



T.S.G. Publishing
Foundation, Inc.

March • April 2000

Outreach

Providing practical tools for ethical living: Publishing • Spiritual Education • Meditation

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Mission

Our purpose is to be a pathway for self-transformation. We offer books, audio tapes and videotapes, classes and seminars, and home-study courses based on the Core Values and Higher Principles of the Ageless Wisdom. T.S.G. Publishing Foundation, Inc. is a nonprofit, tax-exempt organization.

Outreach

A bimonthly publication of
TSG Publishing Foundation, Inc.

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The Future is Ours... A Covenant with the Teaching

What is our relationship
to the Teaching?

By Gita Saraydarian

In this year's issues of Outreach, we will explore the tangible and not so tangible relationships that we have with the Teaching. As more and more people all over the world are discovering the beauty of the true Teachings, we need to take a look at how we relate to it as disciples. A disciple is "a way by which men may achieve" states the Mantram of the Disciple (A.A. Bailey, *Discipleship in the New Age II*, p.175). The way we relate to the Teaching conditions the keynote of response in us. We reveal this inner condition every time we communicate, whether it is verbally done, with gestures, with side comments, with the tone of our voice, with our selection of language, with our body language, and even with the presence or absence of critical and contemporary thinking. What we believe produces an internalized image that flows out every time we think about the Teaching. Since we are always visible to others in what we do not say or how we do say something, it is very beneficial if we can look deep inside us and have an internal dialogue to uncover the true relationship we have with the Teaching.

The Great Sage writes:

Verily, as a pearl guard the Teaching; as the joy of the day, and as your care about the ascent raise the Book of the Covenant. Extol the Teaching as a sword

on guard. Can carelessness crawl around the Covenant of life? With what else can we transform our life? Where else shall we find access to the realm of spirit which lives within us?

Let us count the days spent unworthily and be stricken with terror. Let us count the hours not given to the Teaching and bewail. Can the hour of Teaching be sold for a sack of gold? Can one be reconciled to the garment of ignorance after beholding a beautiful chiton adorned with the flowers of the Mother of the World? How can we spend the day as usual, when treasures are strewn along the way? One must become accustomed to the unusual manifestation of life.

Only toward a magnet are metals attracted. Thus one should give sustenance to the magnet of the spirit. Without nurture the spirit will not see how many doors are open.

According to the law of the interchange of substances, it is necessary to create a current of receiving and giving. One should not think that which was read once already remains in the consciousness. The gardener is not worthy who visited the garden only once. It is necessary to understand the signs, but for this one should make them one's own. Our own Book lies nearby, and wondrous is the understanding of reverence through which life is transformed.

We send a wish for care of the Teaching.

(Agni Yoga Society, Agni Yoga, para. 377)

First, the Teaching is defined as the “Book of the Covenant,” or the “Covenant of Life.” Right from the start, we already know the model of relationships that is held by the Great One.

A Covenant is defined in the dictionary as a “formal, solemn, and binding agreement for the performance of some action.” As disciples, we are immediately struck by the fact that we already have an agreement. How we relate to that agreement is another matter altogether. We can relate with this agreement in one of two ways: outside the Covenant, living as we wish, abiding by our own will; or living a life that is binding to a solemn agreement.

When the Teaching is defined as a Covenant, then there are no halfway measures; you are either in or out. So anyone who wishes to relate to the Teaching either does so completely, or is out of it. So we have an agreement, and we have the responsibility to carry out the terms of that agreement so that it is validated in our life.

Our actions make the agreement valid in our life, not the fact that we agreed to it. Here we see a very interesting relationship that is already imbedded into the definition. The Teaching as a Covenant means the following:

A Covenant implies a bilateral relationship. This is explained by the “*Law of the interchange of substances.*” For any agreement to work, you need to receive and to give. A current that moves in both directions has to be established. When we learn the laws and the reasons why a human being functions as he does, when we learn the reasons why nature and the universe operate as they do, then we must live according to these ideas. Only then does our agreement become valid. This

is not intellectual learning, nor is it textual criticism held in the recesses of the lower mind. Nor is it a lighthearted, halfway level of understanding and practice. This is deep and solemn. Our approach to the Teaching is from our hearts and souls. We understand the essence of it and loosen the energy contained in it and let it flow toward us. Then we synthesize it and let it flow back. We then have an “interchange.”

A Covenant implies continuous vigilance. This is interesting because it is not a static, frozen agreement. There is continuous fluctuations in application and understanding, according to the consciousness of the person who agreed to the Covenant. For example, if we are asked to drive 55 miles per hour, every driver interprets that according to his car, driving conditions, weather, mood, presence of the police, etc. There may be times that the maximum speed limit is far below the 55 MPH. In any society, laws work because people voluntarily obey them. If people do not obey the laws, having them written in the books makes no difference. Even if laws are legally enforced, people will always find a way to get out of them. So any covenant is made valid and its seriousness upheld only when its essence, the spirit of it, is obeyed and carried out. This is what gives it validity and substance.

Of course, people may not know enough to follow the law or the Teaching. This gives another layer to the relationship of a disciple to the Teaching: It is his responsibility to learn the laws and apply them according to his level, need, and ability to carry out. With each interpretation, there is a new coloration added. This is what makes law or the Teaching organic and a growing and expanding part of our life. It is never static.

Nothing is static in the Teaching. Every Teacher gives a new chapter, a new coloration, a new discovery of application as a result of living it. Every student gives a new coloration, a new chapter, a new application as he lives it. As our consciousness grasps the meanings in the Teaching, we discover the deeper layers of the foundations of these Teachings. Even the foundations can change and expand. Imagine greater beings seeing how well we live and how well we add to the Teaching given to us and, encouraged by our growth, they discover even deeper laws and deeper foundations and add new leaves to the Book of Life.

A Covenant means continuous cultivation, pruning, planting, harvesting, admiring, watering, weeding—just like a garden. We take the Teaching and we plant it in our souls, in our life, and we do everything to make it grow. We do not hide it. We do not whisper it. We do not make it exclusive. We do not hoard it. We plant it and tend it as we would do a beautiful garden. When we see what our relationship is to the Teaching, then we also are able to give it to others, to help others be part of the Teaching. We make a garden for the “children” as well as the connoisseurs of life to enjoy, to partake, to benefit from. This means first, we have to know what is the Teaching. Second, we must be able to explain any part of our knowledge to anyone at any level. This is not an easy task. But a good gardener knows exactly where all the flowers are, what condition they are in, and where to lead the various visitors. Visitors come for many reasons and with different baggage. The wise disciple will not judge but discern the true need.

This Covenant also means that any results of its application, results of the laws, results of growth, results of our own expanded consciousness must be seen by us for “it is necessary to understand the signs, but for this one would make them one’s own.” No one is going to put our nose into it and point out the results, repercussions, or ramifications of the agreement. Whatever we do with it, it is our own work, our own responsibility, our own life. It does not work when someone always points out the way, the flowers, the trees, the rocks, and reminds us to look, to do something. The only way for the agreement to work is for us to see the results of our work. This is consciousness. When we are able to see the results of our life, the results of adherence or non adherence to the Teaching, then we learn. We only learn, expand, and add to the leaves of the Teaching when we take responsibility of our life and fully make it our business to see our progress and growth, or our retardation. A fully experienced (in the true meaning of experience) Teaching is the only one that is valid to this sort of covenant.

When we see how this type of covenant is formulated and carried out, we now have a humble reverence for how life is transformed: “*wondrous is the understanding of reverence through which life is transformed.*” It is easy to talk the Teaching. It is another when we grind it through our life and see exactly what it takes to transform ourselves. Every transformation of ourselves also transforms life. This is wondrous. When we have a deep appreciation of how life is transformed, then again we go full circle: We redefine our relationship to the Teaching and we do

everything it takes to make it real in our life as well as in the life of others.

So, we first had the definition of the Teaching as a Covenant. Then the Covenant was defined. Next we have the ways in which the Teaching must be related to us. We must relate to the Teaching in the following manner:

1. We guard it: “*as a pearl guard the Teaching.*” A pearl is the result of a response to a foreign object in the oyster. That foreign object is encircled with the essence of the oyster and a beautiful pearl results. In our entire relationship with the Teaching as defined above, we see that the Teaching is “foreign” until we encircle it, make it part of us, and then see the precious result. We do this as warriors, with fearlessness, with vigilance, with bravery. Yet we also treat it with love, gentleness, and admiration as one does a precious pearl. This is a dual definition of a disciple: the disciple as a guardian by being strong and direct, and the disciple as a guardian by being gentle and one who treasures worthy objects.

2. We raise it “*as the joy of the day and as your care about the ascent.*” When I get up in the morning, there is an inexplicable joy in looking out the window. I look out at the stillness of the desert and, as my eyes begin to discern shapes and my ears start to listen. I see little animals and birds moving about. Instantaneously, the whole of the outside is inside of me. For that instant when we are not totally awake, we are part of the morning and all the nature outside the window. This is a feeling about the Teaching that is a different way of relating than that of being a guard. It is an intuitive understanding, a holistic way of grasping the entire feeling of the Teaching. We must

care for the Teaching as one would about breathing, waking, being in nature, being a part of growth and cycles of life. The Teaching becomes nature, becomes joy, becomes air, becomes life.

3. We “*count the days spent unworthily and be stricken with terror.*” It takes a lot of sensitivity to be able to discern the difference between worthy and unworthy activities. At each level of consciousness, this definition changes. What is worthy one year is no longer valid the next. Here, again, the Great Sage shows the organic nature of the Teaching and the organic way we must also relate to it. Just when we see something is worthy, we need to ask again, is it so in the light of another month, another year? Also, I like being “stricken with terror.” It is not simple disgust and the shaking of the head; it is very serious and very severe. He wants us to see the severity of our actions and the lack of actions.

4. “*Let us count the hours not given to the Teaching and bewail.*” The Great Ones **bewail** at the loss of time! Can we for an instant think it is OK with the Great Ones if we waste our time and resources, become frivolous, take it easy, drink, sleep, and be merry? Seeing the time we are given at each incarnation as finite and the work that needs to be done is enough to make us wail. It seems that half of our life is spent making a mess and the second half feeling guilty about what we did, and little or no time is left to live a purposeful life. If we can grasp the intense feeling behind the word “bewail” said by a master, we can understand the importance of living a conscious life right now.

We may ask, “is this a little too much to bear? Can I go at the speed and intensity required here?” Human ingenu-

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NEWS

BRIEFS

New Book

A new edition of the book, *Dialogue with Christ*, is due to arrive at the end of February. It was completely revised and many chapters added by Torkom in 1994. We are so pleased to re-release this wonderful book. We will ship this book to all TS Book Club members as soon as it arrives.

“Sound” health

Sooren Malkhasian gave a very good one-hour lecture on the effects of sound and rhythm in the *Healing with Sacred Sound and Movement* seminar. He is putting this information in writing so that we can publish it in a small booklet. He has added much more information on this topic from his extensive research taken from books written in Russian, Armenian, and English.

New Booklet

Entering the New Millennium is our latest booklet to be released and is now available. It is priced at \$5.00 and consists of several lectures given by Torkom Saraydarian on the topic of the New Era and how to prepare for the changes coming into our lives.

Family Values Booklets

The *Family Values Series* is now complete. We have twelve wonderful booklets on the family that you will love to give as gifts and introductory booklets to your friends and loved ones. The titles are: *Duties of Grandparents, Family Relations (Formerly Building Family Unity), Cooperation, For Men, For Women, The Heart of Your*

Seminar

The Fourth Healing Seminar, *Healing with Joy and Striving* with Gita Saraydarian and Hamid Sani will be given on February 12th. We will videotape this seminar and make it available at \$35.00. Call us for more information.

Partner, Ideal Marriage, Responsibility, Responsibilities of Mothers, Responsibilities of Fathers, Woman as Torchbearer, and Success. These are reprints of chapters from a collection of books. They are beautifully packaged with the same cover design for the entire collection. Each book is priced at an affordable \$4.50 (except for the Grandparents booklet which is \$4.00).

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ity will find all the escape clauses until the spiritual will comes into play. Until we develop enough spiritual will, we will continue to look for escape clauses. Time after time, we will bewail at the loss of time when it is too late. It is not the job of the Great Ones to give us the “on the other hand” escape clauses. It is Their job to give us the wake up call. It is our job to see how much we can hear, how much we can wake up, and how much we will take into our hearts and move. Each of us knows the truth about the condition of our bodies and their connection to the our souls. We must each face that truth on our own.

5. “*Thus one should give sustenance to the magnet of the spirit.*” If we learn to relate to the Teaching as the Covenant, we feed it, we sustain it, we let it grow through our growth. We support the group, we support the Teacher, we support each other, and support every activity that results in the growth of the Teaching.

6. “*Without nurture the spirit will not see how many doors are open.*” Nurturing can be seen as unconditional love. There are many times that the Teaching may make us uneasy, or our group members and co-workers can make us uneasy. There are many times that we feel restricted and blame the Teaching for problems in our life and do not see the ego and vanity that is at the helm driving us. When we practice non-attachment and simply love, then we are nurturing the growth of our soul, our spirit. We will see that the doors were open all the time. It is the *spirit* which sees the open doors, not the mind, not the bodies, not the logic and excuses.

7. “*...it is necessary to create a current of receiving and giving.*” Most of us begin to study the Teaching and do meditation and go to group classes because we have a crisis in our life. We go to get something and put a balm on

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Healing Power of Music and Dance

In the book *The Creative Sound*, Torkom Saraydarian talks about the meaning and importance of ceremonies, rituals, and sacraments. In the four healing seminars we have introduced at TSG we have begun training ourselves in the mystery of rhythm, sacred songs, and temple dancing. We have seen how challenging it is to be in rhythm and to sing and move in rhythm. We will continue this practice in the Wesak Celebrations and in future seminars. It is very important to understand and practice these rhythmic rituals. To introduce this subject to our readers, here is an excerpt from Torkom on ceremonies:

“In ceremony, the Purpose and the Plan are symbolized in such a way that those who have eyes to see and even those who are not awake enough can still benefit from the energy the symbolic ceremony releases. Through ceremony, the masses of people have an opportunity to contact the spiritual nature within each other. Such a contact results in the power of discrimination, a sense of responsibility, and group consciousness.

“Ceremonies must be arranged in such a way that they reflect the vision of the sacrament. Those who know must carefully arrange the music, the symbols, the movements, the colors, the robes, and the chants in such a way that a unified force field is created with great magnetism. Any wrong arrangement of color, movement, rhythm, chanting, symbols, etc. causes disturbances in the force field created by the symphony of the ceremony.

“Participants of ceremonies must be very careful to have right polarization toward greater values, or the ceremony may increase their vices and lower tendencies. We are told that the Intelligence behind our planet, behind our solar system, even behind our galaxy uses these three [Sacrament, Ritual, and Ceremony] techniques of contact. . . .”

“When we are engaged in rituals and ceremonies, we are literally within a sphere of fire where we invoke and release tremendous amounts of energy. These energies may cause great mental, emotional, physical, and social damage if not properly received, used, and

transmitted. The ceremony, the ritual, and communicating with the sacrament may cause serious problems if the contents of the minds and hearts of the participants are not totally in tune with the keynote of the presented sacrament.

“Contact with higher voltage energies increases the weeds in our nature if they exist there. Pride, vices, the will-to-rule, glamors, and illusions of various kinds increase in our nature. This is the reason why, in sacred brotherhoods and even in the early church, people were admitted into the ceremonies only after long years of preparation and testing.” (*The Creative Sound* by Torkom Saraydarian, pp. 323, 328-329.)

As we approach the three major full moon festivals of Aries, Taurus, and Gemini, let us keep these wonderful words in our hearts. Let us prepare for the energies of this period by observing the guidelines given to us. Wonderful advice is given in *Symphony of the Zodiac* and *Challenge for Discipleship*, both by Torkom Saraydarian, for these major solar events.

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our wounds. Our broken hearts, our wounded and confused emotions cry out for help. This is fine—but it is only the beginning. Then we indulge in the Teaching mentally: we study, gather information, and become adept at mental gymnastics and know everything from A to Z. If we stay there, we become hungry and never fill up. We continuously want more and bigger bits of information. We take, take, take and feel very proud of the information that is hanging on us, visible for all to see. Then, if we are lucky, we discover that a true relationship is not any of these. These are only a one way road and a true relationship is never one way. We know this from our relations with our family and friends and tend

to forget it when it comes to the Teaching.

The most important component of the Teaching is to create a flowing current that is transformed through contact. The current should not simply pass through us and flow out. If we study and meditate and nothing changes, what good is it if we completed ten meditation courses and read fifty books? This is truly the secret for soul to soul communication. Real communication is what we are doing when we relate to the Teaching. We listen, we hear, we take in; we process, apply, synthesize according to what we are and then give it out to cycle again. At no given time are we pleased with any part of the product. We see it as ever growing, flowing, changing because the process is also changing us and everyone who

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comes into contact with us. When we give, when we receive, and then transform the energy into a new synthesis, the energy current is truly flowing and causing change. A river flowing through a meadow leaves untold changes behind. It takes and gives. It nourishes and expands. It is never the same at any given time and moment. Nothing it touches remains the same after its visit.

8. *“The gardener is not worthy who visited the garden only once.”* Sometimes we only wish that the weeds would not grow, the flowers would not need pruning, the delicate new shoots would never need protection from the elements, and there would never be any need to water or cultivate the earth. A gardener’s passion in life is to visit his flowers and talk to them, tend them, nurture them, and be a total part of the picture. We cannot just be virtuous one day, meditate only once, attend a class for a month, read one book one time and think we are no longer in need of growth. We cannot expect the Teaching to bend to our needs. We cannot expect the Teaching to come down to our level. Only careful nurturing and continuous gardening will give us a full harvest. Otherwise, our weeds will grow, our minds will become lazy, our old habits will come back, our ego and vanity will take over and even make us think we are truly already perfect and not in need of the protection and healing of the Teaching.

9. *“It is necessary to understand the signs, but for this one should make them one’s own.”* We rely on our own senses to see the results of the Teaching. It is not forced on us, it is not thrown at us to see. We develop our own capacities with our own “hands and

feet.” This is the magical moment: with continuous striving we develop the senses that see and hear and understand the most essential. The Teaching must be “owned” by us. We need to be transformed as a result of this communication. If no changes have occurred, then something is wrong. Our beingness as a soul is the sign that we have been transformed.

10. *“...wondrous is the understanding of reverence through which life is transformed.”* This is respect, humility, reverence to the process of transformation. The Teaching is not a static set of pages in a book, it is a process of transformation. When we revere this process, we can understand when Torkom said that the most essential in the Teaching is striving toward perfection. When we strive, our life will be transformed.

Why relate to the Teaching as a Covenant?

1. It is the only way to transform our life.
2. It is the only way we find access to the spirit within us.
3. It is a treasure of incalculable worth. Every hour spend learning and applying and teaching the Teaching cannot even be measured with gold.
4. The Teaching is a protective garment of wisdom adorned with the beauty of the Mother of the World. Why would we want to wear the “garment of ignorance”?
5. We become magnetized and thus attract others to the Teaching as well as attracting all that we need in our life.
6. The Masters offer the supreme

example of this type of relationship to the Teaching, *“Our own Book lies nearby....”* They also have an agreement they abide by, and they never let it out of their sight! There is in this statement such depth of humility and love.

As disciples we need to evaluate our relationship with the Teaching continuously. We must not only relate with it on a personal growth level, but we must also ask what does it mean to life in general? We have a duty to perform, an agreement to uphold. We cannot just read, receive, listen to lectures, and go home and sleep. In doing this, we have failed in our agreement. A time comes when a disciple has to take the road of commitment. Perhaps for an ordinary person there is still a choice. For a disciple, there is no choice. He either lives according to the Teaching in the full sense of the definition, or he is not living, he is simply going through the motions.

Recommendations for further study:

“Unexpectedness” by Torkom Saraydarian—A lecture video dated October 1st, 1995 in which he discusses how life flows and how to be ready for any change.

“The Most Essential in the Teaching” by Torkom Saraydarian—A lecture video dated August 20th, 1995.

The Ageless Wisdom by Torkom Saraydarian is a superb foundation explaining the various aspects of what the Teaching is and how we must relate to it.

Teaching the Ageless Wisdom, Rules for Successful Communication by Torkom Saraydarian is a collection of letters written to lecturers to teach the art of soul to soul communication.

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The Future is Ours...A Covenant with the Teaching

The Power of Group Meditation

Here are some inspiring thoughts on the importance of group meditation to prepare us for the three major full moons.

“It is understood that the united energies of many disciples can bring in greater results of illumination and service than the energy of a single individual. Group meditation and group service are like a symphony; they are the finest result of many instruments tuned and harmonized with each other in group consciousness.

“In group meditation the fire of our heart pulsates, radiates, and embraces the hearts of the group members and creates a subjective heart center, which is a center of true love. Love that pours out from the center of the heart of the group is experienced only in group meditation and in group service.

“Group meditation tremendously increases our individual light and our will power. One can reach some

degree of enlightenment through individual meditation, but it is impossible to invoke true love and will energy without group meditation and group service. Higher energies can be contacted, released and shared safely and used constructively only in group formation.

“Group meditation can adjust and repair many individual mechanisms that were distorted or damaged by wrong meditation. It can heal many individual and group psychic wounds and dispel many obstacles.

“Group meditation creates a magnetic center wherever it is done because it creates a focus of higher energies around the group which meditates. This focus of energies is anchored in the location of the meditation. When meditation is substituted with social activities, the group or center loses its magnetism, its subjective attractiveness.”

Symphony of the Zodiac by Torkom Saraydarian
pp. 33-34

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