your study. When you eat properly, you solve certain physical problems: you do not feel hungry, weak, or sleepy but very satisfied, energetic, and awake. In a similar way, your study must help your mental and spiritual bodies and help you solve various emotional, mental, and spiritual problems. This is how you can know if your study diet is right or wrong.

5. Your study must meet certain needs of yours. Maybe these are physical and emotional needs; maybe they are mental and spiritual needs. Maybe they are the needs of others and the needs of life in general. If your study does not meet your needs, you are wasting your time, energy, and money.

6. We answer deep-seated questions through our study. There are so many questions related to our past, present, and future and to our mundane and supermundane life; and we need to find the answers to them. We search for these answers in books, in certain places, from our teachers, and from our life-experiences. Whenever we have a serious question in our mind, we must try to find a reasonable answer to it. Unanswered questions within us create confusion, tension, and depression in our psyche. People study to answer questions which are seriously bothering them. This is how life advances.

7. You study to increase your beingness. You eat to grow, to build muscles and bones. You study to expand your consciousness and your beingness. Your beingness is not your knowledge. Just as your body is not the food you eat but the assimilation of the food, beingness is the actualization of wisdom.

For instance, you study love. You know about love. You begin to love. You become love. This is your beingness. All your study must increase your beingness, your nobility, and your real value.

To have a balanced diet, we need to study

- subjects related to our body and physical life
- subjects related to our emotions and emotional life and relationships
- subjects related to our mental life and mental objects
- subjects related to our spiritual life and spiritual objects

A good balance must exist within these four fields of study if you want to be healthy on four levels. This good balance of food can be achieved if you eat “health food,” not contaminated food. This refers to physical food, emotional food, mental food, and spiritual food. If you eat food without discrimination, if the object of your study is not approached with healthy motives, then balance in your system cannot be achieved.

How will you know that you are doing right study on right objects? The answer is this: By your fruits you must know that you are either on the right path or the wrong path. What are the fruits? If you are studying the right subjects with the right motives, people will see an increase of beauty and wisdom in you, an increase of goodness and the sense of justice in you, and an increase of joy, freedom, and nobility in you and in your relationships.

Excerpted from *Education as Transformation, Vol. II*, by Torkom Saraydarian, pp. 355-361.

The Sun

Carrying the spear of life, we breathe smilingly

the life-giving ether of the sun.

Take up thy spear at sunrise and guide thy steeds of

morning towards the midday of life.

Excerpted from *Leaves of Morya's Garden, Vol. I*, Agni Yoga Society, Para. 14.

Our Sun is a great Warrior, in the sense that it eventually was able to be a Sun and have twelve planets and billions of lives evolving in its system.

All that we receive is through the Sun. Ancient people used to speak about the wisdom of the Sun. The Sun is not only the life-giver of our Solar System, but also the source of all knowledge in the Solar System.

Excerpted from *Psyche and Psychism*, by Torkom Saraydarian, p. 459.

THE SCIENCE OF BECOMING ONESELF

The Fiery World LESSON 27

Introduction

This is part of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that “[t]he time limits given. . . are optional. It is your level of unfoldment which should decide the time element, remembering that ‘that which is slowly built up endures forever.’”¹

Procedure for Lesson 27

During the first three weeks:

1. Reread Chapter XIII, “The Conscience, ” pp. 127-128.
2. Again, complete EXERCISE C, “Demobilization--Step 2,” pp. 95-98.
 - a. Review the description of demobilization on p. 95.
 - b. Practice daily use of the procedure for the exercise of demobilization of the isolated consciousness, or human ego, as described on pp. 96-98, #2.
3. Complete “Additional Reading” below.
4. Daily, meditate on the following seed thoughts from *The Science of Becoming Oneself*. Use one thought each week.

Week 1 True conscience is the voice of the Soul, the “Voice of the Silence,” which is the standard vibration of the Solar Angel within us.

Week 2 [T]he voice of the Solar Angel is unconditioned and all-wise.

Week 3 [T]he voice of the Solar Angel is. . . the pure, clear-cut Voice of Truth, a voice which is in accord with the fundamental laws of our universe.

“For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and

after the third year to thirty. The thirty minute period must be kept for a long time, until you are guided by your Soul to increase it.”²

5. Record your observations from your daily exercises and meditations in your journal each day.

¹ Saraydarian, H. (Torkom), *The Science of Meditation*, p. 70.

² *Ibid.*, pp. 82-83.

During the next two weeks:

1. Review Chapter XIII, “The Conscience, ” pp. 127-128
2. Again, complete EXERCISE C, “Demobilization--Step 3,” pp. 95-99.
 - a. Review the description of demobilization on p. 95.
 - b. Practice daily use of the procedure for the exercise of demobilization of the isolated consciousness, or human ego, as described on pp. 98-99, #3.
3. Complete “Additional Reading” below.
4. Daily, meditate on the following seed thoughts from *The Science of Becoming Oneself*. Use one thought each week.

Week 4 Conscience can be developed by using its “still small voice” in our everyday affairs.

Week 5 Conscience. . . can be a light on our path and, eventually, the golden thread leading us to our Home.

5. Record your observations from your daily exercises and meditations in your journal each day.

Observations

At the end of five weeks:

1. Review your journal observations from your daily exercises and meditations. Write a report summarizing one of the seed thoughts from this lesson. Include insights, experiences, or any questions that you have.
2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

Meditation

MEDITATION ON THE SUN

1. Observe one minute of total silence.
2. Calm your body. Fill your heart with love. Fill your mind with joy.
3. Imagine yourself sitting in light.
4. Visualize that you are entering into the sun, and let the sun purify all the darkness that exists in your threefold being. Heal your vehicles by disbursing all that exists as pollution in your being. Give yourself to the sun and see yourself transforming and becoming a transparent form of light.
5. Now visualize yourself entering into the Heart of the Sun up in the sky, and fly to that sun. As you enter into it, visualize yourself reaching the center as a shining sun. Let your heart be filled with the fire of compassion. In the fiery sphere of that sun, visualize raising your hands, and say:

“In all my life, I will think in Compassion, speak in Compassion, act in Compassion. No hatred or separativeness will exist within me. I will be one with the fire of Compassion. And so let it be.”

Now feel your heart embracing the whole Universe.

6. Visualize the Central Spiritual Sun in ruby fire, and with one of Its rays, travel into It. Kneel down within the Sun and say:

“My Lord and my Source, from Whom every thing proceeds, to Whom every thing returns, accept my striving and aspiration. I will try in everything and everywhere to stand within Your Will. Your Will be done throughout my life, and let me be a beam of Your Will throughout my life.”

7. OM. OM. OM.

Excerpted from *Dynamics of the Soul*, by Torkom Saraydarian, pp. 319-320.

Blessing

Before you sleep, you are going to bless yourself. You need to say a blessing before going to sleep because, even though you are not going to physically walk, hear, speak, see, or build anything, you are going to be blessing your subtle bodies so that they can participate in Ashramic activities. You bless your subtle ears so that they can hear Ashramic conversations. Your feet will take you to the Ashrams. Your hands will be employed with the labor of the Great Ones. Your mouth will speak to different Ashramic members about wisdom. You bless the subtle bodies and then say, "Now I am going to sleep. In my sleep, while in my other bodies, I am going to do greater things."

It is possible to do very obnoxious things in your sleep. Some of you gossip terribly in your sleep. If someone did something to you, for example, and you could not express yourself, in your sleep you go to that person in your subtle body and gossip in his ear until morning. You become a viper. You do not understand what kinds of activities you are engaged in during sleep. You steal, you kill, you destroy with your hands. Your astral feet take you to the cabarets, to Las Vegas, to prostitutes, to nightclubs; you can feel it. But when you bless your bodies, you will not go there.

Every time you touch your body with the sign of the cross, accompanied by your thinking, psychic energy sticks to the part of your body that you are blessing. Psychic energy penetrates not only into your physical feet but also into your astral and mental feet. When you sleep, entities in the subtle worlds say, "His feet are different from yesterday." Astral feet, when they are blessed, shine with a new glow. Blessed eyes shine with a different glow.

Your purpose is not solely to live a materialistic life, a life that is divided from superhuman existence, but to live in both worlds together. You want to do good things with the physical hands and good things with the astral hands. If you see astral hands, you will be surprised. They are a starry color.

When you are thinking in your mind and blessing other people or places, there are colors of light that are better to picture than others. Real blessing is violet. Violet devas carry the blessing. If the blessing comes from a higher order, from Great Masters, it has a ruby color. Four levels can transmit blessings: intuitional, atmic, monadic, and divine. Pure violet mixed with blue, lots of blue is the Intuitional Plane. The Atmic Plane is orange, the Monadic Plane is yellow, and the Divine Plane is pure ruby.³

When I mention the color blue-violet, I mean a bluish violet. Orange is pure orange. Monadic is yellow. Atmic is orange. The color is violet for the Intuition, with strong blue in it. Of course the shades are a little different from eye to eye and from intensity to intensity. Atmic is pure orange, a little reddish. There is more red in it than yellow. Monadic is yellow, pure lemon yellow, but with a little radiation of pure white.

To repeat, the Intuitional Plane blessing is violet with strong blue in it. Atmic is pure orange with increasing red. Monadic is lemon yellow with strong radiations of pure white. Divine is ruby. If

you mix these four colors you will see how beautiful they are. Actually the corresponding notes of these colors make a perfect chord.

When we send blessings to someone at a distance, we should see them in a golden light. Golden light is magnetic light. You are creating a station of magnetism to draw your blessing. After reading thousands of books and listening to thousands of people and having some experience, you must collect these things and put them together in a book.

These lights do not appear as they do on the physical plane. They are transparent, illuminated from inside, like Roerich's⁴ paintings. According to the vision and level you are on, they differ a little. Roerich was pretty clairvoyant and that is why his paintings are exceptional.

Imagination creates the same substance. If you use your creative imagination or if you can visualize the colors, you bring the same substance into the mental plane and charge your thoughts with these energies.

For example, if, when I saw the word "think," I visualize blue, this word is charged with intuitional substance. If I change my mind, the lens changes. If I say "thought," and visualize orange, that thought is different. It will bother you if it is orange. Now I go to the Monadic Plane and say "think," imagining yellow. This will be of a totally different energy than the first one. If I go to ruby and say "think," it will be different again. This is how Great Ones charge Their words when They speak. They speak very slowly. There is ceremony behind Their speech. We are told that Master Morya speaks very slowly.

³ See *The Creative Sound and The Aura* for more information on colors.

⁴ Nicholas Roerich (1874-1947)--Russian artist, scientist, world conservationist of extraordinary gifts. See *Nicholas Roerich* by Garabed Paelian. Available from TSG Publishing Foundation, Inc.

Excerpted from *Transformation*, by Torkom Saraydarian, pp.161-165.

The Sun

Not always does the eye perceive the sun's ray, yet does

The sun ever warm the earth.

Excerpted from *Leaves of Morya's Garden, Vol. I*, Agni Yoga Society, para. 110.

The sun is a symbol of the Creative Source, a symbol of omnipresence and the source of life. It is only in thinking and acting in the concept of limitlessness, omnipresence, and all-inclusive life that our highest dreams come true.

Excerpted from *Talks on Agni, Vol. II*, Torkom Saraydarian, p. 159.

The mineral, vegetable, and animal kingdoms are vehicles of expression for love energy. We may even say that one of the original long-range goals of this love energy was to create man, who eventually will express love consciously, and then be a co-worker with the Creative Energy.

What is the origin of this Energy? In one occult book, there is a very interesting and picturesque expression of the Energy Source. It states that there is the Heart of the Sun, which is the source of the Love--the outpouring Love of the Creator. Hidden behind that Sun is the Central Spiritual Sun, which is the Source of Life. It is the second Sun with which we are concerned, for it is the Source of Love. It is all embracing compassion, and in esoteric literature is called the Great Magnet, or the Great Mother, which continually attracts all Sparks back to Herself. Through this attraction process which we call Love, each Spark, no matter how far away--in the mineral kingdom, vegetable kingdom, in flowers, animals, birds, or in human beings--is attracted to that Central Core, the Cosmic Magnet, which is inhaling it slowly, drawing it back to Its home. This is evolution.

Excerpted from *Cosmos in Man*, H. Saraydarian, p. 221.

Daily Study

How to study?

First you must have a plan--a daily, weekly, monthly, or yearly plan. You must choose your objects of study on four levels. You must also realize that many things are written to cover the facts, to distort reality, and to exploit you.

If you are studying an object, such as an ant, study:

- its form
- its color
- its mechanism
- its habits, and so on

If you are studying man, study:

- his body
- his visions
- his walk

- his vices
- his speech
- his virtues
- his dress
- his abilities
- his relationships
- his potentials
- his past
- his service, and so on

1. The best time to study is from sunrise to 8:00 a.m. The next best time is from 8:00 p.m. to 11:00 p.m. Saturdays and Sundays are very good days to study, if you can. Of course, you can study any day.

2. You must not study for two hours after eating. When you eat and then immediately start studying, or when you eat while studying, you create problems in your mental stomach and physical stomach. Your energy is divided, and both stomachs crave energy and attention.

When you are eating, you are engaged in a sacred labor to feed your temple. But when you mix your food with various thoughts, emotions, and problems, your digestion suffers and your study is not complete.

In order to study well, a good environment and the right psychological conditions are needed. Also, you must feel eager to study and to learn. Learning and study are a battle in the search for facts and reality.

3. You must not study under the influence of alcohol or drugs, if you want to keep your brain healthy. This is because study creates tension, and if your system is intoxicated, this tension can create problems for your health, crack brain cells, and create cleavages between the nadis (the etheric counterpart of nerves) and the nervous system.

4. You must not study if you are sleepy. You must not use stimulants to keep yourself awake in order to study. The body must be relaxed, but the mind must be alert.

If you are sleepy and you try to study, you create pressure on your eyes and brain. When you are sleepy, your brain cells are tired and they don't want to be in action; they want to rest. If you force them in this condition, eventually they create rejection in you toward the subject because you were imposing on them.

5. Do not study immediately after having sexual relations. Having sex pulls all your energies down to your sexual organs. You need time after having sex to recharge your system with a good

rest. If you force your brain to study immediately afterward, it will try hard, get tired, and gradually create various nervous problems in your system. . . .

6. You must study with the spine erect. Bending the spine or lying down while studying strains the eyes, cuts off the circulation, and prevents the intake of prana. If you know how to sit properly, you can feel how clear your mind is and how much better you can concentrate because of the proper circulation, proper breathing, and proper oxygenation of your blood. Studying while lying on your back or stomach or with a bent spine leads you into trouble.

7. You must not study in insufficient light or in light which is too bright. Eyestrain due to excessive or insufficient light affects your brain. Some people try to read in moonlight and thus damage their eyesight. Others read by firelight, and they, too, damage their eyes. You need good and adequate light to help your eyes do their right job.

The best light is sunlight. Instead of sleeping until 10:00 or 11:00 a.m. and then studying until midnight, awaken early, study, and go to sleep early.

8. You must not study after a serious accident, such as a fall or a car accident, until you have had adequate rest. When your body is shaky because of an accident or when your nerves are in bad shape, do not force yourself to study. Rest and relax, until you feel you are ready to study.

9. You must not study if you are emotionally upset. If you are upset for many various reasons, or emotionally and mentally unstable, do not force yourself to read.

Excerpted from *Education as Transformation, Vol. II*, by Torkom Saraydarian, pp. 361-365.

The Voice of the Silence

One has to have the proper ear and the proper conditions to hear the Voice of Silence.

Excerpted from *Thought and the Glory of Thinking*, by Torkom Saraydarian, p. 594.

Throughout centuries Sages emphasized silence. Silence does not mean to zip the mouth and not communicate. Silence was recommended to warn people about their speech and to decrease the pollution from their speech.

Silence is physical, emotional, and mental. It is possible to keep silence with our mouth but talk mentally through our thoughts. It is also possible to be inactive in our thoughts but active with our mouth. It is also possible to be in silence within our True Self and watch the mental, emotional, and physical speech going on. In true silence, it is the Voice of the Silence that talks. It is the Self who talks.

Excerpted from *New Dimensions in Healing*, by Torkom Saraydarian, p. 472.

If your ear is not clear of the noise of physical urges and drives, from the noise of physical complications and material values; if your ear is clogged with the noise of negative emotions, conflicting thoughtforms, habits, selfishness, pride and many kinds of vanities, you cannot expect to hear the Voice of Silence, the OM. The OM is the magnetic pull of your Angel calling you back to your Source through detachment, release and freedom.

When your ear is cleared of the noises, you are ready to hear your Soul note, the note of liberating energy. The question may be asked, "Should we sound the OM before we reach such a state?" The answer is, "Yes," because it is through striving toward the core of our being, and through the effort to reach your Source by cleaning poisons from the outside by sounding the OM, that eventually the inner OM and the outer OM meet and synchronize.

Knowing your need, you can sound your note on the plane of that need. It can be sounded on the physical, emotional or mental planes, but real help comes when you find and use your Soul note; the note which gradually unveils the plan of your Soul for this life.⁵

. . . When [a person] finds his higher mental note, he has found the note of his Solar Angel and the note of the group in which he is working. Here, he can use that note to increase his light, to synchronize himself with the Inner Presence, and to be of tremendous service to his group. . . .⁶

Excerpted from *The Solar Angel*, by Torkom Saraydarian, p. 302.

After purification man can engage in advanced meditation and come in contact with his Inner Dweller. He learns gradually to enter into the light of his Soul and hear the Voice of Silence. Thus, stage by stage, he withdraws his being from the lower vehicles, contacts higher planes, and absorbs the life, the energy, and the magnetic power of these planes. The life of the Soul pours into him, flooding him with true love, wisdom, and the spirit of sacrifice. The light of the Soul enlightens him, and in that light he feels the Presence Who leads him from darkness to light.

Excerpted from *Thought and the Glory of Thinking*, by Torkom Saraydarian, p. 105.

⁵ Saraydarian, H. (Torkom), *Cosmos in Man*, p. 243.

⁶ *Ibid.*, p. 244.

. . . The Inner Guide in Oriental wisdom is called the Solar Angel. A person can show Its power by having Soul infusion or by witnessing Its power in certain occasions. ⁷

There are many voices that a psychic may hear, but none of them are valid unless he hears the Voice of Silence, or the Voice in extreme silence. When the vibrations of your physical, astral and mental realms are harmonized and raised to such a degree, they automatically shut off the sense of hearing on the physical and astral planes, and open the hearing on the mental plane.

No one can reach such a stage of silence unless he purifies his personality nature and raises it to extreme integrity, except in rare cases when a great Teacher builds a wall of electricity between your mental ear and personality vehicles and enables you to hear His voice, or the voice of your Inner Guardian.

In each initiation, you enter into a deep silence, and a voice addresses you. It is your Inner Guard that speaks to you first, then your Master; than you hear the voice of Christ, and in a more elevated initiation, you hear the voice of the Eternal Youth.

Meditations, retreats, isolation in certain periods of time from the personality world, complete reticence and mental serenity, renouncement and detachment help you to prepare for the Voice of Silence. Those who are familiar with the Voice tell us that It speaks only about your responsibility in the Divine Plan, and about your sacrificial acts in regard to the Divine Purpose. After each communication, it seals your mouth to total secrecy.

The Inner Voice never reveals the secrets of other people. It instructs you in leadership and in cases of global emergencies and advises you to take those actions which will facilitate the emergence of the Plan. ⁸

To discriminate. . . the true voice, one must use pure reason. He must know that the true inner voice of the Real Self never forces, never demands, never flatters, never says anything to increase a person's vanities nor the glamor of his being important. Also, It never suggests negativity, separation and fear. It stands for group welfare, unity, sacrifice, duty, labor and group responsibility; it points toward the formless. It gives joy, energy and the will-to-good. ⁹

Excerpted from *The Solar Angel*, by Torkom Saraydarian, pp. 361-362.

Ego

Vanity and ego require Herculean efforts to destroy. But if you have a real Teacher who does not manipulate your weaknesses, he can help you get rid of them, if you are sincere in your decision to go forward on the spiritual path. The Teacher's technique will be a direct confrontation with you and your ego to make you see that you are not your ego but the human soul. He will destroy the artificially built images and vanities and free you to be your Self. But very few people choose to go through the suffering to lose their ego and vanity.

When your evolution stops because of your ego and vanity, life either sends you a Teacher or humiliates you to break them. Sometimes the Teacher appears in forms you do not expect. He can be a cruel boss who always puts his finger on your wounds and tries to make you see what you really are. He can be your husband or wife, or a friend who drives you crazy because of your ego and vanity. Sometimes he can be your child. If you realize the opportunity and drop your ego and vanity, you will see a great change in your consciousness. Your aura will become harmonious, peaceful, and beautiful, and your Teacher will change into a loving person.

Excerpted from *Aura*, by Torkom Saraydarian, pp. 79-80.

⁷ Saraydarian, Torkom, *Psyche and Psychism*, pp. 76-77.

⁸ *Ibid.*, pp. 708-709.

⁹ Saraydarian, H. (Torkom), *The Science of Meditation*, p. 209.

THE SCIENCE OF BECOMING ONESELF

The Will LESSON 28

Introduction

This is part of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that “[t]he time limits given. . . are optional. It is your level of unfoldment which should decide the time element, remembering that ‘*that which is slowly built up endures forever.*’” (Saraydarian, H. (Torkom), *The Science of Meditation*, p. 70.)

Procedure for Lesson 28

1. Read Chapter XIV, “The Seven and the Sevens,” pgs. 129-150.
2. Continue to practice observation, detachment, and demobilization (as described in Chapter X of *The Science of Becoming Oneself*) throughout your lifetime.
3. Practice some of the EXERCISES TO DEVELOP THE WILL, pgs. 145-146.
4. Complete “Additional Reading” below.
5. Daily, meditate on the following seed thoughts from *The Science of Becoming Oneself*. Use one thought each week.

- i. **Week 1** To use our will is to change more and more into our Real Selves.
- ii. **Week 2** "The best rulers are those who know how to obey."
- iii. **Week 3** We are the inner Sparks.
- iv. **Week 4** Each time you perform an act of love, you provide nourishment for the intuitional body.

"For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and after the third year to thirty. The thirty minute period must be kept for a long time, until you are guided by your Soul to increase it." (Ibid., pp. 82-83.)

6. Record your observations from your daily exercises and meditations in your journal each day.

Observations

At the end of the month:

1. Review your journal observations from your daily exercises and meditations. Write a report about insights, experiences, or any questions you have had.
2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

Meditation

There is a very advanced meditation and we can use it to bring in greater intuitive energy to our mental mechanism to help clear out illusions, shed light on the daily life and expand our awareness to higher levels.

To do this meditation we must choose an idea, an abstract idea such as:

1. gratitude
2. joy
3. beauty
4. goodness

5. courage
6. power
7. solemnity
8. enthusiasm
9. simplicity
10. truth
11. love
12. future

Daily, for seven days, work on the one word, trying to symbolize it through:

- form
- color
- motion
- sound or music
- fragrance

You may use these five together, or two or three combined, or just one.

After the formation of your symbol, try to draw it on your paper to keep a close watch on your progress.

The first day you may have a complete picture. The next day you may change it and if it needs more elements added, add them or create a new symbol which better fits to the concept or idea.

After you finish all these twelve ideas in twelve weeks, take again the first idea for two weeks of meditation. This time you have a different labor.

Let us say that your seed thought is gratitude and you are imagining a huge fruit tree with beautiful blossoms, raising its branches in all directions and radiating beauty and fragrance to all through a beautiful music.

Now try to imagine its astral form and colors; then the mental, then the intuitional, and find out how and why such a form really fits the concept or idea of gratitude. You may say, how do I know what form it will take in astral, mental or intuitional substance? It does not matter; just try to create it, try to imagine, try to visualize, and soon you will see that you are creating quite a different symbol of the idea, which is more beautiful and more inclusive than the one in the lower planes.

You may imagine all these different forms around the physical form or separate from it. You may relate them to each other through different geometrical lines or thread of different colors or density.

After you do this for 24 weeks, you will take each idea and compare its symbols with all twelve symbols (whichever you prefer) and try to find a relationship between your seed thought and the others. This will take twelve months.

The next step will be arranging all these symbols in such a way that all the symbols together form one symbol, symbolizing a new concept, in which all concepts are included.

You can do this in your drawings, in your imagination, or mental visualization. You can use your symbol in its physical form, or in its subtler forms as you wish.

The ultimate labor will be to hold them all together in your imagination with all these forms in all levels. This will help you to read the web between subjective and objective realms, and establish continuity of consciousness between the Intuitional Plane, the higher mental plane, the lower mind and the brain.

Excerpted from *Psyche and Psychism*, Volume II, by Torkom Saraydarian, pp. 765-766.

Will

Willpower is the energy of the Creative Principle in the Universe. It is the power that creates, sustains, and destroys. Because everything is emanated from this principle, the Core of every atom, cell, form, entity, and soul has its own willpower. It is this inner Core or inner, Divine Spark that is a portion of that energy of the Creative Principle of the Universe. It is this willpower that gradually paves the way for you to direct your steps toward Home, toward the source of the Creative Principle.

Willpower is everywhere and in everything, but as the form develops and the consciousness expands, the power of the will increases and becomes dominant. There is only One Will and within It exist the little wills of every form in the Universe, as one pomegranate with thousands of seeds in it.

A human being is composed of wills and a will which collects all these little wills and manifests as an entity. The human being's destiny is to subject all these little wills and their fantasies to the willpower of the Core. The Core must emancipate itself from the dominance of the willpower of its vehicles and subject them to its will. A person has as much willpower as he has ability to harmonize the wills of his vehicles with his willpower.

Each atom, each cell, each organ, and each system in the constitution of the human being has its own willpower, but these willpowers and the willpower of the Core are affected by each other and by the willpower active in the environment.

Each life form is creative. Every living form creates and, through creativity, perpetuates itself. Every minute a man creates through his desires, emotions, thoughts, imaginations, and actions. These creations are called manifestations. The main manifestations are

- habits
- glamors
- illusions, vanities, and ego

Habits are formed by various actions. Glamors are formed by emotions and desires. Illusions, vanities, and ego are formed by a person's thoughts, dreams, and self-centered efforts.

The purpose of man is not only to make the little wills of his vehicles submit to the power of the Central Core but also to master the wills which are inherent in these glamors, habits, and illusions, vanities, and ego.

One has as much willpower as he has ability to harmonize the wills of his vehicles to his willpower. It seems that the whole progress of creation is to make the little wills of life forms, from the atoms to the galaxies, harmonize with each other to a degree that the "little wills" are united, synthesized, and annihilated in a greater and greater will.

The Great Ones emphasized in Their Teaching the labor of renouncing Their wills to the Will of the Supreme. For example, Christ said, "Not my will but Thine be done." To unite our wills with a will that is operated by a more expanded and all-inclusive consciousness does not really mean to lose our will but to have a greater willpower.

We sometimes speak about developing our willpower. This is not a correct statement. Actually, to develop willpower means to remove the obstacles blocking the current of the willpower. When obstacles and hindrances are removed, the Willpower of the Universe will move in us and we will run in tune with that Universal Will.

What we must cultivate is not willpower but consciousness. Consciousness must expand and become gradually more inclusive and more enlightened. Enlightenment is the moment when this Cosmic Will is grasped by the consciousness of the individual to the degree of its expansion.

If every atom, every cell, every life form, every planet, every solar system, and every galaxy has willpower, why then is that willpower not in accord with the Will of the Cosmic Principle? The answer is that through self-initiated actions all life forms create hindrances on the line of the will current. Because of ignorance and because of following the "little wills" in our composition, we create obstacles and hindrances on our path.

The greater our consciousness and enlightenment, the less obstacles we create on the path of our perfection. The Law of Karma makes us correct our errors, mistakes, obstacles, and hindrances and tries to bring us in line with the Cosmic Will. As we clear the obstacles, the current of will energy flows into us and brings us in tune with the Cosmic Will. It is karma, operating on all levels and in all kingdoms, that urges the life forms to follow the Cosmic Will.

In the mineral, vegetable, and animal kingdoms, the responses of these kingdoms to the actions of karma develop instinct. In the human kingdom, the responses develop intelligence and consciousness until Intuition comes into being. Much pain and suffering occur when the human will is distorted and even tries to act against the Greater Will. . . .

We must consider not only that our physical bodies and the physical bodies of other life forms have their own wills but also that our emotions are endowed with will. Emotions are substantial, and each atom separately and all atoms collectively have their wills. Hatred not only is a flow of destructive force, but it also has a subtle form. It is almost an entity which has its own will. This is why we have so much difficulty controlling our emotions.

Not only does hatred have its will, but love also has its will. The difference between the two is that while the will of hatred is used destructively, the will of love is used constructively. While the will of hatred conflicts with the Will of the Universal Principle, love's will is harmonious with It. This is why love brings joy and increases your creative and psychic energy.

Fear has its own will. Fear is formed of emotional substance, and that substance is formed of emotional atoms which collectively have their own will. . . .

We must also consider that our thoughts have their wills and that the mental body as a whole has its own free will. That is why a show goes on in our mental body day and night, and we observe it without being able to interfere in it. Often we become participants in the show. . . .

Things in us are not always in harmony with each other, and often they work against each other. But when they are unified in a positive will, they endow us with great power. This is why it is said that unity is power--unity of body, emotions, thoughts, and motives.

In unity there is power--unity with your own Self, unity with the Creative Principle of the Universe. In unity, one increases. In separation for selfish reasons, one decreases.

Your greatness is guaranteed in the process of unification with greater and greater wills.

You cannot develop willpower, but you can try to manifest it. Willpower exists in its perfection. It is in your own Core. It is present in Space. The only thing you must do is prepare the wires to make it flow through you, prepare the devices or mechanisms to put it into constructive use. Once you tap the Will in the Universe, your thoughts, emotions, and actions will be your mechanism by which the Universal Will will create miracles in your life and in the life of humanity.

Excerpted from *The Mysteries of Willpower* by Torkom Saraydarian, pp. 15-21.

Evolution

Evolution means to organize substance into mechanisms through the keynote of the principles.

Excerpted from *Psyche and Psychism*, Volume II, by Torkom Saraydarian, pp. 903.

We also have the arc of evolution in which condensed and materialized Space-fire turns homeward. These two processes [involution and evolution] are eternal and continuous. A sphere of radiation and a sphere of contraction function within each other.

This means that the central Fire continuously radiates and continuously attracts its Sparks back home in ever-increasing luminosity and creativity.

Actually, creation starts the moment the Spark turns Its face homeward. During this process of going back to the Source, the Spark uses vehicles of all those atoms that are not yet on the arc of return, but are on the arc of descent or materialization. It uses them as vehicles of different magnitudes. That is why Its journey back to the Source is against the current. When the outgoing atoms are used by the incoming Spark, the inner fires of the atoms are quickened, and these inner fires provide better conditions for unfoldment and creativity of the Spark.

The Spark also uses those atoms which are progressing toward Home, but have not yet reached the Spark's level of evolution. When the vehicles of man are constructed with the returning atoms, he is in a more creative condition, and his path is easier.

Each ray is the path of a Spark. The Spark is a ray extending from the invisible Sun to outer space.

Each atom has a fire within its heart. This fire is the Monad hung from its ray in Space. The distance between the materialized Spark and the invisible Sun is divided into seven main planes. After the ray reaches its lowest point of materialization, it turns its face back Home. It is this turning point that starts the creation of universes.

As the Spark travels back, stage by stage, It builds new bodies for Itself to communicate with the life activities on that plane.

The senses that the Spark develops through billions and billions of years are mechanisms to come in contact with greater and greater life activities of the various planes. It is true that the Spark created senses first, then bodies.

Excerpted from *Psyche and Psychism*, Volume I, by Torkom Saraydarian, pp. 9-10.

The Intuitional Plane

The Intuitional Plane is the level into which our consciousness penetrates and when our consciousness penetrates into the intuitional level we slowly, slowly leave behind all the monster elements that we have in our physical, emotional, and mental natures. This is done with three things. First, it is done by observing what you are doing daily, why you are doing those things daily, for what purpose you are doing those things, and for whom you are doing those things. Most of our actions, thoughts, and emotions are done for our stomach, for our sex, for our hatred, for our greed. You are going to observe why you are doing things, for what reason.

Second, you can raise yourself into the Intuition Plane and plunge into the ocean. The ocean is the Intuition Plane. When you start meditating daily and pulling yourself out from the ordinary life that you are living, it becomes very interesting. Meditation in reality is a natural and slow withdrawal from your daily, ordinary life and having a contact with those ideas, principles, and laws which will take your consciousness from the earthly interests and focus your total mind into the Intuition Plane.

What is the Intuition Plane? People have a wrong interpretation or definition about the Intuition Plane. When you have a contact with the Intuition Plane, the first feeling is that you have total inclusiveness, the consciousness of oneness, which destroys everything that is the cause of all our suffering. You can have one moment of expansion of consciousness and you feel that the Nature and the Universe are one with you, all humanity is one with you. This consciousness first of all kills your ego. The ego is the leader in your personality that is making you to do, to think, to feel everything for its own benefit. The man was trying to destroy that ego by thinking that his acts were performed not for himself, not for his safety, but for all humanity. It is so beautiful that we are going to cultivate this, slowly, slowly.

The third means of going into the Intuition Plane is to try daily to offer and dedicate all your deeds, emotions, and thoughts offered and dedicated as a help to save humanity. . . .

. . . These are things you are going to practice daily. See that whatever you are doing is either transforming humanity or poisoning humanity. Your actions, your feelings, your thoughts, your creativity, whatever you are doing, either you are doing it for God, for one humanity, or you are doing it exactly for your own self-interest, against the interest of the greater whole. You are becoming a monster. When you look at the mirror you can see that either you are a monster or an angel.

Excerpted from *Talks on Agni, Volume 3*, by Torkom Saraydarian, pp. 150-163.

Bridge to the Mental Plane

How can we build the bridge? The first bridge will be built on the mental plane between the brain, head center, mental unit, and mental permanent atom.

The first prerequisite is *observation*. You are going to develop the power of clear observation. You must develop eyes that can see. Observation eventually develops the power in you to see things and events and at the same time see their causes. Observation is the ability to penetrate various levels of objects and events, until the effect and cause are seen as one. Observation focuses you on the mental plane, instead of the physical and astral planes.

After observation you must develop the power of *concentration*. Concentration is the ability to stand on the path of your commitment and your goal without being affected by conditions, circumstances, and persons.

Concentration enables you to collect yourself more and more on the mental plane. One can stay in the mental consciousness if he develops the power to build thoughtforms and hold them

together as long as he wants. Mental forms melt away if the power of concentration is not there. The power of concentration is willpower on the mental plane.

Concentration not only builds the bridge, but also it helps you to strive steadily towards your goal without diffusion.

The third power to be developed is called *dedication*. Dedication is the power to offer your physical and emotional treasures to a great cause. No one can advance without sacrificial deeds; you can advance only through living a sacrificial life.

Dedication is a steady pouring out of your true Self for the service of others, without expectation and without selfish motives. It is an ever-progressive move towards greater service for humanity, and because of this a dedicated person steadily goes forward and never stops and crystallizes on any level of his achievements. In dedication you sacrifice your former level of achievement to reach a higher level of achievement and to become a more efficient server of the race.

Through these three methods, observation, concentration, and dedication, the focus of your consciousness is shifted from the lower planes to the mental plane. At this stage you demonstrate increasing creativity. Then gradually you, as a Soul, function on the mental plane as consciously as you worked on the physical plane. The mental plane is a great field of service and education, and those who consciously penetrate there learn and discover things not found in books. A man can turn into a fountain of ideas and thoughts and develop a strength which radiates out to his fellow beings.

As the bridge crosses the mental plane, the human soul contacts the Inner Guide consciously, and even sees It face to face. From that moment on the wisdom of the Solar Angel becomes available to him, as he serves humanity in accord with the Plan of the Hierarchy. Then it is very possible that he can have a contact with the Great One Who is watching his evolution age after age.

Those who can function on the mental plane become intelligent servers to the Great Teachers of humanity. They can, at will, work on the astral and physical planes, or dedicate themselves to the service needed on the mental plane. There is a great need for interpreters on the mental plane who are able to contact ideas and formulate them into thoughtforms in such a way that people in physical plane consciousness are able to enjoy beauties on higher planes and see the vision of unity, brotherhood, and endless striving toward perfection. . . .

The mental plane is bridged through meditation, which has six main stages:

1. Clear thinking
2. Visualization
3. Striving towards greater enlightenment
4. Concentration and focus
5. Withdrawal from glamors and illusions

6. Purification from the five enemies of mankind.

Clear thinking is a technique to find the form, quality, purpose and cause of the object upon which you are meditating.

Visualization is the ability to build a form in mental substance and reflect on it higher ideas or translate higher impressions.

Striving is the process of unfoldment through which your beauty is unveiled.

Concentration is fixed determination.

Withdrawal is the ability to free yourself from lower attachments.

Purification is victory over fear, anger, greed, hatred and jealousy.

To serve means to radiate your innermost Self out to the world, and as you radiate out your innermost Self, you build a bridge between the two planes. Now you are a server; you have proven that the intention of your whole life is to serve.

Service is to make people realize their eternal path and to make them strive toward their spiritual destination. If you haven't done that, you are not serving. To serve means to enable other human beings to strive and surpass their present level of achievement and penetrate into higher levels, developing continuity of consciousness.

Excerpted from *Psyche and Psychism*, Volume I, by Torkom Saraydarian, pp. 504-510.

THE SCIENCE OF BECOMING ONESELF

The Will

LESSON 29

Introduction

This is part of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that “[t]he time limits given. . . are optional. It is your level of unfoldment which should decide the time element, remembering that ‘*that which is slowly built up endures forever.*’”¹

Procedure for Lesson 29

1. Review Chapter XIV, “The Seven and the Sevens,” pgs. 129-150.
2. Continue to practice observation, detachment, and demobilization (as described in Chapter X of *The Science of Becoming Oneself*) throughout your lifetime.
3. Continue to practice some of the **EXERCISES TO DEVELOP THE WILL**, pgs. 145-146.

4. Complete “Additional Reading” below.

5. Daily, meditate on the following seed thoughts from *The Mysteries of Willpower* by Torkom Saraydarian. Use one thought each week.

Week 1 The willpower of your Core must bloom in the light of the Divine Will.

Week 2 Through beauty you attract the willpower of the Creative Principle of the Universe.

Week 3 Goodness must be tested and proved in the details of our daily life.

Week 4 Righteousness is accuracy and precision in doing things, feeling things, and thinking about things. . . .

“For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and after the third year to thirty. The thirty minute period must be kept for a long time, until you are guided by your Soul to increase it.”²

6. Record your observations from your daily exercises and meditations in your journal each day.

¹Saraydarian, H. (Torkom), *The Science of Meditation*, p. 70.

²*Ibid.*, pp. 82-83.

Observations

At the end of the month:

1. Review your journal observations from your daily exercises and meditations. Write a report about your insights, experiences, or any questions you have had.
2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

Meditation

When I think about meditation, I think about a glorious sunrise, or a mountaintop where you can sit and charge your whole being with the energy of that great Life, the Sun. We stand in the light of the Sun and receive energy for our physical being, receive the energy of joy and peace for our emotional nature, receive greater light and serenity for our mind, and greater inspiration and bliss for our spiritual nature.

In our meditation we stand in the presence of our Inner Divinity, in the presence of the Almighty Life, which penetrates into all forms of existence.

In meditation we transform all that we are, for the transformation of our nature is the major step in meditation.

In meditation we learn how to transform and heal our physical body, cleansing away all those hindrances which cause ill health, cleansing away all those things which are not in harmony with the principles and laws of health. We

tune ourselves with that sunrise, or with the Life Principle in the universe and slowly, slowly harmonize our physical nature and cause transformation.

Our physical bodies radiate noise because many different organs in our body are not in tune with the universal Life Principle. When we harmonize them through meditation with the keynote of the Universal Presence, we will have music radiating out of our body.

Many negative emotions such as fear, jealousy, hatred, greed and so on create static in our emotional nature, which produces obstacles and hindrances for our health because it stops the free circulation of psychic energy. However, when we are doing meditation, we absorb the energy of Life, purify our emotional nature and restore the free circulation of psychic energy within the emotional nature.

When the emotional nature is clean, it radiates joy and peace. All our criticism, nosiness, touchiness, all negative emotions slowly, slowly melt away--just as the fog and clouds disperse in the rays of the rising Sun.

Through meditation we are gradually entering into the energy field of the Sun and absorbing that energy into our system. The same thing happens in our mental system. In the sphere of our mind we have so many crystallizations, prejudices, illusions, and thoughtforms of destruction and separation. All these block the mind from the light of the intellect. Our logic and reasoning faculties do not function properly because the rays of the inner Sun cannot penetrate and circulate in the mind and brain.

When we are meditating, we are exposing ourselves to the Sun: the Sun within and the Sun without. These two Suns are alike, and actually the Sun within us, that Spark of Divinity, is part of the Central Spiritual Sun. The moment of sunrise is the moment you contact your true Self, your Divine Self.

When you come in contact with that universal Self or Sun, you are releasing a stupendous amount of energy from the Core of your being. It is this energy that penetrates throughout your system and heals, purifies and illumines your whole nature.

Meditation is a hard labor in which you are exposing your whole nature to the rays of the Inner Sun and trying to contact them. It is this contact which is causing creative thinking, which is, in a sense, an appropriation of the light received in answer to the questions or needs of your individual and the global life.

Excerpted from *Psyche and Psychism*, Vol. II, by Torkom Saraydarian, pp. 601-602.

Will

How can we manifest willpower? The first thing is to be clearly aware that there are hundreds of fragmented willpowers within us and outside of us. These fragmented willpowers have a tendency to dominate and control us. This must be seen clearly.

The second step is to try to bring your habits, your emotions, and your thoughts under your control. This is done in two different ways. The first way is to use the force of your own willpower and prevent your vehicles from having their own free will. In this method you use the pressure of your will upon the wills of your habits, glamors, illusions, vanities and ego, and you try to destroy them. If your willpower is not sufficient, you can use the willpower of a tradition, religion, or law or the willpower of your superiors to conquer them.

The first method is used not only by individuals in monasteries or schools but also by certain psychologists and psychiatrists. Esoterically, this method is not valid and it is not scientific, but of course it produces certain temporary results. This first method is also carried out by hypnotic suggestions or the technique of inhibition.

The second method is a process of slowly tuning into the Will of the Principle of the Universe in such a way that Its willpower increases in us to a greater degree and draws into Its orbit all the little wills of habits, glamors, illusions, vanities, and ego and gradually dissolves them, releasing the essential wills in them.

The first method--the forceful, inhibiting, hypnotizing method--can have very drastic consequences on your subtle vehicles. The second method is the method of all great Teachers. In this method your will is unified with the Will Divine.

Of course, you can use the energy of your true Teacher or Leader and, entering into his energy field, annihilate certain of your habits, glamors, illusions, and even your vanities and ego, until you create a strong whirlpool of energy within yourself to annihilate your hindrances by yourself.

In uniting your will with that Will Divine, or the will of your true Teacher, you yourself “de-glamorize” and “de-illusionize” your vehicles and gain freedom from the dominance of the little wills of your vehicles. You increase the power of your will to such a degree that the little wills of your vehicles are drawn into the whirlpool of the energy currents of your willpower released from their own limitations, and led to the path of perfection, which in essence is the path on which you and your vehicles slowly renounce your wills and fuse with the Will Divine. . . .

There are seven steps to unite our willpower with the Willpower of the Creative Principle in the Universe:

1. Meditation
2. Beauty
3. Goodness
4. Righteousness
5. Joy
6. Freedom
7. Service

Meditation prepares your mind to understand the Willpower of the Creative Principle of the Universe. Meditation prepares the mental, emotional, and etheric bodies to align with that Will and harmonize with It. Meditation reveals the ways to manifest the Creative Principle of the Willpower in your environment with intelligence. . . .

Meditation brings our mind into the orbit of the higher will and causes unfoldment and progress in the mind so that it is able to be harmonious with the Greater Will and function accordingly. . . .

Christ, Buddha, and other Great Ones abandoned Their wills into the Divine Will. Unless one renounces his will for the Divine Will, he cannot reach maturity.

Health, happiness, success, and joy are nothing else but the result of unification of the wills of your vehicles and your own willpower with the power of the Will Divine. The willpower of your Core must bloom in the light of the Divine Will. . . .

Beauty. Through striving toward beauty you annihilate all that is ugly in your nature. Ugliness is discord and flatness. Through beauty you attract the willpower of the Creative Principle of the Universe. Through beauty you can come in contact with the Divine Will.

In Asia, the Supreme is called Beauty. Involve yourself with more beauty, and you will become more beautiful. Exercise beauty in your thoughts, words, emotions, actions, and relationships. Cast out negative emotions and selfish and separative thoughts. Cast out your ego and feel one with the One Life. . .

Beauty transforms people and evokes the Divine Will sleeping in them. The lofty thoughts created in meditation and the beautiful thoughtforms of music, color, and forms can destroy ugliness within us.

Beauty is the result of closeness to the Divine Will. Ugliness results when one is far from the fire of the Divine Will.

Goodness. In exercising goodness, you create affinity and unity with the Cores of all manifested forms and beings. In exercising goodness, you prove to the Willpower of the Creative Principle in Nature that you will not violate or misuse the Divine Will. In exercising goodness, you evoke the Willpower of the Divine Principle of the Universe which is latent in the Core of every form.

Goodness is givingness, self-sacrifice, and the sense of unity with the essence of all that is. . . .

Goodness must be tested and proved in the details of our daily life.

Righteousness. In exercising righteousness, you prepare all your chakras to receive and distribute the Willpower of the Creative Principle of the Universe according to Its Plan and Purpose. In exercising righteousness, you terminate your karmic debts and release yourself from their dominion. In exercising righteousness, you create right relationship with those Great Ones Who are the Custodians of the Divine Will.

Righteousness brings you into contact with the Divine Will. The Supreme cannot entrust His power to you if you are not righteous. For example, you do not trust a computer which does not function accurately. Righteousness is accuracy and precision in doing things, feeling things, and thinking about things. . . .

We must remember that all negativity in us, all habits, glamors, illusions, vanity, and ego, are accumulations of small wills against the central will. The central will must know that he can use the transmutation technique and recycle the small wills and subject them to his will. All is manifestation of energy, and it can be returned to energy.

Meditation, beauty, goodness, and righteousness are actually the alchemical stones which change the *lead* in our nature into *gold*, into a higher form of energy.

Joy. In exercising joy you will be able to stand above all those conditions which are created by those who have distorted wills. In exercising joy you will be able to contact the highest center within you, which is the door to the Willpower of the Creative Principle of the Universe. In exercising joy you will be able to prepare an electromagnetic atmosphere in your surroundings to contact the Divine Will.

Freedom. In exercising true freedom you will be able to nullify the effect of the little wills of your vehicles and the little wills of those who are around you. In exercising true freedom you can save the souls of people and not let them fall into the traps of the wills of their own vanity and ego. In exercising freedom you will be able to be a pure transmitter of the Willpower of the Creative Principle of the Universe.

Service. Through service you can learn to resign from your own will and use the Divine Will to meet the needs of people. Through service you actualize Beauty, Goodness, Righteousness, Joy, and Freedom in your environment. Through service you sacrifice your willpower and become one with the Willpower of the Creative Principle of the Universe.

Thus you will be able to repeat three very profound statements of Christ:

Not my will, but Thine be done.

I and my Father are one.

Be courageous. I have conquered the world.

Those who follow these seven steps will increase in power, prosperity, creativity, joy, and success. The little drops will soon dry if they do not unite with the ocean.

Excerpted from *The Mysteries of Willpower* by Torkom Saraydarian, pp. 23-33.

Evolution

One day, while sitting on a mountain, enjoying the vast ocean below, and breathing in the fragrance of giant redwood trees, I saw beside me a little sprout coming up out of the ground with a heavy piece of earth on its back. It seemed to me that it was making a great effort to come up to the light to see the sun. I asked myself, “Does this tender sprout know that two human eyes are looking at it?”

I wanted so much to make it feel that I was really sharing its labor and greatly appreciating its effort. As I watched, another thought came to me,

“Was I, myself, a plant, a flower like this one, millions of years ago? Did some human eyes watch me, think about my destiny and of the great effort I was putting forth to emerge from the dark earth to the light of the sun? How many millions of years have passed since then,” I wondered, “and what great labour and suffering did I endure before I was able to enter the human kingdom?”

“Now that I am a human being, sitting on this mountain and thinking about my little brother, this tiny sprout, is there a greater One who is watching me with like sympathy, and thinking about my destiny on the endless path? Will I be able, one day, to overcome the heavy layers of glamour, illusion and ignorance, and start blooming on a divine plane? Will I, someday, be able to see “the face of the true Spiritual Sun, hidden in a disk of golden light?”

The path seemed too long and the space too dark. Then, the joy of Infinity filled my heart as I suddenly realized that the whole existence is moving toward a great consummation. The seedling was there to show me (the Monad, the Spiritual Seed) that I must strive toward far-off worlds.

Excerpted from *Cosmos in Man* by Torkom Saraydarian, p. 53.

Bridge to the Mental Plane

To enter into the Intuitional Plane absolute harmlessness and living in the light of your Solar Angel is necessary, and contemplative meditation is a great asset.

Contemplative meditation is carried out on the higher mental planes where the door to the other planes opens. The results are:

a balanced life,

a successful life,

a more favorable birth and death,

a conscious birth,

a conscious death,

a remembrance of past lives, and

a conscious payment of karma.

To meditate means to use mental substance to build thoughtforms and to channel energy through them. To meditate means to send arrows of questions to the Inner Guide or to the higher planes to evoke ideas, visions, and energy. To meditate means to withdraw yourself from the physical and astral planes and proceed toward the Intuition Plane.

Meditation means to establish a conscious relationship between oneself and higher sources of energy, wisdom and beauty. Meditation leads you toward fusion with the higher planes because eventually you become that toward which you are stretching yourself.

In contemplative meditation you learn the technique of visualization. You literally fuse the mental plane with the Intuition Plane and extend the continuity of consciousness into the Intuition Plane.

Contemplative meditation takes you to a state of consciousness in which you are between the Self and the not-self. A triangle is formed united on one side with the Self and on the other side with the not-self, and because of this you are in a unique state of consciousness in which you can see the grandeur of the Self and the mirage of the not-self. You see how spirit turns into matter in millions of forms and you see the interrelationship of form and spirit, but you do not identify with either, but remain on the fulcrum in equilibrium.

In one of the monasteries in which I lived, there was a wheel in front of the gate with an inscription upon it, "Bypass it." Then there was the door to the Temple.

I tried to figure out many times why that wheel was put there. One day I asked the Teacher, "Why is this useless wheel here?"

"Count the spokes."

"Five."

"Well, the wheel of death and life turns on these five spokes, but you must find out what the spokes are."

It took me years to solve the problem; eventually I found out that the wheel of death and life turns only because of fear, anger, greed, hatred, and jealousy. If one can eliminate these five enemies of mankind, he does not need to incarnate any more. These "five spokes" keep the wheel turning to make people pay the price for their fear, anger, greed, hatred, and jealousy.

That is why it is also called the wheel of suffering, pain, and problems. But as you overcome these five enemies of progress and unfoldment, you transcend the physical consciousness and pave the way for your higher progress. Thus the wheel suddenly breaks and becomes a spiral towards the higher planes. Actually there are locations in our etheric, astral, and mental vehicles which serve as doors to the higher planes.

The Intuition Plane is entered only through service. You must have a bank account of service to be able to penetrate into the Intuition Plane.

Service is not the name of a labor or activity, but is the name of the energy of the Soul. When the Soul radiates, the energy of service manifests through all that man thinks, feels, does, and it is this substance, this energy, which builds the bridge between the mental and Intuition planes.

Here you do not need to think because you *see* the process as it unfolds in front of you and you observe the prototypal sphere and the Space beyond.

In contemplation duality still exists, but you are not identified with either side. You are between the two poles--Self and not-self. This is why you can see the interplay between them and understand the secrets of human nature. Also, being in that condition you can impress the not-self by the beauty of the Self and cause great changes within your lower mechanism and the world.

It is in this state that you can exercise your free will and choose those types of ideas, visions, and revelations that need to be manifested in certain forms to meet the world's need.

In contemplation the mind is in a pure state of receptivity. This receptivity is pure in the sense that no outer thought-currents create responses from it, and no physical, emotional, and unconscious urges create agitation in it. This state of mind is not a state which is sometimes explained as suppression of the modification of the mind. Nothing is suppressed, but the frequency of the mind is raised to such a degree and set to such a rhythm that no lower influences reach it, except impressions from the human soul, who is opening to the light and grandeur of the Spiritual Triad. Thus, the human soul extends himself into the greater light, joy, and bliss, contacts the Plan, and charges himself with the energy of the Purpose.

As it reflects the grandeur and beauty of the higher realms, the human soul impresses the mental body with higher beauty and mentally formulates those thoughtforms which will carry life-giving waves, principles and gems of wisdom to the needy world.

Intuition is another step to attain the Intuitional Plane. Intuition is developed through watching and seeing things from as many viewpoints as possible. Meditation prepares the foundation of intuition, and when meditation turns into symbolic reading or visualization, then intuition starts to develop. Intuition is the ability to see things as they are in relation to all that exists.

Meditation expands your horizon and enables you to free yourself eventually from thoughtforms and enter into the realm of ideas and blueprints.

Once you penetrate into the intuitional level, your perspective becomes 360 degrees. You live holistically and you realize that you are really a part of all. Your consciousness, after the mental plane, is replaced by awareness. In awareness we have straight knowledge without mental formulations.

The bridge between the mental and Intuitional planes passes over deep abysses, and we are told that one must have lives of service for the common good in order to build it. The bridge is built when you purify your motives and serve until your pure essence radiates out and cleans the last traces of the five monsters within your nature.

Once you enter into the Intuitional Plane you meet the Great Ones; you attend your Ashram and study the Plan and the Science of Service. This first happens unconsciously when you find yourself in a flood of ideas and visions and practical thoughts to apply them to life. Later it becomes conscious, and the traveler on the path finds himself in Ashrams, participating in the labor of the Plan of the Hierarchy.

Excerpted from *Psyche and Psychism*, Volume I, by Torkom Saraydarian, pp. 511-514.

THE SCIENCE OF BECOMING ONESELF

The Will

LESSON 30

Introduction

This is part of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that “[t]he time limits given. . . are optional. It is your level of unfoldment which should decide the time element, remembering that ‘*that which is slowly built up endures forever.*’”¹

Procedure for Lesson 30

1. Review Chapter XIV, “The Seven and the Sevens,” pgs. 129-150.
2. Continue to practice observation, detachment, and demobilization (as described in Chapter X of *The Science of Becoming Oneself*) throughout your lifetime.
3. Continue to practice some of the **EXERCISES TO DEVELOP THE WILL**, pgs. 145-146.
4. Complete “Additional Reading” below.
5. Daily, meditate on the following seed thoughts from *Psyche and Psychism*, Volume I. Use one thought each week.

Week 1 Pure willpower reveals the Purpose and leads you towards a sacrificial life.

Week 2 One has willpower if his inner divinity is in process of action and expression.

Week 3 Purpose is the aspiration of the will toward the Future.

Week 4 Sacrifice is the substance closest to your Self.

“For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and after the third year to thirty. The thirty minute period must be kept for a long time, until you are guided by your Soul to increase it.”²

6. Record your observations from your daily exercises and meditations in your journal each day.

¹Saraydarian, H. (Torkom), *The Science of Meditation*, p. 70.

²*Ibid.*, pp. 82-83.

Observations

At the end of the month:

1. Review your journal observations from your daily exercises and meditations. Write a report about insights, experiences, or any questions you have had.
2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

Meditation

Occult meditation has a purifying effect on our whole nature. But purification also brings to the surface all those negative elements that are settled in the layers of our etheric, emotional and mental bodies. This sometimes causes depression because we see great visions and sense new inspirations and ideas from our Soul, but in the meantime, we see lots of undesirable elements in our emotional, mental and physical life.

When we see a great vision but cannot accomplish it due to our personality weaknesses, we fall into depression. Whenever we identify ourselves with our weaknesses in the presence of our vision, we feel depressed.

Another factor in our depression is the increasing sensitivity of our nervous system that starts to record every kind of noise, every kind of vibration, causing irritation. When irritation accumulates it leads us into depression. All this is temporary. When one continues his meditation, identifying with the Higher Self, his depression eventually vanishes and irritation is replaced by joy and service.

Meditation purifies our whole system. Things that were suppressed for a long time come to the surface, and the fire of mind burns them if the person makes efforts to dis-identify himself from them.

Our vision becomes effective when it turns into recognition of a great need. For example, you see the beauty of world unity. This is a vision for you. Creative imagination works and makes that vision more beautiful. You think about great achievements in all fields of human endeavor. While you are happy in your vision, you hear the news of war, crimes, violations of human rights, separatism, hatred, greed and soon. Your vision brings you depression for a while until you begin to act and do something to make your vision a reality. It is in this stage that your every act is inspired by your vision. Each act is a building process of your vision. Your depression changes into joy in the process of your labor for humanity.

Visions are projected images of achievements on the surface of the energy field of the Spiritual Triad. Through occult meditation the human soul reaches to the sphere of the Spiritual Triad and gets glimpses of visions. Visions are parts of the Plan, even flashes of the Purpose. Such visions are compounded ideas. If a human soul conquers his mental body and trains it for a long time, he can bring his vision to the mental plane and formulate ideas into thoughtforms for the service of humanity and for the manifestation of his vision.

This process cannot take place if the mechanism of the human personality is not purified and organized adequately to be the recipient of electrical voltage of new visions of great potency.

Depression is identification with the images of failure, while you carry the vision in your heart, as in the case of the denial of St. Peter, after which he went and cried bitterly.

Through occult meditation one can heal himself by trying to manifest his vision through daily labor.

Occult meditation brings to the surface of your mind all suppressive waves of force which were hindering the flight of the human soul for a long time, keeping him captive and busy with the memories of his failures, or with the images of the failures of others.

Occult meditation not only purifies your vehicles but also progressively releases you and makes you stand above your failures and above the memory of past errors. Occult meditation first leads to purification, then releases a new energy flow to the vehicles of the personality or into the aura. Great visions are then revealed to you, and you engage yourself in a conscious service for humanity. Occult meditation is a mental process of receiving impressions from the Spiritual Triad. This means to receive ideas charged by intelligence, love and willpower.

Other meditations are related to lower-mental activities, collecting impressions scattered in the mental body or tuning in with thoughtforms in space, telepathic receptions from other minds, even from books in some cases, or from the readers of the books.

But in occult meditation this stage is suppressed, and we receive ideas, inspirations and impressions from the Spiritual Triad and beyond. The frequency set at the time of occult meditation does not pick up any lower frequencies.

One can think, analyze, synthesize and use the result of his thinking either destructively or constructively, either for selfish ends or in selfless service. In thinking the controlling factor is your interest.

But in meditation we have a different condition. Meditation is an effort to come in contact with the Soul and the ability to translate the wisdom of the Soul into thoughts, to serve humanity as a whole and to bring Divine beauty and order into the world.

In meditation the activities of the mind are subjected to the direction and intention of the will of the Soul. In thinking the personality will may predominate and the thoughts may be subjected to that will.

In meditation all that is reflected into our mind and formulated as thoughts is charged with love and divine intent. All our thoughts are charged with Beauty, Goodness, and with the spirit of Truth. Thinking can be used to distort a fact, a truth. Meditation is a process to unveil the truth, the fact, and use both for the good of all humanity.

During meditation a moment comes when one feels responsible for the well-being of all humanity and realizes that all that he is and has, and the thoughts and ideas that are pouring into the mind are to be used exclusively for the transformation of humanity, through harmlessness, self-forgetfulness and right speech.

Excerpted from *Psyche and Psychism*, Vol. II, by Torkom Saraydarian, pp. 611-613.

Will

In the higher education of the future, the willpower must be directed by a purpose which is global and which stands for the good of all. Teachers must assist the students in finding the purpose and helping to direct their will toward it. A Whole series of curricula will be developed on how to develop the will without exerting force and without leading the students in activities prematurely.

In the course of such a discipline, the teachers will use the creative imagination of their students to help them direct their will toward the chosen purpose. Willpower must be separated from many so-called powers which are expressed by our urges, drives, glamors, illusions, vanities, and ego. Once the willpower is recognized as it is in its purity, people will realize that willpower is a steady striving and perseverance to achieve a purpose which is in harmony with the good of all.

As one exercises his pure will, gradually he will come to the realization that his willpower is directed by the Universal Will--which makes him a co-worker of the Will in order to accomplish a greater Purpose. *Directional will* is the One Will which directs the little wills of men.

“From the Center where the Will of God is know, let Purpose guide the little wills of men. . . .”

The future teachers of our higher institutions will be qualified to lead their students into the realization of this directional will and to help them use it for the fulfillment of the Purpose.

At the present, desire objects, self-interest, negative emotions, greed, showing off, and the desire to dominate and rule are replacing the directional will. At the present, the interest of students is directed toward objects of self-satisfaction. When satisfaction of material wealth, reputation, and rulership is achieved, for a long time people will be caught in this trap and will not be able to sense a higher will, *a directional will*, which leads the whole of Creation to the Purpose.

Future teachers will help students not be caught in such self-made traps, and they will guide them toward the Universal Purpose. This does not mean that a person must abandon an individual life-purpose. He must have one, but his purpose must be a part in the symphony of the

All-Purpose. Directional will is the Divine Will searching for mature and expanded souls through which to work.

The development of the human soul must start with love. Then comes light, then will. Unless love and light are balanced, the will cannot emerge and cannot manifest constructively in accordance with the Will Divine.

Love challenges light, and light challenges love. One must meditate to find out how such a challenge takes place practically. Love and light must develop together. Danger begins in the human life when uneven development occurs. Danger disappears when both powers are balanced. Willpower increases in the person as love makes light function in harmony with the Will Divine.

These three powers are all that is necessary to climb the path toward the summit of bliss.

Excerpted from *The Mysteries of Willpower* by Torkom Saraydarian, pp. 53-55.

Evolution

There is a belief that after a man becomes a Soul, a living, awakened Soul, and releases the Solar Angel, his progress comes to an end, and he enjoys eternal peace and bliss as a Soul. This is not the case. The fact is that, after he becomes a Soul, greater horizons open before him. His next step is to start functioning as a Triad, a Spiritual Triad, expressing pure reason, love and power; then the man starts to become himself, a *Monad*.

The Tibetan Master, speaking of the endlessness of progress, says that after the Sixth Initiation, seven paths open ahead of the Initiate, and He must choose one of them. These paths are:

- “1. The Path of Earth Service.
2. The Path of Magnetic Work.
3. The Path of Training for Planetary Logoi.
4. The Path to Sirius.
5. The Ray Path.
6. The Path on which our Logos is found.
7. The Path of Absolute Sonship.”³ (Bailey, Alice A. *The Rays and the Initiations*, p. 396.)

It is important to remember that these paths do not end on a summit of achievement, but that they serve as bridges, leading to further Cosmic unfoldment. The Master, again speaking of these paths, says:

“Path 1. The Path of Earth Service leads to the cosmic astral plane.

Path 2. The Path of Magnetic Work leads to the cosmic astral plane

Path 3. The Path for Training for Planetary Logoi leads to the higher levels of the cosmic mental plane.

Path 4. The Path to Sirius leads to the cosmic astral plane.

Path 5. The Ray Path leads to the cosmic mental plane.

Path 6. The Path the Logos Himself is on leads to the cosmic buddhic plane.

Path 7. The Path of Absolute Sonship leads to the cosmic mental plane.”⁴ (*Ibid.*, p. 399.)

Let us understand that on Cosmic scales, the Cosmic Physical, Cosmic Astral, and Cosmic Mental planes are considered as thresholds. Imagine, if you will, forty-nine layers of substance between matter and space. Then, imagine a beam of light passing through these forty-nine layers, and striking the lowest plane. There can be seen a focus of light, which age by age, travels up to the Cosmic Physical plane, and gradually proceeds upon the remaining forty-two planes in greater radiation and beauty. The first plane on the Cosmic Physical plane, the forty-third plane, is the highest level of our Cosmic Physical plane.

We are told that a Monadic cycle on these seven planes of the Cosmic Physical plane is one hundred years of Brahma, which means 311,040,000,000,000 mortal years, or the duration of a solar system. Following this, the Monad will start another step on the Cosmic scale, through the Cosmic Astral plane (steps forty-two through thirty-six); and so on until It reaches step number one, the highest Level of created Cosmos. What will happen beyond that, no human mind can contemplate.

The main point to grasp here, is the fact that the Monad is a Ray, but that it *seems* to be individualized as It strikes any particular plane and creates a focus there. The *root* of the Monad extends into the *Space* beyond the manifested Cosmic planes, but the Monad is anchored on the Monadic plane of the Cosmic Physical plane. From there, It extends Itself downward into the physical, emotional and mental mechanisms, creating the illusion of “I.” The developing human soul within these three vehicles, learns through experience. Gradually it is guided back to its anchorage and directed toward the ultimate Home. Thus, throughout ages, the Monad journeys through rounds, chains and schemes, eventually unfolding Its true Essence toward the Mother Space.⁵ (Saraydarian, H., *The Science of Becoming Oneself*, Chap. XIV.)

Blavatsky says in *The Secret Doctrine*:

“The Monad is. . . first of all, shot down by the Law of Evolution into the lowest form of matter--the mineral. After a sevenfold gyration encased in the stone, or that which will become mineral and stone in the Fourth Round, it creeps out of it, say, as a lichen. Passing thence, through all the forms of vegetable matter, into what is termed animal matter, it has now reached the point at which it has become the germ, so to speak, of the animal, that will become the physical man. All this, up to the Third Round, is formless, as matter, and senseless, as consciousness.”⁶ (Blavatsky, H. P., *The Secret Doctrine*, Vol. I, pp. 266-267.)

“The Occult doctrine teaches that while the Monad is cycling on downward into matter . . . the lower Dyan Chohans [Solar Angels] are evolving, *pari passu* with it, on a higher and more spiritual plane, descending also relatively into matter, on their own plane of consciousness when, after having reached a certain point, they will meet the incarnating senseless Monad, encased in the lowest matter, and blending the two potencies, Spirit and Matter, the union will produce that terrestrial symbol of the ‘Heavenly Man’ in space--PERFECT MAN.”⁷ (*Ibid.*, p. 267.)

Thus, from plane to plane, the ascent of the Monad continues with increasing consciousness, awareness and greater beingness, which are degrees of experience gained throughout Its journey on the forty-nine planes.

We are told that the appearance of the Solar Angels was a special event, because in the Moon chain, individualization took place in a different way. They did not have Solar Angels to individualize. In our case, individualization occurred at that moment when, with the help of the Solar Angel, the Monad felt Itself to be a conscious being, for the first time, on the Physical plane, and entered into the human kingdom. Individualization is that moment in which, with the help of the Solar Angel, a bridge of light is thrown between the form and the spark; thus the path of evolution is opened ahead of Him, and He, the Monad, is made conscious of His separation from the animal and other kingdoms.

As we know, the Solar Angel helps the Monad until the Fourth Initiation. At that time the Chalice is destroyed and the Guiding Soul, the Solar Angel, is released. Now the Monad must travel the Path on Its own.⁸ (Saraydarian, H., *The Science of Becoming Oneself*, Chap. XII.) Always, however, on the path of Evolution there is to be found One Who stands between the existing condition of the Monad and the Future.

Some people, particularly those who delve into the study of metaphysics, think of all Monads as ephemeral drops which travel on, only to be lost in the ocean. This is not true. The fact is that the Life is becoming a Cosmic Three, or let us say, a Cosmic Symphony in which each Spark has its own place in the whole plan. The Unity of which we are speaking is not the annihilation of individuality, but a harmonizing of individualities with the Cosmic Three, harmonizing them as notes in the Cosmic Symphony. The Life is in the process of composing this great symphony and He needs the many different notes to produce harmonious chords. No symphony is every created by simply mixing all notes together into one. The Tibetan Master emphasizes this point in the following:

“Yet, though we are merged with the whole, we do not lose our identity, but forever remain separated units of consciousness, though one with all that lives or is.”⁹ (Bailey, Alice A., *A Treatise on Cosmic Fire*, p. 572.)

The *Self* cannot be explained, thought of, imagined or visualized. It can only be *experienced* in direct *beingness*. If you try to define the Self, you are defining the process of your development and not the Self. The Self is experienced through realization, *sadhana*. Other people are able to observe whether you are going toward the All-self, or to lower states of expression. As you gain more control over your not-self, you come closer to your Real Self. This is the only measure that you have to use for a long period of time; until, suddenly, you open to the realization of Self.

Because of our habitual ways of thinking, we often use a misleading vocabulary. For example, we say:

--To communicate with the Monad . . .

--When a man stands in the light of the Monad . . .

--Man unites with the Monad at the Fifth Initiation . . .

In such expressions, the illusion of duality is suggested or emphasized. Actually, the Monad is the Man. Man is standing in his own light and is aware of himself in proportion to the degree of his awakeness. Unification of man with the Monad means that man turns his awareness a little more into his depth through lesser or greater Helpers. It is like the unfolding and flowering process of a seed. In the East the lotus is a sacred flower. It is interesting to note that in the lotus seed, one can see the pattern of a full-blooming lotus blossom. The process of evolution, of unfoldment, of becoming oneself, is not unlike the growing process of the lotus seed. First, there is the seed, then the seedling, the growing, the unfolding, the blooming and flowering. The seed becomes itself in total actualization.

Excerpted from *Cosmos in Man* by H. Saraydarian, pp. 54-57.

Bridge to the Atmic Plane

After one is established on the Intuitional Plane he must extend his continuity of awareness toward the next plane, which is called the Atmic Plane, where, we are told, one can contact the divine Purpose. This bridge is built by the energy of intuition, which sometimes is called diamond energy. The bridge must be built by diamond energy in order to be able to sustain the energy flow from the Atmic Plane.

The first thing you are going to develop is pure *willpower*. Pure willpower reveals the Purpose and leads you towards a sacrificial life. Willpower is the energy of the divinity within you in action. One has willpower if his inner divinity is in process of action and expression.

As you exercise your will, the energy of the Atmic Plane responds to your efforts, and eventually your will energy fuses with the pure energy of the Atmic Plane. This is the first “cable” you build between the Intuitional Plane and the Atmic Plane.

The second cable is built by the substance of *purpose*. Purpose is the aspiration of the will toward the Future. Purpose is energy. Purpose is an electrical frequency leading the whole universe toward the Future. The seeds of this energy are found within ourselves, and they spread and grow as we receive intuitive glimpses of the divine Purpose and prepare ourselves to be in service to the purpose, “the purpose which the Masters know and serve.”

If one does not have the real purpose of Solar Life, he does not have any purpose, even if he thinks he has ten purposes.

Once I asked my Teacher, “What is truth?”

He kicked me and said, “That is the truth.”

I went away humiliated because I thought he meant who was I to ask about the “truth”? Years later, when he was eighty-nine years old and resting under a pine tree, I said, “Teacher what is truth?”

“Well, twenty years have passed and you are still thinking about the truth. Yes. . . the truth is the purpose of God. Go and in the remainder of your days, meditate on it and try to live the truth.”

A life lived in the light of the divine Purpose eventually generates the energy of the purpose, which becomes the second cable toward the Atmic Plane.

A purposeful life is a life lived in the divine Will. Purpose will lead you to understand the divine Will and prepare you to labor for the next cable, which can be called the cable of *sacrifice*.

Those who want to enter and be aware of life going on in the Atmic Plane must be heroes who have proven that they can sacrifice for the service of humanity, not only what they have, but what they are.

You must have a long history of lives of sacrifice before you can build this bridge. Jesus on the cross was building this bridge out of His blood, tears, and sweat, which were the outer symbols of His sacrificial energy.

Sacrifice is the substance closest to your Self. It is electrical energy. When you give yourself for the service of the world, you release the energy of sacrifice. Thus, the greatest sacrifice is not the sacrifice of “fruits and animals of the earth,” but the sacrifice of yourself.

Through sacrifice you bring a very, very rare substance that is found in the core of your being into expression, into manifestation, and you use it to build the third cable towards the Atmic Plane.

In the Atmic Plane, we are told that we see the purpose of God and we become His co-workers to further His Plan. The bridge then must be extended toward the Monadic and Divine Planes to be completed and carried to perfection.

The energies used to build that part of the bridge are esoterically called the energy of synthesis, the energy of unity, and the energy of divine indifference. These energies can be realized only when we come in contact with them.

Thus our life's purpose is to "be perfect as our heavenly Father is perfect." And this takes serious labor, compassion, and sacrifice. The mountaineer likes to climb peaks of great heights, to greet the rising Sun within him.

Excerpted from *Psyche and Psychism*, Vol. I, by Torkom Saraydarian, pp. 515-516.

The Science of Becoming Oneself

The Will

LESSON 31

Introduction

This is part of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that "[t]he time limits given. . . are optional. It is your level of unfoldment which should decide the time element, remembering that *"that which is slowly built up endures forever."* (Saraydarian, H. (Torkom), *The Science of Meditation*, p. 70).

Procedure for Lesson 31

1. Review Chapter XIV, "The Seven and the Sevens," pp. 129-150.
2. Continue to practice observation, detachment, and demobilization (as described in Chapter X of *The Science of Becoming Oneself*) throughout your lifetime.
3. Continue to practice **EXERCISES TO DEVELOP THE WILL**, pp. 145-146.
4. The **MEDITATION ON THE WILL**, pp.153-154, may be used for one year. Please read carefully the cautionary recommendations on p. 150. Please also note that this meditation must be carried out in a group.
5. Complete "Additional Reading" below.
6. Daily, meditate on the following seed thoughts from *The Mysteries of Willpower* by Torkom Saraydarian. Use one thought each week.

Week 1 Will is a force, which tries both to restore equilibrium and then to disturb equilibrium.

Week 2 Will is hidden desire, aspiration, and striving in each form.

Week 3 Will *restores* or *disturbs* equilibrium.

Week 4 Will energy, in essence, is the life energy directed to some Purpose.

“For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and after the third year to thirty. The thirty-minute period must be kept for a long time, until you are guided by your Soul to increase it.”(*Ibid.*, pp. 82-83.)

7. Record your observations from your daily exercises and meditations in your journal each day.

Observations

At the end of the month:

1. Review your journal observations from your daily exercises and meditations. Write a report about insights, experiences, or any questions you have had.
2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

Meditation

Occult meditation is a process of breaking limitations: physical, emotional, mental and even spiritual limitations, to build a contact with the innermost Self. When a man feels his limitations he becomes aware at that time that he is in a prison, no matter what that prison is. Prisons actually are not states of matter, but limitations of mind and ability.

What kinds of prisons do we have? We have physical prisons. For example, our physical drives, urges and needs can be our prisons if we do not outgrow them. Occult meditation helps us to withdraw from the state of slavery and makes us more able to outgrow our limitations.

This can be started by very simple exercises. I remember how my father used to present these exercises. Many times when lunch or dinner was ready on the table and we were called to eat, my father, after a short silent grace, would stand up and smile at us and say, “It smells really good, but how about eating it tomorrow?”

At first, I used to rebel inside, yet pretend that I was really happy. Then slowly I started to detach myself to such a degree that I was ready, at any time, to walk away from the table and do my work as though nothing had happened. This exercise continued for several years, and then it never happened again as long as I was with my family.

One day, when I asked my father why he was not testing us any more, he said, "You all have reached a stage of detachment where you must start your own discipline of withdrawal or renouncement and observe your reactions. I just wanted to show you the method which you can continue and use on various occasions."

I used to work hard in the sun cutting branches to prepare firewood. My greatest release was to go to my pitcher and fill my glass with cold buttermilk. Immediately when my lips were ready to touch the glass I would hear my father's voice, "Can you wait for half an hour?"

"Yes, Daddy, I can." I used this technique in many ways related to my physical pleasures and saw that one can master his mechanical urges and drives, and withdraw into a higher state of consciousness.

In occult meditation we are advised to focus our consciousness on the Self and detach ourselves from the objects of our physical, emotional and mental pleasures or identifications.

- Excerpted from *The Psyche and Psychism*, Vol. II, by Torkom Saraydarian, pp. 621-622.

Will

Will is a force that tries both to restore equilibrium and then to disturb equilibrium. These are two faces of will acting in the manifested Universe and in man. Every stage of equilibrium gradually becomes stagnant. The will energy disturbs such an equilibrium and creates a cycle of conflict within a unit or a system. Conflict awakens the virtue of equilibrium in conflicting parties and prepares them for a state of equilibrium. Thus the cycles of conflict and equilibrium proceed after each other, creating all that exists in the visible and invisible Universe.

Will is hidden desire, aspiration, and striving in each form. As the desire, aspiration, and striving increase within a form, the form tries to adjust or fight against such a progressive current, and for a short or long time the form experiences battle and disturbances.

Such conditions manifest in groups, in nations, and in humanity. The will energy manifests as desire, aspiration, and striving, bringing a cycle of disturbances to groups, nations, and humanity.

If disturbances are not controlled by the intelligent will, then we experience revolutions and wars based on many disturbances emerging from many fields of human endeavor. The will has three aspects:

1. Will-power
2. Will-love
3. Will-intelligence

Will *restores* or *disturbs* equilibrium. Restoration of equilibrium is carried on by its second aspect of will-love. Will also disturbs equilibrium through its third aspect of will-intelligence.

Will-power carries the form toward perfection through *will-love* and *will-intelligence*.

Will-power is active on all planes in different magnitudes.

Its intelligence aspect works in the fields of the arts, science, religion, and finance.

Its love aspect works in the fields of education and communication.

Its will aspect works in the field of politics.

Thus *will-power* utilizes the Seven Rays and their corresponding fields of human endeavor.

Evolution proceeds by spirals. Every spiral is composed of three cycles. In the first cycle, will-intelligence predominates. In the second cycle, will-love predominates. In the third cycle, will-power predominates.

In future groups, these three elements will be active with nine people or, in the case of a national group, ninety people. Of course, it will take time and discipline to make these persons or groups coordinate their activities and learn to operate only within their limits of responsibility.

The operation of will-power can also be viewed as creativity, beginning growth, unfoldment, fruition, destruction, and annihilation.

Each human being in his Core has all these three aspects. He can use them consciously to promote the evolution of his plans and the evolution of his life to Infinity.

Will energy, in essence, is the life energy directed to some Purpose. This energy is like a fiery thread which extends from the atom to the Cosmic Center of Life—relating all forms in all kingdoms on earth, in solar systems, galaxies, and beyond through visible and invisible formations of life activities.

This energy is, in the meantime, the thread upon which is found, progressively and in gradient scale, all the beauty and glory one can imagine. The further one penetrates into the Will of the Most High, the more glories that are revealed in the soul of the human being.

Creativity is a conscious progress toward the center of this life energy, the Will of the Most High.

All masterworks of art, all uplifting events, all purification processes are found on this lifeline of the Will of the Most High.

The Spark existing in the atom progresses step by step through all kingdoms and eventually appears as a Master, as a member of the Hierarchy, of Shamballa, and graduates from Solar, Galactic, and Cosmic Schools.

We are told that this progress is secured through conscious meditation, after the Spark arrives in the human kingdom, and through sacrificial service.

To render sacrificial service means to let your innermost fire of spirit manifest through your thoughts, words, and actions to transmute, transform, and transfigure life forms, leading them toward Resurrection and orchestrating all human and superhuman relationships on the keynote of Resurrection.

Every thought, word, and act is part of this sacrificial service if it is dedicated to the Common Good.

The unfolding Divine Spark is a treasure of beauty and glory, and every progressing human being enjoys increasing beauty and radiates increasing glory.

- Excerpted from *The Mysteries of Willpower* by Torkom Saraydarian, pp. 115-118.

Evolution

The unfolding and blooming process of the Monad is carried on through nine Initiations, or through nine stages of expansion in freedom, in greater awakening and in becoming His true Self. In esoteric writings, these nine steps toward Infinity are called:

The Birth
The Baptism
The Transfiguration
The Crucifixion
The Revelation
The Decision
The Resurrection
The Transition
The Refusal

The last two Initiations are so far from our consciousness that the Masters speak very few words or say nothing at all about them. On the Cosmic Physical plane man is influenced by one of the Seven Rays. We are told that he is influenced by a different Ray at each Initiation. The following tabulation will indicate the Initiations and the Rays influencing man at these Initiations:

First Initiation Seventh Ray
Second Initiation Sixth Ray
Third Initiation Fifth Ray
Fourth Initiation Fourth Ray
Fifth Initiation First Ray
Sixth Initiation Third Ray
Seventh Initiation Second Ray

Please note that the Second Ray is the Synthesis of all Rays in this Solar System, the Love System. This being so, an Initiate of the Seventh Degree has power on *all* Rays. This is the way in which the Rainbow is built with all the colors of the Seven Rays. Furthermore, we are told that:

“At the Seventh Initiation his vision penetrates beyond the Solar ring-pass-not, and he sees that which he has long realized as a basic theoretical fact, that our solar Logos is involved in the plans and purposes of a still greater Existence, and that the solar system is but one of

many centers of force through which a cosmic Entity vastly greater than our own solar Logos is expressing Himself." (Bailey, Alice A., *Initiation, Human and Solar*, p. 123.)

It is at the Fourth Initiation that the Initiate is completely released from the fourth sub-plane of the mental plane. He stands on the two lower planes of the Buddhic plane, face to face with *his own essence*—with *himself* and reflected in a mirror—"and contacts the love aspect of the Monad." He makes the first contact with the Planetary Logos.

At the Fifth Initiation, the mirror disappears and the unification in the Monad takes place. It is in this Initiation that he contacts the Will aspect of the Monad and functions on the Atmic plane or on the third ether.

At the Sixth Initiation He contacts that great Life Who is called the Solar Logos, and there dawns within His being, the *oneness of all existence*. He functions on the monadic plane, or the second cosmic ether.

At the Seventh Initiation, the resurrected Initiate has the right to "come and go in the courts of Shamballa," and He escapes from the solar ring-pass-not, from the four cosmic ethers. He dominates the whole Cosmic Physical Plane and functions on the Cosmic Astral Plane.

At the Eighth and Ninth Initiations, He enters into more glory—glory beyond human understanding.

As man progresses, his inner Magnet becomes stronger. Human magnetism is produced when the unfolding soul starts shining as a flame, as a divine flame on monadic levels, and its light expresses itself through the Buddhic or through purified Astral spheres. This is the secret of the magnetic pull of Great Ones who move multitudes, nations and continents, stimulating them to move toward more light, and toward Right Human Relations.

When we study esoteric literature, the lore of the Ageless Wisdom, we find that the human Monad, the Real Man, the Self, not only must pass the seven major Initiations on our planet, but that He must also, eventually, tread the Solar Path and then, the Cosmic Path. To give a "flash picture" of the relationships among these great Paths, we present Figure 3.

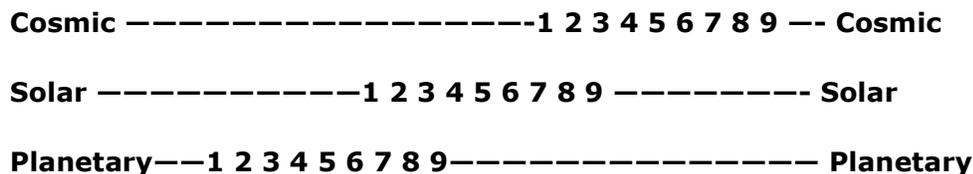


Figure 3. Initiations and Objectives on the Fourth Chain

The diagram clearly shows that the Fifth Initiation on our globe corresponds to the First Solar Initiation. The Ninth Planetary Initiation corresponds to the Fifth Degree Solar Initiation and to the First Degree Initiation in the Cosmic sphere. For better understanding we may say that:

1. The First Cosmic Initiation is the goal of a human being. This means that he must take nine Planetary Initiations and become a Fifth Degree Solar Initiate before he is able to enter into the First Degree Cosmic Initiation.

2. The Second Cosmic Initiation is the goal of the Planetary Logos. This means that He must take the Sixth Solar Initiation to be able to enter into the Second Cosmic Initiation.
3. The goal of the Solar Logos is the Third Cosmic Initiation.

Our Planetary Logos has to take the Fourth Solar Initiation in this Fourth Chain. This Initiation corresponds to the Crucifixion Initiation which is one of suffering and renouncement. You may see the effect on our chain and, particularly, on our globe. On the fifth chain, he may take the Fifth Solar Initiation, becoming a Cosmic Initiate of the First Degree. On the sixth chain, He will reach His goal by taking the Second Cosmic Initiation. On the seventh chain, He may reach Cosmic Transfiguration.

These Initiations have to do with the passing from one plane to another. For example, our Solar Logos is on the Cosmic Mental plane, but His goal is the Cosmic Buddhic plane, which will be reached when He takes the Fourth Cosmic Initiation. Our Planetary Logos is on the Cosmic Astral plane, and His goal is the next higher plane, the Cosmic Mental plane. He will achieve this goal when He enters into the Second Cosmic Initiation, leading Him to the Cosmic lower-mental plane.

- Excerpted from *Cosmos in Man* by H. Saraydarian, pp. 57-59.

The Senses on the Intuitional Plane

Intuitional Plane Corresponding Physical

Senses: Plane Senses:

Idealism Smell

Intuition Taste

Divine Vision Sight

Healing Touch

Comprehension Hearing

This is the Intuitional Plane.

1. The first sense is *comprehension*. Its physical correspondence is hearing. Comprehension on the Intuitional Plane is the ability to understand an object from all viewpoints. Here you do not need your induction, deduction, logic, reasoning or thinking to understand a problem, to see events in their entirety. You have *straight-knowledge*, a synthetic awareness about events, happenings, and their causes. Comprehension reveals the principles and laws, and the way they function in the manifested universe. Comprehension is the awareness of the subjective nature of manifestation. It is a line through which the human soul comes in contact with the body of the planetary Soul, the Intuitional Plane, and uses its light to relate diverse events into a collective whole.

- Excerpted from *Psyche and Psychism*, Vol. I, by Torkom Saraydarian, p. 179.

THE SCIENCE OF BECOMING ONESELF

The Will

LESSON 32

Introduction

This is part of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that “[t]he time limits given. . . are optional. It is your level of unfoldment which should decide the time element, remembering that “that which is slowly built up endures forever.” (Saraydarian, H. (Torkom), *The Science of Meditation*, p. 70.)

Procedure for Lesson 32

1. Read Chapter XV, “The Etheric Body and the Centers,” pgs. 155-158.
2. Continue to practice observation, detachment, and demobilization (as described in Chapter X of *The Science of Becoming Oneself*) throughout your lifetime.
3. Continue to practice **EXERCISES TO DEVELOP THE WILL**, pgs. 145-146.
4. The **MEDITATION ON THE WILL**, pgs.153-154, may continue to be used for the remainder of the year. Please read carefully the cautionary recommendations on p. 150. Please also note that this meditation must be carried out in a group.
5. Complete “Additional Reading” below.
6. Daily, meditate on the following seed thoughts from *Psyche and Psychism*, Vol. II. Use one thought each week.

Week 1 When you reach indifference, you start learning the secret of withdrawal.

Week 2 Will unites all that exists.

Week 3 . . . a man has his own purpose, and a purpose in relation to others. . . .

Week 4 Each life on each ladder has to contact a higher source of Will to be able to formulate a purpose which is in harmony with the Will.

“For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and after the third year to thirty. The thirty-minute period must be kept for a long time, until you are guided by your Soul to increase it.” (Ibid., pp. 82-83.)

7. Record your observations from your daily exercises and meditations in your journal each day.

Observations

At the end of the month:

1. Review your journal observations from your daily exercises and meditations. Write a report about insights, experiences, or any questions you have had.
2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

Meditation

Next comes emotional withdrawal. First, all negative emotions must be left behind, gradually withdrawing our consciousness or attention from them. For example, we have depression. Observe your depression for a moment, then focus your consciousness on something very beautiful. Do this with full attention.

When you are angry, observe your face, your emotions, and then focus your consciousness again on something beautiful. When you have fear, observe your reactions, and then focus your consciousness on something very beautiful. Eventually you will find the ways and means to withdraw yourself into serenity or even into indifference. When you reach indifference, you start learning the secret of withdrawal.

Watch yourself and observe when you are falling in love, then withdraw your consciousness and focus it on the Chalice. Visualize yourself as a light, insulated by the Chalice. Watch your jealousy and withdraw yourself into a state of indifference.

Of course, all these are easy to say or to read, but the real technique, the real science of withdrawal is learned while doing it. Higher connections or contacts will not find expression in our life unless we learn how to withdraw ourselves from lower attachments. If we have any contact with higher realities by artificial means, we will have great complications when returning to our normal conditions. All bridges must be built between lower and higher levels through the technique of conscious withdrawal. Any gap not bridged in our nature will cause immense trouble when our speed increases and the energies flow into our system.

Occult meditation is a scientific mode of withdrawal from the personality and an anchoring of our consciousness in the realm of serenity, indifference, principles and laws. All these are done by building bridges from the lower to the higher planes through which you can withdraw your consciousness to the world of certainty and serenity.

I have observed my automobiles for many years. If I used them for three miles a day, the small defects did not matter much. The automobile would still run if it had some leakage in the radiator, if the wheels were not properly balanced, or if the battery cables were not in very good condition. Maybe you can drive such a car in a 25-35 m.p.h. zone three to five miles daily, but if you take it on the freeway and impose a speed of 60-70 m.p.h., all the defects in the car will

manifest with all their headaches.

This is how the human system operates. When your spiritual speed is low, you can live with tobacco, meat, alcohol, and have polluted relationships, but when your speed increases, all the damage that was done by tobacco, meat, drugs, alcohol and base relations will come to the surface and make it impossible for you to continue on the freeway of your spiritual life. The law can be defined thus: the faster we go, the faster we bring to the surface hidden defects in our nature and the faster we pay our karma with the resultant greater suffering. Occult meditation builds the foundation and prepares the mechanism for the future increase of speed.

Excerpted from *Psyche and Psychism*, Vol.II, by Torkom Saraydarian, pp. 622-623.

Will

The difference between Will and Purpose is that Purpose has a fixed destination, but the Will behind it makes the Purpose actualize itself through the Plan. The Will of the Planetary Logos can, in certain moments, engage itself in different works than those related to the purpose of this planet. Will in general is One. Purpose can differ from one planet to another, from one system to another.

. . . purpose emanates from the cosmic mental plane and is the all-inclusive, synthetic, motivating principle which expresses itself as the divine will upon the cosmic physical plane. . . . (Alice A. Bailey, *Telepathy and the Etheric Vehicle*, p. 129.)

“The Purpose of Sanat Kumara is created at present by the synthesis which the nature of the final seven Paths reveals. It is adapted in time and space to human intelligence by the presented Plan, and—in the glory of consummation—the completed Plan will reveal the Purpose on all the seven planes of evolution. Then evolution, as formulated and imposed by the Hierarchy, will end and a greater dynamic expansion will take its place.” (Ibid., p. 120.)

What we call “the Plan” is the response of the Hierarchy to the inflaming purposeful Will of the Lord of the World.

Sanat Kumara “. . . is the Custodian of the will of the Great White Lodge on Sirius, and the burden of this “cosmic intention” is shared by the Buddhas of Activity and those Members of the Great Council Who are of so elevated a consciousness and vibration that only once a year (through Their emissary, the Buddha) is it safe for Them to contact the Hierarchy.” (Alice A. Bailey, *The Rays and the Initiations*, Vol. V, p.130.)

Will is a ray from the power of the One Self, and each hierarchy of beings uses It according to its evolution.

Will unites all that exists. It synthesizes all that fuse with the rays of the Will. As a man has his own purpose, and a purpose in relation to others, the same has Sanat Kumara; He has His own Purpose and the Purpose for our globe, chain, and scheme. But beyond Him, the Solar Logos has His Purpose for the solar system, and also His own Purpose. It is the same for the Galactic Logos. But behind all these purposes there is only One

Will.

Each life on each ladder has to contact a higher source of Will to be able to formulate a purpose which is in harmony with the Will.

Without such a contact, any life form falls into a purposeless life.

This is why we must strive to contact the “Center where the Will of God is known.”

One has to meditate for a long time to see the reality behind these symbolic words.

The gradual renouncement of pseudo wills of personality on any level leads to realization of the Will of All-Self.

Excerpted from The Mysteries of Willpower by Torkom Saraydarian, pp. 119-121.

Will can be defined as a great urge toward good. It is an urge that cannot be defeated by forces outside of man nor by forces within man. The urge to do good in spite of opposing conditions indicates that a person has will.

The urge to do good takes a man into the hardest disciplines possible on earth. It challenges all that man is. It demands of man to cultivate his life to the highest degree possible. It demands of man to learn giving and renouncing, until nothing is left but the urge to do good.

The strongest energy is magnetism. The magnet in the center of manifestation pulls to Itself all Sparks in manifested form. It is this pull that is called the path of evolution. It is this pull that awakens in man the energy which we call willpower. And it has one main direction—to the Central Magnet.

To travel on the path of evolution means to release or reveal the good in man, and willpower is the urge to good, the power to reveal the good.

Will is awareness. People think it is only energy. It is not only energy; it is awareness, a state of awareness much higher than intuitional awareness. In intuitional awareness, you have great revelations. In the state of the awareness of the will, the whole keynote of creation sings in your heart, and you see the synthesis of all that exists.

Intuition is pure reason. Will is beingness. Intuition understands through enlightenment. Will understands with identification and beingness. Will acts. On all planes will is the energy which produces purpose, plan and action. This energy is the Purpose, the Plan, the action. Will is a thousand times faster than intellect or intuition.

It is dangerous to assume that a man has pure will while all his glamors or illusions are controlling him. Will under these conditions creates destructive results if it is not subjected to reason, logic and love.

Pure will is the essence of logic, intellect and love. Pure will does not force issues, but is patient.

Actually, true patience cannot exist without pure will. Those who have patience have will.

Patience is the ability of the will to allow things to mature in time because will sees things in terms of timelessness. Will is the essence of all forms. Being one with the essence, a man of will has patience.

People sometimes see a relationship between the emotions and will. There is a relationship, but will is utilized consciously when one is focused in his intellectual realms. The mental plane is a direct outlet of the will. Will creates causes and goals when active on the mental plane. It acts through causality.

We are used to thinking that everything happens to us because of past causes. This is a very incomplete thought. There are more causes and far stronger causes in the future, but we do not call them causes; we use different names. For example, goals are causes; visions are causes;

promises, decisions, intentions are causes; a deeper understanding is a cause. All these causes affect our life in much deeper ways than the causes of the past because these new causes are formulated by the will operating on higher levels and in greater insight.

We are used to thinking that will is something you can have as a separate quality for yourself. There is no separate will. When people understand this, their whole life will change. There is one Will, and it is in identification and fusion with the one Will that we then have will.

You exist as one Will to the degree that you leave your self-will and fuse with the one Will. This is what Christ did when He said, "Not my will but Thine be done." Our self-will is the greatest obstacle on the path of fusion with the one Will.

Will expresses itself first in man, until man renounces it and admits the will of the family. Then this will grows and becomes the will of the group and nation. Eventually national will is renounced for the will of humanity. The expression of will does not stop there, but expands to higher and higher levels.

Excerpted from *Psyche and Psychism*, Vol.II, by Torkom Saraydarian, pp. 1147-1149.

Evolution

Thus the human Monad progresses through the atom and eventually passes through all the lower kingdoms until He reaches the human stage. The next step for Him will be Mastership. He will not remain there, but will enter into degrees of unfoldment which are equal to a Planetary Logos, and later, to a Solar Logos. He will not remain there either, but must proceed into the Divine Darkness where no human light can penetrate, as yet.

Our Planetary Logos was a man who became a Master. He took Planetary and Solar Initiations and, we are told, is now working on the Cosmic Astral plane. There, He is already controlling the fourth sub-plane of the Cosmic Astral plane, and is working on the next higher sub-plane. Similarly, our Solar Logos is working on the Cosmic Mental plane in an effort to move on to the Cosmic Buddhic plane. All of this indicates to us how much we have yet to accomplish before we can reach these ever-progressing Lives.

We are told that our Cosmic physical plane is composed of dense, liquid, gaseous, and fourth, third, second and first Cosmic etheric sub-planes. The physical body of our Planetary Logos is built with the substance of the mental plane of the Cosmic physical plane. His centers are located in the Fourth Cosmic Ether, which is the Buddhic plane of the Cosmic physical plane. Thus the Buddhic, Atmic, monadic, and divine planes correspond to our fourth, third, second, and first lower ethers. The objective body of the Solar Logos is built on the first Cosmic etheric plane, or the plane of Adi, our Divine plane.

When we refer to our vehicles of expression, we are referring to the aggregate of cells and living atoms, but when we refer to the centers of the Planetary or Solar Logoi, we are referring to the aggregate of Initiates, Masters, or Planetary and Solar Lives and Devas.

Divine awareness is the highest state of awareness that a Monad can achieve on the Cosmic Physical Plane, but this achievement comes only at the Seventh Initiation, after which He enters into the Cosmic Astral Plane. As the Monad passes from one plane to another of the seven Cosmic physical planes, He must in the same manner, pass from one to another of all seven Cosmic planes to reach His Home in greater glory, as a King, as All-knower, All-powerful. The Monad has seven spirillae of the most subtle Cosmic substance around Him. On each

Cosmic plane, one of the spirillae unfolds, drops down and disappears. These seven spirillae correspond to seven Monadic senses, seven primordial rays, seven schemes, seven globes, and seven Root Races. Each works on its own plane to bring about the unfoldment of the Monad. This is the reason that all Souls, Nirvanis, Planetary and Solar Logoi, Great Existences and Lives beyond our Solar system are progressing toward greater unfoldment on the higher Cosmic planes. Where will their journey end and what conditions await them there? How could a human being even guess at the answers?

All progress, unfoldment and blooming have their preordained times, planned as is a great airport where each plane has its proper time schedule for departure and landing. Any delay or non-scheduled landing causes serious difficulties or complications in the whole system of operation. So it is with us. We have eternities ahead of us, but we cannot lose one minute on the path of progress, without creating a complex situation in our timetable and various reactions from our three bodies. Too rapid progress creates tremendous pressure upon our system. Progressing too slowly creates tremendous friction. The result of this pressure and friction is expressed in our system as malfunction, disease and psychosomatic turbulence.

Excerpted from Cosmos in Man by H. Saraydarian, pp. 59-60.

The Senses on the Intuitional Plane

True healing starts when man functions on the Intuitional Plane. He radiates those energies which create harmony and rhythm within all personality levels. He can heal persons and groups with his presence or in his absence, because at this stage of achievement he radiates the pulse of Cosmos, and through him flow the healing energies of light, love and power.

True healing is to connect parts to the whole and let loose the Divine circulatory flow. Such healing is total. It is physical if necessary. It is emotional purification and transformation, or mental enlightenment and transfiguration.

It is good to remember that all mental senses must be developed, tested and proved before a man can enter into the Intuitional Plane and become a healer. If he tries to heal physically before the mental senses are in full operation, he can eliminate many disorders and sicknesses in the physical body, but he intensifies their causes in the subtle bodies, and thus creates greater disaster for a man in future incarnations. He can also interfere with the karma of a patient, or impart into the aura of the patient his own astral and mental germs.

He must at least have the power of higher clairvoyance to see the real situation and act correctly. Some physical sicknesses are the result of obsessions. The pollution that the obsessing one is injecting into the bodies of the patient is expressing itself as sicknesses. If a stream is polluted from its sources, you cannot clean it by filling your bucket and dumping the same water out. You must clean the source of pollution.

Those who heal on the Intuitional level must consider very carefully:

- a. The condition of all bodies.
- b. The state of the senses and Chakras.
- c. The karma of the patient.
- d. The patient's karmic relationship with others.
- e. The patient's past life records.
- f. The patient's motives.

g. The age of the human soul of the patient.

h. The horoscope of his soul. *

Thus the healer puts all your vehicles in harmony with your innermost Essence, your true Self. But it is very important to remember that you do not go to him and pay and ask to be healed. You win his healing through your striving and pure motives to serve the Divine Purpose. As you continue to walk such a path of sacrifice and service, the healers reach you, and in critical times help you continue your course.

They do not consider your physical healing of much importance. The main objective is the success of putting you in contact with your true Self. That is the basis and the goal of their healing service.

The presence of this healing washes away all those elements in your etheric, emotional and mental bodies which prevent the free circulation of psychic energy. Once psychic energy is in circulation, all problems of health will melt away. But it is very interesting to note that psychic energy releases itself gradually as you pay off your karmic debts.

Excerpted from *Psyche and Psychism*, Vol. I, by Torkom Saraydarian, pp. 180-181. **THE SCIENCE OF BECOMING ONESELF**
The Will
LESSON 33

Introduction

This is part of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that “[t]he time limits given. . . are optional. It is your level of unfoldment, which should decide the time element, remembering that “that which is slowly built up endures forever.” (Saraydarian, H. (Torkom), *The Science of Meditation*, p. 70.)

Procedure for Lesson 33

1. Read Chapter XVI, “Do Drugs Expand the Consciousness?” pp.159-187.
2. Continue to practice observation, detachment, and demobilization (as described in Chapter X of *The Science of Becoming Oneself*) throughout your lifetime.
3. Continue to practice **EXERCISES TO DEVELOP THE WILL**, pgs. 145-146.
4. The **MEDITATION ON THE WILL**, pgs.153-154, may continue to be used for the remainder of the year. Please read carefully the cautionary recommendations on p. 150. Please also note that this meditation must be carried out in a group.
5. Complete “Additional Reading” below.
6. Daily, meditate on the following seed thoughts from *Psyche and Psychism*, Volume II. Use

one thought each week.

Week 1 Pure thoughts carry the dynamic energy of will.

Week 2 Pure thoughts need a free mind, a mind which is able to concentrate to such a degree that any inner or outer interferences do not disturb the reception.

Week 3 In a true creative moment, our mind is in deep silence.

Week 4 It is in these silent moments that the will-energy impresses the man and opens new horizons for him.

“For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and after the third year to thirty. The thirty minute period must be kept for a long time, until you are guided by your Soul to increase it.” (Ibid., pp. 82-83.)

7. Record your observations from your daily exercises and meditations in your journal each day.
Observations

At the end of the month:

1. Review your journal observations from your daily exercises and meditations. Write a report about insights, experiences, or any questions you have had.
2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

Meditation

With physical and emotional withdrawal, we must exercise mental withdrawal which is, of course, more difficult due to the fact that educated man is more identified with his mental body than his physical or astral body, and average man has not yet entered into the mental realms. Educated people are generally identified with their ideas, opinions, traditions, racial and national prejudices and superstitions to such a degree that if somebody attempts to break their identification they react very violently. All their mental furniture became one with them, and if anything happens to their furniture, it happens to them. Identification is a state of being cemented together, or frozen, like frozen soup. The liquid is like your consciousness, frozen with all that is in the soup. Our minds are full of such frozen soups, full of clichés, of thoughtforms imposed upon our minds

while we were children, or in emotional excitement, or while we were in hypnotic conditions.

We feel very comfortable with them because we think we do not exist without them. Occult meditation makes you realize that you still exist, even when you withdraw yourself from all the mental furniture which we call our knowledge, thoughts, opinions, beliefs, and so on. It makes you realize that you are not the limited pool below, but a free Spark beyond all that exists in your mind.

We realize through occult meditation that all that is contained in the sphere of our mind is produced by our reaction to the realities which transcend our power to grasp at this human stage of evolution. This means that whatever we know is a partial illusion, being conditioned by our finite reflector or mind.

For example, our idea about God as being a man-like entity is our own distorted reaction to a Reality which transcends human mind and thought.

Michelangelo's partial failure in his creative responsibility was that he exemplified such concepts and used his genius to substantiate in his paintings and sculptures man-like ideas about God and the spiritual world, by literally translating the Judeo-Christian concepts of God. Thus he retarded the evolution of spiritual insight of a great part of humanity for many ages, and due to his genius the damage is greater.

It is only Islam and Taoism which rejected any image of the Supreme, which was declared as being the Spirit omnipresent and omniscient, the One who cannot be defined.

The spiritual retardation of the Christian world is based on the imagery, dogmas, doctrines and symbolism which they used to define Deity and the spiritual path.

Christ was totally against such representations. He said God is spirit (or formless), and those who worship Him must worship Him in Spirit. There is a heavy condemnation in these words for those who distorted His Teaching and deprived people of spiritual freedom for long ages. Similar distortions are found in Buddhism, Hinduism and many other religions.

Occult meditation is an effort to emancipate our minds from such hindrances and distortions and enlighten them by the light of the facts.

Excerpted from *Psyche and Psychism*, Vol. II, by Torkom Saraydarian, pp. 623-624.

Will

Willpower existing in the cells of the body expresses itself as activity or action. The body as a whole manifests the will to act and to exist.

In the emotional nature willpower manifests as desire.

Most people are emotionally focused and their consciousness operates in various levels of the astral plane. If the willpower is manifesting itself on the lower astral level, it expresses itself as

— Desire to have

— Desire for sex

— Desire to possess and impose

On higher levels of the astral plane, the fourth, third, second, and first levels, willpower

manifests as an urge to serve others with self-interest, then as aspiration toward higher values and worlds, then as desire for love, and finally as the desire for beauty and sacrificial service.

In the mental plane will energy expresses itself according to the level on which the consciousness is found.

In the lower mental planes willpower serves astral desires and makes these desires actualize.

In the middle mental level we see desire for separatism, possession, greed, and ego. Here, willpower serves the human ego. This is the level of concrete knowledge pursued to satisfy the physical, emotional, and separative needs of people.

On the third level of the mental plane willpower expresses as service to others without personality expectation. On the second level of the mental plane willpower manifests as the love for pure knowledge, the urge to know the Plan of evolution. On the first level of the mental plane willpower manifests as the urge to understand the Purpose behind creation and to achieve unity and synthesis in understanding the Universe and man.

This is why those who cultivate their mental body and fuse the lower and the higher mind are used by higher forces to be the carriers of the Divine Will, translated as the Plan and Purpose in relation to our globe and to our world.

We are told that higher desires cause expansion of our consciousness and cooperation with Nature. Lower desires lead us to separateness and possession.

We are told that the dark forces occupy the human race by using its lower desires as their vehicle of manifestation. Then through its desires humanity becomes a victim of obsession and later of possession. The evil entities stimulate the lower desires of men and create all the kinds of crimes that we read about in papers and see on our television screens.

Thus our national needs are exaggerated and pushed out of their limits, creating tensions and desires not only within ourselves but also in our relationships with neighbors.

In the Teaching we read that the Cosmic Astral Plane contains the desires of our Solar Logos. Our willpower is a fraction of His desires.

Our physical, astral, and mental bodies are subject to the Cosmic Astral currents, and we translate and use them according to our reactions and responses to these currents.

This is why purification of our personality vehicles is so important to assist us to respond to the higher and higher desires of the Planetary and Solar Lords.

We must remember that in the Body of the Cosmic Being we are only a cell, and we share on our stage of evolution whatever transpires within His Body.

Desire by itself is the drive of the willpower to move man forward on the path of evolution. It is artificially stimulated and inflamed desire that damages the mechanism of man and leads him into various kinds of diseases and into social crimes.

Also, it is such kinds of inflamed desires that serve as vehicles for dark forces. A part of their plan is to devastate the human family by penetrating into the masses of humanity through their lower desires.

Physical desires must be controlled by scientific studies. Emotional desires must be purified by developing higher aspirations. Mental desires must be transmuted into the spirit of cooperation for service to humanity.

In all these fields the major help comes through steady meditation, study of the history of humanity, and through sacrificial service to liberate humanity from its woes.

Hard labor, sports, and discipline may help man purify his physical desires into purposeful action. Beauty, art, prayer, examples of global heroes help to purify emotional desires.

Concentration, meditation, and contemplation can assist in purifying mental desires.

As this threefold purification proceeds, the will energy operates in our higher nature—the Intuitional, Atmic, and Monadic levels. Our higher nature illuminates our consciousness operating in the threefold personality and brings the higher manifestation of will into our daily life.

Incarnation after incarnation the purification of human desire continues, and in every century a few people transfer their consciousness from the personality planes to the Spiritual Triad. These are people who will serve as seeds for the next solar system in which will energy will be activated.

In the past solar system we tried to cultivate the aspect of intellect. In our present solar system, we are trying to cultivate love energy. The founders of the next solar system will not only shine with their light of intellect and love-wisdom, but they will also demonstrate an advanced degree of manifestation of Divine Will.

All development of willpower has one aim. Eventually we must fuse our will with the Will of the Most High.

Excerpted from *The Mysteries of Willpower* by Torkom Saraydarian, pp. 135-139.

Will comes into action when the focus of consciousness shifts itself from the plane of desire to the plane of thought. It is only in the mental plane that self-will comes into being, and a man becomes a potent factor in the life of humanity.

Later this will is renounced in the will of the group to work out a part of the hierarchical Plan. As a person works for the hierarchical Plan and demonstrates selflessness and dedication, he gradually renounces the desire for physical, emotional and mental objects. It is at this stage that the will of his Soul radiates out and galvanizes the whole personality into sacrificial service for the Hierarchy.

Pure thoughts carry the dynamic energy of will. When the ideas and impressions coming from higher realms are translated and appropriated by our mind into thoughts, without losing their integrity or wholeness, we may say that they are pure thoughts.

Pure thoughts are also projections of the Inner Thinker, received and accepted as they are by the human consciousness. With each thought, the will energy of the Inner Thinker penetrates into the human mind.

Thoughts are distorted or polluted when ideas are mixed with our prejudices, superstitions, illusions, and selfish interests or motives on their descent to the mental plane. Pure thoughts need a free mind, a mind which is able to concentrate to such a degree that any inner or outer interferences do not disturb the reception. Such interferences come from memories through associative thoughts. Outer interferences are those thoughts around us which we may key into and mix with incoming thoughts.

In a true creative moment, our mind is in deep silence. This silence can last one second or one hour, but in that short period of time the whole vision is impressed within our consciousness exactly as it is projected from the Soul, from the Spiritual Triad, or even from our subjective Teacher. It is in these silent moments that the will-energy impresses the man and opens new horizons for him.

As the disciple continues to live and serve the Plan in the light of his Soul, the hierarchical will inspires him, and he turns into a burning bush for all humanity, carrying the will of the Hierarchy in all his actions, thoughts and creative expressions.

This goes on, life after life, until one day the Will of Shamballa dawns in his heart. He serves the Purpose of the great Planetary Being, and through that Purpose he comes in contact with the divine Will, which is the source of the divine Purpose. The Will stands behind the Purpose.

“ . . . the purpose is that aspect of the divine will which seeks immediate expression on Earth. . .
.”³

Thus stage after stage, the disciple becomes a transmitter of a greater will through identification. We may understand this if we use the analogy of the will of a cell and the will of man. A cell is a separate life. An organ and a gland are each a separate life. However, it seems that all cells, organs and glands renounce their own will to obey the will of man, and one will eventually rules the body, which is an empire of inhabitants, departments and centers.

It is only through fusion with the will of the Inner Self that the secret of the well-being of all parts is found. Eventually humanity will be recognized as one of the organs of the Planetary Being, Who eventually will synthesize all organs in His nature, under his Divine Will.

Excerpted from *Psyche and Psychism*, Vol. II, by Torkom Saraydarian, pp. 1149-1150.

The Senses on the Intuitional Plane

The next sense is divine vision. Its physical correspondence is sight. This is the sense of sight in the mental plane. This is what is called the true “third eye.”

It is after the transfiguration, or total purification of the personality, that this third eye begins to function. Actually, what we call enlightenment or illumination is the ability to see through the third eye. It is the eye that looks at the lower world from the mountaintop of intuitional awareness, and sees the divine mystery in it, and also all distortion in time and space. It also gathers the beams of light from the higher worlds and through such beams of light, sees the glory of the purpose within the higher planes.

When this eye functions on the mental plane, we call it the eye of the human soul. When it works on the Intuitional Plane, it is called the eye of vision, or the real third eye, or even the eye of Shiva. Shiva stands for vision, for future. . . .

The “eye of Shiva” is not the pineal gland, is not etheric vision, is not the ajna center. It is the third eye, the single eye, which is found at the center of the forehead between the two physical eyes in etheric matter. This third eye is formed “through the activity of three factors”: the Solar Angel with the unfolding Lotus, the three head centers, and the corresponding three glands. As the energy of the Solar Angel pours down upon the evolving human soul in response to a life of meditation and service, the three centers of the head and their corresponding glands start to awaken and function. The third circle of petals in the Lotus opens and creates an electric field. This field of light gradually condenses and becomes a radiating Sun, at the center of which the third eye appears and then slowly settles at the center of the forehead between the eyes in etheric matter.

We are told that when the third eye reaches perfection, it becomes blue in color. This is the eye that sees, creates, communicates, heals, destroys obstacles, unveils great formulas of mysteries, and controls and directs energies. This is the eye that contemplates the divine beauties in their geometrical splendor and colors, and projects them to the world of men to liberate, to _____

3Bailey, Alice A., Discipleship in the New Age, Vol. II, p. 172.

awaken humanity to greater values of life, and to become a path of light through which men may achieve.

The ancients called it the “ruby eye of the serpent”; it was the third eye which was fully opened when the threefold fire, sleeping in the center of the base of the spine, had awakened, and climbed up the etheric spine to the highest head center. The Egyptian initiates, long ages ago, symbolized this fact by a serpent head, or by a knob or even by a vulture on the forehead of the Initiate.

The fully awakened man is a man who “sees.” He sees things as they are, and is not asleep or in a dream state under his threefold “blankets.” He is a man who sees “behind the forms of all aspects of divine expression,” as the Master D.K. puts it.

The third eye is not the eye that sees etherically. Biological changes which take place in our two physical eyes cause etheric vision, which is limited to only the fourth and third etheric planes.

We are told that etheric vision will develop highly in coming centuries. People will live on etheric levels and communicate with the inhabitants and subtle forms of the fourth and third etheric planes.

Through etheric vision it will be possible to see the health aura of man and accurately diagnose diseases. It will be possible also to see the condition of the etheric centers, and work on them accordingly when the right time comes.

The third eye is the etheric correspondence of the pineal gland. Its vision extends through the second and first ethers, then also through astral, mental, Intuitional and Atmic planes.

As man tries to learn and use the true technique of visualization, the following results appear in his subjective world. The gap between astral and mental consciousness is bridged. Then this bridge extends to the Thinker, via the unfolding Lotus. Thus, a path is created for the pilgrim, for the human soul, who travels toward the Solar Angel to be crowned there. He then starts his long journey toward the real Self. This journey is made with open eyes and in full awareness.

With the third eye, man can participate in events that are taking place on subjective levels. These events are registered by Buddhic substance, reflected to the higher astral levels, and are seen by the eye of the unfolding human soul upon the mental planes. As soon as these pictures start to take form in mental substance, the mental body passes through a process of organization.

Energies start to flow to these forms and make them radioactive sources of energy. As the power of visualization develops, the human soul becomes able to abstract these pictures from the mental plane of his little existence, and project them out into space, directing them wherever he wishes, thus using his power of visualization. He touches other human beings, energizes them, releases them, and eventually learns to build a super-system of television in the center of his being, through which he communicates with inner and outer worlds and with events taking place in both.

After a man becomes able to see with the third eye, he produces energy and directs that energy wherever he wishes. He may direct energy to any of his centers. He may direct the energy to the work at hand, to his group, and to many locations where energy is needed for the work of purification and transmutation. Through the exercise of visualization, he can create complicated movements, complicated mechanisms which can be used for the service of humanity. He can create the image of an ideal man upon which he molds his life. He can read great symbols esoterically and penetrate into their hidden meanings. He can understand and translate codes, signals and impressions coming from the higher worlds and from great Beings.

The third eye can further extend the Rainbow Bridge, and build further communication lines

between disciples, Initiates and planetary centers, transcend the limitations of time and space on a planetary scale, and direct the higher energies for purification, construction or destruction. We must always remember that “energy follows thought.” If the thought is visualized, it affects the substance of the mind and the etheric body, and brings immediate results on the physical plane. Actually, it is the third eye that directs energy by using thoughtforms. . . .

In true visualization, the third eye first sees the shadows of great ideas, great archetypes, or prototypes that are reflected upon the astral plane.

In all ages, the powers of pictures have been used in various mythologies, fairy tales, parables, Tarot cards and symbols. Such pictures are used as an inner drive for the evolution of human consciousness toward greater values. They awaken the urge in the human soul to destroy obstacles and hindrances upon its path, and gradually to surpass its limitations and go toward greater freedom. There is an ancient saying that, “Those who do not have vision perish.” Vision is the progressive and advancing picture of what is to be. Vision is created by great Initiates, and put in front of aspirants and average humanity to uplift them toward expanding awareness, toward goodness, beauty and reality. By visualizing images of heroism, of great sacrifice, goodness and beauty, of striving and endurance, some of your higher centers start to awaken and radiate energy. Eventually you will mold your life to the image or vision toward which your soul and personality aspire.

The degeneration of cultures and societies begins with the use of images that stimulate lower centers and lead to wasted energy, time and matter, temporarily stopping the genuine urge of your soul toward a more elevated and creative life.⁴

True enlightenment starts with the Third Initiation when a person has become purified in their motives, freed from heavy karma, and can consciously contact the inner Guardian and do His will. Illumination is a process of transmutation of the atoms comprising our bodies. It is the result of the innate light of each atom responding to the light radiating from the petals of the Lotus, and the result of the down pouring light from Buddhic and Atmic Planes through the unfolding petals. Such an illumination eventually leads the disciple to the Mount of Transfiguration.

Illumination proceeds by steps. The first step is an intense sincerity and willingness to face oneself, which may be called self-observation. The second step is meditation or discipline of the mind in the light of the Soul. The third step is turning the rays of the mind upon glamors, and working towards their dissipation. The fourth step is devoting oneself to selfless service. The fifth step is striving to eliminate illusions on the mental plane. The sixth step is the appearance of light in the head, which is the result of interpenetration of the fields of energy emanating from the pineal gland and pituitary body. This interpenetration is the result of increased energy produced by the unfolding petals of the Lotus. The seventh step is changing the light in the head into the third eye.

The third eye is the birth of the human soul. The pineal and pituitary glands act as father and mother. The relationship between them gives birth to the child, the unfolding human soul.

Man awakens when the third eye is opened, and must gradually begin to use it to achieve perfection. It is an instrument over which he must have perfect control. Now he has been born as a soul and must go towards maturity on higher planes.

Excerpted from *Psyche and Psychism*, Vol. I, by Torkom Saraydarian, p. 181-186.

⁴See H. (Torkom) Saraydarian, *The Science of Meditation*, pp. 173-176. **THE SCIENCE OF**

BECOMING ONESELF
The Will
LESSON 34

Introduction

This is part of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that “[t]he time limits given. . . are optional. It is your level of unfoldment, which should decide the time element, remembering that “that which is slowly built up endures forever.” (Saraydarian, H. (Torkom), *The Science of Meditation*, p. 70.)

Procedure for Lesson 34

1. Read Chapter XVII, “Time and Our Life,” pgs. 189-195.
2. Continue to practice observation, detachment, and demobilization (as described in Chapter X of *The Science of Becoming Oneself*) throughout your lifetime.
3. Continue to practice **EXERCISES TO DEVELOP THE WILL**, pgs. 145-146.
4. The **MEDITATION ON THE WILL**, pgs.153-154, may continue to be used for the remainder of the year. Please read carefully the cautionary recommendations on p. 150. Please also note that this meditation must be carried out in a group.
5. Complete “Additional Reading” below.
6. Daily, meditate on the following seed thoughts from *The Mysteries of Willpower*. Use one thought each week.

Week 1 In times of perseverance, concentration, meditation, and service, we draw the energy of willpower.

Week 2 Resistance and challenge can create willpower.

Week 3 Realization is the process of abstract principles becoming real in our life. The more real we become, the more willpower we have..

Week 4 Approach toward our true nature and progress toward becoming our Self is the process of increasing our willpower..

“For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and after the third year to thirty. The thirty minute period must be kept for a long time, until you are

guided by your Soul to increase it.” (Ibid. pp. 82-83.)

7. Record your observations from your daily exercises and meditations in your journal each day.

Observations

At the end of the month:

1. Review your journal observations from your daily exercises and meditations. Write a report about insights, experiences, or any questions you have had.

2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

Meditation

Occult meditation teaches us that our observation and learning are valuable to the degree that we use them for the liberation of mankind and the unification of humanity. Occult meditation reveals also that knowledge of things cannot bring us peace, success and bliss unless we add to it the realization of Self and use our knowledge in the light of the one Self.

Occult meditation is an effort to find the answers to our social, political, educational and religious problems. For example, one who does occult meditation takes into his meditation international problems, and acting as if he were in a great position, mentally proposes certain solutions to the best of his ability. If he really knows how to do occult meditation, he will eventually find that he can offer more permanent solutions if he is aware of the Plan of the Hierarchy and of the karma of the subject who precipitates the problem. After he sees the solution he does not in any way impose his solution on others, because unless people find the solutions to their problems by themselves, they will cyclically confront similar problems. Occult meditation prepares us to find the solutions to our problems, or the solutions to the many problems of the world. Instead of imposing our solutions on others, we help them to find the solutions by themselves.

If we do occult meditation on the events going on upon Earth, we will eventually find out that they are just like mathematical problems, the solutions to which are not as important as the unfoldment of the consciousness of humanity in the process.

Sometimes listen to the news and then think, “If I were asked to give a solution to such a problem what would I say?” This is a beautiful start for occult meditation.

Occult meditation sharpens the power of your discrimination. You build your own evaluations, your own answers. You are not the slave of the answers of others. It does not necessarily mean that their answers cannot be right, but even so you find your own answers. In some mathematical

books, you have the answers to the problems given at the back of the book, but they do not help you until you solve the problems and find the right answers by your own efforts. Occult meditation gives you Cosmic vision. You do not give too much importance to whatever you are or have; you eventually see that before you and before this humanity, many Cosmic winds came and cleared the planet and scattered new seeds. Many thousands of years later the face of the Earth and the problems of humanity will be totally different. You will not find a place on Earth to point your finger and say, "There I want to be with my past doctrines, dogmas and vanities."

Occult meditation makes you realize that your essence is above all that you had, were or are. Such a realization brings you great emancipation of Spirit. Whatever is given to you will be taken; whatever you gave to others you will have. That is what occult meditation teaches. To be able to give, you must be.

Excerpted from The Psyche and Psychism, Vol.II, by Torkom Saraydarian, pp. 626-628.

Will

Willpower is the energy of our Core. Our Core receives this energy from the Core of our solar system. This energy is used to carry the Purpose behind creation to fulfillment. That is the initial key to this energy.

But this energy is not used by average people until they begin to use their mental body and think. Thinking is a mechanism which uses this energy according to the level of thinking. As we know, very few people yet know how to think. Most of our thoughts are

- * Responses to our urges and drives
- * Wishes and dreams and glamors
- * Superstitions, hatred, and prejudices
- * Thoughts of other human beings
- * Reflections of what we learn or read

They are dropped into our mind by various entities who telepathically control us or possess us. We think a little on those occasions when we fall into problems, crises, difficulties, failures, and defeats if we make an effort to overcome them.

We think also when we sincerely try to achieve, to expand our consciousness, or to solve some of the problems of life.

To the degree that we think, in that degree we pull the energy of will from our Core. Every time we help people, we draw will energy. In times of sacrificial service, we draw energy. In times of perseverance, concentration, meditation, and service, we draw the energy of willpower.

Hatred, fanaticism, illusions, glamors, greed, ego, and vanity act as if they are the willpower

behind all our actions.

These seven elements in our nature have so much power because they are trapped or encapsulated will energy used against the direction and purpose of the will energy.

How is the will energy trapped? Will energy is trapped in a thoughtform.

1. Hatred is a thoughtform that uses will energy for wrong purposes.
2. Fanaticism is a thoughtform of superiority or totalitarianism.
3. Illusions are thoughtforms that do not correspond to truth.
4. Glamors are condensations of desires, and a desire is will energy.
5. Greed is a thoughtform of possessions.
6. Ego is the human soul wrapped in mental matter and separated.
7. Vanity is a thoughtform of that which you are not.

All these seven factors use will energy, but the energy is not used for its purpose. These are examples of the misuse of will energy.

Every time willpower is misused, it burns the vehicles in which it is working. In the physical plane it manifests as diseases, especially as tumors and cancer. In the emotional plane it burns the centers and senses and their corresponding organs in the physical body. In the mental body it damages the base of spine, sacral center, solar plexus, spleen, and mental unit.

* The base of spine center affects the kidneys.

* The sacral center affects all the generative organs.

* The solar plexus damages the stomach, digestive system, and liver.

* The spleen affects vitality.

* The mental unit affects clear thinking.

Will energy begins to manifest when a person

1. Begins to strive toward perfection
2. Tries to sublimate his nature
3. Purifies his emotions
4. Enlightens his mind

When all these are done, the person is a Third Degree Initiate and has willpower.
What does he do with the willpower?

1. He tries to eliminate all those obstacles on the path of humanity which cause

Pain

Suffering

Ignorance

Wars

Separatism

Diseases

Cataclysms

Natural disasters

2. He tries to illuminate the minds of people to understand the purpose of their life.

3. He helps humanity actualize their personal, group, and global purpose.

If you see a person who is engaged in such labors, you will see that he has willpower. The signs of willpower are

Steadiness

Continuity

Perseverance

Endurance

Focus

Synthesis

Inclusiveness

Courage

Daring

Our vanities, ego, greed, glamors, illusions, fanaticism, and hatred waste the energy of the will,

and eventually our Core loses all the dynamism it had. Total loss of will energy leads to annihilation.

Can the will energy be exhausted? It can when it is used against itself. When will energy is used against its purpose, it is divided and annihilated together with our Core.

Of course this takes centuries, but one little wrong turn takes you thousands of miles away from your destination.

At the present it is not our physical body or astral nature but our mind that brings all changes into the world. We can even say that at the present it is the human mind that conquers.

There are those who think their will controls all life, but their control and success will fall upon their head if their thinking and their actions are not in line with the Divine Purpose.

No human being knows exactly what the Divine Purpose is, but after studying the Teaching of the Masters we can say that the Divine Purpose of man is to make him

Omniscient

Omnipresent

Omnipotent

Man must use all these three divine qualities to unify humanity and exterminate

* Sickness

* Diseases

* Ignorance

* Slavery

* Exploitation

* Totalitarianism

* Fanaticism

This will create One humanity, One world—integrated persons and groups.

Six distinctions of will are given:

1. Self-will

2. Determination

3. Fixity of purpose

4. The will

5. The Spiritual Will

6. The Divine Will

There are three stages of will:

1. Goodwill—which creates right human relationships. This means that as long as we do not have right human relationships in our individual, group, national, and international life, we do not have goodwill.

Our goodwill must continuously control our actions on mental, emotional, and physical planes so that they are right in relation to others.

2. The second one is will-to-good. This is the highest that a human being can achieve. Will-to-good is created the moment when goodwill begins to fuse with the human will. It is used in all its expressions for the good of all life manifestations, which means that it works with

a. the process of evolution

b. the process of Initiation

c. the Purpose, the ultimate Purpose of life

3. The third stage is Will of God. In this level all individual will disappears. Man renounces his will and becomes a stream of Divine Will.

Will energy found in the Monad is the synthesis of three fires:

Electric fire — Spiritual Will

Solar fire — The will of the human soul

Fire by friction — Personality will or self-will

The fire of matter or latent fire unites with the mental fire at the base of the skull. Then it combines with the electric fire at the top of the head, and at this point man develops real willpower. It is after this that the Spiritual Will and the Divine Will are expressed.

Spiritual Will is transmitted through the Antahkarana, linking the Spiritual Triad to the personality.

The Divine Will is transmitted when the Antahkarana touches the Monad and the Jewel in the Chalice is released.

These are three qualities of disciples:

Intention

Determination

Persistence

Intention is a state of mind which has wound itself and has a great tension ready to be released to accomplish a great labor.

Determination is an attitude that never gives up until the plan is fulfilled. To a man of determination, all obstacle increase the inner tension.

Persistence is continuous advancement and labor to achieve the goal and the plan. Persistence is when a labor is backed by intention and determination.

Psychic energy is willpower manifesting through the human soul. Psychic energy is a mixture of willpower, love, and pranic energy.

In our galaxy, will energy has 343 major distributors on 49 planes, 7 distributors for each plane.

Each of these 343 major stations controls 7 kinds of Monads as reflectors of the will energy scattered all over the galaxy.

Progress toward a superior will is achieved by unification and fusion with a higher manifestation of the will. This is in occult science called obedience. Obedience is a resignation of your lower will and a unification and fusion with a higher will.

The Cosmic sutratma is the Divine Will passing through all manifestation.

It is the Divine Will fusing with matter and substance that creates life. Wherever there is life, there is will.

This will is life. When life advances, which means when individualized, will, advancing through these coming lives, collects

1. Experiences

2. Knowledge

3. Love

4. Sacrificial labor

5. Renouncement

6. Freedom

7. Will

The access to the will energy develops in steps:

1. The first step is to create a personality, fusing the "little wills" of personality elements in the will of the personality.

2. Then fuse the personality will with the will of the human soul.

3. The human soul must fuse with a group soul dedicated to the Plan.

4. Next create a field of service and cultivate the potentials latent within your soul.

5. Train yourself in leadership and create a group. Then lead the group toward the service of the Plan.

6. Be part of an Ashram.

7. Work in the Hierarchy.

These are seven steps in which you develop

* Will

* Immortality

* Harmony with all life existing in this galaxy

Failure in any one of the steps causes thousands of years of delay in your evolution.

Shamballa energy is will energy. Certain Avatars bring will energy to help the evolutionary service of disciples. Christ is going through a training of will energy. The Avatar of Synthesis provided Him with a tremendous amount of will energy.

Resistance and challenge can create willpower. Willpower is also created when unrighteousness is done. Whatever is against the essence of willpower, willpower awakens and smashes it.

Willpower is the energy that does things. Otherwise, it is our bodies that do things, not us.

Our bodies produce

Ugliness

Darkness

Slavery

Sadness

Pain

Congestion

Spirit releases will when these elements activate the positive nucleus of willpower and willpower comes into being.

The Universal Mind is one of the aspects of the Trinity. The others are Love and Will. The Holy Spirit is the Mind, the Light. The Son is Love, the bridge. The Father is Will, but this is the manifested portion of the One Absolute.

There are Sparks from the Father, from the Son, and from the Holy Spirit. These latter Sparks are called the sons of mind. Most of the human souls are sons of mind.

The sons of mind use the mental plane for their bodies and creative endeavors.

Our physical body belongs to the earth body, but it is not earth. Under a specific plan the body is

organized into a mechanism, and it is different from the “earth-stuff.”

We say a person has realization when we see that he has the experience of beingness and experiences of actualizing the spiritual principles in his life.

Realization is the process of abstract principles becoming real in our life. The more real we become, the more willpower we have. Willpower is our Inner Core and the reality in the Core. Do our vehicles advance in every incarnation? They should. In each incarnation the personality must have finer bodies, finer vehicles to keep pace with the advancing life.

The human soul demands more advanced bodies to communicate with life. If the permanent atoms or karma do not allow the soul to have more advanced bodies, then the evolution of man is retarded and more conflict can be seen between the personality vehicles and the soul.

Approach toward our true nature and progress toward becoming our Self is the process of increasing our willpower.

When our willpower gradually increases, we approach closer to our True Self. Such an approach imposes transformation upon our vehicles and eventually Transfiguration is achieved, which means our personality self-will is fused with the Spiritual Will.

Excerpted from *The Mysteries of Willpower* by Torkom Saraydarian, pp. 141-154.

The Senses on the Intuitional Plane

Intuition is the corresponding sense of taste in the Intuitional Plane. What is intuition? This word is used in a very distorted way in common literature, also in mystic, religious and so-called psychic literature.

Intuition is the ability to see any event, any object from the viewpoint of the cosmic whole, from its origin to its culmination—the seed, the flower, the fruit in relation to the whole.

In other words, intuition is the ability to understand anything in relation to everything else in this solar system. To have this ability one must be a Fourth degree Initiate. For such an advanced man, all stands revealed—the hearts, the motives, the causes of all events. All are open to him. It is in this degree that the astral body with all its glamors slowly vanishes and the blue sky stands in front of the Initiate.

True love is intuition; it reveals, synthesizes, and understands. Unless love is on the level of intuition, it is not yet complete. Perfect love literally annihilates all barriers, and man comes in contact with all that he wants. True love is total communication. Total communication is the communion of essences. True communion is intuition.

A man who develops intuition can know anything he wants, without the barrier of time, space or any kind of veil or obstruction. Such are those who speak to us about infinite love and infinite progress on the path.

Excerpted from *Psyche and Psychism, Volume I*, by Torkom Saraydarian, p. 188. **THE**

SCIENCE OF BECOMING ONESELF

The Will

LESSON 35

Introduction

This is part of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that “[t]he time limits given. . . are optional. It is your level of unfoldment, which should decide the time element, remembering that “that which is slowly built up endures forever.” (Saraydarian, H. (Torkom), *The Science of Meditation*, p. 70.)

Procedure for Lesson 35

1. Read Chapter XVIII, “The Rainbow,” pgs. 197-223.
2. Continue to practice observation, detachment, and demobilization (as described in Chapter X of *The Science of Becoming Oneself*) throughout your lifetime.
3. Continue to practice **EXERCISES TO DEVELOP THE WILL**, pgs. 145-146.
4. The **MEDITATION ON THE WILL**, pgs. 153-154, may continue to be used for the remainder of the year. Please read carefully the cautionary recommendations on p. 150. Please also note that this meditation must be carried out in a group.
5. Practice Steps 1-2 of the **PRELIMINARY STEPS FOR BUILDING THE BRIDGE**:
 - a. Start thinking on abstract levels of the mind, p. 216.
 - b. Do some preparatory meditation on symbols, p. 216. [Also refer to Chapter XXIII, “Visualization and Symbols” from *The Science of Meditation* by H. (Torkom) Saraydarian.]
6. Practice expressing **THE SIGNS**, pgs. 221-223.
7. Complete “Additional Reading” below.
8. Daily, meditate on the following seed thoughts from *The Mysteries of Willpower*. Use one thought each week.

Week 1 During the path of evolution, every life-form in itself and in relation to similar or other life-forms tries to unify its will with others.

Week 2 The higher our intellect and love develop, the more unity comes into being and the more harmoniously the common willpower is used.

Week 3 [W]ill energy is safer with groups than individuals.

Week 4 The source of life and survival are within the willpower of the Most High.

“For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and after the third year to thirty. The thirty minute period must be kept for a long time, until you are guided by your Soul to increase it.” (Ibid., pp. 82-83.)

9. Record your observations from your daily exercises and meditations in your journal each day.

Observations

1. Review your journal observations from your daily exercises and meditations. Write a report about insights, experiences, or any questions you have had.
2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in The Science of Becoming Oneself. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

Meditation

To those who ask what role memory plays on the path of liberation, we can answer that memory is related to you in the following ways:

1. Memory totally controls you like a post-hypnotic suggestion.
2. You can use it to a certain degree.
3. Or you totally control it. In this case, no matter what your memory is, it does not affect your actions, feelings and thoughts. It is not erased yet; it is there in your permanent atoms, but you can escape its influence and reject it because you refuse to recollect.
4. You can totally erase all the records of memory which do not tune in with the laws or

principles of the Cosmic whole. To remember, or better to say, to recollect, means to play out the tapes of your memory. You may have the records of your memory, but not remember them, if you do not play them back through the contact of your brain.

Until you reach the fourth stage of development, memory will affect you through restimulation, keying-in, or tuning-in. Most of our mechanical actions are the result of hidden memories. Most of our emotional and mental tendencies are the result of our memories. It can even be said that man is, to a large degree built of his memories.

Occult meditation is a process of overcoming the influence of these memories by withdrawing your true Self from the matter and substance in which the memories are recorded.

What makes man different from space and from others is what he does throughout the ages, plus what he registers in all that duration. It is memory that gives quality to man. When we say memory, we not only refer to the memory of things that happened in our objective life, but also the subtle memories registered in our higher vehicles through our subjective contacts.

This second kind of memory also affects us at the time of inspiration and ecstasy, or at the time of extreme joy and bliss. When we destroy our permanent atoms, we can get rid of our memory files, but let us not forget that the memory book of nature has the original copies of what transpired in our life. Memory is related to the Law of Karma.

So what we are suggesting is given by a very ancient rule which Master Djwhal Khul translated for us. It says,

“Let there be no recollection and yet let memory rule!” (Bailey, Alice A., *The Rays and the Initiations*, p. 66.)

When we live in the light of love, beauty, simplicity and service, we impress our memory bank with the records of acts of love, beauty, simplicity, and service. These impressions eventually turn into instincts, right activity and right habits. For example, man does not need to learn the importance of silence or reticence if he lived a life of silence in the past. The memory banks make him act according to what he built in the past.

Occult meditation builds a subjective mechanism in our mental or higher bodies which automatically puts into action those memories which are in line with evolution and the law of perfection. This mechanism rejects the contact of others who are of low order and who present obstacles on our path.

A task is given to those who are working in occult meditation to daily do an evening review. The review runs backwards from the last moment to the earliest moment of the day. Through such an exercise, it is experienced that the man of the evening is the result of the man of the morning; whatever you do now is influenced by whatever you did before. These memories are gathered on a sequential film, and those which are closer to you can be contacted and restored more easily. Restoration of memories is an occult work. Restoration means that you complete, strengthen or correct and experience, adding to it all that you wanted to be in your experience. For example, if you spoke to a man and told a few lies, visualize yourself with the man again. This time speak the truth. Such an act will superimpose a new blueprint on the former one and will at least decrease its potency, if it does not totally break it.

Excerpted from *The Psyche and Psychism*, Vol. II, by Torkom Saraydarian, pp. 634-636.

Will

Willpower is the energy that sustains the Universal Activity existing in all living forms and especially within all human beings.

Willpower, being a unity in all forms, works toward a consummation that is the purpose of all forms. There cannot be contradictory activities in living forms, though in time and space many life-forms use the willpower against each other, driven by their fear, self-interest, or glamors and illusions.

The willpower of the Universe, to be able to manifest in its entirety and purity, creates units. For example, a tree is a unit, a heart is a unit, a family is a unit, a group is a unit, a nation is a unit, a constellation is a unit.

All these units are in the process of experimentation to unify the expression of their willpower in unison.

During the path of evolution, every life-form in itself and in relation to similar or other life-forms tries to unify its will with others.

Of course, the willpower in the Universe uses various life-forms for various purposes, just as a builder uses his team of workers in a building process. Some of them clear the land, others lay the foundation, and others build the walls. Plumbers, electricians, and all others do their jobs. But you do not see contradictory activities in their labor, as all of them function under the will of the builder, or under the will of the architect.

Similarly, each life-form and kingdom has its role to play in the whole plan, with the whole work proceeding as a harmonious labor inspired by the willpower of the Most High. We can see this on earth and also in the vast firmament in Space.

The evolutionary expression of willpower depends upon two other potentials latent within every form: intellect and love. As the intellect develops, the unit, any life-form, or a group uses the willpower more. As the love faculty unfolds, the unit attracts more units to use willpower in group formations.

When ego, vanity, glamor, and illusions exist in the unit, he uses willpower against the other units until his love nature and intellect begin to balance his use of willpower.

All units in all kingdoms are in a process of experimentation with this energy called willpower.

The higher our intellect and love develop, the more unity comes into being and the more harmoniously the common willpower is used.

This shows that the best manifestation of the willpower of the Most High is through those human groups which are in process of developing their intellect and love. Through integration and fusion, they become more able to express the willpower of the Most High in its higher and higher potencies and carry the Purpose of the Most High to its target.

In this process the intellect can reveal all the pitfalls that a unit can fall into, or it can create unending contradiction in expressions of the will in the unit itself and also in relation to other units.

Again in this process, the love power heals the individuals' wounds caused by misapplication of willpower and creates a fusion for more united labor in expressing the willpower of the Most High.

The intellect and love energies do their job of preparing the units to be sensitive to more willpower. And as the willpower increases in voltage in the units, the units become more charged with willpower and also clearer in their vision of the Purpose.

Thus, the willpower of the Most High is used more adequately by groups than by individuals. In other words, this will energy is safer with groups than individuals.

This is why we can see in the history of humanity a forceful tendency to refuse totalitarianism and dictatorship and to advance toward group work, group leadership, and the united labor of groups.

Though such a tendency is called democracy, the democracy that we have seen in history is a prostitution of that coming democracy which is exemplified by advanced spiritual groups, brotherhoods, and the Hierarchy Itself.

In the coming centuries the Will of the Most High, expressing Itself in groups and in nations, will not be opposed—as it is now—by the so-called free will of individuals and nations.

The destiny of nations and humanity is based always either upon the victory of the Divine Will or upon the victory of the contradictory wills of the groups and nations.

If a group, nation, or humanity fuses itself in higher percentages with the Divine Will, its survival is guaranteed; but if a group, a nation, or humanity acts against the Divine Will, its survival becomes questionable and most probably it will go toward destruction.

Future historians will prove that the destruction of individuals, groups, nations, and continents was the result of living a life not in harmony with the willpower of the Most High.

How can an individual, a group, a nation, or races live while opposing the willpower of the Most High, and what is that will?

There are forces that lead individuals, groups, nations, and races into a life which stands against the Divine Will. These forces can symbolically be called

1. Egotism
2. Vanity
3. Stupidity
4. Hatred
5. Separatism

6. Glamor

7. Illusion

8. Forces of chaos or of dark ones

If these forces are active in individuals, groups, nations, and races, it is proof that these units will go through a painful period of life and a period of separative victory, then decline on the path of degeneration and vanish.

The source of life and survival are within the willpower of the Most High. That is the Chalice from which all life-forms receive their nourishment.

The Will of the Most High can be detected in

1. Tendencies and urges toward unity and synthesis

2. Greater illumination and enlightenment

3. Greater fusion, understanding, sharing, and inclusiveness of heart

Throughout history, intellect and love and human labor on all levels made tremendous efforts to create unity, synthesis, illumination, and inclusiveness. These principles were successful manifestations of the Will of the Most High.

Age after age, this effort to meet the requisites of the Divine Will is going on, through great victories and great disasters.

Instead of being used for the above-mentioned principles, will energy in most cases is used against them, preparing the causes of pain, suffering, and destruction.

History shows that those nations which were persuaded by diplomacy to exploit others and to reject cooperation and sharing prepared a long life of suffering and eventually left only ruins behind them.

It is important that a scientific study is organized all over the world to study the Divine Will. Where is humanity really going? Where else can it go? What is that unseen energy pattern, the

Plan that is trying to prepare humanity to understand and cooperate with the Divine Will? Is everything the result of blind forces, or is there a Universal Intellect? And if there is, what is Its Plan and what is Its Purpose? Why do we live blindly if there is a Plan, if there is a Purpose?

H. P. Blavatsky once wrote, "the whole order of nature evinces a progressive march towards a higher life. There is design in the action of the seemingly blindest forces. The whole process of evolution, with its endless adaptation, is a proof of this. The immutable Laws that weed out the weak and feeble species, to make room for the strong, which ensure the 'survival of the fittest,' though so cruel in their immediate action, all are working toward the great end.

“The fact that adaptations do occur, that the fittest do survive in the struggle of existence, shows that what is called ‘unconscious Nature’ is in reality an aggregate of forces, manipulated by semi-intelligent beings. . . guided by planetary Spirits. . . whose collective aggregate forms the manifested verbum of the Unmanifested Logos and constitutes at one and the same time the Mind of the Universe and Its immutable Law.” (Blavatsky, H. P., *The Secret Doctrine*, Vol. I, 3rd ed., (1888), p. 298.)

It is evident that the “fittest” life-form is one that is more aware of the Will of the Most High and practices the three major principles which in the human level translate as His Will.

The “weak and feeble species” are those who yield themselves to the eight forces which act against the Will of the Most High. These forces weaken those who work with them and prepare their destruction.

The survival instinct is the presence of the Will of the Most High in all life-forms, but it is up to them to live accordingly or go against it.

The concept of free will is just that—one can follow the path of survival or live a life against it.

Feeble ones are those who, even with their mighty armies and dominating diplomacy, work against the above principles, those major principles of the Divine Will.

The Great Teacher, says, “The will aspect of divinity can find expression only through humanity, for the fourth kingdom in nature is intended to be the agent of the will to three subhuman kingdoms. It was therefore essential that the spirit of inclusiveness and the tendency to spiritual identification should be developed in humanity. . . [and] that the will-to-good be unfolded by the disciples of the world so that goodwill can be expressed by the rank and file of mankind.”

(Bailey, Alice A., *The Rays and the Initiations*, pp. 109-110.)

The willpower of the Universe is the power that orchestrates the whole Universe toward an ultimate Purpose.

The human beings, because of the development of their intelligent nature and love nature, can understand and feel this energy of will and consciously respond to it more and more in group formation. As the intelligent and loving groups form and increase in the world, life can go toward the direction of the willpower of the Most High.

Such an achievement is possible by developing the sense of responsibility and cooperation through unanimous and simultaneous service for the upliftment and liberation of humanity.⁶ There are two words in the Armenian language which give a clear definition to the direction of the evolutionary forces. One is mee-antz-nagan-ootium. Mee—means one, Antz—means Self.

Naganootium—means the process of the One Self.

The next word is mee-a-pan-ootiun. Mee—means one. Pan—means word, Logos, or Intelligence. Ootiun—means pertaining to One and Word.

Before and after Christianity, Armenians formed monastic groups which were called Meeapanootiun, a group of people who lived and worked under the energy of One Mind, toward One God, with utmost self-forgetfulness—the goal being the liberation of the human soul in the group and in the nation as a whole.

Such groups of people achieved their group consciousness and acted as if they were One Self and

in one Mind, throughout many ages, and gave the most uplifting philosophy and Teachings to the world.

As a method to reach such a unity of Self, they used contemplation in unison upon the Will of the Most High and demonstration of the most sacrificial labor to the nation. But as new interests infiltrated into such organisms, crystallizations of doctrine, the spirit of separatism, vanity, fanaticism, and ego entered in. Eventually destructive forces wiped them away. You can see at this time the ruins of hundreds of such monasteries spread all over the fields and mountains which once were the territories of Armenians but now belong to the Turks. This was also the case in Tibet, China, Greece, in Britain, the Americas, and in other countries where “the unity of group,” after falling into crystallization, was destroyed by antagonistic forces.

The power exists only in the assimilation of the Will of the Most High and in orchestrating that Will in unison within a group of people, a group of nations, and within all of humanity.

The Divine Will is not the privilege of any person, any group, any nation. All life forms are agents to use the Will to lead the Universe to its predestined Purpose.

Divine Will does not work for separate units. Its use is intended for the benefit of all. Victory and defeat do not have an existence in the Divine Will, but only the redemption of all living forms.

Excerpted from *The Mysteries of Willpower* by Torkom Saraydarian, pp. 155-164.
See also *The Sense of Responsibility in Society* and *The Psychology of Cooperation and Group Consciousness*.

The Senses on the Intuitional Plane

Smell turns into the sense of idealism on the Intuitional Plane. Idealism is the next higher sense on the Intuitional Plane. It is the sense that leads a man towards the fulfillment of vision, grasped by the third eye and translated by the level of the subject.

This sense aligns and integrates all those avenues on the Intuitional, mental, etheric and physical planes through which ideas will manifest and work out the Hierarchical Plan. It takes higher impressions, transforms them into ideas, and through the power of these ideas, creates a tremendous flow toward the vision.

Spiritual enthusiasm is called “Raj-Agni,” which attracts, organizes and leads to sacrificial acts to actualize the Plan. Let us not forget that the Plan of the Hierarchy is built by intuitional substance. Idealism is the ability to broadcast the Plan toward lower levels, to uplift all those who are involved in activities which intend to materialize the vision presented by the Plan.

Ideas have a tremendous urge and motive power to manifest and draw life upwards toward greater realizations and service. Idealism is the power to see the ideas behind all manifestation.

They are the blueprints of manifestation aligned with Divine Purpose.

Idealism is the ability to stand focused in the world of ideas, even if the ideas are in process of

manifestation into thoughtforms, into various movements, urges, and drives. Idealism is also the power to transform the Plan or abstract impressions into ideas, or the power to lead people into the dynamic source of culture and civilization. Through such idealism new cultures and new civilizations are created, and the steps of human beings are led toward the higher stages of evolution.

Master Djwhal Khul says that idealism is the gift of the sixth Ray. The lower manifestation of this sense is “violence, fanaticism, willful adherence to an ideal.” The higher expression is “directed inclusive idealism.” Idealism on the Buddhic Plane is the sense of absorption into the realms of divine ideation.

Excerpted from *Psyche and Psychism*, Vol. I, by Torkom Saraydarian, pp. 188-189. **THE SCIENCE OF BECOMING ONESELF**

The Will

LESSON 36

Introduction

This is part of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that “[t]he time limits given. . . are optional. It is your level of unfoldment, which should decide the time element, remembering, “*that which is slowly built up endures forever.*” (Saraydarian, H. Torkom, *The Science of Meditation*, p. 70.)

Procedure for Lesson 36

1. Review Chapter XVIII, “The Rainbow,” pgs. 197-223.
2. Continue to practice observation, detachment, and demobilization (as described in Chapter X of *The Science of Becoming Oneself*) throughout your lifetime.
3. Continue to practice **EXERCISES TO DEVELOP THE WILL**, pgs. 145-146.
4. The **MEDITATION ON THE WILL**, pgs. 153-154, may continue to be used for the remainder of the year. Please read carefully the cautionary recommendations on p. 150. Please also note that this meditation must be carried out in a group.
5. Practice Steps 1-3 of the **PRELIMINARY STEPS FOR BUILDING THE BRIDGE**:
 - a. Start thinking on abstract levels of the mind, p. 216.
 - b. Do some preparatory meditation on symbols, p. 216. [Also refer to Chapter XXIII, “Visualization and Symbols” from *The Science of Meditation* by Torkom Saraydarian.]
 - c. Establish some periods of solitude, p. 216.
6. Practice expressing **THE SIGNS**, pgs. 221-223.
7. Complete “Additional Reading” below.

8. Daily, meditate on the following seed thoughts from *The Mysteries of Willpower*. Use one thought each week.

9. Record your observations from your daily exercises and meditations in your journal each day.

Week 1 A person who has real free will is the most harmless person in relation to Nature and the human race.

Week 2 Willpower and freedom cannot exist without each other.

Week 3 Real free will is the power to use our bodies, words, and thoughts the way we want.

Week 4 Whenever we are subject to the wills of our bodies, then our free will ceases to exist.

“For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and after the third year to thirty. The thirty minute period must be kept for a long time, until you are guided by your Soul to increase it.” (*Ibid.* pp. 82-83.)

Observations

At the end of the month:

1. Review your journal observations from your daily exercises and meditations. Write a Report about insights, experiences or any questions you have had.
2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

Meditation

Let us remember that occult meditation directs energy and uses it in line with evolution. We are told that energy follows thought, and through thinking we can use seven kinds of forces and energies. The kind of thought that you have in your mind determines the source of the force or energy you are going to use.

We have seven etheric centers and their correspondences in higher vehicles. They are reception and delivery doors for energies and forces. We have a base of spine center in the etheric, astral and mental bodies. Any thought related to these centers will use energies from the bodies or levels where the centers are found.

For example, let us say that you are thinking about the subjects related to will, sacrifice or anger. The mental base of spine will act and contact the base of spine on astral and etheric planes. All three centers are ready to act, but priority is given to the center on the plane which contains the objects of thought. Let us take anger. If the object of anger is on the physical plane, you are using fourth and third etheric plane energy. If it is on the astral plane, you are using astral energy. If it is mental, you are using mental energy.

Then we have the sacral center which is put in motion through thoughtforms related to sex, personal love, touch and smell. The next one is the solar plexus center; it is activated by the

thoughtforms related to fear, attachment, selfishness, etc. Again the kind of energy is decided by the plane where the object of the thought is found. For example, fear can be mental fear, astral fear or physical fear.

Next is the heart center which acts through the thoughtforms related to philanthropy, inclusiveness, plan, non-separativeness, help. The next one is the throat center which is activated by thoughts related to aspiration, culture, beauty, creativity.

The next one is the ajna center which acts through thoughts related to leadership, law, principle, direction, organization, etc. The next one is the head center which acts through thoughts related to spiritual endeavor, universal tendencies, purpose and synthesis.

If you have elevated thoughts, higher centers are active; if you have lower thoughts, lower centers are active.

In occult meditation, the individual chooses the objects of his meditation, the plane and the center of his meditation. He thus becomes a conscious manipulator of energy. Remember that wherever the object of your thought is found, you are using energy from that plane. If you misuse the energy of that plane, you will starve, and starvation manifests itself in different disorders of your glandular system and in your physical body.

If any center is acting under thoughts that are related to Beauty, Goodness, right human relations, Truth, etc., then you do not waste energy but increase it. Energy is wasted when the center is distorted by the misuse of energy through polluted thoughts, because it channels energy but does not replace it. That is how the starvation of organs begins.

Let us remember also that centers, though located on different planes, channel the energy of the planes by specializing it into an appropriate kind of energy. For example, we know that energy follows thought, and if you have thoughts of sex, your sacral center will take the etheric energy and specialize it into sex energy and put in action the corresponding organ to make the energy of the center substantial.

The objects of your thought are the decisive factors in the usage of energy because it is the objects that give birth to thoughts, as water produces steam and steam produces motion. The object is different than the thoughts of the objects. Thoughts are networks of energies which put the object in contact with various centers, persons and events.

At the present time, thoughts are conditioned mostly by television, radio and publications. If, for example, you are watching a television program connected with sex, crime or greed, the pictures presented there are amplified by the electricity and imposed on your mental body, and you have a really hard time to detach from them or not be conditioned by them.

Another very important point to consider is that when the personality vehicles and their energies are wasted through the distorted center, they cannot channel or provide higher energies to man. For example, if the emotional body is wasted, it does not provide intuitive sensitivity; if the mental body, or reservoir is

wasted, it does not provide will energy; and if the body is wasted, it does not channel etheric energy or vitality.

The base of spine can use etheric, astral or mental force according to the objects of the thoughts found on one of these planes. It may also use energy from the sacrifice petals of the Lotus. The sacral center can use etheric, astral or mental force and also the energy of the knowledge petals. The solar plexus can use etheric, astral or mental force and also energy from the love petals.

These three centers are basic centers. They are found on the fourth etheric, fourth astral, and fourth mental planes. The throat center is found on the third etheric plane; the heart center is found on the second etheric plane; and the head center is found on the first etheric plane. These last three are found again on the third and second astral planes for higher emotions, but they are not found on the mental plane.

On the mental plane you have the following centers: the base of spine, generative organs, solar plexus, mental unit, the Lotus and the mental permanent atom. All these centers form a network of energy and force. It is your thought that makes certain parts of this network to function for or against your interest.

Evening review is a checking process to see what kind of energy you were using and how you were using it. Occult meditation is the science of how to use these forces and energies in line with the law of perfection.

Watch your daily thoughts, emotions, feelings and activities, because they are the builders of what you are now and will be in the future. Energy follows thought, and energy is an expression attracting those atoms which build your vehicles. Low vibration brings in low atoms, atoms of inertia. High vibration brings atoms of rhythm. That is why watchfulness was a command for disciples.

Excerpted from *The Psyche and Psychism*, Vol. II, by Torkom Saraydarian, pp. 636-639.

Will and Freedom

We may say that there are various kinds of *will*.

First, we have the will or demands of our physical, emotional, and mental natures.

Second, we have a kind of will which is the will of our personality or ego which uses the wills of our physical, emotional, and mental natures to reach its goals. Such a will often appears very strong.

Third, we have the will of our awareness unit, the soul.

We must remember that though we think these are various kinds of wills, we must realize that in all these wills exists the energy of the one will emanating from our Core. Differentiation of the will is due to the vehicles and states of consciousness through which it manifests.

This soul's will is the will that seeks freedom, encourages freedom, and gradually fuses his will with the divine will existing in him.

People think that a person has a free will. This is both right and wrong. If the so-called “free will” is the will of his physical, emotional, and mental natures, the person has no free will because it is these threefold lower wills that control his life and the lives of others.

Most people on this planet have this kind of “free will,” and this “free will of the people” always puts them in conflict with each other, causing all the miseries we see in life in general.

Real free will, the power of the human soul, seeks to live in harmony with natural and supermundane *Wills* or *Laws*.

A person who has real free will is the most harmless person in relation to Nature and the human race. His will cooperates with natural laws, with freedom and beauty, and with the principles of survival for all.

The free will of egos, who think only for their separate existence, manipulates and exploits those who live under the will of their physical, emotional, and mental natures.

The free will of the human soul always tries to cultivate the freedom of the soul. It tries to make people free from their vices, blind urges, and drives, from their glamors, illusions, and separatism.

The false free will of the bodies and ego always tries to manipulate people and impose its will upon them.

It seems that will and freedom cannot work together, but those who have real willpower, or are free people, understand the real meaning of willpower and freedom.

Actually, willpower and freedom cannot exist without each other. If respect of freedom is taken away from willpower, it turns into dictatorship or into an instrument of destruction. But if willpower, or free will, respects the freedom of others, it turns into a current in evolution.

Free will cannot act freely unless it respects the laws of life, supports them, or actualizes them.

Most people understand free will as breaking the laws of Nature, or the laws of survival, for their own interests.

Once our Teacher said that chaos is the result of the actions of these “free wills” fighting against each other.

Real free will is the power to use our bodies, words, and thoughts the way we want. But most of the time it is the free will of our bodies that we use, rather than the willpower of our essential individuality.

Whenever we are subject to the wills of our bodies, then our free will ceases to exist.

Free will is the power to choose and to act. But most of us do not have the ability to choose because our consciousness does not yet function in soul levels. We cannot choose without observation and a sense of discernment or discrimination. Observation and discrimination are soul qualities.

It is important to awaken the spiritual will in people by encouraging them to release themselves from the traps of their lower self and ego, from the dominance of the lower selves, and from the dominance of other people. When the spiritual -- or soul -- will awakens, a person cannot turn into a victim of manipulation or exploitation.

A generation that has real free will, discrimination, and sense of direction builds a superior nation which can lead others toward emancipation and freedom.

Those leaders who destroy the manifestation of higher free will prepare the destruction of their nation. A nation must not allow its freedom to be taken away from it. A nation must not turn into an instrument of world exploitation.

Any group that fights to keep its freedom must have the highest respect of the leadership of a nation. The leadership must discuss the problems of the nation with the freedom-seeking group, if necessary, to encourage them to carry out their activities on behalf of freedom.

Freedom cannot be exercised if it is against the freedom of survival for others, and if it does not encourage others to develop and cultivate Beauty, Goodness, Righteousness, Joy, and the right of survival.

If free will is used only to secure and protect one's own interests, and the interests of those who are involved in one's interests, it eventually turns into an instrument of tyranny and awakens resistance from the real free wills of others.

If free will is awakened to obliterate or control or destroy the free will of others, it brings a chaotic and exploitative situation in which many "free wills" prepare to fight against each other. This creates depletion and depression, destroys the natural resources, and pollutes Nature beyond expectation.

The leaders of humanity are responsible to the future generations for what they did to Nature by exercising their "free will" without considering the survival of future generations.

Will and freedom cannot exist without law. And a law is not a law if it is not all inclusive and based on Beauty, Goodness, Righteousness, Joy, Freedom, striving, and sacrificial service.

Willfulness is not willpower but a demonstration of vanity, ego, and ignorance.

Another factor that develops real willpower, curiously enough, is cooperation. Cooperation evokes the real will of the soul, which acts under the power of group consciousness and group interest. Such a willpower turns into a mighty force moving the wheel of evolution forward.

Cooperation, in its turn, develops the sense of responsibility, individually and collectively. The sense of responsibility controls the dangers of "free will" based on personal interest and develops group will which dedicates itself to the group interest.

To develop willpower, special instructions must be given to national leaders on how to develop international willpower for the interests of all nations involved.

All such processes will reveal an important fact to the observing unit. This fact is that there are no individual wills in essence *but only one will*. And if this one will is not realized and exercised, it becomes fragments which fight against each other. Wills united create power. Wills fighting against each other create destruction. This is the mystery of the will.

The physical body of the human being has the secret of free will. Each cell in the body has its own will, but the cells are so coordinated and united in the will of the whole body that they no longer think about having their own free will.

Diseases are a phenomenon of breaking group will in some way or some form. When any cell or organ declares independence or is forced by outer or inner factors to act independently, the body is in bad shape. The health of the body depends on the uniform activity of all cells and organs. Of course, all these tiny wills are fused into one will by the Inner Core, which we often call the human soul.

How many millions of years did it take for the cells to learn the wisdom of fusion and unity? Cells are older than the human soul, and who knows how many more millions of years will elapse until each human being tries to cooperate and fuse his will with the will of the planetary Life?

Is this not the plan for all human beings so that they achieve health, happiness, prosperity, and continuity of awareness with the Higher Worlds?

There are many words that describe such a unification process of will, for example:

1. Faith
2. Trust
3. Devotion
4. Love
5. Dedication
6. Synthesis
7. Surrender to the Most High
8. Cooperation
9. Harmony

All these words can be analyzed as carriers of individual or group will toward unification.

If we understand the significance of these words, we will discover that they all speak about the fusion of will energy.

Why is it necessary to try to bring fusion between wills? The reason is that it not only creates peace but also a powerful striving toward new achievements. It protects people and provides those conditions in which greater creative jobs can be accomplished. Fusion of wills economizes all matter, time, and energy.

People sometimes think that fusion of the wills imposes on them uniformity of thinking, feeling, and action, but this is not true. Fusion of wills creates a powerful reservoir of energies which can be used by participants to pursue various and diversified paths to achieve greater heights of accomplishments. For example, accumulated water in a lake can be used for various constructive purposes.

The talents unfold and increase in their creativity as the wills unite. That is why we are always told, “In unity there is strength” and not in the waste and misuse of energy.

The will of the soul is detrimental for astral glamors, and for those who occupy themselves with astral glamors. That is why it is urged that people develop the willpower of their souls by trying to control their physical bodies and their blind urges and drives. The victory gained over the body, sex, and gluttony increases the will energy and eliminates future dangers on the Path which come through the gates of an uncontrolled physical nature.

As the true willpower increases, the astral plane clears up its fog, mists, and clouds and makes it impossible for astral entities to create contact points there.

Real willpower is also very destructive to illusions and crystallized thoughtforms which overcast the mental plane and do not let the disciple reach the light of Intuition.

The increase of true will energy in the astral plane can be accomplished by exercising a strong aspiration toward Buddha.

The increase of will energy in the mental plane is accomplished through intense aspiration toward Christ and through occult meditation and dedicated service. These are the tools and arms with which the warrior in spirit fights against those whose intention is to devastate humanity through attachment to matter, deception, and manipulation, and through destruction of the seeds of future possibilities.

Group will is stronger than individualized will. People form groups when they cultivate willpower.

The term *free will* can be translated as

1. Feeling free to use one's will for his pleasures and actions as he desires or in the way his glamors and illusions want
2. Feeling free to control and manipulate other people for one's self-interest
3. The energy of the human soul emancipated from physical blind urges and drives, from astral glamors, and from mental illusions, and now acting in harmony with the Plan
4. The will of the Spiritual Triad which works with the Divine Purpose.

This means that in order to have freewill one must work very hard, achieve many victories over his own nature, and stand strong against those who try to enslave him.

Those who have real free will work in the Will of the Most High, and they are called warriors with the flaming sword of willpower.

When we talk about the “free will” of our physical, emotional, and mental elementals, or the free will of every ego or person, we do not intend to say that Nature did wrong in making every unit have a free will.

Actually, living forms cannot progress without their free will until they reach a state of consciousness which is called the *Spiritual Triad*.

Those who have achieved spiritual will through examining or using their self-wills or little wills have renounced all the wills of their bodies to cultivate the real will.

It is interesting that people using their free will create karma, pain, and suffering because their will in some way or other creates friction with the Universal Will.

Accumulated karma throughout many years or incarnations eventually turns into a treasury of experiences and learning. When this moment comes, the person tries to find the cause of his suffering and pain and limitations, and he finds out that they are the result of using his “free will” against the Law or Soul of the Universe.

From that moment on his enlightenment begins because he tries to undo what he has done for ages by his “free will.”

Free will is the most effective tool eventually to meet the realities of life because it makes you pass through suffering and accumulated karmic debts.

This is why the life of a man is the result of what he does by his free will -- what he does physically, emotionally, and mentally.

This is how a caterpillar builds his cocoon prison to free himself one day as a butterfly.

Excerpted from *The Mysteries of Willpower* by Torkom Saraydarian, pp. 175-185.

There are three steps by which we can gain freedom from our prisons:

1. The first step is to fight against satisfaction. Satisfaction is inertia; it is crystallization. Physical satisfaction, emotional and mental satisfaction are degeneration and death. Whatever you are physically, emotionally and mentally is a prison in which you live. Satisfaction is acceptance of your past actions and their results, acceptance of your habits, acceptance of the way your mind functions.

A greater breakthrough is impossible unless you are dissatisfied with your life and with your conditions. Dissatisfaction is not a negative attitude in this case, but a recognition that you can do better and that you can see the causes of those failures which you face in the present. Dissatisfaction makes you face yourself, think about the future, take those steps which will eliminate past causes and create new ones inspired by the future.

If we are satisfied with our own condition, we work and live in such a way that we make the walls of our prisons bigger and thicker. It will take a Herculean labor to destroy these walls and free ourselves.

Mental satisfaction expresses itself in our vanities and pride. We feel proud of our degrees, diplomas, knowledge, positions, money. . . . When such mental satisfaction descends upon us, we are in inertia and there is no way to expand, unfold and transcend our level of beingness.

Through dissatisfaction you can slowly destroy this prison. Once dissatisfaction starts, the whole comedy reveals itself to you and you are able to make intense efforts to liberate yourself and others.

2. The next step is to destroy the thinking bound by the past. We are strongly bound to our past images--our traditions, religion, language, habits, the form of education, positions, degrees, hatreds, likes and dislikes and relationships. Some people are attached to the past so strongly that after really losing all that they had, they continue to act as kings, queens, leaders and merchants.

There was a man and every time I had some words with him, he used to start a story from the past. He would say, "We had horses. My father was a great. . . our lands were. . . ."

One day I said to him, "What about the future?" He never wanted to meet with me again. He felt insecure with the idea of the future.

3. The third step is to destroy the habit of imitation. Most of us imitate, not only virtues but vices, too, not only beauty but ugliness. Imitation is the result of hypnotism. People are hypnotized not only by a hypnotist, but also when they are in pain, in distress, in extreme tension, in fear, or even when they are in a state of happiness and acceptance.

We imitate manners, fashions, dress, hair styles; we imitate walks, emotional reactions, thinking and believing. We imitate the goals of others, their traditions and religions. We imitate great heroes and great leaders. Because we do all these imitations, we form a second personality which is not really ours. This produces psychological conflict within our being and prevents us from being our own future, our own self.

Most of the work done on the path of liberation is to find this false personality and melt it away. Such a personality is like a heavy layer of rock resting upon a seed, which will then have a very difficult time sprouting.

The worst thing in the process of imitation is that you identify with the false personality more than with your own personality because it has more elements of communication with the world, and thus more acceptance.

People who show off are those who are totally identified with their false personality and have no control in displaying it to others. We are told that Buddha rejected all those applicants for discipleship who were victims of showing off.

The person who shows off instinctively hides the poverty of his nature. The real personality is the manifestation of the unfolding human soul. It is a progressive image. When this progressive unfoldment is stopped by imitation, the inner life has little chance to expand into the future.

One may ask if it is imitation when a person is trying to play the music of a great composer? The answer is, "It is not." It is good to exercise and build our psychological muscles by the arts of great masters, having the goal to surpass them in the future. They serve as a bridge between our present and future.

In reproducing the arts of others, exactly as they are, a great pressure is put on our vehicles which challenges them to improve and to raise to the level of the past achievements. Even if we do not surpass them, we find ourselves on a higher level than before.

Later, when such a man wants to create an original composition, he will have a period of resistance and imitation, but through persistence he will make a breakthrough and be himself.

Not only do we imitate others, but often our parents and friends impose certain imitations upon us. When I was in Jordan, there was a woman who dressed her five-year-old son like a colonel. Often she used to make him stand in front of the mirror to see his pretty uniform. When the boy grew up, he had a deep psychological conflict within him when his essence wanted to bloom. He could not decide what to do. He changed jobs often; he changed the course of his studies, and eventually he became a failure, wandering the streets and passing his time in frustration. The colonel image was very strong in him, but because of circumstances and because of his innate rejection of the image, he was continually in conflict within himself. Often he wanted to prove that he was destined to be a colonel to save his image. And every time he tried to prove it, he felt that he did not really have it or want it.

When people try to show off, it is a major indication that they do not have the thing they want to show off. If something is really there, you do not have the urge to show it off. It is there.

This third factor is a very complicated problem and it requires heroic action and wisdom to solve it. Great Teachers try to break such accumulations, such imitation or images, and set you free.

Excerpted from *The Psyche and Psychism*, Vol. II, by Torkom Saraydarian, pp. 1124-1127. **THE
SCIENCE OF BECOMING ONESELF**

The Will

LESSON 37

Introduction

This is part of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that “[t]he time limits given. . . are optional. It is your level of unfoldment, which should decide the time element, remembering, “*that which is slowly built up endures forever.*” (Saraydarian, H. Torkom, *The Science of Meditation*, p. 70.)

Procedure for Lesson 37

1. Continue to review Chapter XVIII, “The Rainbow,” pgs. 197-223.
2. Continue to practice observation, detachment, and demobilization (as described in Chapter X of *The Science of Becoming Oneself*) throughout your lifetime.
3. Continue to practice **EXERCISES TO DEVELOP THE WILL**, pgs. 145-146.
4. The **MEDITATION ON THE WILL**, pgs. 153-154, may continue to be used for the remainder of the year. Please read carefully the cautionary recommendations on p. 150. Please also note that this meditation must be carried out in a group.
5. Practice Steps 1-4 of the **PRELIMINARY STEPS FOR BUILDING THE BRIDGE**:
 - a. Start thinking on abstract levels of the mind, p. 216.

- b. Do some preparatory meditation on symbols, p. 216. [Also refer to Chapter XXIII, “Visualization and Symbols” from *The Science of Meditation* by H. (Torkom) Saraydarian.]
 - c. Establish some periods of solitude, p. 216.
 - d. In all your daily relations, attitudes, and thinking cultivate a deeper sense of humility and tolerance, pgs. 216-217.
6. Practice expressing **THE SIGNS**, pgs. 221-223.
 7. Complete “Additional Reading” below.
 8. Daily, meditate on the following seed thoughts from *The Psyche and Psychism*, Volume II. Use one thought each week.
 9. Record your observations from your daily exercises and meditations in your journal each day.
- Week 1** Occult meditation is the technique of unfolding and cultivating virtues.

Week 2 The energy you are using is the energy which is building your form.

Week 3 The progress of human beings, or society, is not caused by more knowledge or more prosperity, but by a change in the focus of consciousness.

Week 4 Wherever the focus of your consciousness is, there is the pivot of all your activities.

“For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and after the third year to thirty. The thirty minute period must be kept for a long time, until you are guided by your Soul to increase it.” (*Ibid.* pp. 82-83.)

Observations

At the end of the month:

1. Review your journal observations from your daily exercises and meditations. Write a Report about insights, experiences or any questions you have had;
2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

Meditation

Occult meditation opens the way to perfection.

There are three main functions on the path of perfection:

Reception

Accumulation

Distribution

Reception is the process of conscious or unconscious contact with energies and the ability to channel them into certain centers or reservoirs within our system.

Accumulation is the process of retaining these energies within the centers or reservoirs. These energies will eventually evaporate back to their source if not assimilated.

Distribution curiously enough is the process of assimilation. Nothing is assimilated and used for our growth and unfoldment, if it is not distributed or expressed. Energies are valuable only if we express them, use them or distribute them. Only the utilized energy is replaced.

That is why the Great Lord said, "Those who give will be given." **Actually, we live, move and have our being in an immense energy field. The reception and the accumulation processes of this energy are only states of being conscious of it.**

It is only the expression or distribution of this energy that brings about change in your form nature and builds your vehicles according to the way you distribute them.

If every form already lives, moves and has its being in that immense energy field, how and to whom can one *distribute energy*, and how can it be received? The answer is that although every life form is immersed in that energy field, each one has different degrees of the ability to be aware of it and use that energy. The degree of this ability to be aware and to use that energy is the stage of **a person's development. His development depends on his ability to distribute, use or release that energy.**

Waste of energy is a state in which the progress of the life-form is not equal to the energy distributed by it.

Service is radiation of the stage of your achievement. We often forget that the mastery or awakening of the Spirit or Monad *depends on the form It builds* progressively on the path of Its return. The order of nature seems to be arranged in such way that the seed of the Spirit, the seed of space, can bloom, expand, develop and progress on the path of omniscience and omnipresence only by using a form, no matter what form it may be. It may be the form of an ant, a beast, a man, a planet, a solar system or a galaxy. . . .

There is always the *form*--not only a visible or tangible form, but also the invisible or intangible form. There is music you can hear, and there is music which can only be seen or felt by advanced beings. There are forms on subtle planes, but they are not necessarily realized if we do not have senses for them. Forms are tangible and visible when you are on their level and have the needed senses to register them.

It is the existence of forms that conditions the existence of life. When all forms melt away in space, nothing remains.

The most interesting point here is that life and form exist only through expression of energy or “*thought expression.*” You are that which you express. You are built the way you express energy. The quality *you are* is the quality you express.

True education is the technique of learning how to contact, contain and express energy. Occult meditation is scientific utilization of energies for the service of humanity. Occult meditation is the technique of unfolding and cultivating virtues. As our virtues increase, we can utilize the technique of occult meditation more fully.

Virtues are qualities of the Soul, but when they are used for our personal interests, they turn into vices. The energy entering our system is colored by the center where our consciousness is focused.

We have seven planes in our constitution. All of these planes are differentiated states of energy. We are using the energy of the plane wherever our consciousness is focused, through the center found and developed in that plane. If there is no operating center there, the plane does not exist for us, and our consciousness cannot be focused there.

The object on which we do occult meditation creates an anchorage in the plane to which the object is related. This anchorage is the pipeline, which draws energy from that plane. If our consciousness is focused on an emotional object, we are pumping emotional energy and using, misusing or wasting it.

Occult meditation is the successful method to select not only the anchorage plane of your consciousness and draw energy from it, but also the technique to raise the level of your anchorage, keep it there as long as the need requires it, and build thoughtforms there to make the energy flow.

The most important thing to repeat here is that the energy you are using is the energy which is building your form.

Occult meditation, or any kind of mental, emotional and physical activity, is usage or expression of some kind of energy. If the energy is high-level, you are using high-level energy, and the building you are constructing with that energy is of high quality. When you are talking, you are building your future personality with the forces in which the subject of your speech is anchored. If you are using polluted force in your mind, eventually your mental body will be built by polluted substance.

If you are using triadal energy through your mental activities, your mental body will go through a great transformation, and its power and ability will increase relatively. Depending on its anchorage, the same is true with any vehicle which is in action and using energy. For example, your emotional body can draw energy from the intuitional level, the solar plexus, sex center, or from thoughtforms of greed. If it is drawing energy from the Intuitional Plane, eventually your emotional body will be transformed and turned into a mirror reflecting higher beauty.

The type of body through which the energy passes determines the man you are going to be. If your consciousness is anchored in a certain vehicle, plane or body, and that is the plane where you are active, you will use all other energies for the interest of that plane. If your consciousness is anchored on a spiritual plane, let us say in the intuitional body, then your physical body, your astral body, your mental body and their centers will serve the purpose of the buddhic body through all the things they do. All their activities will be a unified labor for the cause of the Intuitional Plane.

And if your consciousness is anchored in sex, all energy that you occasionally contact will be misused by your sex drive. For example, if you occasionally contact will energy, it will flow down and be used for sex, because your consciousness will act as a conductor toward the anchorage.

Let us repeat that if all these energies are manifested through sex, they will build your mechanism with the energy going through the sex center, to mainly color or charge it with the sex quality.

The type of energy is conditioned by the type of mechanism through which it passes.

Thought is a mechanism.

Emotion is a mechanism.

Action is a mechanism.

A center is a mechanism.

It is the mechanism that conditions the type of energy manifesting through it.

Occult meditation is a discriminative choice of centers, planes and thoughtforms to create a gradual raising of the level of anchorage.

A singer who is trained in occult meditation will be able to choose his anchorage. He may draw energy from the solar plexus, sacral center, heart center, throat center or even from the head center. He can draw energy from the Lotus, the Triad or the Monad. The level from which he sings his song qualifies the energy he uses, and it is his song that creates or makes him what he is or may become.

This is why in occult meditation we practice alignment and raise our consciousness as high as possible to bring in and seek higher energies for the liberation of humanity.

The progress of human beings, or society, is not caused by more knowledge or more prosperity, but by a change in the focus of consciousness. Wherever the focus of your consciousness is, there is the pivot of all your activities. Changing the focus of your consciousness from lower to higher levels means to change the quality of your life to greater beauty and greater joy. The focus of your consciousness is the opening of the pipeline which is drawing energy from the level where your consciousness is focused.

Excerpted from *The Psyche and Psychism*, Vol. II, by Torkom Saraydarian, pp. 643-646

Will

The will of your Soul can be known only by yourself in the depth of your occult meditation, at the moments of great joy and suffering or in great crises. It is very interesting that the glimpse of the Plan hits us at the time of great crisis or in great joy. That is the leading hand in the dark night of your life, or the smile of the Sun for your victories.

Excerpted from *Psyche and Psychism*, Volume II, by Torkom Saraydarian, pp. 911-912.

*No disciple or aspirant can be drawn into the periphery of the Hierarchy, and from thence into an Ashram, without finding that his will nature is being affected. It will only show itself at this stage as persistence and determination. Persistence is a quality of life and related to immortality, whilst determination is the lowest aspect of the will. Their development produces a reorientation which becomes a permanent attitude, and the disciple then becomes responsive not only to the 'vitalized radiation' coming from the periphery of the Hierarchy but also, in an increasing measure, to the 'magnetic pull' which emanates from the Hierarchy itself, and in particular from the Ashram to which he must eventually find his way. (Alice A. Bailey, *The Rays and The Initiations*, Vol. V, p. 377.)*

There are clear proofs that the will nature of the disciple is affected:

- He no longer lives as a slave of his bodies.
- He no longer is forcibly directed by his subconscious or by hypnotic suggestions.
- He no longer can be manipulated and exploited by people.
- He forms his own opinion; his path is independent of those who try to influence him.
- He obeys his higher Guidance and decides and plans his life independently.
- He shows perseverance and patience.
- He fulfills his responsibilities and duties.
- He tries to finish the labor he started.
- His yes is yes. His no is no, unless for some serious reason he changes his mind to adjust it to a higher principle.

Those people who develop their spiritual will build a shield around themselves. Lower interferences cannot pass through and affect their mind and decisions. These people can be called self-activated people

Along with the willpower they develop simultaneously the power of Intuition. And because of their intuitive flashes, they may change the direction of their will unexpectedly.

*All the qualities, the love and the purpose of a supreme Entity, referred to in *The New Testament* as the 'Unknown God,' are focussed in Sanat Kumara.*

His vehicle of manifestation is the planet with its seven centres, of which only three are yet recognized by the occult student: Shamballa, His head centre, the Hierarchy, His heart centre, and Humanity, His throat centre. The other four centres are concerned with evolutions which are reached, controlled and related from one or other of these three major centres. (Ibid., p. 367.)

What we have then is the Lord of the World, or Sanat Kumara, Who is the sole repository of the Will and Purpose. There is the Christ, the distributor of the Will into the seven Ashrams.

Though the Christ is the Head of the Hierarchy, it is Sanat Kumara, the Ancient of Days, Whose Ashram it truly is. . . . The Hierarchy is the Ashram of Sanat Kumara, but He has delegated His authority, right down the ages, to the so-called World Saviors successively. Their life expression embodied in every case the goal of the period during which They held office. (Ibid., p. 368.)

All these centers and Great Ones are the transmitters of the Will of Sanat Kumara. The Will of Sanat Kumara is the First Ray of the Second Cosmic Ray of Compassion. This is a fact upon which the students of wisdom must ponder.

This is why we can say that all the different natures of will expressed on this planet and in Hierarchy are the *Loving Will* or will-to-good, which is the characteristic of Shamballa, “the Center where the Will of God is known.”

Discipleship is a path of renouncing the wills of the elementals, the subconscious urges and drives, and entering into attunement with the will of Those Who are in resonance with the Cosmic Will.

Renouncing the wills of lower entities, beings, and planes helps us to unfold the Cosmic Will, the seed of which is the Monad--the Self--in man.

Excerpted from *The Mysteries of Willpower* by Torkom Saraydarian, pp. 195-199.

THE SCIENCE OF BECOMING ONESELF

The Will

LESSON 38

Introduction

This is part of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that “[t]he time limits given. . . are optional. It is your level of unfoldment, which should decide the time element, remembering, “*that which is slowly built up endures forever.*” (Saraydarian, H. Torkom, *The Science of Meditation*, p. 70.)

Procedure for Lesson 38

1. Continue to review Chapter XVIII, “The Rainbow,” pgs. 197-223.
2. Continue to practice observation, detachment, and demobilization (as described in Chapter X of *The Science of Becoming Oneself*) throughout your lifetime.
3. Continue to practice **EXERCISES TO DEVELOP THE WILL**, pgs. 145-146.
4. The **MEDITATION ON THE WILL**, pgs.153-154, may continue to be used for the remainder of the year. Please read carefully the cautionary recommendations on p. 150. Please also note that this meditation must be carried out in a group.
5. Practice Steps 1-5 of the **PRELIMINARY STEPS FOR BUILDING THE BRIDGE**:

- a. Start thinking on abstract levels of the mind, p. 216.
 - b. Do some preparatory meditation on symbols, p. 216. [Also refer to Chapter XXIII, “Visualization and Symbols” from *The Science of Meditation* by H. (Torkom) Saraydarian.]
 - c. Establish some periods of solitude, p. 216.
 - d. In all your daily relations, attitudes, and thinking cultivate a deeper sense of humility and tolerance, pgs. 216-217.
 - e. Live a life of dedicated service to humanitarian causes, p. 216.
6. Practice expressing **THE SIGNS**, pgs. 221-223.
 7. Complete “Additional Reading” below.
 8. Daily, meditate on the following seed thoughts from *The Mysteries of Willpower*. Use one thought each week.
 9. Record your observations from your daily exercises and meditations in your journal each day.

Week 1 Man does not have a free will until he loses the will that he has.

Week 2 The development of the will is the process of manifestation of your True Self. Your True Self is the presence of the Cosmic Self trying to manifest through your form.

Week 3 Karma helps you eliminate further karma by using your divine will to create those causes which will finally free you from your karma.

Week 4 Once people develop the five principles [Beauty, Goodness, Righteousness, Joy, and Freedom], most laws become obsolete for them.

“For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and after the third year to thirty. The thirty minute period must be kept for a long time, until you are guided by your Soul to increase it.” (*Ibid.*, pp. 82-83.)

Observations

At the end of the month:

1. Review your journal observations from your daily exercises and meditations. Write a Report about insights, experiences or any questions you have had.
2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

Meditation

If your consciousness is focused on planetary centers, such as the Hierarchy, Shamballa, or beyond. . . you draw energy from those sources. The most important point which needs reemphasis is that it is not the received energy that changes you, but the expressed energy.

At all times man is exposed to many planetary, solar and cosmic energies, but he does not change and become a Master because of these energies, unless he responds to them and consciously expresses them. The factor that produces change in his evolution and pushes him forward is the process of expressing the energies.

In our meditation, if we raise ourselves to a very high level of consciousness, we feel great, but the construction of our centers and transformation of our bodies starts the moment we try to express these energies through the life we are living. This is nothing else but the realization, the application of spiritual laws and principles.

Occult meditation is conscious manipulation of centers, levels, cycles, energies, resources, and conscious application of all these in our daily activities.

Raising one's own consciousness is like a theory: unless you bring the theory into application and practice, you do not advance on the path of perfection.

People do full moon meditations and they remain the same human beings. But when they apply the energies received at the full moon, then the transformation starts.

In the three main days of the full moon, we have acceptance, holding and expression. Occult meditation is the technique of receiving these energies, of holding these energies, and of expressing these energies through practical application.

On the full moon day when you receive the energy, you are holding it; on the next day you are expressing it. It is just like inhaling, holding the breath and exhaling. It is in the time of exhalation that creation comes into being. We read, "God spoke and everything was created. . ." The process of speech is the process of exhalation. Creation will dissolve when He inhales!

When you are expressing anger, greed, jealousy or hatred, you are building your vehicles by corresponding materials, which are contrary to the life and survival principles, and you will have a body that is receptive to all kinds of germs and dark forces. You will come back into a new incarnation with a distorted body, as an expression of your past greed, hatred, jealousy and anger.

On the other hand, when you are expressing divine energies in creative service and sacrifice, you are building vehicles which will be responsive to the harmony and joy of nature, and will serve you best on your path of unfoldment.

So, you may ask yourself frequently, what kind of energy am I expressing?

Love or hate?

Joy or depression?

Peace or anger?

Unity or jealousy?

Selflessness or selfishness?

The energy expressed through you will determine the quality of your bodies, the place of your birth and the society in which you will live.

Let me explain the usage of energies further. Let us say that you have a pillar on which there are hundreds of bulbs, and they are divided into seven colors of seven hues each. When you are talking, thinking, singing or acting, one, two, three or more bulbs are lit, fade out, light up again along with different ones. Each flash indicates that you drew an energy from that level and from that plane. Sometimes the highest one flashed one second, then faded away, and the lower ones began to flash--all with different durations.

The bulbs flash when you touch their level. It is your motive, intention and the subject of your talk that cause the flashing of the bulbs. If your higher bulbs are more active than your lower ones, you are on a higher spiral of evolution. If it is your lower bulbs that are mostly active, then you are retarding your evolution. But it is important to remember that each thought, each feeling, each word you are saying and each action is lighting a bulb and using energy from the level of that bulb.

You are a composite of all the energies you used. If these energies are out of proportion, then your future personality vehicles will be built out of proportion. For example, you will have a weak physical body and a weak mental body, but a very powerful astral body because you used mostly astral energy. But if you used energies in a harmonious way, you will have a harmonious personality. If you used higher energies in the right proportion with lower energies, you will be a talent, a genius or a hero in coming years or lives.

There is the Law of Proportion. For example, you take (according to your need) three measures of sand and one measure of cement and mix them with water. Then you have a good cement mixture. If you put in ten measures of sand and one measure of cement, you won't have a good mixture, and you cannot use it for any purpose. If you have one measure of cement and three or four measures of sand, and you add too much water, again you cannot use it for your purpose. The same law applies to the choice of our levels and energies. Anything out of proportion causes waste or imbalance.

Sometimes you can use energies or substances that cannot work together and they create conflicts in your future system. For example, you cannot mix hatred with love, lies with truth, ugliness with beauty, greed with generosity. If you are using such a mixture of substance, then your structure will be highly vulnerable, and the slightest pressure will destroy it.

That is why we say that we are responsible for what we are. Not the source of the energy but the usage of the energy is responsible for what we are.

Occult meditation is gradual conscious change of our level and the object on which our life is focused. The focus of our life is the determining factor in the act of changing the substance of energy.

Excerpted from *The Psyche and Psychism*, Vol. II, by Torkom Saraydarian, pp. 646-649.

Will

Man does not have a free will until he loses the will that he has. The will he has is called self-will. Interestingly enough, he loses his self-will and develops a real will as his consciousness expands and functions on the higher mental plane. An average person thinks that his ego, his blind urges and drives, vanities and glamors, his various desires and selves are his will. The real will of a person is his divine will, or the will of his Soul or Core. It is true that his vehicles have their own wills; it is also true that his physical systems and organs have their own free will as well. In a healthy person, all these wills cooperate and eventually harmonize with the predominating will. The predominating will can be a desire, a strong urge or drive, or a glamor, but as the human advances on the path of perfection, his real or divine will begins to emerge. It is this will that slowly eliminates all other wills and takes charge of all that is going on in the person.

We can develop our divine will by renouncing our separate will. Our self-will generally stands against our divine will, or against our eternal interest, and turns into an obstacle on the Path. Our divine will expresses itself through urges toward Beauty, Goodness, Righteousness, Joy, and Freedom. As these principles increase in us, our self-will slowly gives way, and our real will takes over.

The term *divine will* is not easy to understand until one is a Third Degree Initiate. But as one expands his consciousness and tries to live according to the five principles, he slowly realizes that his success and development depend upon fusing his will with these principles.

As our consciousness expands, it relates us to the greater Universe and develops in us the power to handle our life in harmony with natural laws and principles.

The development of the will passes through many stages:

1. In the first stage, there is total subjection to the will of the persons who raise you, nourish you, dress you, and so on when you are an infant.
2. In the second stage, you try in certain instances not to follow the will of your parents but your own will.
3. In the third stage, you try to be on your own.
4. In the fourth stage, which lasts from ages twelve to sixteen, you rebel against any attempt to dominate your will.
5. In the fifth stage, you see the benefit of cooperating with others, especially for sexual, marital, educational, or cultural purposes.
6. In the sixth stage, from ages eighteen to twenty-seven, you definitely want to follow your own physical, emotional, and mental urges, desires, and interests.

7. In the seventh stage, you begin to observe the presence of a Cosmic Will which manifests as Beauty, Goodness, Righteousness, Joy, and Freedom. Through cooperating with these principles, you try to understand this Will and fuse with it.

It is very interesting that these seven stages repeat themselves after a certain age, starting with the first stage and proceeding through the seventh stage. Life after life, these stages of development follow each other until the intervals between them shorten, eventually culminating in the seventh stage. Those who reach the seventh stage are the most cooperative people. They have the spirit of Beauty, Goodness, Righteousness, Joy, and Freedom. Freedom for them means to be free from all urges which prevent them from fusing with these five principles.

By observing children and adults, one can see in which round of will development they are. Once their stage is clearly defined, it is easier to deal with them. In our schools, all the attention is currently being given to the body, emotions, and mind, but there is no curriculum to educate the will or enlighten students about the mystery of the will. Once the will is brought into the field of Beauty, Goodness, Righteousness, Joy, and Freedom, it will naturally develop and take the right direction, which is

-- will toward Beauty

-- will toward Goodness

-- will toward Righteousness

-- will toward Joy

-- will toward Freedom

You will never create karma by using your will for greater Beauty, Goodness, Righteousness, Joy, and Freedom. As you develop a will strong enough to stand against those forces which violate these five principles, you fuse your will to a greater degree with the divine will. When you are completely fused with Divine Will, you again become a divine child without your own free will. You say, "Not my will, but Thine be done."

It is not only on the line of the will that people fuse with each other, but it is also on the lines of light and love. Your little light must fuse with a greater and greater light, if you want more light. Your love must fuse with a greater and greater love, if you want greater love.

This is why it is said that in "losing" your will, you gain the real will; in "losing" your light, you have more light; in "losing" your limited love, you can have greater love. Thus, light, love, and will can only be obtained by renouncing your current level of light, love and will for a greater level.

The development of the will is the process of manifestation of your True Self. Your True Self is the presence of the Cosmic Self trying to manifest through your form.

We do not often see the difference between karma and Divine Will. Karma makes you pay for mistakes you made in the past, but karma does not end by payment alone. Karma helps you eliminate further karma by using your divine will to create those causes which will finally free you from your karma.

Divine Will is above the laws of the Universe. As one fuses to a greater degree with Divine Will, the numbers of laws controlling him decrease until he eventually becomes one with the Divine Will. Man runs into conflict with the laws of the Universe because he consciously or unconsciously disobeys them. Conflict disappears when he lives according to these laws. It is interesting to note that there are many civil laws for those who cannot live without their guidelines. Once people develop the five principles, most laws become obsolete for them.

Karma has no power over a person who does not transgress universal laws. A law becomes effective only when you break it. Thus, one can go beyond any law, but he cannot go beyond

Divine Will, the power of which is in his Core. The Ageless Wisdom teaches us that to the degree one becomes his True Self, he unites his will with the Divine Will in that same degree.

Excerpted from *The Mysteries of Willpower* by Torkom Saraydarian, pp. 201-206.

. . . Go inside yourself and ask God, "What is Your Will?"

But do not contradict His Will with your will. This is the crucial part of progress. Many times when you start finding God's Will, you rationalize and find a way to sneak away from it. Then you dump lots of trash next to It--your own will, your desires, glamors, and illusions--and you say, "I know what His Will is." But it is only the echo of your own stupid will.

The greatest crime in the world is to hide from oneself. In the future it will be written in the laws of disciples: *Do not hide from yourself*. Do not play hide-and-seek with yourself. Unveil yourself to yourself. Stand naked in front of yourself and face what you are.

When you start not to like your lower self, you are becoming a disciple. This is the first sign. As long as you like your lower self and are pleased with it, you are dying. When you start to be discontented with your lower self, your dawn is just minutes away; you are entering the path of discipleship.

Excerpted from *Challenge for Discipleship* by Torkom Saraydarian, p. 45.

THE SCIENCE OF BECOMING ONESELF

The Will

LESSON 39

Introduction

This is part of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well

to heed the caution that “[t]he time limits given. . . are optional. It is your level of unfoldment, which should decide the time element, remembering, “*that which is slowly built up endures forever.*” (Saraydarian, H. Torkom, *The Science of Meditation*, p. 70.)

Procedure for Lesson 39

1. Continue to review Chapter XVIII, “The Rainbow,” pgs. 197-223.
2. Continue to practice observation, detachment, and demobilization (as described in Chapter X of *The Science of Becoming Oneself*) throughout your lifetime.
3. Continue to practice **EXERCISES TO DEVELOP THE WILL**, pgs. 145-146.
4. The **MEDITATION ON THE WILL**, pgs. 153-154, may continue to be used for the remainder of the year. Please read carefully the cautionary recommendations on p. 150. Please also note that this meditation must be carried out in a group.
5. Practice Steps 1-6 of the **PRELIMINARY STEPS FOR BUILDING THE BRIDGE**:
 - a. Start thinking on abstract levels of the mind, p. 216.
 - b. Do some preparatory meditation on symbols, p. 216. [Also refer to Chapter XXIII, “Visualization and Symbols” from *The Science of Meditation* by H. (Torkom) Saraydarian.]
 - c. Establish some periods of solitude, p. 216.
 - d. In all your daily relations, attitudes, and thinking cultivate a deeper sense of humility and tolerance, pgs. 216-217.
 - e. Live a life of dedicated service to humanitarian causes, p. 216.
 - f. Cultivate your mind and heart and make them function as one mechanism, pgs. 217-219.
6. Practice expressing **THE SIGNS**, pgs. 221-223.
7. Complete “Additional Reading” below.
8. Daily, meditate on the following seed thoughts from *The Mysteries of Willpower*. Use one thought each week.
9. Record your observations from your daily exercises and meditations in your journal each day.

Week 1 One can use *will-to-good* only if he is totally inclusive, if his life is dedicated to understanding the depth of good, and if he plans his life in such a way that good manifests through all his actions on all levels.

Week 2 It is this all-inclusive living that eventually will invoke and evoke the good latent in all creation.

Week 3 Will-to-good is manifested by planning and through the efforts to actualize that plan.

Week 4 Will-to-good is the manifestation of the good against all hindrances and obstacles of the involuntary path and dark servants.

“For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and after the third year to thirty. The thirty minute period must be kept for a long time, until you are guided by your Soul to increase it.” (*Ibid.*, pp. 82-83.)

Observations

At the end of the month:

1. Review your journal observations from your daily exercises and meditations. Write a Report about insights, experiences or any questions you have had.
2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

Meditation

Occult meditation helps us to adapt ourselves to higher frequencies and meet the needs of the world using higher energies. As we consciously use the higher energies, our future is built consciously, the way we want.

In occult meditation we learn to stay in a higher frequency as long as we want and gradually raise our frequency to still higher levels. This is how we can stand above the storms and problems of life and see their true values and the ways we can solve them.

In occult meditation we create a mansion on higher planes and focus our beingness there, in the meantime keeping our normal contact with the affairs of the world. This is how we become like those advanced disciples who are “on the earth but not of the earth.”

Lord Buddha once called His son and said, “I want to leave you a great heritage. . . *Be always joyful.*” This is one of the most difficult things to do, but if it is done, you gradually raise your frequency higher and higher, until you understand the mystery of life. Joy is one of the keys to the mysteries.

What kind of “house” are you building for yourself? The house you are building is the projection of what you are. The substance you are using for your house is coming from the centers where your heart is focused. So let us build ourselves as beautifully as possible to be able to bring humanity harmonious energies and offer greater opportunities for its evolution.

A man must be very unwise to live in a house or building which is not built of dependable materials. But most of us build such houses--personality vehicles--and live in them in pain and suffering as in a prison.

The average building materials of our houses are as follows:

30% lies

10% jealousy

10% hate

5% gossip

2% goodwill

3% depression

5% anger

35% sex

If we are building our houses with such combinations, we cannot expect peace on earth, right human relations and security in our homes.

Whatever you don't like about yourself in the present is what you created in the past often with pleasure. Occult meditation leads you into a conscious realization of these laws and principles and enables you to select the materials to build your "house."

Our consciousness has no energy by itself; it is the form created or projected in the consciousness itself that channels energy. Remember, energy follows thought and the kind of thought you have is the kind of energy you are using.

When you are using energy on different levels consciously, it does not change the quality of the energy, but changes the quality of the building. Cement is cement, whether you use it consciously or unconsciously. But if you are using it unconsciously, you are not building your house properly. It is the usage or motive behind it that makes the main difference.

Sometimes our mental interference causes disturbance in the flow of energy, but if the mental plane is purified from negative elements, you can use the energy consciously.

To come to a more practical side of this subject, let us review our daily life and find out, as accurately as possible, what kind of energies we are using and what kind of future we are building for ourselves. This will help us to use our discrimination to choose and intelligently build our houses. The projected future, when it gains enough intensity, transforms the present.

If you are building a house that you wouldn't like to live in and you know that it will not meet your needs in the future, but you are building it anyhow, you will have a very difficult time destroying it for your future evolution. The most important point to consider here is that the wasted materials left after the destruction of your house will remain for a long time within your energy field as polluting factors of your "rivers and air." These are the factors which often affect our decisions, judgments and evaluations, causing failures and confusion.

This means that you are going to observe what you are doing daily in your thoughts, emotions and various activities, and find out the effect of the life you are living. You are going to notice what centers you are using, what kind of energies you are channeling through your thoughts, conversations and emotions, and what kind of mental, emotional and physical effects you are getting as a receiver. This will be theoretical at first, but it will eventually turn into an experimental labor.

You will see, for example, that you are now using the force of anger, or you are using the lower part of the solar plexus. Then you will observe that two days later you have bad breath or an upset stomach or indigestion. To correct all these, you need to change the type of energy you are using.

Sometimes people think that occult meditation is a “*seedless*” meditation. It is not. The seed of occult meditation is generally the Self in man, in any life-form, in the planet, in the solar system, in the galaxy or in Cosmos.

Occult meditation is generally done on causal levels; it deals with causes, with the essence, but produces manifestation. It deals with seeds. A seed is something that grows. If there is a seedless meditation which produces a result, then you have a seed but you are not aware of it. Our spiritual, unrecognized urge can be a seed. You do not have any seed thought in your mental surface, but some energy from an unknown source is creating polarization or orientation in you. Even if you do not have any thought in your mind, you have orientation.

The greatest and the most real seed is *you*, the real Self; if you are letting that Self grow and bloom and express, then you have a seed.

In seedless meditation, you yourself become the seed of your meditation. Of course, this is an advanced stages of meditation, not recommended for beginners. *The Self of man is the seedless seed of advanced meditations.*

Occult meditation is the manifestation of the cosmic Self through your Self. It is an act of placing your heart in the heart of Cosmos.

Excerpted from *The Psyche and Psychism*, Vol. II, by Torkom Saraydarian, pp. 650-652.

Will

These two terms [goodwill and will-to-good] are not clearly understood by the students of wisdom.

Goodwill is the will that is related to the Common Good of people. By this will, people’s rights are recognized, protected, and cherished. Every person must exercise goodwill for others to create right human relations.

But one can use *will-to-good* only if he is totally inclusive, if his life is dedicated to understanding the depth of good, and if he plans his life in such a way that good manifests through all his actions on all levels.

We are told that “will-to-good is the basic quality of the Divine Purpose.” This Purpose is to make the Core of all life-forms manifest good, which is the Divine Presence in each life-form.

Will-to-good demands that people think in terms of the whole. It is all-inclusive living. It is this all-inclusive living that eventually will invoke and evoke the good latent in all creation.

Will-to-good demands also that the manifestation and invocation of will-to-good must proceed in a well-organized plan that will allow the will-to-good to be recognized and gradually to be actualized.

Will-to-good is manifested by planning and through the efforts to actualize that plan. Will-to-good is the manifestation of the good against all hindrances and obstacles of the involutory path and dark servants.

Will-to-good is the labor of releasing the good hidden in all living forms. To operate in the will-to-good means to be an extension of the good in the Core of the Universe.

Excerpted from *The Mysteries of Willpower* by Torkom Saraydarian, pp. 207-208.

Thoughtforms need to be vitalized by the fire of the will energy. This is not an easy job even if you understand the laws of thoughtform building. The creative fire is the will energy, by which a thoughtform is directed to its target. Without will energy, the thoughtform becomes a wanderer and eventually disintegrates.

Willpower is not something which you take and put into the thoughtform. Willpower is the energy which increases in you as you ascend toward your Real Self. In a sense you always have willpower, but in a very much diluted form. Pure willpower starts to manifest when you are functioning on the higher mental plane, and it increases as you climb higher toward your True Self.

In some sense you put into your thoughtforms a portion of yourself, which gives the power of direction to your thoughtforms. It is this same energy that is used when you consciously destroy a thoughtform.

Will energy can have a destructive effect on thoughtforms which are considered obsolete. It is through a bolt of the lightning of willpower that a thoughtform turns into ashes. Sometimes such a destruction creates confusion and goallessness in certain people who were attached to the thoughtform as the source of their nourishment.

Every thoughtform builder must ask himself, "Am I building forms which bring karmic effects, or am I building those which work for the good of the group?" This is where the Law of Harmlessness is used. In the future, universities will be created to study the art of thinking and the art of consciously building thoughtforms as a great service for humanity.

Excerpted from *Thought and the Glory of Thinking* by Torkom Saraydarian, p. 346.

Pollution not only affects the health but also weakens the will. A man who has a weak will or no will is like a ship in the ocean without power or rudder. Every wave will move the ship in its own direction.

Weakening of the will leads a man into vices and crimes. As the will weakens, glamors, illusions, and materialism take over the mechanism of man.

The will not only operates the mechanism of man but also gives it direction, a direction which is in harmony with the direction of the Cosmic Intent.

On the emotional plane, the will energy sustains, inspires, and supports positive and constructive emotions. When the will fades away, negative emotions take over.

On the mental plane, the will energy is the structure upon which the thoughtform is built in a goal-fitting manner. Also, for the projection of constructive thoughts, the willpower acts as a bow.

When the willpower weakens, good thoughts disintegrate like clouds and the arrow of a thought disperses in the air like a ball of dust.

The power of evil thoughts and the power that stands behind the stream of evil thoughts is not willpower but etheric, astral, and mental force--integrated and directed by the magnet of the target. The greater the resistance of the target, the greater the power of the evil thought. This is why the Great Ones suggest that we not resist evil. Non-resistance to evil cuts the power line to evil. By non-resistance we mean emotional and mental indifference. This philosophy is madness for contemporary politics, but once the holocaust of atomic war begins, the only places where people will survive will be those places that did not create a resistance and did not become a target.

Excerpted from *Thought and the Glory of Thinking* by Torkom Saraydarian, pp. 205-206.

Will is the source of all energies we use in our manifested life. Will is the creative energy in man and in the Universe.

The core of each human being is condensed willpower. It has direction; it has destination; it has magnetism. It has the power to eliminate hindrances; it has the power to evoke love and light.

Willpower is the creative energy in the sense that it urges into manifestation the Purpose formulated in the Divine Mind and reflected in each human being.

Will energy is accumulated in the atomic level of each of the seven planes, and in each etheric, astral, and mental center. During our dedicated labor, striving, sacrificial service; during the moments when we meet our daily obligations with all our heart and soul, will energy is released. Thus the will energy, drop by drop, accumulates in our nature from our own core.

As we strive toward greater improvements over a wider area of our nature and life; as we try to improve in our thinking, in our speech, in our deeds and relationships, we draw a greater amount of will energy into our system. The accumulation and usage of will energy gives us power over matter, over our personality, and over our expressions. Through willpower we can reject those forces which try to sap us, and we can attract those forces which help us to reach our goal.

It is the willpower that uses the mind, the emotions, and the forces of Nature creatively and parallel with the Purpose. Will integrates and unites all parts of the human mechanism and inspires the direction and purpose of life. Will conquers the vehicles of the human being and through them conquers the world events.

When a man has willpower, his thoughts and ideas speak louder than his words, and his thoughts reach the global area faster than any word sent by any means.

Will is released and accumulated in our daily life when we try to conquer our nature and proceed “from chaos to Beauty.” Each effort to increase beauty, joy, and love develops the will. Each effort to stand for righteousness, for truth, develops the will. Each suffering on behalf of humanity increases the willpower. Each moment of self-sacrifice releases a great amount of willpower from our inner core.

When will energy increases, you have wholeness in your nature. You are aligned with matter and spirit, and you are in direct contact with the Cosmic Magnet.

After the will is in control, it makes you speak the right words, think the right thoughts, take the right action, and makes you create and live for goodness and truth. A criminal has no will. He is controlled by an evil thought or emotion, or by dark forces. Will never tolerates crimes because it has Self-control. Because of the absence of the will, things degenerate or serve destructive forces.

Will is a fiery energy, and it purifies our motives, thoughts, words, actions, and all our relationships. When will is absent, pollution increases, and our wishes, thoughts, words, and actions serve destructive forces. The absence of will causes obsession and possession. Mediums are those people who do not have willpower to protect their mechanism from intruders. Will does not need mediumship because it creates direct contact and receives straight knowledge.

In the whole Cosmos there is only one *Will*. Free will is an illusion. No one can advance toward his Divine destination until he loses his so-called will in the One Will.

“Thy will be done,” said Christ, thus giving to the world the great formula of infinite progress. Unless a man has the Divine Will, he has no free will and he is the slave of the forces of Nature and the forces of dark ones.

When the Spark of the Divine Will in man is not in operation, man is a lost wanderer in the desert of life, and he is used by the forces of his glamors, illusions, and maya.

Some people speak about man possessing a free will. There is a great truth behind such a statement, but it has also a great possibility of misleading people.

The moment a man resigns from his will or from the wills of others, he begins to have a free will. He possesses a free will the moment he renounces his will and accepts the will of Beauty, Goodness, Righteousness, Joy, and Freedom; in the moment of ecstasy that he resigns his will into the Will of God. It is at this stage that he has a free will, and his will makes him free from his karma and from the force of illusions, glamors, and maya manifested in many forms.

The creative artist is a free soul. Unless he is a free soul, he is not creative. His illusions, glamors, and maya are expressing themselves through him in the name of art. Freedom from all pseudo wills and misleading influences makes him able to manifest the mystery of the Ocean of the One Will through his individual will.

In addition to the mind and will, our feelings play a great role in our creative work. When our mind and consciousness are in communication with higher spheres, they transmit great visions, revelations, ideas, directions, and great beauty. But most of these elements bring to us transcendental or abstract values. Our

feelings about life in general and about certain life forms and events in particular bring these abstract elements into the human touch and daily life, causing transformation and transmutation in our life.

Feeling provides the grounding pole of the creative process. "Feeling" refers not only to the registration of our relationships with people or Nature, but also the registration of hidden wishes, desires, dreams, visions, pains, and sufferings of other people. Creativity must be able to meet these hidden elements and either release them, heal them, or transmute them.

Feeling is not really limited to our five senses or the emotional body. One can feel with his mind, with his heart, with his soul. Actually, it is feeling that evokes the thought. If the feeling is of high-order, the thought will be of high-order, unless lower thoughts interfere. Under every lofty thought exists a lofty feeling.

Feeling can be called the sense of unification or identification. It leads into beingness. You identify and become one with the thoughts you feel. Such unification is of two kinds: joyful unification and rejectful unification.

Thought builds itself after feeling comes into existence. Thought analyzes the feeling. Through creative imagination and visualization the feeling turns into a comedy, a tragedy, a drama, a symphony. Let us remember that feeling is the registration of impressions coming from the inner and outer worlds. The instrument of feeling is the whole man plus all his vehicles.

It is feeling that puts the mind in action and creates thoughts. And when thoughts act on feelings, we create emotions.

Often, the quality of our emotions is the result of our feelings, thoughts, and the elements conditioning them. But it is the mind that understands the emotions in their various colors and powers.

Feeling is the treasure house from which is taken all creative movements and visions.

An emotion contains both feeling and thought, and it creatively or destructively affects the human life.

People think that abstract mathematics and science are not related to emotions. This may be true if we are referring to certain emotions related to the human body. But what about the emotions the astronomer experiences when he explores space, or the emotions of a mathematician when he finds a new formula? Is not this the emotion which urges them to labor? Is not this the emotion which inspires them and then rewards them?

Creativity is the cooperation of three forces: willpower, love, and light. Light is intellect; love is the all-inclusive feeling; and willpower is the current of energy directing the creative labor toward the source of inspiration.

One cannot imagine a great art object without these three forces, but in most cases one deals with an art object only in terms of the emotions it radiates.

It is true that some abstract geometrical drawings do not immediately evoke emotion, not because they are not charged with feeling but because the audience is not refined enough to sense the subtle feelings they radiate.

Imagination controls the mind, and imagination is the modification and translation of our feelings. The speed of emotions is much faster than the speed of thoughts. One emotion may create a thousand thoughts. One can analyze a thought and reach a conclusion, but one can never completely exhaust the analysis of an emotion.

When thought creates in cooperation with feeling, the art object carries the highest beauty. People enter into the core of the art through the doors of emotions.

Emotions touch almost every string of our being, but thought has its restricted areas. A huge crowd can be led, directed, and influenced by emotions rather than by thoughts. The language of emotion is universal, but the language of thought is limited to certain levels.

It is important to put the right dosage of emotion with the right dosage of thought to make the art object powerful and acceptable. The genius feels the right dosage, and when the art object is complete, it creates in the audience a three-dimensional influence—emotion, meaning, and evocation of striving. The audience registers all three currents together, as if they were listening to a symphony.

An audience is mostly caught through the currents of emotions. Then they open to the meaning; then they feel the release of the power of striving.

Some audiences may approach the art object through the other currents, but in a short time all three currents fuse within them. In most cases, thought provides the Cosmic image of that which the heart feels, and the feeling turns this image into joy, which then expands the consciousness.

The fuel of thought is provided by the feeling. As the feeling persists, the thought penetrates into space. The direction of the thought is controlled by willpower. The combustion of the fuel takes place through the fire of willpower, and the thought is protected by the willpower.

Emotion is expressed through sound and color. Thought expresses itself by geometrizing sound and color with meaning. Willpower puts the geometrical color and orchestrated sound, charged with meaning, idea, and vision, into motion. In all creative arts you must try to see this motion, which actually is the dance of the art.

In the genius, these three powers—feeling, thought, and emotion—are fused in such a degree that he thinks through his emotions, and feelings, he feels through his thoughts, and he acts and thinks with his will.

A highly charged art object can turn into an initiator that reveals great treasures and possibilities in your nature.

Excerpted from *The Creative Fire*, by Torkom Saraydarian, pp. 339-342.

THE SCIENCE OF BECOMING ONESELF

The Will

LESSON 40

Introduction

This is part of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that “[t]he time limits given. . . are optional. It is your level of unfoldment, which should decide the time element, remembering, “*that which is slowly built up endures forever.*” (Saraydarian, H. Torkom, *The Science of Meditation*, p. 70.)

Procedure for Lesson 40

1. Continue to review Chapter XVIII, “The Rainbow,” pgs. 197-223.
2. Continue to practice observation, detachment, and demobilization (as described in Chapter X of *The Science of Becoming Oneself*) throughout your lifetime.
3. Continue to practice **EXERCISES TO DEVELOP THE WILL**, pgs. 145-146.
4. The **MEDITATION ON THE WILL**, pgs. 153-154, may continue to be used for the remainder of the year. Please read carefully the cautionary recommendations on p. 150. Please also note that this meditation must be carried out in a group.
5. Practice Steps 1-7 of the **PRELIMINARY STEPS FOR BUILDING THE BRIDGE**:
 - a. Start thinking on abstract levels of the mind, p. 216.
 - b. Do some preparatory meditation on symbols, p. 216. [Also refer to Chapter XXIII, “Visualization and Symbols” from *The Science of Meditation* by Torkom Saraydarian.]
 - c. Establish some periods of solitude, p. 216.
 - d. In all your daily relations, attitudes, and thinking cultivate a deeper sense of humility and tolerance, pgs. 216-217.
 - e. Live a life of dedicated service to humanitarian causes, p. 216.
 - f. Cultivate your mind and heart and make them function as one mechanism, pgs. 217-219.
 - g. Create a group of people around you, pgs. 219-220.
6. Practice expressing **THE SIGNS**, pgs. 221-223.
7. Complete “Additional Reading” below.
8. Daily, meditate on the following seed thoughts from *The Mysteries of Willpower*. Use one thought each week.
9. Record your observations from your daily exercises and meditations in your journal each day.

Week 1 Willpower sub-stands all our actions, emotions, thoughts, and various mental activities.

Willpower is the energy running our whole system.

Week 2 The first step to cultivate this will—the Supreme Will—is for a long time to study life and discover the Plan which is trying to manifest through all departments of life.

Week 3 Those who establish communion with the Hierarchy feel the intensification of their will, as if they were charged from a source of electrical energy.

Week 4 Intensification of the will enables us to overcome the hindrances on our path to perfection and steadily walk on that path with sacrificial and creative service.

“For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and after the third year to thirty. The thirty minute period must be kept for a long time, until you are guided by your Soul to increase it.” (*Ibid.* pp. 82-83.)

Observations

At the end of the month:

1. Review your journal observations from your daily exercises and meditations. Write a Report about insights, experiences or any questions you have had.
2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

Meditation

One who faithfully practices occult meditation eventually senses that there is a Plan—a plan for his life, a plan for his nation, a plan for humanity, a plan for the planet and for all kingdoms on the planet. It is a great release for a person when he eventually realizes that there is a Plan and that life in manifested forms is an effort to harmonize itself with the Plan, to adapt to the Plan and consciously express the Plan.

When a person realizes that there is a Plan, he sees that the civilizations and cultures of humanity are great efforts to manifest the Plan; he comes to the awareness that events taking place in the life of humanity result from:

1. Conscious action in cooperation with the Plan
2. Unconscious action in cooperation with the Plan
3. Conscious or unconscious refusal of the Plan

Such a realization presents a great educational field to the person who observes the events taking place all over the world and learns how events come into being. He not only sees the events, but also sees the

formation of the jigsaw puzzle of world history. He realizes that each right piece of the jigsaw puzzle is an active event produced consciously in cooperation with the Plan. He observes that the wrong pieces put in the puzzle are taken away in a relatively short time in human history.

Occult meditation eventually brings man in contact with the Inner Guide, Who is the Custodian of the Plan for his tiny life. After such a contact with the Inner Guide, man takes conscious steps to know more about the Plan and to adapt his life in such a way that he becomes a conscious co-worker in the Plan.

As he works for the Plan and demonstrates selfless service in the light of his Soul he comes in contact with those who are Custodians of the Plan and those who adapt the Plan for each kingdom, so that each kingdom proceeds on the path of evolution in harmony with the Plan of the Hierarchy.

Occult meditation does not stop here. As man advances and lives according to his inner plan, according to the Plan of the occult Hierarchy, he is promoted to a stage of enlightenment, in which he begins research to find the Purpose behind the Plan, behind his individual plan and behind the Plan of the Hierarchy. This search takes him to the feet of the Great Being on our planet Who is a window to the Purpose of the Great, Great Life behind the Galaxy.

Many, many lives are wasted; many, many races and nations are wasted; sometimes even globes are wasted because of the inability to conform to the greater Plan, and live according to the Plan.

Occult meditation prepares the person in such a way that he reacts or responds to the Plan. The things he does, the way he feels, the way he thinks is either in harmony with that Plan, or the result of aberrations.

Sometimes it takes many years, many lives, to demolish an ungoal-fitting building erected on a wrong foundation. Such a labor is conducted in the light of the Plan, though an onlooker may not see that.

Through occult meditation, one eventually realizes that he must know his own plan and live a planned life—as consciously as possible—building his life with precise engineering.

In occult meditation, revelations succeed one another, and the person realizes that his own individual plan is a tiny part of the greater Plan for humanity. If he plays his role consciously and with dedication, the whole Plan will benefit from his genuine efforts.

Occult meditation prepares a man to live a purposeful life. The purpose, like a magnet, polarizes him and makes him live a life in greater harmony with the Purpose, as he advances on the path of perfection.

Occult meditation develops a rare sensitivity in the aura of the person, by which he senses each change made in the Plan of the occult Hierarchy and the Plan of his individual Guide. Thus he appropriates his life to new changes.

The Plan is not a crystallized blueprint, but an ever-developing, unfolding and expanding reality, pointing toward the Purpose which is relatively changeless for billions of years.

Excerpted from *The Psyche and Psychism*, Vol. II, by Torkom Saraydarian, pp. 653-655.

Will

Willpower is always in existence in the human being, but it is called by different names. For example, action is the will in operation.

Desire is willpower for attraction. Also, to satisfy your physical needs you use willpower.

To imagine, to think, and even to create you need willpower.

You cannot do anything if you do not have true willpower, except if someone else is doing things through you.

Concentration and meditation are done through willpower. Decisions are taken and plans are worked out through willpower.

Willpower sub-stands all our actions, emotions, thoughts, and various mental activities. Willpower is the energy running our whole system.

Every cell, every atom, every vehicle in the human constitution is endowed with willpower. Each of these units has a *self-drive*. This self-drive provides the food, the relationships, the creativity, and the protection for the units.

The more expanded our consciousness is, the more energy of will we draw from our Core where the focus of the will energy is.

The self-will of a unit can be interfered with by the self-will of another unit if this latter is more powerful than the former unit. This interference has the purpose to make other units serve its own plans and intentions.

Then certain units, because of their power and intelligence, can suppress and manipulate other units, or limit their will, or even use the will of those units against their interest.

The will of units weakens

1. When diseases attack the units
2. When they are defeated or contaminated by stronger wills
3. When their own goals and purposes are taken from them forcefully
4. When they are led to goals or purposes that are against their own survival
5. When their own will is used to mislead people, to manipulate and exploit them
6. When they waste their energies
7. If they allow entities to possess and control them
8. If they lose faith and confidence in themselves

9. If irritation eats the resources of their willpower

On the path of perfection we develop the collective will of our physical body, then the collective will of our emotional body, then the collective will of our mental body.

Physical will is developed

1. By trying to feed, to dress, to shelter the physical body, and to provide for its sexual needs in a balanced way
2. By trying to protect the existence of the physical body
3. By trying to develop the physical body in order to protect it and work for its survival

During all these labors, all hindrances, obstacles, and difficulties, also all dangers and pressures help to unify and strengthen the will of your physical body.

Emotional will is developed

1. When a person tries to meet his desires (A desire is a more advanced willpower than physical willpower.)
2. When he fails or succeeds by depriving his spirit
3. When he is defeated or becomes victorious at the expense of others

The will of the emotional nature weakens when our desires are anti-survival, or when our will is used to hurt or destroy the willpowers of other people, or when we give our emotional nature to be instruments of negative emotions and vices, or if our emotional nature is occupied by an entity that imposes its will on it.

Mental will is developed

1. When all atoms and levels of the mental nature begin to integrate and unify
2. When the human being tries to educate himself
3. When he meets problems and tries to solve them
4. When he tries to be creative
5. When he tries to protect the principles of Beauty, Goodness, Righteousness, Joy, and Freedom
6. When he exercises daring, courage, and fearlessness
7. When he engages himself in sacrificial service
8. When he cultivates the art of concentration, the art of meditation, and the art of contemplation

It is in the mental nature that the true essence of willpower *begins* to emerge.

The real will energy is in the central Core of the human being.

This will energy is the creative energy, and it is part of the creative willpower in the Universe. The highest willpower in our solar system is the Core of the Sun, which is called also the Central Spiritual Sun. Each human soul inherited that willpower, that fiery energy, and like the Sun, the human soul is also the energy source of his little system, his little microcosm.

The purest will begins to manifest through man when he contacts the Will of the Sun through his own Core.

In religious literature the Sun is the Father, and the Sun exists only to carry on the Will of the Father.

How can this Supreme Will manifest in a man, making him a superman, a Master, or the King of Nature? The story is very esoteric, and one cannot understand it if, for many lives, he did not try to know “his Father’s Will.”

The first step to cultivate this will—the Supreme Will—is for a long time to study life and discover the *Plan* which is trying to manifest through all departments of life.

It is on this path that man slowly feels the *One Will* behind the Purpose, and his little will slowly begins to resonate with that Will.

Once this degree is achieved, the next duty of man will be to *empty* himself of all his physical, emotional, mental, and spiritual wills—replacing these *wills* with the *Divine Will*, or the One Will.

A Great One said, “Thy Will be done.”

As we resign from our will, we do not lose the will energy but our will becomes part of that mighty current energy which creates, sustains, and destroys all forms in all kingdoms and recreates them in higher and higher dimensions.

Will energy is composed of the energy of intelligence, love, and beingness.

As our willpower is replaced by the Divine Will, our intelligence increases, our consciousness expands, our love continuously breaks its limitations and enters into the domain of compassion, and our power and control over matter increases. Matter on all levels becomes the servant of the Spiritual Will.

The elimination of self-will is the replacement of that will with the Divine Will. Unless we experience and prove that we did empty our nature of self-will, the Divine Will cannot fill us and our own will cannot change into the Divine Will.

What are the practical signs of an increasing Divine Will within us?

1. Increasing fearlessness
2. A great urge to make people free, eliminating all kinds of slavery, totalitarianism, fanaticism, and exploitation
3. Sincerity and simplicity
4. Endurance

5. Continuity of a dedicated labor in spite of the existence of

* refusal

* rejection

* non-recognition

* absence of reward

* persecution

* hatred

* defeat

* failure

6. Feeling of oneness and synthesis and living a life according to the sense of unity and synthesis.

7. Ability to receive Higher Guidance

8. Positive harmlessness which

a. tries by all means to cultivate and expand the consciousness and to enlighten the soul to bring the needed changes in the beingness of man.

b. eliminates the form when it becomes crystallized and stands against the expansion of spirit.

9. Dedicating all one's life, his activities, desires, emotions, thoughts, knowledge, creativity, and all that he has and is to all living beings.

10. Living on earth as the pure agent of the Supreme Will.

By these ten signs we can recognize those who are on the path of renouncing their self-will and merging with the Supreme Will.

Voidness is experienced the moment when you are in the process of discarding your will but not fully established yet in the Divine Will.

True worship is willpower seeking for unity and fusion with the object of worship.

One can finally abandon his will to a superior Will or to the Will of the Supreme, but this does not mean that he strengthens his will, which is necessary on the path of perfection. One must not only renounce his personality will, but he must also try to absorb the Will of the Supreme and charge all his bodies with that Will. The storage of all his being must be filled or charged with the energy of the Supreme. Such a person not only lives in accordance with the Will of the Supreme upon his own path, but he is also able to radiate that Will and use it in his labor of helping others and removing immense obstacles on the path of humanity.

Great Ones not only submit Themselves to the Will of the Supreme, but They are also capable of acting as distributors and operators of that Will. We are told that there are many mechanical ways to strengthen one's own will, but the best way suggested is through communion with the Hierarchy. Being a center where all is done by the Will of the Supreme, being a focus of energy pouring from "the center where the Will of God is known," the Hierarchy is a mighty sphere of will energy and a transmitter of the Will of the Supreme. Those who establish communion with the Hierarchy feel the intensification of their will, as if they were charged from a source of electrical energy.

Intensification of the will enables us to overcome the hindrances on our path to perfection and steadily walk on that path with sacrificial and creative service. Communion with the Hierarchy is done through meditation and through living a life of sacrificial service, righteousness, and joy. Further communion with the Hierarchy is done through keeping our mind occupied with the vision of great servers of humanity. As the communion continues, deeper layers of the will are sensed within our system and expressed in our daily life as strength to help, heal, and transform people, and to aid the efforts of Great Ones.

Excerpted from *The Mysteries of Willpower* by Torkom Saraydarian, pp. 209-218.

. . . Willpower on the mental plane acts as a lens to focus impressions for such a length of time that the sensitive substance of the mental body is impressed adequately. The moment of such a focusing process is a moment of deep silence which one experiences at the time of registration of impressions.

Without willpower the impressions are diffused. Willpower creates focus, concentration, and keeps the keynotes of the impressions in line with the higher Will. It is after focus and registration that the mind begins to formulate the impressions to meet the needs of humanity, the needs of life.

Excerpted from *Thought and the Glory of Thinking* by Torkom Saraydarian, p. 133.

THE SCIENCE OF BECOMING ONESELF

The Will

LESSON 41

Introduction

This is part of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that "[t]he time limits given. . . are optional. It is your level of unfoldment, which should decide the time element, remembering, "that which is slowly built up endures forever." (Saraydarian, H. Torkom, *The Science of Meditation*, p. 70.)

Procedure for Lesson 41

1. Continue to review Chapter XVIII, “The Rainbow,” pgs. 197-223.
2. Continue to practice observation, detachment, and demobilization (as described in Chapter X of *The Science of Becoming Oneself*) throughout your lifetime.
3. Continue to practice **EXERCISES TO DEVELOP THE WILL**, pgs. 145-146.
4. The **MEDITATION ON THE WILL**, pgs. 153-154, may continue to be used for the remainder of the year. Please read carefully the cautionary recommendations on p. 150. Please also note that this meditation must be carried out in a group.
5. Practice Steps 1-8 of the **PRELIMINARY STEPS FOR BUILDING THE BRIDGE**:
 - a. Start thinking on abstract levels of the mind, p. 216.
 - b. Do some preparatory meditation on symbols, p. 216. [Also refer to Chapter XXIII, “Visualization and Symbols” from *The Science of Meditation* by Torkom Saraydarian.]
 - c. Establish some periods of solitude, p. 216.
 - d. In all your daily relations, attitudes, and thinking cultivate a deeper sense of humility and tolerance, pgs. 216-217.
 - e. Live a life of dedicated service to humanitarian causes, p. 216.
 - f. Cultivate your mind and heart and make them function as one mechanism, pgs. 217-219.
 - g. Create a group of people around you, pgs. 219-220.
 - h. Cultivate yourself to see and feel things as they are, p. 220.
6. Practice expressing **THE SIGNS**, pgs. 221-223.
7. Complete “Additional Reading” below.
8. Daily, meditate on the following seed thoughts from *The Mysteries of Willpower*. Use one thought each week.
9. Record your observations from your daily exercises and meditations in your journal each day.

Week 1 Unless we have our own free will, we cannot develop individuality and identity.

Week 2 By our free will we demonstrate that we are standing for the forces of light, or for the forces of darkness.

Week 3 It takes ages to have a will, and other ages to use our will in freedom.

Week 4 Free will can be attained only in the moment when that will is dedicated to the Common Good, when it is harmless, when it is a power behind striving toward perfection, when it stands behind all movements which lead to light, love, and beauty.

“For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and after the third year to thirty. The thirty minute period must be kept for a long time, until you are guided by your Soul to increase it.” (*Ibid.* pp. 82-83.)

Observations

At the end of the month:

1. Review your journal observations from your daily exercises and meditations. Write a Report about insights, experiences, or any questions you have had
2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

Meditation

Occult meditation is an organized way of thinking to find out where your steps are leading you. What is the pattern controlling your steps? Once you see the pattern you will be able to step out of it, if it is a pattern imposed on you through your karma, post-hypnotic suggestions, habits or traditions.

Occult meditation enables you to see the force formation, which is resulting in an event, whether it is personal, national or global. These force formations are found in your astral, etheric and mental bodies. They are mechanically activated by restimulative factors, creating events in your life and in the global life.

There are also energy formations in the higher mind or in the higher planes which are the plan for our tiny life, or the Plan for humanity. This Plan can be reached and worked out once you are able to understand and dissolve force formations on lower levels and penetrate into the Plan, letting it work itself out through your life.

Those who, through occult meditation, are able to penetrate into these force formations and disintegrate them will be those people who will eventually dissipate the glamors and illusions within the international field and set humanity free for greater expansions of consciousness.

In our political or social life, we trust our elections and expect that the newly elected officials will do a better job. But we see that things continue in almost the same way. The reason is that we replaced the former officials with new ones, but they are found on the same level of consciousness.

Things change when people change their hearts and expand their consciousness. Outer events are the reflection of the states of our hearts and minds. Once you begin to see the force patterns behind the events of your life, you will slowly be able to perceive that behind the force fields there is an energy field which very subtly influences your aspirations and visions and adjusts your life in such a way that eventually you find the thread of light going toward your Inner Beauty. It is here that true occult meditation starts because you are now going toward true self-actualization, and soon will contact the Inner Guide who is the architect of the plan for your spiritual adventures.

In occult meditation we do not meditate on problems, but on events and on forces and energies that produce the events. Problems are those events with which you are stuck. Problems are the parts of events

which involve you. If you detach yourself from a problem, it becomes an *event* and you can study it on an impersonal basis. An event can lead you to the awareness that there is a plan behind it.

First you see the source, the *force formation*, which produced the event. Force formation is the sum total of actions, emotions, thoughts, aspirations and motives. Once you see the force formation, you are closer to seeing how your Soul is using that event on behalf of your individual plan. If you continue searching and observing, you will eventually see that your own individual plan is a small part of the Plan of the global Soul.

In occult meditation we meditate on the events while we are focused in the higher mind where we can stand above our reactions and control the associative functions. The most important point in occult meditation is to take that event and put it under the light of your Soul's Plan and see how you can utilize the experience of it to cause the manifestation of your Soul's Plan through your life.

To explain this subtle point I can give the following example: Take a picture of a man and try to draw or paint it. If you are not an artist, your first experiment will not resemble the original, the Soul's Plan. If you work harder and harder, your drawing or painting, or your life-event, will become like the original picture or plan.

You may ask, how can I find that original picture or plan? It is there, in the sphere of the higher mind and in the heart of your Inner Guide. Through occult meditation you will penetrate deeper into that sphere and find the "picture," the plan, upon which you are going to construct your life-event. You can penetrate there if you always think about the "ideal" and then about the idea. Then the plan will reveal itself in the depth of your intensive meditation.

You are going to see the plan behind the symbols of the events of your life. You are going to see that whatever is above is also below, and whatever is below is also above.

You will find out that many events in your life are the symbolic reflections of what is happening on higher levels. Thus your consciousness will expand above and below and see both as one event. All our life events are the shadows of the activities going on on higher planes. Our intention is first to see this, to understand the laws and principles behind this, and then to take away all interference from the three lower levels and make the "King" reflect His beauty through the events of our life. People, animals and objects can enter into motion and create events in your life, and you do not understand why. But through occult meditation, you see that subjective events are dramatized through various actors.

Then the next step opens: How to use or operate these laws and principles in such a way that the unconscious dramatization becomes a directed dramatization by your real Self? It is after such an attainment that our life becomes the reflection of the glory of the Self walking in the Halls of the Lord.

As you continue your meditation, the whole tapestry of your life will emerge more clearly to such a degree that you will easily know what to add to make it more in accord with the higher worlds. This tapestry is woven by many threads, threads coming from the physical plane, threads coming from the astral and mental planes and also the thread and design coming from your Inner Guide, or from the true Self, using all threads for the plan of the individualized Self within the limits of his karma and virtues.

It is through occult meditation that you can discriminate and control the threads you do not like to use in your tapestry and you definitely see the pattern or the place for the Soul to build upon it.

The path of least resistance for a man is to find the Plan of his Soul and strive to synchronize his life with it and build accordingly. This is how you can have downpouring inspiration and courage in your endeavors.

Excerpted from *The Psyche and Psychism*, Vol. II, by Torkom Saraydarian, pp. 655-657

Free Will

Willpower is that power which enables you to stand in the highest frequency that you achieved and strive beyond. Willpower is generated or manifested when the human spark is able to withdraw himself from the not-self. As one becomes himself he gains more willpower.

One must start to cultivate willpower in withdrawing himself occasionally from the interests of the physical body, the emotional body and the mental body.

There are two factors that work for our advancement: one is the factor of pain, suffering, diseases and failures; the other is the factor of your free will, your free conscious efforts to improve your reality.

Life as a whole is rational and conscious. Things are arranged by a plan and for a purpose. It is not the conditions that help us advance, but our attitude toward conditions.

Excerpted from *The Psyche and Psychism*, Vol. II, by Torkom Saraydarian, p. 777.

. . . *Human free will must never be violated.* The violation of free will is the greatest crime and hindrance on the path of evolution.

Free will is not easy to obtain. Man usually has no free will. All he does is obey urges, drives and desires of his lower nature, or act according to the commands of post-hypnotic suggestions, which are heavy impressions collected during moments of semi-consciousness or unconsciousness. These impressions often act independently as if they were his own self.

We can have free will if we observe our physical urges and drives and then bring them under our control. If they are controlling us, we have no free will. No matter how free we feel to speak, to act and to think, all of these acts are controlled by inner urges and drives.

If we are unable to control them, our life is mechanical, and we will repeat the same reaction to the forces of life or to the events of life. We will be in the same cage, in the same vicious circle and will not be able to jump out of it. . . .

Sometimes people lose their free will by getting absorbed in the interests of groups, parties, churches or organizations they join. It is very difficult to keep your free will once you commit yourself to certain standards.

Before joining such groups or working with them, know the principles and the foundation which the groups stand upon. If the principles do not violate the free will of people and are progressive in their expressions, it is safe to join them.

Next watch if the principles for which the group stands are violated in any way. This means that you must not join organizations, groups or churches, but the principles on which they are founded. Only by adhering to the principles can we preserve our freedom.

For example, a church is organized for worship and to cultivate virtues. If that church, because of its leadership, becomes political and demands your political support, you can see that it is not run in line with its principles, but is misused by special interest groups. If you join a special interest group, you lose your freedom. If you join the principles, you keep your freedom.

In the new age groups must be organized to serve a part of the Plan. We must join a group if we can work for its part of the Plan. We should not be conditioned by the leadership or by various side interests, but in the fulfillment of the Plan. Thus free will is not violated.

For example, there is a group which is formed to further environmental protection. If this purpose is used as a cover for political, religious or racial interests, then your free will is lost if you stay with the group.

Those religions, traditions or ideologies that are imposed upon us and do not let us think for ourselves take our free will away from us and create fanatics out of us. Totalitarianism is the power of fanaticism, which hinders the path of evolution of humanity.

Beware of people, groups or organizations that forcefully or diplomatically impose their ideology, thoughts and plans upon you. Man will never find a way to freedom by letting himself be obsessed or possessed by any ideology, thought or plan which he does not consciously evaluate and accept. Imposition is the sign of wrong motives.

Man evolves only by cultivating and exercising his free will. The highest creativity is an expression of the highest stage of free will. The salvation of the world cannot be gained by imposing our will upon others, but by letting them develop and exercise free will.

Some people think that free will is dangerous. The most dangerous thing is not to have free will. It is only true free will that has the greatest depth of responsibility.

Man must be totally sublimated and transformed in his own nature to be able to have a will and use it without being influenced by his personality or by those who are related to his personality. As you free yourself from the slavery of your body, emotions and lower mind, you act in greater harmony with the forces of Beauty, Goodness and Truth.

Free will is like a man who climbs a high mountain. As he goes higher, his horizon expands and he enters into a greater light. Because of his expanding consciousness and expanding horizons, he has better capabilities to decide, choose and discriminate in the right way for the benefit of all.

The new age, the age of universality, one humanity, or of the Brotherhood of humanity, cannot be brought out in this world until we have leaders who expand their consciousness through freedom and look at the world from the viewpoint of one humanity and not from the angle of separative interests.

Excerpted from *The Psyche and Psychism*, Vol. II, by Torkom Saraydarian, pp. 802-806.

Is free will needed to help us advance? It seems that on our path we need to develop free will, and then slowly abandon our free will to a greater will.

Why should we develop free will? Unless we have our own free will, we cannot develop individuality and identity. We cannot develop consciousness, discrimination, or discernment. Free will protects us from melting away into any current of activity, emotions, and thought. By our free will we demonstrate that we are standing for the forces of light, or for the forces of darkness.

We develop *merit*. No merit is developed except by our free will and consciousness. By using our free will to choose the path leading to health, happiness, success, and sacrificial service we can slowly attain greater will.

No one can participate in a greater will unless he has a free will. It takes ages to have a will, and other ages to use our will in freedom.

Thus, we appreciate our free will and know its value. But a time must come when our free will must be dropped, as our body will be dropped after we die.

In the process of development of our will, we pass through the following stages:

1. Strong desire for any kind of object--false free will
2. Actions controlled by the level of our intelligence
3. Power of dedication
4. Power of striving toward a great goal
5. Free will
6. Group will
7. Fusion with God's Will

The free will of others must be respected, except if their free will is against the health, happiness, success, progress, and enlightenment of other people.

There is a false kind of free will, and also a real free will. A false free will emerges if a person is the slave of his blind urges and drives, or the slave of his negative emotions, or a slave of greed, separatism, ego, fanaticism, and intolerance.

Free will can be attained only in the moment when that will is dedicated to the Common Good, when it is harmless, when it is a power behind striving toward perfection, when it stands behind all movements which lead to light, love, and beauty.

The Great Teachers think that no one must violate free will. Free will must never be violated. Karma is created when one tries to violate the free will of someone who is consciously and freely using the will.

The law of the free will cannot be broken without loading oneself with the karma of others.

Those who have real free will are able to harmonize their will with a higher will such as the will of their Teacher.

It is necessary to understand clearly that the Great Teachers never violate our free will.

Cooperation between people must be based upon their free will. Imposition can never create real cooperation. On the contrary, all imposition and forcefulness produce traitors.

A father wanted to develop free will in his son and said, "I will wait for you in the forest. Go bring me ten dollars."

The son asked for ten dollars from his mother and took it to his father. The father put the ten dollars on the grass, and the wind swept it into the river.

"Well," said the son, "next time you must be careful." He went to ask his uncle for ten dollars. The uncle gave it to him. When he was handing it to his father, it fell into the river.

The boy said, "Well, I can still find another ten dollars," but to whomever he asked, no one had ten dollars to give. Embarrassed, he went to a farm and worked very hard to make ten dollars and brought it to his father. The father deliberately dropped it into the river. The boy immediately jumped into the river, and after ten minutes of struggling he brought the ten dollars back to his father.

"Father," he said, "these ten dollars are mine. I worked for three days and earned them. You can't be careless with them."

The father said, "For the first time you used your will both for working and then saving the ten dollar bill. Now you are a man with a will."

Excerpted from *The Mysteries of Willpower* by Torkom Saraydarian, pp. 239-242.

THE SCIENCE OF BECOMING ONESELF

The Will

LESSON 42

Introduction

This is part of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well

to heed the caution that “[t]he time limits given. . . are optional. It is your level of unfoldment, which should decide the time element, remembering, “*that which is slowly built up endures forever.*” (Saraydarian, H. Torkom, *The Science of Meditation*, p. 70.)

Procedure for Lesson 42

1. Continue to review Chapter XVIII, “The Rainbow,” pgs. 197-223.
2. Continue to practice observation, detachment, and demobilization (as described in Chapter X of *The Science of Becoming Oneself*) throughout your lifetime.
3. Continue to practice **EXERCISES TO DEVELOP THE WILL**, pgs. 145-146.
4. The **MEDITATION ON THE WILL**, pgs. 153-154, may continue to be used for the remainder of the year. Please read carefully the cautionary recommendations on p. 150. Please also note that this meditation must be carried out in a group.
5. Practice Steps 1-9 of the **PRELIMINARY STEPS FOR BUILDING THE BRIDGE**:
 - a. Start thinking on abstract levels of the mind, p. 216.
 - b. Do some preparatory meditation on symbols, p. 216. [Also refer to Chapter XXIII, “Visualization and Symbols” from *The Science of Meditation* by Torkom Saraydarian.]
 - c. Establish some periods of solitude, p. 216.
 - d. In all your daily relations, attitudes, and thinking cultivate a deeper sense of humility and tolerance, pgs. 216-217.
 - e. Live a life of dedicated service to humanitarian causes, p. 216.
 - f. Cultivate your mind and heart and make them function as one mechanism, pgs. 217-219.
 - g. Create a group of people around you, pgs. 219-220.
 - h. Cultivate yourself to see and feel things as they are, p. 220.
 - i. Develop the quality of fearlessness, pgs. 220-221.
6. Practice expressing **THE SIGNS**, pgs. 221-223.
7. Complete “Additional Reading” below.
8. Daily, meditate on the following seed thoughts from *The Mysteries of Willpower*. Use one thought each week.
9. Record your observations from your daily exercises and meditations in your journal each day.

Week 1 It is in making contact with the divinity in others that we contact the divinity within us.

Week 2 Each of us can be the carrier and transmitter of the divine will by trying to see the divine glory in each human being and to think, feel, and act accordingly.

Week 3 One must be free from his inner attachments and from the attachments of others to exercise freedom of will.

Week 4 The guiding principle in all your decisions will be the one that is for the highest good of the people.

“For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and after the third year to thirty. The thirty minute period must be kept for a long time, until you are guided by your Soul to increase it.” (*Ibid.*, pp. 82-83.)

Observations

At the end of the month:

1. Review your journal observations from your daily exercises and meditations. Write a Report about insights, experiences or any questions you have had;
2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

Meditation

It is a very good exercise to meditate on world events. When you meditate on events, try to find:

- a. What force formation produced such an event
- b. How these force formations came into being
- c. What relationship this event has with the Plan of your Soul
- d. How you can use the experience gained by such an event
- e. How you can project the Soul's Plan into your life events

Actually in occult meditation, you are not interested whether the event is positive or negative. The thing you are first interested in is the force formation behind it, and secondly, in knowing if it has something to do with your Soul's Plan, how to fit it in the overall tapestry of your future, or how to eliminate the effect of it.

Often we see that events cyclically repeat themselves in our life. We start a business and it fails in certain ways. We repeat the experience. Again we fail in the same manner and this continues. The reason for this is that we have a thought pattern according to which things arrange themselves instead of following our wishes and desires. The thought pattern must be broken in order for the events not to repeat themselves.

To break such a pattern we need to observe the cause of the event, to find out how it started and how it proceeded. In the course of our efforts, we eventually will see how the failure began.

After seeing this clearly we will reverse the event by visualizing it as a great success. We will visualize the persons involved as highly efficient, and the whole enterprise as growing and unfolding with great success. After repeating this visualization daily for a period of time, you will break the old patterns and establish new ones. After the new ones completely replace the former ones, your success will be inevitable because energy follows thought.

Let me repeat it this way: The important thing is to find out the force formation which is controlling all our actions, emotions and thoughts and causing us failure. After we find such a force formation, which acts exactly as a strong post-hypnotic suggestion, our next important task is to use our visualization to break that force formation, using the mental substance and building a higher energy formation. Such a conscious process of visualization brings in Soul energy, and with it the high calling of your life, or the great blueprint in which your enterprise can be a small part.

Your Solar Angel has the plan for your life. A part of it is projected in your thoughts, in your instincts, in your conscience. What is your conscience? Conscience is your compass. Your conscience says, “Don’t do that.” Obey it, don’t shut it out. It is not a feeling or a thought or an emotion. It is righteous direction, a beam from the plane of the Inner Guide.

Every person’s life is related to the events of the world, to politics, to education, to culture, to religion. This means that you have a vast field in front of you and according to your ability you will be able to expand into it. Your whole intention is to find the Plan behind our planetary life and your own part in it. But your labor does not stop there. Eventually you will be interested in finding the purpose behind the Plan.

Reading world history with intelligent understanding—as the result of the action of forces and energies—will enable you to find the thread leading you to the fortress of the Purpose. You will see the hand leading you; you will see the hand leading humanity, and you will be increasingly aware you are being led.

I wrote a very interesting poem when I was a boy. “Lord,” I said, “I am just like a goat. I have a rope around my neck, and wherever I go, jump or run, you are pulling me in the direction you want.” That is basically the whole poem, although it is two or three pages long. That is the meaning—“I am jumping this way and that way, but eventually I am pulled wherever you want me to go.” Find that hand, that rope, and where you are being led.

Once a girl told me, “I was angry with my mother and father. I left and went to a restaurant, and at this restaurant, I saw a girl. She gave me a pamphlet about a spiritual organization. I saw a telephone number in this pamphlet. I called and was invited to a meeting. A man there spoke about beautiful things. I then realized something and I changed my life.” It is so interesting. Single events, like guideposts, lead you to the destination intended by the Inner Guide.

One day we sat down with about ten to fifteen students of the Ancient Wisdom and asked them why they all came to the Teaching. Each of them had been caught by the beam of light through a single event which had changed the rest of his life.

When I was about six years old, I had a lamb that was very beautiful. I used to run after him in the meadows and in the hills. The lamb became sick and died. When he died, I was really upset. I asked my father where my lamb was, where did it go? He said, “You will find out later, when you grow up.”

Believe me, that event took me from cave to cave, temple to temple, from monastery to monastery. I kept asking, what happens when somebody dies? That is why I wrote *The Hidden Glory of the Inner Man*.

Let me tell you a story. Before St. Augustine became a clergyman, he was fond of pretty girls. One day he heard that a very beautiful girl was dancing in the city of Madrid. He went to his mother and said, "Mother, I am going to Madrid."

"Why, my son?"

"You know, I want to see a dancer."

"In all of Rome you can't find a girl you want and now you are going to Madrid for a girl?"

St. Augustine left his mother, who in her anger and depression went to her room and destroyed the altar in front of which she used to pray for her son so that the Holy Spirit would make him a good man, a man who would bring honor to the family.

She thought, "God is not listening to me. I do not need to pray any more. The more I prayed, the worse my son became."

St. Augustine reached Madrid in the afternoon of a hot day and went to a big monastery to find water for his horse and to rest under the shade of the trees. He noticed that a service was going on in the chapel and went in to watch. As he entered the chapel, the monk was saying, "What gains a man if he gains the whole world but loses his Soul?"

These words so deeply penetrated his mind that after the service he went to the monk for counseling. The counseling was so successful that he decided to become a monk.

Years later he was promoted to become a bishop. One day he remembered his mother and decided to go and visit her. When he came to his former home, he knocked on the door. His mother answered from inside, "Who is it?"

"Augustine, your son."

"Go away, my son died seven years ago when he disobeyed me and went to Madrid for a girl."

"Mother, please open the door. I came back!"

"Go away, I do not have a son. He is dead!"

"But, Mother, I am a bishop now, you will see!"

"A bishop, what bishop? A bishop, a servant of the Lord?"

"A servant of the Lord . . ."

She opened the door halfway and saw Augustine standing in his robe and cross in great beauty. After shedding tears of joy and sorrow, she said, "Let me erect my altar because now I know my Lord was listening to my prayers."

This is how the plan of the Inner Guide works.

Think it over; do occult meditation; find out what events caused you to turn from darkness to light, from the unreal to the real, from death to immortality and from chaos to beauty. Find the plan behind your life, and behind the life of humanity, and thus will you reach the purpose.

Excerpted from *The Psyche and Psychism*, Vol. II, by Torkom Saraydarian, pp. 657-660.

Will

The Tibetan Teacher's statement in *Esoteric Astrology* about will energy is very interesting. "The secret of the will lies in the recognition of the divine nature of man. Only this can evoke the true expression of the will." (Alice A. Bailey, *Esoteric Astrology*, p.580.)

The divine will in others stands as the source of Beauty, Goodness, and Righteousness. As we recognize these principles in others, besides what they think, plan, feel, and do, we evoke not only their divine will but also the divine will existing in us.

Throughout centuries we blocked the energy of the divine will in ourselves and in others. Due to our jealousy, hatred, fear, and self-interest we did not want to recognize the Beauty, the Goodness, the Righteousness existing in the essence of others. On the contrary, we emphasized their ugliness, their evil tendencies, their distorted minds and polluted emotions. In this way we forbade the divine will to emerge from our essence.

The moment we recognize the greatness of people, their beauty, their glory, we feel that a greatness, a beauty, a glory is beginning to emerge from within us, bringing into our life joy, freedom, striving, and an urge to serve. It is in making contact with the divinity in others that we contact the divinity within us. Unless we recognize the divinity in others, we cannot be trusted with energies that are extremely powerful.

To develop the divine will within us, opportunities are given to us during the moments of the release of Shamballa energy. Every time this energy hits the world, we face two results.

Certain people fortify their roots in the Purpose or the Will of God and live a life that is directed by that Will or by that Purpose. Shamballa energy in some way collects all people who live on the path of goodwill, on the path of human relations.

On the other hand, the Shamballa energy stimulates the totalitarian willpower in those who have very undeveloped hearts and who are blinded by their materialism, separatism, and totalitarianism. Such people for a time feel stimulated, and some of them bring great calamities to other people and to the world. But their influence slowly fades away as those aflame with the divine will increase in number.

At this time in history the best step we can take on the path of our evolution is to cultivate willpower within us as the transmitting agent for the divine. Each of us can be the carrier and transmitter of the divine will by trying to see the divine glory in each human being and to think, feel, and act accordingly.

Most of the time our “free will” is the expression of the desires of our body, emotions, and glamors. Our “free will” can also be the expression of our posthypnotic suggestions or the expression of others’ glamors, illusions, and blind urges and drives. If one is not free of such impediments, he cannot have a real free will. A real freewill requires high spiritual attainment, observation, detachment, and disaffirmation.

One must be free from his inner attachments and from the attachments of others to exercise freedom of will. People are so loaded with the impressions of others that they do not have the chance to act in a way that is free from such impressions.

The real freedom of will is obtained also by practicing impartiality in all your decisions. The guiding principle in all your decisions will be the one that is for the highest good of the people.

Real freedom of will is achieved only when one fuses his will with the Will of the evolutionary forces and with the laws leading to synthesis. We call such a will a divine will which acts as the One Will operating the Universal Whole.

Excerpted from *The Mysteries of Willpower* by Torkom Saraydarian, pp. 257-260.

Awareness and Symbols

Man does not achieve without labor, without working on himself. The present mental capacity of man is the result of his endless labor.

The destiny of man is ever progressing development and unfoldment. Nature provides all possibilities; man must use these possibilities through labor and striving. Those who do not progress or surpass their former level of beingness, create hindrances and obstacles on the path of others who are striving toward expansion of awareness, and greater realizations.

The next step to be taken by humanity as a whole is to develop its faculty of intuition, and use it as a mechanism for closer contact with the One Reality.

In the past, the cultivation of the intuition was the major task of the Egyptian, Chaldean, Indian and Persian Initiates. They were the Ones Who, through expanding Their Teaching to Central America, South America and Europe, brought about great cultures and civilizations.

It is time now that advanced members of humanity start developing the faculty of intuition to bring about greater cultures and greater civilizations. It is only through the opening of the faculty of intuition that the traps, set by the mind in our modern civilization, can be by-passed; that the survival of humanity and the life of the planet as a whole can be guaranteed.

How can we develop intuitive awareness? The answer is simple: through the use of creative imagination and meditation on symbols, parables and music. This procedure requires great patience and labor.

As the student of the Wisdom starts this labor, he must collect many symbols from as many different sources as possible, and arrange them in whatever order he wishes. He may use actual, ready-made

symbols or drawings of symbols. When he has collected a considerable number, he must set a special time for his labor of *looking at them*, to see how they are formed, or drawn. This is not meditation proper; it is an act of *observation*.

After six months he must put all symbols aside and start collecting as many parables as possible from various sources—ancient and modern. This accomplished, he must follow the same procedure for the parables as he did for the symbols. He will place them in the desired order and *read them daily*, to familiarize himself with the exoteric side, the story side of the parables. He will continue with the reading for a period of one year without missing a single day.

The next labor concerns music. The student must make a collection of fine music and after arranging the recordings in order, he will *listen to them daily* for twenty or twenty-five minutes. The important point in listening will be to follow as closely as possible the variations in notes, pauses and rhythms. This will go on for another six months. At the end of these three periods, the real meditation will start.

This meditation will be done first on a parable, next on a symbol, and then on music. All these objects may be used at the same sitting, or they may be alternated; using a symbol one day, a parable the next, and music on the following day. If done separately, twenty-five minutes will be the *maximum* period for meditation.

Start with a Parable:

1. Sit in your special place of meditation.
2. Read the parable.
3. Recount it to yourself, silently, with eyes closed.
4. Read it again to be sure that you did not forget any part of it; if you are not sure of this, recount it again and again until you are sure you are thoroughly familiar with the content.
5. Then think along these lines: Does it have any other meaning? Can I apply it in my practical life? Does it open a door of new understanding for me? Can I understand things better through this parable? What is the purpose of this parable? Why was it written? Is my thinking influenced by this parable? Do I see any change in my attitude toward others, and toward life as a whole? Does it make me more sensitive to subtle impressions, hints and suggestions? Do I feel joy increasing within me? Do I feel an increasing energy in my physical body, in my positive emotions and thoughts? Does it reveal something hidden in my nature; a relationship, an event? Does it present a psychological law; a way to grow and unfold?

You may create many other questions if you wish, but the important thing is to give logical answers to these questions. The time limit for individual questions is up to you. You need not handle more than two questions at a time.

After you have dealt with the questions for a period of ten minutes, turn to your symbol and observe it for a few seconds. Close your eyes and try to imagine or visualize it. When you are able to imagine or visualize your symbol with reasonable success, close your eyes and start your meditation.

Think:

1. What does this symbol mean to me?
2. Can I see an abstract concept through this symbol?
3. Does it synthesize many concepts or ideas?
4. Does it open a path toward unity, or at-one-ment?
5. Can i use it as a formula to solve a problem?
6. Does it act as a magnetic station in my mind to attract new thoughts, ideas and visions?
7. What does it teach me?
8. Does it have a physical, an emotional or a mental meaning?
9. Does it turn a key to individual planetary, solar or cosmic mysteries?
10. Does it carry energy?
11. Does this energy change its expression as I change the color and the proportion of the parts of the symbol?
12. Can I see the mathematics behind it?

From this long list you may use only one question a day, or several, if you wish. Recording your findings in a notebook will help you to see whether you are going deeper and deeper as you meditate.

The next step is to play your chosen music and try to find relationships among the parable, the symbol and the music. As you proceed in doing this, try to answer the following questions:

- How can I create a symbol, which will tell the story of my parable?
- What story can I create to unveil the mystery of my symbols?
- What kind of music can I play to express the meaning of my parable and symbol?
- Can I recall any parable, symbol and music that fit together well?

In my book, *The Science of Meditation*, I gave some exercises on symbols. These exercises will help tremendously if the steps are followed as given on pages 173-181. The exercises must be performed separately from the meditation, at some other time of day. This particular meditation may be done as one unit, using all three objects at the same time, or it may be done separately, using the three objects in proper sequence. The mechanics of this form of meditation are such that they link the objective and subjective mind, the concrete and abstract mind, and relate them to the plane of intuition, to the plane of esoteric ideas and meanings. Once you establish a certain relationship between your twofold mind and the plane of intuition, you become an ever flowing fountain of inspiration and creativity; you expand your field of service not only on the concrete mental plane, but also in the subjective planes, through your thoughts, visions, and intuitive understanding.

Excerpted from *Cosmos in Man*, by Torkom Saraydarian, pp. 101-103. **THE SCIENCE OF BECOMING ONESELF**

**The Antahkarana
LESSON 43**

Introduction

This is part of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that “[t]he time limits given. . . are optional. It is your level of unfoldment, which should decide the time element, remembering, “*that which is slowly built up endures forever.*” (Saraydarian, H. Torkom, *The Science of Meditation*, p. 70.)

Procedure for Lesson 43

1. Review first part of Chapter XVIII, “The Rainbow,” pgs. 197-223.
2. Begin **MEDITATION ON THE ANTAHKARANA, SECTION ONE**, pgs. 230-231.
3. The **MEDITATION ON THE WILL**, pgs.153-154, may continue to be used once each week while continuing with other meditations or exercises on the remaining six days. Please read carefully the cautionary recommendations on p. 150. Please also note that this meditation must be carried out in a group.
4. Complete “Additional Reading” below.
5. Daily, meditate on the following seed thoughts from *The Science of Becoming Oneself*. Use one thought each week.
6. Record your observations from your daily exercises and meditations in your journal each day.

Week 1 Matter in its highest form is Spirit.

Week 2 Spirit in its lowest aspect is matter. . . .

Week 3 As Spirit dominates, virtues increase. . . .

Week 4 Through meditation we build the Antahkarana, and after the Antahkarana is built, again through meditation and contemplation, we use the Antahkarana as the strings of the lute of Orpheus.

“For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and after the third year to thirty. The thirty-minute period must be kept for a long time, until you are guided by your Soul to increase it.” (*Ibid.*, pp. 82-83)

Observations

At the end of the month:

1. Review your journal observations from your daily exercises and meditations. Write a Report about insights, experiences or any questions you have had.
2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

Meditation and Thinking

Meditation is *thinking*. It is clear thinking, logic, reasoning, analysis, synthesis. It is a scientific way of thinking. You are withdrawing yourself from the interests of your body, emotions and ego and trying to find the *causes* of certain events, objects, and the laws and principles that control the manifestation of these causes, as results or effects.

In deeper meditation, one tries to use these laws and principles for the advancement of life, for the improvement of the conditions of the world, according to a cosmic plan which reveals itself as one goes deeper in his search.

Man is different from animals because he can *think*. Men are different from other men because of the way they think. Some men are more advanced than other men because of the quality of their thinking.

Progress, success and achievement are based on right thinking. Crimes, degeneration and poverty are the result of wrong thinking. Right thinking is the technique of “seeing things as they are.” Wrong thinking is distortion of things to create confusion and chaos and to secure self-interest. Thinking is carried on through questions.

What?

Why?

How?

Where?

Who?

When?

There are five levels in thinking: On the first level, man uses his mind, his thinking for his selfish ends. He uses the laws and principles of the mind to satisfy his own interests even at the expense of others. Such people are the problems of our society, and we pay a heavy price for them.

On the second level of thinking, man tries to use the laws and principles of mind not only for his own interests, but for the interests of others. He finds that he increases his success by increasing the success of others.

On the third level, thinking is an impersonal research into the laws of nature and the utilization of these laws to build a better life for all of humanity. Great scientists, great musicians and advanced thinkers in any field belong in this category.

On the fourth level thinking changes. Instead of penetration into knowledge it becomes an aspiration for transformation and beingness. Here starts meditation, in which the laws of the mind are used to transform life.

In the fifth level of meditation, meditation becomes a tool to bring Goodness, Beauty and Truth to all humanity, through self-actualization and creative living. In this level, meditation is used to make the meditator a creative source of all those energies which develop new cultures and civilizations, and advance the human consciousness from a lower to a higher plane.

It is interesting to notice that those who are on the first level of thinking misuse the discoveries of all the other levels. For example, the third-level thinker builds an airplane and the first-level thinker uses it for his separative ends.

Meditation is related to self-transformation and sacrificial service. Self-transformation is the application of those ways and means through which physical, emotional and mental equipment is constructed to carry on a great sacrificial service for humanity. To lead people into meditation, we must try to teach them how to think.

Excerpted from *The Psyche and Psychism*, Vol. II, by Torkom Saraydarian, pp. 576-578.

The Antahkarana

Our Solar System has four Cosmic frequencies which contain the image of all that exists in our Solar System.

The lowest Cosmic Ether is the Intuitional Plane, also called the Fourth Cosmic Ether. Then we have the Third, the Second, and the First, the highest Cosmic Etheric Plane, which is sometimes called the Divine Plane.

These Cosmic Ethers are used through a network of communication lines, called the Antahkarana, which is directly related to the senses and chakras of all planes. When they are in communication, the following occur:

- a. We are aware of all that is going on in our Universe.
- b. Then we are in all that exists in the Universe.
- c. Then we are all that Is.

Excerpted from *Breakthrough to Higher Psychism*, by Torkom Saraydarian, p. 23.

The disciple must build bridges between spirit and matter, between man and God, between the concrete and the abstract. This is part of healing higher cleavages. A disciple lives as a bridge and encourages people to build their own bridges between the concrete and the abstract.

At this time, the bridge is built in a better way if the concrete mind is cultivated through sciences, such as chemistry, physics, and so on. In this way the bridge has a foundation to extend itself to abstract spheres. A disciple must be able to see the concrete image of an abstract idea and the abstract image of a concrete event.

A disciple does not argue, but he logically builds bridges in the light of intuition and concrete knowledge. A disciple is both practical and idealistic. If one is too abstract, he is lost for the world. If one is too concrete, he is lost for Heaven

Excerpted from *Challenge for Discipleship*, by Torkom Saraydarian, pp. 60-61.

Antahkarana means bridge, the inner organ, or *mind*. It is the agent of continuity of consciousness.

We have three main threads. The first one is called the life thread, the second is called the consciousness thread or the antahkarana, and the third one is called the creative thread.

The life thread passes through all vehicles and unifies them as a whole. The consciousness thread, at present, is built between the mental unit and the mental permanent atom, and is related to the etheric brain and to the three glands in the head. The creative thread is a triple thread and is an extension of the two above threads anchored in the throat center. The creative thread relates the:

- 1) Heart center, spleen, etheric permanent atom, and the petals of sacrifice.
- 2) Solar plexus, heart, astral permanent atom and love petals.
- 3) Ajna center, head center, and knowledge petals.

Thus, the whole antahkarana is a five-pointed star, with five threads unifying the Monad and all Its vehicles in expression. The life thread passes through all permanent atoms and makes the vehicles of the human soul a unity, but the human soul is not yet awake in all planes of his present and future vehicles.

The antahkarana is the thread of consciousness in the human soul, constructed step by step as the man awakens on higher and higher planes, linking the planes with a continuity of awareness.

The creative thread is built for service. It is the creative thread that expresses the contacts made by the consciousness thread and brings in the more abundant life from the life thread, thus keeping the man and his expressions in tune with the pulse of Cosmic Life.

There is a point that must be clarified about the subject of the bridge. The life thread, which is a part of the total antahkarana, is like a spider web which expands and gradually synchronizes the pulsation of life within all cells and atoms of its vehicles. Its first task is to anchor itself in the etheric plane, then impart life to the physical plane, then include the astral plane and then the mental plane and integrate them into one mechanism, each being sensitive to the other.

But this is not what we call the process of continuity of consciousness. Continuity of consciousness begins when the human soul or the Monad becomes conscious as an entity on the physical plane, and uses his physical body, emotional body, and mental body as his vehicles of expression and contact.

Memory is the first sign of the bridge on the physical plane, through which man has a continuity of consciousness linking the past to the present. Memory gradually includes emotional and mental actions, but still there is no continuity of consciousness between the individual and planetary planes. This is why a man must build conscious communication lines between these gaps to fully develop continuity of consciousness.

In the process of building the antahkarana, we must realize that the antahkarana must be built through the mental plane, before continuity of consciousness is established on the astral plane. The builder of the bridge keeps himself busy building the bridge between the mental unit and the mental permanent atom and in the meantime purifies his emotional nature. When enough mental awareness and continuity is established, then the building of the bridge between the mental and astral plane proceeds.

Those who have access to the astral plane before they build the mental bridge are caught in the astral world and its glamors, and they cannot clearly and factually translate their experiences of the astral plane. Any entity in the astral plane can appear to them as a Master or a guide and deceive them, or give them messages and information that is outdated, false, or deceptive. This is the case with many mediums and channels.

No one can meet the challenges of the astral plane if he has not built the antahkarana on the mental plane. As the human soul tries to build the bridge on the mental plane, he also tries to build the bridge between the mental plane and the etheric and physical brains bypassing the astral plane.

When he starts to build the bridge between the mental body and the Intuitional Plane, he simultaneously tries to build a bridge between the mental and astral planes.

The highest level of each plane is called the atomic plane. The building of the antahkarana is possible only when one already has developed a considerable amount of atomic substance in his vehicles. As the atomic substance increases, the human soul is provided with more substance to build its bridge.

This also means that a man must purify his physical-etheric body, elevate his astral body, and transform his mind. Each of the vehicles must be developed to its highest purity, beauty, and stability to provide the substance of the bridge between the planes.

At this point in our evolution the most important part of the antahkarana is on the mental plane, and between the mental and Intuitional planes. The mental body not only must be developed but also purified enough to provide the substance by which you can build the antahkarana.

As one advances on the path he gradually brings higher substance into the antahkarana and extends his consciousness not only from the lower mind to the higher mind, but also between the

higher mind and the Intuitional, Atmic, Monadic, and Divine Planes. All these planes have a different and higher frequency than the lower planes, and each plane is the conductor of planetary, solar and galactic impressions.

One can realize how important it is to build the antahkarana and gradually extend it into higher spheres with rare substances so that the impressions from lofty realms reach us without distortion.

It is important to note that the life thread extends between the permanent atoms, but in the case of the creative thread, it extends between the permanent atoms, etheric centers, and the Chalice. The permanent atoms and centers are sometimes called passages because the threads pass through them.

As one extends his antahkarana to higher planes, he becomes conscious of the events taking place in the higher worlds. He does not need mediums or past life readers because as he penetrates deeper into higher levels, the mysteries and secrets of nature reveal themselves to him. Our past life records are found in the Lotus of the higher mind. Greater mysteries can be contacted on higher planes. In other words, as you raise your frequency to connect yourself with higher radio stations, you come in contact with deeper realities of existence.

Excerpted from *The Psyche and Psychism*, Vol. I, by Torkom Saraydarian, pp. 499-502.

Responsibility

The first and major indication that the petals of the Chalice are unfolding and expanding is an increasing sense of responsibility. Then the conditions of life will improve and change as more and more people open their flower.

The sense of responsibility begins and then increases when a person starts to unfold his petals. He realizes that he is connected by invisible energy currents to the great Lives of Space and that he lives in Their Presence. . . .

The Antahkarana, or the thread which gives us continuity of consciousness, connects the mental unit with the center of Lotus and extends to the mental Permanent Atom. The construction of this bridge of communication starts with the unfolding of the first petal and reaches completion when the nine petals of the Lotus are fully developed.

Man, living in physical incarnation, finds access into the Mental Permanent Atom and the Spiritual Triad through the Chalice.

We are told that it takes seven hundred incarnations to develop the knowledge petals; seventy incarnations are needed to unfold the love petals; seven incarnations are needed to unfold the sacrifice petals. These last seven incarnations are processes of incarnation until the Transfiguration is achieved. To learn how to be sacrificial is very important; it is the major lesson that we learn to prepare ourselves for future sacrificial responsibilities.

Excerpted from *The Subconscious Mind and the Chalice*, by Torkom Saraydarian, pp. 287-289.

As Self-consciousness increases and advances in you, your sense of responsibility begins to develop. Your sense of responsibility is equal to the degree of your Self-consciousness.

The sense of responsibility has many steps on the long ladder toward perfection. The first step you take is to become a **personality-conscious** human being. The personality is the result of the integration of your physical, emotional, and mental natures so they act as a unit. Not many people have this kind of “integrity”; most live as “divided houses” within their own natures.

The second step you take toward Self-consciousness is called **soul-consciousness**. At this stage, you know practically that you are a soul; you are focused above your physical, emotional, and mental natures, and you stand detached from their problems.

People can be the best looking “radios,” “televisions” or “tape recorders.” But at the gates of death, the tapes or programs will be stripped from them and they will be nothing more than square boxes. It will not matter how intelligent they appeared in the past, how many lectures they gave, or how much they tried to influence people. As long as they are not yet true souls, all that they have is artificial and cosmetic.

Our soul comes into formation as it feeds upon the wisdom and knowledge of the ages, begins to emancipate itself from its vehicles, and strives for independence. The sense of responsibility grows within a person as his soul formation proceeds.

The third step in developing Self-consciousness is taken when you pass through the experience of transfiguration and become an **Individuality**. An Individuality is a liberated human soul who has total control over his vehicles and knows practically that he is an immortal and creative soul. The next stages involve the building of **Global Consciousness, Solar Consciousness, Galactic Consciousness**, and finally the supreme stage of **Cosmic Consciousness**. At each stage our sense of responsibility grows until we feel responsible “not only to ourselves, but to Cosmos.” The higher you are on the scale of Self-consciousness, the purer and more expanded is your sense of responsibility. For example, when you become family consciousness, you love your spouse and children, feel their needs and aspirations and try to meet them, you develop a sense of responsibility toward each member of your family.

If your consciousness expands to the group level and you serve all the aspirations and needs of the group and try to meet them, you develop a sense of responsibility for each member of the group. This process continues until you develop Cosmic Consciousness.

We are told that the Great Ones choose their disciples from those who are developing the sense of responsibility.

The sense of responsibility is the foundation of all creative and constructive works. The truest sign of a dependable person is his sense of responsibility.

The knowledge, skills, talents, and money or possessions of a person have no value if he does not have a foundation, the sense of responsibility. My father used to tell us many stories about Satan. On one occasion he used to tell us that Satan knows everything, even more than any scientist, but he lacks one thing--the sense of responsibility. If Satan develops a sense of responsibility, he will turn into a powerful force toward Good.

There are people who are very smart, efficient, and intelligent, and yet they do not have a sense of responsibility. Such people usually are to be found in asylums, prisons, or are involved in organized or “legal” crime. All destructive actions and disunity begin with those who lack a sense of responsibility.

M. M. says, “The understanding of responsibility must be developed limitlessly.” One way to develop the sense of responsibility is to know that a computer in your head is reading all that you do mentally, emotionally, and physically and that your “diskette” is connected to planetary, solar, and galactic computers. The Law of Karma takes action according to these records.

Excerpted from *The Sense of Responsibility in Society*, by Torkom Saraydarian, pp. 10-12.

THE SCIENCE OF BECOMING ONESELF

The Antahkarana

LESSON 44

Introduction

This is part of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that “[t]he time limits given. . . are optional. It is your level of unfoldment, which should decide the time element, remembering, “*that which is slowly built up endures forever.*” (Saraydarian, H. Torkom, *The Science of Meditation*, p. 70.)

Procedure for Lesson 44

1. Read remainder of Chapter XVIII, “The Rainbow,” pgs. 224-233.
2. Continue **MEDITATION ON THE ANTAHKARANA, SECTION ONE**, pgs. 230-231.
3. The **MEDITATION ON THE WILL**, pgs. 153-154, may continue to be used once each week while continuing with other meditations or exercises on the remaining six days. Please read carefully the cautionary recommendations on p. 150. Please also note that this meditation must be carried out in a group.
4. Complete “Additional Reading” below.
5. Daily, meditate on the following seed thoughts from *The Science of Becoming Oneself*. Use one thought each week.
6. Record your observations from your daily exercises and meditations in your journal each day.

Week 1 We are building bridges between innumerable gaps within us.

Week 2 It is joy that overcomes all hostilities, all doubts, and builds numberless bridges between the hearts.

Week 3 [The] bridge is the relation between the need and the answer.

Week 4 The bridge between the “need” and the “answer” can be the Solar Angel, Great Initiates, the Christ, the Hierarchy as a whole, the Law of Cause and Effect, and an expanding consciousness.

“For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and after the third year to thirty. The thirty-minute period must be kept for a long time, until you are guided by your Soul to increase it.” (*Ibid.*, pp. 82-83)

Observations

At the end of the month:

1. Review your journal observations from your daily exercises and meditations. Write a Report about insights, experiences or any questions you have had.
2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

Meditation and Discovery

Meditation is the process through which you discover the answers to your questions or the questions of life in general. When you have a question and try to find the answer to that question, you are doing meditation.

The answers to your questions can come to you if you search for them or if you raise your consciousness to be impressed by the answers. There are many answers ready in space. The Cosmic Mind has the answers to all our questions. Meditation is the discovery of these answers and the ability to understand them. All culture is the result of such a process. Meditation is just an act of opening your petals to the Sun and absorbing the sunshine.

Meditation is the effort to find the answers of your needs--your physical, emotional, mental, individual, group, social and international needs. When you are trying to find the answers of your needs and strive to meet them, you are doing meditation.

All our scientific discoveries are the result of such an activity, through which we try to meet our needs. We meet our needs for each level separately. Then we combine our physical, emotional and mental needs--and eventually learn to harmonize our personality needs to our spiritual needs. Just as we first meet our personal needs, we then see the necessity to meet our group and then global needs. All this is done through right thinking through meditation.

It is very interesting to note that meditation is the best method to bridge the gap between the lower and higher mind. There is definitely a gap between these two levels of mind. The higher one is the world of the Inner Guide, the abstract levels of the mind, through which man begins to contact with the universe and with beauty.

. The lower mind is the mechanism which helps to run your daily life activities related to sex, food, clothing, housing, and making money. It is this mind that has the questions and it is the higher mind that has the answers. Every time you project a line of questioning which meets an

answer from the higher mind, you build a communication line between the lower and higher. When this goes on continuously, the bridge is built and eventually these two bridges operate in fusion. This is one of the greatest achievements of a man on the path of perfection.

The answers remain in abstraction within the higher mind. The lower mind reacts to this fact in a formulated question. The formulated question is the guarantee that the answer exists. The question is the invocative action, and the answer is the evocation. When these two fuse with each other, the possibility of bridging the gap increases and eventually the gap disappears.

Meditation is a process through which you try to find out the causes of your joy or misery, and try to increase your joy and eliminate your suffering. Meditation is a process in which you try to liberate your true Self from the conditioning influences of your physical, emotional and mental vehicles. Meditation is

a process in which you transform your life and strive to be an expression of Beauty, Goodness and Truth. Meditation is a process in which you surpass your mental modifications and enter into the light of the intuition, but are able to translate that light to meet the needs of daily life.

Meditation is a journey towards the treasure house of Beauty, Goodness and Truth, the door of which is the Self.

A man or a woman is a treasure of great beauty. How can we discover that treasure, understand it and use it so that the treasure increases and secures for us a greater joy, better health and greater prosperity?

We have only two ways to do this: meditation and service.

Thinking in the light of Goodness, Beauty and Truth is meditation. As you meditate in this fiery trinity of Goodness, Beauty and Truth, you grow towards your true Self. Life changes around you, because as you elevate yourself, your measure changes, your sense of value changes, and you impose a new rhythm upon your daily life.

Advanced meditation, which deals with the mastery of Self, is called *occult meditation*, which is meditation on the cause and effect, on the Self and its expression in life.

Meditation is also a process of planning. It is interesting to see that no one can constructively plan if he does not have a purpose.

Through meditation we find out that no plan can really help us on the path of perfection and transformation, if the purpose behind that plan is not in harmony with the welfare of all humanity. This is to say that is something is not good for your whole body, is it not good for any part of the body.

Occult meditation eventually leads us to the point at which we think in harmony with the highest good for humanity and ourselves.

If you notice the high morals given through certain philosophies and religions, you see that there is a common ground on which they are built. If you want Goodness, Beauty and Truth, then increase the Goodness, Beauty and Truth. Only being good to others increases your goodness. Only being beautiful to others makes you more beautiful. Only being truthful to others makes you to be the truth.

Meditation is an effort to cooperate with the cause of the universe and be an extension of its creative manifestation. Meditation expands your horizon. Your life is the reflection of your horizon. As your horizon expands, your life changes. Things around you change. You deal with life in a different way. You see a different value in things.

Our life never changes unless our horizon expands. Those who force change upon others without expanding the horizon of their consciousness eventually recognize their failure. A forced change produces reactions and complications.

Meditation is the way to expand our horizons from within ourselves. Meditation causes expansion of your creative fire. You become creative in the individual and universal sense. You become creative in many fields simultaneously. Through meditation you come in contact with the *Future*. Creativity is the introduction to the Future into the life of humanity, to guide humanity toward the Future.

Meditation expands your consciousness and awareness because it is the art of building relationships. In expanding the field of our relationships, we expand our consciousness and awareness and meet the greater needs of our future.

Meditation is not carried on for only ten to fifteen minutes but throughout twenty-four hours. The early morning short meditation starts the motor of watchfulness, of right orientation and inspiration, which carries us throughout the day in the light of our vision and inspiration. This is how our whole day is lighted by the spirit of meditation.

Meditation is the answer to the following question:

“How can I improve my life in the right direction, so that I increase in humanity, Beauty, Goodness and Truth?”

To answer this question you have to think. You have to meditate; you have to organize your life and consecrate it to the common good. You have to improve your life in all directions. The process of improvement is like a fire; it expands and expands in all directions.

To continue to life, you have to improve. If we can only teach our children that improvement is what life is, our whole civilization will change, because improvement is the process of manifestation of your true Self, of your Inner Divinity.

People often think the purpose of meditation is to reach peace, happiness and prosperity. This is not true. The purpose of meditation is to meet the needs of your life and the needs of the life of humanity, to receive the answers to your questions and meet the needs of life. Such a course of life may lead you into heavy labor, painful rejections, conflicts, stress, tears and loneliness, but through all these you feel the warmth of the Guiding Hand, which inspires you to manifest your Divinity in spite of all conditions. Heroes are not born from an easy, happy life, but they are born upon the rising waves of dangers, conflict, sweat, labor and tears.

Meditation is not an invitation for escape, but a trumpet call to meet your obligations, duties, responsibilities, failures and victories. We are not trying to escape from life, from the pain and suffering of life, but we are trying to meet them, living through them and trying to find the solution of our ills.

No meditation is successful unless it raises our level, unveils our problems and inspires us to take right actions to eliminate them.

Excerpted from *The Psyche and Psychism*, by Torkom Saraydarian, pp. 587-590.

The Antahkarana

. . . The first part of the Antahkarana, which extends from the personality to the Soul, is built of mental substance. The second part, which extends from the soul-infused personality to the Spiritual Triad, is built of light substance.

The light substance is the fourth and third higher ethers. Let us remember that our buddhic plane is the physical substance of the Planetary Logos. His body is built of light.

Excerpted from *The Science of Meditation*, by H. (Torkom) Saraydarian, p. 263.

It is possible to start building a path of consciousness, the Golden Bridge, which can extend from the center of the brain toward the fifth sphere and beyond. In such a case man can be on all spheres, but he stays focused in the higher spheres. He can bring greater purpose and greater plan toward the lower planes and open certain opportunities for people to come out of their dark and misty corners and enter into greater light. This bridge is built by all our efforts and striving toward the future.

Excerpted from *Thought and the Glory of Thinking*, by Torkom Saraydarian, p. 219.

. . . We can say that man lives, moves, and has his being in an ocean of impressions. And if his sense of direction, his sense of universality, and his sense of synthesis are open and active, he will be able to receive these impressions and translate them through the petals of the Lotus and live as a source of energy, love-wisdom, and active intelligence.

These impressions are translated according to the nature of the vehicles and Rays. Each Ray translates the impressions according to the field which is created by the Ray. For example, if one has a predominant First Ray, the impressions are translated as politics. If the First Ray is the personality Ray, the politics will be related to self-interest or national interest. If the First Ray is the Soul Ray, the politics will be related to humanity, with all-embracing inclusiveness.

It must be emphasized that impressions are energy, and if the energy is not received, assimilated, and radiated properly, it creates congestion, destruction, glamors, maya, and egotistical vanities and pride. It is this blockage that is responsible for the unhappy and dangerous condition of the world. This blockage occurs not only in individuals but also in groups and nations, causing greater distress for themselves and for others.

Disciples first must try to register the impressions consciously and be aware of their emanating source. Second, they must meditate or contemplate upon the recorded impressions and change them into ideas. Third, ideas must be changed into thoughtforms, words, and actions.

We must remember that impressions radiated out from higher sources are cyclic. As ages pass, their voltage increases. They radiate different aspects of their source and are intended to bring new changes in lower planes. This is why, when Initiates and disciples learn the Science of Impressions, they will be the vanguards of new cultures and new civilizations and will present the new and discard all that is obsolete in the life of humanity.

Every cycle will bring a fresh current of energy, and humanity will have the opportunity to climb steadily on its path of evolution, if the transmitters and recipients of impressions are awake, active, and creative.

It is very important to know that in order to receive impressions we must develop psychological insulation from all the subconscious mental and astral currents of others. If present, they disturb the process of reception and cause a great deal of distortion in the formulation of the impressions. It is even possible that discarnate entities or forces of the left-hand path can interfere and mislead the person.

To avoid these dangers, one must try to build the Antahkarana and focus his consciousness within the higher mind. When the Antahkarana is built, the Spiritual Triad becomes the receiver of impressions; the twelve-petaled Lotus qualifies the impressions in terms of will, love, and light. Then the threefold head center receives these impressions; the twelve-petaled Lotus qualifies the impressions in terms of will, love, and light. Then the threefold head center receives these impressions, and the ajna center translates them according to the Ray quality and the stage of evolution of the human soul.

The Solar Angel takes part in the process of reception. Usually It resides in the Spiritual Triad and amplifies it to increase and clear the receptivity. The human soul lives in the twelve-petaled Chalice and controls the head, ajna, and throat centers. The real translation occurs in the heart; the heart registers the impressions as the impulsive energy.

It is possible to receive telepathic messages from higher sources, such as from Shamballa or extra planetary or solar sources. But these messages are formulated words or symbols which have a definite meaning.

Impressions coming from any source do not have *formulations* until the receiving agent translates them according to his own capacity and beingness. Thus, it is possible to receive a telepathic message from the Hierarchy or from Shamballa, as well as to receive impressions from these sources. The difference is very subtle, and not so many can differentiate because any time they register an impression, it changes itself and becomes a formulated message. This is where an inexperienced aspirant fails.

Masters utilize the Science of Impressions among Themselves and in relation to higher sources. This helps Them to translate things, not from the angle of receiver, but from the angle of projector.

Intuition develops rapidly if people make themselves sensitive to impressions and try to grasp the sender's intention rather than his own formulation. Intuition also develops when the human soul tries to contact intuitional ideas and translate them through thoughts. This can be called a kind of intuitional telepathy. Intuitional telepathy is related to the direction of groups, to the plan of the service of the group, and to the Teaching that the group can spread.

A telepathic message is received through the Antahkarana extending between the mental unit and the Mental Permanent Atom. Impressions are received from higher sources through the higher counterpart of the Rainbow Bridge, extending between the Mental Permanent Atom and the Monad. The most evident difference between these two sciences is the difference between the receiving mechanisms.

Another difference is that impressions carry down the Will, Purpose, and energy. Telepathy carries down the Plan and ideas, but both impressions and telepathy are eventually presented by *thoughts*.

A thought is the formulation of a telepathically transmitted idea or vision. A thought is also the formulation of an impression received through the higher counterpart of the Antahkarana. When the telepathic transmission or impression is received and registered by the Self on the mental plane, thought is

created and the consciousness is expanded. When the impression is met and registered on the Intuitional or higher Planes by the Self, the awareness of the Self is expanded and new ideas are put into manifestation.

As it is possible to receive telepathic messages from higher sources, it is also possible to receive, through the lower Antahkarana, lower impressions. For example, one may receive impressions from his physical, emotional, and mental elementals, from art objects, from objects used by other people. It is also possible to receive impressions from the lower mind and from the mental unit, where lots of subconscious elements exist. But all these impressions are not really related to the Science of Impression, which is technically related to impressions received by the higher counterpart of the Antahkarana.

The registrations of impressions are like *feelings*, but they are not emotional feelings; they are intuitive, atomic, monadic, and divine feelings. The registration of an impression is like an experience of ecstasy, an expansion of awareness, a contact with Infinity, and a fusion with the future. The registration of telepathy is a formulated thought, a definite word, phrase, or instruction.

Impression is a continuum and is related to an expanding synthesis. Telepathy is related to time and the need of the present or future.

Impressions are the messengers of Infinity. Thoughts are an attempt to translate such impressions. Thoughts are bonfires on the path of greater joy and achievement.

Excerpted from *Thought & the Glory of Thinking*, by Torkom Saraydarian, pp. 470-472

Words of Power - Om

There is a legend which states that the creation of the worlds took place when the great Spirit of the universe began to sing. As he sang, the galaxies and solar systems gradually came into being. This is a beautiful legend because it indicates that the whole existence is the manifestation of music or song. We also have the reference by St. John taken from the old Greek philosophers which states that, "In the beginning there was a Word, and the Word was God; all was generated through Him."

In these legends or stories, we see that the *Word* has a mystic meaning. It has creative power, destructive power and the power to synthesize. These three powers are called the Laws of Attraction, Repulsion and Synthesis. Attraction is the process of creativity. Repulsion is the process of disintegration when the accumulated atoms begin to disperse and scatter to form the body or vehicle of another word. The Law of Synthesis keeps the balance between these two laws, and the form continues to exist.

In occult meditation we learn that from Space emerged a sphere of fire, which expanded itself with seven gradations in the fathomless void. The lowest materialization of that fire formed the gradual scale of manifestation, from the subtlest to the most concrete of physical planes. In this materialization or objectification process, the word uttered was AUM, which is translated as the energy of light, the energy of love and the energy of directive will or power. It went downward as an electrical current toward the materializing of space, and formed the core or the principle note of each atom or form on all planes of existence.

Tradition says that the AUM continuously goes on, and if it stops, all forms will slowly evaporate in Space. AUM is the condensation of three fundamental Laws:

The Law of Synthesis

The Law of Attraction

The Law of Repulsion

Throughout millions of years, the atom was limited by the counteractive effect of these laws. Tradition does not say how, but the proportion of the voltage of these laws in the atom changed and the limited atom showed a sign of release. The initial Space, limited by the three laws, moved into the formation of a more advanced kingdom. The initial space in the atom is *sound*. In each form, there is the limited *sound*. When there is *sound*, there is form. When the *sound* in form manifests, there is radioactivity.

When the space in the atom is released to a certain degree, the *sound* vibrates as OM. OM is the sound of progressive space on the path of evolution. It is the joy of release from matter, and the joy of existence in greater and higher realms through subtler mechanisms. Thus we have:

The Sound

The AUM

The OM

When any evolving Spark in time and space wants to create, it sounds the AUM and visualizes, and forms come into existence. AUM provides the substance, the matter on various planes. OM uses it to build the instruments of contact. Every living form is a mechanism of contact, from the body of an insect to the body of a Great Life or galaxy. All forms exist because of the cooperation between AUM and OM. AUM keeps the forms on any level of existence. OM destroys those forms which no longer serve the plan and creates better forms, on subtler and subtler planes.

When any Spark in time and space wants to go deeper into its true Self, it sounds the OM. OM is the note of release. At each stage, individualized space, the sound, creates its own universe through the creative word AUM. That is how in the beginning, there was the *Word*.

Excerpted from *The Psyche and Psychism*, Vol. II, by Torkom Saraydarian, pp. 829-830.

“OM. This imperishable syllable is the whole world. Its further explanation is: The past, the present, the future--everything is just the word OM. And whatsoever else that transcends threefold time--that, too, is just the word OM.” *Mandukya Upanishad I* (Hume, Ernest Robert, trans., *Thirteen Principal Upanishads*, p. 391.)

“There are, assuredly, two forms of Brahma: the formed and the formless. Now, that which is formed is unreal; that which is the formless is real, is Brahma, is light.”

“Light, that is the sun, and even if it has the syllable OM, as its SELF.” (*Maitri Upanishad* 6:3, *Philosophies of India*, Heinrich Zimmer, p. 361.)

“The Word was in the beginning, and that very Word was with God, and God was that Word: All things were made by Him, and without Him was not anything made that was made. In Him was life, and the life was the light of man.” (John 1:1-3)

The Sacred Word symbolizes the two worlds--the manifested one, the world of forms, and the formless world. It symbolizes also the bridge between these two worlds through the formless passes to the world of phenomena, and the world of phenomena passes into the world of noumena, into the formless world, thus keeping the manifestation in cyclic continuity.

In meditation the goal of the student is to pass from the planes of form into formless levels of awareness, and there to come in contact with archetypes, ideas and energies, expanding his awareness and beingness beyond the limitations of the mind. Thus he registers his elevated states of awareness in his higher mind and in his brain consciousness as far as possible.

In the Upanishads we are told that

“Om is the bow. The atman is the arrow. Brahma is said to be the mark. By the undistracted man is the Brahma to be penetrated. One should come to be in Brahma, as the arrow in the mark.”(Hume, Ernest Robert, *Thirteen Principal Upanishads*, Mundaka Upanishad-2, Knanda, verse 4, p.372.)

In *The Rules of Manu* we read:

“A devoted one at the beginning and end of a lesson on the Veda must always pronounce the syllable OM: for unless Om precedes, the learning will slip away from him, and unless it follows, nothing will be long retained.”

In reality, the target or the mark and the arrow are the same. They represent the two states of Self. The target, or the mark, is the unchangeable aspect of the Self; the arrow is the changeable aspect of the Self, or the reflection, the Prodigal Son who went away from his Father-consciousness and became a poor outcast until he went back to the Father and kissed Him (as an arrow goes back to the mark) and he became one with Him-Self.

The same idea is expressed in the mantram,

Om Mani Padme Hum

which means “Om, the jewel in the Lotus” or “O God within me.” The Jewel in the Lotus is the Om, which is the Self and the “arrow.”

Excerpted from *The Science of Meditation*, by Torkom Saraydarian, pp. 107-108.

Responsibility and Words of Power

It is important that our light shine out: the Light that is the Divine Presence in us, the Light that we are in our essence. This Light must shine out, cleansing all that is not in harmony with that Divine, pure Light within each of us. It must cleanse our illusions or mental hindrances, glammers or emotional crystallizations, inertia or etheric short-circuits, and diseases or physically unhealthy conditions.

MEDITATION

The following is a meditation to enable us to shine our Light and clean out all hindrances.

1. Sit cross-legged, or in a chair, and keep the spine erect but relaxed.
2. Visualize the Divine Light. This simply means to see the Divine, pure Light within you, in the center of your heart, six inches away from your body at your back.
3. As you visualize this taking place, softly say the words of power given by Christ:

Let My Light shine out

Repeat the words of power with intense concentration on the pure Light in your heart, six inches away from your body at your back. In the meantime visualize how the Light is radiating from your heart center and permeating through your mental, astral, etheric, and physical bodies, cleansing them from all illusion, glamour, inertia, and disease--burning them and throwing the ashes into space.

4. Do this twenty-five times each day for one week.
5. The second week, repeat the words of power 50 times; the third week, 75 times; the fourth week, 100 times.
6. Continue this for six months.
7. Every day observe yourself in terms of your:
 - * mind
 - * emotions
 - * body
 - * creativity
 - * healthand record every success in a special diary.
8. At the beginning you may experience resistance from your various vehicles, but this will slowly disappear. These signs of resistance must be noticed and recorded.
9. Continue this meditation to the end of your life.

The Light, the Divine Presence within us, is in a tomb built by our illusions, glamours, inertia, pain, suffering, failures, wrongdoings, guilt feelings, and fears.

The Light, which is our true Self, must be resurrected with all Its glory and power. In the process of resurrection, It will purify and regenerate all that is not in harmony with the pure light, pure joy, and pure bliss.

After using the words of power for a whole year, you may notice a regeneration in your system as the Light begins to be released and circulate throughout your being.

You may see great changes in your environment. Gradually, the expanding Light paves the way to help you achieve the continuity of consciousness.

Whenever you become mechanical in using these words of power, you not only will not get any results, but you may even feel various reactions. **During the sounding of the words of power, your visualization must be pure and your consciousness awake.**

The power of these words is immense. You can reach to that immensity gradually, as the Light begins to release Itself and your faith in the discipline increases.

May the Divine Abundance radiate through you to the world, flooding the world with peace, joy, health, and freedom.

Excerpted from *The Sense of Responsibility in Society*, by Torkom Saraydarian, pp. 125-127.

THE SCIENCE OF BECOMING ONESELF

The Antahkarana

LESSON 45

Introduction

This is part of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that “[t]he time limits given. . . are optional. It is your level of unfoldment, which should decide the time element, remembering, “*that which is slowly built up endures forever.*” (Saraydarian, H. Torkom, *The Science of Meditation*, p. 70.)

Procedure for Lesson 45

1. Read Chapter XIX, “The Meaning of Silence,” pgs. 235-242
2. Continue **MEDITATION ON THE ANTAHKARANA, SECTION ONE**, pgs. 230-231.
3. The **MEDITATION ON THE WILL**, pgs.153-154, may continue to be used once each week while continuing with other meditations or exercises on the remaining six days. Please read carefully the cautionary recommendations on p. 150. Please also note that this meditation must be carried out in a group.
4. Complete “Additional Reading” below.
5. Daily, meditate on the following seed thoughts from *The Science of Becoming Oneself*. Use one thought each week.
6. Record your observations from your daily exercises and meditations in your journal each day.

Week 1 The most important thing in the world is to develop a pure heart, for only through purity of heart can one have right motives.

Week 2 [T]he purpose of outer silence is to cultivate inner silence.

Week 3 When the mind is calm, we can expect higher ideas to be impressed upon it.

Week 4 Silence protects man from outer influences. . . . A silent man builds a “wall of light” around his existence, around his being.

“For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and after the third year to thirty. The thirty-minute period must be kept for a long time, until you are guided by your Soul to increase it.” (*Ibid.*, pp. 82-83)

Observations

At the end of the month:

1. Review your journal observations from your daily exercises and meditations. Write a Report about insights, experiences or any questions you have had.
2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

Meditation and Detachment

One of the most essential realizations that we achieve through meditation is detachment. Meditation slowly helps us detach from things to which we are attached, such as our jobs, positions, titles, belongings, various kinds of activities, persons and so on.

Meditation breaks the limitations which attachment imposes on us and on our life because in meditation our consciousness is lifted up into the purpose, into the direction, into the goal of our Soul. Our Soul leads us to persons, places, books and events through whom and through which we learn, expand, follow the path of our inner calling and fulfill our creative urges.

In our minds the great realization slowly dawns that the things we are doing in our life, the things that we have or want to have are not themselves goals, but only the means to a deeper goal, to a deeper purpose. When we are attached to the means, we lose the goal; when we lose the goal, we lose the game of life.

It is interesting to note that usually the things to which we are attached change. Change often brings us pain and suffering. Change affects us and we become the effect of a cause. That cause is the change. But when we learn the science of meditation and gradually penetrate the causal levels of thinking, we begin to act on the side of cause and eventually become the cause. It is only after we are able to function on causal levels that we drop most of our attachments and gain our freedom. To the degree that we are effects, we are prisoners and are dependent on others, on circumstances and conditions which are ever-changing. Attachment makes us vulnerable to anger, hate, fear, depression and many other negative emotions. Detachment reverses this situation. Your fear, anger, hate, depression and other negative emotions disappear because the things with which you are associated do not control you. That is why meditation is a process of emancipation from slavery. . . .

When you are lost in matter, you are in great trouble, perhaps for ages, until through great heroic striving you discard your slavery.

Those who attach cannot be disciples, cannot be leaders. They may even be troublemakers, betrayers, gossipers, hateful enemies of the race, who draw on the health of others and block the path of joy and progress. . . .

The principal goal of meditation is to break off any of our attachments to the not-self. This is a very important point. The not-self is not only all the objects of our desires, but also our body and its toys, our emotional nature with its vast storage of objects, and our mental nature with its numberless images, clouds, and geometrical forms, all of which we are identified with.

It is very easy to observe that through attachment manifold problems reach us. The foundation of almost all our problems is attachment or identification. Meditation is the scientific technique for bringing ourselves out of such conditions through a process of purification, sublimation, transformation and transfiguration. . . .

So the main lesson of meditation is that we can go to causal levels. We become more and more cause, and less and less effect, which means we become more conscious and awakened human beings instead of machines which can be controlled in any way, by any means. . . .

In esoteric literature, Masters are often mentioned. In its simplest definition, a Master is a man who was able to master His three vehicles and now functions in His buddhic or higher vehicles. This is not fantasy of a fool or a rebel, who hates all and everything which limits his irresponsible actions and harmful motives, but is the functioning of a chemist who separates the true gold from the other elements which have nothing to do with the pure gold itself. . . .

One who makes you more free is a greater teacher. But the teacher greater than all other teachers is your Self, and meditation is the scientific technique by which to reach the Self and become one with It.

Excerpted from *The Psyche and Psychism*, by Torkom Saraydarian, pp. 591-595.

Silence

Silence is the ability either to be undisturbed by lower frequencies or to be flooded by higher frequencies. Silence is obtained when you know how to choose special stations and bypass others.

Excerpted from *Thought and the Glory of Thinking*, by Torkom Saraydarian, p 480.

Exercise severe discipline in your thoughts and words. It is only through such a discipline that you develop a natural immunity toward dark attacks of destructive thoughts and thoughtforms.

Thoughts are words, and they are amplified and magnified in space. Most of the time they are audible to devas and advanced beings on the mental plane.

When thoughts are put into words or into speech, they are audible to etheric and astral entities. That is why in the Teaching people are advised to learn to keep silent on mental, astral, and physical levels.

As you can think on the physical plane but not speak your thoughts, similarly you can think on the mental plane but not speak your thoughts. This happens if you are aware of things, but you do not formulate them into thoughts.

One must know that not every thought can penetrate Higher Worlds. When a mixed thought is released into space, the fire of Space burns it, as ore is burned in a furnace; and if a part of the thought remains, it is allowed to pass toward Higher Worlds.

Excerpted from *Thought and the Glory of Thinking*, by Torkom Saraydarian, p 64.

There is a higher correspondence of silence in which man keeps total silence about the thought he has in his soul and does not speak it out through the thinking process.

The soul has his sphere through which no one can penetrate. Astral and mental entities cannot sneak in. Every one of us has his sacred tower.

On the path of preparation, the disciple learns the value and the importance of silence. Silence learned on the physical plane becomes a power in the mental plane. Initiates have a private garden of thoughts where they pass their time in organizing the age of beauty.

Meditation, study, observation, and silence eventually lead one to the soul. The true way to say this would be that *one awakens to the reality of his soul*. Unless one is thus awakened, it will be difficult for him to control the mind, and the owner of an uncontrolled mind is in real danger.

In conquering thought man accumulates a great amount of energy within himself which transmits the willpower of the human Core. Through the willpower one can create the shield of the rainbow and turn into a path of light and achievement for others.

It is through such a fiery energy of the will that the path for telepathy and impression is built and that communication is established between selected people and between man and higher planetary Centers.

One must be able to control the movements of the mental body, as one controls the movements of his dense physical body. This must be achieved in the field of daily living and daily relationships.

Mental silence is a reality, and one can keep mental silence after a long period of training and discipline. Through such an achievement man accumulates the fiery energy of the will, and through that energy he can dispel many obstacles on the path of evolution.

After one learns mental silence, he must try to formulate his thoughts in his heart. When our thoughts are submitted to the light of the heart, the thoughts go through a process of transmutation and refinement.

The first effect of such thoughts is stability. Stability is a state of consciousness in which things can be seen in their true light, their true value; in which the vision is seen in its clarity; in which important decisions can be made and important plans can be constructed for distant future goals.

Excerpted from *Thought and the Glory of Thinking*, by Torkom Saraydarian, pp. 176-177.

. . . *Silence* is the process of cutting the conversation line between your personality vehicles and their corresponding spheres of expression through an increasing rate of radiation.

Excerpted from *Creative Fire*, by Torkom Saraydarian, p. 394.

There are many voices that a psychic may hear, but none of them are valid unless he hears the Voice of Silence, of the Voice in extreme silence. When the vibrations of your physical, astral and mental realms are harmonized and raised to such a degree, they automatically shut off the sense of hearing on the physical and astral planes, and open the hearing on the mental plane.

No one can reach such a stage of silence unless he purifies his personality nature and raises it to extreme integrity, except in rare cases when a great Teacher builds a wall of electricity between your mental ear and personality vehicles and enables you to hear His voice, or the voice of your Inner Guardian.

In each initiation, you enter into a deep silence, and a voice addresses you. It is your Inner Guard that speaks to you first, then your Master; then you hear the voice of the Christ, and in a more elevated initiation, you hear the voice of the Eternal Youth.

Meditations, retreats, isolation in certain periods of time from the personality world, complete reticence and mental serenity, renouncement and detachment help you to prepare for the Voice of Silence. Those who are familiar with the Voice tell us that it speaks only about your responsibility in the divine Plan, and about your sacrificial acts in regard to the divine Purpose. After each communication, it seals your mouth to total secrecy.

The inner Voice never reveals the secrets of other people. It instructs you in leadership and in cases of global emergencies and advises you to take those actions which will facilitate the emergence of the Plan.

We are told that Great Ones are not interested in our personalities and personality lives. They are only interested in increasing the flame of our Spirit to enable us to work in the Plan with accuracy and extreme loyalty.

It is very interesting to note that in the past ages, the Masters had Their individual disciples. In this age They have changed Their technique. They instruct and talk to groups of disciples who are ready to hear Them, and who are able to remember Their instructions.

We are told that each subjective ashram is protected by an electrical wall of silence. It is in that state of silence that the voice of the Master is heard and registered.

Excerpted from *The Psyche and Psychism*, Vol. II, by Torkom Saraydarian, p. 708-709.

. . . [T]he Masters of Wisdom are very careful in imparting knowledge to their disciples. To be worthy of Their knowledge, a disciple must prove his selflessness and his love for humanity. He must be highly educated and unfolded in his higher and lower minds, and must build the golden bridge between the personality, the Soul and the Spiritual Triad. He must have graduated from the tests of silence. He must

even have the ability of mental silence, so that he does not reveal any secret through his words and mental modifications. For this reason, *silence* is extremely important.

Christ used the same method; He gave the general teaching to the masses, in the form of parables and ethics. He gave the advanced teaching to his immediate disciples and He imparted some secrets only to a few--to those who were highly trained in silence and wisdom, in dedication and sacrifice, and who had the deepest love for humanity.

Excerpted from *The Science of Meditation*, by Torkom Saraydarian, pp. 277-278.

Responsibility of Speech

The adept speaks no word which can hurt, harm or wound. Therefore, he has to learn the meaning of speech in the midst of life's turmoil. He wastes no time in self-pity or self-

justification for he knows the law has placed him where he is, and where he best can serve, and

has learnt that difficulties are ever of a man's own making and the result of his own mental attitude. If the incentive to justify himself occurs he recognises it as a temptation to be avoided. He realises that each word spoken, each deed undertaken and every look and thought has its effect for good or for evil upon the group.

Is it not apparent therefore why so few achieve and so many fail?

Excerpted from *A Treatise on White Magic*, by A. A. Bailey, p. 587.

Since the dawn of history, great Masters have spoken about the responsibility people have for their words, for their spoken and written words. They told us that our subtle bodies and even our physical bodies are built by the power of sound, by the power of words.

There is a great responsibility in using our voice through words. If our voice is channeling higher ideas, visions and beauty, it will build a corresponding body of high quality. If it is used to create problems and hindrances on our path, it eventually degenerates all our system. The consequences of our words are beyond our imagination. Their effect is widespread, and one who uses words without strict discrimination will find his path blocked by weeds and thorns.

Excerpted from *The Psyche and Psychism*, Vol. II, by Torkom Saraydarian, p. 1084.

Pure Heart

“Listen to your heart. It knows all things, because it came from the Soul of the World, and it will one day return there.”

Excerpted from *The Alchemist*, by Paulo Coelho, p. 134.

There are ten methods you can use to purify your heart:

1. Overcome selfishness. Do not live just for yourself. Do not use other people for your own interests. Do not manipulate people. Selfishness is a world epidemic today, and with such a widespread epidemic we cannot really expect better world conditions than we have.

Relations between nations will never improve until we purify our heart of selfishness. No social, political, or economic condition will improve until the leaders of these activities purify their hearts. The people who have pure hearts can only be elected by those who have pure hearts. The conditions of the world can be changed only by those who have pure hearts.

2. Clean your vanities. Vanities distort the pure images you have in your heart. You must find exactly what you are, not more or less than what you are, so that you maintain balance, sanity, and equilibrium. The heart is the organ that brings equilibrium to your life.

3. Check your motives. You cannot clean your heart until you find the motives behind your actions, feelings, and thoughts. Your motives will reveal to you what is really going on in your heart.

Once you purify your heart, you will have cosmic energy within you. M.M. says that we communicate with cosmos through our heart. We are initiated with our heart, and we conquer with our heart. Without a pure heart, we become a polluting factor in the world.

4. Develop the spirit of worship, aspiration, devotion, admiration, and a life dedicated to higher ideals. Aspiration means to find some beauty and try to *be* that beauty.

One day Rabindranath Tagore and his father were taking a boat ride on a lake. It was sunset, and the light was casting a beautiful reflection against a tree near the lake. Suddenly Tagore's father stopped the boat, and looking at the tree and the setting sun, the colors and the serenity, he began to fuse with the beauty with great ecstasy. That moment was an unforgettable joy in the heart of young Tagore.

5. Renounce your ego.

6. Do not obsess and possess people.

7. Do not try to control the lives of others. You can speak about the Teaching to others, but then you should leave them free to do anything they want to do, to live their own lives and learn from their own experiences. When the heart is purified, every kind of religion, ideology, and philosophy is synthesized, and you do not need to force people to change.

8. Do not speak evil.

9. Try to see beauty in everyone.

10. Obey your heart. This is the most important step of all. Always try to obey your heart. . . because God speaks through your heart.

Excerpted from *The Flame of the Heart*, by Torkom Saraydarian, pp. 22-24.

Responsibility and Heart

A person begins to be more and more sensitive to the states of consciousness of another person through the intuitional quality of his heart. It is with the heart that a person unites with the essence of another, responding to his needs as if they were his own.

Responsibility is the result of subjective communication and a feeling of unity. The sense of responsibility establishes duties for those who have not yet developed this sense.

Those who feel that something precious exists behind their duties develops the sense of duty. The sense of duty leads to labor. The sense of responsibility leads to sacrificial labor. The sense of responsibility manifests through the sense of duty, labor and sacrificial service. When a person with a sense of duty engages himself in sacrificial labor, he develops the sense of responsibility because his heart unfolds and his intellect sharpens through sacrificial labor.

Excerpted from *The Sense of Responsibility in Society*, by Torkom Saraydarian, pp. 46-47.

Right Motive

Motive is a fire which sets the mechanism into action in a certain direction. There are pure motives and mixed motives. Pure motives are part of the plan of the Soul trying to manifest through thoughts, emotions, and actions. Mixed motives are causes of actions influenced by the interests of the threefold lower mechanism, which run contrary to the plan and purpose of the Soul, or against the highest good of man.

Pure motives produce alignment, integration, and fusion not only in the three-fold lower mechanism but also within the mental realms. Pure motives bridge mental planes and let loose within the mental realms greater light and rhythmic substance.

Mixed motives produce disintegration not only within oneself but also within the community in which man lives.

Excerpted from *The Creative Fire*, by Torkom Saraydarian, p. 130.

Pure Motive. Holistic thinking cannot exist unless it is based on pure motive. It is only pure motive that gives holistic thinking the power of integration. Any wrong motive causes degenerative action.

Motive is the causative force which characterizes any action, word, or thought. It can be created by the personality or by the Self. Motive cannot be pure if the personality is clouded by maya, glamor, and illusion because they will influence its *decision*--the motive behind any action, word, and thought. If it is

from the soul or from still higher levels, the motive will be pure. Purity of motive necessitates that the originating impulse of all activities be based upon

1. Group welfare
2. Self-denial
3. The urge for improvement and perfection
4. The efforts to harmonize with the Plan
5. The efforts to tune in with the Purpose
6. The vision to synthesize
7. The sensitivity to the heartbeat of the Cosmic Magnet

There is no pure motive unless it originates from Beauty, Goodness, Righteousness, Joy, and Freedom.

Excerpted from *The Creative Fire*, by Torkom Saraydarian, p. 188.

Creativity must originate from a high motive. It is the motive of the artist and the degree of transmutation of the vehicles that are responsible for a great object of art. This is also true for those who approach beauty. They must enjoy beauty with right motives and with the ability to understand it. The purer our motive, the higher our understanding and the deeper the effect of the beauty upon us.

If one has no light or right motive but enough technique to create apparent beauty, we say that he is a perversion or a man who prostitutes beauty for his selfish and doubtful motives. If one has right motive but no preparation to manifest beauty, he distorts beauty. Thus right motive and discipline are keynotes in creating and appreciating beauty.

Excerpted from *The Creative Fire*, by Torkom Saraydarian, pp. 498-499.

Pure motives. Daily try to have pure, selfless motives behind all your mental, emotional, and physical actions. Examine your motives and if they are not harmless, pure, and are not selfless, throw them out and import new and higher motives. Higher motives help you externalize your True Self.

There may be conflicts between your heart and mind. The mind tries to conceal its motives. The heart reveals the motives, but sometimes it does not win. Nevertheless, the truth remains in the chamber of the heart. The heart registers everything that the solar plexus and mind do, but it is often too weak to take the lead.

People rush to criticize and measure and judge others. But, the most important thing is to catch yourself and see if your motives are right. The heart tells you, if that heart is purified of interference by the solar plexus and the mind. You need the mind and the solar plexus **if they are under the light and guidance**

of the heart. Your intellect, your mind, is going to be the servant of the heart if you are going to step on the path of perfection, on the path of sincerity, on the path of becoming a human being.

Excerpted from *The Flame of the Heart* by Torkom Saraydarian, p. 162.

Responsibility and Motive

Responsibility is a pure and clear consideration of the effects of one's own motives, thoughts, words, and actions. A disciple who cultivates his sense of responsibility will carefully notice his influence upon others, upon those who are sent to him for light and direction, upon those who are on the same level, and upon those who stand higher, much higher than his level. He considers the effects of his thoughts, words and actions upon the aura of his Master and even tries to consider the effect on the universal work of Christ and the human cause.

Excerpted from *The Psyche and Psychism*, Vol. II, by Torkom Saraydarian, p. 1078. **THE**

SCIENCE OF BECOMING ONESELF

The Antahkarana

LESSON 46

Introduction

This is part of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that “[t]he time limits given. . . are optional. It is your level of unfoldment, which should decide the time element, remembering, “*that which is slowly built up endures forever.*” (Saraydarian, H. Torkom, *The Science of Meditation*, p. 70.)

Procedure for Lesson 46

1. Read Chapter XX, “Sincerity,” pgs.243-244.
2. Continue **MEDITATION ON THE ANTAHKARANA, SECTION ONE**, pgs. 230-231.
3. The **MEDITATION ON THE WILL**, pgs.153-154, may continue to be used once each week while continuing with other meditations or exercises on the remaining six days. Please read carefully the cautionary recommendations on p. 150. Please also note that this meditation must be carried out in a group.
4. Complete “Additional Reading” below.
5. Daily, meditate on the following seed thoughts from *The Science of Becoming Oneself*. Use one thought each week.
6. Record your observations from your daily exercises and meditations in your journal each day.

Week 1 [S]incerity has to do with motive. . . . [W]hen the motive is seen, one is able to discern the reality behind the expression.

Week 2 Sincerity is the exact externalization of the Inner Man through his words, emotions, thoughts, ideas, and gestures.

Week 3 To be sincere is to be what a man essentially is and to express that essence in supreme simplicity.

Week 4 Sincerity is the radiation of a man who has achieved oneness with his True Self.

“For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and after the third year to thirty. The thirty-minute period must be kept for a long time, until you are guided by your Soul to increase it.” (*Ibid.*, pp. 82-83)

Observations

At the end of the month:

1. Review your journal observations from your daily exercises and meditations. Write a Report about insights, experiences or any questions you have had.
2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

Four Steps of Meditation

Meditation is performed through four steps:

1. The form, through examination
2. The quality, through discriminative participation
3. The purpose, through inspiration
4. The cause, through identification

All this is nothing else but a technique of detachment or upliftment of the mind to higher levels of existence.

Examination, during which you are on the concrete mental levels or in the lower mind, is knowing the form of the object. *Discriminative participation* is comparison, which is the second gear of the mind. You are trying to discover the quality of the object; whether it is fiery, slow, or motionless, or whether it is constructive, destructive, or neutral. The quality of the object is what it does at the present time.

Then there is *inspiration*, which is a process of revelation. Inspiration is a beam of light which comes and touches the object of your meditation, revealing the hidden purpose for which it was created. Many

objects do not operate for the purpose for which they were created. The real purpose of an object is the purpose for which it was created. Once we start striving toward this, we can go to the higher levels of the mind and withdraw ourselves, or detach ourselves from the darkness or enslavement of lower levels.

It is not easy to reach the inspiration level of the mind, but we cannot rise further unless we develop it, or until we raise our consciousness to that level.

At the time of inspiration, you observe the purpose of the object through the eyes of your Inner Guide. Through inspiration the purpose of your Soul is revealed to you. Your Soul reveals Itself to you. You know now the plan and the purpose of your existence. Everything that man is going to do or can do is hidden in the plan of his Soul. When this is revealed, all the possibilities are there. You are becoming Soul-infused and Soul-tuned. You are entering the treasury of your being, which is offered to you through the beam of inspiration. You have a clear goal now; you have direction because you are on causal levels. You have polarization; you have energy because you have inspiration. Inspiration is like a beam of light; it leads you from the darkness of the valley to the light of the summit of the mountain. When you are inspired, you do only what the purpose of your Soul reveals to you.

The next step is *identification*, which reveals the cause. Identification is done on the causal level of the higher mind. Like a beam of light, you penetrate into the Soul of the object and see its origination. To penetrate into the Soul is to reach closer to your real Essence and to increase your enlightenment to a certain degree.

Identification is a process of tuning into the frequency or the wavelength of an object and measuring it. You will never know the cause of any object until you identify with the soul of that object.

The soul of an object is its prototype or blueprint. There are many objects that do not reflect exactly their prototypes. They are in the process of becoming. But when you penetrate into the soul of that object, you know the real cause of the object which is now under your eyes.

From the same principle comes the understanding of people. When you listen to them from the viewpoints of your own standards, you will never understand them. Only when you have penetrated into their souls and observed their problems from their soul viewpoint, will you understand them. This is also a spiritual identification.

Through these four viewpoints, you approach the gate of intuition. You are not attached, and you can overcome the three monsters in the valley of darkness: fear, hatred and anger, which deplete your energy and make you the plaything of mechanical forces around you. Thus, detachment brings in life energy. It is achieved through scientific meditation.

Excerpted from *The Psyche and Psychism*, Vol. II, by Torkom Saraydarian, pp. 598-599.

Silence

One of the greatest healing factors is a silence experienced in the presence of a Cosmic beauty. Admiration is a moment of silence. Ecstasy is a period of silence. Exaltation is a duration of silence. It is

in such a silence that psychic energy finds a way to flow into your whole system and revitalize and purify it.

We call these moments the shocks of silence. Write your letters after a few moments of silence. Start your lecture after a moment of silence.

Answer the attacks of your enemies with silence. Let them receive the whole blow of their own speech. Let them trap themselves in their own network.

Heal your bodies by keeping silence.

Accustom yourself to keeping silence at least one hour every day, and one day every month. Start with the silence of your mouth. Then try to silence your emotions; then work on mental silence. It is in silence that the creative energies of Nature penetrate into your system. Silence is a progressive entrance into your Divine Self and into the One Self of the Universe.

It is through silence that your consciousness expands and your True Self manifests as a rare beauty.

Silence helps one concentrate and deepen his thinking. Silence makes man surpass the sphere of thinking and penetrate into the domain of Intuition. Silence makes man see the causes of events and the future effects of these causes.

Awareness of the Inner Dweller is achieved in silence. Only in silence can man prevent the clouds of forms from obscuring the vision of the Self.

Silence is serenity, purity, clarity, simplicity, direction, communication, and fusion.

The Voice of Silence speaks. When a man speaks as the Self to the Self through human lips, to human ears, we say that silence speaks. Such speech is verbal, but within each word there is the immensity, the grandeur, and the bliss of silence.

The Voice of Silence is not limited to words. It can speak through the eyes, through acts of renouncement, through love and compassion, and through blessings of the Soul.

Esoterically, when the Self manifests in Its beauty, wisdom, and joy, we say that the Voice of Silence is expressing Itself. When the vehicles are clattering for their own interests, we say that the silence is broken by the noise of the personality. Silence is a symphony. Speech is noise. Both are expressions, but the first one brings the beauty, power, and wisdom of the Self and fuses with the Selves of others. The second one is related only to the personal interests of man.

We must know that absolute silence means annihilation of form on all levels. We are told that the voice of the great AUM reverberates in every form.

True silence is the process of harmonization and fusion with the Word, with the purpose and plan of the innermost Self. The songs of wisdom and all creative sound stream forth from the Core of the Self.

When the symphony of the Self is expressed through the vehicles without distortion and alteration, we say that man has achieved *silence*. He is no longer controlled by the activities of the vehicles, but he is the source of all his actions.

Excerpted from *New Dimensions in Healing*, by Torkom Saraydarian, pp. 476-476.

Sincerity

You must not construct a hundred story building without a foundation. A foundation is your pure Self, devoid of all the trash that you have accumulated around it. The foundation is called sincerity, simplicity, and purity. Without these factors it is impossible to have a foundation. Sincerity, simplicity, and purity are characteristics of the True Self.

Excerpted from *Breakthrough to Higher Psychism*, by Torkom Saraydarian, p. 25.

Sincerity is another virtue. If we do not develop sincerity from top to bottom, there is no hope for us. In the New Testament, Christ placed the greatest emphasis on the dangers of hypocrisy. You make yourself appear to be something, but in your heart you are not exactly what you appear to be. Hypocrisy is dangerous because it disturbs your real image and creates second, third, and fourth personalities. You start acting as multiple persons. Eventually, you become so many different persons you lose the real one. You ask, "Who am I?" You start searching for the real one you were. This is a very catastrophic and deplorable situation. Sometimes people think that they are not in such a situation, but they are really in it. They have so many images in their mind, and so many images that others have built about them which they import. Eventually, they do not know which image they are.

Once a man said to me, "The reason I drink is to find who I am."

"The reason you drink is that you want to forget all those personalities that you are identified with," I answered.

Excerpted from *The Flame of the Heart*, by Torkom Saraydarian, p. 164.

The Teaching speaks about the world of reality and beauty. This world is called the Fiery World.

The world of reality, like a mirror, reflects all earthly actions, emotions, and thoughts. In the earthly life most of us do not consider the world of reality. We try to bring distortion and deception within our thoughts, words, emotions, and deeds and create disturbances in the world of reality.

For example one does something, but, when asked, he lies about it. In the world of reality his deed is recorded as it is, but when he lies about his deed, he creates a new image of his deed which is not similar to the reality.

These two subtle forms create a conflict and interchange of forces. The unreality forces itself upon the reality, and the reality fights to keep its image as it is. Such a conflict between the two forms wastes the energy of the man and eventually creates confusion in his mind and instability in his life.

The same thing happens when you deceive people about your feelings, thoughts, and intentions. You create conflict between the reality and the fabricated image.

Sincerity is proclaimed as one of the great virtues of Initiates. Sincerity is the ability not to distort reality. Thus a man who lives as a hypocrite greatly complicates his life because he becomes a battlefield in which he fights against himself.

Excerpted from *Thought and the Glory of Thinking*, by Torkom Saraydarian, p. 295.

Sincerity and Motive

. . . Your motive decides the attitude of the Higher Worlds. The Higher Worlds do not admit us into higher and higher realms of achievement, realization, and experiences if our motives are mixed, selfish, and run around our personality interests. But if our motives are universal and inspired by the interests of all, the door of the Higher Worlds opens for us.

It is the motive that opens the gates, and labor is the expression of gratitude for admittance.

One must see how much time he is dedicating, and to what. Time decides the motive of the spirit of your sacrifice. Time decides where your interest is the highest. The duration of the time reveals the degree of your sincerity and direction.

Labor is fed by time and by motive. More time and higher motive create a better labor. Thus we have a triangle of creativity--*time, motive, and labor*. The whole secret of a genius is hidden in these three words.

Excerpted from *The Creative Fire*, by Torkom Saraydarian, p. 254.

Simplicity

. . . [T]ake simplicity as a value and see how it can work in all the departments of human labor. Actually, simplicity is the revelation of the laws and principles of nature and the adaptation of your life accordingly.

Simplicity is a state of awareness in which you are not caught by the web of your glamors, illusions and ignorance; you are not caught in the turmoil of your personality and its responses; you are seeing the things as they are, and your reactions are the reactions of your true Self and not of your mental, emotional and physical bodies. Simplicity inspires sincerity.

Excerpted from *The Psyche and Psychism*, Vol. II, by Torkom Saraydarian, p. 894.

A solemn man expresses and emphasizes values in great simplicity, without the slightest effect of showing off. A solemn man does not advertise himself, but imposes his dignity through his silence and simplicity. Simplicity is the result of spiritual richness; that is why a solemn man does not beg recognition, respect and honor.

Excerpted from *The Psyche and Psychism*, Vol. II, by Torkom Saraydarian, p. 1003.

. . . A noble man is an example of simplicity. Simplicity is the ability to express yourself as you are in essence. You must know that you are a beauty, and this beauty without artificiality and advertisement must radiate out through all your expressions.

Simplicity is directness, straightforwardness.

Simplicity means that you are not trapped in the complexity of your glamors, illusions, blind urges and drives, but see things as they are, translate things as they are, and respond to the world from a clear and pure attitude. As we grow into spirituality we develop simplicity.

One of the goals of the Great Ones is to teach humanity how to be simple.

Simplicity or directness carries high-voltage power because it releases the energy of the Self and contacts not the personalities but the souls of others. There is power in simplicity.

Excerpted from *The Psyche and Psychism*, Vol. II, by Torkom Saraydarian, pp. 1111-1112.

. . . Simplicity is factuality, the ability to stand in reality. One of my teachers used to say that vanity and vain glory never approach a man who lives in the spirit of simplicity. A simple person is free from the traps of the separated self and of its glamors.

Simplification of a man takes place as he grows rich in his Essence. Complexity increases as one identifies with matter.

Simplicity is directness, is contact, is openness and clarity. A man of simplicity has right relations with matter, time and energy. He uses them at the right time, in the right proportion, to the right point.

We are told that one of the departments of the Hierarchy works for the simplification of our complicated life. All our businesses, banking, taxes and court systems are complicated to please our complicated way of life and interests.

Our inventors have produced very complicated mechanisms for our use. But the Ancient Wisdom says that all these will gradually be simplified by great geniuses who will be born to help humanity in the work of simplification.

The greatest saving is a life lived in simplicity. We accumulate a great amount of energy by expressing simplicity in our mind, heart, action and words. As the Inner Glory increases, the outer complexity disappears.

Excerpted from *The Psyche and Psychism*, Vol. II, by Torkom Saraydarian, pp. 1162-1163.

Responsibility and Simplicity

. . . Try to illumine your temple with the light of honesty, simplicity, and reality. Be simple in your thoughts and in your communications--straight, clear, simple, noble, and real. Do not deceive yourself. When you deceive yourself, you are turning off your light. It is not a switch that you can turn on and off without consequence. Once it is turned off, it can take three or four weeks, months or years to turn it back on by performing sacrificial deeds and various purifications. Do not turn off your light, under any circumstances. When people walk at night, they will see your house and say, "Look, that house belongs to him. See the light--like a Christmas tree."

Excerpted from *The Sense of Responsibility in Society*, by Torkom Saraydarian, pp. 141-142.

THE SCIENCE OF BECOMING ONESELF

The Antahkarana

LESSON 47

Introduction

This is part of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that "[t]he time limits given. . . are optional. It is your level of unfoldment, which should decide the time element, remembering, "that which is slowly built up endures forever." (Saraydarian, H. Torkom, *The Science of Meditation*, p. 70.)

Procedure for Lesson 47

1. Read Chapter XXI, "Love," pgs. 245-256.
2. Continue **MEDITATION ON THE ANTAHKARANA, SECTION ONE**, pgs. 230-231.
3. The **MEDITATION ON THE WILL**, pgs.153-154, may continue to be used once each week while continuing with other meditations or exercises on the remaining six days. Please read carefully the cautionary recommendations on p. 150. Please also note that this meditation must be carried out in a group.
4. Complete "Additional Reading" below.
5. Daily, meditate on the following seed thoughts from *The Science of Becoming Oneself*. Use one thought each week.
6. Record your observations from your daily exercises and meditations in your journal each day.

Week 1 Love is love only when it is used as a whole for infinity.

Week 2 All beauties are materialized love.

Week 3 All creation is the effect of love. Man cannot create except through love.

Week 4 [T]he supreme duty of every creature is to love.

“For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and after the third year to thirty. The thirty-minute period must be kept for a long time, until you are guided by your Soul to increase it.” (*Ibid.*, pp. 82-83)

Observations

At the end of the month:

1. Review your journal observations from your daily exercises and meditations. Write a Report about insights, experiences or any questions you have had.
2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

Occult Meditation

Meditation functions like a cross.

The vertical arm is the symbol of penetration. You are penetrating into the mysteries of your true Self, the fields of beauty, power and love within yourself, gradually changing the level of your consciousness and awareness and expanding your field of contact. This vertical arm is going toward your true Self-- . . . the Sun, the direction in which you are surpassing your former level of being.

As you penetrate deeper into the unknown part of your true Self you gain a greater capacity to absorb more life, more love and more beauty. This is a very important point. As you get closer to your true Self, or as you unfold or expand your consciousness and awareness on higher planes, you absorb more energy, more love, more beauty, because you are coming closer to the Principle of creativity and harmony within the universe. When you are in the basement of your nature, when your consciousness is identified with your physical body and its interests or problems, the light of the Sun is not penetrating into you. When you are identified with your likes and dislikes and with your emotional fluctuations or with your jealousies and fears, you are stuck in the emotional plane. Although this is better than the physical basement, very little light will be able to penetrate into your consciousness because of your emotional turbulences.

If you are identified with your mental body and think as if you are your concerns, problems, plans, thoughtforms, opinions, prejudices or illusions, again, you are in a better

position and your level is higher, but you are not exposing yourself to the Supreme Light. But when you withdraw yourself from the physical, emotional and lower mental identifications and focus on the higher levels of your being, then you are exposing yourself to the light and life of your Inner Sun. Your level of

awareness is now above all disturbances, and you can assimilate greater light and contact greater beauty. . .

Meditation is a steady process of awakening into reality. You are entering into the sunrise; you are entering into higher consciousness and greater awareness, and eventually you are merging with the greater Self, with the One Who is awake on His own level.

It is interesting to ask yourself, “Am I awake? Am I awakening?” If your consciousness is identified with your physical, emotional or lower-mental nature, you are asleep; you are functioning as a machine because you are identified with a mechanism. Once the process of withdrawal starts and you slowly dis-identify your consciousness from the lower vehicles, you are treading the vertical path toward the true Self where there is bliss, beauty and serenity.

Then we have the horizontal line, which is the effect we leave upon matter, the substance of our vehicles, or the field through which we pass.

Every vertical step causes a *transformative* effect on substance, life, and the level we pass through. As we penetrate more deeply, we transform our vehicles; we spread Beauty, Goodness and Truth around us; we create right human relations and constructive creative activities around us. Our service to life is in direct proportion to the steps we take vertically. As you penetrate deeper, the field of your service expands in the same measure. You become like a pump which contacts greater energy and pumps out the amount it takes from higher levels.

Thus, as you raise your level, you cause greater unfoldment in others. No man can give if he has not the realization of a true spiritual life. First you must Be in order to give. Knowledge is not beingness. Beingness is penetration on the vertical line. The effect of penetration on the horizontal line is knowledge. Service is the result on the horizontal line of your achievements of beingness on the vertical line. Thus the field of your service expands, transforming greater areas of life. As you penetrate deeper into the mysteries and beauties of your true Self, the horizontal line reflects this as active service for humanity.

Meditation is vertical contact and horizontal expression of that contact in your daily life of service.

Service is radioactivity. When you come in contact with the deeper nature of your true Self, you become radioactive. You radiate love, beauty, courage, daring, compassion. This radioactivity is energy which manifests through all that you do, on all levels. Because of this radioactive energy, all that you do becomes a service for humanity, because it helps humanity or your fellow beings to come out from the basement and travel up on the vertical line toward the sunrise of their beings. You heal people without touching them. You enlighten people because you are there. You guide them without talking because you radiate love, light and energy. You are an embodiment of service.

Excerpted from *The Psyche and Psychism*, Vol. II, by Torkom Saraydarian, pp. 602-605.

Love

Love is the progressive realization of the essential unity of the manifested Sparks.

Love is the process of right communication with the traveling Sparks and their vision.

Love is the ability to offer oneself as a way of achievement for others.

And love can be developed through an intense interest to serve and to sacrifice.

Excerpted from *The Psyche and Psychism*, Vol. I, by Torkom Saraydarian, p. 16.

The blue flame of love stands for Christ, for the second principle of love and compassion. It has many names, but it is the same thing--practical love. You say, "I love you, honey-bunny," and then one year later, you hate the person. What kind of love is that? What is the practical expression of love in our lives?

The blue flame is love. In the Bible we read,

I may speak in the tongues of men and angels, but if I am without love, I am a sounding gong or a clanging cymbal. I may have the gift of prophecy and know every hidden truth; I may have faith strong enough to move mountains. But if I have no love, I am nothing.

Love is patient, kind, and envies no one. Love is never boastful, nor conceited, nor rude, never selfish, nor quick to take offense. Love keeps no score of wrongs; it does not gloat over other men's things, but delights in truth. There is nothing love cannot face. There is no limit to its faith, hope and endurance. (I Corinthians 13: 1-7.)

Perhaps you have heard it said that God is love, and that it is only through love that you can communicate with God and with your fellow man. Test this principle and see how understanding does not come until a moment when you love another. You will see that when you love each other, any problems between you completely evaporate.

Love solves problems and helps you understand each other. Understanding is not reached, however, when you sit and philosophize about it. Why play games? Love is a straight line from heart to heart. It saves time, money, court costs--everything. Get to the bottom line and say, "I love you," and mean it, or there is no love.

The greatest expression of love is tolerance. The word "tolerance" has a very important meaning, but it is a very dangerous word if it is used incorrectly. If you misunderstand it, you will say, "My daughter is a prostitute, but I am very tolerant." This is not an example of tolerance. In tolerance you do not share the shortcomings of other people, neither do you encourage them in their weaknesses. But you do not hate them, and you always make your light and service available to them when they need you. Tolerance does not impose; it illuminates and challenges.

Excerpted from *The Flame of the Heart*, by Torkom Saraydarian, pp. 210-211.

Love -- Love is the ability to identify oneself with the life-aspect of manifestation. (*The Flame of Beauty, Culture, Love, Joy*, p. 183.)

Love energy is the outstanding quality of our Solar Angel, and also the quality that a human soul must develop before he becomes able to penetrate into the sphere of the Spiritual Triad. This quality of Love is the magnetic force of the Soul, Who attracts and heals. . . . (*Cosmos in Man*, p. 217.)

. . . A physicist, an engineer, an artist, a businessman, a teacher, a shoemaker or anyone, can do better work and can have better relationships if, for a short time every day, he opens himself to the divine guidance, love and energy of his Soul. (*The Science of Meditation*, p. 215.)

As we come into closer harmony with our Soul, the energy of love and the expression of Love increase. Love gives life. Love brings joy. Love creates harmony. Within that harmony, man is born as a Soul, and is ready to set his face toward his Eternal Home. (*Cosmos in Man*, p. 168.)

...Man can penetrate into the real mysteries of love only after he becomes a living Soul, a new-born man, laboring for the Plan. You can see such a love among the disciples of Christ, and among those who are really dedicated to the upliftment of humanity. (*The Flame of Beauty, Culture, Love, Joy*, p. 127.)

A characteristic of the Transpersonal Self is love, a love that is given without expectation and anticipation. As you give more love, you have more joy. . . .

Excerpted from *The Solar Angel*, by Torkom Saraydarian, pp. 224-225.

Beauty

Beauty -- . . . We have four main stages in the expression of beauty. The first stage is the stage of the neophyte who is eager to produce beauty, but mainly he is used by influences to produce those forms of art which serve separative or selfish purposes. This is the man or woman who is still living within the boundary of the personality vehicles. Such art is transient, although the effect can continue for a long time.

The second stage is the manifestation of beauty by a talent. The talent is a person who is able to penetrate closer to the sanctuary within himself and bring out to a certain degree the Sacred Fire of the Transpersonal Self, of the Soul.

Then we have a higher degree of creativity, or the manifestation of beauty through a genius. A genius is a man who is able to contact the fire of the Spiritual Triad and bring out through all his expressions a symphony of light, love and power. Any contact with the work of a genius evokes a great response from your inner resources and you pass through a period of adjustment and transformation.

The fourth stage is the manifestation of beauty by an Avatar. An Avatar is a fully bloomed Spark Who is in conscious contact with the Great Principles and Laws of the Solar System. He bridges all that He contacts with that Great Source of glory and creativity. He brings Purpose into life with all that He does. (*The Flame of Beauty, Culture, Love, Joy*, p. 63.)

It is only man who can be a conscious expression of Beauty, or a distorter of Beauty. As he harmonizes all his life to the divine intent, to the law of evolution and to the achievement of perfection; as he passes from glory to glory, from partial beauty toward total Beauty, he becomes a conscious expression of Beauty. This can be accomplished by first establishing communication and then fusing with the Source of Beauty within himself. It is his Soul, the Solar Angel, that is the true reflection of Beauty. The Solar Angel is reflecting the innermost Sleeping Beauty..(*Cosmos in Man*, pp. 231-234.)

Beauty works and stands only for unfoldment, release, evolution and spiritualization. It expands our consciousness, enabling us to contact the Transpersonal Self within us. The Transpersonal Self is the embodiment of beauty, it is the Soul. Its nature is Love-Wisdom, and beauty can be totally enjoyed only through the sense of Love-wisdom. Just as our body needs food, water, air and light, so our Soul needs beauty to unfold and to radiate. *Beauty is the path to Cosmos*.

Once we enter into Soul consciousness, we will begin to see things as they really are. This means that we will see the archetypal blueprints of the existing crystallized forms. Beauty is the archetype, the Divine blueprint, the idea conceived in the Mind of God.

The Transpersonal Self tries to bring into our consciousness the sense of beauty, and to establish the rhythm of beauty within us. To manifest beauty we must expand our consciousness into the Soul consciousness and contact the beauty in the Soul through the soul. As we grow toward Soul consciousness, we manifest more beauty, because we harmonized our life expression with the existing archetypal beauties. Each time a man contacts his Soul, he is charged with a stream of beauty which bestows upon him joy, upliftment, peace and serenity.

The Soul is only a path leading us to deeper beauty which exists in the sphere of the Spiritual Triad and beyond. There, we are closer to the Divine Melody and to Divine Energy.

True beauty inspires in us the qualities and activities which lead us into striving, expansion, self-observation, harmony, gratitude and sacrificial service. All these are flowers on the tree of beauty, or notes in the symphony of beauty. . . .

The Transpersonal Self, which sometimes is called the Solar Angel, is the tuning fork (keynote) of beauty. A life lived in harmony with that keynote is a life of beauty. . . .(*The Flame of Beauty, Culture, Love, Joy*, pp. 3, 4.)

The moments of beauty are the moments of the revelation of our goals. Beauty tunes our mind in with the Inner Guide Who knows our goals.(*Ibid.*, p. 37.)

When you see a beautiful woman or a beautiful man, you want to give gifts, because his or her beauty makes you act as a Soul, not as a personality.(*Ibid.*, p. 32.)

Striving toward beauty leads us to the future. Let us converse with our Solar Guide through words of beauty, and transform ourselves to a Chalice of beauty. (*Ibid.*, p. 6.)

Excerpted from *The Solar Angel*, by Torkom Saraydarian, pp. 221-224.

Responsibility - How to Be Your Brother's Keeper

If you feel that you want to become your brother's keeper, then you must consider and meditate on the following twenty-one points.

1. As a brother's keeper, you must try by all means to improve yourself and be an example. Your brother must see that you are noble, honest and clean, and then he will aspire to be like you. Your brother must look to you and say:

“Look how intelligent my brother is.”

“My brother works so hard.”

“My brother is so resourceful.”

“My brother is loving.”

“My brother is graceful.”

“My brother is courageous.”

Your example inspires your “little brother” and leads him toward a better life. If you fail in this first point, all that follows will be useless for you.

2. Unless you are a teacher or a guardian, never talk about the short-comings of your brother. Your duty and responsibility are to find something beautiful in him and talk about that beauty so that you mobilize his thoughts toward his beautiful attributes.

3. Never stick your nose into the personal affairs of your brother. Instead, challenge him to work toward the five-pointed star of Beauty, Goodness, Righteousness, Joy and Freedom, trying to convince him that this star will make him happy, healthy and successful. Challenge him with these five virtues and encourage him to assimilate them into his entire life.

His personal affairs belong to him. A brother's keeper does not involve himself with the short-comings and stupidities of his brother because he will be contaminated by them. When you raise your brother to the sphere of the five-pointed star, he will begin to solve his own problems without involving others in them. If you work on the short-comings and stupidities of your brother without giving him the vision of the five-pointed star, he will do everything possible to hide himself with various justifications and rationalizations to save face.

4. Never emphasize the failures of your brother; instead, emphasize his successes. Emphasizing a failure strengthens the failure thoughtform in his mind, causing him to fail again. He will also be trapped in his emotional patterns and it will be very difficult for him to free himself from them.

5. If your brother wants to learn from you, the first thing you must teach him is to abstain from malice, jealousy, slander, and treason, which are the most poisonous vipers living within us. Discussing this with your brother can save his life and make him a great success forever.

This must be taught to your blood brother, your group brother, any brother. If you do not warn your brother about these four dangerous snakes, they will eventually force him to come under their power.

Every brother is a savior for others. Those who are selfish and want to save their own souls, forgetting about their brothers, will find themselves in hell, not heaven. Heaven is reached by helping others. A selfish man who seeks only his own salvation violates the greatest law--the Law of Oneness, or Wholeness. He denies this law and thinks only of himself.

6. Teach your brother about the Law of Karma. A superior race of human beings will result if people come to understand the Law of Karma and observe it throughout their lives.

7. Teach your brother about the Law of Reincarnation, which is closely related to the Law of Karma. Many of our problems can be solved only by understanding the Law of Reincarnation. In the *Bhagavad Gita* we read:

Verily, there was never a time when I was not, nor you, nor these rulers of men, nor shall come a time when we shall cease to be. (*The Bhagavad Gita* tr. Torkom Saraydarian, 2:12)

The *Bhagavad Gita* further suggests that those who try to live a beautiful and sacrificial life will be born into those families which will provide all the conditions necessary for their further development.

People must not occupy themselves with their past lives, but with their future lives. The past belongs to our limitations; the future is our expansion. . . .

8. Teach your brother how to observe. It is so important for your brother to be able to see things that usually remain unseen by average people. Without observation, people live in a dream world and are always subjected to exploitation. The ability to observe not only saves the life of your brother, but leads him to prosperity, success and health.

9. Teach your brother to analyze the news and the movies that he sees. Millions of dollars are spent to make the movies, which influence the consciousness of people. Listen to your brother and encourage him to look for the motive behind the movie. You do not need to give him your opinion; your intention is not to feed him fish, but teach him how to fish.

As he tries to analyze deeper, he will eventually see the political, religious or economic reasons for the movie, become aware of the motives, and find the subtle ways in which the motives are put into expression. Doing this, he can save his other brothers.

10. Never exploit or deceive your brother. Deceiving him will cause him to lose trust in you. One of the greatest transgressions is to deceive your brother or anyone else who trusts you.

When sensed or known about, exploitation can cause a deep wound in a person's psyche. Both the deceiver and the deceived build a barrier between themselves and their inner source of light, love and beauty.

11. If you borrow money from your brother, pay him back with interest.

I remember borrowing a lemon from a neighbor. A few days later, my father asked me if I had returned it. “Not yet,” I said. “Do it now,” he insisted. “We have lots of lemons.” I took a lemon and was headed for the neighbor’s home when my father called me back and asked, “What are you doing?” “I am returning the lemon.” “Well,” he said, “the noble thing to do is to return two or three lemons.” She was overjoyed because it so happened that she needed the additional lemons for her food. . . .

12. Teach your brother to depend on himself, not on you. It is a very bad policy to make others dependent on you. On the contrary, be touch with your brother; make him learn how to meet the difficulties and problems of life. Teach him to swim, not to hang around your neck. Teach him to be independent and, as much as possible, not to waste your time and energy hanging on you.

When you make others depend on you, there is a greater possibility that you will eventually use them with selfish intent and exploit them. Dependency leads to slavery and weakness.

This does not mean that you abandon your brother when he needs you. But you must stand beside him and encourage him to solve his own problems instead of trying to solve his problems yourself.

13. Teach your brother

a. how to concentrate

b. how to think

c. how to meditate

How can you be your brother’s keeper if you cannot teach him such basic lessons? You can create a field of service for your brothers by working for your group, your school, your university, or you can take time to care for your brothers who are living in ignorance and confusion.

14. Teach your brother

a. how to read

b. what to read

c. how to discriminate and choose what he needs to read

When your brother learns these three skills, he will not only save money, but also time, energy, and his mental and physical health. . . .

Of course, you must be careful not to boss your brother or give him commands. You must handle him very carefully, suggesting those books which will help him build his future.

Selfish and arrogant people cannot be their brother’s keeper. To be a brother’s keeper, you must have gracefulness, nobility and honesty.

15. Teach your brother to respect his parents, other family members, and all those who are around him. When respect is replaced with disrespect, the downfall of the family or society starts.

Respect charges a person's real being and helps him overcome weakness. Respect creates love and right human relations. Respect is the result of the deep love, the power of control, and identification with the beauty that exists in your brother.

16. Teach your brother about the good in all humanity. Let him learn to live for one humanity.

Most people teach their children to brag about their particular race, nation, and family background, thus creating cleavages in the psyches of their children. You must convince your brother that the welfare of a person, a group or nation depends upon the well-being of all humanity.

If you can help your brother accept these ideas, you are becoming one of the Brothers of Humanity.

17. Teach your brother when and how to talk, and when to keep silence. This is such a delicate issue that you must be very careful to save your brother and cultivate control, respect, discrimination and common sense in him without building patterns of inhibition in his being.

Most people talk to emphasize their individuality, to show off or gain recognition. It is an interesting observation that people who do not have self-interest often keep silent.

18. Teach your brother to study and observe the lives of healthy and happy people. Studying such people increases images of health and happiness in his consciousness, which control the process of distribution of the energies in his system. Then he will find reasons why others are healthy and happy, and try to use what he has discovered to create similar health and happiness in his life and environment.

19. Teach your brother about the enemies of mankind, such as these:

- * organized crime
- * drug use
- * prostitution
- * massive exploitation
- * murder
- * dark forces and their agencies
- * hunger

Let your brother develop an eye to see these enemies and teach him how to cultivate skills to become aware of them and avoid them.

20. Teach your brother how to eliminate the enemies of mankind, who are highly intelligent and specially equipped to crush him if he is not protected by spiritual powers, or if he acts stupidly.

Once I brought student leaders to my room and spoke to them about the effects of drugs. I showed them a special display containing twenty-eight different kinds of drugs which had been loaned to me by a drug-

fighting organization. The name of each drug and its effects were written below each sample. We studied and discussed the issue for several hours.

As a result, the school never had any problems with drugs. The student leaders not only protected the school, but they voluntarily worked with other schools to help them clean up their drug problems.

21. Speak to your brother about the glorious future, about those who are planning and working toward building a glorious future for mankind.

Let your brother know that man can make himself really happy, healthy and successful. Let him know that there is no greater joy than the joy one feels in helping his brother.

These twenty-one rules apply to groups and nations, as well as to individuals. Only by being our brother's keeper can the Brotherhood of humanity be established in this world.

Excerpted from *The Sense of Responsibility in Society*, by Torkom Saraydarian, pp. 84-93. **THE**

SCIENCE OF BECOMING ONESELF

The Antahkarana

LESSON 48

Introduction

This is part of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that “[t]he time limits given. . . are optional. It is your level of unfoldment, which should decide the time element, remembering, “*that which is slowly built up endures forever.*” (Saraydarian, H. Torkom, *The Science of Meditation*, p. 70.)

Procedure for Lesson 48

1. Read Chapter XXII, “The Blue Peak,” pgs. 257-260.
2. Continue **MEDITATION ON THE ANTAHKARANA, SECTION ONE**, pgs. 230-231.
3. The **MEDITATION ON THE WILL**, pgs.153-154, may continue to be used once each week while continuing with other meditations or exercises on the remaining six days. Please read carefully the cautionary recommendations on p. 150. Please also note that this meditation must be carried out in a group.
4. Complete “Additional Reading” below.
5. Daily, meditate on the following seed thoughts from *The Science of Becoming Oneself*. Use one thought each week.

6. Record your observations from your daily exercises and meditations in your journal each day.

Week 1 [The disciple] stands as a pillar of light in humanity. He is in the world, but not of the world. He can now repudiate, refuse “to be identified with anything save the spiritual reality.” He is now a *Jewel in the Lotus*, a liberated man.

Week 2 The Central Jewel in the Lotus is the source of highest energy in man. This energy is the life of the physical, emotional, and mental bodies.

Week 3 To climb the mountain means to raise the level of being, to gradually clear the consciousness, to enlarge the horizon of light and service, and to enter into deeper levels of responsibility toward each other.

Week 4 The higher you climb, the deeper you breathe, and the deeper you radiate love.

“For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and after the third year to thirty. The thirty-minute period must be kept for a long time, until you are guided by your Soul to increase it.” (*Ibid.*, pp. 82-83)

Observations

At the end of the month:

1. Review your journal observations from your daily exercises and meditations. Write a Report about insights, experiences or any questions you have had.
2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

Occult Meditation

Occult meditation is a process by which you stop your mechanical thinking and start your conscious thinking. In occult meditation it is you who think, not the outside agent or agents within the layers of your mental body.

Through occult meditation we achieve mastery over our not-self. For the first time in our long journey we act independently from the urges, drives and automatic actions of our threefold personality.

It is clear that all these things are done through manipulating a higher energy, which is the energy of the will, manifested through the Solar Angel or through the Spiritual Triad.

In occult meditation we contact energy centers within ourselves and within the planet, and use them for creative purposes through our thoughts. We learn the secret of the formula, “Energy follows thought.”

In occult meditation we are our own path; we are light; we are the ruler. We are a liberated human being who knows what kind of energy to direct through what kind of thoughts. In occult meditation our thoughts are fused with the light of intuition.

The difference between mechanical thinking and intuition is very clear. We can say that mechanical thinking is related to our personality. Intuitive impression is related to the greater whole, such as humanity, the solar system, galaxy and the Plan and Purpose of the great Executives of the universe. Intuitive impression comes from cosmic or planetary centers to the individual. Mechanical thinking is related to your urges, drives, negative emotions, and likes or dislikes. It is related to your anger, hatred, jealousy, personal problems and interests.

Intuitive impression is a revelation of principles and laws, a revelation of causes and motives which are related to the Great Life on the planet or beyond. Intuition reveals the solutions to problems; their beginning, their development, and their dissolution. It seems as if a curtain drops and you see the things that were hidden from your eyes before.

Mechanical thinking leads you to a life based on showing off. Intuitive perception leads you into a life of self-actualization and spiritual realization. Your light shines through all that you do, feel, speak and think. In mechanical thinking there are emotions and thoughts, but they do not carry light, love and power; they float like dead shells and evoke mechanical reactions.

Intuitive perception evokes conscious response which manifests as cooperation and dedication. Mechanical thinking leads you into confusion, contradictions, doubts, regrets and into the past. Intuitive perception leads you to certainty and serenity. You become more balanced, full of insight and have greater visions of the future. It is in this state that you enjoy life since you are in command, and not a slave.

When occult meditation is properly done, you experience greater joy, energy, freedom and creativity throughout the day. But in the trap of mechanical thinking you feel weak, depressed, unsatisfied, thirsty, rebellious, angry and so on.

In occult meditation the time factor is not important. It can be two minutes or two hours, but before we reach such a state of consciousness in which we can hold our mind in the light of the higher planes, we must take the gradient path. . . .

During the time of occult meditation, our threefold personality must be aligned within itself and fused with the Soul, as a symphony with the conductor. We start doing this through relaxation. In relaxation we withdraw our attention, the attraction of the Self out of the threefold personality, as we switch off the electricity for our various machines and let them rest in harmony. It is our attention that keeps our machines going objectively and subjectively.

Attention is a flow of concentrated energy from various levels, according to the level where the consciousness of man is focused. When we pull up, or shut off the electricity of our attention from the lower vehicles, they stop bothering us through their noises and disorders. This is done first by calming them, then by withdrawing our attention from them and concentrating on the subject of our meditation. Immediately after this is achieved, the Soul-light is released into the threefold vehicles, making them to vibrate in resonance with the note of the Soul. This is what soul-fusion is

Excerpted from *The Psyche and Psychism*, by Torkom Saraydarian, pp. 614-616.

The Jewel in the Lotus

(See *The Subconscious Mind and the Chalice* for details and descriptions of the Chalice.)

In the mental body there is a mechanism which has been called by various names throughout the ages. Some of the names are

- the Chalice
- the twelve-petaled Lotus
- the Temple not made by hand
- the Focus of Creative Energies
- the Synthesizer
- the Transmitter and Translator
- the Abode of the Inner Glory

At the beginning of human evolution this Chalice is like a little rosebud. As the evolution of the human soul advances, the bud grows into a flower with fiery petals, and gradually we see the petals unfolding in special sequence, with great beauty and power.

There are twelve petals. The innermost three stand closed until the Great Renunciation. (See *Christ, the Avatar of Sacrificial Love*, Ch. XII.)

These twelve petals are called the knowledge petals, love petals, and sacrifice petals.

We have one knowledge petal, one love petal, and one sacrifice petal active in our etheric-physical plane. We have three similar petals active in our emotional plane, and three similar petals in our mental plane. The three innermost petals are rooted in the Intuition Plane, and they hold the treasure of the spiritual jewel, the Self, the Jewel in the Lotus.

Excerpted from *The Creative Fire*, by Torkom Saraydarian, p. 278.

There is a very interesting relationship between the tiers of petals, the human soul, the Solar Angel, and the Monad.

As the knowledge petals unfold, the human soul slowly comes into being.

As the love petals unfold, they bring a greater flow of energy from the Solar Angel to the human soul.

As the sacrifice petals unfold, the human soul feels his monadic Core and receives energy not only from the Monad--his Core--but also from the inner fiery essence of the Lotus, which is electric fire. Thus, the human soul is electrified by the three-fold electrical energy--fire by friction, solar fire, and spiritual electric fire--until his central Core is revealed and the Chalice is dissolved by the fire.

The advancing human soul, when all the petals are open, enters the path of release and steps into the Spiritual Triad. It is here that his inner diamond shines forth through the Spiritual Triad as intelligence, as pure love, and as pure willpower in harmony with the Monadic and Divine Will.

We are told that all atoms of the petals and all tiers of the petals revolve around the hidden Jewel, but when the fourth tier of petals--numbers 10, 11, and 12--begin to unfold, they revolve in the contrary direction. As the fire of the Jewel is released, a unique beauty never dreamed of by human beings is created.

We are told that the Jewel does not revolve but rhythmically radiates eight streams of energy which reach the periphery of the four love petals and the four sacrifice petals. The Tibetan Master says that these eight rays present the eight-fold energy of atma-buddhi.

As the radiation goes on, knowledge is replaced by divine wisdom, love is absorbed by Intuition, and with the release of sacrifice all is absorbed in the central Jewel.

Before the final release of the Central Fire, the Jewel appears as seven stars within one Jewel--which is eventually absorbed into the Monad.

Thus, the human soul reaches its Fatherhood, its completion, with all its accumulations, experiences, and wisdom.

The true creativity in man starts when he is truly inspired. Such a true inspiration is not easy to achieve. We are told that in order to be inspired and to become truly creative, our monadic energy, focused in the Monad, must reach through our nine Lotus petals and through the Golden Bridge to the physical plane. When this is a fact, then we are told that a person becomes truly creative because he is constantly in currents of higher inspiration.

Excerpted from *The Subconscious Mind and the Chalice*, by Torkom Saraydarian, pp. 283-285.

The Lotus is the womb in which the human soul is in gestation. The fire in the Lotus is the fire of the spirit which will substantiate as a human soul and take birth through the fire at the Fourth Initiation. It is at that time that man will be a living *soul* ready then to step on the path of mastery and say, "Be courageous. I conquered the world."

The triangle formed by the Mental Permanent Atom, the center of the Lotus, and the mental unit slowly disappears, and the fire that was circulating through the triangle is focused within the Lotus.

The formation of the Lotus, in actuality is the construction of a powerful magnet on the mental plane to draw the energy of the Monad, the energy of the ray of Spirit, and anchor it in the center of the Lotus.

This is the moment of conception in the mental womb, the Lotus. The focus of Spirit in the Lotus is the Jewel, the future human soul and individualized Self, the Son of God on earth.

Thus the Jewel is within the twelve-petaled Lotus to form, to grow, to unfold, and one day to release himself and take a glorious birth. This Jewel throughout ages and through many incarnations is impressed by the Solar Angel with the Purpose, the Home, and the Plan. These are his heavenly food. As the Jewel in the Lotus awakens, he remembers these instructions, feels the purpose of life, and begins to live a life that is in harmony with the Laws of the Higher Worlds.

The unfoldment of the Lotus is responsible for the change in the chemistry in our body. Even the genes and DNA are changed by the unfolding Lotus. The immediate effect of the unfolding Lotus is upon the mental, astral, and etheric centers and upon our thoughts, emotions, and actions.

Chemists and other health professionals try very hard to convince us that all the components of our health--our glands, etc.--are the result of our genes. This may be true, but they cannot explain the cause of the special chemistry of our genes.

The Ageless Wisdom says that it is our past thoughts, words, and actions that produce the special genes we have. The recordings of the genes are the summary of the recordings of our permanent atoms--which are permanent recorders of our life in the three worlds. Certain thoughts, certain emotions, and certain actions are related to certain chemicals in our body. Let us remember that thoughts, emotions, and actions are themselves chemicals which the person produces through using his mental, emotional, and etheric substances. It is their psychic chemistry that affects our physical chemistry through changing the composition of our genes. . . .

One of the greatest responsibilities of the Solar Angel is to impart impressions about the Purpose and the Plan to the baby Jewel in the womb of the Lotus. The presentation of the Plan and Purpose to the developing human soul is carried on in the following way: the Solar Angel takes a tiny part of the Purpose and impressed the human soul with just the dosage that he can understand, assimilate, and use in his life condition. The Solar Angel transmits first a part of the Plan, and as the person's sensitivity expands more, the Solar Angel begins to transmit a tiny part of the Purpose.

For many years or for many incarnations the human soul unconsciously follows the Plan and the Purpose, though with many falterings, hesitations, and complications, until one day he consciously sees the Plan and then sees the Purpose behind the Plan.

Of course a fuller understanding of the Plan and Purpose dawns in his consciousness as he passes from initiation to initiation, and his life becomes a center for actualization of the Plan and later of the Purpose.

It is important to note that as a person becomes more conscious of the Plan he feels more energy and a greater urge toward creativity throughout his whole system. And as he becomes more conscious of the Purpose, he synchronizes his will with the Divine Will.

One begins to be conscious of the Plan when the sixth petal of his Lotus opens. The consciousness of Purpose comes after the nine petals are fully open.

During the transmission of the Plan and Purpose to the human being and while watching over the development of the petals of the Lotus, the Solar Angel also tries to stimulate the fifth spiral of the permanent atoms. Through such a stimulation, great opportunities come on our path.

Excerpted from *The Subconscious Mind and the Chalice*, by Torkom Saraydarian, pp. 309-312.

Om Mani Padme Hum

Om Mani Padme Hum, which means “Salutation to the jewel within my heart.” The jewel is God within you.

Excerpted from *The Psyche and Psychism*, Vol. I, by Torkom Saraydarian, p. 279.

Control of the Personality Vehicles

We must improve our physical body, our manners, the way we dress, walk, and act. We must improve and change the way we feel, react, or respond. We must change the way we use our speech. We must eliminate all conversation that is not goal-fitting, replacing it with conversation that is full of meaning, beauty, and solemnity.

We must change the way we think by eliminating the walls and the mechanical processes in our thinking and making it more creative. We must clear away unworthy thought patterns and habits and cast away fears and doubts. We must eliminate as much as possible all the seeds of being a show-off, a flatterer, or a gossip.

Showing off and flattery build a false personality, which later as man advances in knowledge, become a great danger and hindrance. The Real Self gets lost under the heavy formation of a false personality, and the man becomes a machine to be used by outer forces. Your creativity and survival depend on your Essence. As your false personality grows bigger, your intuitive power, your conscience, and your power of discrimination wane and the possibility of your survival becomes less and less.

It is important to remember that we build our mechanism through responding to the world from a higher level and from a new point of view. It is our responses that build us. This is such an important statement. As you respond to higher frequencies, greater ideas and visions in greater inclusiveness, you build yourself with finer substance and with better engineering.

When a person meditates, studies, and attends lectures, he develops his intellect and accumulates a lot of knowledge, but these do not serve him unless he changes his mechanism through creative expressions, through practical living, through the higher ideas he came in contact with during his creative efforts.

Through practical living and higher creative ideas, you change and refine your mechanism and make it more receptive to waves of greater inspiration. The foundation of all art is man himself. Whatever he is, his art is the reflection, even the manifestation, of his being.

As the consciousness of man expands and he begins to work on higher and higher planes, he channels greater light and wisdom and greater beauty.

Do not be afraid when you do not reach your goal or achieve the level you planned to achieve. But beware of not striving. The day you give up striving, you are in danger of drowning in a waterfall. The sooner you get rid of the pull of downpouring water, the greater will be your spiritual progress.

Excerpted from *The Creative Fire*, by Torkom Saraydarian, pp. 56-57.

Maturity of the soul starts when the person does not identify with the phases of growth but rather passes through the phases, knowing that he has nothing to do with the phases of the personality, but that he is a traveler through the three vehicles.

What are the signs of maturity?

1. nonattachment
2. contentment
3. noninvolvement with the past
4. striving toward the most essential
5. realization that you are a beam of light
6. ability to see the transiency of objects of the three worlds
7. alertness, not to be identified with any object

A mature person:

1. Does not force his will upon others.
2. Does not use people for himself.
3. Does not run after his vanities.
4. Does not let the most essential disappear from his touch or contact.
5. Stands like a rock while the sunrise and the sunset hit his face, while snow and rain fall on his head, while lightning hits his heart. . . Through all these things he has a smile on his face.
6. Can play with children, can sit and talk with aged ones, can be with teenagers but is always aware that he is a soul.
7. Gives joy to everyone but does not crave for others to give him joy. He does not need joy because he *is* joy.
8. Is an initiate. His solemnity and magnanimity shine through all that he thinks, says, and does.

Maturity is a sign that one is on the path of self-actualization. In the life of discipleship, there are many failures and many successes. Failure comes into being when we identify with our three lower bodies and their toys. Success comes into being when we withdraw into our essential Self.

Excerpted from *Challenge for Discipleship*, by Torkom Saraydarian, pp. 285-286.

Striving creates a reaction from the bodies and from the environment. Every minute your physical, emotional and mental elementals are reacting and battling against the incoming energy. Eventually the Spirit conquers these areas and makes them a field of service, a field of radiation.

Purification of the vehicles assists the energy of Spirit to flow without damaging the vehicles. If impurity exists, the battle is violent and, as a result, the bodies suffer.

When the creative energies pour down and meet obstacles in the bodies, man passes through great crises, as often happened to many great musicians and artists who released the flow of creative energy without due preparation. It sometimes happens that if the creative artist uses the wrong scales or chords or rhythms, he creates imbalance in his centers which then affect his health. Remember always the words of the Master:

“They will ask thee how to traverse life.

Answer: Like crossing an abyss upon a taut string--

Beautifully, carefully, and fleetly.” (Agni Yoga Society, *Leaves of Morya’s Garden*, Vol. I, para. 159.)

Excerpted from *The Psyche and Psychism*, by Torkom Saraydarian, Vol. II, pp. 952-953.

It is not easy to stay in the light of higher inspiration because under its light slowly your body, emotions, and mind start throwing out everything that is ugly, dirty, and bad. Higher inspiration is like a shower that washes away your dirt and leaves you clean.

There are seven conditions for higher inspiration:

1. *Integrity*.

2. *Purity*. Integrity and purity make you coordinated and synchronized, so that, like a tuned-in radio, you receive higher inspiration.

3. *Concentration*. Concentration has a very esoteric meaning. It is the ability to refuse any kind of destructive thoughts, emotions, and activities and focus your mind on your direction. Concentration makes it possible for you to catch the waves of inspiration coming to you and use them constructively. Otherwise the flood of your personality problems may flow in and wash away the inspiration.

4. *Readiness or refinement.* This means to be ready physically, emotionally, and mentally at any time to receive an inspiration. You must be focused, organized, and synthesized so that you can receive inspirations and transmit them.

5. *Magnetism* is the result of being in contact with a Great One. If you do not have the contact, you do not have the magnetism. You must be magnetic in the same way that a piece of iron becomes magnetic when you rub it with a magnet.

6. *Insulation.* You must insulate yourself from hatreds, jealousies, and urges for revenge. You must build a shield around you so that when the message comes, you can receive it without disturbances. If you do not have insulation, you cannot be an artist, no matter how you force yourself, because certain emotional parasites will always suck your energy and from it.

Insulation means, as Christ said, to be in the world but not of the world. Your frequency must be higher so that you do not attract lower frequencies. No static or lower frequencies must be channeled through you. You will reject them because you have your own frequency.

7. *Aspiration* means to strive toward higher and higher achievements, purity, goodness, cleanliness, light, and love.

Through inspiration, the Higher Worlds build bridges to the lower worlds and make the Divine Spirit circulate.

A higher impression is a thread of an electrical line which actually registers upon you the overall or partial purpose of the Source, providing all the necessary energy to carry on the manifestation and actualization of that purpose as time, space, and conditions permit. But the

preparation for reception is a very important factor if one wants to receive the impression in its purity.

Also, preparation is needed to hold the high-voltage power transmitted through the impression, and if one is not ready, disintegration of the bodies takes place with all its bad consequences.

The purification of the personality protects the person and does not let the impression nourish and energize maya, glamor, ego, and illusion. The preparation of the bodies to hold high-voltage power maintains the integrity of the person under heavy pressures and storms, which one meets as he advances. Preparation to receive impressions, to hold energy, and to understand, realize, and assimilate the partial or total purpose of the Source make a person a center of glory and a source of Cosmic Beauty. Through such a preparation, he ascends to the Source of impression and eventually becomes a part of that Source.

Excerpted from *Challenge for Discipleship*, by Torkom Saraydarian, pp. 360-361.

THE SCIENCE OF BECOMING ONESELF

The Antahkarana

LESSON 49

Introduction

This is part of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that “[t]he time limits given. . . are optional. It is your level of unfoldment, which should decide the time element, remembering, *“that which is slowly built up endures forever.”* (Saraydarian, H. Torkom, *The Science of Meditation*, p. 70.)

Procedure for Lesson 49

1. Reread Chapter XVIII, “The Rainbow,” pgs. 197-233.
2. Continue **MEDITATION ON THE ANTAHKARANA, SECTION ONE**, pgs. 230-231.
3. Add **MEDITATION ON THE ANTAHKARANA, SECTION TWO**, pgs. 231-232.
4. The **MEDITATION ON THE WILL**, pgs.153-154, may continue to be used once each week while continuing with other meditations or exercises on the remaining six days. Please read carefully the cautionary recommendations on p. 150. Please also note that this meditation must be carried out in a group.
5. Complete “Additional Reading” below.
6. Daily, meditate on the following seed thoughts from *The Psyche and Psychism*, Volume I. Use one thought each week.
7. Record your observations from your daily exercises and meditations in your journal each day.

Week 1 Responsibility is the ability to respond, to receive and to answer certain impressions coming not only from the Soul, but from higher sources, such as Shamballa, from certain planets or even from galactic sources.

Week 2 Each responsibility demands greater knowledge, greater beingness and greater practicality.

Week 3 A true disciple does not even wait for a responsibility to offer itself. He either creates a responsibility or prepares for one.

Week 4 The Soul does not approve of failure; It challenges the human being again and again, until he overcomes his weaknesses.

“For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and after the third

year to thirty. The thirty-minute period must be kept for a long time, until you are guided by your Soul to increase it.” (*Ibid.*, pp. 82-83)

Observations

At the end of the month:

1. Review your journal observations from your daily exercises and meditations. Write a Report about insights, experiences or any questions you have had.
2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

Occult Meditation

Meditation is like a dance performed around a pillar. It is like a spiral around a pole, which is concentration. For example, if you are thinking about the form of an object, you need to concentrate your mind to hold the object in focus, so that the mind works on it, meditates on it.

When you pass into the next stage, the quality aspect of the object, you are on a higher level of mind. Your mind is going to think about the quality of the object, but the object must be held there in focus, so that the mind thinks about it.

In the next stage, when you are going to meditate on the purpose of the object, the object must again be held in focus. And then when you are trying to think upon the abstract levels of the mind, the ability to concentrate on the object must extend to those levels. Thus in each stage concentration is progressing and you are meditating on the object or subject held steady in the focus of mind.

As you are going higher and higher, the energy contacted passes down through the thread of concentration to each level through which the thread is passing.

Do not forget that in deep meditation we vacate our physical, emotional and lower mental body. The only way to prevent intruders from entering the body is to create this alignment and fusion with the downflow of energy from our higher contacts. This actually resembles an electrical fence when it is turned on and the current passes through all wires, preventing any attempts of entrance.

The energy created through our meditation must only be used in our creative actions or for the whole of humanity. This is a very important point. Energy collected from higher Sources is related to greater wholes, humanity, global life, the solar system and beyond. If it is used for separative purposes and for selfish interests, it creates complications, and the source of energy either dries up or a dark force supplies the force for destructive and separative purposes. . . .

Occult meditation is clean, pure, creative thinking on the higher mental planes. You may have the following questions when you are meditating:

Why is this so?

What is the cause of this?

How can I prevent or increase the result?

How can I create new causes to create new results?

How can I distinguish the cause from the result?

What must I do to prevent causes which are producing results I don't want?

How can I manifest this vision, this beauty, this joy in a way that the life of humanity is uplifted?

You can think in terms of seven human endeavors and see through which endeavor you want to express your contact and serve humanity.

In this way your mind is exercising to such a degree that it is penetrating deeper and deeper into the mind of the universe from which it is absorbing greater ideas, visions and fiery thoughts. Because of these greater ideas, visions and thoughts, you are becoming a highly creative agent, an enlightener, a source of strength and power for your fellow men.

Excerpted from *The Psyche and Psychism*, Vol. II, by Torkom Saraydarian, pp. 617-620.

The Antahkarana

The Central Core of existence, the Source of the Universe, tries to manifest, to express, and to release Itself. Each atom, each cell, tries to build a path to communicate with that expanding nucleus. There is a reciprocal approach. The Central Core of the Universe is in each atom, and each atom essentially is anchored in the Central Core. The whole process of the little life manifesting in the atom is to make its essential oneness conscious. As the little life becomes conscious of the Central Core and feels Its rhythm in its own heart, it progressively manifests the greater and greater Glory hidden in the Central Core of the Universe.

The whole mystery of creativity is to manifest the Central Beauty in all kingdoms and eventually in man and through man. Creativity is not possible until you build a bridge between manifested life and the Core of the Universe, progressively forming on each plane a conscious center to feel, to observe, to assimilate, and to translate the Beauty contacted on that plane, and then to create on lower levels. Thus each life form assists the Central Core to manifest Itself.

Eventually through eons, when the progressing atom passing through all kingdoms meets the Central Core, the Central Core becomes the Monad and the Monad the Central Core; "I and my Father are one."

The Antahkarana, which means the bridge or continuity of consciousness or the Path, is built by an act of fusion of your Self into that Almighty Self. When you become the Path, you are Him and He is you. That is why a Great One said, "I am the path, the truth and the life." We are becoming aware of our oneness.

When we trace our path of involution and our path of evolution, we are the Path.

The personal Antahkarana is a stone on the highway of life. The Antahkarana as a whole is the contact between the Central Core and the sum total of life on the planet.

The human being not only must build his individual Antahkarana between the cleavages of his nature and reach his True Self, but also he must build bridges between himself and all other human beings. Every manifested life form is building the web of contact with the whole Universe. This is what evolution is. It is also true that close communication with each other can involve personal activities too, as for example, sex, sharing emotions, and physical material interests. These activities should be watched very carefully so that the spiritual contact does not suffer. When the higher contact is broken or weakened, the lower contact produces painful problems and separatism and ends with non-contact.

The Antahkarana must be built in man and between the souls of the group members. Then the collective Antahkarana must make contact with the Hierarchy, then with Shamballa, then beyond. It is this Antahkarana that brings group movements in humanity with great awakenings and cultural or social changes. Through such an Antahkarana, the will and purpose of Higher Beings penetrate into the life-sphere of humanity. . . .

We have three main threads in the Antahkarana:

1. the life thread
2. the consciousness thread
3. the creative thread

The life thread connects us with the Will, the Purpose, and universal aspects. The consciousness thread connects us with the Plan, with Hierarchy, with the Soul, and with the Spiritual Triad. The creative thread connects us with life in general to manifest beauty.

Every action against living forms damages the life thread and creates static in the communication. When the life thread does not function properly, the body enters into a cycle of health problems. Any action, any emotion, or any thought which is against survival and hurts the life of other forms creates hindrances in the thread or web of life. The thought, the emotion, or the action that is related to any part of this web damages that part in particular with its corresponding physical location. For example, criminal thoughts damage your brain. Hatred, jealousy, and anger damage your heart and lungs. Activities carried on with criminal intention damage your kidneys, sex organs, and legs because the corresponding web burns in those areas. Any damaged part of the web attracts negative forces into your aura. . . .

When the Antahkarana is built, you can think on abstract levels of the mind and create on concrete levels of the mind. In other words, everything that is abstract in your mind can be translated in practical terms, in concrete levels of the mind and life, without losing the intensity, power, and beauty of the abstract

thoughts or ideas. Also, anything that is objective and concrete can be translated in abstract terms and forms.

Again, we can say that when the Antahkarana is built you can see things from abstract or concrete viewpoints. An object reveals to you its causal meaning; an abstract thought reveals its physical and concrete effects.

Those who build the Antahkarana are not trapped in abstraction or in objectivity. They see the causes of the effects and the effects of the causes.

The Antahkarana is built by the will to expand, by the will to surpass yourself. When the Antahkarana is built, the soul develops various higher senses. One of them is the *esoteric sense*. This sense makes you able to penetrate into many dimensions of meaning and significances of an object or event and see the subjective causes.

Another sense is the *sense of synthesis*. This enables you to see the synthesis behind the multiplicity of forms and events and the relation between events and the many causes operating in unison in planetary and solar planes.

It is through the unfoldment of these senses that another sense comes into being--the *sense of direction*. The sense of direction helps you always to orient yourself toward the true "north."

Excerpted from *The Creative Fire*, by Torkom Saraydarian, pp. 195-197.

The first and major indication that the petals of the Chalice are unfolding and expanding is an increasing sense of responsibility. Then the conditions of life will improve and change as more and more people open their flower.

The sense of responsibility begins and then increases when a person starts to unfold his petals. He realizes that he is connected by invisible energy currents to the great Lives of Space and that he lives in Their Presence. (For a detailed study of responsibility, please refer to *The Sense of Responsibility in Society*.)

The Tibetan Master says that when the sacrifice petals unfold,

The sacred sacrificial aspect of life is revealed in its beauty, purity, simplicity and in its revolutionising quality.

(Alice A. Bailey, *The Rays and the Initiations*, p. 31.)

The Antahkarana, or the thread which gives us continuity of consciousness, connects the mental unit with the center of the Lotus and extends to the Mental Permanent Atom. The construction of this bridge of communication starts with the unfolding of the first petal and reaches completion when the nine petals of the Lotus are fully developed.

Man, living in physical incarnation, finds access into the Mental Permanent Atom and the Spiritual Triad through the Chalice.

We are told that it takes seven hundred incarnations to develop the knowledge petals; seventy incarnations are needed to unfold the love petals; seven incarnations are needed to unfold the sacrifice petals. These last seven incarnations are processes of initiation until the Transfiguration is achieved. To learn how to be sacrificial is very important; it is the major lesson that we learn to prepare ourselves for future sacrificial responsibilities.

After we become perfect human beings, we will begin to discipline ourselves to be the Solar Angels of the newly individualized animals. You can imagine how much patience, endurance, positiveness, and joy we must have to be the guardians of infant humanity.

The manifestation of your divinity on the threefold planes is accomplished through the unfolding petals of the Chalice. Throughout ages the unfolding process must go on, building better and better communication lines between your lower vehicles and between them and Higher Worlds.

It is in the furnace of the Chalice that the human soul is born. This birth process started from the date of individualization, which occurred 18,000,000 years ago, and will reach culmination when the twelve petals unfold and let the baby-god free.

Excerpted from *The Subconscious Mind and the Chalice*, by Torkom Saraydarian, pp. 287-290.

Continuity of Consciousness

A new-age disciple has. . . important responsibilities.

. . . to build bridges--bridges with the Inner Guide and with higher Sources--and to consciously come in contact with higher levels where great centers of learning exist.

We are not referring to being a medium. To build bridges means to expand and build your Antahkarana or your continuity of consciousness in such a way that you eventually contact other dimensions where greater light, greater beauty, and greater goodness exist. A disciple will never get his messages from secondhand sources. He will put out his own antenna and receive his messages consciously, with continuity of consciousness.

Excerpted from *Challenge for Discipleship*, by Torkom Saraydarian, p. 89-90.

The first thing we are going to remember is that there are lots of gaps in our nature. Some of these gaps are bridged permanently, some temporarily, and some are not bridged at all. When the parts of the nature of the human being are not connected with each other, the awareness unit is not conscious of the life going on within the unconnected parts of his nature. . . .

. . . Each plane is a reservoir of greater light, greater wisdom, greater knowledge and greater energy, opening greater horizons toward the Cosmic reality.

But there are many gaps between these planes. We need to build bridges and extend the path from where we are to the plane where we can function consciously. As we build bridges and extend the path to the higher planes, we increase our wisdom; we increase our power, creativity and beauty.

. . . The duty of the human soul is to go up, step by step, without losing contact with the vehicles he leaves behind. Plane after plane he climbs, and each time, he passes from one plane to another by building a bridge between them.

Thus for long ages, the human soul was successful in integrating the physical and etheric bodies. Some were able to forward their consciousness from the physical to the emotional plane and from the emotional to the lower mental plain, gaining full consciousness on these three planes.

A minority was able to build the bridge between the lower mental and function on abstract levels of the mental plane. . . .

There is a big gap between the lower and the higher mental planes, between the mental unit and the mental permanent atom. This is the reason why most of the people have no awareness about what is going on upon Soul planes in abstract levels of Thor mind.

Sometimes the human soul can function on abstract levels but can remember nothing because of the lack of a bridge. If the bridge is built, we will consciously function on the astral and mental planes as we function on the physical plane. To function on the astral and mental planes consciously we need the bridge and also the proper vehicles and senses for the astral and mental bodies.

These senses develop as we use our astral energy in our planned activities, programs and creative work. The mental senses are developed as we use the mental energy building creative thoughtforms, and in using the mind according to the hierarchical Plan through our words and actions. . . .

Those who are Initiates of a certain degree can penetrate into higher mental, even into Intuitional planes. Higher mental planes are planes of instruction where we learn many things. But if our bridge is not build, we cannot remember our contacts and instructions. Those who penetrate the Intuitional Plane often attend Ashrams of advanced disciples or Masters. They are those who have built their golden bridge between the mental unit and the mental permanent atom in the higher mind. The mental permanent atom is the entrance into the Spiritual Triad.

Excerpted from *The Psyche and Psychism*, Vol. I, by Torkom Saraydarian, pp.518-520

Words of Power - Om

Hermes said, "as above so below." Man is the microcosm reflecting the macrocosm in his being.

In esoteric literature we are told that our Solar Logos sounded the Sacred Word to create this solar system. He sounded it in seven great breaths, in seven notes, and all the seven planes came into existence. Such was the process of involution.

The same thing happened with the Monad. It sounded the sevenfold Word and its incarnation started, until it reached the densest plane. This was the note of creation and incarnation, the process of out-breathing.

When man starts the path of conscious evolution, he will go back to his source, to the Monad, and be Himself, and this will be accomplished by finding out the real note of the Monad and in-breathing it. This is achieved by using the Sacred Word in two ways: first, to destroy and clear away the obstacles and hindrances; and second, to build bridges and fuse with the source, the Self, so that the Monad returns to its own state of beingness with all its experiences in the manifested world.

The student is advised to sound the Sacred Word and gradually to find his real note; then through the resonance flood the lower nature with the energy of the Self and sublimate it to its highest degree. This is a great adaptation process in which all the lives within the vehicles gradually learn to respond to the music of the Self. They adapt their movement and rotation to the rhythm of the music, until they are able to express the music completely and perfectly through all their expressions and movements. This is the great process of adaptation to the inner note, and the great process of transmutation and transfiguration.

Actually, the “fallen” self is searching for the *Lost Note*, *Itself*, the *OM*, the target. The arrow is going back to the target and becoming one with itself.

Excerpted from *The Science of Meditation*, by H. (Torkom) Saraydarian, p. 109.

Responsibility to Higher Sources

Responsibility is the ability to respond, to receive and to answer certain impressions coming not only from the Soul, but from higher sources, such as Shamballa, from certain planets or even from galactic sources. Each ability to respond demands proper action and labor on the level one is able to respond. And as one receives the impression faithfully and fulfills the call of the impressions, he makes himself more adequate for higher reception and for higher creativity. Each reception and each creativity on any level demands responsibility, which means ability to handle the impressions and creative responses the best way possible according to the demands of the source.

There is no progress on the path except through entering into higher and more dangerous fields of responsibility. When one fulfills his responsibility the best way possible, the great Life challenges him to go forward and work in higher fields of responsibility.

The progress of any human soul can be determined only through the level of his responsibility. As one advances he has greater treasures under his hand but “. . . the Brotherhood teaches not to spend the entrusted treasure without usefulness.” (Agni Yoga Society, *Brotherhood*, para. 570.)

The sense of responsibility grows as one begins to see that he does not belong to himself alone but to the whole universe. The great Sage says, “Think of yourselves not as inhabitants of Earth, but of the Universe. . . .” (Agni Yoga Society, *Aum*, para. 593.)

We first try to serve ourselves; then we take responsibilities for our family because we feel that we belong to our family. Then we take responsibilities in our national and international life. Each responsibility

demands greater knowledge, greater beingness and greater practicality. Later, we feel we belong to the solar system, and we take higher responsibilities. Thus as we feel that we belong to a greater field of reality, we feel responsibility toward that field, and we try to perform our duties and obligations in a sacrificial way.

There are times in the life of a disciple when a responsibility awaits him on his path. He may neglect it or accept it. Some persons, seeing the seriousness of the job and the heavy requirements, withdraw into their usual life of service. Those who accept responsibility in full consciousness submit themselves to a path of strenuous training and discipline. Each presented responsibility for them becomes a challenge which evokes greater responses from their Spirit. Thus the progress of the disciple is guaranteed. One unfolds in serving others.

A true disciple does not even wait for a responsibility to offer itself. He either creates a responsibility or prepares for one.

The life of a disciple is a training highway on which life after life he prepares himself for greater responsibilities. In each life he is tested. Sometimes he fails; sometimes he succeeds. If he fails, he is presented with new tests to organize himself anew and to eventually try again a similar responsibility in which he failed.

The Soul does not approve of failure; It challenges the human being again and again, until he overcomes his weaknesses.

The Great Nature needs conscious cooperators who are able to take higher positions in the field of responsibility. This means that responsibility is a natural ability of those who decide to cooperate with nature consciously.

We are told that responsibility does not leave gaps behind. This means one must exercise responsibility toward oneself and one's family before he is promoted to the responsibility of a classroom, of a group, of a school, of a nation or of humanity.

Those who leave gaps behind them and with vanity allow themselves to take higher responsibilities cause great damage to the field in which they forced themselves to serve prematurely.

Christ once said, "Those who are faithful in small things will be faithful in greater things." One must prove his responsibility in little things, and then greater responsibilities will be open for him.

Excerpted from *The Psyche and Psychism*, Vol. II, by Torkom Saraydarian, pp. 1080-1081.

THE SCIENCE OF BECOMING ONESELF

The Antahkarana

LESSON 50

Introduction

This is part of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that “[t]he time limits given. . . are optional. It is your level of unfoldment, which should decide the time element, remembering, “*that which is slowly built up endures forever.*” (Saraydarian, H. Torkom, *The Science of Meditation*, p. 70.)

Procedure for Lesson 50

1. Read Chapter XXIX, “Four Obstacles on the Path,” pgs. 279-291, from *The Science of Meditation* by H. (Torkom) Saraydarian.
 2. Continue **MEDITATION ON THE ANTAHKARANA, SECTION ONE**, pgs. 230-231.
 3. Continue **MEDITATION ON THE ANTAHKARANA, SECTION TWO**, pgs. 231-232.
 4. The **MEDITATION ON THE WILL**, pgs.153-154, may continue to be used once each week while continuing with other meditations or exercises on the remaining six days. Please read carefully the cautionary recommendations on p. 150. Please also note that this meditation must be carried out in a group.
 5. Complete “Additional Reading” below.
 6. Daily, meditate on the following seed thoughts from *The Science of Becoming Oneself*. Use one thought each week.
 7. Record your observations from your daily exercises and meditations in your journal each day.
- Week 1** Try to remove an obstacle in another person on any level, and you will discover that you are removing a corresponding obstacle in yourself.

Week 2 If you transmit a spark to a friend or even to a stranger, your fire increases many-fold.

Week 3 Freedom is an inner radioactivity from which Beauty, Goodness, and Righteousness shine out and spread life everywhere in spite of all physical, emotional, and mental obstacles.

Week 4 Joy is not the absence of hindrances, problems, and difficulties. On the contrary-- joy is the flash springing out of each victory earned by the Inner Man through these obstacles.

“For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and after the third year to thirty. The thirty-minute period must be kept for a long time, until you are guided by your Soul to increase it.” (*Ibid.*, pp. 82-83)

Observations

At the end of the month:

1. Review your journal observations from your daily exercises and meditations. Write a Report about insights, experiences or any questions you have had.
2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

Meditation and Identification

Identification runs on a gradient scale. First you try to see an object from the viewpoint of another person. You try to see the motives of various actions of a person. Then you try to find various influences making a person to act, feel or think in the way he does.

As you learn to separate your thinking from the conditioning factors of your habitual life, emotions and thought, you become more able to penetrate into the psychology of other persons. The same thing is true of any other object. If you are meditating on courage, you must put aside all that you know about courage and try to be courageous, first in your mind, then in your life. Once you act courageously, you will know better what courage is and does.

In a more advanced stage, you not only act courageously, but you become courage itself. It is in this stage that you really know what courage is, through identification with it.

Identification is the spiritual ability of a man to be united with the essence acting through a form.

There is only one essence. Those who are able to identify with it for a short moment can jump out of their form and identify with the author of action in any form. It is just as if you are turning yourself with the Self of any form or event and becoming that Self. In such identification, the cause is revealed.

You can do some exercises to develop the power of identification in you. For example, you can start thinking as if you are a fish, a flower, a tree; then think as if you are the spirit or the cause of the form of the fish, of the bush, of the flower, or of the tree. You can identify yourself with your wife, your child, or with an angry or naughty neighbor, and thus know them much better.

The most important thing is to remember that you must identify without attachment. This is the most difficult thing to do. Identification with attachment leads you into various problems. That is why identification is done on the highest mental plane, in which you are free from your physical blind urges and drives, emotional glamors and mental illusions. Because you are not identifying yourself with the emotional, mental and physical bodies, but with the entity, the spirit, or the soul that is operating through forms or events, you are not polluted--attached--by the maya, glamor and illusions of the personality. If you fall into personality attachment, you lose the real cause and you enter into the realm of excuses, escapes, justifications, imitation, phenomena and effects. . . .

True or higher identification is not carried out with our emotions and thoughts, but through at-one-ment with our true Self. In true identification one is not lost in his mental images, but he is identified with his own spiritual essence.

As we go deeper into our own Self, we go deeper in any object, event or being, because the Self is in tune with the essence of all that exists, and the Self is one.

Thus we can say that identification is a tuning-in process of our Self with the Self of any object.

Spiritual identification is achieved through creative imagination and visualization. Identification on personality levels is the action of the five senses.

For example, the first stage is the touch. The second stage is hearing. The third stage is seeing. The fourth stage is tasting. The fifth stage is smelling.

But beyond these senses, you have two more senses which lead you into greater identification. One is called common sense, and the other is straight knowledge. Common sense is a synchronizing sense on an individual level. Straight knowledge is the knowledge of causes, motives, origins, principles and laws.

There is a difference between identification and intuition. You can start identification while you are using only five senses, or seven senses, but you may not have intuition on the level you are working. Identification is not a sense; it is a process, while intuition is a sense. It is the sense of taste on the Intuitional Plane.

Identification is a process going from an atom to Infinite manifestation, and on each step you have your evaluation based on the level you are. Intuition does not allow you to stay long on the level of your identification. It reveals new possibilities, new horizons to be achieved.

Excerpted from *The Psyche and Psychism*, Vol. II, by Torkom Saraydarian, pp. 664-666

Obstacles on the Path

. . . [T]he Great Sage says, "Blessed be the obstacles through which we grow". . . .

Any time one meets an obstacle, if he repeats that formula, he will immediately feel a new energy circulating in his system and he will have more power to face the obstacle and emerge from it triumphant.

Excerpted from *Thought and the Glory of Thinking*, by Torkom Saraydarian, p. 41

To raise your quality you must fight against five obstacles:

1. You must fight against hurry. Any time you hurry, the quality of your labor will not be what you expect or want it to be; it will be of a low quality. Take your time and do things better. Your whole life can change as the result of a small failure.

Hurry is not measured by the concept of time. To hurry means to do work without attention, just for the sake of finishing it. You can do things faster than lightning if you are there with full attention, skill, knowledge, and control. Hurry has a strong element of carelessness and a lack of interest in quality.

2. *Fight against the belief that whatever you are doing is not too important.* This is a very defeating feeling. Everything that you are doing is very important, extremely important. If you consider that everything you do is important, the quality of your actions or labor will gradually rise, and you will develop a sense of perfection.

You must be conscious that every thought, every feeling, every word, and every action you have are very, very important for you, for others, and especially for your future. This is how spiritual regeneration takes place.

Know that you are a very important person. If you feel your importance, people will consider you as an important person. An important person is one who has a high-quality character and life. You must prove that you are important by raising the quality of your life.

3. *Fight against the idea of "I can't do better!"* This is a self-defeat and an escape. You can always do things better. Try and you will see. Do not say, "I can't do better." This is a crime against your true Self. You stop your evolution when you say, "I can't do better!" and you fall into saturation. No matter how many times you fail, you must say, "I am learning; I will do it better!" If you do not do this, you open an easy door for your escape.

4. *Fight against the concept that "He (or she) does not appreciate me or what I do."* If you believe this, you will eventually say, "Since they do not appreciate me, the quality of my work is not important. I will do it any way I feel like. Quality is not important because quality is only important when other people appreciate it or appreciate me."

This is a great way to mislead yourself. You must not be something for somebody else. You must make your quality higher and higher because this is how to contact your true Self and develop perfection. When you beg for appreciation, you develop either showing off or hypocrisy.

You must become beautiful for the sake of beauty. You must do good because you love to be an expression of goodness. You must live for values and become a value on this Earth. . . .

5. *Fight against the idea of "I am not rewarded enough to raise the quality of my labor. I worked so hard to do something beautiful, and he only gave me a few dollars. Tomorrow I will just do it the way I want!"* -- as if your perfection is less valuable than the money you are receiving.

Excerpted from *Challenge for Discipleship*, by Torkom Saraydarian, pp.282-283.

The Beam of Light, the Teaching from higher sources, meets the needs of each kingdom progressing on each plane. The Beam of Light coming from the core of the Hierarchy through Great Ones is intended to wipe away seven great obstacles on the path of humanity.

The first obstacle is called *blindness*.

Blindness is a psychological state in which man does not dare to see beyond his own fence of information or knowledge. Blindness may be imposed upon him by some person, group or “ology.” He is told, “This is it. This is the only truth which can lead you to salvation.”

If you fall into such a state of mind, you are a blind man because you will not dare to open the doors and windows of your Soul and see beyond your *fence*, beyond the imposed limit. The Teaching can only be assimilated by those who are sensitive to each ray of light coming through any source. . . .

There is no salvation in any book, in any Teaching. Salvation cannot be learned. Salvation is unfoldment, development, freedom and progressive, continuous release from the limitations of any past achievements. If a man tells you his words reflect the absolute Teaching, he is a man who is trying to trap you. The true Teaching is a progressive action for liberation. . . .

The second second obstacle which the Teaching tries to eliminate is *inertia*. Inertia means to stop at a point on your journey toward Infinity and refuse to go forward. Inertia is a counteraction, an isolation, which people impose upon themselves or let others impose upon them.

This can happen if a glamor or illusion chains your feet, or if you gather knowledge but do not put it into practice and make your knowledge an experience. When a Teaching does not change you and challenge you to climb toward higher summits, you fall into inertia.

The true Teaching stands for continuous expansion toward higher values. The true Teaching makes you expand your field of service. The true Teaching makes you labor to achieve.

Inertia is not an absence of activity, but lack of Spirit. You can labor day and night to collect money, reputation and knowledge, but still be in inertia. Inertia is not removed by our horizontal expansion. It is removed by our vertical penetration, through our labor for beingness, through our striving for higher levels, and through our sacrificial service for one humanity. Inertia is removed not by our knowledge and information, but through self-actualization and inner transformation.

The most important point to emphasize here is that when a state of being on any level satisfies you and prevents new striving for higher levels, you are in inertia, even if you are on a higher level. . . .

The third obstacle is *glamor*. Glamor can be defined as a state of feeling in love with oneself. Most people are in love with themselves to such a degree that they separate themselves from others by many kinds of rationalization and turn all their interest upon themselves. They are not interested in others, unless others serve their self-interests. Such kind of glamor must be eliminated if a man wants to progress on the path of his divine destiny. . . .

Our glamors can be broken in the light of the true Teaching when we organize greater fields of service and strive to meet the increasing needs of other people to such a degree that we forget ourselves. As long as we are slaves of our little selves, we are prone to depression, fear, isolation or are slaves of greed and exploitation, which are the results of our main glamor or self-identification. Whoever falls in love with himself forgets the things that he was going to do to change himself.

The next obstacle is *illusion*. Illusion is an act of fooling oneself. People fool themselves with their open eyes, with their ears, with all their diplomas and positions. . . .

Illusion is a blind command within your mind, in which the importance of yourself is the main ingredient. People fool themselves with lies, cigarettes, drugs, alcohol, marijuana, or loud incoherent music, as an escape. Such a state of illusion does not allow them to stop a minute and question their conduct.

The Teaching makes a man face his problems and face others. When one fools himself, he fools others in a way that makes him feel that this is the natural way to act.

Hypocrisy is another form of self-deception, another form of illusion. Dishonesty with others has the same source of illusion.

The next obstacle is called the *Dweller on the Threshold*, which must be wiped away before a man progresses on the highway of self-improvement. The Dweller on the Threshold is you. You are sitting, blocking your own way. . . .

One cannot see himself as his own obstacle because he accepts himself as he is. He becomes so identified with his little self that the obstacle in his nature finds a chance to escape and survive.

If one cannot break the Dweller on the Threshold, he uses all his knowledge and position for separative interests and working for the destruction of spiritual values. The Teaching advises us to break the Dweller through secret consultation with our own higher Self. This must be done every night to find out if you, yourself, are standing on the path of your progress as a dangerous obstacle. Try to find out how you are preventing your progress and strive to eliminate the obstacles.

If we remove the main obstacle on our path, we can be trusted with the labor of removing obstacles on the path of humanity. Thus acted the great liberators and heroes of the world.

There is no path unless you remove yourself from the path. You become the path, if you do not block the path.

The next obstacle is called *ignorance*. Ignorance is a state of mind in which you *assume you know*.

Enlightenment is a state of mind in which you are able to test your knowledge, to discard it if necessary, and to learn more. It is possible that after you learn the lessons of your kindergarten book, you will never refer to it anymore. . . .

Ignorance is not only a state of mind, but it is identification with the level upon which you have your existence. Ignorance is a state of being in which your spirit, instead of going forward toward the source of light, keeps busying itself with the pleasures presented to it on the lower planes.

Ignorance is a state of unawareness of the reality of the life going on upon higher planes. Ignorance is the inability to sense and to know the divine Plan. Ignorance is the inability to sense and to know the divine Plan. Ignorance is the inability to face one's own responsibilities. Ignorance is denial of Self.

Ignorance can be overcome by trying to live according to the inspiration of the Beam of Light.

The next obstacle is *fanaticism*.

The Teaching advises us not to be fanatics and not to encourage fanaticism. Fanaticism is the greatest scourge of humanity. It is found in all fields of human endeavor and stands on the way of humanity's progress.

Fanaticism cannot live without his wife, and his wife is hypocrisy.

Fanaticism is a state of mind in which man is identified with his thoughts, opinions, and information to such a degree that if you challenge his thoughts, opinions and information, he reacts violently because he thinks you are attacking him. Thus to protect himself, he attacks those who are not involved with the same thoughts, opinions or information.

Fanaticism prevents the Beam of Light from being translated in various ways on various levels. It is the enemy of human freedom and human liberation. Fanaticism can be overcome by cultivating respect for the labors of others and remembering the Beam of Light pouring down from the Greater Zodiac and beyond.

Excerpted from *The Psyche and Psychism*, Vol. I, by Torkom Saraydarian, pp.479-486

Responsibility and Obstacles

Responsibility is an ability to respond to the keynote of our Soul and live a life in harmony with the direction, the Plan and the radiance of the Soul. This response creates an urge within ourselves to put our life in order and help others to do the same.

Soul contact reveals all those things in our nature which create obstacles on the path of our evolution and which hinder the steps of those with whom we come in contact. Responsibility urges us to examine our physical, emotional, mental, moral and spiritual equipment before we commit ourselves to an important task.

Many plans failed and great opportunities were lost because the one to whom the work was given acted in vanity and accepted the work without remembering his personality weaknesses and hidden defects.

Excerpted from *The Psyche and Psychism*, Vol. II by Torkom Saraydarian, p. 1077

Responsibility and Backsliders

Backsliders are those who start out climbing a mountain, and then something goes wrong and they slide all the way down. The mountain in this example symbolizes a goal, a vision that is in front of you which you, by every means possible, are trying to actualize. But then something goes wrong: a pleasure, a glamor, an illusion, your vanity and ego, your self-interest and jealousy, interferes and pulls you down. . .

When a person turns against his goal, he becomes a backslider--just like a person who climbs a mountain and goes higher and higher toward the summit, then slides down to the foothills--no matter how many

churches he attends or whom he pretends to worship. At this stage, the person either totally forgets about climbing, or he becomes an enemy who works against his goal and against those who have similar goals. . . .

The foundation of each goal rests upon the rock of this principle:

Whatever I think, speak and plan must be in harmony
with the interest of all people, everywhere.

When we see our goals in harmony with this principle, we will alleviate lots of misery, pain and suffering from the world. But if we create “goals” which are for our own interests and against the interests of the whole, we do not have real goals. A goal is a true goal when it is a note in the symphony of human interest. Such a goal is like a mountain; and we must strive to reach the summit of that mountain. But if conditions pull a person down by discouraging him, by instilling fear in him or by tempting him with pleasures, he becomes a real backslider.

To make a goal real and authentic we must do the following:

1. We must be inclusive.
2. We must have a selfless motive behind the goal.
3. We must be harmless and loving. . . .

Thus a goal must be inclusive, selfless and harmless. If a person has such a goal, he is in harmony with the striving spirit of humanity and is cooperating with all the creative energies of Nature. If he works against a true goal, he is a real backslider—or even an outcast. . . .

People sometimes think that the goal justifies the means. This is a formula used by backsliders. A crooked ruler never produces a straight line.

How to Reach the True Goal

We will reach our true goal through the following:

1. Self-forgetfulness, harmlessness, and right speech
2. Increased striving toward perfection
3. Sacrificial service
4. Study
5. Meditation
6. Perseverance
7. Patience

. . . . When a person tries to actualize his goal, then gives up and falls back, he is a backslider. If a person does not have a goal, he cannot be a backslider--even if he wants to be one. When there is no mountain in a person's consciousness, where is there a hill to slide down?

There are nine forces which pull us down from reaching our goal. They are **greed, fear, anger, jealousy, slander, malice, ego, vanity, and revenge**. In backsliding a person follows these nine devils which have been the enemies of mankind since the beginning of the human race. We are poisoned by such forces; we lose strength and incentive to climb the mountain because these forces short-circuit our energy system.

These nine forces are the embodiments of nine evils in the Universe. Unfortunately, they have built their nests in the human being. One must try to rid himself of them if he is eager to reach a goal, or else they will pull him back to the level of those who live with these nine devils. . . .

Many of us fail to reach the destination which is predestined for us when we do not obey the hints of our Inner King.

Many of us fail when we identify with the labor and lose sight of the purpose of the labor.

Excerpted from *The Sense of Responsibility in Society*, by Torkom Saraydarian, pp. 94-108.

THE SCIENCE OF BECOMING ONESELF

The Antahkarana

LESSON 51

Introduction

This is part of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that

“[t]he time limits given. . . are optional. It is your level of unfoldment, which should decide the time element, remembering, “*that which is slowly built up endures forever.*” (Saraydarian, H. Torkom, *The Science of Meditation*, p. 70.)

“For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and after the third year to thirty. The thirty minute period must be kept for a long time, until you are guided by your Soul to increase it.” *Ibid.*, pp. 82-83

Procedure for Lesson 51

1. Read Chapter XX, “The Plan,” pgs. 292-314, from *The Science of Meditation* by H. (Torkom) Saraydarian.
2. Continue **MEDITATION ON THE ANTAHKARANA, SECTION ONE**, pgs. 230-231.
3. Continue **MEDITATION ON THE ANTAHKARANA, SECTION TWO**, pgs. 231-232.
4. The **MEDITATION ON THE WILL**, pgs.153-154, may continue to be used once each week while continuing with other meditations or exercises on the remaining six days. Please read carefully the cautionary recommendations on p. 150. Please also note that this meditation must be carried out in a group.
5. Complete “Additional Reading” attached below.

Daily, meditate on the following seed thoughts from *The Science of Meditation*. Use one seed thought each week. Record your observations from your daily exercises and meditations in your journal each day.

Week 1 It is very important that disciples who work for the Plan live a life of sacrifice, of love, of joy, with daily occult meditation and contemplation.

Week 2 The purpose of the entire process of meditation is to enable man to penetrate into the world of these great possibilities, to be impressed by the Plan, and bring It down to the human level, helping evolution and furthering the liberation of humanity.

Week 3 Once a man touches the electric field of the Plan, he becomes radioactive and inspired with a great drive to work and serve in spite of conditions. He becomes a burning bush, and a fountain of energy, vision and spiritual enthusiasm, and thus he works as a great server and inspirer, and a powerhouse of energy.

Week 4 The Plan is worked out in service through meditation.

Observations

At the end of the month:

1. Review your journal observations from your daily exercises and meditations. Write a report about your insights, experiences, or any questions you have had.
2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

Meditation on the Plan

One certain way to establish communication with the Soul is to find what the Soul's plan is for us, individually.

We are told that the Soul is well-informed concerning the hierarchical Plan and that one of Its tasks is to further that Plan through the individual whom It serves as a Silent Watcher and Guardian.

The individual plan of each person is a part of that great hierarchical Plan, which in turn is an appropriation in time and space for the purpose of the Soul of the planet. To find the individual plan means to find the path of least resistance in *conscious* evolution; to find the fountain of

creativity, talent and genius within our being; to find the final Wielder of the plan and experience soul-infusion. (Torkom Saraydarian, *The Science of Meditation*, Chapter XXX.)

This kind of meditation leads one to the realization of the brotherhood of humanity; develops a sense of responsibility; builds the courage to penetrate into the Plan of the Hierarchy and to become a servant of the Plan. Those who know the hierarchical Plan are called co-workers. The great brotherly love which exists among them encourages them to give sacrificial help to one another as they work together to further the Plan.

This meditation may be used once a week within your own meditation form. At that point where you begin to meditate on your usual seed thought. . . , meditate instead on the subject of *your Soul's plan for you*. There are five progressive steps:

1. SILENCE is the process of cutting the conversation line between your personality vehicles and their corresponding spheres of expression through an increasing rate of radiation. (Torkom Saraydarian, *The Science of Becoming Oneself*, Chapter XIX.)
2. LISTENING is the magnetic tension in which there is no conditioning thought.
3. REGISTRATION is the contact with a phase, or that part of the Plan related to you. It may be registered on the higher mental plane as pure expression, a great beauty, a challenge, a sense of responsibility, or it may register as only a slight hint.
4. FORMULATION is the process of adaptation of the sensed plan. It is that point where real meditation starts. It is the stage of personal relationship with the plan of the Soul. The success of a man's life depends upon the right formulation and adaptation of the plan as he senses it.
5. EXPRESSION is the putting into action the formulated plan, relating it to your daily activities and expressing it practically in your daily relationships.

Using these five points will not exceed ten minutes. At the end of one year you may increase the time to twenty minutes. When you have completed that part of your meditation in which you have used the five steps, simply continue your own special form on the Ray line of your choice.

Excerpted from *Psyche and Psychism*, Vol. II, by Torkom Saraydarian, pp. 697-698.

The Plan

Plan: The formulation of the Purpose of the Planetary Logos into a workable program--a Plan--by the Planetary Hierarchy for all kingdoms of nature.

Excerpted from *The Flame of the Heart*, by Torkom Saraydarian, pp. 234.

. . . What is the Plan? We know that Almighty God, Whoever He is, has a Plan because we see law and order in the whole Universe. Some great sages say that the Plan is threefold. They say that the Plan is love, light and self-actualization, or right human relations.

The disciple feels that he is responsible for this Plan that God is putting in his heart. He feels in his heart that he must stand for love, light, and self-actualization; that he must increase the love and light in the world; and give every human being the opportunity to bloom himself.

The disciple likes people to bloom, and he blooms in front of them, so that he shines his Divinity and proves to people that man is not a chemical combination but a sleeping giant, a sleeping God, Who can bloom and release Beauty, Goodness, and Truth.

Excerpted from *Challenge for Discipleship*, by Torkom Saraydarian, p. 78

The Tibetan Master suggested some of the immediate goals of the Plan, which can be partially summarized in the following points:

1. To reveal the subjective synthesis in humanity.
2. To establish a great station of light which will illumine the whole realm of human thought.
3. To restore the mysteries of initiation.
4. To facilitate the coming in of new types of energy, which will be used for healing, for cleaning, for harmonization, and for the release of spiritual values and virtues.
5. To bring an end to the agelong spirit of separativeness in our religious and national attitudes.
6. To further the development of the system of intercommunication and inter-relationship by developing the science of telepathy, the science of impression, and various other external means.
7. To bring about a closer, more direct, and conscious cooperation and communication between the Guides of the race and the servers of the race.
8. To train servers to be responsive to the Plan by cultivating in them *Continuity of Consciousness*.
9. To facilitate the solution of the three major problems of the age: the problem of ideas and their materialization, the problem of God, and the problem of immortality.
10. To smash world glamors, illusions, and the racial "Dweller on the Threshold."
11. To unfold the intuition.
12. To build the racial Antahkarana.
13. To externalize the group of aspirants and disciples already gathered around the Masters on the inner planes.
14. To bring about the materialization of the Hierarchy upon the physical plane.
15. To prepare the way for the reappearance of the Christ.

16. To teach men to work on the mental plane as minds in contact with the plane of intuition.
17. To clean the polluted air, water and soil all over the earth.
18. To minimize the noise of all machinery.
19. To provide enough food, adequate housing, and clothes for everybody, everywhere.
20. To program three days of labor, one whole day of rest, and three days of spiritual joy and striving.
21. To provide conditions for the total liberation of women all over the world, while deepening their sense of motherhood and its responsibilities
22. To utilize sound and color scientifically to bring about "The aligning of the Ego, the influencing of groups, the making contact with the Occult Hierarchy, the cooperation with the devas in order to further the constructive ends of evolution." This will produce the great White Magicians.
23. To reveal the inner constitution of man and Cosmos.
24. To make humanity a center of energy, a distributor of light, love, and divine Will.
25. To awaken a greater sense of responsibility in the heart of the human being.
26. To pass the Esoteric Teaching to humanity collectively.
27. To establish a new mode of financial interplay, which supersedes the present methods.
28. To establish one language upon the earth, without obliterating the individual national languages in daily use in any country.
29. To organize groups which will work for the one humanity, as sensitive agents between Hierarchy and humanity.
30. To use atomic energy to build a new civilization, the new and better world, and to create the finer, more spiritual conditions.
31. To cultivate Soul powers and superhuman awareness.
32. To reveal gradually the secret of electricity, and the relation of the human being to the threefold energy of electricity.
33. To inaugurate the new psychology based on the Science of the Rays.
34. To utilize scientifically the cyclic inflow of energies from Cosmic Sources.
35. To cultivate etheric vision, and bring about some changes in the etheric vehicles which will solve the sex problem, and the problem of overpopulation.
36. The secrets of love, sex and marriage will be slowly revealed.

37. To reveal new methods of healing by electricity, adjusting the forces running along the spinal column to cure most of the diseases that we now consider incurable.
38. To spread the spirit of harmlessness into the hearts of man.
39. To reveal the sources of individual, national, and global energy Centers.
40. To reveal the source of occult meditation and alignment, with planetary and cosmic Centers. (Note: Concerning animal, vegetable, mineral and deva kingdoms, the Plan also has much to say.)

In one of his writings the Tibetan says:

“Disciples as they grasp the Plan and are spiritually informed as to the steps to be taken to modify the Plan upon the mental plane so that its acceptance by humanity is intelligently progressive and is not dynamically imposed with consequent disastrous effects, are the primary agents. They accept the responsibility for the needed compromise, for it is *their* responsibility and not the responsibility of the Masters. The various aspects of the Plan—as presented to them in the Ashram—are then modified and rearranged so that the Plan becomes a series of sequential steps and is not the violent impact of an unrealized idea. It might be said that the spiritual compromise of the disciple (working with the Plan) transforms the basic idea (through mental modification) into an acceptable ideal.

“When the process of modification is completed, the idea—in the form of an ideal—descends to the astral plane, the plane of the emotions. There it becomes tintured with the quality which the working disciple believes will make the best appeal to the masses of men with whom he may be working and particularly to the inspiring intelligentsia. . .

“Then, later, the ideal, *duly modified and qualified*, is presented to the world of men upon the physical plane, is then *adapted* to the differing fields of thought, to the diverse types of consciousness, and to the nations and groups with which the New Group of World Servers is working.” (Bailey, Alice A., *Discipleship in the New Age*, Vol. II, pp.392-393.)

To bring the unveiled part of the Plan to the attention of the world aspirants and then to all the people of the world, the Hierarchy is founding little groups and esoteric schools, through which the initiate-disciples will work and further the conscious evolution of humanity in conformity with the divine Plan. They will give humanity the esoteric Teaching of the New Age.

The word *Teaching* has a very special meaning for disciples. It means the totality of the revelations of the Plan, since the Plan is the appropriation of the Purpose to the existing planetary and cosmic conditions.

Excerpted from *The Science of Meditation*, by Torkom Saraydarian, pp. 303-306.

. . . A creative person is one who acts as an outpost for the Plan. He works for the actualization of the Plan of the Hierarchy in all possible ways. Summarized in the following seven statements, we can say that the Plan of the Hierarchy is to

1. Create unity and synthesis in the world

2. Educate people not only in the mundane sciences but also in the sciences of the supermundane world
3. Create right communication and establish the science of contact with all that exists
4. Encourage creativity and the art of bringing out any hidden beauty in all living forms, in man, and in the solar system
5. Heal the planet and clean it from every kind of pollution, establishing scientific communication with those entities living in Higher Worlds and making inter and extra-planetary voyage possible
6. Unify all faiths, revealing the transcendental and innermost Deity, and to bring forth the Divinity latent in every human being.
7. Teach humanity to share, to care, to bring joy and happiness to every entity on the planet, wiping out hunger and creating prosperity

These seven major facets of the Plan are goals toward which every human being must aspire and strive. Once the Plan is presented to humanity in the proper way, humanity will be charged with new hope and enthusiasm. Those who are really dedicated to the actualization of the Plan are truly creative persons.

Excerpted from *The Creative Fire*, by Torkom Saraydarian, pp. 247-248.

Responsibility to the Plan

In the simplest terms, the Plan is formulated to bring prosperity on Earth in the following ways:

- a. To bring material prosperity. We will no longer worry about what we are going to eat, drink, wear, and so on.
- b. To bring universal health.
- c. To bring universal peace and cooperation. This is what the Great Ones think is good for us. Disciples or Masters do not force Their will; They present it to us. And if a person is smart, he will follow it. If he is not, he will hit his head on wall after wall until he finally learns to follow better guidance. If we had had universal peace and cooperation ten thousand years ago, all of us would be very wealthy today; we would not need to pay taxes, have the wars, struggles, battles, and killing which are exhausting the world today. Universal peace and cooperation are part of the Plan.
- d. To eliminate the problems of noise, radioactivity, and all poisons. Great thinkers are trying to convince us that pollution and poisons are not good for us. The Plan is now penetrating into the human consciousness, but humans think they are creating it. The Plan is being broadcasted from Higher Realms, inspiring us to take action. We are finding for example that inaudible sound is more dangerous than audible, and devices that use ultrasonic vibrations to kill rodents and other pests also kill humans. The Hierarchy is working to impress human minds to eliminate the great problem of noise pollution.
- e. To cultivate virtues.

f. To unfold the powers of the Soul, such as right thinking, creativity, clairvoyance, clairaudience, and sensitivity.

g. To make conscious contact with Higher Worlds.

Excerpted from *The Sense of Responsibility in Society*, by Torkom Saraydarian, p. 114.

THE SCIENCE OF BECOMING ONESELF

The Antahkarana

LESSON 52

Introduction

This is part of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that

“[t]he time limits given. . . are optional. It is your level of unfoldment, which should decide the time element, remembering, “*that which is slowly built up endures forever.*” (Saraydarian, H. Torkom, *The Science of Meditation*, p. 70.)

“For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and after the third year to thirty. The thirty minute period must be kept for a long time, until you are guided by your Soul to increase it.” *Ibid.*, pp. 82-83

Procedure for Lesson 52

1. Read Chapter XXI, “The Path,” pgs. 315-322, from *The Science of Meditation* by H. (Torkom) Saraydarian.
2. Continue **MEDITATION ON THE ANTAHKARANA, SECTION ONE**, pgs. 230-231.
3. Continue **MEDITATION ON THE ANTAHKARANA, SECTION TWO**, pgs. 231-232.
4. The **MEDITATION ON THE WILL**, pgs.153-154, may continue to be used once each week while continuing with other meditations or exercises on the remaining six days. Please read carefully the cautionary recommendations on p. 150. Please also note that this meditation must be carried out in a group.
5. Complete “Additional Reading” below.

Daily, meditate on the following seed thoughts from *The Science of Meditation*. Use one seed thought each week. Record your observations from your daily exercises and meditations in your journal each day.

Week 1 *The Path is formed by steady unfoldment and steady progress.*

Week 2 [T]he Path is a continuous progress toward the future. . . . By the word future we understand the highest possible achievement of a human being.

Week 3 [T]here is a great Sound, which from its cosmic source calls back the pilgrims on the Path.

Week 4 So the Path extends and extends, each step opening a greater challenge to our flaming hearts.

Observations

At the end of the month:

1. Review your journal observations from your daily exercises and meditations. Write a report about your insights, experiences, or any questions you have had.
2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

Requirements for Occult Meditation

1. Discipline of physical, emotional and mental bodies
2. Purity of life
3. Physical, emotional and mental health
4. Ability to withdraw to the higher mental planes
5. Ability to keep serenity and joy in trying conditions

The student of occult meditation must check these points, and if it is needed, he must work on them before he engages himself in occult meditation. If these points are not checked and found safe, occult meditation can create reverse effects.

The great obstacles on the path of occult meditation are:

1. wrong thinking
2. intentional distortion of facts

3. falsification of issues

4. hypocrisy

5. wrong motives

These five obstacles create disturbances in the mental body and make it impossible for the human soul to penetrate into the higher mind.

1. *Wrong thinking* is utilization of your intellect to exploit others for your selfish ends.

2. *Intentional distortion of facts*. You can see this exemplified in the field of propaganda or advertisement, and in our daily communication.

3. *Falsification of the issues*. As for example, removing important documents from certain books, changing certain words, telling the wrong story about an event.

4. *Hypocrisy*. Hiding your intentions and trapping people for selfish interests.

5. Speaking, writing, working with *wrong motives*. You work hard until you gain the confidence of people, then you use or manipulate them for your own ends. Wrong motives create mental tumors, which eventually manifest on the physical plane.

Occult meditation not only needs pure emotions and a healthy body, but especially a clear mind.

Continuous endeavor in meditation prepares your mechanism of reception. It is good that you are not able to penetrate into the treasury of your soul easily. It will be disastrous for you if your vehicles are not ready. It takes time to penetrate into the treasury of the soul. When you penetrate after long labor and endurance, your vehicles are ready to receive the electrical currents without any danger.

That is why the doors of initiation are kept closed for a long time to test the honesty, sincerity and endurance of the aspirants.

Exercises for occult meditation:

1. Achieve peace and serenity for a few minutes

2. Focus your attention on the higher mental planes. Visualize a flame of mixed blue and orange light and say very slowly:

More radiant than the Sun,

Purer than the snow,

Subtler than the ether,

Is the Self,

the spirit within my heart.

I am that Self.

That Self am I.

Identify yourself with the flame for a few seconds.

3. Visualize the flame rising and becoming a beam of light penetrating into the sphere of the Spiritual Triad.
4. Contemplate there the timelessness and the limitlessness of the Self.

Visualize yourself 5000 miles or more above the earth and detach yourself from the desires of matter, the limitations of glamor, fears, hatreds, matter and possessions. See how your worries look like patches of clouds disappearing and melting away.

Visualize the change of time and look to earth 100, 200, or 1000 years from the future.

Radiate to humanity the vision of universalism, Infinity, and continuity of beingness. As you do this, sound the OM mentally three times toward humanity.

5. Think about the evolution of the solar system for five minutes.
6. Think about a virtue (change it every month) and try to see the real essence of it for seven minutes.
7. Visualize that you are coming to the planet and bringing that virtue to humanity.
8. In your creative imagination build a drama in which you are acting as the embodiment of the virtue under consideration. This should last 7-10 minutes.
9. Say the Great Invocation with really focused attention and visualization.
10. Say seven OMs.

NOTE: Sit for five minutes without moving.

This exercise will take not more than 30 minutes. If you have any unpleasant experiences, stop doing the meditation. You are not ready for it. After a few months check again the requirements, and if you feel ready, try again.

It is good to start with basic and simple meditation and build a safe foundation before you engage yourself in occult meditation. (See *The Science of Meditation* by H. (Torkom) Saraydarian.)

It must be emphasized that hallucinogenic drugs, marijuana, tobacco, alcohol, and meat are absolutely forbidden for those who attempt occult meditation.

Excerpted from *The Psyche and Psychism*, Vol. II, by Torkom Saraydarian, pp. 671-673.

The Path

The Path is found not by reading and listening but through the actualization of beauty.

Excerpted from *The Creative Fire*, by Torkom Saraydarian, p. 404.

For those who are able to make the breakthrough into spiritual freedom, the mental sphere, the astral sphere, and the physical sphere will be like fields of service into which they will penetrate and spread greater light and stand on the path of freedom.

It is possible to live in all these three spheres simultaneously but have the ray of purpose beyond these three worlds. When such a ray is contacted, we say that the Path is seen. When one is able to walk in the light of that ray, we say that man lives goal-fittingly.

When the ray is absorbed into our being, we say that the Antahkarana, the golden bridge, is built.

When the man disappears in the ray, we say he became the Path itself.

Thoughts are messengers of freedom. They must not be enslaved and used for our interests in the three worlds. Thoughts are messages bringing us the hope of Infinity, beauty, joy, and freedom. We must follow them to their originating source, and within the light of thought we must discover the purpose of our True Self.

It is through such a discovery that we prepare our vehicles for the journey toward the Higher Worlds.

Right action prepares our future physical body. Right aspiration, dedication, devotion, and joy prepare our future astral body. Right thinking prepares our future mental body. The registration of right thought enables us to live in these three worlds but stand free in the light of spiritual reality.

Thought is the messenger and the bridge of liberation. A Great Sage said,

“ . . . a single strong striving attunes, as it were, the entire chord.” (Agni Yoga Society, *Fiery World*, Vol. I, Para. 248.)

Excerpted from *Thought and the Glory of Thinking*, by Torkom Saraydarian, p. 247.

The path is found by those who, knowing about the path, enter the path. And those who hate the path or ignore it, reject it and work against it. But in spite of and because of all these conditions, some still find the path.

We must very cautiously say that sometimes the path is revealed because of a life lived against the path.

From another viewpoint, whether one follows the path or not, he cannot be anywhere else but on the path, just like people who walk back and forth in a train that is going full speed toward its destination!

Then one may ask, what is the difference between those who were on the path and those who did not know the path? The difference is that at certain stations those who had the right destination will get off

the train and reach their goal. But those who did not have a destination will go back with the train to where they started; they will go forward and backward until they realize that they are no longer able to *pay for tickets* for a journey that has no goal.

There is a very mysterious moment in human life. This is the moment in which the human spirit no longer allows himself to be caught in a purposeless journey. This is the moment when the Prodigal Son decides to turn his face toward Home.

Thus we have three groups:

1. Those who know the path and are ready for it will find the final station leading to another dimension.
2. Those who know the path but do not walk on it will get off at intermediate stations and waste time, energy, money, life.
3. Those who refuse to know the path or those who work against the path will spend a long time on the train going forward and backward, spending their life in the train until they exhaust their resources of body, emotions, and mind. In esoteric literature this is called “kicking the bricks.”

This is the situation on earth. Unfortunately, sometimes it is only through our wrongdoings that we reach such a condition in which we recognize our faults and begin to correct them with painful efforts and suffering.

This is why we are told that karma is a great teacher. Humanity eventually will be able to see where it is led through its actions. It will be the effect that will force humanity to change the cause. When people begin to think and labor to find the cause and change the cause, they will see that there is no better cause than to make Beauty, Goodness, Righteousness, Joy, Freedom, and Truth the only cause and motive power in their lives.

This is how one can understand the Plan. Eventually all that we have done against the Plan, or our ignoring of the Plan, will create the impasse of our life. We will try to find the right way to build our life, and we will see that the right way to build our life is on the Plan of love, light, and power.

Those who are driving the train are the Masters Who are going forward and backward until all travelers consciously choose to reach the last destination. Then They will be released from Their labor for greater labor, and Their disciples will operate the train.

Excerpted from *The Creative Fire*, by Torkom Saraydarian, pp. 500-501.

There is a great idea, a great Teaching, in the esoteric philosophy which says that everything in Nature progresses: an atom, a flower, a tree, an animal, a planetary life (the Life that is ensouling the planet), a solar life (the great Life that is the light and the life of this solar system), and another greater Life that is ensouling seven solar systems. And this greater Life is aspiring to that greater One Who is a little disciple to a greater One, and so on. . .

The beauty of the esoteric philosophy is that nothing stops where it is; it unfolds, expands and radiates toward Infinity--toward SPACE.

When we say SPACE, we understand the Great Life, the great Entity “from Whom all things proceed, to Whom all things return.”

This progress is the path of evolution, the path of spiritualization, the path toward greater freedom, greater expansion and blooming. But this evolution and this progress on the Path is divided into two lines:

1. Unconscious progress, which is the progress of the outer shell.
2. Conscious progress, which is the expansion of awareness and the using of the form for the great future.

Actually, the Path is a continuous progress toward the future. When we say future, we do not understand tomorrow or ten years later. By the word future we understand the highest possible achievement of a human being. The flower is the future of the seed. The beautiful oak tree is the future of the acorn. Contemplation on the future breaks most of the chains from our feet, and releases us toward the steady victories over the hindrances of the three worlds. It opens the gates of energy, joy, and radiance. Contemplation toward the future builds bridges toward our Elder Brothers, toward greater centers in the solar system and in the Cosmos. The future is the Infinite Magnet, the possibility.

Thus the Path is a steady progress toward the *future* because wherever you reach to, you have millions of years ahead of you. There is no end. And if you stop anywhere and say, “I have achieved, I know, I am,” just in that moment you start turning into a “pillar of salt.” You start to die, to crystallize. Your light turns into darkness, and you reverse your direction from evolution to involution. The Path means steady striving toward expansion of consciousness, of awareness, of service, and of love.

Excerpted from *The Science of Meditation*, by Torkom Saraydarian, pp. 315-316.

Responsibility - Characteristics of Those Who Walk the Path

For those who are on the path of perfection, in every aspect of their life the sense of responsibility forces them to

- * do their best
- * be highly efficient
- * be economical with time, energy, and matter
- * be very sensitive to the needs of people
- * have whole-hearted devotion toward those to whom they are responsible
- * have no tendency toward exploitation
- * have the ability to resist any glamours and illusions which try to sidetrack them

- * increase sacrificial labor to meet the requirements of the field in which they work
- * keep their equipment and those of co-workers in the highest working order
- * be highly disciplined
- * make all their personality vehicles obey their own duties and responsibilities
- * be very sincere and direct with those who are their co-workers
- * be very sincere and disciplined toward those who want to be leaders

Excerpted from *The Sense of Responsibility in Society*, by Torkom Saraydarian, p. 33.

Disciples

How can we discriminate between those who are true disciples of the Great Ones, and those who are uninitiated?

1. A true disciple never makes a claim and never reveals the secret entrusted to him.
2. His whole orientation is service.
3. He does not enjoy any praise, worship or proclamation of his name.
4. He does not use any psychic power to impress people or mystify them through his dress and gestures.
He is simple and clean.
5. He does not escape his personal, family and national responsibilities and duties.
6. His teaching is based upon the chain of revelations of Buddha, Christ, Hermes, Zoroaster, Krishna, Mohammed, H. P. Blavatsky, Alice A. Bailey, Helena Roerich.
7. He has great humility.
8. He has real originality.
9. He works on the higher mental plane and exercises right human relationships, goodwill and clear thinking.
10. He cannot be sidetracked by reputation, money, position, fear, bribes, flattery, etc.
11. No true disciple imposes himself, but he is introduced to life through a great disciple firmly established in the true Teaching. He does not declare himself. Others declare and recognize him through the sacrificial service rendered by him. By their fruits you will recognize them.
12. If he is a real disciple of at least the second or Third Initiation, he proclaims Christ as Lord and Teacher, because it is He Who initiates the disciples and reveals Himself to them at the second

initiation. Such a true disciple stands for principles, and he is very broad in his acceptance of truth in any form. He works under the Law of Synthesis.

Excerpted from *The Psyche and Psychism*, Vol. I, by Torkom Saraydarian, pp. 64-65.

A disciple is a person who practically works on his threefold nature--his physical, emotional, and mental nature. This is a statement which is simple to make but very difficult to actualize. To work on the threefold nature means to master one's physical urges and drives, emotions, and activities. This is the first important duty of a disciple.

A disciple is a person who tries every day to master his physical nature. Some people think that they can change their nature by reading or going to lectures. This helps a little, but until a person really works upon himself and tries to master all aspects of his nature, he does not progress. . . .

The second area of mastery is the emotional nature. Can you really control your emotions? Can you transform your negative emotions into positive ones? This is a duty which needs much striving and effort.

The third area of mastery is the mental plane, the mind. Can you think only the things you want to think? Can you control the millions of thoughts that come to your mind? Can you prevent worries and anxieties from controlling your thinking? These are the challenges of discipleship.

The second duty of a disciple is to have a vision. Vision means something toward which you strive. A disciple cannot exist without a vision because discipleship means to move from a lower point to a higher point. The disciple must have that magnet, something to idealize and move toward. That vision can be the Christ; it can be a holy man. It can be a Teacher or an ideal. Discipleship is a progressive movement or advancement toward a greater achievement, and to do that the disciple must have something to strive toward.

The third duty of a disciple is to live according to the demands of the vision. Vision has demands. For example, if your vision is to be a physician, there are certain things you must do to actualize that vision. If you meet the demands of your vision, you become a disciple.

Actually, advanced disciples are very rare. For example, Christ had millions of followers but not so many disciples. Three of his disciples were very important, and one of them--St. John--was a great disciple. Christ used to speak about very secret things to St. John. Then to the three disciples He spoke about less secret things. And to the twelve disciples He spoke about general things.

Excerpted from *Challenge for Discipleship*, by Torkom Saraydarian, pp. 26-27.

THE SCIENCE OF BECOMING ONESELF

The Antahkarana

LESSON 53

Introduction

This is part of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that

“[t]he time limits given. . . are optional. It is your level of unfoldment, which should decide the time element, remembering, “*that which is slowly built up endures forever.*” (Saraydarian, H. Torkom, *The Science of Meditation*, p. 70.)

“For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and after the third year to thirty. The thirty minute period must be kept for a long time, until you are guided by your Soul to increase it.” *Ibid.*, pp. 82-83

Procedure for Lesson 53

1. Read Chapter XXIII, “The Nature of Self,” pgs. 261-265.
2. Continue **MEDITATION ON THE ANTAHKARANA, SECTION ONE**, pgs. 230-231.
3. Continue **MEDITATION ON THE ANTAHKARANA, SECTION TWO**, pgs. 231-232.
4. The **MEDITATION ON THE WILL**, pgs.153-154, may continue to be used once each week while continuing with other meditations or exercises on the remaining six days. Please read carefully the cautionary recommendations on p. 150. Please also note that this meditation must be carried out in a group.
5. Complete “Additional Reading” below.
6. Record your observations from your daily exercises and meditations in your journal each day.

Week 1 [T]here is the Self, and It unfolds forever on higher and higher dimensions.

Week 2 You are the Self when you become your Self *consciously*, and when you reach the Divinity in the form called *man*.

Week 3 [T]he Real Self. . . is not a separate being but an all-embracing awareness.

Week 4 The true meaning of Nirvana is liberation, the destruction of the limitations which keep the shadow from becoming its Real Self.

Observations

At the end of the month:

1. Review your journal observations from your daily exercises and meditations. Write a report about your insights, experiences, or any questions you have had.
2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

A Protective Meditation

At the time of crises, natural catastrophes, earthquakes, revolution and anarchy, we see the energy pattern in the sphere distorted. This comes from the earth's magnetism and energy current trying to adjust itself with the solar and galactic currents.

Man as an atom is subject to these energy currents, and he reacts violently with moral, physical and mental disturbances. But he can escape such a danger by putting his consciousness in action through meditation. Meditation becomes a surfing process at the difficult times.

Meditation balances you. It gives you courage and daring, fearlessness and energy.

To do such a meditation:

1. Sit cross-legged.
2. Relax--physically, emotionally and mentally.
3. Visualize a mountain.
4. Visualize that you are sitting on top of the mountain under a tree.
5. Say the Great Invocation in a loud voice.
6. Say three OMs.
7. Meditate on the following:
 - a. The love of Infinity is in me. I am God's love. God is my love.
 - b. The joy of the Infinite is my essence. Let joy radiate through me in all conditions.
 - c. Beauty am I. My beauty is the magnet of the benevolent forces of the universe. My beauty is the blossoming of the Infinite One. Let beauty spread all over the world.
 - d. I am a fountain of enthusiasm. I am harmony, rhythm. I am flame. I radiate the rhythm of the Cosmic heart. The Eternal in me always is and will be forever.

NOTE: These are the seed thoughts to be meditated upon successively. Each seed thought will be for one week, then the next one. You may continue for three months, or three years.

8. After meditation say:

May I be led

from darkness to Light,

from the unreal to the Real,

from death to Immortality,

from chaos to Beauty.

9. Then visualize yourself sitting under a pyramid (which is your Spiritual Triad) having three sides instead of four and each side with a different color--

crimson red

midnight blue

violet

with a diamond point at the top

10. Sit under this pyramid and let it spin around its axis three times until the color you started with comes back to its original position.

11. Say three OMs, raising both your hands up at a 45 degree angle, palms up.

Excerpted from *The Psyche and Psychism*, Vol. II, by Torkom Saraydarian, pp. 677-678.

The Self

There is a wise saying, "May, know thyself." In all ages man tried to know himself, to know his body, emotional and mental nature, to know the life around him, to know the universe. His knowledge increased to a great extent, but his knowledge did not make him "*to be himself*." It did not create conditions in which the human potential could grow without the danger of war and extinction, and penetrate into higher dimensions.

There was something fundamentally wrong in man's search. To know oneself was not enough. *One must try to be his true Self*. Man's success, survival, prosperity and happiness depend on his beingness, not just his knowingness.

One may know what a rotten mind or heart he has, but his knowledge does not help him to be better. He finds out about his mind: he has a lazy mind, a confused mind, diffused mind. His knowledge cannot change what he is.

Change can only occur when a man has *sadhana*. This is a Sanskrit word, which is very appropriate here. It means self-actualization, self-realization, self-manifestation or becoming oneself. Knowingness is not becomingness.

Knowledge about what honesty is cannot make you honest; only by becoming honest can you be honest. This is so simple and yet so powerful, but philosophers throughout ages and ages have emphasized that we know ourselves.

Knowledge is a triplicity. You have the knower, the knowledge and the object of knowledge. But beingness is unity. Man *is*.

Psychological and psychiatric treatment is mostly based on duality or triplicity: in very rare cases it is based on unity. That is why these professional people are so frustrated and extremely confused in their own field.

Real treatment is not occupied with knowledge of the client's past or present; nor is it daydreaming for the future. It is a process of beingness.

Man, in most cases, is not his true Self. He is successful, happy and healthy to the degree that he is Himself.

Man acts as if he is a body,

as if he is emotion,

as if he is thought,

as if he is money,

as if he is property,

as if he is sex,

as if he is everything but Himself, and this is the cause of all his troubles.

He cannot know himself. All that he can know partially is his not-self, his so-called bodies--the physical, emotional and mental natures, or outer objects. He can know what he has, not what he is, through knowledge. But he can become Himself by gradually knowing what he is not.

Greater advice would be, "Know what you are not and be your Self."

All knowledge about the vehicles of man, or about the essential core of man, does not offer any help if man does not strive to be Himself. Those who become their own true Selves left us the treasures of their realizations, but in *knowing* them we must not have the illusions that we are really our Selves. We are told, for example, that man is a divine Spark. This is very beautiful to know, but it does not help us to live as a divine Spark, in full awareness.

One can act as a divine Spark only when he is not identified with anything else. If he is identified with many things, and he has *heard* that he is a divine Spark, it does not make him a divine Spark. Only through dis-identification from things with which he was identified can he return to being Himself.

Observation is a great tool if it is used correctly. In observation you see what you are not. As you see what you are not, you become more Yourself, and only becoming Yourself gives you the power to master all that you are not.

Excerpted from *The Psyche and Psychism*, Vol. I, by Torkom Saraydarian, pp. 13-14.

Esoteric tradition says that millions of years ago conscious, living fires came down from high places to help infant humanity. They led the steps of the human souls toward Beauty, Goodness, Truth, and Harmony by impressing the human minds with lofty ideas and visions. These conscious, living fires became the Inner Guides of infant humanity.

In modern psychology the Inner Guide is sometimes called the Transpersonal Self, and in esoteric literature It is called the Solar Angel, the Soul. Thus, in each human being, we have the guiding Soul and the personality vehicles or bodies, namely the physical, emotional, and mental

vehicles. The duty of the Transpersonal Self or the Soul is to awaken the human soul and make him respond to the vision It is holding for him.

Excerpted from *New Dimensions in Healing*, by Torkom Saraydarian, p. 255.

The ability of the human soul to control the personality increases, and eventually the Self manifests through the personality. This is how the second birth, or the first major expansion of consciousness, happens in the life of a human being.

What is the result of expansion of consciousness?

1. More harmony with universal principles
2. Greater sensitivity to higher impressions
3. Better translation of facts
4. Greater creativity
5. Better health
6. Clearer relationships
7. Higher morality
8. Goal-fittingness
9. New breakthroughs in Self-actualization

Excerpted from *New Dimensions in Healing*, by Torkom Saraydarian, pp. 820-821.

People think that as you lose your lesser interests and lower identity, you lose yourself; but the reality is that as you lose your former self, you enter into your greater Self. This is why to find your true Self you must always lose yourself. This process takes you through seven stages:

1. You have your Self.
2. You have the family Self.
3. You have the national Self.
4. You have the Self of humanity.
5. You have the global Self.
6. You have the solar Self.
7. You have the galactic Self.

You never lose your Self, but you find it in higher and higher planes or spheres. . . .

You do not exist until you are conscious of your existence on a particular level.

Excerpted from *New Dimensions in Healing*, by Torkom Saraydarian, p. 120.

Responsibility and the One Self

In the Ageless Wisdom we read that there is only the One Self, and that this Self is in everything. Further we read that all existence lives within this Self. But the most interesting concept related to the One Self is that every part of that Self potentially contains the whole Self and all that exists in that Self.

These concepts carry a tremendous power in them. If translated into political, educational, scientific and religious terms, then they may change life and all that is going on in all fields of human endeavor. In the future, greater thinkers than we now know will come and will try to translate these concepts in such a way that the leadership of humanity eventually will assimilate them and put them into practice.

An individual can use these concepts while he is meditating, praying, or creating. The orientation of such a person should be toward the following:

- * The Self--originator of all that exists--is within me.
- * My meditation is to make the Self reveal Itself. I am that Self, but I feel that I am limited by my own ignorance and by my own past deeds and thoughts.
- * I meditate to break the walls of ignorance to shine my divinity out and consciously be the Whole Self.

* My prayers are not directed toward something inside or outside. In the One Self there is no “out” no “in” but All-Is-Present.

* The most distant stars are within me. The highest lives, the Angels are within me--because all is in the Self.

The bubble floats on the ocean. A time must come when that bubble becomes the ocean. The ignorance of people is so deep that they have created “mine and yours,” “ours and theirs.” They have divided nations, the planet, the stars. It will take time to bring the consciousness of humanity back to the awareness of the One Self.

The salvation of humanity will come only through understanding the One Self--and, in a practical manner, through translating it in terms of daily living and relationships.

The sense of responsibility is the flowering of the awareness of the One Self. One will never be able to develop a complete sense of responsibility without gradually assimilating the concept of the One Self and trying to put it into practice in his daily life.

In its ultimate essence, the sense of responsibility is the attribute of the One Self. Those who begin to realize and understand the concept of the One Self gradually will develop this sense of responsibility.

Meditation on the One Self

This meditation may develop your sense of responsibility and may change your entire outlook on life in general and on your life in particular. With the change of outlook comes a change in your thoughts, speech, and action.

These changes affect not only your relationships with your physical, emotional, and mental vehicles, but also your relationships with the world.

What is the One Self in which you will start your meditation? Just to kindle your creative imagination and give an important push to your mental and psychic mechanisms, we may say:

1. The One Self is the source “from Whom all things proceed and to all things return.”
2. The One Self is in every atom, in every living form. It may seem that the One Self is divided, but it is One in everything.
3. It is the Light and source of wisdom in all those who are aware of the One Self.
4. It is bliss.
5. It is the life and the urge to progress in every human being.
6. The human soul and the One Self are one, in essence.
7. All that is in Space, is in man. All that is in man, is in the All-Self.
8. The One Self is pure bliss and manifests as pure **Light**, pure **Compassion**, and pure **Willpower**.

9. All in man that is contradictory to Light, Compassion, Willpower, is the result of ignorance. **Ignorance is a moment or a duration of time in which a person thinks he is a separate being and lives for the interests of the separate being, forgetting the One Self.** This is that state of sin and is the cause of karma, pain, and suffering.

10. The path to bliss is the path of healing the sin of separation.

Meditation on these aphorisms may lead you from the world of cleavages, pain and suffering to the world of One Self--bliss, light, compassion and power-to-do and to-be.

Meditation

Before you begin please note: If you have used hallucinogenic drugs or marijuana in the past ten years, or if you have been hypnotized or have had any mental problems, do not attempt this meditation. Otherwise, proceed as follows:

a. Light a candle or imagine that you have lit a candle in front of yourself and say:

The Light is One Light in everything.

b. Say AUM three times, thinking that AUM is the One Self and that you are sounding AUM in the One Self.

c. Meditate on one of the aphorisms given above for fifteen to thirty minutes.

d. Repeat ten times:

O Self-revealing One,

Reveal Thyself in me.

e. They say five times:

May the One Self reveal Itself in humanity.

f. Keep silent for a few minutes and gently begin to engage yourself in your daily duties and responsibilities.

g. During the day, take notes when flashes of wisdom, new directions, and new insights hit your mind regarding the sense of responsibility.

Excerpted from *The Sense of Responsibility in Society*, by Torkom Saraydarian, pp. 50-54.

THE SCIENCE OF BECOMING ONESELF

The Antahkarana

LESSON 54

Introduction

This is part of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that

“[t]he time limits given. . . are optional. It is your level of unfoldment, which should decide the time element, remembering, “*that which is slowly built up endures forever.*” (Saraydarian, H. Torkom, *The Science of Meditation*, p. 70.)

“For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and after the third year to thirty. The thirty minute period must be kept for a long time, until you are guided by your Soul to increase it.” *Ibid.*, pp. 82-83

Procedure for Lesson 54

1. Read Chapter XXIV, “The Self,” pgs. 267-275.
2. Continue **MEDITATION ON THE ANTAHKARANA, SECTION ONE**, pgs. 230-231.
3. Continue **MEDITATION ON THE ANTAHKARANA, SECTION TWO**, pgs. 231-232.
4. The **MEDITATION ON THE WILL**, pgs.153-154, may continue to be used once each week while continuing with other meditations or exercises on the remaining six days. Please read carefully the cautionary recommendations on p. 150. Please also note that this meditation must be carried out in a group.
5. Complete “Additional Reading” below.
6. Record your observations from your daily exercises and meditations in your journal each day.

Week 1 [T]he most essential and fundamental way of knowing is *the technique of Beingness*. You can truly know a given object only by being it.

Week 2 [Y]ou are a real part of the creative power, everywhere present.

Week 3 The Self is only an awareness, willingness, livingness.

Week 4 The man can attain his Self after he rejects and leaves behind everything that is not the Self.

Observations

At the end of the month:

1. Review your journal observations from your daily exercises and meditations. Write a report about your insights, experiences, or any questions you have had.

2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

Meditation and Virtues

One of the ways to do occult meditation is to meditate upon virtues. Virtues are the manifestation of intuitional, atmic and monadic energies. When these energies find expression through the personality, they turn into virtues.

Virtues are electrical lines that put man in contact with the powerhouse of the Cosmic Etheric Planes; namely, the Buddhic, Atmic, Monadic and Divine Planes. A virtuous man is a man of power. He has energy because, through the manifestation of virtues, he is in contact with his higher realms.

In meditation upon virtues, we build pathways to the Spiritual Triad and beyond. As we meditate on virtues, we key in with the higher etheric planes and draw energy from them. The transformation of the personality is the result of incoming energies of the higher ethers. . . .

As we meditate upon virtues, the higher ethers slowly and gradually stream into our lower etheric body and replace it. Eventually, our etheric body will be totally built of the higher ethers.

It is interesting to remember that the higher ethers, which are sometimes called cosmic ethers, form the etheric body of the Planetary Logos. This means that virtues are pathways leading us into the etheric body of the Planetary Logos. This progress is carried on by three steps:

1. Meditation on virtues
2. Visualization or dramatization of virtues
3. Practice of virtues

There are seven signs for recognizing a virtue. A virtue:

1. Increases light
2. Increases love
3. Brings in energy
4. Increases beauty
5. Leads toward unity
6. Leads toward justice

7. Leads toward service

If any supposed virtue does not pass these seven tests, it is not a virtue. For example, courage is a virtue; fear is *not* a virtue; simplicity is a virtue; showing off is *not* a virtue; patience is a virtue; impatience is *not* a virtue.

Take a known virtue and try to see it through these seven signs. When you find that it is a virtue, meditate upon it as a seed thought with five approaches, namely:

1. From the viewpoint of purpose
2. From the viewpoint of cause
3. From the viewpoint of the whole existence
4. From the viewpoint of will and love
5. From the viewpoint of energy, serving the Plan and the Purpose

Let us, for example, take fearlessness:

What is the purpose of fearlessness?

What is the cause of fearlessness?

What relation does fearlessness have to will and love?

What is the role of fearlessness in the whole of existence?

What energy does it channel and how could that energy be used for the divine Plan and for the Purpose of the highest Good?

After this is over, dramatize it; be a man of that virtue. If you were meditating upon courage, visualize and dramatize an even, or a chain of events, in which you are really courageous. You are thinking courageously; you are feeling courageously. You are radiating the energy of courage. You are manifesting courage or acting courageously.

Next enter into the third step. The third step starts immediately after your meditation. You place that virtue in your heart, in your thought, and start living it in all your relationships despite adverse conditions.

You will notice that the more you want to exercise your virtue, the more obstacles appear on your path, sometimes to such a degree that you are tempted to give up, but remember, "Blessed are the obstacles; through them we grow." It is only through the victory over obstacles that the meditated, visualized and dramatized virtue takes shape in your life and transforms your personality. In reality, obstacles are nothing else but the expression of the resistance of lower ethers to incoming higher energies.

At the end of the day, recall the virtue and see how much you have succeeded, and on the next day strive again, with the courage of the Soul. . . .

The purpose of occult meditation is the transformation of our life, and the life of humanity. No transformation is possible if higher energies are not drawn from higher sources because form is the expression of a force or energy. Form can change if you bring in higher energy. This is how transformation takes place. The Renaissance was an example of transformation because new energies came and changed many forms.

When we speak about realization, we are referring to the process of fusion between higher and lower ethers and the expression of virtues. If you have ten percent fusion, you have ten percent realization. The rest is date in your mind, knowledge, opinion, illusion, glamor or vanity. It is only realization that justifies your knowledge. Without realization, your knowledge is a cloud without rain. In the process of realization, the buddhic, atmic, monadic and divine energies enter and replace the old, contaminated substance from your etheric form. As the substance of higher energies replaces the lower, your centers in the etheric body--instead of pumping mud--pump light, beauty, love, compassion and turn into channels of higher energies which the Initiate uses for creative and sacrificial service.

If the higher energies do not fuse with the lower forces, the following example shows what happens. You may know about fearlessness, and you can give splendid lectures about it, write books about it, but when a mouse jumps out, you faint. You do not have realization, though you have lots of knowledge and the ability to lecture about your knowledge.

This is the difference between knowingness and beingness. We are heading toward beingness in occult meditation.

Excerpted from *The Psyche and Psychism*, Vol. II, by Torkom Saraydarian, pp. 905-908.

The Self

A long time ago the human being was symbolized by a flaming heart. People think that the heart is a mechanism like the mind. The truth is that the heart is the abode of the Self. To develop the heart means gradually to be aware of the One Self, to bring your inner, real Essence into operation and expression.

Excerpted from *The Flame of the Heart*, by Torkom Saraydarian, p. 108.

Virtues are related to the heart. For many centuries man has forgotten about the heart and has emphasized the development of the mind for science, industry, and technology. Without the development of the heart, the mind prepares the most dangerous trap ever realized in the history of humanity.

Man is now trapped in the network of so-called inventions, industry, and science. The pollution of the air, water, and earth is so great that if we were to stop creating pollution at this time, it would still take us perhaps another seven hundred years to clean the planet.

The greatest trap, which is going to be the hardest to clear away, is the increasing belt of radioactivity and pollution around the planet. If this radioactivity and pollution come a few miles closer to the planet, we may face an immediate and grave disaster. This condition is what many of our colleges and universities

and the technology of our age have produced. The heart was forgotten, and the people of the world did not use the light of their hearts to prevent the danger in which we find ourselves today. . . .

The mind without the heart is separative, selfish, and earthbound, but the heart is inclusive, selfless, and space-bound.

When we speak of the heart, specifically, we refer to the etheric heart center. This center has one fire but twelve flames. Each flame radiates a particular kind of energy called a virtue. Actually, these flames are currents of energy which have the various names of virtues.

Each flame emanates from the Core of the human being. The heart center is like a lotus bud, and as we exercise a particular virtue, the corresponding petal of the bud slowly opens. This is the right way to activate and open the heart center.

An open heart center balances the person. All that he thinks, does, feels, and speaks is for the good of all humanity, for the good of all living beings. When the heart does not work, the mind becomes selfish, separative, and criminal. When the heart begins to operate, the selfishness of the mind disappears and the mind works in terms of inclusiveness. Separativeness becomes unity. Crime turns into an urge to serve all humanity.

What Do the Virtues Do?

1. Each virtue coming from the Core of the human soul brings life-electricity to the mental, emotional, and physical natures of man. This electricity energizes and heals the threefold nature of man. . . .
2. Any virtue establishes a connection between your physical, emotional, and mental natures and your future. Every virtue stands for the future. Vices are the past. Virtues lead you to future achievements. . . .
3. Virtues decrease your karmic taxations. . . . When you practice virtues, you accumulate so much wealth that you pay your karmic debts automatically without suffering and pain. . . .
4. Virtues increase your magnetism. You attract creative forces in Nature to cooperate with you in your labor. You attract the right people, the right friends, and the right events and conditions in your life. . . .
5. Virtues heal your body. . . .
6. Virtues make you ready to be used by the Great Ones, the Hierarchy, first unconsciously, then consciously. It is the greatest success in life if you are used by the Great Ones to promote the Plan to establish the foundation of a better life on earth. . . .
7. Virtues make you ready to come in contact with subjective centers of wisdom, joy, and vision. These centers are called Ashrams. They are found on the Intuitional Plane, where a person can penetrate if virtues crown his head.

Virtues raise your vibration, expand and transmute your consciousness, and bring currents of creative inspiration into your soul. As virtues unfold, the pure life hidden in your Core radiates out, purifies your whole nature, and makes you ready to tune in to great Centers of wisdom in the Universe. . . .

8. Virtues literally transmute the substance of your bodies. As the virtues bring more and higher energy into your system, they make the cells and atoms of your bodies advance and radiate more light and energy. Eventually all your bodies are built with the finest elements to such a degree that, together, they form a field of pure fire in which no unclean physical, emotional, or mental element can penetrate.

Transfiguration is the highest state gained through developing the virtues. Your bodies turn into light as the Inner Sun radiates through the virtues. . . .

9. Virtues energize our etheric, astral, and mental centers and senses. . . .

10. Virtues make you beautiful, not only physically but also emotionally and mentally. As the Inner Core unfolds through virtues, it harmonizes all your bodies and gradually brings them closer to the likeness of your Divine Archetype. . . .

11. Virtues make you a source of blessing. If you have virtues, you strengthen, purify, and give pure joy.

12. Virtues make your transition a happy and blissful event. You attract pure and beautiful entities around you. Your Solar Angel guides and protects you. . . .

Excerpted from *The Flame of the Heart*, by Torkom Saraydarian, pp. 109-121.

. . . *You can only become your Self the moment that you recognize that the Lord is in everything, not before that. Before that it is separate. You suddenly come to that moment that your self entered into the Lord's Self. Then you have your Self, not before that. . . .*

The form called man moves, but his Self never moves. It is as if his body were a bubble and the ocean his Self. The bubble moves, but the ocean stands as it is.

Such a realization comes to us in a flash when we are in ecstasy, when we face grave dangers, or when we are in deep contemplation. St. Paul was referring to that unmoving Self when he mentioned the following words taken from a great poet:

“ . . . In Whom we live and move and have our being.”

It is our body that moves; it is the form that moves. The Self, either in man, or in the manifested Universe is the Unmoving One.

In some esoteric literature, the Self is called the Silent Watcher, the Observer. He watches and observes all changes, but He remains changeless.

“The Self never moves but is very swift for the mind.” The senses cannot understand what the Self is. The Self is understood only by being the Self.

The most sacred and the only real duty of a human being is to be his True Self. Unless we progress into the Self, all that we are, all that we have, and all that we do increases our pain and suffering, leading us from one darkness to another darkness, from one trouble to another.

One must realize that he is not the body. He is not the emotions. He is not the mind. It is the Self that uses these vehicles, these mechanisms, for contact and creativity. The Self stands beyond them. When one tries to hear, see, taste, feel, touch, or smell his Self, he fails because he is not on the right path; he is denying himself. You are the Self; senses are your tools. You must grow from within outward. All your mental modifications or your thoughtform-building activities to find and explain your Self are “wrong ways” on the path.

One can know the bodies by detaching from them. We will never know what the emotions are if we are identified with them. We will never know what the mind is, if we are minds. Knowledge of emotions and mind starts when we are able to withdraw from them and stand on a higher level of beingness. Thus, to know the Self, we must withdraw from our vehicles and focus our attention in the Self.

As you awaken more into yourself, you understand better the mechanics of the Self and, as you become more yourself, you begin to ignore the cravings of your bodies. As you get closer to your Real Self, you awaken more into the reality of the Self in others. From this stage, the real spiritual morality starts; you live for all.

Excerpted from *The Creative Fire*, by Torkom Saraydarian, pp. 446-447.

There is a Teaching related to the One Self given in the *Upanishads*, *The Bhagavad Gita*, and by Christ. According to this Teaching there is only One Self, and all living forms “live, move, and have their being” within this One Self.

The One Self is the foundation of all our moral and spiritual laws and the only panacea which can solve our individual, national, and global problems. All virtues, all values are related to the One Self. Unless we understand, assimilate, and practice the concept of the One Self, all our efforts for global peace and harmony, all our efforts toward happiness and joy, all our efforts toward improvement of earthly conditions will be a failure.

We may say that the concept and practice of the One Self is the solution to all our problems. Similarly, we may say that most of our problems originate from thoughts, feelings, and motives based on separatism.

The understanding of the Teaching of the One Self is the foundation of justice, of joy, of sacrificial service. On the other hand, destruction of justice, increase of fear, hatred, and indifference originate from our attitude of separatism.

It is true that all is originated from One, and One is trying to compose the synthesis within every form and in all manifestation. **Life in all departments of manifestation is striving to make that synthesis an accomplished feat. . . .**

The solution to all our problems in the political and educational fields, in the fields of communication, arts, and science, in the fields of religion and economy, rests on the Law of Compassion, on the One Self. People want to solve their political problems with wars, whereas the only solution exists in the understanding of the One Self.

Understanding and application of the concept of the One Self leads to unity, leads to synthesis, leads to abundance, leads to success. Your highest dreams can be accomplished not in separatism but in synthesis.

...

The real age of light will dawn through the concept of the One Self. This concept, once realized, will make all our preparations for war, and the expenditure of lives and the resources of Nature, unnecessary.

There are steps for unification and steps for separation. The steps for separation are as follows:

1. Man thinks he is separate from Nature.
2. Man thinks he is the body.
3. Man thinks he is body and emotions.
4. Man thinks he is the mind.
5. Man thinks he is the personality.
6. Man thinks all is over after he passes away.
7. Man thinks all is in vain.

The unification process, which is the reverse process, can be described as follows:

1. Man makes his body an integrated whole.
2. Man develops his heart and feeling nature.
3. Man unfolds the potentials of his mind.
4. Man creates an integrated personality.
5. Man fuses his personality with his spiritual nature and becomes a Soul-infused personality.
6. The personality acts as the vehicle of a liberated human soul, which is technically called "a man working on the level of the Spiritual Triad." He knows *he* is.
7. Man reaches his essential state of being and fuses himself with the One Self. He knows the Purpose of life, and he is life.

It is this last stage that is called Resurrection. The Spirit, freeing itself from all separated states of being and consciousness, becomes a light within the greater light of the One Self.

Excerpted from *New Dimensions in Healing*, by Torkom Saraydarian, pp.743-745.

Responsibility to the One Self

Service to the One Self. This is the highest service, a most difficult service, in which a person serves the Most High Who is in everything and everywhere. How can we serve the One Self without harm, friction, argument, destruction; without following our hatred, jealousy, treason, slander, and so on? Christ referred to this branch of service in a very beautiful way when He asked, “How can you love God in heaven if you do not love the brother that is here with you?” He emphasized that God is in everything. Today we call God “the Self,” the One who is in trees, animals, stars--in everything.

How can we serve God in everything? Many instructions on how to reach this objective have been given in various scriptures, including the *Upanishads* and the *Bhagavad Gita*. These instructions all agree that a person must not act against the One Self. Studying and meditating upon these instructions will reveal many new insights within us.

We serve both individuals and the Purpose, because there is no difference between individuals and the Purpose. In serving the One Self, if I serve you, I am serving God, the One Self, the God in every human being. But we must serve God within them--not their glammers, illusions, hatreds, vanities, slander, and malice.

There is a very beautiful salutation in Sanskrit--*Namaskara*--which means, “Salutation to the Self within you.” Instead of saying good morning to a person’s nose or face, say good morning to the Self in them! They can be filthy in their personality life, but they will never be filthy in that Self. Salute the Self within them. When we serve the Self within others, we are serving God. Of course, we must not serve in any way that lets people take advantage of us. We must not be in a vanity that we are serving others. We are not serving others; we are serving God within them.

Excerpted from *The Sense of Responsibility to Society*, by Torkom Saraydarian, pp. 112-113.

Beingness

Transformation is mostly concerned with the astral body. When the “motion” of the astral body changes into the quality of rhythm, we say that the astral body is transformed, and the intuitional substance has taken the place of the astral substance. It is here that desire changes into aspiration, or the desire of *havingness* becomes aspiration toward *beingness*. Man ceases to have the desire of accumulation and develops the aspiration to be. This is the quality of the disciple, and as he progresses on the Path the energy of buddhi becomes his light and source of his inspiration.

Excerpted from *The Science of Meditation*, by H. (Torkom) Saraydarian, pp. 159-160.

Everyone is interested in his future and in the future of the world. Fortune-tellers, psychics and prophets are all very busy people trying to predict the future. But this is not the kind of future we are talking about.

The future we are referring to is an ever-progressive, ever-expanding beingness. There is not a moment in the lifeline of your being in which you can stop and say, “I accomplished the vision of my future.”

As you grow, the possibilities of more growth increase and you can set better goals for your future. What is the future? The future is an expansion of beingness, which has more control over matter, space, time and energy. Beingness acts as the cause and this cause can build or destroy, can collect or disperse. Future is not revealed or conditioned by havingness, but by beingness.

Excerpted from *The Psyche and Psychism*, Vol. II, by Torkom Saraydarian, p. 1121. **THE
SCIENCE OF BECOMING ONESELF**

The Antahkarana

LESSON 55

Introduction

This is part of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that

“[t]he time limits given. . . are optional. It is your level of unfoldment, which should decide the time element, remembering, “*that which is slowly built up endures forever.*” (Saraydarian, H. Torkom, *The Science of Meditation*, p. 70.)

“For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and after the third year to thirty. The thirty minute period must be kept for a long time, until you are guided by your Soul to increase it.” *Ibid.*, pp. 82-83

Procedure for Lesson 55

1. Reread Chapter XVIII, “The Rainbow,” pgs. 197-233.
2. Complete **MEDITATION ON THE ANTAHKARANA, SECTION THREE**, pgs. 232-233..
2. Continue **MEDITATION ON THE ANTAHKARANA, SECTION TWO**, pgs. 231-232.
3. The **MEDITATION ON THE WILL**, pgs.153-154, may continue to be used once each week while continuing with other meditations or exercises on the remaining six days. Please read carefully the cautionary recommendations on p. 150. Please also note that this meditation must be carried out in a group.
3. Complete “Additional Reading” below.
4. Record your observations from your daily exercises and meditations in your journal each day.

Week 1 Evolution is the process of the liberation of the Spirit from the prison of form.

Week 2 From the point of view of the Cosmos there is always progress.

Week 3 Conscious evolution starts when the evolving human soul starts to respond to the light of the Inner Thinker and obeys consciously the pure ideas projected by the great Beings.

Week 4 Conscious evolution is a process of awakening and an increasing response to the higher ideas, to the Plan, and to the Purpose of our Solar Logos.

Observations

At the end of the month:

1. Review your journal observations from your daily exercises and meditations. Write a report about your insights, experiences, or any questions you have had.
2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

Visualization and Meditation

Visualization is a technique to come in contact with energies and impressions coming from higher sources. The centers and petals found in the higher mind translate these energies and impressions into visual ideas.

Creative imagination is the next step. It is an ability to appropriate these ideas to the human need in various fields.

There is also imagination, which is different. Imagination is astral and related to the lower mind and astral body and mostly concerned with human pleasures or negative emotions and with their dramatization.

A real idea is part of the Plan. When ideas are brought together one creates a great power of magnetism. This magnetism draws mental energy and manifests itself as thoughtforms. Visualization starts the moment a man translates impressions into ideas and changes them into thoughtforms to be used on different levels and in various fields of human endeavor. . . .

Visualization must be done on a gradient scale. One must give time to his psychic mechanism to adjust itself to the incoming energies evoked through visualization. Thus as the

voltage of incoming energies increases, the mechanism appropriates itself. When the receptivity and power of assimilation of the mechanism is in order, then one can increase the period of the visualization. .

..

The best approach to visualization is to go slowly, consciously and carefully watching each step. Man must not be spiritually greedy. Nature has its own pace and it must be fed gradually to live by whatever it learns. That will save man lots of trouble. . . .

Energy follows thought. Thought is nothing else but a form in the mental plane. Visualization is the objectification of that form in the mental plane. Once a form is created it leads and conducts energy according to its qualities.

For example, if a man builds a form related to the sex center, he immediately feels that symbol charging that center. When a lemon is imagined, saliva starts to increase in the mouth. If a fight is imagined, the kidneys react, or if there is fear, the heart starts to pound.

One's whole system responds through the etheric centers to the inflowing energy that is directed into the system via the form or the symbol that is visualized. It is not a conscious effort; sometimes it is even unconscious. The energy flows whether one likes it or not. . . .

Thoughts are objects. On the physical level, an object is known because it can be seen and felt through the senses. In the mental plane, whatever we think is the concretion, crystallization or materialization of some energy which is turned into a form. When one is in the mental plane and imagines an apple, he can really touch it mentally because it exists on that level. On the mental plane, when real walls are seen, they are transparent. But the objects that one has there as ideas, thoughts or visualized objects are concrete objects on the mental plane. . . .

A wise man knows that thoughts, emotions and feelings are energies. Each energy must be wisely used because it has a definite effect. . . .

When mastered, visualization can be used to control energies and forces, by directing them, by repelling them, by increasing them or by breaking them down. . . .

Visualization can be used to draw or repel certain forms, energies and people. But when a man reaches the stage where he can use visualization to such a degree, he already has the wisdom to be very discriminative in using his power. . . .

Learning the science of visualization can be a supreme method for protection and creativity. Visualization keys one into various forcefields. If a man tunes into a "low" station, that is what will flow into his system. If he tunes to a very "high" level station, his mechanism must be prepared to absorb, assimilate, translate and express that station, as a television set does. If the station is in Los Angeles, but his antenna cannot pick it up, that station does not exist for him. But the station he tunes in with comes on the television set. . . .

In visualization our physical, emotional and mental natures are aligned, and a better communication is created between them. When this alignment is achieved, the next step is to connect the lower threefold nature with the higher mental or abstract levels of the mind, and with the Intuitional Plane.

When an object is visualized, it affects the etheric and physical body and transmits energies to various centers with which the form of the object is related. Every object is also related to one's emotions.

Every object is related also to the mind, when one thinks about it. In visualization, man builds the mental form of the object with mental substance. In thinking about the meaning of the object, one relates himself with his abstract mind.

The abstract mind is the door to intuition. Divine impressions turn into symbolic form within the Intuitional Plane. In visualization, the hidden relationship between the symbol and the divine idea is revealed.

Thus visualization leads man step by step from physical, emotional and mental consciousness into intuitional awareness.

Excerpted from *The Psyche and Psychism*, Vol. II, by Torkom Saraydarian, pp.741-747.

The Bridge

We may ask, what are the signs that man has built the bridge?

1. *An increasing amount of inspiration for creative work.* He creates greater beauty, of higher quality. His creativity increases and spreads to many fields. Eventually he himself becomes a great source of inspiration for millions of people.

Inspiration is a flow of energy coming from higher sources, such as from abstract levels of the mind, from intuitional realms and from atomic realms. This energy is charged with impressions found on these planes. This flow of energy stimulates a man's creative centers and makes him creative in the physical, emotional and mental planes, in his personal, group, national and international life. He brings about great changes in the lives of people, polarizes their souls toward greater achievements, helps them to break their prison walls and stand free in the light of their Souls.

When the bridge is built, the first current of inspiration is *light*, coming from the Spiritual Triad via the mental permanent atom.

The disciple sees light, lives in light, is flooded by light. He begins to see things as they are. He has new visions, new revelations, new goals, new plans. And because of the increasing light, he is now able to see his virtues and vices, his hindrances and assets. He has new confrontations with his glamors, illusions and maya.

In the meantime, there is a great process of change in his vehicles of manifestation because the inspiration brings new elements, new substances into his centers, into his bodies, sometimes creating violent reactions with physical and psychological effects, and sometimes causing great unfoldment and blooming. Inspiration either brings peace and beauty to himself and his family, friends and group, or it causes excitement, trouble and conflict among them. . . .

The bridge brings into the human soul a great amount of love from the intuitional levels. Love creates heroes in all fields of human endeavor. Love expands the horizons of the human soul; one becomes more inclusive, more understanding, more giving. . . .

The builder of the bridge senses greater power within him, a power balanced by love and light. This power leads him into a great sacrificial life for the cause of humanity. His creativity now has the beauty of light, the magnetism and universalism of love, and the power of Will--which "moves mountains." . . .

Such people are in continuous inspiration, in all conditions. They seem to be burning with a sacred flame, with divine enthusiasm.

2. Idealism and practicality work hand in hand within his life.

He is an idealist. He has great visions, great ideas, goals, great plans, but he also has the ways and means, the knowledge to bring into manifestation his visions, goals and plans. This is one of the great signs that the bridge is built. . . .

3. Ability to adapt oneself to various challenging conditions.

Those who build the bridge can adapt themselves to almost any condition because their habits and their bodies do not have power over them. Their bodies obey them and remain constant. Because of their elevated state of consciousness, they can easily analyze, synthesize, relate, and find the common denominator.

The inspiration coming from the higher sources of their nature gradually wipes away all mental crystallizations and makes them highly receptive to new ideas, new visions and new experiments. The inspiration coming from the higher sources of their nature makes them *understand*. Understanding is adaptation. As one understands more, he adapts himself more. Highly developed people can even adapt themselves to people who are hostile toward them. The secret is that they do not see their personality problems, but see their Souls, and adapt themselves to the plans of their Souls, thus eventually finding a way to reach their

personalities. . . .

4. Increasing ability to discriminate and to decide in an expanding field of choices.

The one who builds the bridge has wise discrimination because of the great light and deeper contacts with higher values.

As man increases his light, love and energy and raises his consciousness to a higher level, he ceases being a fanatic, or a one-pointed follower of any dogma or doctrine. He multiplies his viewpoints and sees things in their proper relationship to many other things, like a panoramic view. The eye of the bridge-builder does not see only through one or two angles of vision, but the whole panorama. If he wants to make a choice, he makes the best choice because of his many viewpoints, and because of his consideration of the many factors in the overall picture. . . .

5. Ability to stand faithful to our promises and our friendships.

This is where many of us fail. Promises are those moments in our mind when things are aligned in our physical, emotional and mental planes in such a way that we see no reason to avoid meeting a need. This is a state in our nature where there is continuity to a certain level.

When we break our words, promises and commitments, it is a sign that we are not as aligned as we thought we were at the time of our promises, but we are under a command or in vanity, or trying to save our face or secure an interest. Those who have built their bridge seldom make promises, but when they do, you can depend on them. . . .

6. Increasing influence upon human life, through your thoughts, words, actions and visions.

As your consciousness or awareness penetrates into higher strata of light, love, and power, your physical, emotional and mental mechanism irradiates more light, more love and more energy. The field of your influence gradually grows and impresses all those who come in contact with you, through your thoughts, spoken or written words, through your creative activities, or even through the subtle radiation of light, love and power.

In its true meaning, to influence means to evoke from people Beauty, Goodness, Truth and joy. To influence people means to make them to think in the light of the “general good,” to make them strive toward expressing greater virtues and beauty. . . .

7. The ability to stand above personality problems and hindrances.

The bridge is a path built within your states of consciousness and awareness. You gradually learn to pull yourself out of physical, emotional and mental problems and retreat into higher planes, where you can strengthen yourself to such a degree that nothing in the lower worlds can paralyze you or obscure your path of service, sacrifice and creativity.

8. Ability to see the truth through glamors, illusions, deceptions and active ugliness in many fields.

The bridge enables you to raise your consciousness to such level that the appearances and outer phenomena cannot stop you from seeing the facts or the truth. No matter what your television or radio says, you still see the truth. . . .

9. Ability to function on the astral and mental planes consciously.

When you have built the bridge, you can walk on it and enter into the astral plane, which is as real as our physical plane. Most of our dreams are reflections of things we experience on the astral plane. As we grow in building the bridge, the number of our dreams becomes less and less. A time comes that we realize we are on the astral plane, and we try to live on that plane consciously. When this is accomplished, we enter into the mental plane, which is a world as “real” as ours.

In the mental world we deal mostly with education, science, politics and world problems, and attend some group lectures held by advanced disciples. We can learn many things on the mental plane; many of our questions are answered there. If we have the bridge, we bring the knowledge collected there to the physical level and use it for the benefit of others.

An advanced stage of achievement is reached when man does not need to sleep to visit the mental plane. He is in contact with the mental plane or functions in the mental plane while he is in his physical environment with his physical duties. . . .

On each plane we have gradations of human beings, all striving to higher levels until they penetrate to the next higher plane. As we pass consciously from one plane to another, we build the line of contact--that is the bridge.

10. *Ability to attend Ashrams.*

Ashrams exist in the Intuitional Plane, which we enter through the mental permanent atom. Ashrams are classes where the great Plan of Hierarchy is discussed and from which each true disciple takes his inspiration and courage to serve humanity according to the Plan.

Those who build the bridge can penetrate into Ashrams either when they are in their physical body, or when they are out of their body at the time of sleep. Advanced disciples are always in contact with the Ashrams, as if they had a walkie-talkie.

Less advanced disciples enter the Ashrams when they go to sleep. They lie on their backs and relax totally, concentrate their minds on certain symbols, such as a cross, five-pointed star, a triangle, etc., or they think about great virtues. And after falling asleep, they are drawn to the Ashrams charged with similar symbols or with similar virtues. . . .

11. *Ability to express love through all your words and actions.*

Love is the substance of the Intuitional Plane. Unless you are there, you do not have real love. Because of your focus on higher planes, you experience unity and cannot hate anybody, or express hatred through your words and actions. Hatred is a sign that the bridge is not build yet. To hate means to be stuck in personal interests and separatism.

Those who have built the bridge are often stern and serious people who "perform surgery" in your physical, emotional and mental bodies, causing pain and suffering, but their whole intention is to open a path for you toward a greater and more joyful life.

12. *Ability not to gossip and deal with the personal affairs of others.*

This is where one can exactly see the power of the bridge. If man does not hurt or wound others with his words, he is an advanced man. This ability is tested again and again, before a man is invited to attend higher classes.

Words that hurt create great obstacles on the path and distortion on the bridge.

13. *Increasing sense of universality.*

As we go up toward Spirit, we become more inclusive; we work for one humanity, for one world.

We have still other signs which we briefly mention here:

14. *Increasing courage, daring, fearlessness and striving.*

15. *Ability to live for the future.*

16. *Leadership power without force and fear.*

17. *Ability to grasp Cosmic beauties.*

Thus we can observe ourselves through these seventeen signs. If we find weaknesses in any one of them, we can work and overcome our weaknesses, until we have full confidence that the bridge is built.

The golden bridge is the glory of the human being. In his field of consciousness, he will be able to receive divine guidance and pass it to humanity.

Excerpted from *The Psyche and Psychism*, Vol. I, by Torkom Saraydarian, pp. 529-539.

Meditation is inclusive thinking in an effort to control the practical thoughts of the lower mind and synchronization them with the thoughts of the higher mind. It is an effort to use the lower practical thoughts as a vehicle of manifestation for higher practical thoughts.

There is a continuous fight between the lower and higher practical thoughts, or between those who present short-range practical thoughts and those who present long-range practical thoughts. Long-range practical thoughts remain unused and ineffective without the synchronization of the lower practical thoughts. And the short-range, lower practical thoughts are always self-destructive without the guidance of long-range, higher practical thoughts.

Thus a great idealist cannot create changes or improvement until his ideas and thoughts are put to practical use. And a great practical man cannot keep the results of his labor too long in existence if his labor is not inspired by higher idealism.

The synchronizing factor in the mental body is called the *Antahkarana*, (See Chs. 45 and 46 of *The Psyche and Psychism*) an electrical flow between the mental unit and the Mental Permanent Atom. When this flow is established, the human soul has access to both minds simultaneously and is capable of using thought in the direction of the Plan.

One can assist in the construction of the electrical flow which unites the two sections of the mind by trying to use his thoughts with *insight*, or in the light of idealistic thoughts, or in the light of the Plan.

Another method to build the bridging electrical flow is to meditate on certain symbols or build symbols on certain abstract ideas. Dramatization of ideas can also be a good method to establish a relationship between the two sections of the mind. (For more information see *The Science of Becoming Oneself*, Ch. 18.)

Excerpted from *Thought and the Glory of Thinking*, by Torkom Saraydarian, pp.152-153.

You may have complete consciousness in the astral world if, while you were on earth, you were able to build your *Antahkarana* and to function in the astral world consciously. Such an achievement gives you power and freedom to enter into that plane and, without being trapped, serve those who for different reasons are not awakened yet or who are trapped in astral glammers.

Excerpted from *The Science of Meditation*, by H. (Torkom) Saraydarian, pp. 204-205.

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Excerpted from *Thought and the Glory of Thinking*, by Torkom Saraydarian, pp. 152-153.

Evolution

On the path of evolution the Initiate passes through three main stages: fusion, unity and synthesis.

Fusion is the point on the path of discipleship when his personality integrates, aligns and fuses with the Soul.

Unity occurs when the human soul, the Initiate consciousness, becomes a part in the One in Whom he live, moves, and has his being. Unity is a process in which being multiple in your consciousness, feeling and activity, you go toward unity. You think as if you are one, you feel as if you are one, you act as if you are one with the planetary Life. The path of unity prepares units.

Synthesis is cooperation of units for greater and greater manifestations of Beauty. The path of synthesis must prepare the symphony of the units.

Synthesis starts at the Sixth Initiation, the Initiation of Decision. . . .

In fusion, when you are becoming one, a soul-infused personality, your Soul is manifesting through your life. In unity, when you are consciously living as one with the Life of the planetary Soul, the planetary Soul is manifesting its glory. In synthesis the Solar Life is manifesting Its glory.

The science of synthesis is buried within us under heavy layers of glamors, illusions and maya.

The sense of synthesis is the divine Self within us. As we become our true Selves, as we come closer to our true Selves, that sense opens and develops and becomes active. It is this sense that through its flame absorbs and translates impressions coming from Cosmic sources. A man of synthesis becomes the living glory to God on earth.

Excerpted from *The Psyche and Psychism*, Vol. I, by Torkom Saraydarian, p. 198.

Responsibility and Evolution

Responsibility is a state of consciousness which always works on the side of evolution, with the Plan and inspired by the Purpose. Therefore, responsibility makes a man very discriminative and careful in his thoughts, words, actions and plans.

Life is built in such a way that people in general pay a high price for their wrong actions. But yet we do not have any means to stop crimes committed by thought.

In the new age, the responsibility of thought will be observed not only by aspirants but even by the general public because they will learn that thought is an active force, and it can work for evolution or for hindrance.

Thoughtwaves are not only broadcast into space and shared by millions, but also they influence and condition the personality vehicles of the persons and articles they use. Such knowledge makes man responsible for his thoughts.

Responsibility is born from the consciousness of unity. Irresponsibility is the trademark for those who are selfish and separative. Irresponsible people waste everything given to them: money, time, body, mind, life.

Responsibility is an effort to create free will and overcome the mechanicalness of human nature.

Responsibility is an effort to identify oneself with the causal world, with causal energies. Irresponsibility is slavery in the hands of elements activated by the gunas.

Responsibility leads to harmony and creates a cosmos. Irresponsibility results in chaos.

Responsibility is a conscious effort to fuse oneself with the divine Will. Irresponsibility is an effort to escape from that Will.

Responsibility leads to synthesis. Irresponsibility ends in disintegration.

Excerpted from *The Psyche and Psychism*, Vol. II, by Torkom Saraydarian, p. 1085.

THE SCIENCE OF BECOMING ONESELF

The Antahkarana

LESSON 56

Introduction

This is part of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that

“[t]he time limits given. . . are optional. It is your level of unfoldment, which should decide the time element, remembering, “*that which is slowly built up endures forever.*” (Saraydarian, H. Torkom, *The Science of Meditation*, p. 70.)

“For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and after the third year to thirty. The thirty minute period must be kept for a long time, until you are guided by your Soul to increase it.” *Ibid.*, pp. 82-83

Procedure for Lesson 56

1. Read Chapter XXV, “A Temple Drama,” pgs. 277-279.
2. Continue **MEDITATION ON THE ANTAHKARANA, SECTION THREE**, pgs. 232-233.
3. The **MEDITATION ON THE WILL**, pgs.153-154, may continue to be used once each week while continuing with other meditations or exercises on the remaining six days. Please read carefully the cautionary recommendations on p. 150. Please also note that this meditation must be carried out in a group.
4. Complete “Additional Reading” below.
5. Daily, meditate on the following seed thoughts from *The Creative Sound*. Use one thought each week.
6. Record your observations from your daily exercises and meditations in your journal each day.

Week 1 Rhythm leads to order, cooperation, and beauty--to Cosmos.

Week 2 [A]n expansion of consciousness changes the rhythm of the person.

Week 3 Every disturbance on any level, in any form, is the result of a disturbance of rhythm.

Week 4 Creativity is the result of an organized, rhythmic process.

Observations

At the end of the month:

1. Review your journal observations from your daily exercises and meditations. Write a report about your insights, experiences, or any questions you have had.
2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

Meditation and Angels

Meditation is a very safe way to attract the attention of angels. Meditation spreads peace in the body, emotions, and mind, harmonizes them, increases their vitality, and makes them more magnetic. Meditation raises the level of consciousness and makes it more sensitive to higher angelic impressions.

During meditation higher thoughts, ideas, and visions are attracted to the aura of the person. Such currents of higher thoughts create beautiful colors and radiations in the aura and send a signal of invitation to angels. As meditation deepens and the human consciousness enters into contemplation, the bridge between the two shores becomes shorter, and eventually the person finds himself in a blissful precipitation of higher currents of energies and ideas. This is how conscious contact between men and angels is established and how both can help each other's evolution.

Man must not try to bring invisible beings or angels to his sphere of the earth, but he must try to raise his own consciousness and meet them in their spheres.

Your intention in meditation must not be to force the angelic beings to come in contact with you. Such an intention in itself repels them. You must raise your consciousness, and things will happen naturally.

During meditation, you must be very careful to be focused in the higher mental plane, working with the pure substance of logic, reasoning, and intuitive perception. If you fall into the astral plane with a desire to meet angels, you will meet them; however, they will not be the ones you want to meet but rather those who will mislead you on your path.

Any extrasensory experience must be recorded clearly as it happened. Later, during the same day, you must study it and see whether it is a glamor, illusion, or attack. No experience must be taken as a signal of communication with Higher Worlds unless it proves to be so. The development and unfoldment of discrimination begins when the person faces subtle problems and tries to make a right judgment and take a right action.

Whenever you think that you are falling into glamor and are attacked by invisible forces, stop your meditation for a while and seek the advice of a Teacher.

You must also develop sensitivity to feel the presence of angels. It is not necessary to see them or hear them or touch them. You must first of all accustom yourself to feeling their presence. There are a few signs which are possible proofs of their presence:

1. Silence within yourself
2. A feeling of joy
3. A feeling of expansion
4. A feeling of oneness with all
5. A feeling of deep gratitude
6. A feeling of forgiveness
7. A sense of peace
8. The flow of creative ideas
9. Deeper contacts with sources of great ideas
10. Feelings of courage, daring, and striving
11. A feeling of self-renunciation
12. A feeling of being protected

.

These are some of the signs which indicate that angels are around you. . . .

How to Invoke Angels

1. Sit in a quiet place in your home or in Nature--under pine trees, near big rocks or waterfalls, or near a small fire.
2. Relax your body.
3. Take five deep breaths.
4. Keep mental silence for a few minutes.
5. Say the Great Invocation and three OMs.
6. Say with deep concentration and feeling:

O shining brothers of Light,

O magnetic servers of Love,

O carriers of the mighty Will of the Most High,

here I present my heart to you

with the fire of my aspiration,

with the fire of my sincerity.

I call upon your help.

May your light enlighten me.

May your love heal me.

May the energy of the will you carry

create integrity, harmony, and wholeness

in all my being.

May I share your peace.

May I share your joy.

May I share your beauty.

May I share your freedom.

O shining brothers of Light,

if it is the Will of the Most High,

in the name of the Christ

let my body be healed.

Let my mind find the solution to problems.

Let my soul register the impressions of knowledge

you want to pass to me,

Let your energy flow into me,

O shining brothers of Light.

I will use your light,

your love,

your energy imparted to me

for the benefit of all humanity,

for the manifestation

of the Plan of Light and Love,

for the fulfillment of the Divine Will.

7. Sit in silence. Visualize their light surrounding you. You may register a special vibration, experience a healing or expansion of consciousness, or receive new ideas and visions.

8. After five minutes of silent contemplation, express your gratitude to the angels, saying:

I offer my gratitude to you

as a fragrance

rising from the altar of my heart.

May your blessed service expand

all over the world.

May a chance be given to me

to cooperate with your labor.

Gratitude and love to you.

9. Seven OMs.

In the following hours or days, you must record any new idea, visions, or healing given to you, directly or indirectly. The most important thing you must have is faith. Faith is the intuitive awareness that your voice reached them.

Excerpted from *New Dimensions in Healing*, by Torkom Saraydarian, pp. 557-562.

Rhythm

Rhythmic movements, rhythmic dance, and singing or music were taught in all mystery schools. Rhythm is a great agent of integration. It also releases the fires of the centers in various bodies and regulates their interrelationship.

Physical rhythm is different from emotional rhythm. Emotional rhythm is different from mental, intuitional, atmic, monadic and divine rhythms. Rhythmic motion expresses the energy corresponding to the plane to which the rhythm is related. Thus certain rhythmic movements transmit etheric, astral or mental energy. They can transmit also higher energies. It is also possible that through certain rhythms a group can transmit zodiacal energies. A different rhythm transmits the energy for each sign.

Rhythmic chanting has similar effects. The energy transmitted spreads not only the physical, but also on the astral and mental planes, whereas in rhythmic movement, energy is mostly spread in etheric and physical planes.

Rhythmic dancing and singing is the best way to transmit energy to the physical-etheric, astral and mental planes. It is this transmitted psychic energy which purifies the nervous system, glands and centers and protects man from irritation and imperil. When a man is rhythmic, he glows with various fires. Rhythm increases the element of sattva in the personality vehicles.

Excerpted from *The Psyche and Psychism*, Vol. I, by Torkom Saraydarian, pp. 257-258.

. . . Transformation is a change from inertia to motion, from motion to rhythm.

Inertia works against your evolution or against the direction of your Spirit.

Motion makes you unstable and urges you to serve those who are retarding the evolution of humanity.

Rhythm makes you cooperate with living forms and higher forces that bring you power, love, and light and unfold your creative potentials.

Actually, motion is created by the interaction between inertia and rhythm; this is instability.

Involuntary currents make your soul follow against his destination. This is the whole secret: transformation takes you from inertia to motion and to the sphere of rhythm of the evolutionary currents. The result is that, as you go closer to rhythm, your bodies receive more nourishment from higher spheres and from the constructive and creative forces of the Universe.

The result will be

- * more health
- * more happiness
- * more success
- * more prosperity
- * more beauty
- * more radioactivity

Rhythm brings you closer to your Inner Guide. Your Inner Guide begins to conceive you and eventually bring you into existence as a living soul. You become a transmitter of Light. Your vehicles become more fiery--more spirit and less matter.

Great Ones contact you as you go deeper into rhythm. They accept you, and you eventually become one of Them.

Excerpted from *Transformation*, by Torkom Saraydarian, pp. 356-357.

All of Nature is in rhythm. Our earth has its rhythm, the solar system has its own rhythm, the galaxy has its own rhythm, and every human being has his own rhythm. His rhythm is his heartbeat, the pulsations of his centers, and the rhythm of the circulation of fire through the centers.

Rhythm is not in sound only. It is in the arrangements of color as well. The most magnetic arrangements have a specific color in them.

Rhythm is also in motion and in speech. There is chaotic motion and rhythmic motion, as there is in speech.

Speech and motion can form a group rhythm that can cancel out each other or support each other. Rhythm leads to order, cooperation, and beauty--to Cosmos.

Rhythm in a group is the coordination of the individual rhythms. Fifty drums can be coordinated in such a way that one's rhythm supports and compliments the rhythm of the others.

The best leaders are conductors of rhythms. The conductor can organize a group rhythm if each member is in rhythmic meditation, study, and service.

We must remember that an expansion of consciousness changes the rhythm of the person.

If we want to have a group, we must see to it that the changing rhythms of the members are in harmony with each other. Such adjustments of rhythm occur naturally if everyone strives to improve and abstain from

- * slander

- * criticism

- * self-imposition

- * vanity

- * ego

and instead use

- * understanding

- * love

- * cooperation

and remember the purpose that brought them together.

As a healthy body adjust itself with the rhythm of the heart, so every individual adjusts his or her rhythm to the dominating rhythm of the group purpose.

There are rhythms that involve one second, hours, days, lives, even hundreds or thousands or millions of years. We often call these "cycles." A cycle is the end or the beginning of a rhythm that is related to events instead of to sound--events such as wars, earthquakes, typhoons, tornadoes, comets, epidemics, and the weather.

It is interesting to know that as a human being integrates the rhythms of all the vehicles of his nature, so does Nature or a Planetary, Solar, or Galactic Soul. And it is possible that some of these Souls create disturbances within Their rhythms.

Any time the rhythm is broken, the cycle changes; and when rhythm and cycle are distorted, destructive events happen in the vehicles of these Souls.

These destructive events are the efforts to reestablish the rhythm, annihilating the causes and effects of those actions which brought disturbances in the rhythm.

Every disturbance on any level, in any form, is the result of a disturbance of rhythm.

Human beings try to change or cause changes in the natural rhythm by introducing actions and elements that speed or retard the rhythm and cycles, and this creates a chain of reactions here on earth and in the Higher Worlds.

Death and incarnation are in the rhythm. Nature forces all that are out of rhythm to enter into rhythm.

Our whole galaxy runs on its complicated rhythm system.

One day our computers will be used to explain the symphony of various rhythms and how they fit and cooperate with each other to keep the music going on in a Cosmic scale and to actualize the purpose of the Great Life Whose body is our galaxy.

Every single atom or cell or form is pulled into the whirlpool of that galactic rhythm.

All music, all songs and sound produced on the earth either help the overall rhythm or distort it.

For example, we are told that explosions destroy the rhythm of the flow of energies in Nature. We are even told that we must not fire a single gun, as it is very disastrous at this time to the equilibrium of the planet. Equilibrium is the balance of various rhythms. . . .

. . . Progress is impossible if you do not synchronize your rhythm with the rhythm of the higher Life in which you live and move and have your being.

Your rhythm must tune in--so to say--with a higher rhythm and find a right place in the symphony of the higher rhythm.

Our progress is to be a part of the rhythm in the planetary Chalice, and then graduate into the rhythm of the Chalice of the Solar Logos.

All of existence pulsates with rhythm directed by the heartbeat of the Cosmic Heart.

There is a time of receiving and a time of giving. Rhythm is the basic system of this process. Beat gives; pause receives. Every different beat evokes a different flow of energy and passes on a different flow of energy. A beat on a higher plane may correspond to a beat on a lower plane, but has a tremendously higher potency of creativity than the beat of the lower plane.

Creativity is the result of an organized, rhythmic process. There are times of inspiration; there are times of expression. If they are not rhythmic, there is disturbance between the ebb and flow, between reception and expression.

In the greatest art, the beat and pause are regulated in the most creative potentiality that is progressively acted out on higher levels.

Some arts project multidimensional rhythm and become the most powerful instruments of transformation.

Have a time daily to synchronize yourself with the higher rhythm existing within you and within the planetary and solar auras.

A few minutes daily will bring miraculous changes in your life and creative abilities. (See, for example: *Daily Discipline of Worship* and *Daily Spiritual Striving*.)

Excerpted from *The Creative Sound*, by Torkom Saraydarian, pp. 94-99.

Sacred Dance

The movements of Initiates and Their sacred dances are based on the law of the rhythm of the Cosmic Heart. Their chanting and movements are synchronized in such a way that They create a linkage with the Cosmic Source of fire and transmit the fire to earth--to enlighten, to purity, and to heal.

Excerpted from *New Dimensions in Healing*, by Torkom Saraydarian, p. 440.

According to the esoteric tradition, Temple dances originated from the Hierarchy. When the Hierarchy came to this planet, they saw that humanity was really animal like. Human beings needed rhythm, melody, music, and harmony so that they could create some kind of integration, alignment, and synchronization in their physical, emotional, and mental natures. Health, happiness, intelligence, consciousness, and energy all depend on harmony, synchronization, and rhythm. For example, if a dancer is dancing with rhythm and harmony, he generates a very beautiful rhythm and harmony in space. . . .

So, the Hierarchy taught little dances: first, to synchronize, align, and integrate our physical, emotional, mental nature; second, to purify the space in which they exist.

We are dancing in this space, bringing in rhythm and harmony. We are purifying the space. That is why they are called Temple dances. Dances in the Temple make the Temple holy because all these harmonious emanations are changing the atomic structures of the things around you.

If you direct an evil thought to a piece of paper and use an advanced instrument, you will see that the evil thought is dislocating the atoms in the paper and disturbing the atomic activities in it. When the paper is disturbed by somebody reading your words, the things you are writing upon it are not exactly what you wanted to say because they are disturbed by the atomic disturbances in the paper.

That is why when you have a flower and you are talking to the flower and loving it, the flower is growing. If you are hating the flower, the flower is dying. If you love a man or woman, he or she is blooming. If you start feeling icky about a person, he droops.

What is the secret of all this? The real secret is the harmonious emanations--physical rhythm, emotional rhythm, mental rhythm--if they are synchronized and harmonized with each other and broadcast physically. This means that etherically, emotionally, mentally they create a tremendous clearing and harmonizing process in the earth. That is the foundation of the Temple dances.

The second reason for Temple dances is that they build a bridge between your personality and your Soul. Your physical body rhythmically obeys the music you are hearing. Emotionally, you are translating the musical emotion. By translating the meaning of the things you are dancing you become mentally involved. Then you see the vision and your Soul is involved. So, physical rhythm, emotions, mental thought, and vision are reaching your personality along with your Soul or Higher Self. When you bridge--physically, emotionally, mentally--it means you are

coordinated. When you are coordinated, as it is in you, so it is in the Universe. In any

coordinated instrument, the higher forces have a chance to manifest themselves.

With respect to the world, it is the Hierarchy that is going to manifest. With respect to the human body, your Soul is going to manifest. When your Soul is manifested, you are bringing tremendous amounts of Beauty, Goodness, Righteousness, Freedom, and Joy into your environment because you are integrated. This is the first step. . . .

The second step is to make the personality integrated and whole, then to fuse it with the Soul.

The third step is interesting. Through the dance you bring great amounts of energy, and if you are really an informed and mature disciple, you can take that energy and use it for others--to heal them, to raise them, to purify them, to enlighten them, or to stop them from certain activities. You are like a dynamo charging yourself in dance. When you are creating that dance, you can accumulate the energy and then project it later, or you can immediately project it. There are two ways to use the energy: you may receive the energy and let it go, or you may accumulate that energy and then say OM and direct that energy to a sick person and heal him.

So the third step is the accumulation of energy within you, and then the use of that energy consciously after you accumulate it. This is related to all the sacred dances.

The fourth step is changing and transforming the audience, if you can. Suppose you are ten people dancing a tremendous dance. Your dance is penetrating into their aura, creating purification and expansion in their whole system.

In the fifth step, through contact with higher forces and higher centers and through giving your energies out, you prepare the foundation of expansion of consciousness. Most of you think that by going to schools, classes, and seminars, by reading books, you are really expanding your consciousness. I will tell you what you are doing: you are buying more and more furniture, and one day you will see there is no place to move in your head because it is so loaded with furniture that there is no space left. Expansion of consciousness is not information. We are talking about a totally different thing.

Excerpted from *The Creative Sound*, by Torkom Saraydarian, pp.145-151

THE SCIENCE OF BECOMING ONESELF

The Antahkarana

LESSON 57

Introduction

This is part of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that

“[t]he time limits given. . . are optional. It is your level of unfoldment, which should decide the time element, remembering, “*that which is slowly built up endures forever.*” (Saraydarian, H. Torkom, *The Science of Meditation*, p. 70.)

“For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and after the third year to thirty. The thirty minute period must be kept for a long time, until you are guided by your Soul to increase it.” *Ibid.*, pp. 82-83

Procedure for Lesson 57

1. Read Chapter XXVI, “The Birth,” pp. 281-285.
2. Continue **MEDITATION ON THE ANTAHKARANA, SECTION THREE**, pgs. 232-233.
3. The **MEDITATION ON THE WILL**, pgs.153-154, may continue to be used once each week while continuing with other meditations or exercises on the remaining six days. Please read carefully the cautionary recommendations on p. 150. Please also note that this meditation must be carried out in a group
4. Complete “Additional Reading” below.
5. Daily, meditate on the following seed thoughts from *The Science of Becoming Oneself*. Use one thought each week.

6. Record your observations from your daily exercises and meditations in your journal each day.

Week 1 The greatest moment in your life will be that moment when you stand face to face with your SELF. This moment will surpass all joys of the world.

Week 2 Your birth [will be] the moment of your greatest awakening, your greatest freedom.

Week 3 [T]he new man is a conscious unit, acting as a creative source. He is his own master.

Week 4 When the Virgin Mary is ready, then the process of Birth takes place.

Observations

At the end of the month:

1. Review your journal observations from your daily exercises and meditations. Write a report about your insights, experiences, or any questions you have had.
2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

Meditation and Symbols

To enter into the realm of the Intuition Plane, one must regularly meditate for many years. Then he must attempt contemplation on symbols, on abstract ideas, and on the Plan. As he contemplates on these lines, he builds a passage from the mental plane to the Intuition Plane, and eventually he becomes aware on the Intuition Plane. Along with the efforts of contemplative meditation, one must labor in a specialized field of service for humanity. It is the service that keeps his feet on earth, firmly grounded.

Without daily dedicated service, the consciousness breaks its ties with the concrete world, and man stands suspended between the abstract and the concrete world.

Let us remember that an artist is a bridge. He is not a man who is lost in extremes, but a man who unites and balances the extremes and uses them in such a way that one extreme evokes greater beauty from the other extreme. These extremes are understood better through symbols.

A symbol is a form which leads in the world of ideas, visions, and significances. As we contemplate upon symbols, we penetrate slowly into the subjective side of the symbol and enter the plane of Intuition.

Excerpted from *The Creative Fire*, by Torkom Saraydarian, p. 267.

All manifestation is a symbol, and all parts of the manifestation are symbols. Any form on physical, emotional and mental planes is a symbol because it is the active form of a plan and a purpose.

When an impression turns into an idea and an idea is turned into a form, you have a symbol. The symbol is the door through which you enter the world of its cause; the idea, the plan and the purpose.

In meditating on symbols, we change our level of consciousness from the lower mental to the higher mental, and even enter into the plane of ideas and intuition. All manifestation is a veil of symbols thrown over the glory of the divine essence.

Actually, all true thinking is thinking on symbols on various levels and various magnitudes. Symbols do not only carry you to higher planes, but also allow you to expand your contact with universal and cosmic wholes. Let us remember that the forms that nature created are prototypes of many symbols that man copied from nature.

There are also symbols which are not yet materialized on the physical plane, but exist on the emotional and mental planes. These are of a higher order, because they are the embodiment of ideas which are in the process of birth via human consciousness.

Symbols in general not only lead your mind on to higher mental and Intuitional planes, but they also channel energy which you can use for your creative activities.

Knowing this, throughout ages people have designed symbols to think upon, or to use for their religious and other ceremonies, or to impress the public mind through various demonstrations. . . .

. . . [I]n every age a new symbol must be given to humanity, and before it is given, powerful minds must charge it with those thoughtforms which will lead people into a better life, forming a bridge from lower mental to higher mental planes. This way a symbol is safe for a period of time.

When a symbol is contemplated by Initiates, that symbol becomes a path to Eternity for those who try to contemplate upon it by gradually raising the level of their thinking.

We are told that there are sacred symbols in use in Shamballa, in the Hierarchy and in the Ashrams. These symbols are the secrets of initiations, and no one is allowed to see or contact them, except through initiation. They transmit tremendous power, and the Great Ones use them to contact higher spheres.

Some of the Ashramic symbols are given to humanity in the form of ceremonies, rituals and sacraments.

Great Initiates know how to charge the symbols gradually and combine them with many others to make them safe and useful, and an elevating path for the masses or disciples.

All symbols formed by squares must eventually be changed into triangles. That is what is happening in modern architecture. Then in due time, slowly the triangles must be changed into spheres to keep pace with the onward march or the demand of higher forces.

Occult meditation is a process of liberation from the pressures and pollutions of symbols, and entry into a new cycle of freedom. It is only through occult meditation that one can protect himself from the attacks of lower thoughtforms built around the symbols.

When a group has an Initiate, he can contact the deeper layers of the energy of the symbols and transmit it into the group and nourish it with high level vitamins.

Because the known symbols are trapped in emotional and lower mental glamors and illusions, the best way to meditate upon them is to raise our consciousness to the Spiritual Triad and contemplate there. If you raise your consciousness, the lower frequencies will not flow into it. This is just like tuning in your radio with various stations--whatever station you tune into is the station you use. Let us say that you have ten stations from the lowest to the highest. If your frequency is low, you will receive a low station; if it is high, your frequency will bypass lower stations and pick up the higher stations.

We know that even Masters use symbols, and the ones that They use have high vibrations. The average man cannot contact such vibrations, but picks up those that are average, emotional or lower mental.

In raising our consciousness, we not only bypass the lower vibrations but contact the vibrations of the masters, and even try to go beyond.

Our progress depends on finding the light within us, in acting first as a Soul, then as a Spiritual Triad, then as an advancing Monad. The Teachers of the race are there not to impress us with their own image, but to help us to find our true divine essence and be that essence.

Symbols always evoke intuition if they are the manifestation of ideas and thus have meaning and significance.

It is interesting to know that zodiacal symbols are very powerful ones, and people meditating on the signs of the Zodiac can release and receive great amounts of energy. But this must be done very carefully until the whole mechanism of man is ready for the increasing charge of the sign. Signs or constellations cyclically establish contact with the world through our Sun, especially at new moon and full moon times. (Read *The Symphony of the Zodiac*, by Torkom Saraydarian, pp. vii-xxvii.)

We are told that symbols emanate from three sources. The first source is the Solar Life, Who contemplated, meditated and created this Solar System.

The next source is the planetary Logoi Who act as prisms to the symbols emanated from the Solar Logos and express them in their diversified forms.

The third source is the human soul who creates his symbols as a method to understand the symbols emanated from the planetary and solar sources.

Man is exposed to all these symbols.

The human soul is found on three stages:

- a. as a mental entity
- b. as a Spiritual Triad
- c. as a Monad

The human soul as a mental entity creates his symbols to further the progress of life related to the personality of humanity.

The human soul as the Spiritual Triad creates his symbols to build a bridge between humanity, Hierarchy and the planetary Logos.

The human soul as the Monad creates symbols to relate humanity, Shamballa and the Solar Logos.

Thus the human soul has the potential to create symbols not only to relate “below with above” but to translate symbols emanated from two higher sources; namely, planetary and Solar Logoi.

We may say also that aspirants use the symbols created by the human soul. Disciples use the symbols emanated from the planetary Logoi. Initiates use the solar symbols.

Symbols are condensed energy forms, and it is the human soul who can release the energy of the symbol through meditation and contemplation. Each symbol is a part of a greater symbol which is our visible and invisible Solar System.

Symbols are related to the will, love and light. Solar symbols carry these three energies.

Planetary symbols generally carry the energy of love and light. Human symbols carry the energy of light.

Those who are on the level of integrated personality or working towards that goal must use only human symbols, or symbols emanated from the human soul, or else they will create complications in their mental mechanism.

Those who are Soul-infused personalities must use triadal-monadic or planetary symbols, according to their auric purity.

Those who are triadal or higher level Initiates must use Solar symbols.

Symbols are condensed energy, and the mechanism for which the symbol is used must be capable of assimilating it, and there should be a plan to use it.

When symbols are contemplated but the energy released is not circulated and put in service, it creates congestions in the etheric centers and disturbances in the etheric web.

The symbols emanated from the human soul are efforts to translate the symbols emanated from the planetary Logos. Similarly, emanated symbols from the planetary Logoi are the efforts of translation of the symbols emanated from the Solar Lord.

Actually our progress is through the understanding of symbols, using human and planetary symbols to unveil the mystery hidden behind the Solar symbols.

Symbols are the language of “Gods” in manifestation.

Excerpted from *The Psyche and Psychism*, Vol. II, by Torkom Saraydarian, pp. 755-760.

Dreams and Visions

Dreams are means of communication with the subjective world. One can dream on the etheric plane, usually when one is almost ready to awaken. One can dream on the astral or mental plane, where one usually goes after falling asleep. Generally, people pass into the astral plane after they go to sleep. Those who are mentally oriented penetrate into the mental plane. Abstract thinkers usually can go to the higher mental planes. Only Initiates of the Third degree and up can penetrate into the Intuitional Plane.

According to the Ancient Wisdom, many millions of years ago, man used to function on the astral plane. Then he came into the etheric plane, then into the physical plane where the brain consciousness began. As he went down further toward matter, he entered greater and greater limitation of contact, and eventually found himself imprisoned in the physical plane with primitive senses.

While the human being was in the astral and etheric planes, he had freedom of space and time, and his communication with the inhabitants of these planes was very great. He had those who were able to instruct and guide him, those who were eternally with him. But when he came to the physical plane he lost almost all his contacts with the inhabitants of those planes, and he became limited within the contacts of the physical plane.

He lost the companionship of devas, angels and advanced human souls who used to instruct him and guide him. He lost the contact with his ancestors and became a lonely wanderer on the physical plane.

He had only one chance to make contact with some of them through the astral plane where he used to go at the time of sleep. . . .

For a long time humanity was guided by the Teachers operating on the astral plane. When people were sleeping and passing into the astral plane, they were meeting these Great Ones. These meetings were like schooling for infant humanity.

At critical times in the history of many nations, such contacts were registered when people received special guidance or protection from the subtle worlds.

As time passed the Teachers of humanity withdrew from the astral plane and operated their school on the mental plane. It is only with the past few centuries that they have withdrawn to the Intuitional Plane where they established their schools of wisdom. . . .

Our dreams are the registration of those contacts, events, or experiences that we have on etheric, astral, mental or higher planes. The registration and translation of these events is called dreams. . . .

. . . [L]et us see what kinds of dreams there are. We can divide them into the following groups:

1. Dreams that are caused by physical sensations and their associations with our memories, expectations and fears.
2. Dreams that are registrations of events going on upon the astral plane.
3. Dreams that are reflections of psychological conditions of people who are in some way associated with us.
4. Dreams that are imposed dramas upon us by dark forces.

5. Dreams that are the registration of causes which are in the process of manifestation.
6. Dreams that are astral or mental reactions to those events going on upon mental or higher planes.
7. Dreams that are the records of actual happenings on any plane of existence.
8. Disciplinary dreams.
9. Dreams that are the result of our guilt.
10. Dreams that are the result of our aspirations and desires.
11. Entertaining dreams.
12. Creative dreams.
13. Test dreams.
14. Challenging dreams.
15. Dream experiences of the past.
16. Dreams that are reflected activities on the astral plane.
17. Instructive dreams.
18. Dreams that are the reflections of higher events.
19. Resolving or healing dreams.
20. Dreams that prepare you to face or meet unusual or difficult situations.
21. Revealing dreams.
22. Daydreaming.
23. Similar dreams.

Excerpted from *The Psyche and Psychism*, Vol. I, by Torkom Saraydarian, pp. 295-297.

Visions are different from dreams. They are:

1. Thoughtforms which are dense enough to be impressed on our optic nerve and seen. These thoughtforms can be projected by advanced minds as symbols or events. . . .
2. Visions can be reflections of events taking place in:
 - a. etheric spheres
 - b. astral spheres

c. the physical plane.

These events are seen in waking consciousness with full awareness.

3. Great Initiates can visit certain disciples in the etheric or physical matter. Such visitors, because of their potent vibration, stimulate the head centers and produce a temporary clairvoyance, by which the subject witnesses Their presence and receives Their message.

4. Vision can be the registration of coming events. When a man has developed his third eye, he can see the final arrangements, or the effect of the causes which were originated by a person, family, group or nation. . . .

5. When the Antahkarana is developed and continuity of consciousness is achieved, man participates in events taking place on higher mental and triadal levels.

Excerpted from *The Psyche and Psychism*, by Torkom Saraydarian, pp. 321-322.

Inspiration

Inspiration is the ability to transmit higher patterns into manifestation. When the higher flow of energy comes and fills your consciousness with new ideas and new visions, we say that you are inspired.

To give expression to your inspiration you need a clear and disciplined mind, purified emotions and a healthy body. Such a condition will transmit the inspiration with the least distortion.

Inspiration puts you in contact with higher centers of creativity and expands your horizon, and in the meantime develops in you the sense of responsibility.

Excerpted from *The Psyche and Psychism*, by Torkom Saraydarian, p. 565.

. . . True creativity is the ability to create heroes, to create Initiates, to give birth to your divine nature.

When this. . . energy is released and begins to inspire you with higher ideas, visions, beauty, and concepts, your life becomes heroic. True heroism is nothing else but the revelation of the Divine within you through creativity. The objectification of Cosmic inspiration produces heroes.

All creative energies pour from the heart. Intuition, love, striving, and sacrifice are streams of the heart. They nourish. They harmonize. They revel and synthesize. All that the heart creates is based on Beauty, Goodness, and Truth.

The heart transforms a person. The heart creates a new man out of the old. The heart can create a new race, a new society, a new life.

Excerpted from *The Flame of the Heart*, by Torkom Saraydarian, p. 58.

To find the purpose of a *seed thought* you need inspiration. Inspiration is the reception of light or energy from higher sources. You can receive inspiration from your Inner Guide; the vision of your Guide penetrates into the future. It sees better than you do. In meditation your inner eye is flooded with the light of the Soul and you see the way It sees.

Your inspiration can come from your Master, which reveals to the purpose of your seed thought.

Your inspiration can come from Hierarchy or from Shamballa, and the the light of these inspirations, you see the greater purpose of the things upon which you are meditating. . . .

Thus inspiration comes from a great source revealing to you greater beauties, great mysteries, and even great responsibilities.

Inspiration turns into creative action in which you manifest the purpose you found in your seed thought. Through inspiration the light, the love and the power of your Inner Guide or the Hierarchy pour upon your higher mind. In that light, love and power, you experience great revelations. It is just as if you are walking on a dark street and somebody sheds a great beam of light in from of you, enabling you to see your path. Inspiration starts when your mind reaches its highest focus on the seed thought.

Excerpted from *The Psyche and Psychism*, Vol. II, by Torkom Saraydarian, pp. 663-664.

The Virgin Birth

Our solar system and everything in it is manifested and built on the three primary and seven fundamental laws. In the Ancient Wisdom we are told that the parents of our solar system are the seven stars of the Great Bear and the seven stars of the Pleiades, which build a triangle of energy with our solar system.

The Great Bear represents seven masculine rays, and the Pleiades represent seven feminine rays. The combination of these rays produced the needed energy and substance to build our solar system. The Spirit in every form responds to the energy of the Great Bear. The Pleiades impress the form in nature.

Tradition says that the seven Rishis of the Great Bear decided to marry to produce a new solar system in the galaxy, and They looked for seven beautiful girls, seven virgins. Eventually They found the seven Pleiades, the seven celestial virgins, who accepted the proposal of marriage of the seven Rishis. Their intention was to have a child, a solar system.

Marriage in the celestial sense is the creation of polarities and tension between two polarities, which later is used for creative processes. Thus a Cosmic polarity was created between these two groups. It was this Cosmic polarity that made the conception of our solar system possible on subtle and later on physical planes.

Six of the Rishis married on all planes, but one of them remained only engaged to the Pleiad because before she created physical polarity with the Rishi, she disappeared and was considered "lost." Is this why the astral plane, the sixth plane, is not considered a principle, though it acts as a principle?

Although the energy and substance of the one Rishi and Pleiad was not fused on all levels, the creative tension produced between these two stars contributed to the birth of the solar system on higher planes.

Millions of years later the lonely Rishi found out that his bride, the lost Pleiad, had gone far away into Space, to the newborn child, Earth, to be its mother, the Mother of the World.

There was a great joy in the heart of the Rishi, and His admiration for His new bride grew immensely because of Her thoughtfulness and sacrifice. He decided to wait for millions of light years when the *child* would be mature and the Mother of the World would return to Her home, the Pleiades, as pure as She was before.

The Mother of the World kept her promise to remain immaculate, and She gave birth age after age to all celestial Sages who wanted to instruct humanity, and guide its steps toward Resurrection.

Thus in the Space three points of tension were created between the Pleiad on the Earth, the lonely Rishi and His Brothers, and the six Pleiades in the constellation of the Pleiades. This tension kept the progress going on Earth in creative manifestation.

The World Mother stayed on the planet as a Sister of our Planetary Logos to carry on the evolution of life on this planet Earth. She is sometimes called the “wife” of the Planetary Logos, though she is neither wife nor sister, but the mysterious Virgin who gives birth to Avatars and Saviors, and in the meantime focuses the attention of the Rishis and Pleiades on our planet Earth.

We are told that when the Planetary Life graduates into the Resurrection, the World Mother will go back to the lonely Rishi and a celestial marriage will take place in the heavens.

The name of the lost Pleiades given as Merope, Mary, Maya, the Mother of the World, who age after age conceived great Sons of Light and Compassion to help the evolution of the world.

We are told that the Rishi from the Great Bear visits the Earth when the Earth is going to enter into pralaya, through the process of “death,” to “console” the Mother of the World and to give vision for the next manvantara. Actually He brings with Him the energies which facilitate the death of the Child and he gives comfort to the Mother. . . .

Thus the seven stars of the Great Bear and the seven stars of the Pleiades produced our solar system, Their child, Their Son. Evolution in the solar system, in the planet and in man proceeds through the agency of seven principles emanating from the Great Bear, from the Sun, and from the Monad.

Each Monad is a replica of the Great Bear. It radiates seven Rays, which are called seven principles. It is these seven principles that produce the phenomenon called man and his relationship with the universe.

Excerpted from *The Psyche and Psychism*, Vol. II, by Torkom Saraydarian, pp. 895-897.

At the time of the birth of Christ, Sirius, the Star in the East, was on the meridian line; Orion, called “The Three Kings” by oriental astronomers, was in proximity; therefore the constellation Virgo, the Virgin, was rising in the east, and the line of the ecliptic, of the equator and of the horizon all met in that

constellation. Virgo, the Virgin, was rising in the east, and the line of the ecliptic, of the equator and of the horizon all met in that constellation. It is interesting also to note that the brightest and largest star in the constellation Virgo is called Spica; it is to be found in the "ear of corn" (sign of fertility) which the Virgin holds. Bethlehem means "the house of bread," and there is therefore an obvious connection between these two words. This constellation is also composed of three stars in the shape of a cup. This is the true Holy Grail, that which contains the life blood, the repository of the sacred and the holy, and that which conceals divinity. . . . In the sun's journey around the zodiac, this "Man of the Heavens" eventually arrives at Pisces; this sign is exactly opposite the sign Virgo, and is the sign of all world Saviours. . . . The age of Christianity is the Piscean age, and Christ came to the Holy Land when our sun transited into that sign. Therefore that which was started and had its beginning in Virgo (the birth of the Christ Child) is consummated in Pisces when that Christ Child, having attained maturity, comes forth as the world Saviour.

. . . Closely associated with the constellation Virgo, and to be found in the same section of the Heavens, are three other constellations, and in these three there is portrayed for us symbolically the story of the Child which shall be born, suffer and die and come again. There is the group of stars called Coma Berenice, the Woman and the Child. There is Centaurus, the Centaur, and Bootes, whose name in the Hebrew language means the "Coming One." First, the child born of the woman and that woman a virgin; then the centaur, ever the symbol of humanity in the ancient mythologies, for man is an animal, plus a god, and therefore a human being. Then He Who shall come looms over them all, overshadowing them, pointing to the fulfillment which shall come through birth and human incarnation.

Bailey, Alice A. *From Bethlehem to Calvary*, pp. 63-64.

Tradition says that Mary was the mother of all the world servers who came and dwelt in her and were born, nourished, loved, and cared for by her until they became conscious of their divine task.

In various traditions she was called by different names such as Mary, Mother of the World, Isis, Ishtar, Sophia, Kali, Lakshmi, Dakkar, and others.

I have already made mention about the mother of Buddha and Christ.

Indeed it is time to point out that the one Mother of both Lords is not a symbol but a Great Manifestation of the Feminine Origin, in which is revealed the spiritual Mother of Christ and Buddha.

She it was Who taught and ordained Them for achievement.

(Agni Yoga Press, *Leaves of Morya's Garden*, Vol. II, p. 131.)

Excerpted from *Christ the Avatar of Sacrificial Love*, by Torkom Saraydarian, p. 36.

THE SCIENCE OF BECOMING ONESELF

The Antahkarana

LESSON 58

Introduction

This is part of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that

“[t]he time limits given. . . are optional. It is your level of unfoldment, which should decide the time element, remembering, “*that which is slowly built up endures forever.*” (Saraydarian, H. Torkom, *The Science of Meditation*, p. 70.)

“For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and after the third year to thirty. The thirty minute period must be kept for a long time, until you are guided by your Soul to increase it.” *Ibid.*, pp. 82-83

Procedure for Lesson 58

1. Read Chapter XXVII, “Freedom,” pp. 287-294.
2. Continue **MEDITATION ON THE ANTAHKARANA, SECTION THREE**, pgs. 232-233.
3. The **MEDITATION ON THE WILL**, pgs.153-154, may continue to be used once each week while continuing with other meditations or exercises on the remaining six days. Please read carefully the cautionary recommendations on p. 150. Please also note that this meditation must be carried out in a group.
4. Complete “Additional Reading” below.
5. Daily, meditate on the following seed thoughts from *The Science of Becoming Oneself*. Use one thought each week.
6. Record your observations from your daily exercises and meditations in your journal each day.

Week 1 The further you respond to the Purpose of that greater Life, the more freedom you obtain and the greater services you render. Beauty becomes your life expression and goodness your light.

Week 2 A free man is a man who tries to dispel attachment to matter, to the body, and to blind urges.

Week 3 Only through discipline and purity can one reach freedom.

Week 4 The highest freedom is total sacrifice. Total sacrifice is absolute communication.

Observations

At the end of the month:

1. Review your journal observations from your daily exercises and meditations. Write a report about your insights, experiences, or any questions you have had.
2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

Meditation

Meditation develops an independent spirit within us because through meditation we withdraw ourselves from our glamors, illusions, urges and drives, and act free from their influences.

It is an independence achieved through meditation that leads a man to the treasury of his Self.

An independent person is one who has the ability to decide for himself. Most of a person's decisions are controlled by other people, or by one's own glamors, illusions and vanities. To make an independent choice or decision, one must work hard to become free from one's own physical, emotional and mental pressures. One must be a soul who is able to function and decide from the level of Soul consciousness. . . .

True leaders emphasize strongly that the main goal of a human being should be to develop the power to decide for himself. True leaders lead people towards self-actualization and self-determination.

At the present time in history, pseudo leaders impose their will on multitudes to win elections. Once they are elected, the leaders impose their illusions, glamors and vanities upon the people and decide for them. Thus, the people gradually lose their power to choose, their

power to decide, and are deceived by many subtle intrigues, and eventually they are turned into sheep. It is the sheep who increase the leader's vanity, pride and drive to dominate others.

Real independence is the effect of victory of the transpersonal Self over the personality. Once this victory is achieved, a person is an independent leader, and he realizes that his greatest responsibility is to create independent, self-actualized people to promote right human relations and goodwill among people.

Independence is the ability to work in greater Beauty, Goodness and Truth and relate them to the multitudes without becoming conditioned by them.

Independence is the ability to create right relationship. An independent person creates the right choice, because his choice or decision is not conditioned by his physical, emotional and mental interests, but by the interest of his Soul.

The right choice or the right decision is a choice or a decision which brings a person closer to his higher Self, to his essence. The wrong choice or the wrong decision pulls one away from his spiritual decision.

A disciple must engage himself in the labor of discipline.

His discipline will be conducted by the keynote of his goal and vision. Anything standing in the way of his vision must be defeated and cast away. Potentials must be cultivated and brought to life to help him achieve his goal.

He must start with his mental discipline. After observing himself a few months, he must take notes about things that are not goal-fitting. He must make a list. Then he must make a list of all those qualities which he needs to develop.

The next step will be to plan intelligently how to eliminate his hindrances which he thinks prevent him from reaching his goal, or which waste his energies, time and life. After planning, he must engage himself in work.

One of the best ways to eliminate obstacles from your mental plane is to work on qualities that are the opposite of the hindrance. For example, if you continually lie, decide to speak the truth by all means, and do it day after day until you overcome your hindrance. In case you lie, go to your private room and speak the truth to yourself. Repeat this anytime you lie. Negativity disappears when you increase positivity; darkness disappears by increasing the light. Do not fight against hindrances; increase their opposite and the hindrances will disappear. . . .

A similar technique must be used for the emotional nature. Try to see what are the emotions which are obstacles or hindrances on your path toward your goal, and try to eliminate them by aspiring to an cultivating the things that are the opposite of the obstacle.

For example, you may hate certain people. Visualize a moment in which you talk with them, respect them, love them, adore them. When you do this for a long time, your hatred will evaporate.

People have rare qualities, like jewels hidden in the earth. Try to find these jewels and admire them.

The same procedure can be applied to physical hindrances. . . .

Your goal, your vision must always “conduct” your decisions and actions.

Excerpted from *The Psyche and Psychism*, Vol. II, by Torkom Saraydarian, pp. 701-703.

Freedom

The future is freedom. Freedom is one of the most misunderstood concepts in our modern world. Freedom is not a condition. It is a process of an ever-advancing labor to break the prisons of the Self in higher and higher dimensions, letting the powers of the Self manifest as creative actions and as Beauty, Goodness and Truth.

Freedom is not an external condition. Freedom is experienced when the nucleus of the human Core begins to radiate. Freedom is an energy, and as the Inner Core releases Itself, a person experiences freedom. Freedom makes a man feel himself, be aware of himself. The energy of freedom is balanced and appropriated to the need, time and conditions with another energy in man, which is called wisdom.

If not directed by wisdom, the energy of freedom tends to inspire fear and violate the freedom of others to perpetuate its freedom. Wisdom is the awareness of the Transpersonal Self who sees the need and the answer, the effect and the cause, the real level of any subject or object and the way to reach it.

Wisdom controls the flow of energy of freedom and leads it into those activities which will produce construction, or the clearing of obstacles of the spirit. The whole history of a human being and of humanity is a battle between freedom and slavery.

Freedom is released as one conquers his vehicles and their attachments. Freedom is gained first on the physical level, when the real man is able to use his physical mechanism for his spiritual or evolutionary service. Then freedom is released on the emotional plane when the astral body is used consciously for the service of the Plan. Freedom is released on the mental plane when the mental plane is totally controlled and mastered by the real man.

Greater freedom is released when man can use his personality, or the above-mentioned three vehicles, as a whole for the service of humanity.

On each higher level, man gains more freedom. The energy of freedom can be used only to liberate and free others. Before a man can be free from others, he must be free from himself, or his lower self. Any effort to free oneself from others before freeing oneself from himself leads to greater slavery.

When freedom is not advanced, it crystallized and builds a prison for itself. Crystallized freedom is a trap and a threat for others. Because crystallized freedom cannot draw a new energy from the Core, it tries to nourish itself by imposing itself on others. Freedom does not hide or display vanity. Freedom stands for the future.

Excerpted from *The Psyche and Psychism*, Vol. II, by Torkom Saraydarian, pp. 1135-1136

There is a great life closely related to our solar system, to our Solar Logos and to our little planet. The energy of this great Life, this great Magnet, penetrates into our solar system, into our planet, and into each atom, each cell, and each form, progressively releasing the *spark* latent in them.

This progressive release is the cause of radioactivity, of sensitivity, of desire, of aspiration, of decision, of plan, of purpose, of goodwill, and of will-to-good.

The energy of this great Life, or great Magnet, in our language is called the principle of freedom, the energy of freedom, the source of which is that great star we call SIRIUS. And we are told that “the sun Sirius is to our Solar Logos what the Monad is to the spiritual man.” (Bailey, Alice A., *The Rays and the Initiations*, p. 413.)

Esoterically this means that our Solar Logos is aspiring, through all His Creation, through all His Kingdoms, to the fountain of freedom.

Freedom is the keynote of our solar system, and the answer to all our problems. We bloom if we consciously work for Freedom and win it by self discipline, by overcoming the little self and

by leading it into transfiguration. Creation is a great drama of contraction and expansion, of materialization and spiritualization.

The great process of evolution is unfolding and releasing the spirit in matter, in form, and creating all kingdoms, all relationships, beauty, harmony, and revealing the synthesis. The motivating power, the urge and the drive of this great movement toward spiritualization and unity *is* the energy of Freedom. . . .

You can see the action of this principle of Freedom in the life of aspirants, who are trying to hear the great call of the Magnet of Freedom, and release themselves from their glammers, jealousies, hatreds and fears, from the slavery of their physical and emotional life, and live a life of progressive development.

You can see this in the life of disciples, who are trying to release themselves from their age-long illusions and enter into a life of light, of love, of joy, of unity; trying to develop a universal understanding and a sense of unity; trying to be free with a sense of responsibility.

What are the initiations about which all religions, all occult schools speak? Initiations are nothing else but great steps into greater Freedom. On this path of Freedom the spark of the Atom releases itself progressively,

and radiates in matter,

blooms in the flower,

senses in the animal,

desires in man,

aspires in the advanced man,

loves and plans in disciples,

sacrifices in the Masters,

and reaches Home, destination or purpose and

becomes its Real Self.

Excerpted from *The Science of Meditation*, by H. (Torkom) Saraydarian, pp.353-354

When the mind and heart are developed simultaneously, you work for the freedom of mankind, but you see all existing limitations. You do not look at the stars and fall into the mud. You know that freedom is gained step by step, overcoming on each step a physical, emotional, or

mental limitation. For you, freedom is not a concept or a feeling but a heavy responsibility. People can achieve freedom not by escaping from their duties and responsibilities but by facing them and fulfilling them.

Freedom is not something that we can give to others. Every one of us can achieve freedom in the degree of the expansion of our consciousness and transformation of our nature. Premature freedom destroys those who are not ready to meet the responsibilities presented by their freedom.

Neither the mind nor the heart can separately achieve freedom. Both the mind and the heart together must achieve freedom. As long as the heart is not pure or the mind is contaminated by past crimes, no freedom can be achieved. But those who develop their mind and heart simultaneously will achieve freedom and turn into paths to make others achieve freedom.

The balance between the heart and the mind leads to success. When the heart and mind are developed together, the will aspect of man emerges and becomes the power station behind the heart and the mind.

Excerpted from *The Flame of the Heart*, by Torkom Saraydarian, p. 104.

Responsibility and Freedom

People strive for freedom thinking that freedom is the purpose of life. In striving for freedom, many people fall deeper into slavery because they cannot use the freedom they think they have. Freedom cannot be attained unless we make others free. But once people are free, they can destroy each other because of their freedom. How, then, can we solve the enigma of freedom?

The truth is that freedom is attained only in living for the interests of the whole. This means that true freedom can only be experienced in living harmoniously with others. A musical note has its greatest freedom in being a harmonious part of a symphony. Freedom can only be gained through an ever-advancing harmonization with the highest interest of the global Entity.

People think that freedom is license, that it is insanity. They think that freedom is the ability to exploit or kill others, or to invade the territory of another nation. These kinds of freedom have brought humanity to the edge of the precipice. It is now time to teach people that freedom can be achieved only if we renounce our selfish, separative interests and greed.

If a person conquers the blind urges and drives in his nature, if he does not react to hatred, malice and slander and tries to create in his environment a life based on right human relationships, if he harmonizes his whole life with the highest good of all humanity, then he will achieve freedom.

Excerpted from *The Sense of Responsibility in Society*, by Torkom Saraydarian, pp.81-82.

Beauty

Beauty is a moment or a symbol of timelessness within the boundaries of time.

Excerpted from *The Creative Fire*, by Torkom Saraydarian, p.468

Those who cultivate their heart and mind simultaneously develop a deep sense of beauty and an intense urge for knowledge. Beauty and knowledge evoke the Divine Will in man and put It into action.

Beauty belongs to all, and knowledge is open to all those who will use it for the service of humanity. When man misuses his knowledge, the light of knowledge withdraws itself and darkness descends upon the planet.

It is the heart that searches for beauty; it is the mind that searches for knowledge; but it is the will that paves the way for the manifestation of beauty and knowledge as inseparable wings of the transformed human being.

Excerpted from *The Flame of the Heart*, by Torkom Saraydarian, pp. 104-105.

Beauty is the actualization of your True Self. Many, many people decorate themselves with the “feathers of peacocks.” But when the Cosmic winds start to blow, they take away all feathers upon which the man is building the temple of his vanity.

Beauty must manifest from our innermost Self--in our right motives, right direction, and creative living.

Beauty has its strong foundations. Strong foundations are hidden in simplicity. People look at the building and no one looks at the foundation. But no building can survive without a foundation. The simplest principles of life are the foundations of beauty. But can beauty exist without love? Can beauty exist without righteousness? Can beauty exist without gratitude? Can beauty exist without solemnity, purity, and nobility? Can beauty exist without Infinity?

Beauty has many, many foundations. Respect is one of them; fearlessness is another; royalty, balance, poise, patience, compassion, indignation, the sense of responsibility, and many more. All these principles are a part of beauty and they are within us. As we respond to the field of the energy of Cosmic Magnet, we reactivate them and bring them into manifestation. . . .

Beauty is very contagious. It creates higher striving and causes great changes in people toward the betterment of life. It also happens that beauty creates great oppositions, reactions, animosity, and rejections. We do not call these manifestations evil, but we call them either the beginning of purification and healing or the necessary conditions to make other people face themselves as they are and expose themselves. After purifications or exposition regeneration is possible.

Accumulated trash sometimes comes to the surface in the presence of a Beauty. This is good, although costly and dangerous.

Great Ones do not come to our cities because Their presence creates disaster. Imagine how Their Magnets will stimulate all crimes and negativity dwelling in the hearts of the public. This why first books are sent, disciples are sent, groups are formed, so that the danger of premature exposure is avoided.

At the critical times of history great Beauties appear at great expense and supreme sacrifice. They not only lose their lives but also reveal the accumulated crimes of the ages and put the Forces of Light and forces of darkness on the battleground. All major changes in the history of humanity are brought not by masses but by individuals in any department of human endeavor. And it is not surprising that their suffering is equal to the revelations they bring to humanity.

Thus when we are talking about beauty, we are hinting about a possible life of danger and suffering. But for a disciple or an Initiate, danger and sufferings are the only conditions in which they can prove their dedication, their spirit of sacrifice, their wisdom, and their willpower.

Sometimes people say, “Don’t we need to fight against those who are evil? If we become always beautiful, evil will spread everywhere.”

In this question beauty is not understood. First of all, the greatest fight is carried on while one wants to increase his beauty. Second, to be beautiful does not mean to be weak, stupid, a sheep, or a bum. On the contrary, “beauty” can smash the head of a rattlesnake if it is going to bite him. Beauty has great integrity. It is organized, powerful, intelligent, free, daring, courageous, discriminative, intuitive, and smart. It stands for the freedom of humanity, for human rights, for goodness and truth. Beauty is a fighter, a warrior, but it never uses its forces to prevent freedom, truth, unity, and progress. It never uses its forces to create limitations. . . .

Excerpted from *The Creative Fire*, by Torkom Saraydarian, pp. 462-464.

The Creative Power of the Universe is beauty. In every beauty the Creative Power manifests Itself. The whole Universe is the expression of beauty.

Man in his deepest essence is beauty. His salvation is to manifest beauty. The seed must flower and bloom and the man in all his expressions will be beautiful. Man exists only in the beauty he expresses. Unless he expresses beauty, he does not exist in his expressions.

The whole evolution of the human being is to manifest the beauty that he is. As he manifests beauty he becomes more himself. As he becomes more beautiful, he becomes closer to the Creative Power.

Beauty has twelve component parts:

- light
- inclusiveness
- power
- freedom
- unity
- harmony

- rhythm
- equilibrium
- contrast
- expansions or space
- meaning
- direction

When these twelve component parts are synthesized in any phenomenon or form, we have the manifestation of beauty.

Excerpted from *The Creative Fire*, by Torkom Saraydarian, pp. 470-471.

The . . . energy of the heart evokes beauty. When this energy is active within your heart, people close to you begin to express beauty and become beautiful physically, emotionally, mentally, and spiritually.

Every Initiate of the Heart calls out beauty from those who are positively oriented. He nourishes the seeds of beauty found within the Core. Every man, in his Inner Core, is a seed of Cosmic Beauty.

It is this. . . energy of the heart that creates transformation in those who come to you for help.

This energy is easily felt by children whose heart center is awake. They build and beautify their life around people who emanate this energy which creates beauty.

In a school there was a class where the students were considered impossible rascals, and every teacher used to fear and avoid that class. One day, a new teacher came. In ten minutes he won the hearts of all the students in that class because he spoke from his heart and touched their hearts. In a short time that infamous class became the most beautiful class.

Children and teen-agers hate cover-ups and hypocrisy. They become destructive and ugly as they express their disapproval of life around them, but, in essence, they have beautiful hearts. Those who have an unfolded heart can call forth the most beautiful expressions from such a heart.

These energies of the heart become active gradually. They are not always there. One must cultivate them and make them like radiant streams of energy.

Thus, these energies can increase in their potency, but it is also possible that some of these energies slowly fade away. For example, hatred and separatism fundamentally sap these energies and make the heart empty and ugly for a while. Also, fear, greed, anger, and jealousy ruin the heart.

Excerpted from *The Flame of the Heart*, by Torkom Saraydarian, pp. 48-49.

. . . The soul always acts in beauty. His actions must be beautiful. His emotions must be charged with beauty. His thoughts must be beautiful. His motives and plans must be beautiful. But the personality does not care. The personality hurts your feelings, hurts the emotional body, destroys it, uses it, throws it out. He does not care. That is the personality.

Excerpted from *Dynamics of the Soul*, by Torkom Saraydarian, p. 130.

The question is: Do we have a vision of beauty upon which we can shape our lives? If we have a vision of beauty to follow, we will always be sane. The degree to which a vision of beauty is alive in our consciousness is the degree of magnetism that vision will have to draw us onward and transform us into our vision. Sometimes we have very small magnets leading us on: a romantic relationship, money, or knowledge. These are neither bad nor are they Ultimate Magnets--the supreme beauties that cause us to progress on the path of spiritual evolution.

Excerpted from *Dynamics of the Soul*, by Torkom Saraydarian, p. 225.

THE SCIENCE OF BECOMING ONESELF

The Antahkarana

LESSON 59

Introduction

This is part of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that

“[t]he time limits given. . . are optional. It is your level of unfoldment, which should decide the time element, remembering, “*that which is slowly built up endures forever.*” (Saraydarian, H. Torkom, *The Science of Meditation*, p. 70.)

“For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and after the third year to thirty. The thirty minute period must be kept for a long time, until you are guided by your Soul to increase it.” *Ibid.*, pp. 82-83

Procedure for Lesson 59

1. Review first part of Chapter XVIII, “The Rainbow,” pgs. 197-223.
2. Begin **MEDITATION ON THE ANTAHKARANA, SECTION ONE**, pgs. 230-231.
3. 3. The **MEDITATION ON THE WILL**, pgs.153-154, may continue to be used once each week while continuing with other meditations or exercises on the remaining six days. Please read

carefully the cautionary recommendations on p. 150. Please also note that this meditation must be carried out in a group.

4. Complete “Additional Reading” below.
5. Daily, meditate on the following seed thoughts from *The Science of Becoming Oneself*. Use one thought each week.
6. Record your observations from your daily exercises and meditations in your journal each day.

Week 1 Matter in its highest form is Spirit.

Week 2 Spirit in its lowest aspect is matter. . . .

Week 3 As Spirit dominates, virtues increase. . . .

Week 4 Through meditation we build the Antahkarana, and after the Antahkarana is built, again through meditation and contemplation, we use the Antahkarana as the strings of the lute of Orpheus.

Observations

At the end of the month:

1. Review your journal observations from your daily exercises and meditations. Write a report about your insights, experiences, or any questions you have had.
2. Complete the attached questionnaire.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

Meditation and Thinking

Meditation is *thinking*. It is clear thinking, logic, reasoning, analysis, synthesis. It is a scientific way of thinking. You are withdrawing yourself from the interests of your body, emotions and ego and trying to find the *causes* of certain events, objects, and the laws and principles that control the manifestation of these causes, as results or effects.

In deeper meditation, one tries to use these laws and principles for the advancement of life, for the improvement of the conditions of the world, according to a cosmic plan which reveals itself as one goes deeper in his search.

Man is different from animals because he can *think*. Men are different from other men because of the way they think. Some men are more advanced than other men because of the quality of their thinking.

Progress, success and achievement are based on right thinking. Crimes, degeneration and poverty are the result of wrong thinking. Right thinking is the technique of “seeing things as they are.” Wrong thinking is distortion of things to create confusion and chaos and to secure self-interest.

Thinking is carried on through questions.

- What?
- Why?
- How?
- Where?
- Who?
- When?

There are five levels in thinking: On the first level, man uses his mind, his thinking for his selfish ends. He uses the laws and principles of the mind to satisfy his own interests even at the expense of others. Such people are the problems of our society, and we pay a heavy price for them.

On the second level of thinking, man tries to use the laws and principles of mind not only for his own interests, but for the interests of others. He finds that he increases his success by increasing the success of others.

On the third level, thinking is an impersonal research into the laws of nature and the utilization of these laws to build a better life for all of humanity. Great scientists, great musicians and advanced thinkers in any field belong in this category.

On the fourth level thinking changes. Instead of penetration into knowledge it becomes an aspiration for transformation and beingness. Here starts meditation, in which the laws of the mind are used to transform life.

In the fifth level of meditation, meditation becomes a tool to bring Goodness, Beauty and Truth to all humanity, through self-actualization and creative living. In this level, meditation is used to make the meditator a creative source of all those energies which develop new cultures and civilizations, and advance the human consciousness from a lower to a higher plane.

It is interesting to notice that those who are on the first level of thinking misuse the discoveries of all the other levels. For example, the third-level thinker builds an airplane and the first-level thinker uses it for his separative ends.

Meditation is related to self-transformation and sacrificial service. Self-transformation is the application of those ways and means through which physical, emotional and mental equipment is constructed to carry on a great sacrificial service for humanity. To lead people into meditation, we must try to teach them how to think.

Excerpted from *The Psyche and Psychism*, Vol. II, by Torkom Saraydarian, pp. 576-578.

The Antahkarana

Our Solar System has four Cosmic frequencies which contain the image of all that exists in our Solar System.

The lowest Cosmic Ether is the Intuitional Plane, also called the Fourth Cosmic Ether. Then we have the Third, the Second, and the First, the highest Cosmic Etheric Plane, which is sometimes called the Divine Plane.

These Cosmic Ethers are used through a network of communication lines, called the Antahkarana, which is directly related to the senses and chakras of all planes. When they are in communication, the following occur:

- a. We are aware of all that is going on in our Universe.
- b. Then we are in all that exists in the Universe.
- c. Then we are all that Is.

Excerpted from *Breakthrough to Higher Psychism*, by Torkom Saraydarian, p. 23.

The disciple must build bridges between spirit and matter, between man and God, between the concrete and the abstract. This is part of healing higher cleavages. A disciple lives as a bridge and encourages people to build their own bridges between the concrete and the abstract.

At this time, the bridge is built in a better way if the concrete mind is cultivated through sciences, such as chemistry, physics, and so on. In this way the bridge has a foundation to extend itself to abstract spheres. A disciple must be able to see the concrete image of an abstract idea and the abstract image of a concrete event.

A disciple does not argue, but he logically builds bridges in the light of intuition and concrete knowledge. A disciple is both practical and idealistic. If one is too abstract, he is lost for the world. If one is too concrete, he is lost for Heaven

Excerpted from *Challenge for Discipleship*, by Torkom Saraydarian, pp. 60-61.

Antahkarana means bridge, the inner organ, or *mind*. It is the agent of continuity of consciousness.

We have three main threads. The first one is called the life thread, the second is called the consciousness thread or the antahkarana, and the third one is called the creative thread.

The life thread passes through all vehicles and unifies them as a whole. The consciousness thread, at present, is built between the mental unit and the mental permanent atom, and is related to the etheric brain and to the three glands in the head. The creative thread is a triple thread and is an extension of the two above threads anchored in the throat center. The creative thread relates the:

- 1) Heart center, spleen, etheric permanent atom, and the petals of sacrifice.

2) Solar plexus, heart, astral permanent atom and love petals.

3) Ajna center, head center, and knowledge petals.

Thus, the whole antahkarana is a five-pointed star, with five threads unifying the Monad and all Its vehicles in expression. The life thread passes through all permanent atoms and makes the vehicles of the human soul a unity, but the human soul is not yet awake in all planes of his present and future vehicles.

The antahkarana is the thread of consciousness in the human soul, constructed step by step as the man awakens on higher and higher planes, linking the planes with a continuity of awareness.

The creative thread is built for service. It is the creative thread that expresses the contacts made by the consciousness thread and brings in the more abundant life from the life thread, thus keeping the man and his expressions in tune with the pulse of Cosmic Life.

There is a point that must be clarified about the subject of the bridge. The life thread, which is a part of the total antahkarana, is like a spider web which expands and gradually synchronizes the pulsation of life within all cells and atoms of its vehicles. Its first task is to anchor itself in the etheric plane, then impart life to the physical plane, then include the astral plane and then the mental plane and integrate them into one mechanism, each being sensitive to the other.

But this is not what we call the process of continuity of consciousness. Continuity of consciousness begins when the human soul or the Monad becomes conscious as an entity on the physical plane, and uses his physical body, emotional body, and mental body as his vehicles of expression and contact.

Memory is the first sign of the bridge on the physical plane, through which man has a continuity of consciousness linking the past to the present. Memory gradually includes emotional and mental actions, but still there is no continuity of consciousness between the individual and planetary planes. This is why a man must build conscious communication lines between these gaps to fully develop continuity of consciousness.

In the process of building the antahkarana, we must realize that the antahkarana must be built through the mental plane, before continuity of consciousness is established on the astral plane.

The builder of the bridge keeps himself busy building the bridge between the mental unit and the mental permanent atom and in the meantime purifies his emotional nature. When enough mental awareness and continuity is established, then the building of the bridge between the mental and astral plane proceeds.

Those who have access to the astral plane before they build the mental bridge are caught in the astral world and its glamors, and they cannot clearly and factually translate their experiences of the astral plane. Any entity in the astral plane can appear to them as a Master or a guide and deceive them, or give them messages and information that is outdated, false, or deceptive. This is the case with many mediums and channels.

No one can meet the challenges of the astral plane if he has not built the antahkarana on the mental plane. As the human soul tries to build the bridge on the mental plane, he also tries to build the bridge between the mental plane and the etheric and physical brains bypassing the astral plane.

When he starts to build the bridge between the mental body and the Intuitional Plane, he simultaneously tries to build a bridge between the mental and astral planes.

The highest level of each plane is called the atomic plane. The building of the antahkarana is possible only when one already has developed a considerable amount of atomic substance in his vehicles. As the atomic substance increases, the human soul is provided with more substance to build its bridge.

This also means that a man must purify his physical-etheric body, elevate his astral body, and transform his mind. Each of the vehicles must be developed to its highest purity, beauty, and stability to provide the substance of the bridge between the planes.

At this point in our evolution the most important part of the antahkarana is on the mental plane, and between the mental and Intuitional planes. The mental body not only must be developed but also purified enough to provide the substance by which you can build the antahkarana.

As one advances on the path he gradually brings higher substance into the antahkarana and extends his consciousness not only from the lower mind to the higher mind, but also between the higher mind and the Intuitional, Atomic, Monadic, and Divine Planes. All these planes have a different and higher frequency than the lower planes, and each plane is the conductor of planetary, solar and galactic impressions.

One can realize how important it is to build the antahkarana and gradually extend it into higher spheres with rare substances so that the impressions from lofty realms reach us without distortion.

It is important to note that the life thread extends between the permanent atoms, but in the case of the creative thread, it extends between the permanent atoms, etheric centers, and the Chalice. The permanent atoms and centers are sometimes called passages because the threads pass through them.

As one extends his antahkarana to higher planes, he becomes conscious of the events taking place in the higher worlds. He does not need mediums or past life readers because as he penetrates deeper into higher levels, the mysteries and secrets of nature reveal themselves to him. Our past life records are found in the Lotus of the higher mind. Greater mysteries can be contacted on higher planes. In other words, as you raise your frequency to connect yourself with higher radio stations, you come in contact with deeper realities of existence.

Excerpted from *The Psyche and Psychism*, Vol. I, by Torkom Saraydarian, pp. 499-502.

Responsibility

The first and major indication that the petals of the Chalice are unfolding and expanding is an increasing sense of responsibility. Then the conditions of life will improve and change as more and more people open their flower.

The sense of responsibility begins and then increases when a person starts to unfold his petals. He realizes that he is connected by invisible energy currents to the great Lives of Space and that he lives in Their Presence. . . .

The Antahkarana, or the thread which gives us continuity of consciousness, connects the mental unit with the center of Lotus and extends to the mental Permanent Atom. The construction of this bridge of communication starts with the unfolding of the first petal and reaches completion when the nine petals of the Lotus are fully developed.

Man, living in physical incarnation, finds access into the Mental Permanent Atom and the Spiritual Triad through the Chalice.

We are told that it takes seven hundred incarnations to develop the knowledge petals; seventy incarnations are needed to unfold the love petals; seven incarnations are needed to unfold the sacrifice petals. These last seven incarnations are processes of incarnation until the Transfiguration is achieved. To learn how to be sacrificial is very important; it is the major lesson that we learn to prepare ourselves for future sacrificial responsibilities.

Excerpted from *The Subconscious Mind and the Chalice*, by Torkom Saraydarian, pp. 287-289.

As Self-consciousness increases and advances in you, your sense of responsibility begins to develop. Your sense of responsibility is equal to the degree of your Self-consciousness.

The sense of responsibility has many steps on the long ladder toward perfection. The first step you take is to become a **personality-conscious** human being. The personality is the result of the integration of your physical, emotional, and mental natures so they act as a unit. Not many people have this kind of “integrity”; most live as “divided houses” within their own natures.

The second step you take toward Self-consciousness is called **soul-consciousness**. At this stage, you know practically that you are a soul; you are focused above your physical, emotional, and mental natures, and you stand detached from their problems.

People can be the best looking “radios,” “televisions” or “tape recorders.” But at the gates of death, the tapes or programs will be stripped from them and they will be nothing more than square boxes. It will not matter how intelligent they appeared in the past, how many lectures they gave, or how much they tried to influence people. As long as they are not yet true souls, all that they have is artificial and cosmetic.

Our soul comes into formation as it feeds upon the wisdom and knowledge of the ages, begins to emancipate itself from its vehicles, and strives for independence. The sense of responsibility grows within a person as his soul formation proceeds.

The third step in developing Self-consciousness is taken when you pass through the experience of transfiguration and become an **Individuality**. An Individuality is a liberated human soul who has total control over his vehicles and knows practically that he is an immortal and creative soul.

The next stages involve the building of **Global Consciousness, Solar Consciousness, Galactic Consciousness**, and finally the supreme stage of **Cosmic Consciousness**. At each stage our sense of responsibility grows until we feel responsible “not only to ourselves, but to Cosmos.”

The higher you are on the scale of Self-consciousness, the purer and more expanded is your sense of responsibility. For example, when you become family consciousness, you love your spouse and children, feel their needs and aspirations and try to meet them, you develop a sense of responsibility toward each member of your family.

If your consciousness expands to the group level and you serve all the aspirations and needs of the group and try to meet them, you develop a sense of responsibility for each member of the group. This process continues until you develop Cosmic Consciousness.

We are told that the Great Ones choose their disciples from those who are developing the sense of responsibility.

The sense of responsibility is the foundation of all creative and constructive works. The truest sign of a dependable person is his sense of responsibility.

The knowledge, skills, talents, and money or possessions of a person have no value if he does not have a foundation, the sense of responsibility. My father used to tell us many stories about Satan. On one occasion he used to tell us that Satan knows everything, even more than any scientist, but he lacks one thing--the sense of responsibility. If Satan develops a sense of responsibility, he will turn into a powerful force toward Good.

There are people who are very smart, efficient, and intelligent, and yet they do not have a sense of responsibility. Such people usually are to be found in asylums, prisons, or are involved in organized or "legal" crime. All destructive actions and disunity begin with those who lack a sense of responsibility.

M. M. says, "The understanding of responsibility must be developed limitlessly." One way to develop the sense of responsibility is to know that a computer in your head is reading all that you do mentally, emotionally, and physically and that your "diskette" is connected to planetary, solar, and galactic computers. The Law of Karma takes action according to these records.

Excerpted from *The Sense of Responsibility in Society*, by Torkom Saraydarian, pp. 10-12. **THE**

SCIENCE OF BECOMING ONESELF

The Antahkarana

LESSON 60

Introduction

This is part of a series of lessons to complement *The Science of Becoming Oneself*, by Torkom Saraydarian. The readings and exercises in this lesson are taken from the book, unless otherwise noted, and the length of time spent on each exercise follows the suggestions of the author. Nonetheless, it is well to heed the caution that

“[t]he time limits given. . . are optional. It is your level of unfoldment, which should decide the time element, remembering, “*that which is slowly built up endures forever.*” (Saraydarian, H. Torkom, *The Science of Meditation*, p. 70.)

“For the beginners, the period of meditation should not exceed fifteen minutes. This can be increased gradually after one year to twenty minutes, after the second year to twenty-five, and after the third year to thirty. The thirty minute period must be kept for a long time, until you are guided by your Soul to increase it.” *Ibid.*, pp. 82-83

Procedure for Lesson 60

1. Read Chapter XXIX, “The Truth,” pp. 299-303.
2. Continue **MEDITATION ON THE ANTAHKARANA, SECTION THREE**, pgs. 232-233.
3. The **MEDITATION ON THE WILL**, pgs. 153-154, may continue to be used once each week while continuing with other meditations or exercises on the remaining six days. Please read carefully the cautionary recommendations on p. 150. Please also note that this meditation must be carried out in a group.
4. Complete “Additional Reading” below.
5. Daily, meditate on the following seed thoughts from *The Science of Becoming Oneself*. Use one thought each week.
6. Record your observations from your daily exercises and meditations in your journal each day.

Week 1 In the light of a joyful man, people see themselves as they are.

Week 2 Divinity or Truth is an ever-revealing mystery.

Week 3 All our knowledge is an echo of a higher one. . . .

Week 4 The steps taking us to the Great Unknown are the ways and means toward becoming Oneself.

Observations

At the end of the month:

1. Review your journal observations from your daily exercises and meditations. Write a report about your insights, experiences, or any questions you have had.
2. Complete the attached questionnaire.
3. This is the last lesson of this series. Congratulations for completing this course of study. You will be given an evaluation and questionnaire to complete at the end of this course. Please complete and mail or email back to us. If you are studying online, the questionnaire will be placed in your Student Account.

Additional Reading

The following excerpts are provided to supplement the reading assigned for this lesson in *The Science of Becoming Oneself*. It is recommended that the student refer to the particular books and pages cited for more complete information and understanding of the topic.

Meditation with the Gayatri

1. Sit calmly and be detached and in deep joy.
2. Concentrate your consciousness as high as possible on the mental or Intuitional Plane.

3. Keep silent in that high point of achievement.
4. Visualize sparks of light--souls--from physical, emotional, and mental planes sitting around you in a circular formation all ready for meditation.
5. Sound the *Gayatri* in a very slow manner, understanding each word, and without letting your mind falter. As you sound the *Gayatri*, not only visualize the spark-Souls, but also visualize the Central Sun, and see rays coming and touching every Spark and making them all shine out in great light until you see the whole group as a unified field of light.

Gayatri in Sanskrit:

OM

Bhur Bhuva Svah

Tat Savitur Varenyam

Bhargo devasya dhimahi

Dhiyo yonah prachodayat

Gayatri in literal translation:

OM

Earth, Mid-world, Heaven,

That life-sun's adorable

Light, God's. Let us meditate,

Souls, may enlighten us.

Gayatri in free translation:

OM

All of you, who are on earth,,

Mid-world and Heaven,

Let us meditate

Upon the Light adorable

Of the divine Sun of Life

To enlighten our souls.³

6. Start thinking about the Sun within you.

7. Start thinking about the great Sun and your relation to it.
8. Let your soul be enlightened with all other souls, radiating out multicolor rays and fragrance. You may visualize your soul as a drop of light, from the center of which extends a beam of light and penetrates into the Sun.
9. Then visualize a stream of light from the Sun coming through the beam of light toward the drop of light.
10. See the drop of light expanding and turning into an ocean of light, purifying and healing all your personality vehicles and sanctifying all your environment. A great healing process can take place at this time if you are geared to the light.
11. See the Sun pouring light all over the world and repeat: "Let Light stream forth into the minds of men. Let Light descend on Earth."
12. Slowly feel your body and environment and open your eyes. Rest for a few minutes. Then with joy begin your daily duties and responsibilities. You can do this meditation once a week with solemnity and joy, but only for 15 minutes.

When you repeat the *Gayatri*, especially in Sanskrit form, you create a tremendous, unique vibration, a protective shield around you through which no hostile vibration can reach you. You can build this shield every time you repeat the *Gayatri* with great solemnity and joy.

Also, it is necessary that as you invoke more light, you do not act against light in your daily life. Invoking greater light may create huge problems in your nature if you resist light and hinder it in your actions, words, and thoughts. One cannot invoke light and fight against it.

The *Gayatri* is a protective mantram because it unifies you with the Source. Only in unity fear disappears and safety is built.

Excerpted from *The Creative Fire*, by Torkom Saraydarian, pp. 548-549.

The Gayatri

OM.

All of you, who are on earth,

Mid-world and Heaven,

Let us meditate

Upon the light adorable

Of the divine sun of life

To enlighten our souls.

The Gayatri is an invocation, a mantram taken from the *Vedas*. It is prepared in such a way that the successive sounds of the syllables and words produce the right color, vibration and frequency to create an etheric pipeline between the man and the powers he invokes.

The Gayatri is a scientifically composed mantram that is very, very old. For many ages, in many places, Great Ones have used this mantram for the purpose of enlightenment.

Enlightenment takes place through seven stages of expansion of consciousness and awareness.

The first enlightenment is personality enlightenment, when you feel that you are in contact with a great reality within yourself. This awareness charges your physical, emotional and mental vehicles in such a degree that a purification process takes place within those vehicles. The fire of reality causes integration in the vehicles and purifies them to make them receptive to inner guidance.

The second enlightenment is called Soul enlightenment. The human soul, the human awareness unit, contacts the Inner Guide and suddenly feels that he is the Self. The Light of the Solar Angel reveals this mystery in the human soul. The man feels that he is no longer a personality but a living Self. Thus the real man pulls himself out from his identifications with personality vehicles and stands in his own reality. Such a man radiates beauty in all his actions.

The third enlightenment, which is greater than the previous two, is called spiritual enlightenment. In this stage man comes into contact with the innermost center in him, the Monad, the core of his Self. This contact releases a great stream of the energies of light, love and power from the Spiritual Triad, and this energy radiates out from his physical, emotional and mental nature, as light, as joy, as power.

In this stage man does not identify with anything that belongs to the not-Self, and he does not depend on any outer support, any outer help. His Self is the fountainhead of all that his life needs. Through such an attainment the purpose and the plan of the greater Centers radiates out through the man.

The fourth is planetary enlightenment, when our consciousness embraces all the kingdoms of nature.

Then we have solar enlightenment, when our awareness comes into contact with each center in the Solar System.

The sixth enlightenment is the one through which the galactic Plan and Purpose is revealed to us.

At the seventh enlightenment we are free in the Cosmic space, as birds that are released from their cages.

The Gayatri is the invocation for enlightenment. People often think that enlightenment comes to them as the lightning strikes on earth. This may be true, but to prepare the conditions for "lightning" takes sometimes ages, in great labor.

We are told that this mantram was given to focus the attention of humanity on the fact of enlightenment. . .

When humanity is enlightened it will progress closer to Hierarchy. When humanity and Hierarchy are both enlightened they will come closer to the great Center called the Father's Home. Thus on every step of life, every form of life proceeds along the path of enlightenment.

Excerpted from *The Psyche and Psychism*, by Torkom Saraydarian, pp. 849-851.

Truth

*O Thou Who givest sustenance
to the Universe,
From Whom all things proceed,
To Whom all things return,
Unveil to us the face of the true
Spiritual Sun
Hidden by a disc of golden light
That we may know the truth
And do our whole duty
As we journey to Thy sacred feet.*

Excerpted from *The Creative Fire*, by Torkom Saraydarian, p. 493.

Expansion of consciousness is not achieved through learning and through various exercises or disciplines. All these may help to organize the mind and purify it to a certain degree. Expansion of consciousness takes place when one tries to see the facts, the foundation and the origin of events and manifestations--in a word, when he searches for the truth and strives to live in truth and be the truth.

Many people know the truth, but their consciousness does not expand until they live according to the truth.

Knowingness is different from beingness. When the great Lord said, "I am the truth," He was not referring to the importance of the truth; He was revealing that there was a great difference between knowing the truth and being the truth.

Being the truth, or living in truth, is half of the story. The other half is sacrificial life. The true expansion of consciousness refers to these two factors: truth and sacrifice.

To sacrifice means

1. To put down all that you have to help humanity and to serve the Plan of love and light
2. To use all the resources of your *being* to serve

3. To expect no reward or compensation
4. To go forward even the dawn is many years away
5. To go forward even if all your co-workers leave you

A sacrificial man is a living flame, a flaming torch.

Truth and sacrifice are two pillars through which the initiate passes into greater fields of consciousness. Consciousness expands slowly, but as it expands it begins to reveal the glory of creation and the glory waiting for man.

It is possible to expand our consciousness every time we try to think in terms of truth and sacrifice. It is possible to expand our consciousness every time we speak the truth under sacrificial conditions. It is possible to expand our consciousness every time we plan sacrificial acts and live in sacrificial deeds in the light of truth. It is also possible to expand our consciousness when we observe the truth and acknowledge the sacrificial thoughts, words, and deeds of other people.

Excerpted from *Thought and the Glory of Thinking*, by Torkom Saraydarian, pp.406-407.

The greatest healing agent is the basic energy. We have three manifestations of basic energy. One is light. Then we have goodness, and then beauty.

Light awakens. It awakens the sleeping Spirit in forms, causing various changes in the forms. As the Spirit awakens, it understands the light. Its understanding of light is truth. Reality is the portion of light that the Spirit uses. Reality is measured by the measure of light in which one *is*.

Goodness comes into being when the awakening Spirit in man recognizes the existence of the Spirit in all forms and relates to that Spirit as if it were one with him.

Beauty is the flowering and manifestation of glory latent in the Spirit. This glory begins to awaken by the impact of light.

Beauty brings great power into expression. It organizes the mental plane and expands the field of consciousness. It is through the mental sphere and the field of consciousness that beauty manifests as creativity.

Goodness is related to the heart. The heart charges beauty with magnetic power and makes it possible for creative forces to build in harmony with the symphony of the Cosmic Heart.

Truth has a tendency to objectify itself within the etheric centers and within the physical body. Thus the light of truth has a very potent effect on the network of the body's electrical system.

Light carries the essence of a chemical substance found in the Sun and brings this essence to our etheric and physical bodies in the form of various chemicals the body needs. If man is in confusion and in a process of distorting the truth, the process of assimilation of chemicals is retarded and even stops.

There are many occasions in which working against the light and against the truth creates complicated health problems due to prevention of the assimilation or reception of various needed chemicals. In the future it will be possible to make a man come into the light of truth, allow the light of the Sun to penetrate his body, and either build new chemicals or eliminate the decayed ones from the body.

Excerpted from *Thought and the Glory of Thinking*, by Torkom Saraydarian, p. 412.

Try to speak the truth about yourself as much as you can. We know that truth sometimes creates a very dangerous situation. We build our whole life--our reputation, business, wealth, and so on--upon false foundations, and we may destroy all of these by speaking the truth. But esoterically, whatever is built upon falsehood is not your possession but your debt. The more you build on that foundation, the heavier will be your debt and the greater will be your eventual downfall.

We must know that certain truths must not be entrusted to liars, hypocrites, and those who will take advantage of us. In such cases, *silence* is recommend.

A self-deceptive person cannot speak the truth, just as one cannot play a melody upon an instrument which is out of tune.

In old esoteric schools they observed that one is incapable of speaking the truth unless he keeps silent for at least two to three years, in the company of his Teacher. Silence integrates you; it develops discrimination in you, and it enables you to find the truth intuitively about yourself. Silence develops your heart, so that your heart controls your mouth.

A person becomes a worthless corpse if he uses the truth to destroy another person. The earthly man will feel horrified by the above statement, but he will never be able to run away from the destructive consequences of truth used against others.

Truth must be used to save people, to lead them toward the realization of beauty, goodness, justice, joy, and freedom. When truth is used for revenge, for destruction, because of hatred and anger, or for your own interests, you will be hit by the sword of truth.

One must know what he is before he is able to speak the truth about himself.

Excerpted from *Challenge for Discipleship*, by Torkom Saraydarian, p. 455.

Responsibility and Truth

Truth learned but not practiced creates hypocrites and loads us with a heavy karma. It creates self-seeking people, those who take and do not give, those who force people to serve and to love them, but they neither want to serve, nor to love others. They are their own prison.

When one tries to know the truth but escapes from the responsibility of truth, by rejecting living according to his knowledge of truth, he turns into a hypocrite. A hypocrite is a man who imitates and tries

to appear to be that which he is not. Once a person is caught in such a game of hypocrisy, it will be very hard for him to liberate himself. The poison of hypocrisy is created in his system when the inner urge to live according to the truth is prevented for selfish reasons or for karmic reasons. One must be worthy to be what he wants to be.

Truth is like food; if not digested and worked out, it acts as a poison to the system. Truth is assimilated by us only by

1. knowing the truth
2. living the truth

People try to learn how to escape from the responsibility of knowing the truth, instead of facing the truth and living the truth.

The definition of truth is very simple. Truth is the revelation of your innermost Self. Be yourself, and you will know the truth and you will live the truth.

Man faces the universe in two ways:

1. He tries to know the universe.
2. He tries to know the universe *and* be universal in all his relationships.

Responsibility is the ability to live according to the degree of truth you know.

Excerpted from *The Psyche and Psychism*, Vol. II, by Torkom Saraydarian, p.876.

Never let your position of responsibility be affected by your self interest or be held to satisfy your negative feelings against others.

Never accept a responsibility which goes against the feelings of your heart or conscience. But once you do accept, put your life into it. Responsibility burns those who approach it half way or with changing moods.

The sense of responsibility does not exist without honesty. If I think that a person has a sense of responsibility, I can give him a job in my factory. But if I find that he is dishonest in handling money or merchandise, can I still think that he has a sense of responsibility?

Excerpted from *The Sense of Responsibility in Society*, by Torkom Saraydarian, p.25.

Real truth is the line of a persistent striving toward the unknown.

Excerpted from *New Dimensions in Healing*, by Torkom Saraydarian, p. 679.

