

AGNI YOGA

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How to Study Agni Yoga

Dear Friends,

Here is a compilation of some quotations from the books of the Agni Yoga Teaching about how to read them. In most of the cases, for want of space, the entire verses are not given, though we believe that by reading the entire verses from the books one can benefit more. Nonetheless, this list of compiled quotes can give you some good initial insight.

Some of the advice that is given can be summarized:

READ.

REREAD.

READ AT DIFFERENT TIMES OF THE DAY.

READ IN DIFFERENT MOODS.

READ, UNDERSTAND, AND APPLY.

Leaves of Morya's Garden, Book Two, I:IX:11. How should one read the writings of the Wise Ones?

One must isolate oneself and apply what is read to one's different moods. Here am I, newborn. Here am I, an old man. Here am I, an exile. Here am I, a sovereign. Here am I, blind. Here am I, one who has cognized worlds. To all sources apply all the conceivable greatness of the Lotos. [sic]

Leaves of Morya's Garden, Book One, Preface. Reader, if thou has not grasped—read again, after a while.

Leaves of Morya's Garden, Book Two, III:VI:6. I already know how superficially the first book was read by many. Some made of it a dream book and fortune teller. Others took it for a soothing

drug. But few are those who took it as an urgent call to world evolution.

Community, verse 107. The school must not only instill a love for the book but teach how to read—and the latter is not easier than the former. It is necessary to know how to concentrate thought in order to penetrate into a book. Not the eye but the brain and the heart do the reading.

“One should not think that whatever is read once stays in the mind. The gardener is not worthy who visits his garden only once.”

Agni Yoga, verse 377. One should not think that whatever is read once stays in the mind. The gardener is not worthy who visits his garden only once. It is necessary to understand the signs, but for this one should accept them as one's own. One's own Book lies at hand. Wondrous is the realization of reverence through which life is transformed. We send Our wish that the Teaching be treated with reverence.

Agni Yoga, verse 399. Not many can claim a deep knowledge of the Teaching. Either their understanding is limited by their antiquated way of thinking, or they read it in bits and pieces without connecting them. One should first apply the Teaching before judging it. Light-mindedness is a world-wide failing!

Agni Yoga, verse 538. When all books are read and the words have been studied, then it remains to apply in life what has been learned. If books are read again and again, and their words carefully noted, their application can still remain outside of life, and not even the strongest signs

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President's Welcome

I would like to welcome you to the first issue of *Agni Yoga Quarterly/International*. We continue to feature fascinating excerpts from the Teaching, but we also have two new sections: one section devoted to beauty in all its many forms and a section where our readers share their thoughts about the Teaching. Please enjoy!

– J.D.D.

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Dearest Friends,

Let me welcome you to *Agni Yoga Quarterly/International*, formerly called *Meditation Monthly International*, our original, bimonthly publication. Agni Yoga Quarterly/International is a quarterly journal that will remain focused on the Agni Yoga Teachings but has also been expanded to include two new sections: “The Realm of Beauty” and “Thoughts on Agni Yoga.”

Let us talk about accepted and destined disciples, and about discipleship in general.

“In their unawareness, many imagine that so long as they are reading the books of the Teaching, and have some desire to become disciples of this or that Great Teacher of the White Brotherhood, they will be accepted and quite welcome.

“But almost no one ponders what he has done in his life, or rather, lives, to deserve this greatest of privileges. Truly it is the greatest, and before we expect to receive this privilege we should realize what it means....”¹

Agni Yoga is a living teaching. This means that whatever is found within the instructions of the Teaching must be applied to our day-to-day life.

If a person wants to be an accepted disciple, he or she must live like an accepted disciple. If he wants his destiny to be that of a disciple, he must travel the path of the disciple.

Community

“Begin to build the community as a home of knowledge and beauty.”

– *New Era Community*, verse 229

Rev. Joleen D. DuBois



To say you are a disciple of the living Hierarchy does not make you an accepted disciple. To be an accepted disciple, you must apply the Teachings in everything you do, feel, and think—that is the spiritual test. You must have accepted the Hierarchy totally, 100 percent. Even though you have not yet had any conscious contact with the Master, you are accepting the idea of the Master. To be an accepted disciple means that the Master has accepted you into the Ashram.

As the disciple progresses, his tests become more severe and yet oftentimes more subtle. Each test will not only weigh his endurance levels but also his sincerity, his motive, his heart, his words, and his silence.

You see, discipleship is the path of Agni Yoga, and Agni Yoga is the path of Self-perfectment. It is not knowledge that makes the Agni Yogi, it is Self-perfectment. Agni Yoga teaches the technique of how to reach Self-perfectment, saying that it is the most difficult achievement

for some. Yet, “Self-perfectment is simplified primarily when Hierarchy is accepted. Everyone should realize that the perfecting of the consciousness in itself contains all other aspects of improvement, but one cannot accept mechanical betterment of the details of daily life as perfectment.”² We must strive to refine our consciousness through surrounding ourselves with worthy manifestations. It is only in beingness that we can progress. “God—or Aum—is the Highest Being of your inner self.”³

To say you are a disciple because you have the knowledge of discipleship, because you attend lectures and read the books of Agni Yoga—these things cannot help you if you do not live what you know. And the tests of the path reveal to you who you are, what you have, and what you need to overcome.

The tests of discipleship exist to protect us and to protect all those who are associated with us. The tests reveal us to ourselves so that we know where we are on the scale of evolution.

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True beauty is a ray
That springs from the sacred depths
of the soul
And illuminates the body,
Just as life springs
from the kernal of a stone
And gives color and scent
to a flower.

—Rumi

I recall a time when I was working as an art director at a regional newspaper, when I was in a conversation with the newspaper's art critic. The topic of discussion was *Beauty*. I tried to make the point that the realm of art was about beauty, and ugliness did not have any place in that realm. Of course, the art critic would have none of it. Art was all about personal expression, she said, and that meant the highest as well as the lowest.

The discussion accomplished nothing. Neither one of us retreated from our position. Of course, the art critic's approach was from the personality level, and I was attempting to approach the discussion from the level of the soul. Perhaps if I had broken down the word "culture" with her, I might have gotten somewhere. The word is composed of two parts: "cult" and "ur," which means "light"—the cult of light, which means the cult of the spirit. The spirit demands purity, elevation, and perfection.

Perhaps if I had presented an example in the realm of music, rather than

The Realm of Beauty

"Through Beauty we conquer." N. Roerich

We invite our readers to submit their poems, photos, short essays, etc., for this section



Fall flowers in full bloom: Flagstaff, Arizona – Photo: L.A.

painting and sculpture, I may have succeeded. If a person were to bang on a pie tin with a metal spoon, is that music? No, it is noise, because there is no tonality, harmony, or rhythm.

Unfortunately, some art critics seem to be unable to recognize "noise" when they see it in a painting or sculpture. I place a lot of the blame at the feet of Picasso, who created many ugly pieces, which were

praised by the critics and were sold for ridiculously high prices.

Perhaps the delineation between beauty and ugliness in the art world will be more recognized as humanity matures spiritually. In the meantime, we can quietly express our preference for beauty, in all its forms, and hope that our choices will influence a few receptive ones.

— A student

It is said that the day of September 25th is the celebration day to honor the Life of St. Sergius. There are many references to the life and sayings of St. Sergius in the Agni Yoga Series, as well as in the writings of Nicholas and Helena Roerich, the founders of the Agni Yoga Society.

“Epifany, a disciple of Sergius and his first biographer, tells us that St. Sergius was born in 1314 of a distinguished Rostovian boyar family... and was named Bartholomew at his baptism. The chronicles tell us that St. Sergius was born on May 3rd in the year 1314, and died September 25, 1392 at the age of 78.”¹

“Saint Sergius was a true saint who illuminated his nation and united people not only to fight against worldly enemies but to fight against those limitations which prevent the progress of consciousness. We are told that in the beginning of all his decisions and labor, he used to contact the Hierarchy of Light to receive direction, courage, and energy.

“On the other hand, there are so many witnesses who confess that the Image of Saint Sergius gave them the opportunity to contact higher worlds. This can be very true, because the image of a saint is coordination of thought and psychic energy, which can powerfully affect a person who is full of devotion, meditation, and contemplation.

“In his consciousness there was no cleavage. He was on earth and also in ‘heaven’ and in the subjective world simultaneously.

“One of the most emphasized virtues

of Saint Sergius was utter fearlessness. He thought that nothing great can be accomplished if he and his followers do not cultivate fearlessness and live in fearlessness. Fearlessness is a signal that the saint is no longer a physical body. The saint is not identified with the physical world, with the pleasure world, or with the world of greed and competition, but he is a spirit, a conscious immortal being who cannot be limited by fear and attachment. The secret of the greatest heroes and saints is fearlessness.

“He used to keep the consciousness of his people always busy in reading and praying, in contemplation, or in active labor. He always emphasized that the mind must be continuously occupied with Beauty, Goodness, Righteousness, with higher images, with higher visions.”²

“As his death drew near he instructed everyone to keep peace among themselves, purity of body and soul, charity, avoiding any pollution. He instructed them to avoid the abuse of food and drink and urged them to cultivate humility ... not seeking earthly glory. He finished with these words: ‘At the call of God I am leaving you. I entrust you to the almighty Lord. May His most pure mother be a refuge and defense against the snares

of the enemy.’ Supported by his disciples, he received Holy Communion, raised his hands towards heaven and after a prayer entrusted his holy and pure soul to God.”³

St. Sergius
from the words of N. K. Roerich

From the words of N. K. Roerich at the consecration in Churaevka, Conn., USA, in 1931, of the Chapel of the Holy Sergius, erected by the Siberian Society of the Friends of the Roerich Museum in Radonezh

Preface:

“Many beautiful pages have been written by the best people about Holy Sergius, the Blessed Educator and Intercessor of the Russian Land. Not few are the legends, which are still preserved in the memory of the people, especially among the wanderers. Not few are the prophecies and visions connected with the Radiant One, similar to the legends which arose during the times of the pillage and outrages across great Holy Russia.

“We shall again return to His lumi-

¹⁻³ Quotes on the life of St. Sergius were excerpted from *Saint Sergius and Russian Spirituality*, by Pierre Kovalevsky, St. Vladimir’s Seminary Press, 575 Scarsdale Rd., Yonkers, NY 10707.

The Teachings

- The Life of Saint Sergius

- Urusvati



nous and stern Covenant. We shall unite our hearts around our Guide and Intercessor. We shall raise the Banner of His Marvelous vision and, enraptured by the spirit, we shall strive to a new podvig, to a new construction of the Luminous Country.

*Father Sergius, the Miraculous
With You we shall go,
With You, we shall conquer!*

St. Sergius – Builder of Russian Spiritual Culture

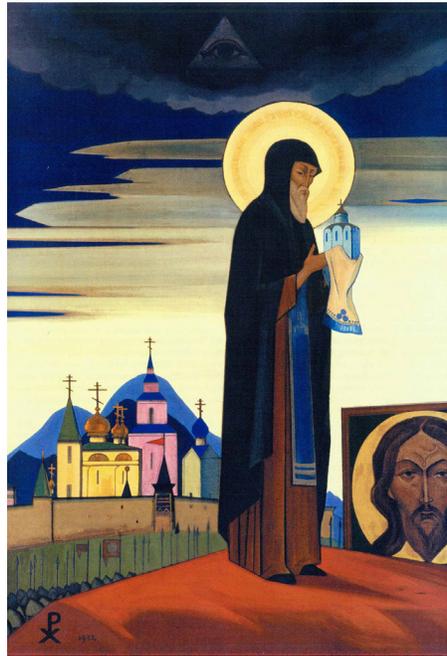
“Each mention of this holy name commandingly summons all of us to unceasing, luminous labor, to self-denying construction, and it makes of St. Sergius a Holy One for all centuries and for all peoples, because culture of the spirit extends beyond all boundaries. There is no religion and no teaching whose bearer, when told about His work, would not bow before the image of the Holy One.

“Origen commanded: ‘With the eyes of the heart behold!’ Is this not also a precept of the Holy One Himself, who in His flaming Chalice exalts the commandment of compassion and love?

“Holy Isaac Sirin said: ‘When we are at rest demons make merry, but when we are at work angels rejoice.’ With these co-angelic labors Sergius placed the cornerstone of Russian spiritual culture, which has brought it to the treasury of world esteem.

“Is it by chance that the sacred banners of the Holy One appear on predestined paths? It is marvelous

and wonderful to see how even in our confused time, burdened with darkness, everywhere rise torches of temples and chapels in the Name



St. Sergius of Radonezh
by Nicholas Roerich, 1932

of the Holy One. In Paris is the Sergius Monastery. In London, a Sergius group meets frequently. The name of St. Sergius is in South America. Here near New York we have the joy to consecrate the Chapel of St. Sergius. In New York, in the house of the Museum is a chapel room dedicated to the Holy One. Throughout Asia are spread seedlings of chapels and temples in the Name of this invincible Guide to Good. An enormous number of books, articles and leaflets are dedicated to the Holy One. That invincible Name is spread everywhere.

“Pay attention. The Holy One during His life did not lose Him-

self in seeking, but in striving He ascended and built. It can be said that He, far beyond the limits of a God-seeker, was one who bore God in His heart.

“The Holy One was united from the Fiery Chalice. The Fiery Chalice was of service to the Holy One. In this blessed creative fire, the Image of St. Sergius has come down to us. And to Him fiery were the visions of the Holy Virgin!

“Those who know the flame of the Heart are forever connected with the Image of the Holy One. This great knowledge, a blessing, which rarely descends from above, forever united the Name of the Holy One with the idea about knowledge. ‘The Holy One knows,’ the people remembered. ‘The Holy One knows when to save.’ ‘The Holy One knows when to appear.’ ‘The Holy One knows when to help.’ ‘The Holy One knows whose heart is accessible to benevolence.’ ‘The Holy One knows where there is disbelief and treachery.’ ‘The Holy One knows where there is a true-hearted gift.’

“In all gatherings in the Name of the Holy One, we come to the idea about the immutability of His knowledge, about the wisdom of His podvig. In this descent, in the understanding of knowledge and culture, we find general salvation. Otherwise, we substitute destructive denial, want of faith, light-mindedness, treachery and bondage!

“In the realization of beautiful benevolence only the descent is con-

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URUSVATI

“Mother of Agni Yoga,” “White Tara,” “Tara of the Heart,” and “Tara of Light” are titles bestowed by the Hierarchy of Light upon Helena Roerich in recognition of her achievements as Their chela and coworker throughout many incarnations, not only in the planetary but also in the cosmic field.

To her, as Their Messenger in the present Century [20th], was given the privilege of transmitting the Agni Yoga Teaching of Lord Maitreya, Buddha of Compassion and Assembler of the New Race.

Although many of the following “gleanings” will be found in the more comprehensive brochure, *Mother of Agni Yoga*, these have been selected to emphasize the personal name by which she is known to the Hierarchy—“Urusvati,” a name rich in content and endearment.

One can hardly read the following passages without feeling the unification of her spirit with Theirs in ever-expanding consciousness and selfless service.

It is hoped that these few pages will prompt some students to study the two brochures—*Mother of the World* and *Mother of Agni Yoga*—to acquire a deeper understanding of the great potentialities of the Feminine Principle.

As we contemplate the sublime achievements of Helena Roerich, may

we all, men and women, students of the Agni Yoga Teachings, realize that in us, also, lie unfathomed possibilities for infinite unfoldment. May we be inspired by the example of Urusvati and thankful to be living in the period blessed by her ministry; and may we, too, strive toward cooperation with



Helena Roerich by Valentin Serov, 1909

the Great Lords in ceaseless, selfless service for the benefit of all.

“The Sons of Buddha, the Sons of Conquerors,
Bodhisattvas, in their active compassion are
the Mothers to the all-existing.”

— Mahayana Sutra, quoted in *Letters of Helena Roerich I*, 20 December 1934

(The following are gleanings from the *Agni Yoga Teaching*, September 1961, on the symbolism of the letter “U”; the meaning of “Ur”, or “Uru and Svati”; the meaning of “Urusvati” and its application by the Hierarchy of Light to the planet Venus and to the Mother of Agni Yoga)

Urusvati – The Symbolism

As a hieroglyph, the letter “U” symbolizes “Light – the Primary Cause” (*Aum*, verse 132) ... “manifested in the subtlest energies.” (*Ibid.*, verse 252) It is also said that the general significance of the word *yes* as affirmation is the same. It can be found in all tongues.” (*Ibid.*)

“Ur is the root of the Light of Fire. From time immemorial this Radiant Principle has attracted the hearts of many people. Thus, from the Covenants of the past let us transport ourselves into future attainments.” (*Fiery World I*, preface)

This great affirmation of Light flames out in many sacred concepts:

Uruvela, the fiery energy. (See *Fiery World I*, verse 239)

Uruvela, the grove in which Gautama is said to have attained illumination. [See *Letters of Helena Roerich I*, 5 March, 1935]

Uriel, Lord of the planet Venus. (See *Heart*, verse 268)

Uranus, the planet which accelerates evolution. (See *Infinity I*, verse 334)

Urumiya, straight-knowledge (in reference to detecting obsessions) possessed by some animals, as well as by man. (See *Fiery World I*, verse 373)

Uraeus of knowledge. (*Agni Yoga*, verse 30)

Urominai is the serpent which gnaws the forces. Thus, in former days one was aware of caution during thinking. (*Heart*, verse 161)

Cult-ur; it means the cult of Light. (*Hierarchy*, verse 173)

In the Bible also we find that “Ur” means Light. There is Ur of the Chalees, the birthplace of Abraham. (Genesis 11:28; 15:7) “Uriah, means light of Jehovah”; “Uriel, light of God”; and Urim, Light.” (*Bible Dictionary of Proper Names*)

“*Uru* and *Svati* are found in cosmogony.... *Uru* and *Agni* are needed to bring the *Svati* of Consciousness.” (*Agni Yoga*, verses 516, 517)

Urusvati is a name, meaning the Morning Star. Is it not the morning of a glorious day of new labor and attainment—ever-healing, ever-searching, ever-attaining?

— Nicholas Roerich (*Shambhala*, p. 176)

Urusvati – The Planet Venus

Urusvati. It is time to say that this is the name we have given to the star which is irresistibly approaching the Earth. Since long ago it has been the symbol of the Mother of the World, and the Epoch of the Mother of the World must begin at the time of Her star’s unprecedented

approach to the Earth. The Great Epoch is beginning, because the spirit understanding is linked with the Mother of the World. (*Leaves of Morya’s Garden, Book Two*, II:IV:11)

The Star of the Mother of the World is the planet Venus. In 1924 this planet for a short time came unusually near to the Earth. Its rays were poured on Earth, and this created many new powerful and sacred combinations which will yield great

“Urusvati is a name, meaning the Morning Star. Is it not the morning of a glorious day of new labor and attainment—ever-healing, ever-searching, ever-attaining?”

results. Many feminine movements were kindled by these powerful rays. (*Letters of Helena Roerich I*, 11 January 1935)

Where then are the nearest worlds, wither we could direct our consciousness? Jupiter and Venus. (*Community*, verse 32)

Uriel is the Lord of powerful action. One can invoke different Leaders according to the nature of help needed. If Michael unites with Uriel, it means that a powerful offensive is necessary. Uriel austere mastered the elements upon

Venus. Thus, one must temper the power, accepting the blow of the elements. These mighty Forces must be understood as real. (*Heart*, verse 268)

Every Race in its evolution is said to be born under the direct influence of one of the Planets; Race the First receiving its breath of life from the Sun ... while the Third Humanity—those who fell into generation, or from androgynies became separate entities, one male and the other female—is said to be under the direct influence of Venus, the “little sun” in which the solar orb stores his light. (*The Secret Doctrine*, Vol. II, 3rd ed., p. 27)

Every world has its parent Star and sister Planet. Thus Earth is the adopted child and younger brother of Venus, but its inhabitants are of their own kind.... All sentient complete beings (full septenary men or higher beings) are furnished, in their beginnings, with forms and organisms in full harmony with the nature and state of the Sphere they inhabit. (*Ibid.*, 36)

Urusvati – Mother of Agni Yoga

At first you were both shown how the basic laws of matter work. You participated in levitation and in experiments with the materialization and teleportation of objects. These were performed not for amusement, but for the purpose of seeking serious knowledge. After that you were shown the astral world, but not for immersion in it. Expanding the consciousness, you received the ability to see auras and

images of earlier incarnations. Having finished with the semi-material world, we then approached cosmic clairvoyance and clairaudience. Using the opened centers of Sister Urusvati, rays of different kinds and the structure of the most subtle substances could be shown. Thus we approached the realization of far-off worlds, which is close to the element of fire and therefore dangerous. That is why a period of treatment with cold was needed. The results were brilliant—because of having achieved the so-called prismatic sight, it became possible to perceive the granulation of Fohat without undue shock to the organism. (*Agni Yoga*, verse 145)

By making use of the magnetism of the heights and the opened centers of Sister Urusvati, We were able to study in her the crystals of *Fohat* and *Materia Lucida*, the accumulations of imperil, and the emanations of psychic energy. Consider that if the emanations of psychic energy are visible to her naked eye, then they have real substance. And whatever is tangible can be concentrated to make possible the collecting of a new vital force. Thus it is precisely through the experimental methods of the laboratory that the mastery of new energies will be approached.

Using their own natural emanations, people can create a store of new vitality. The energy scattered throughout space can be directly apprehended. This is why it is necessary to pay attention to the development of psychic energy. This is why the City of Knowledge, high in the mountains, is so needed. (*Agni Yoga*, verse 229)



Helena Roerich by Sveteslov Roerich, 1937

Mastering one's inner fires is an effort fraught with danger. It is not easy to awaken one's inner fires; but, even after one has accomplished this, it is even more difficult to gain mastery of the multi-faceted, all-pervad-

“Urusvati. It is time to say that this is the name we have given to the star which is irresistibly approaching the Earth. Since long ago it has been the symbol of the Mother of the World.”

ing fiery element. One who has realized the fires becomes responsive, resonating to the call of the flame. The earthquake that occurred yesterday provided an example of this. The heart of Sister Urusvati suffered a dan-

gerous tremor, for earthquakes are a result of Fire. Precisely, the entire being is shaken by its encounter with fires of a quality different from one's own. But so important is the realization of Fire as a step in evolution, that I advise you to be especially careful when striving to master this element. This mastery is necessary, however, for the experience of cosmic communication. (*Agni Yoga*, verse 392)

Urusvati saw the so-called Wheel of Buddha. This is actually the teraph of the far-off worlds. Its essence is contained in the foundation of the Universe, which may be seen as a pestle. At its ends are the spheres of polarity corresponding to the two basic laws. At the center is the swastika-like wheel of psychic energy. And the circle of the whirling rainbow is the manifestation of all stages of Spatial Fire. Knowing this is a step toward the mastery of fire; by visualizing this structure the approach of fire can be evoked, and its dangerous essence transformed into a healing property. (*Agni Yoga*, verse 433)

Today Urusvati became aware of the flames of the fiery body. Cosmic destructions, instead of pains, gave indications to the fiery body. Thus the symptoms of intercourse with the cosmic manifestations were multiplied. Eruptions in the microcosm can

evoke eruption of the glands, but may also call forth the fires of the fiery body. (*Heart*, verse 343)

It is necessary to realize the difficulty of discerning the different currents. Many would not be able to distinguish the intricate variations of currents and rhythms. I highly commend Urusvati for attention to the currents—only thus can one accumulate observations. (*Fiery World I*, verse 64)

Flights into the Subtle World may be difficult; even an experienced consciousness may meet obstacles. Today Urusvati experienced such a difficulty. An effort was needed in order to pierce chemical strata which are formed by astrochemical fusions. The days around full moon are not favorable for flights. The so-called lunar glass can impede, and very strong perseverance is required. (*Fiery World I*, verse 70)

Before you is another manifestation of a high degree—the Kundalini bestirs itself from its base to the very highest joint. The pharyngeal glands are highly inflamed, but this physical aspect is indispensable for the fiery reaction. In this condition the Kundalini acts at the furthest distances. You realize how necessary just now is this reaction of Urusvati. Without this fiery action, there could have been no victory. But the battle is difficult indeed, and the waves of attacks are increasing. Therefore, let us be very cautious. Let us be attentive, benevolent, and very careful. (*Fiery World I*, verse 72)

The golden network, seen by Urusvati, forms the foundation of the Chalice; one can judge the delicacy of the inner apparatus. Thus, refinement can turn thought toward consideration among human beings. People should not offend one another. In the name of Fire no offense should be given. Not all adjustments are effected with a hammer; small implements and careful touches are also necessary. Again an old truth, but as yet scarcely applied. (*Fiery World I*, verse 92)

Ask Urusvati to tell about the multiplicity of the fires seen by her. Let

“...there are no errors in judging people, for each one displays his essential nature to the fiery consciousness.”

all these rays, stars, fiery Lotus, flowers, and all other manifestations of the Fiery World live and be affirmed. It is impossible in earthly words to describe all the quality of these fiery visions. Beyond certain boundaries the Fiery Realm is disclosed like a vision. It cannot be defined by time, nor can the cause of its emergence be determined, for the Fiery Element is entirely beyond earthly dimensions. But if we can see it, both in its grosser manifestations and in its subtlest, it means that even our carnate being

can anticipate the higher sphere. Fiery communion is unforgettable once it has been experienced. Thus let us gather courage for the ascent. (*Fiery World I*, verse 108)

Cognizance of fiery reactions is divided in accordance with the senses. The first impression is that of vision, with all its fiery diversity. Then hearing is added, with the music of the spheres, bells, and the chords of nature. Then comes the refinement of touch, with the sensations of rhythm, of heat and cold. The most difficult of all are the sensations of smell and taste. Yet Urusvati knows the meaning of scenting a man at a remote distance. Now Urusvati also knows something else that is very difficult to sense: the taste of a metal in the Subtle World, which is already an extraordinary subtlety. But one should not only possess the power to discern such sensations, one should know how to observe them. Such discernment is very rare, but by passing beyond the three-dimensional boundary it becomes attainable. (*Fiery World I*, verse 110)

It should be remembered how accurate is each of Urusvati's indications, and also that each of her sensations has a basis. Not only fiery eruptions and earthquakes, but even distant hurricanes are registered in the sensations, and these perceptions are infallible, for the fiery consciousness contacts everything sensitively; also, there are no errors in judging people, for each one displays his essential nature to the fiery consciousness. (*Fiery World I*, verse 166)

Why do most people love the sight of mountains, and why do some feel such an urge to climb them? Is it because mountains are beautiful, majestic, and awe-inspiring? Or is it because on a soul level, they represent to us that which exists beyond the mundane? Some climb mountains physically; others strive to climb them spiritually. Both test a person's endurance, perseverance, and faith. As Sir Edmund Hillary, one of history's most prolific mountain climbers, said, "It is not the mountain we conquer, but ourselves."

What is it that needs conquering? The petty self? The jealous self? The fearful self? The egocentric self? And what needs to be climbed? For each, it may be different—the mountain of compassion, the mountain of givingness, the mountain of harmlessness, the mountain of humility. Yet the mountains say to us that though the going may be difficult, everything we seek is possible to attain. Through the path given by the Ageless Wisdom and especially through listening and heeding our wise and courageous Teachers, we may come to see the truth about our little self, with its glamors and illusions, ego and vanities, and the greater truth about our True Self. Again, it is not an easy climb.

When I see a picture of the Himalayas, it reminds me of those who have reached the heights on the ladder of human attainment, those who have

Thoughts on Agni Yoga

We invite our readers to send us their thoughts on a quote from the Agni Yoga Teachings for each issue



moved beyond lifetimes of circling the base of the mountain, who strove to transform themselves and made the climb to the Self within. From those who have had real experiences, we learn that this pathway up the mountain leads to what is beautiful, infinite, and true.

In the Agni Yoga Teaching, there is a verse that begins, "The Teacher wants to see you erecting a mountain."¹ To which, a wise Teacher wrote: "Have you built a mountain within yourself? It is something you do for the Universe, for humanity. Have you built a mountain? For example, have you created a large organization and published thousands of books? Have you created a great philanthropic activity? Have you created a service project that is like mountain going up and up to the heights? When you build a mountain, you are building a way for people to ascend.

You are building a mountain to cause people to get away from the silly, stupid life we are living, and slowly, slowly climb to the top..."²

For true spiritual climbers, the path is all about living a life of sacrificial service, not self-service. When we look around at our world, fortunately we can find so many "mountain climbers"—selfless servers in all fields of endeavor who work tirelessly to help us take that next step and the next.

As Sir Edmund Hillary said, "While on top of Everest, I looked across the valley towards the great peak Makalu and mentally worked out a route about how it could be climbed. It showed me that even though I was standing on top of the world, it wasn't the end of everything. I was still looking beyond..."

From *Fiery World III*, we read: "During the ascent, in courage,

Continued on page 11

"The Teacher wants to see you erecting a mountain." – Leaves of Morya's Garden II

Upcoming Events: 2016 Summer Class "Higher Psychism" begins on Wednesday, June 8.

Our 34th Anniversary will take place on Saturday, October 8th at our Izvara Center, Prescott, Arizona.

For more details on these and other events, visit our website: www.wmea-world.org

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How to Study Agni Yoga*(continued from page 1)*

will compel one to change one's habits. Yet one has to find a way to develop mobility of consciousness. The heart can sense the shame of an unworthy waste of time. We do want to seem severe in Our judgment. We would prefer to see the joy of attainment, but for centuries it was necessary that the sword be held ready, for fear has always dominated people. Victory over fear will be the threshold of the new consciousness.

Hierarchy, verse 125. Observe how people read the Teaching. Observe which passages they avoid and try not to notice.

The Life of St. Sergius*(continued from page 4)*

ceivable. Humanity becomes tired of destruction and confusion, which blow out the flame of the heart. Marvelous to us is the Name of the Holy One, with which is indissolubly connected knowledge and construction, compassion and untiring steadfastness. Yes, the Holy One helps us, according to our strengths, to become assistants to Him in His untiring labors, visible and invisible, said and unsaid! The unsaid is inexpressible by relative human language. But, fortunately, in addition to verbal language, language of the heart is given to humanity.

“In the flaming language, in the fire of the heart, we gather, and having forgotten the darkness of yesterday, we unitedly aspire to Light.”

Community*(continued from page 2)*

Too often we dismiss a test as something that should have never happened to us, as if we were the victim, and as such, attribute the cause of the condition or situation to another's ignorance, prejudice, ego, or vanities, or even to the other person's darkness. But if we are wise, we will take the view of the Agni Yogi, which is to take a closer look at each test life bestows upon us; and from then on, each of the tests will be treated with respect and perhaps in some form even welcomed and treated with honor. These tests will be “found” opportunities, not “lost” opportunities.

I've always considered the cyclic tests of Saturn, Uranus, and Pluto as times in which we can ready ourselves for the tests of discipleship. Saturn tests seem to be very prolonged and heavy. During the tests of Saturn, we discover our fears,

Disciples' Thoughts*(continued from page 10)*

firmness and creativeness, one should remember that the Summit itself is small but the horizon vast. The higher one ascends, the broader and more powerful is the vision; and the more powerful the vision, the stronger the fusion into oneness.”³

– K.A.

our endurance levels, and our level of consciousness. With the tests of Uranus, we see how far from the path we have strayed. With the tests of Pluto, we see to what we are attached and what is non-essential.

It is interesting to learn that tests exist to protect great tasks that may be offered to the hands of the server. The purpose of such tasks is to keep the work pure and without distortion. It also serves as a protective mechanism to the physical, emotional, and mental life of the one who is serving. If a disciple is given a task before he is ready, he will not be able to stand in the Fires of Hierarchy—the Spirit of Hierarchy. When such an event occurs, the disciple will fail.

When a person enters the path of Agni Yoga, his tests are oftentimes administered in the subtlest of ways—but what he can count on—is his every action, every emotion, every thought will be observed by a Great One.

With love,



Joleen Dianne DuBois
President and founder of the WMEA

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¹*Leaves of Morya's Garden, Book Two*, verse 115. © 1952 Agni Yoga Society, Inc.

²Torkom Saraydarian, *Talks on Agni, Volume 2*, 243. © 2000 The Creative Trust

³*Fiery World III*, verse 19. © 1948 Agni Yoga Society, Inc.

¹*Letters of Helena Roerich, Vol. I*, 283. © 1954 Agni Yoga Society, Inc.

²*Fiery World I*, verse 652. © 1943, 1969 Agni Yoga Society, Inc.

³*The Call*, verse 06. © 1953 Agni Yoga Society, Inc.

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