

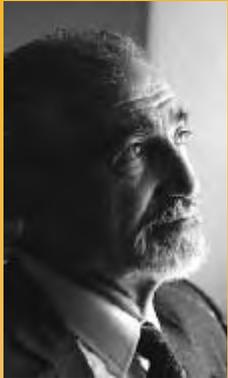


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# OUTREACH

PRACTICAL TOOLS FOR ETHICAL LIVING

JULY / AUG 2008



Torkom Saraydarian  
1917-1997

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## Teachings of Christ

### Parable of the Seed

Dear Friends:

We love stories such as parables that offer a bit more than an ordinary story. We instinctively know that there is some hidden meaning in a seemingly short and simple story. As children, we let the story carry us in its magical mystery and imagery. As young adults, we wonder what possible meaning exists in these little “silly” tales. As mature adults, we dig deep into each word and each sentence and try to “nail down” a meaning that makes sense to us. Or, we reject the story; it does not make sense at all; too simplistic and not sophisticated! We try to intellectualize the story from our base of knowledge and experiences and measure the story at our own level of expectations. As we mature spiritually, we realize that we can never exhaust the meanings of a story nor “nail down” an exact meaning. We move ourselves out of the intellect and into the intuition as we ponder the many ways to understand and interpret a story.

Most spiritual traditions rely heavily on parables and stories. Great Ones utilize this method to teach and to appeal to many levels of consciousness all at once. Parables and stories contain many psychological keys and some of these are explained in *Teachings of Christ, Volume 3: The Transformative Power of Christ*.

In the process of unfolding the meanings of a parable, we unlock levels of our intuition. It is not the logical mind that grasps the inner meanings but the intuition. Parables and symbolic stories are told so that we can develop our higher senses. Reading parables, meditating on them, writing about them, thinking about them are processes that unlock the doors of our higher faculties.

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Gita Saraydarian

## Parable of the Seed

by *Torkom Saraydarian*

Parables are like oceans. You can swim in them as far as your strength will carry you. They take you to deeper and deeper layers of knowledge, wisdom, beauty, and joy. The level I am giving here is my level, adapted to your level.

What do parables do? Parables unite our spiritual essence with our physical, emotional, and mental essence and create unity. Let us say that half of our human nature is essence or spirit, and half is matter or form. The human soul is called the Traveler. He is traveling from the form to his essence.

Average man is still in the form half. He has no concept about the spirit, values, and meanings. He is striving first of all to be a real body. If you ask a man, "What are you?" he says, "This body is me." But we know that he is not. If he is a little advanced and you ask him what he is he says, "I am my joys, my emotions, my hatreds." When he travels a little more, he thinks that he is his mind, his thoughts, his opinions, but he is stuck there because there is a gap between the spirit and the form. Later we will discuss more about this gap in man if you ask questions.

Christ is the bridge between humanity and that almighty something we call God, Energy, Father, the Source of Creation. Christ is between, making a bridge so that humanity eventually sees the spiritual beauty, destination, and purpose of Creation and starts walking toward it. Eventually, in this way, a unity will come into being. And we know that all sickness and disease are the result of the absence of unity.

When you are thinking, it is the human soul thinking about the meaning of this form. He is bringing the meaning, the abstract energy to the physical, emotional, and mental planes and then he is sublimating and transforming the story, which is the Word, into the flesh of an idea. So both natures of man are united in thinking about the parables.

Christ said that those who have ears to hear, they will listen and understand. Those who don't have such ears will hear but cannot understand.

Who does not understand? The most important factor is if that man is hearing you but he is not listening. He has ears, but he cannot hear.

Who can hear? One who is connected with this spiritual world of meaning and values has a different kind of ear, a second ear behind the ear that hears it. He hears it by penetrating into the depth of the meaning of the parable.

## Parables of Christ: Parable of the Seed

Christ and His disciples were sitting near the Sea of Galilee. And they saw so many multitudes crowded around that He could not teach. He said, "Bring Me a little boat and let Me stand in the boat just offshore and talk to them."

The people are on the land and Christ is in a little boat on the water. If the Teacher is going to give a higher Teaching to the multitudes, He must be on a different level. He must not be on the level of their surface values. He must be on the ocean to give a Teaching to the land. It is so interesting. The boat is His individualized, dedicated, sacrificial, sacred life. In that sacredness, aloofness, in that loneliness of His level, He is standing and teaching humanity.

Now what is the parable? It is from *The New Testament*, Mark 4:1-13.

"Again He began to teach by the seaside; and many people gathered to Him, so that He went up and sat in a boat on the sea; and all the people stood on the land by the sea. And He taught them many things by parables, and in His teaching He said,

"Listen: Behold a sower went out to sow. And when he had sown, some seed fell on the roadside, and the birds came and ate it.

"Other seed fell upon the rock, where there was not sufficient soil; and it sprang up sooner because the ground was not deep enough; but when the sun shone, it was scorched, and because it had no root, it dried up.

"And other seed fell among thistles, and the thistles sprang up and choked it, and it bore no fruit.

“But other seed fell in good soil, and it sprang up and grew and bore fruit, some thirty, and some sixty, and some a hundredfold.’

“And He said, ‘He who has ears to hear, let him hear.’

“When they were alone, those who were with Him together with the twelve asked Him about that parable. And Jesus said to them, ‘To you is given to know the mystery of the kingdom of God, but to outsiders everything has to be explained by parables. For seeing they see, and yet do not perceive; and hearing they hear, and yet do not understand; if they should return, their sins will be forgiven.’

“And He said to them, ‘Do you not understand this parable? How then will you understand all the parables?’”

Christ emphasized that you can go from the worldly form level to the spiritual level only through one thing. Who saw it? What was that small word that He put there? He said, “If they leave their sins.”

What is that sin? Sin is a blockage, a wall, a glamor, an illusion, a *maya*, a complex. It is something that is really bothering your heart, a wrong deed, a wrong emotion, a wrong formulation. Something that you are doing against your own highest values is building a wall between you and that great level of achievement where you can enter for great creative purposes and understanding. Unless that is cleaned, your mind will not be enlightened.

Unless we wipe clean that mirror that is really polluted by our own deeds and emotions and thoughts and activities and motives, by our exploitations and different things that are building a layer of pollution between the lower and higher mind, between the lower human being and his spiritual heritage, unless we wipe away that wall, it will be difficult to understand what Christ was saying.

And when He asked if they understood, the disciples said, “We cannot do these things.” He said that they could understand and do these things if they fasted physically, emotionally, and mentally.

Purification is the key. When you purify, your intellect will be able to understand what He is saying.

Sometimes we say we cannot understand what Christ says because the layers of pollution are so heavy in our minds that we cannot see the sun. When the layers are cleaned, everything is cleaned. Sometimes a saint who is not a professor or doctor sees things more clearly than a highly educated man. An educated man has many lines of knowledge, but all knowledge has already penetrated the saint because of the power of his purity.

The saint has cleaned his physical, emotional, and mental nature in such a way that the sun of his soul can shine now within him. And then he knows immediately what is happening. You don't need to analyze it for him.

Now let's come to the parable. There is an important word, “The sower has sown,” but some of the seeds fell in different places. He is not throwing them to the specific places. They are falling. So there is something very important here. God truly, very righteously, gives us light, love, and power. He sows them, but they fall in different places. There is some interference. God gave each child a beautiful body and mind. It is sown. But the seed is falling into four kinds of places.

The first place is by the roadside. This is not religion. Christ is talking about real depth psychology. The seeds fell on the roadside where there is heavy traffic. And the traffic goes in any direction, for any purpose, for any intention. When you fall in a place where traffic is going so fast in every direction, traffic of your thoughts, traffic of the body, of the interests, of the doctrines and dogmas, the birds will eat you. You are not covered. You are exposed. You cannot put roots there. It is the roadside, and they see you and eat you.

This is what has happened to our young people when they went to the traffic of a group, a guru. Suddenly they were caught in the traffic and some birds came and took them. You become the nourishment of those that exploit you, eat you, use you for

their own interests. You are used as nourishment for others, and you are gone. If you think about that roadside, you see that the traffic on the road is so heavy, always going and coming. There is no stability.

Second, some fell onto the rocks. What is a rock? It is a big beautiful rock. He is a rich man. He is a great showoff. He is a power. He is a demonstrator, a demagogue. He attracts, but when you go to see him, you can't find spiritual nourishment there. He has very little "earth" there, and when a seed falls onto the rock that has little earth it blooms before the seeds that are fallen on the good ground.

Look how observant Christ is! This is exactly what happens. Premature children and teachers and leaders are so intelligent until eleven o'clock or twelve noon, but suddenly they dry up.

The rock is the attraction of outer phenomena, outer richness. It is attracting the seed. And you say, "Because that church is built of gold, I must go. That man is so rich, I must go." Something that phenomenally attracts you is the rock. Though the rock has a little nourishment, you don't need the rock. You don't need its nourishment because your soul, which is the seed, can only grow when he finds food for expansion of consciousness and spiritual transformation. In this second place, the seed grows for a little while, but a little growth is not enough.

The third one is interesting. The seed falls on a fertile ground, but it doesn't know that in the fertile ground there are also seeds of thistles. They are hidden, beautifully hidden. You can't see them, so you think this is fertile ground.

You really start to grow, but then suddenly you perceive that your neighbor is growing, and it is something different. He has thorns and this or that. When the thistles grow with you, their roots are so powerful that they eat your roots; and before you give fruits, you are choked. These seeds are the people that, without discrimination, put their faith, their heart, their mind into doctrines, dogmas, organizations, and so on that are fertile but have thistles.

What is a thistle? A thistle is a man, an emotion, an idea, a thought, an action, a plan that only thinks about his own growth. He uses others as his own instruments. Think about it. A thistle is a nation, a group that, like a cancer, spreads and chokes the good ones. It is a business. A thistle is a business that says, "Cool — it is so nice if you smoke." That's the thistle. And you say, "Let me try it with the thistle." When you try it with the thistle, you become a thistle.

Christ gave practical lessons. Fishermen are sitting there and they must understand. He is talking about seeds, and you are saying, "What are seeds?" "Oh, some kind of cause that creates an effect." You are building a connection between your lower and higher mind, between your phenomenal self and your spiritual self.

The fourth ones are falling onto good ground. They are expanding there and all their friends and the people around them are wheat. They are growing together and each grain is giving thirty, sixty, even a hundred grains. They are multiplying, expanding their spiritual realities.

What is the good ground? The good ground is a man in whom the word of God or the wisdom or the light is growing and giving fruit. The thistle is a man into which ideas and visions and revelations are falling, but the negative things in him are eating their essence. The rock is a man who is mostly showoff and little spirit. When the beauty and wisdom of God, when the spiritual essence is coming, next day he is not there. That is what happens.

You see a man talking so beautifully, but before you follow him you should ask, "Where am I taking these seeds? Am I sowing them in the good ground of myself, or on the rock of myself? Am I taking the seed of divine beauty and truth and putting it in the traffic within myself?" A man came to me and said, "I am giving up the spiritual path. I went to this church, that yogi, that guru, and now I am confused." I said to him, "You are in the traffic."

Where are you putting your seeds? You are taking some wisdom from within yourself, some

intuitive insight. Suddenly God within you is saying something: "Don't do this." This is a seed. God within you is telling you to do something. It is a seed. What are you doing with this seed? Where are you taking it? Are you taking that wisdom into the traffic?

I heard a man talking to doped children and preaching Jesus. The children didn't like it. Are you talking to "thistles"? Christ said, "Don't throw your jewels to the pigs." He had discrimination. To whom are you talking? I am not saying don't spread the Teaching, but use discrimination. To whom are you taking?

Are you talking to the rocks? One day I was talking about Christ to a man. Later I saw the man in a restaurant. He was sitting there blowing through his nose about Christ to a large group of people. I said to myself, "Torkom, you bum, why were you talking about Christ? He is not worthy to hear His name even. He is a pig. And if you throw your jewels to him, he is going to attack." And then he attacked me. I went before him and said, "There was a man who was persecuting the disciples of Christ. One day Christ appeared on a horse and kicked him. Some day He will kick you and you will have to bring the people you misled into the right direction. That will be very heavy job for you." Already he was afraid.

When the truth is really revealed in your mind, you cannot any more deceive or mislead people. At the least you say, "Let me be honest. Do I know what I am talking about?" These are the four levels of man.

Christ emphasized another point in this parable: man has four kinds of hearts. We read there that they didn't receive what was "sown in their hearts." The clue is there. We have four kinds of hearts. The first heart has traffic. There are so many conflicting and crisscrossing desires in that heart. If those millions of desires are there, I doubt he will be able to take that word and make it grow. Even one of the desires will eat you.

The other day I was at the beach and a girl came and asked me what I was reading. I said it was *The*

*Reappearance of the Christ*. She said, "I would like to read that book." I said, "If you would like that book, you must not use drugs. How can you understand it? If you promise me one week not to do these things, I will give the book to you." One week later I saw her again. I said, "How is everything?" She said, "I can't leave my drugs." The word is eaten, is gone. Not that I am saying we cannot try again, but it is gone.

Have you seen people who have traffic hearts? I see people, sometimes, like this. A boy came and said, "In my organization we are channeling masters. Then I went to India and learned many things." I said to him, "You have a traffic heart."

So we will know people from four things: traffic hearts, rocky hearts, thistle hearts, and good ground hearts. What is a good ground heart? It is so pure. It is so nourished and fertilized with divine wisdom that if any little seed comes, the person makes it into a big poem, a big book, a painting, or music. Good ground creates big, life-giving fruits. If that heart is rocky, which mean the heart chakra is closed, he will never understand what you are saying. "Whoever has ears, let them hear and listen."

(Excerpted from Chapter 2, *Teachings of Christ, Volume 3: The Transformative Power of Christ* by Torkom Saraydarian.)

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From Gita - continued from page 1

The Teacher anchors the real Teaching at the highest level possible and this makes His or Her work timeless. The longevity of the particular Teaching depends directly on the level of contact of the Teacher. "Flavor of the month" teachings come and go as fast as yesterday's news. Every time a Teacher tells a story, it is firmly anchored at the highest level that the Teacher was able to contact at the time of the writing or telling. The Teacher knows all the meanings and symbols of every word that is stated and this vision is imprinted in the story. There is a vibration that impregnates every word. That is why it takes so much thought and intuitional insight to try to unravel a little parable. We never really unravel a high-level story completely until we are able to put our consciousness at the same level from which the story originated.

Stories and Parables beckon us. I hope you enjoy this issue of Outreach and the discussion on Parables from Torkom and a beautiful and deeply meaningful story from the Sufi tradition.

With love and appreciation,



Gita has written several articles on the Cosmic Christ. You can read them online at [gitasblog.blogspot.com](http://gitasblog.blogspot.com)

## Donations Update

What do your donations help us do? Here are some of the latest projects that you have helped us with:

The donations in April and May helped us pay all our printing expenses for the four-part Teachings of Christ books! That was a huge relief. We have also just received special funding to purchase a professional grade video camera to record our lectures. Now we can offer truly high-grade DVD's of our full moon and seminar lectures. We are planning some exciting seminars in the Fall and will be sending announcements in the next few months. Your generosity guarantees that our books, music, lectures, archiving, services, programs, and spiritual training courses and lessons continue to be available. Thank you so much. Please keep us in your hearts and minds and continue to share your abundance with us. Every donation helps us continue our work. Thank you from all of us at TSG!

## TSG Cave Creek Center Upcoming Events

### Cancer Full Moon



**Sunday, July 20, 2008**

10:00 am - 11:00 am

Lecture and Meditation on  
Sun in Cancer  
with Gita Saraydarian.

### Leo Full Moon



**Sunday, August 17, 2008**

10:00 am - 11:00 am

Lecture and Meditation on  
Sun in Leo  
with Gita Saraydarian.

### 3 Major Festivals of Initiation

Following the 9-Part Series of Building the Lighted House, Gita Saraydarian presented three lectures that enhance the understanding of the process of Spiritual Initiation.

Each lecture coincides with the Three Major Festivals of Aries, Taurus, and Gemini.

These three Major Full Moons provide the basis on which to once again approach the process of building our Lighted House in the coming year. How we approach the three Major Full Moons will determine our level of readiness and approach to the next phase of the building process. The Full Moons of Aries, Taurus, and Gemini present great themes for preparing our vehicles for Initiation and contact. The three lectures will focus on three aspects of the topic of Initiation:

- *The Aries Full Moon* lecture focuses on the topic of "Path of Resurrection: Process of Initiation"
- *The Taurus Full Moon* lecture focuses on the topic of "Levels of Contact & Initiation"
- *The Gemini Full Moon* lecture focuses on "Assimilation - Distribution - Initiation"

Each presentation includes a lecture, followed by Meditation and Prayer.

Available on CD (\$10.00) Downloads (\$10.00) and DVD (\$20.00) individually or as a set of 3.



## The Garden

### *A Sufi Story*

Once upon a time, when the science and art of gardening was not yet well established among men, there was a master-gardener. In addition to knowing all the qualities of plants, their nutritious, medicinal and aesthetic values, he had been granted a knowledge of the Herb of Longevity, and he lived for many hundreds of years.

In successive generations, he visited gardens and cultivated places throughout the world. In one place he planted a wonderful garden, and instructed the people in its upkeep and even in the theory of gardening. But, becoming accustomed to seeing some of the plants come up and flower every year, they soon forgot that others had to have their seeds collected, that some were propagated from cuttings, that some needed extra watering, and so on. The result was that the garden eventually became wild and people started to regard this as the best garden that there could be.

After giving these people many chances to learn, the gardener expelled them and recruited another whole band of workers. He warned them that if they did not keep the garden in order, and study his methods, they would suffer for it. They, in turn, forgot — and, since they were lazy, tended only those fruits and flowers which were easily reared, and allowed the others to die. Some of the first trainees came back to them from time to time, saying: “You are the ones who are departing from truth in this matter.”

But the master-gardener persisted. He made other gardens, wherever he could, and yet none was ever perfect except the one which he himself tended with his chief assistants. As it became known that there were many gardens and even many methods of gardening, people from one garden would visit those of another, to approve, to criticize, or to argue. Books were written, assemblies of gardeners were held, gardeners arranged themselves in grades according to what they thought to be the right order of precedence.

As is the way of men, the difficulty of the gardeners remains that they are too easily attracted by the superficial. They say: “I like this flower,” and they want everyone else to like it as well. It may, in spite of

its attraction or abundance, be a weed which is choking other plants which could provide medicines or food which the people and the garden need for their sustenance and permanency.

Among these gardeners are those who prefer plants of one single color. These they may describe as “good”. There are others who will only tend the plants, while refusing to care about the paths or the gates, or even the fences.

When, at length, the ancient gardener died, he left as his endowment the whole knowledge of gardening, distributing it among the people who would understand in accordance with their capacities. So the science as well as the art of gardening remained as a scattered heritage in many gardens and also in some records of them.

People who are brought up in one garden or another generally have been so powerfully instructed as to the merits of demerits of how the inhabitants see things that they are almost incapable — though they make the effort — of realizing that they have to return to the concept of “garden”. At the best, they generally only accept, reject, suspend judgment or look for what they imagine are the common factors.

From time to time true gardeners do arise. Such is the abundance of semi-gardens that when they hear of real ones people say: “Oh, yes. You are talking about a garden such as we already have, or we imagine.” What they have and what they imagine are both defective.

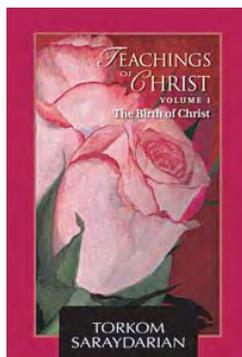
The real experts, who cannot reason with the quasi-gardeners, associate for the most part among themselves, putting into this or that garden something from the total stock which will enable it to maintain its vitality to some extent.

They are often forced to masquerade, because the people who want to learn from them seldom know about the fact of gardening as an art or science underlying everything that they have heard before. So they ask questions like: “How can I get a more beautiful flower on these onions?”

The real gardeners may work with them because true gardens can sometimes be brought into being, for the benefit of all mankind. They do not last long, but it is only through them that the knowledge can be truly learnt and people can come to see what a garden really is.

(Reprinted from *The Way of the Sufi* by Idris Shah, pp. 117-119. A story from the Sufi Order, The Chisti, founded by Khwaja Abu-Ishak Chishti, born early in the 10<sup>th</sup> Century AD.)

## Volume 1



The Birth of Christ

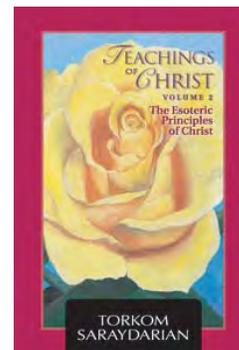
# The Teachings of Christ

## by Torkom Saraydarian

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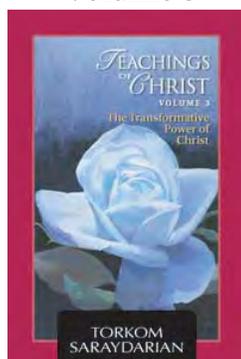
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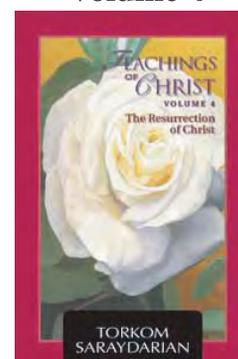
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The Transformative Power of Christ



## Volume 4



The Resurrection of Christ

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