

AGNI YOGA

QUARTERLY

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The Touch of Wings

Aum, 1936

Aum, 104. Meditation in quiet about the Higher World will be equal to the best remedy. It is possible thus to sense the relativity of that which exists. Such a measure will not be a limitation; on the contrary it will strengthen the flight of thought. When confusion takes possession of the world, propound the most simple.

Earthly existence cannot be final, and in such a transitory state one may only prepare that which is most needed for the future flight, in other words—sharpen thought. Wings grow only through thought.

Aum, 395. One should study mental transmission upon the current of psychic energy. One may not perceive the sending in a verbal expression, but it may be reflected in the rhythm of psychic energy. This is not an interruption, as with a change of currents; nevertheless, the glyph of psychic energy is altered by it; perhaps an ellipse is evident instead of a circle, or the circle itself changes diameter, or oscillations may be evinced—thus one may observe the impacts of thought, if the thought be strong enough. The ancient observers had a name for this, such as “the touch of wings,” because thought has always been represented as winged.

Aum, 447. You yourselves know how much easier it is to guide striving people. You know that arrows do not strike a person in motion, and that their rotation returns them against the enemy. Many times you have perceived how wings have grown and carried one across space. Not weariness, nor irritation, nor divided thought lead to advancement.

Aum, 598. Thought is sometimes represented as an arrow. The impetuosity of the energy is the wings of humanity.

Letters of Helena Roerich II, 1935–1939

Letters of Helena Roerich II, 30 March 1936. Thus, it is said in the Teaching that “The power of the higher energies may not be transmitted through fragile vehicles, yet by overcoming the usual state of disharmony one may render less dangerous the contacts of the higher wings. Again let us recall the various means for bringing oneself into an

exalted state. From antiquity people have attempted by special means to shield themselves from danger in contacting the Higher Forces. But the best expedient will be constant thought about the Higher Forces. By such means psychic energy becomes accustomed to the possibility of reaction to the Higher Forces and, in order that it be not shaken, the nerve substance is reinforced accordingly. Of course even one’s best friend can cause a

shock if he enters unexpectedly.”

Letters of Helena Roerich II, 4 June 1937. You feel indignant that “in Chalice of the East there is no disclosure of the Highest Mystery.” But, just think—is it possible in the face of Infinity to attain the Highest Mystery? And where is that synthesis and pure consciousness which can comprehend the beauty of the Highest Being? The subtlest concepts and feelings are inaccessible to an impure and coarse consciousness; it would be blinded by the very approach to them. Mysteries, and not even the highest ones, are revealed only through flights of the spirit. Therefore, grow your wings!

“The subtlest concepts and feelings are inaccessible to an impure and coarse consciousness.”

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Welcome

For discussions and posts on the Agni Yoga Teachings, please visit our “Agni Yoga – Living Ethics Community” site on Facebook:

<https://www.facebook.com/groups/Agni.Yoga.Living.Ethics.Community>

and WMEA on the Web:

<http://www.wmea-world.org>

NETWORKERS LETTER

Dear Friends,

Let me open the Networkers Letter with a quote from Agni Yoga that seems to shout out to me about the times we are in and what we can do as light bearers to help as we strive toward the future: *Urusvati will not forget how We are transformed at times of tension. Let humanity ask to be healed, for without their consent they cannot be healed.*¹

What is tension? *The path of tension is the path of striving, that is to say, the path of life.*² Can we consider that the difficulties occurring worldwide today are the result of a striving humanity, the result of spiritual tension? I would like to think so, and prefer to think this way. Hierarchy is reminding us that we must ask Them to be healed. Surely now is the time to ask.

During a Sunday Talk last year, 2017, I said that striving and tension work together. On the spiritual path, striving takes us toward greater heights. With striving each advancement occurs as the result of the point of tension. As individuals, as Agni Yogis, as humanity, we must always try to go forward through dedication, service, and expansion of consciousness. As an Agni Yogi, we must make conscious efforts to grow in every way possible, no matter the situation. And where, yes, we can ask Hierarchy to heal humanity, we also know that all in this world is built by human hands and feet. “[T]he Teaching requires independence of action from the disciple. The Teaching gives direction, generously giving

Community

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

– *New Era Community*, verse 229

Rev. Joleen D. DuBois



the precious hints, but the disciple must himself with his own hands and feet build [their] path. Therefore, do not expect ready-made formulae.”³ Yet the Teaching also reminds us that His help may come in the most unexpected way “through human hands and feet.” Beautiful striving brings one to the Highest Light.

The path of an Agni Yogi is the path of improvement. Opposing forces create a point of tension, which can, in turn, find the point of tension expressed through heroic action, striving, and self-sacrifice. Now is surely the time for *podvig*, for heroic action, striving and self-sacrifice.

Solar fire is the higher point of tension. It is a fire that will gear the consciousness of the Agni Yogi to engage in higher work. Spiritual tension is a fire that begins to accumulate in our aura, which leads us to higher and higher achievements. A Great Sage says that we must always be in tension; that unless we are focused and in tension, we cannot do anything. But the Sage is referring to spiritual tension.

“The tension in the world is constantly increasing. Events are hastened, but the Forces of Light will steer all into proper

channels. Learn to find joy in labor and in endless knowledge during the most difficult days.”⁴

This year, let us head toward the heights, toward greatness. Let us do something, plan something, or think something about the future. Let us strive to adapt to the changing world in such a way that the changes of the world, the changes of the environment evoke a greatness and beauty and goodness and strength in us.

With love,

Joleen Dianne DuBois

President and founder
White Mountain Education Association, Inc.

¹ *Supermundane* (New York, NY: Agni Yoga Society, Inc., 1994), 15.

² *Brotherhood* (New York, NY: Agni Yoga Society, Inc., 1967), 44.

³ *Letters of Helena Roerich, Vol. 1*, 28 August 1931 (New York, NY: Agni Yoga Society, Inc., 1954).

⁴ *Letters of Helena Roerich, Vol. 2*, 23 April 1938 (New York, NY: Agni Yoga Society, Inc., 1967).



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The Spirit of the Himalayas

by Svetoslav Roerich

For many years I have intimately known the Himalayas—the mighty ranges of the West and the towering peaks of the East. My first impressions and visions, called forth by their unparalleled beauty and grandeur, have only become more vivid as years have gone by and their message has become even more eloquent. Gradually their outward form and their inner meaning have assumed a new significance, blended into one and transmuted by the very power residing in the multiple concepts for which the Himalayas stand, this Great Temple of Nature reserved for the true seekers after Truth in all its forms.

From time immemorial the best aspirations of mankind, the loftiest concepts and legends have been woven about the Himalayas.

Throughout the world, whenever the word “Himalayas” is pronounced, people become attentive, and a special eagerness and expectation light up their countenance. It is not only the concept of tremendous heights, the call of unconquered peaks, uncharted glaciers and valleys, or the unbelievable richness of vegetation and animal kingdoms; there is something else besides these outward attractions; there is a greater and deeper significance the word “Himalayas” conveys to the listeners, as if an unseen Spiritual influence lives in this very word, a special magnet that has made the Himalayas the great center of spiritual pilgrimage.

Innumerable are the shrines and caves dotting the valleys and slopes of the Himavat. Everyone knows Kailas, Manasarovar, Badrinath, Kedarnath, Ravalsar, Triloknath, the caves of



Kanchenjunga, 1936, by Nicholas Roerich

Arjuna and Milarepa—these centers of spiritual search and aspirations. But how many are the shrines unknown, reserved for the true seekers after Truth, either on this or the other side of the range?

The great Rishis directed their holy quest toward the Himalayas. Mighty teachings and doctrines were born under their towering peaks. Is it not strange that throughout the world, the great teachers of whatsoever race or faith have always gone to the heights to receive some of their greatest revelations? Does height, does eternal snow, the rarified atmosphere contribute toward greater lucidity, or is it in order to rise above the sphere of the turmoil of life?

Those of you who have climbed great heights know how active becomes your mind, how light and even unnec-

essary becomes sleep. Are these some of the qualities that attracted the great searchers after Truth from time immemorial?

Pure thoughts are born in pure places, in places unsullied by the lower selfish passions generated in the struggle for existence and self-gratification.

The caravan is nearing the highest point of the pass. The men dismount and gather bright Primulas; reverently they place these offerings on the nearby rocks “to the Devas, who live on those peaks.” Truly this is the sentiment unconsciously expressed by everyone when the word “Himalayas” is pronounced—the Abode of the Devas.

The great sages and Rishis, perhaps they could contact these spiritual influences; they most probably could or else they would not turn toward

these mighty peaks. These great souls, these brilliant minds, who have given us the loftiest philosophies and systems, could they ever be justly suspected of not knowing what place was best for the generation of transcendental thought?

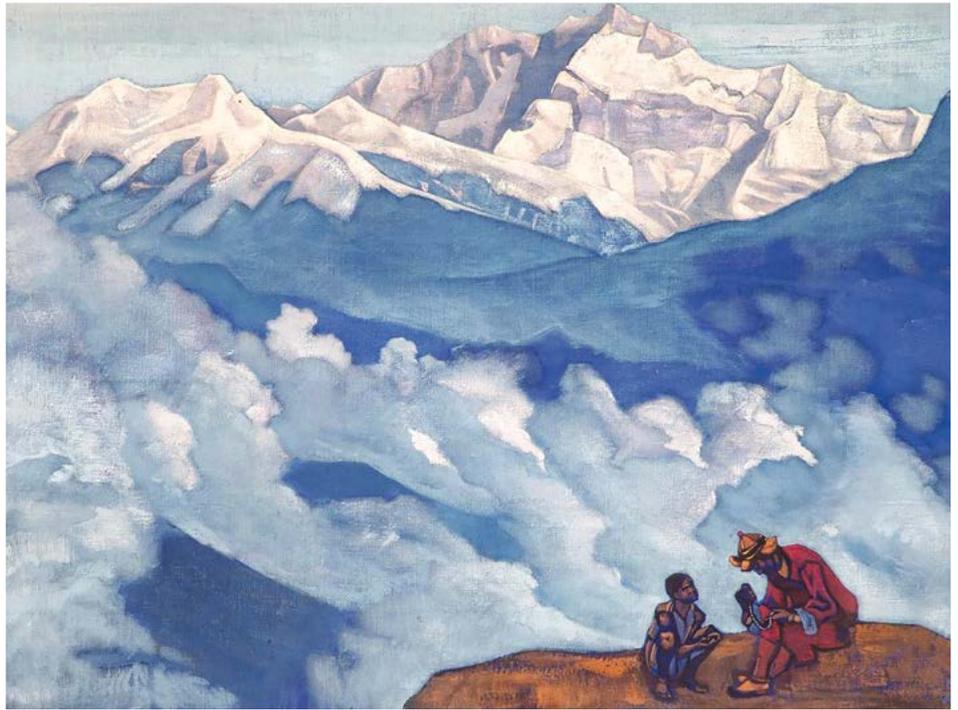
These great philosophers explained the mysteries of Nature long before science was able to demonstrate them: atomic theory, the theory of relativity and vibration, the Maya and Tatavams; they proclaimed telepathy long before the human brain was found to emit waves.

The conscious awakened mind must and can attune itself to the influences of the Cosmos and can read the book of life. It is a part of life itself, this individual focus of conscious existence, hence partaking of all its influences. And if it is endowed with the faculty of self-realization and cognition, with individual consciousness, truly there can be no limits to what the human mind can achieve and know. Some of these marvelous mysteries of the subconscious, we see in certain prodigies.

The pilgrims gather at a wayside shrine: “Have you ever heard of the shining ones, the snow men, and those who live beyond the eternal snows?” Quietly flows the narrative, attentive are the faces. A new hope and understanding unite these accidental, passing friends.

There is always some truth at the foundation of every legend, of every apocrypha.

The quest of the spirit, forever it remains the supreme effort of mankind, the inborn aspiration to something beyond the apparent emptiness of everyday life. All great minds stopped to ponder over the mysteries of life and death. and they told us that this life here on earth, this short



Pearl of Searching, 1924, by Nicholas Roerich

evanescent existence is not a mere accident to come and to go, snuffed out by death for some unknown purpose. This life is only the means for the spirit to gain experience; and when the material existence has come to an end, the real man continues in a different state and sphere.

Could one logically accept or believe that the products of the human mind, systems, philosophies, great works of art and all manifestations of human genius to survive for centuries and millenniums are the products of a finite mind, and the Creator, the cause of all these manifestations has disappeared and exists no more?

Beyond all conflagrations and strife, beyond all destruction and violence stands the eternal concept of spirit.

Mightily stand the Himalayas, their ramparts drawn toward heaven. Along the winding valleys and gorges Guru Charaka¹ gathered his precious healing herbs. Huen Siang, that

amazing Chinese traveler, thirteen centuries ago, describes the medicinal plants found on the Himalayas. Pandavas² came here to rest, wearied by the great struggle, and the Tibetan poet Milarepa listened to the echoes of nature and voices from beyond.

What memories lie concealed in the mighty folds of these ranges: The great Gautama in search of the salvation of mankind, Rishi Vyas, Rishi Narada, Rishi Aghastya—innumerable are the noble souls to find their best inspirations in the shadow of these towering peaks and to carry them down to struggling humanity, humanity caught in the coils of ignorance and selfishness. The great Pythagoras, Apollonius of Tyana—they certainly contacted these illumined men when treading the soil of India in search of wisdom.

The Lama says, “I must go. My teacher calls me. His pilgrimage on earth is coming to an end.”

“But where does he live, your teacher?”

“He is now at Kailas, and it will take me months to reach him there.”

Thus speaks a lama hermit, having heard the voice of his Guru a thousand miles away.

Mysteries still live along the slopes of the Himalayas. They are ever present for him who searches for them with an open heart and not for the sake of curiosity.

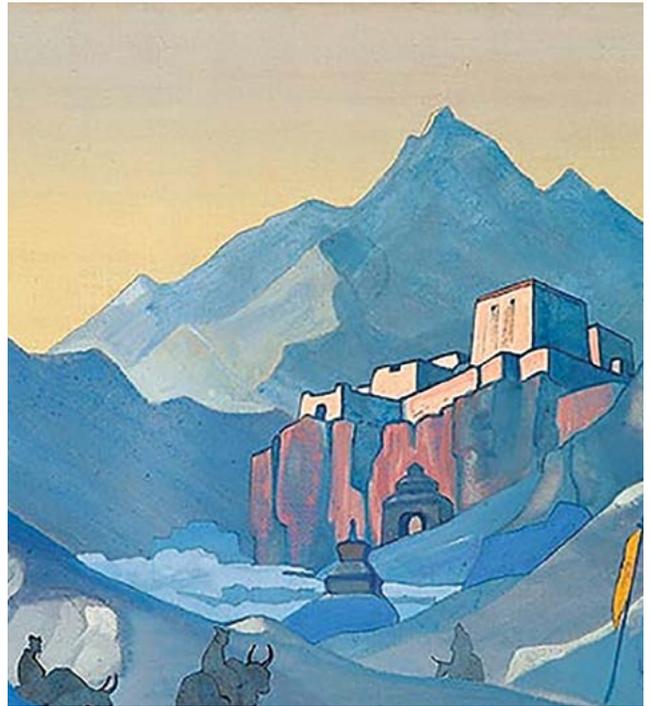
Let us look with an unprejudiced mind for the real understanding of life. We shall find it all around us, and it will regenerate our outlook and our habits. How wonderfully rich life becomes once we contact these eternal values; everything assumes a different meaning and purpose. And it is precisely now, in these days of Armageddon, that we must think of the sublime truths, real and eternal beyond every conflict and destruction.

Beyond the ravages of strife, the spirit of the Himalayas distills its influence throughout the world. We find it in the lofty philosophies; we find it in the arts, in poetry, in music, in paintings, sculpture and architecture.

The great temple of Kailas at Ellora—its

outline was drawn after the holy summits of Kailas to inspire and to remind those who were far from the mighty ranges of those profiles and masses, which meant so much to the builders.

Now unforgettably beautiful are those majestic ranges; every possible variety of form and color is theirs. Through the narrow winding gorges, mighty rivers carry the message of the snows into the distant plains, the three sacred life givers of toiling millions: the Ganges, Brahmaputra, and the Indus!³ Waterfalls break into a thousand rainbows and relentless glaciers wind their way down into dark precipices—the ever-present, all pervading pulse of life scattering, pulverizing rocks, and growing glittering crystals; the eternal Proteus Life in its infinite manifestations combining and recombining forms, dissolving them in order to bring them again into objectivity under a fresh impulse and in new combinations.



Stronghold of the Spirit, 1932, by Nicholas Roerich

Looking Ahead

by Svetoslav Roerich

There is no better task than the development and the building up of goodwill.

A wider knowledge, contacts, a broader exchange of data and ideas—all these factors are essential to create better understanding among people and nations. With that understanding will come tolerance, sympathy, and goodwill. By developing a social consciousness, the consciousness of good neighborliness; we create that future social cooperation that, perchance, will supersede the chaos of these days. One must become socially minded in the broadest sense of this word; one must realize that education, as such, is a necessity, not primarily for improving our physical well-being but for our own spiritual and moral upliftment, whereby we can better serve our neighbors and humanity in general. Once we clearly establish

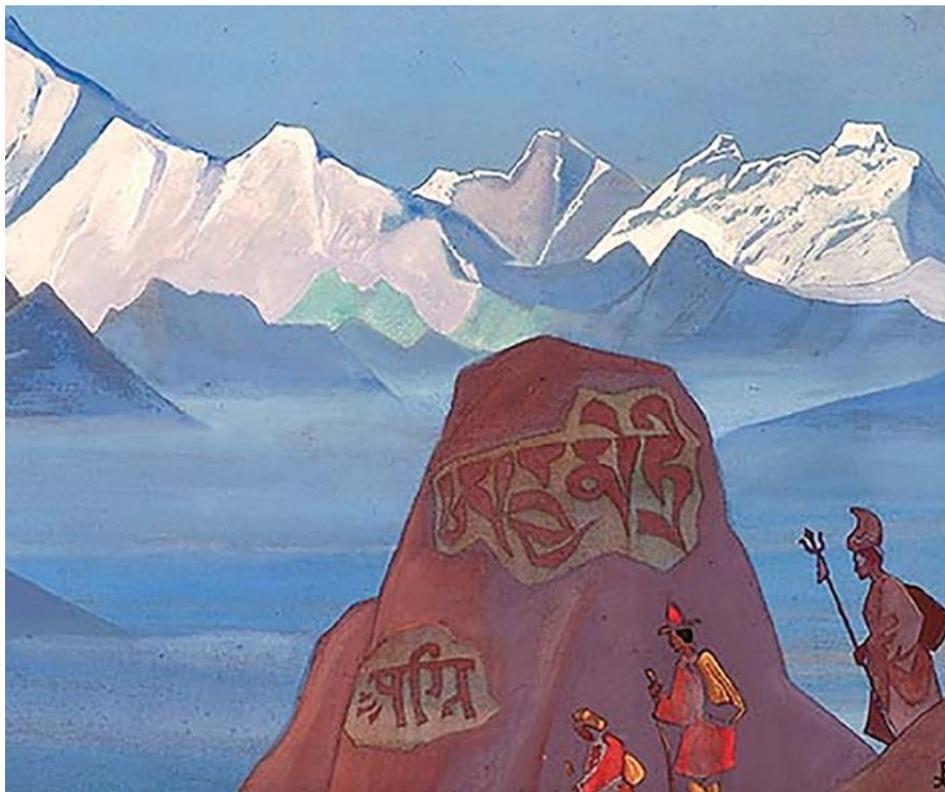
¹ Charaka was one of the principal contributors to Ayurveda, a system of medicine and lifestyle developed in Ancient India. He is famous for authoring the medical treatise, the Charaka Samhita. Charaka was a resident of Kapisthala village situated between the Ravi River and Chenab River in Punjab. Panchanada was the name of Punjab in the Mahabharata. He is well known as the “Indian father of medicine.” <https://en.wikipedia.org/wiki/Charaka> (CC BY-SA 3.0)

² In the Mahabharata, a Hindu epic text, the Pandavas are the five acknowledged sons of Pandu by his two wives Kunti and Madri, who was the princess of Madra. Together the brothers fought and prevailed in a great war against their cousins, the Kauravas, which came to be known as the Kurukshetra War. <https://en.wikipedia.org/wiki/Pandava>

³ The Indus River is the longest and most important river in Pakistan and one of the most important rivers on the Indian subcontinent. The name “India” is a reference to the Indus River. Originating in the Tibetan plateau, the river runs a 2,000 mile course through the Ladakh district in Kashmir and Northern Areas, flowing through the North in a southerly direction along the entire length of the country, and merges into the Arabian Sea near Pakistan’s port city Karachi. Originating with water from snow and melting glaciers, the river supports an ecosystem of temperate forests, plains, and an arid countryside. http://www.newworldencyclopedia.org/entry/Indus_River (CC BY-SA 3.0)

this factor, education and its position in life finds its own proper place; and it should not, as we unfortunately too often see it, produce those thousands, I should say, of unemployed, educated young men and women. Of necessity, there will always be only a certain number of opportunities along the special branches of knowledge. And only a very highly civilized society can produce a sufficient number of opportunities for every branch of knowledge. The youth of today hold the golden keys of the future. Who knows where may be the leaders of tomorrow destined to lead humanity to a better Future.

By constantly improving ourselves, we serve best the cause of humanity in general. One of the rules for success is hard work. I do not think that any success achieved without hard work can be of a lasting nature. There may be a stroke of luck, but it will hardly last and can very seldom be of great consequence. There is no work actually below our dignity; after all, everything is determined only by our attitude. Our attitude to outside factors and circumstances is, and can be, the only determining standard. Once we are open-minded, everything is within our grasp if we but apply ourselves. The main problem is to free our mind of prejudices and everyday habits, which tend very often to hinder our further progress. We must feel free; we must feel the urge to do things, to improve ourselves and to be ready to sacrifice our comforts, in this struggle for achievement. If we approach our problems in a halfhearted way, we can hardly expect success. It would hardly be just to expect success to come our way when success is so hard to win. The young people of today have tremendous opportunities before them, more, as a matter of fact, than they have ever had before. Study the lives of great men [and women], contemplate their struggles, and you will see there was no shortcut to success for them, but they



Path to Kailas, 1932, by Nicholas Roerich

were always willing to work when others wanted to play. The ease with which ideas are made to spread and encompass the world tends to quicken the process of evolution; hence there are more opportunities and more fields for activity. By being always ready for further study and being prepared to do extra work, we qualify ourselves to be better and more useful members of society, and success may be expected in one way or another. One can hardly say with fairness that hard work has not justified itself—never be afraid to try. It is within our powers to create for ourselves a better life. Let us spread our wings; success lies within our grasp if we but apply ourselves.

In many countries, we find numerous organizations endeavoring to bring closer together the youth of the world, creating thereby a better understanding of the psychological factors underlying every nationality. I believe it to be of the

greatest importance for every individual to know as much as possible about the world at large—the various conditions that underlie the various customs and characteristics of countries and nationalities as well as the biographies of great men [and women]. The importance of social life cannot be too strongly emphasized; by a greater interchange of ideas, we broaden our consciousness, and those ideas serve very often as a catalyzer to bring out some of our own yet dormant thoughts.

If we but clearly realize that we are the True Masters of our future and that we can bend circumstances to our determination to succeed, then there is no task too difficult for us to overcome, no trial too great for us to withstand.

**IF WE BUT PERSEVERE,
SUCCESS IS BOUND TO COME.**

Love of the Highest

Daniel Entin

*A Talk before the Agni Yoga Society,
April 10, 1975*

“For where two or three are gathered together in my name, there am I in the midst of them.” Matthew 18:20

“Above all, treasure that divine fire of love toward the Great Image of Him who pointed out to us the path of Light, Beauty and Joy.”¹

“Reverence for Hierarchy will affirm the closeness of the Higher World. In cooperation with Hierarchy do you find firm bridges to that shore. Every belief reveals the Guardian Angels, Guides, and Comforters; under the various names lies the same concept of Hierarchy. Verily, let each one understand in his own way, but let each heart strive upwards. In this alone is the path to perfection.”²

“When I speak about the higher communion, I first of all propose that you understand reality in all its infinitude. . . . He who knows how to discern the presence of the Higher World in the smallest things is already on the path of ascent. Indeed it is needful in everything to link oneself to the Higher World. . . . Is it possible to pass one’s entire life with never a thought about the Highest? Examples of such vegetative existence are before our eyes. . . . Let us recognize what man receives from even one approach to the far-off worlds. Such an approach separates man from all that is law. A single vision of the distant worlds is enough to transform one’s entire life. . . . Such an approach is already an illumination of the consciousness. Aum is the power of Grace, and help is at hand for each one ready to set sail from the shore of the flesh.”³

“To a great extent the significance of invoking the Highest has been forgotten. Many books have been written, but hearts become silent. . . . Man has no right to sneer at an offering to the Highest. . . . Not conventional rites, but prayer of the heart brings the world of Beauty near, and makes it a daily sustenance. One can



Most Sacred (Treasure of the Mountains), 1933, by Nicholas Roerich

approach the Highest with the Chalice filled with the best thoughts. . . . When a man takes upon himself communion with the Higher World, he is truly daring, but this daring is sacred.”⁴

“When we proceed along the path of ascent, confide your hands to Ours. Hasten to the summit of the Heart. . . . Strain your energy for the glory of the Lord, solemnly and courageously! . . . let us not forget to retain the Image of the Teacher in the third eye. . . . One should not repeat dismal roudades, which contaminate space and impede the link with Hierarchy.”⁵

Since this love, by its very nature includes love of all—the highest exists in all and all exists in the Highest—one must above all love everything, and, most urgently, love all people.

“For such new paths a special love of mankind is required. It is necessary to cultivate this quality along with purity of body and spirit. . . . ‘Love one another’—this commandment was wisely given. Nothing can harmonize psychic energy better than love. All the higher communions have been based on this same feeling and are also beneficial for psychic energy. . . . If man knows how to judge his feelings, he will select the worthiest of them, and it will be love. . . . One should also come to

love the entrusted manifested energy. The entrusted energy is a drop from the Highest Chalice. Thus, without love, there is no advancement.”⁶

“This is my commandment, ‘That you love one another, as I have loved you.’”⁷

“If you do not love your brother whom you have seen, how can you love God whom you have not seen? If we cannot perceive and love the god-like attributes in our brother men, how can we comprehend and identify ourselves with an individualized part of that Godhead, such as we believe our Higher Self, the Holy Spirit, to be?”⁸

As love of the Highest cannot grow without equal growth of the love of men, it equally cannot grow without the growth of a love for knowledge.

“Why are the higher worlds and science spoken of on the same page? Those who speak thus fail to understand the Higher World and belittle science. Through love in the light of knowledge, let thought of the Higher World be clarified. . . . Show love for attainment of knowledge. Succeed through love!”⁹

Love is the first requirement, the first necessity for creation. Creation is in essence an act of love.

“Without love there is no creation. . . . One may rejoice at that which finds a place in the heart, in other words, that which is loved. Is it possible without love to speak of signs about thought, about the Mystery, about Light? . . . The true path achieved through love admits of no sacrifice. That which is visionary is turned into reality; the clamor of bargaining will find its proper place; man will realize the significance of solemnity. Thus will the Great Service begin to shine. . . . Great Love is laid in the foundation of the Higher World. Only a similar love responds to this quality. The most manifested reverence will not reach its destination without love. What is devotion without love? Can there be fieriness in a withered heart? Following a manifestation of love, there can be expected commensurateness with the Higher World. Each subject can be studied only with love. Each difficulty can be conquered by the power of love. Verily great Love lies in the foundation of the Higher World!”¹⁰

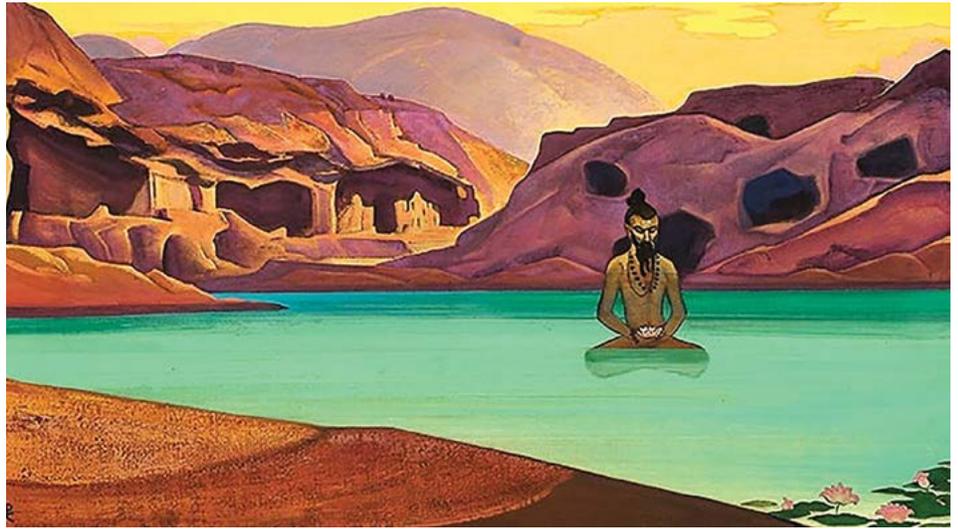
How easy it is for us to forget that our finest actions are never performed by us, but by the Highest acting through us.

“. . . the love welling up in your hearts unselfishly, is, as it were the Breath of God outbreathed by yourselves.”¹¹

“. . . the Father that dwelleth in me, he doeth the works.”¹²

“About Love I can say that in pure souls it rushes ever upward. But compassion flows downward. One may love God, one may picture Him as a wondrous martyr for creative thoughts for the good of the world. One may trustingly and even daringly knock at the door of His Temple. And if the knock is consciously delivered, then in response one receives new strength, though it may not at once be recognized.”¹³

“. . . [L]et the fiery power retire into the inmost chamber, the chamber of the heart and the abode of the world’s Mother. . . .



Lotus, 1933 by Nicholas Roerich

Silence your thoughts, and fix your whole attention on the Master, Whom yet you do not see, but, whom you feel.”¹⁴

“At times it is useful to sit calmly, directing one’s spirit to Infinity. It is like a shower from the far-off worlds.”¹⁵

“If you feel an unbearable anguish of the heart, transfer it mentally to the Lord. Thus you can join your heart with the Inexhaustible Source – Hierarchy.”¹⁶

“He that dwelleth in the secret place of the most High, shall abide under the shadow of the Almighty. . . . He shall cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield. . . . Because thou hast made the Lord which is my refuge, even the most High, thy habitation. There shall no evil befall thee for he shall give his angels charge over thee, to keep thee in all thy ways.”¹⁷

“The Guardian Hand rests upon the spirit, and like a pilot steers it over waves and seasons and elements.”¹⁸

“To reverence the Lord means to comprehend the Guiding Image. To reverence the Lord means to devote oneself to the Lord. To reverence the Lord means to turn one’s gaze to the Highest. To reverence the Lord means to deliver one’s heart to the Lord. To reverence the Lord means to

serve the Hierarchy of Good. To reverence the Lord means to manifest understanding of the Service of Light in space. . . .”¹⁹

¹ *Letters of Helena Roerich, Vol. 1*, June 18 1935, 2nd ed. (New York, NY: Agni Yoga Society, Inc., 1954), 491.

² *Aum* (New York, NY: Agni Yoga Society, Inc., 1940, 1959), verse 60.

³ *Ibid.*, verses 68, 82, 18, respectively.

⁴ *Ibid.*, 30, 29, 102, 105, respectively.

⁵ *Heart* (New York, NY: Agni Yoga Society, Inc., 1934), verses 492, 582.

⁶ *Aum* (New York, NY: Agni Yoga Society, Inc., 1940, 1959), 166, 515, 517, respectively.

⁷ John 15:12.

⁸ *Teachings of the Temple* (Halcyon, CA: Agni Yoga Society, Inc., 1948), 150.

⁹ *Aum* 234, 215.

¹⁰ *Ibid.*, 158, 159, 80, respectively.

¹¹ *Teachings of the Temple* (Halcyon, CA: Agni Yoga Society, Inc., 1985), 180.

¹² John 14:10

¹³ *Leaves of Morya’s Garden, Book One: The Call* (New York, NY: Agni Yoga Society, Inc., 1923, 1953, 1999), verse 347.

¹⁴ *Voice of the Silence* (Pasadena, CA: Theosophical University Press, 1976) 9, 16.

¹⁵ *Fiery World I* (New York, NY: Agni Yoga Society, Inc., 1943, 1969), verse 344.

¹⁶ *Fiery World II* (New York, NY: Agni Yoga Society, Inc., 1946), verse 94.

¹⁷ Psalm 91:1, 4, 10, 11, respectively.

¹⁸ *Leaves of Morya’s Garden, Book One: The Call* (New York, NY: Agni Yoga Society, Inc., 1923, 1953, 1999), verse 281.

¹⁹ *Fiery World III* (New York, NY: Agni Yoga Society, Inc., 1948), verse 322.

SPECIAL PAPER –

Education of the Heart¹

D.H. Fogel, M.D.

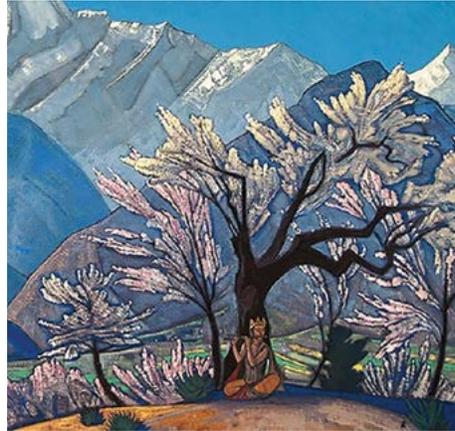
*Delivered before the Agni Yoga Society
May 26, 1956 – New York*

How and when does the education or refinement of the heart begin? This begins with the infant!

1. First of all one should advise mother's milk or goat's milk. There is an interesting anecdote about milk. A renowned physician was making a health survey of children in different parts of the world. He found the healthiest group of children by far in a small, poor Italian village. A farmer was asked, "What gives the children of this village such good health?" The doctor was told, "The children drink goat's milk. You know our wives are very excitable. Every night they are angry, every night arguing. We don't allow the mothers to nurse the children with their milk of anger and irritability."

A true mother's milk is often more digestible and already contains particles of the heart energy. The heart should be observed in childhood. One may sense certain periods when the spirit gradually takes possession of the body. Many tremors of the pulse are characteristic, even at the age of seven when the spirit becomes completely blended with the body. Such symptoms, tremors of the pulse, should not be treated with narcotics as this therapy lays the foundation for the first destruction of the intellect. One cannot inflict coarse, ignorant measures upon the heart.

2. From the earliest days, the role of the heart should be explained to the child. He should learn to respect and guard every store of refinement. The heart wears out less if the surroundings do not impede these refinements. Above all, it is ignorance that disturbs the



Krishna, Kulu Series, 1929 by Nicholas Roerich

ascent of the heart.

3. The methods for the education of the heart must be very flexible. From the earliest years one must pay attention to aversions and predilections of a child. It is stupid to regard as ignorant nonsense aversions that are merely not understood by parents and schoolteachers. Often, the entire construction of the heart is reflected in them and very useful conclusions may be arrived at. But above all, one must beware of the heart that knows neither aversion nor attraction. It means the heart is asleep. There are multitudes of such hearts and these lead to decay of the spirit. Once again, the most inconceivably spiritual is connected with physical manifestation.

4. In the education of the heart, the concept of work is advanced primarily from the earliest years; labor is established as the only foundation of life, as the process of perfecting. In this manner, the idea of labor as selfish is destroyed. On the contrary there is gained a broad understanding of labor for the common welfare. If the heart is an accumulator and transmuter of energies, there must also be better conditions for the arousing and attracting of these energies. The most fundamental condition

is labor, labor in thought as well as physical labor. By this act, the heart is like a funnel as it attracts the spatial energies. To love the endlessness of labor is an initiation of considerable order.

5. Love is the impetus for the expansion of consciousness. It is necessary that man learn that love is a definite form of energy that may be used or abused according to the power and desire of human will. Divine Love is Creative Energy in action. When it is reflected on the etheric plane, it becomes the active principle of the Law of Gravitation. This is the significance of the axioms, "Love begets love" and "Give and you shall receive." In proportion to the love given is the Divine Love sent and then multiplied. The heart will not be aflame without love; it will not be indestructible nor self-sacrificing.

The entire perfection of the heart rests upon moral foundations. These foundations transmute the physical nature and vivify the spirit.

6. A word in regard to diet: refinement of the heart predicates avoiding a meat diet. An understanding of the Subtle World not only indicates the harm of assimilating decaying products but also indicates what neighbors decomposition per se attracts. It is difficult to decide which is more harmful—the assimilation of meat or the attraction by meat of undesirable guests. Even the dried and smoked meats, which are relatively less harmful, nevertheless, by their odor, attract hungry ones from the Subtle World. If they are welcomed by abominable speech the most harmful associations result. No decay is permissible; even vegetables must not be permitted to decompose. People need little—two fruits and a little cereal with milk. Thus, one may not only be purified internally but also

rid oneself of many undesirable neighbors. Certain poisons (from decomposition of foods) are aromatic and kill the consciousness. Of course, it must be realized that there are certain organisms that require animal protein (meat).

7. No mention of diet can be made without reference to [being] overweight or obesity. There is only one cause of this—eating too much. The obese person has fatty skin precipitations that forcefully prevent the subtle reactions of rays and energies. In antiquity, efforts were made to destroy these fatty precipitations. The vegetable oils used for massaging had nothing in common with the fatty precipitations of the skin. On the contrary, the vegetable oil dissolved the fat together with its poisons. As a matter of fact, in antiquity, the hygiene of the body was at times at a higher level than today. The ancients distinguished the mineral combinations of water for their ablutions. One would probably laugh now if it were recalled that entirely different fragrances were applied to the crown of the head as well as the region of the heart, or even the extremities. These procedures were the beginnings of the realization of rays and currents.

¹ **NOTE TO READERS:** The medical advice within this article is given to the reader as a guideline. Please consult a medical professional before proceeding, and then proceed carefully, with discretion, and at your own risk.

Thoughts on Agni Yoga

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



Approach to Discipleship

*A Talk Before the Agni Yoga Society,
November 29, 1962*

Torkom Saraydarian

It seems to me that discipleship is a position, which in many ways is similar to a bridge, a bridge that bridges two shores—the divine and the human. It is a state of consciousness. Nobody can create a disciple and put him in his own place. He is there, because he is. In one side of his bridging consciousness, the disciple is aware of the human need; and with the higher part of the bridge, he is aware of the divine plan and energies.

He absorbs, digests the divine plan and energies, and then passes to the place where they are needed.

But to get such a position, he must pass through severe discipline, and through a long process of transmutation, until the bridge is built and safe enough for its highest purpose.

“Let everyone crucify himself. Let him severely judge himself and be most considerate to all co-workers. It is necessary to crucify only oneself! We shall grow immeasurably by practicing this severity upon ourselves.”¹

“They boast to receive messages from Us,

Yet have not renounced a single habit.

Their steps are lagging in doubt,
And their words are bitter with treason. . . .”²

“Our condition for the coworkers is a complete desire to apply in life Our fundamentals, not in theory but in practice.”³

“Where there is fear, where there is self-pity, where there is self-conceit, where there is inaction, where there is avoiding of self-sacrifice, where there is lack of co-measurement, where there is irresponsibility, is there the service of evolution?”⁴

“To understand how the Great Planetary Spirits revere discipline, will be already the joy of the spirit. To realize the fiery being within oneself, will be already the joy of the spirit. But to understand this being as a very great responsibility, will be valor.”⁵

“There are many signs by means of which one may form an opinion as to the loyalty of a disciple. One sign is the persistence being exerted by the disciple on all the paths—when a disciple manifests his firmness amid storms and whirlwinds, when amidst plots and showers of stones he is not afraid to continue the designated path. Another sign is the invincibility of his faith, when the path indicated by Hierarchy is the only one. Also, in seeking signs of fidelity one should observe how the

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Thoughts on Agni Yoga

(continued from page 10)

mutual relations are developed. One should understand how important is a manifest nucleus of two or three co-workers fortified by a fiery esteem for Hierarchy and for each other.”⁶

“Let us recall the qualities absolutely inadmissible in the community: ignorance, fear, falsehood, hypocrisy, cupidity, usurpation, drunkenness, smoking, and obscenity.”⁷

“When the striving for repose disappears, then are the Gates drawing near.”⁸

“They will ask: ‘Who gave you the Teaching?’”

“Answer: ‘The Mahatma of the East.’”

“They will ask: ‘Where does He live?’”

“Answer: ‘The abode of the Teacher not only cannot be made known but cannot even be uttered. Your question shows how far you are from the understanding of the Teaching. Even humanly you must realize how wrong your question is.’”

“They will ask: ‘When can I be useful?’”

“Answer: ‘From this hour unto eternity.’”

“When should I prepare myself for labor?”

“Lose not an hour!”

“And when will the call come?”

“Even sleep vigilantly.”

“How shall I work until this hour?”

“Enhancing the quality of labor.”⁹

And gradually stronger and clearer sounds the summons to the disciple, as seen in these few paragraphs from *Illumination*.¹⁰

“Ponder each day how to fulfill My Work. Teach the inheritors—teach them beauty. Affirm their eye. Wherefore years, when one may accomplish in weeks?” (p. 9)

“My command to disciples, and lawful is My request, is to walk sternly but without irritation.” (p. 25)

“Your power will grow, but if you smother the flame you will burn your hands. Let the flame of faith shine freely. The Teacher watches each thought, ready to select the best seeds of the spirit.” (p. 30)

“Broad is My Work; to everyone a place

ordained. By the broadness of your vision will you allot your own part. The manifestation of unprecedented possibilities is behind the door. Give Us reason to rejoice.” (p. 31–32)

The summons becomes more direct, more personal, filling the disciple with the realization that he is being heard and answered: “Maitreya sends courage. Maitreya will accept the gift. . . . Maitreya sends blessings upon the joyous labor. Maitreya bestows labor upon Earth in the name of miracle. Walk joyfully. . . . Resourcefulness is a quality of My pupils.” (p. 37) “Karma cannot complicate a harmonious body. Therefore, the path of ascent is of practical benefit.” (p. 43–44)

“Beware—success lies not in haste but in the understanding of the times.” (p. 45)

“To be prepared, to be self-denying, to be abused, to be calumniated, to be joyful, to be silent, to be jubilant, to be the bringing and the bestowing one, and to be in this life taught by the light of the sun, is to be as We wish to see you; and as such, We are dispatching you. Thus has your spirit accepted the mission.” (p. 48)

“At dawn, at eventide, in advance and retreat, flying or diving, think about Us, the Watching Ones.” (p. 79)

In good faith, let us end with the direct address of the Teacher to the disciples:

Why do I sense the mountain spirit? The Teacher is sending His Shield.

The Teacher wants to see you erecting a mountain.

The Teacher is yearning to see you disconcerted by nothing.

The Teacher feels how courageous you have to be to proceed.

The Teacher will point out when a grave danger is to be encountered. The Teacher advises to keep courage ready.

The Teacher will help to conquer the evil hand.

The Teacher repeats not purposelessly the long-familiar thoughts.

The Teacher looks ahead.

The Teacher enjoins you to keep the spirit invincible.

The Teacher wishes to dispel fear.

The Teacher wants to make your judgment calm.

The Teacher restrains you from grievances.

The Teacher advises to plan bold projects as before.

The Teacher is concerned about your health.

The Teacher sends you forth.

The Teacher has warned enough.” (p. 115–116)

Thus, let us in humility and joy approach DISCIPLESHIP.

¹ *Letters of Helena Roerich, Vol. 1*, 15 January 1930 (New York, NY: Agni Yoga Society, Inc., 1954), 25.

² *Leaves of Morya's Garden, Book One: The Call* (New York, NY: Agni Yoga Society, Inc., 1923, 1953, 1999), verse 343.

³ *New Era Community* (New York, NY: Agni Yoga Society, Inc., 1951), verse 65.

⁴ *Agni Yoga*, 1st ed. (New York, NY: Agni Yoga Society, Inc., 1928, 1997), verse 591.

⁵ *Fiery World II* (New York, NY: Agni Yoga Society, Inc., 1946), verse 2.

⁶ *Fiery World III* (New York, NY: Agni Yoga Society, Inc., 1948), verse 80.

⁷ *New Era Community* (New York, NY: Agni Yoga Society, Inc., 1951), verse 178.

⁸ *Ibid.*, 21.

⁹ *Leaves of Morya's Garden, Book Two: Illumination* (New York, NY: Agni Yoga Society, Inc., 1952, 2016), preamble.

¹⁰ *Ibid.*

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