



Meditation Monthly International

Agni Yoga & Sacrifice

BOOK OF SACRIFICE (from *The Call*)

353. By what power wilt thou gain strength?
How wilt thou attain the fulfillment of Our Work?
By the Power given to Us.
Shall I speak of power when all folly,
all ignorance, all vanity, strive for power?
But I say, and affirm, Our Power is different.
Our Power is sacrifice.
I will explain briefly.

When Kurnovoo, the ruler, erected the Golden
Gates, He was striving to enter the Temple.

Nevertheless He bore to the end
His sacrifice.

When Solomon sought the power of
Beauty,
When, through Sulamith was re-
vealed to him
the symbol of superhuman Truth,
Yet He remained king and carried
to the end His
sacrifice.

When Tibet's spiritual teacher, A-lal Ming,
was striving towards the mountains
where first the Lord appeared to Him,
He still remained in the valley and accepted the
chalice of sacrifice.

When Sheik Rossul Ibn Rahim was striving
to hand His power unto His son,
He nevertheless heard the Voice
and sacrificed all to serve to completion.

When the Teacher, Origen, committed body and
spirit,
Gave all to spread the last teachings of Christ,
He still bore the burden of lifelong teaching.
When Sergius of Radonezh declined the throne of
the Metropolitan,

And strove to commune with animals,
He stayed to build monasteries,

And kept around Him His pupils.

When Akbar, called Great, laid the stones
of unified religion,
His soul longed to be under the Tree of Wisdom,
Where He received enlightenment.
Nevertheless, He remained upon the steps of His throne.

Knowing wherein is *podvig*,
Knowing that power is sacrifice,
Whilst affirming the victory you will say,

“Lord, let this triumphal cup pass
from me.”

Then will you attain the right to
create,
And your spirit will be unassailable.

Remember this Book of Sacrifice.
For it reveals the Gates of Fulfillment
and Readiness.

And, being prepared, you will know
all.

Because all will be opened and given
and told unto you.
But only listen and remember.

And chiefly read, and read again.
Because oft the physical form obscures
the knowledge of the spirit.

And when you behold the prophesied conflagration
you will say,
“This is why yesterday I removed my possessions.”
And, beholding the lightning, you will bow your head
in reverence to the Will of the Lord.

I said it, I instructed you—cherish it.



Networkers Letter



White Mountain
Education Association
Meditation Monthly International

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CONTENTS

Agni Yoga & Sacrifice	1
Networkers Letter	2
Bodhisattvas	3
The Calendar	7

Cover art: *Kuan Yin, 1933*
by Nicholas Roerich

Dearest Friends,

This issue of *Meditation Monthly International* reflects not only our new publication year but also recognizes the 30th year of the founding of the White Mountain Education Association. When I think of the group's upward striving, its successes and failures, the old and new, the welcomes and goodbyes, and the move of our headquarters from Florida in 1992 to Arizona, it is dizzying, for with progress comes change.

At the first of this year we were given the opportunity of establishing a new sanctuary on two acres of beautiful land, overshadowed by a magnificent mountain in Williamson Valley, Prescott, Arizona. The name of the land and dwellings is called *Izvara*. *Izvara* means "Lord of the Mountain," or "Supreme Being." You can read more of the history of this name via the early life of Nicholas Roerich in *Meditation Monthly International*, February/March 2012 Vol. XXIX no 3: <http://www.wmea-world.org/MMI/PDFs/2012%202-3-Roerichs.pdf>.

We continue to use the Parish House where the main offices remain, actively handling the many old and new responsibilities of supporting the labor of the group. This includes publishing, handling the many tasks of conducting the educational programs for prisoners, adding new correspondence courses, managing and overseeing the St. Sergius University and Seminary, and publishing *Meditation Monthly International* and the monthly *WMEA Zodiac Newsletter*. *Izvara* is presently being used for weekly classes and seminars as well as for Sunday Services and Webinars.

When a blessing is given to one's

group, new challenges also follow—challenges that will test the "substance and unity" of the group life. This means



individual and group integration and transformation must continue, meditation must be sustained, deeper studies into the words of the Master must be pursued, and greater love must prevail, not only love for our sacred coworkers but for the whole of humanity. Without love one will not understand the joy of serving the Common Good, of uplifting people and expanding their consciousness. In other words, our labor has just begun.

When some people ask me if I realized how much additional work the new property would bring into my life, what comes to mind is the following quote from this issue of MMI: "Not a single Teacher ever thought that His work was completed, or that He deserved reward. This is the quality of the self-sacrifice of the Bodhisattvas: creation by the labor of each sweep of the untiring hand, because the eye knows the distance to the goal. Such will be the labor of the Bodhisattvas—like Fire—omnipresent, self-sacrificing, and inexhaustible in its essence."¹

During the blessings of one's life and subsequent challenges, the individual, family, group, or nation must not look into the swift current, heavy with cracking ice but choose a new distant spot in the horizon in order not to lose one's balance. The same philosophy holds true when we face what seems to be

*continued on page 6
third column*

Bodhisattvas

(References compiled from the Books of the Agni Yoga Teachings)

Agni Yoga, 1929

Agni Yoga, 2. People do not realize the meaning of God or Bodhisattva. As though blind, they ask, “What is light?” But people even lack words to describe its properties, though daily they perceive light.

So wary are people of the unusual that they are confused about the boundaries of light and darkness. It is simpler for them to conceive of God inhabiting a palace upon the largest star. Otherwise their God would remain dwellingless. Their manifest lack of co-measurement impels them to demean what exists.

Agni Yoga, 332. What is the nature of the Bodhisattvas’ compassion? Without coercing the will, They invisibly and patiently direct each suitable force toward good. It is not difficult to conduct oneself according to the Guidance of the Bodhisattvas, for all characteristics of the spirit are allowed for by Them....

Not a single Teacher ever thought that His work was completed, or that He deserved reward. This is the quality of the self-sacrifice of the Bodhisattvas: creation by the labor of each sweep of the untiring hand, because the eye knows the distance to the goal. Such will be the labor of the Bodhisattvas—like Fire—omnipresent, self-sacrificing, and inexhaustible in its essence.

Infinity I, 1930

Infinity I, 294. The fluidic currents sent out by an Agni Yogi are correspondent with evolution. The fluidic current sent forth generates its seed, which produces a corresponding action. All Bodhisattvas utilized these fluidic currents in their self-sacrificing service; hence, We

esteem these manifestations so highly. The constantly outgoing Agni Yogi creates the fluidic spheres. Therefore, We value so highly the assertion of fiery creativeness.

Fiery World I, 1933

Fiery World, I, 522. Among the privi-

Letters of Helena Roerich Book I, 1929–1935

Letters of Helena Roerich Book I, 20 December 1934. [M]any think that they possess cosmic consciousness, that they have been through the highest degrees of initiation, etc. etc. The self-conceit of people is a most tragic page in the



Buddha the Conqueror by Nicholas Roerich, 1925

leges of the Bodhisattvas, solicitude for everything that exists is the gem of their crown. Likewise, solicitude should be welcomed as the kindling of Fire. Not petty reflections, but a most solicitous thought strikes sparks of light from the heart. It is unwise to avoid cares, for one must make haste with the fires of the spirit. Those who fear cares reveal but meager accumulations. The experienced wayfarer says, “Burden me with care when I enter the Beautiful Garden.” Man, who has received the gift of thinking, has accepted not the least of these responsibilities.... My advice is that you realize that the number of cares cannot be lessened. Only thus do we realize that joy is a special wisdom.

history of humanity. And only when people are able to see the true records of the history of the planet will this tragedy become clearly seen. The time will come when they will realize that if it were not for the great self-sacrifice of a small group of the Highest Spirits who, through aeons, have incarnated among the people at the great turning points in the history of the planet in order to give a new impulse to the human consciousness, and if their efforts had not been continued on by a small number of their disciples and the co-workers of these disciples, our humanity would even now be on the level of the troglodytes!

Thus, one may see how the same Ego of the Greatest Individuality has ap-

peared in a whole series of Great Images. Truly, very few significant incarnations are left to the earth-dwellers! Verily, to these Bodhisattvas, as They are called in the East, we are obligated for all that is most precious, most high, most essential in the world, for They have nurtured the human consciousness and thus transformed and prolonged our lives.

I shall quote a few extracts from N. Rokotoff's *Foundations of Buddhism*, pertaining to Bodhisattvas:

“The word Bodhisattva comprises two concepts: Bodhi—enlightenment or awakening, and Sattva—the essence. Who are these Bodhisattvas? The disciples of Buddhas, who voluntarily have renounced their personal liberation and, following the example of their Teacher, have entered upon a long, weary, thorny path of help to humanity. Such Bodhisattvas appear on earth in the midst of the most varying conditions of life. Physically indistinguishable in any way from the rest of humanity, they nevertheless differ completely in their psychology, constantly being the heralds of the principle of the common welfare. . . . What qualities must a Bodhisattva possess? In the Teaching of Gotama Buddha and in the Teaching of Bodhisattva Maitreya, given by Him to Asanga, according to tradition in the fourth century, the maximum development of energy, courage, patience, constancy of striving and fearlessness were first of all underlined. Energy is the basis of everything, as it alone contains all possibilities. Buddhas are eternally in action; immobility is unknown to Them. Like the eternal motion in space, the actions of the Sons of Conquerors manifest in the worlds. . . .

“Mighty, valiant, firm in His step, not rejecting the burden of an achievement for the General Good. . . . There are three joys of Bodhisattvas: the joy of giving,

the joy of helping and the joy of eternal perception. Patience always, in all, and everywhere. The Sons of Buddha, the Sons of Conquerors, Bodhisattvas, in their active compassion are the Mothers to the all-existing.” (Mahayana Sutra)



Krishna by Nicholas Roerich, 1929

Are not these Bodhisattvas leading that hundred who are to be found on our planet? But burdensome is the lot of these Bodhisattvas; no one has endured (and They continue to endure) so much slander and persecution as these true Saviors of the human race. From among their number came the Founders of great kingdoms, great religions and philosophies, many alchemists and several saints. But do not look for Them among the narrow dogmatists! They are Founders of the living religion of the Heart, but not of enslaving dogma. They are the Founders and the Fiery Purifiers of religions.

Letters of Helena Roerich Book I, 12 April 1935. That Individuality which, in the Eastern conception, took on the Image of Maitreya, became a Buddha long ago.

From the writings of H. P. Blavatsky

At the end of *Five Years of Theosophy*, there is a glossary that gives the following brief definition: “Bodhisattvas, Egos evolving towards Buddhahood.” *The Theosophical Glossary* gives a more

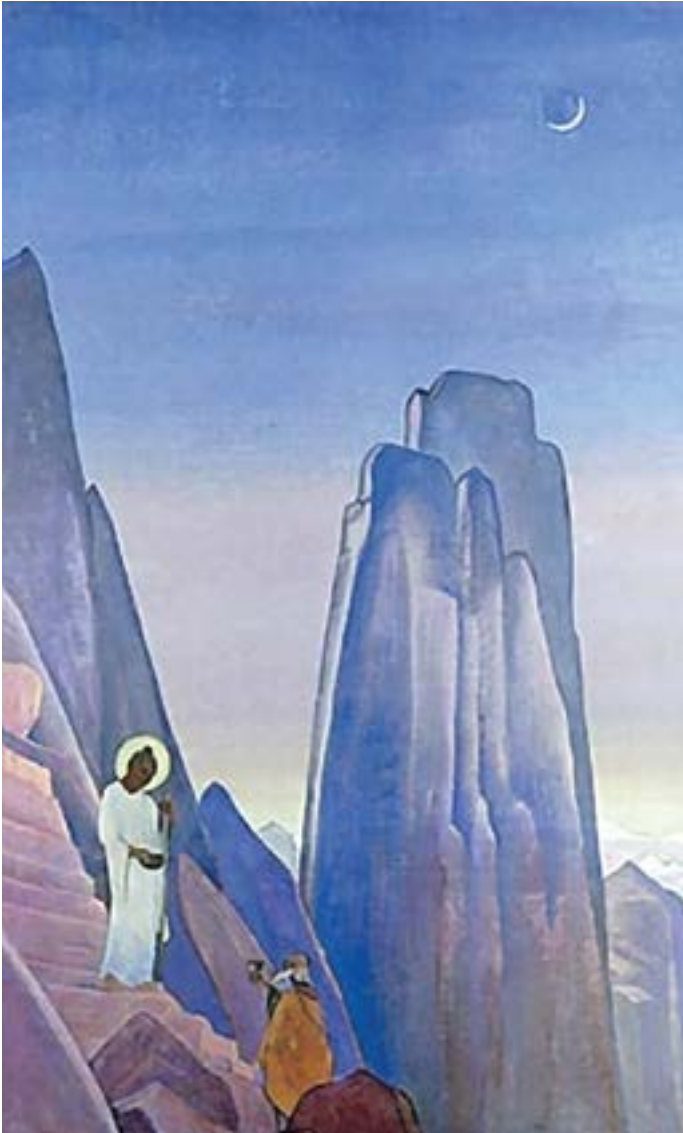
lengthy definition. For further information students are referred to *The Secret Doctrine Index*.

In the limited space allotted to a leaflet, another presentation of this wondrous theme is offered.

In the Himalayan Ashram where she received her training for work in the world, H.P.B. was required to learn by heart certain Stanzas, the origin of which is obscured in great antiquity. From the same Source came the Stanzas of *The Book of Dzyan*, on which the volume of *The Secret Doctrine—Cosmic Evolution and Anthropogenesis*—were based.

The Book of Golden Precepts is the title of the book of precepts that H.P.B. was required to memorize. In her translation of some of these precepts,

she later presented to her pupils that priceless gem *The Voice of the Silence*, which is composed of three sections: 1)



Buddha the Giver by Nicholas Roerich, 1932

“The Voice of the Silence,” 2) “The Two Paths,” 3) “The Seven Portals.”

The series should be regarded as one continuous Teaching—for meditation and complete absorption. The footnotes are of great importance and should not be neglected.

Near the end of “The Seven Portals” will be found the following: “Compassion is no attribute. It is the law

of laws—eternal harmony, Alaya’s Self; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of love eternal. The more thou dost become at one with it, thy being melted in its being, the more thy Soul unites with that which is, the more thou wilt become compassion absolute. Such is the Arya path, path of the Buddhas of perfection.”

The following paragraphs can be found in the footnotes:

“This compassion must not be regarded in the same light as ‘God, the divine love’ of the Theists. Compassion stands here as an abstract, impersonal law, whose nature, being absolute harmony, is thrown into confusion by discord, suffering and sin.”

“A Bodhisattva is, in the hierarchy, less

than a perfect Buddha. In the exoteric parlance these two are very much confused. Yet the innate and right popular perception, owing to their self-sacrifice, has placed a Bodhisattva higher in reverence than a Buddha.”

“This same popular reverence calls ‘Buddhas of Compassion’ those Bodhisattvas who, having reached the rank of an Arhat (i.e., having completed the fourth or seventh Path), refuse to

pass into the nirvanic state or ‘don the Dharmakaya robe and cross to the other shore,’ as it would then become beyond their power to assist men even so little as Karma permits. They prefer to remain invisible (in spirit, so to speak) in the world, and contribute towards men’s salvation by influencing them to follow the good law, i.e., lead them on the path of righteousness. It is part of the exoteric Northern Buddhism to honour all such great characters as saints, and even to offer prayers to them, as the Greek and Catholics do to their saints and patrons; on the other hand, the esoteric teachings countenance no such thing. There is a great difference between the two teachings. The exoteric layman hardly knows the real meaning of the word Nirmanakaya—hence the confusion and inadequate explanations of the Orientalists. For example, Schlagintweit believes that Nirmanakaya means a physical form assumed by the Buddhas when they incarnate on earth—‘the least sublime of their earthly encumbrances’ (vid. *Buddhism in Tibet*)—and he proceeds to give an entirely false view on the subject. The real teaching is, however, this:

“The three Buddhic bodies or forms are styled:

1. Nirmanakaya;
2. Sambhogakaya;
3. Dharmakaya.

The first is that ethereal form which one would assume when leaving his physical he would appear in his astral body—having in addition all the knowledge of an Adept. The Bodhisattva develops it in himself as he proceeds on the path. Having reached the goal and refused its fruition, he remains on earth, as an Adept; and when he dies, instead of going into Nirvana, he remains in that glorious body he has woven for himself, invisible to

uninitiated mankind, to watch over and protect it.

“Sambhogakaya is the same, but with the additional lustre of three perfections, one of which is entire obliteration of all earthly concerns.

“The Dharmakaya body is that of a complete Buddha, i.e., no body at all, but an ideal breath; consciousness merged in the universal consciousness, or soul devoid of every attribute. Once a Dharmakaya, an Adept or Buddha leaves behind every possible relation with, or thought for, this earth.

“Thus to be enabled to help humanity, an Adept who has won the right to Nirvana, ‘renounces the Dharmakaya body’ in mystic parlance; keeps of the Sambhogakaya, only the great and complete knowledge, and remains in his Nirmanakaya.

“The esoteric school teaches that Gotama Buddha, with several of his Arhats, is such a Nirmanakaya, higher than whom, on account of his great renunciation and sacrifice for mankind, there is none known.”

Supermundane I, 1938

Supermundane I, 40. Urusvati takes to heart all that happens in the world. All actions can be divided into the heartfelt and the heartless. Humanity should remember this distinction, especially now. Heartfelt perceptions, even with many differences, can be united, but heartlessness is the unity of the dark forces, and among them you will not find co-workers of the Brotherhood. If We recall all the past lives of Our Brothers, We will not find even one heartless action. The action of the flaming heart led them to the stake, to the cross, and to all the tortures invented by the malicious and the ignorant.

We do not shun life. When We manifest Ourselves We cannot be distinguished

from other people. You yourselves can testify that when Djwal Khul came to welcome you He appeared no different from the other Lamas. Urusvati immediately sensed something unusual, but this feeling could have been caused similarly by the head of the monastery. Thus, outwardly, all Brothers and co-workers bear the usual earthly appearance. But even with such a conventional appearance their heartfelt warmth will shine in every glance and smile. One can call this quality of heartiness by another, more scientific name, but We wish to affirm the most human aspect of Our Abode.

In books one can find some of Our names. They are very solemn ones. One can read about Manu, or about the Bodhisattvas. Remember that some nations are in need of lofty designations, but We are simply Servitors of Light and We revere Hierarchy. Our first call is for perfectment, not for titles or high rank. As it pertains to Hierarchy, this expression “titles and high rank” should not be understood in the earthly sense, in which people express their love for all kinds of ranks and distinctions. We serve the infinite Hierarchy. We accept leadership, not as a distinction, but as an immutable necessity. Such responsibility should be the foundation of all human communities. We do not attach importance to titles, for during Our many different lives We have had a great number of distinctions and titles in different languages. Many of these titles have been completely erased from human memory. Who can name the resplendent rulers of Atlantis? Only amidst the marshes of Tsaidam can one see the radiant images of former cities. Urusvati remembers the structures there, and the sculpture of the Great Bull.

Remember that during the progression of Our lives We have preserved the memory of the greatest events and

recorded them in the repositories of the Brotherhood. Let those who wish to have an idea of Our Inner Life assimilate the many details that form the Statutes of Our Abode.

continued from page 2
Networkers Letter

insurmountable difficulties, when all hope seems lost, when it seems as if we are facing our darkest hour. We must choose some distant spot in the horizon so we do not lose our balance. “Evolution must be loved in all its stages. Eternal change is the basis of life.”²

And finally, let me repeat the words of the Teaching as a reminder of our future: “Perfectment of labor is the next task. Not in the distant future, but in the coming years will labor be victorious; along with it will approach the beneficent vibrations of the New Era. Let us not forget that on the eve of the Era of Light one should learn to revere labor.”³

We will be celebrating our 30th anniversary the weekend of October 12, 13, and 14 with a membership meeting, an all-day seminar and a Sunday Service/Webinar broadcast. The theme of the seminar is Group Consciousness. I hope to see you there, but you must register as soon as you can, for space is limited.

With love,



Joleen Dianne DuBois

President and founder

Notes:

¹*Agni Yoga*, 6th ed., verse 332. © 1997 Agni Yoga Society, Inc.

²*Supermundane IV*, verse 724. © 2004 Agni Yoga Society, Inc.

³*Ibid.*, verse 758. © 2004 Agni Yoga Society, Inc.

October/November 2012



*The Florida (Sarasota) Group meets biweekly to study the Teachings. Please call **Ginette Parisi** at (941) 925-0549 for complete information.*

*The Ohio (Marysville) WMEA group meets monthly for Sun Festivals and classes. Please call **Kathy O'Conner** at (937) 642-5910 for complete information.*

*The Puerto Rico WMEA Group meets weekly to study the Teachings. Please call **Jennifer Santiago** at (787) 649-3817 for complete information.*

*The Colorado (Longmont) WMEA Study Group meets each month for Full Moon meditation gatherings. Please call **Doreen Trees** at (303) 651-1908 for complete information.*

October

- Wed. 3** Class: *Ashrams & the Golden Chain*, 7–8 p.m., Izvara Center
- Sun. 7** Sunday Service: Meditation, Singing, and Lecture **“Agni Yoga and Psychic Energy”** with Rev. Joleen DuBois, 10:30 a.m., Izvara Center
- Tues. 9** Paloria Study Group, 6:30–8:00 p.m., Izvara Center
- Wed. 10** Class: *Ashrams & the Golden Chain*, 7–8 p.m., Izvara Center
- Fri. 12** Membership Meeting (members only), 7 p.m., Izvara Center
- Sat. 13** **WMEA 30th Anniversary Celebration** Seminar, 9:30 AM–4 PM; Banquet 6 PM
- Sun 14** Sunday Service: Meditation, Singing, and Lecture **“Agni Yoga and Infinity”** with Ms. Saskia Frau, 10:30 a.m., Izvara Center
- Tues. 16** Paloria Study Group, 6:30–8:00 p.m., Izvara Center
- Wed. 17** Class: *Ashrams & the Golden Chain*, 7–8 p.m., Izvara Center
- Sun 21** Sunday Service: Meditation, Singing, and Lecture **“Agni Yoga and Thinking”** with Rev. Joleen DuBois, 10:30 a.m., Izvara Center
- Wed. 24** Class: *Ashrams & the Golden Chain*, 7–8 p.m., Izvara Center
- Sun 28** **Sun Festival of Scorpio**, Lecture and Group Meditation, with Rev. Val Drost, 10:30 a.m., Izvara Center
- Wed. 31** Class: *Ashrams & the Golden Chain*, 7–8 p.m., Izvara Center

November

- Sun. 4** Sunday Service: Meditation, Singing, and Lecture **“Psychic Energy and Groups”** with Rev. Joleen DuBois, 10:30 a.m., Izvara Center
- Wed. 7** Class: *Ashrams & the Golden Chain*, 7–8 p.m., Izvara Center
- Sun. 11** Sunday Service: Meditation, Singing, and Lecture **“The Law of Cause and Effect”** with Mr. Lewis Agrell, 10:30 a.m., Izvara Center
- Tues. 13** Paloria Study Group, 6:30–8:00 p.m., Izvara Center
- Wed. 14** Class: *Ashrams & the Golden Chain*, 7–8 p.m., Izvara Center
- Sun. 18** Sunday Service: Meditation, Singing, and Lecture **“Thanksgiving Service”** with Rev. Joleen DuBois, 10:30 a.m., Izvara Center
- Tues. 20** Paloria Study Group, 6:30–8:00 p.m., Izvara Center
- Wed. 21** **No Class**
- Sun. 25** **Sun Festival of Sagittarius**, Lecture and Group Meditation, with Rev. Valarie Drost, 10:30 a.m., Izvara Center
- Wed. 28** Class: *Ashrams & the Golden Chain*, 7–8 p.m., Izvara Center

Ask about Sunday classes for kids and teens.

All Sunday lectures from Prescott are available on CD.

CDs are \$10 each, the price of which includes postage and handling.

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WMEA Center: 543 Eastwood Dr., Prescott – Phone: (928) 778-0638 for information.

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In Longmont, Colorado
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In Puerto Rico
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