



Meditation Monthly International

Agni Yoga & Humility

Fiery World I, 1933

332. Many precious indications have been confounded. People have distorted the concept of humility, so needed in relation to Hierarchy. For their own convenience people have made naught of it. Indolence was not ordained, for one must strive with all daring and labor toward Fire, the Beautiful. There is no earthly object of such value that the Fiery World should be renounced for it.

511. He who thinks of modesty and humility is by virtue of this neither modest nor humble. Natural virtues do not require forced considerations. Much vanity has originated from such forced pseudo-modesty and pseudo-humbleness. In all qualities connected with fieriness, directness is needed. If a man has not acquired reverence for Hierarchy, no command can make him feel the beauty of this striving; external conditions will shatter the seed of striving. It is a great fallacy for people who have begun to think of the Supreme to alter the outer conditions of their lives. A shoemaker known to you could have abandoned his craft, but he preferred to affirm himself in the rhythm of the past in which his highest thoughts had been generated. This is not inflexibility, but a due regard for the precious rhythm already established. One can observe that external conditions can give the impulse to thought. This consideration is very useful during fiery achievements.

433. An indefatigable spirit is needed to advance along a constant progression. Only such expansion and containment will bring real tolerance toward anything that is futile, this is learned through relativism. Thus, say to him who has doubts about the Teaching, "Test it, be aflame in your heart, and broaden your spirit!"

434. The realization of the Teaching as a necklace of Light provides a precious thread upward. Let

the billions of worlds stay the disconcerted from the danger of rejection.

Heart, 1932

466. The Chain of the White Forces should be constantly in one's thoughts. Not condemnation but only the future structure is needed. Effulgent is the White Chain from the Mountains of Light. These are significant times, when even the humblest discern the magnificence of the White Chain. All Indications should be fulfilled so that the specks of imperil may not impede the might of the White Forces. It is even beautiful to brush away all pettiness when titanic bodies are shaken.

Hierarchy, 1931

340. Wisely is ordained the bliss of him who sacrifices his soul for his neighbor. Often this commandment is applied to the sacrifice of one's life, yet it is not said of life or body, but of the spirit. Thus a most difficult and lengthy task is given. In order to give one's soul one should cultivate, expand, and refine it, then it can be given

continued on page 6



Networkers Letter



White Mountain
Education Association
Meditation Monthly International

VOL. XXIX ISSUE NO. 6

MMI can be found on the Internet
World Wide Web Address –
<http://www.wmea-world.org>
Email: staff@wmea-world.org

Copyright 1982–2012
White Mountain Education Association
All rights reserved.
Any reproduction in whole or in part
without written
permission is prohibited.

CONTENTS

Agni Yoga & Humility	1
Networkers Letter	2
The Augoeides	3
The Calendar	7

Cover art: *She Who Leads*, 1924
by Nicholas Roerich

Dear Friends,

The keynote article in this issue of *Meditation Monthly International* is a little different from the norm, yet still very pertinent and beautiful. On good authority, it has been determined that the pronunciation of *Augoeides* can, for the time being, be pronounced as: ow-go-ey-id-eeze. My reliable resource explained that “the word itself comes from the neo-Platonists and is Greek in origin, so we can’t use sounds that the Greeks would not have in their language.” He also explained, “*augo* is the root and *ei-des* is the suffix.” And finally he stated, “The Greeks would probably pronounce the last letters as *ess*.”

As you study the keynote article, you will learn that *Augoeides* essentially means the divine Self. There is the “inner self,” the “self,” and there is the Divine Self. In *Leaves of Morya’s Garden, Vol I: The Call*, it reads:

By holiness in life, guard the
precious Gem of Gems.
Aum Tat Sat Aum!
I am thou, thou art I parts of the
Divine Self.¹

And of the inner self, it reads:

Safeguard your solitude.
God, or Aum, is the Highest
Being of your inner self.²

And of the self, it reads:

Grant me, O Lord, the mastery of
self!³

“The essence of fiery advancement comes from various affirmations of spirit. The chief factor will be the development of self-activity. In self-activity will be contained love for Hierarchy; in it will be contained a feeling of responsi-

bility and a true understanding of Service. Thus when We speak of self-activity, one should understand that it includes all qualities of higher affirmation.

“When a co-worker takes upon himself the development of self-activity, his field of action becomes unlimited. Hierarchy becomes the fiery impetus of all his actions....”⁴

On selflessness Agni Yoga tells us: “The true fire-blossom is actual selflessness; however, it must not only be evident in actions but must live in the consciousness. Behavior, like wandering shadows, is an inaccurate reflection, and the vortex of shifting conventions conceals the meaning of action. Is it possible to judge conduct without knowing cause and effect? Then a savior will appear to be an offender, and a giver will seem a miser. But it is not easy to establish in the consciousness selflessness—individuality is unavoidable. And the blending in of selflessness can take place only with a clear realization of the future. Selfless is not built on past experience; only a true perception of the future can mold an inner judgment about the boundaries of the possible. Whoever thinks in the stillness of the night that the past has taught him the value of selflessness is a prisoner.

“One should sing a hymn to selflessness in the rays of the sun, as a bird does, in its own way of expression, knowing the future day on which it has been decided that the migration is to start. ...”⁵

In October of this year, the WMEA will be celebrating its thirtieth anniversary. To learn more about the celebra-



*continued on page 6
third column*

The Augoeides

(References compiled from *Isis Unveiled*, *The Secret Doctrine*, and a Letter from the Maha-Chohan)

Isis Unveiled, Vol. I.

Socrates entertained opinions identical with those of Pythagoras; and both, as the penalty of their divine philosophy, were put to a violent death. The rabble has been the same in all ages. Materialism has been, and will ever be, blind to spiritual truths. These philosophers held, with the Hindus, that God had infused into matter a portion of his own Divine Spirit, which animates and moves every particle. They taught that men have two souls, of separate and quite different natures: the one perishable—the Astral Soul, or the inner, fluidic body—the other incorruptible and immortal—the Augoeides, or portion of the Divine Spirit; that the mortal or Astral Soul perishes at each gradual change at the threshold of every new sphere, becoming with every transmigration more purified. The astral man, intangible and invisible as he might be to our mortal earthly senses, is still constituted of matter, though sublimated.

Aristotle, notwithstanding that for political reasons of his own he maintained a prudent silence as to certain esoteric matters, expressed very clearly his opinion on the subject. It was his belief that human souls are emanations of God that are finally re-absorbed into Divinity. Zeno, the founder of the Stoics, taught that there are “two eternal qualities throughout nature: the one active, or male; the other passive, or female; that the former is pure, subtle ether, or Divine Spirit; the other entirely inert in itself till united with the active principle. That the Divine Spirit acting upon matter produced fire, water, earth, and air; and that it is the sole efficient principle by which all nature is moved. The Stoics, like the Hindu sages, believed in the final absorption. St. Justin believed in the

emanation of these souls from Divinity, and Tatian, the Assyrian, his disciple, declared that “man was as immortal as God himself.” (12–13)

Reason being a faculty of our physical brain, one which is justly defined as that of deducing inferences from premises, and being wholly dependent

mediatory agent, or a medium between spirit and body. The man who has conquered matter sufficiently to receive the direct light from his shining Augoeides, feels truth intuitively; he could not err in his judgment, notwithstanding all the sophisms suggested by cold reason, for he is ILLUMINATED. Hence, prophecy,



Vision, Nicholas Roerich, 1923

on the evidence of other senses, cannot be a quality pertaining directly to our divine spirit. The latter knows—hence, all reasoning which implies discussion and argument would be useless. So an entity, which, if it must be considered as a direct emanation from the eternal Spirit of wisdom, has to be viewed as possessed of the same attributes as the essence or the whole of which it is a part. Therefore, it is with a certain degree of logic that the ancient theurgists maintained that the rational part of man’s soul (spirit) never entered wholly into the man’s body, but only overshadowed him more or less through the irrational or astral soul, which serves as an inter-

vaticination, and the so-called Divine inspiration are simply the effects of this illumination from above by our own immortal spirit. (305–306)

As to the human spirit, the notions of the older philosophers and mediaeval kabalists while differing in some particulars, agreed on the whole; so that the doctrine of one may be viewed as the doctrine of the other. The most substantial difference consisted in the location of the immortal or divine spirit of man. While the ancient Neo-platonists held that the Augoeides ever descends hypostatically into the living man, but only sheds more or less its radiance on the inner man—the astral soul—the

kabalists of the middle ages maintained that the spirit, detaching itself from the ocean of light and spirit, entered into man's soul, where it remained through life imprisoned in the astral capsule. This difference was the result of the belief of Christian kabalists, more or less, in the dead letter of the allegory of the fall of man....

On the other hand, the philosophers who explained the "fall into generation" in their own way viewed spirit as something wholly distinct from the soul. They allowed its presence in the astral capsule only so far as the spiritual emanations or rays of the "shining one" were concerned. Man and soul had to conquer their immortality by ascending toward the unity with which, if successful, they were finally linked, and into which they were absorbed, so to say. The individualization of man after death depended on the spirit, not on his soul and body.

Although the word "personality," in the sense in which it is usually understood, is an absurdity, if applied literally to our immortal essence, still the latter is a distinct entity, immortal and eternal, per se; and, as in the case of criminals beyond redemption, when the shining thread which links the spirit to the soul, from the moment of the birth of a child, is violently snapped, and the disembodied entity is left to share the fate of the lower animals, to gradually dissolve into ether, and have its individuality annihilated—even then the spirit remains a distinct being. It becomes a planetary spirit, an angel; for the gods of the Pagan or the archangels of the Christian, the direct emanations of the First Cause, notwithstanding the hazardous statement of Swedenborg, never were or will be men, on our planet, at least. (315–316)

The invocation of his own Augoeides, by the purified adept, is described in words of unparalleled beauty by the

Bulwer-Lytton in Zanoni, and there he gives us to understand that the slightest touch of mortal passion unfits the hierophant to hold communion with his spotless soul. Not only are there few who can successfully perform the ceremony, but even these rarely resort to it except for the instruction of some neophytes,

the final triumphant reunion beyond the gates of corporeal death became for a few seconds a UNITY, that the candidate is allowed, at the moment of the initiation, to behold his future self. Thus we read in the Persian Desatir, of the "Resplendent one"; in the Greek philosopher-initiates, of the Augoe-



And We Open the Gates by Nicholas Roerich, 1922

and to obtain knowledge of the most solemn importance. (358)

Isis Unveiled, Vol. II., 1925

The AUM contains the evocation of the Vedic triad, the Trimutri, Brahma, Vishnu, Siva, say the Orientalists; it contains the evocation of something more real and objective than this triune abstraction—we say, respectfully contradicting the eminent scientists. It is the trinity of man himself, on his way to become immortal through the solemn union of his inner triune SELF—the exterior, gross body, the husk not even being taken into consideration in this human trinity. It is, when this trinity, in anticipation of

ides—the self-shining "blessed vision resident in the pure light"; in Porphyry, that Plotinus was united to his "god" six times during his lifetime; and so on. "In ancient India, the mystery of the triad, known but to the initiates, could not, under the penalty of death, be revealed to the vulgar," says Vrihaspati. Neither could it in the ancient Grecian and Samothracian Mysteries. Nor can it be now. It is in the hands of the adepts, and must remain a mystery to the world so long as the materialistic savant regards it as an undemonstrated fallacy, an insane hallucination, and the dogmatic theologian, a snare of the Evil One. (114–115)

This "Self," which the Greek philosophers called Augoeides, the "Shining

One,” is impressively and beautifully described in Max Muller’s “Veda.” Showing the “Veda” to be the first book of the Aryan nations, the professor adds that “we have in it a period of the intellectual life of man to which there is no parallel in any other part of the world. In the hymns of the “Veda” we see man left to himself to solve the riddle of this world.... He invokes

triad, worshipped to the present day. And still the thought within him has no real name; that power which is nothing but itself, which supports the gods, the heavens, and every living being, floats before his mind, conceived but not expressed. At last he calls it ‘Atman,’ for Atman, originally breath or spirit, comes to mean Self, and Self alone; Self, whether Divine or human; Self,

Letters from the Masters of the Wisdom, First Series⁴

(from a letter by the Maha Chohan)

Mystical Christianity, that is to say that Christianity which teaches self-redemption through our own seventh principle—the liberated Para-Atma (Augoeides) called by some Christ, by others Buddha, and equivalent to regeneration or rebirth in spirit—will be found just the same truth as the Nirvana of Buddhism. (5)

The Secret Doctrine, Vol. I⁵

The star under which a human Entity is born, says the Occult Teaching, will remain for ever its star, throughout the whole cycle of its incarnations in one Manvantara. But this is not his astrological star. The latter is concerned and connected with the Personality, the former with the INDIVIDUALITY. The “Angel” of that Star, or the Dhyani-Buddha, will be either the guiding or simply the presiding “Angel,” so to say, in every new rebirth of the Monad, which is part of his own essence, though his vehicle, man, may remain for ever ignorant of this fact. The adepts have each their Dhyani-Buddha, their elder “Twin Soul,” and they know it, calling it “Father-Soul,” and “Father-Fire.” It is only at the last and supreme initiation, however, that they learn it when placed face to face with the bright “Image.” How much has Bulwer-Lytton known of this mystic fact, when describing, in one of his highest inspirational moods, Zanoni face to face with his Augoeides?

Notes:

1 *Rig-Veda*, I, 164, 4.

2 *Brihad-aranyaka*, IV, 5, 15, ed. Roer, 487.

3 *Ibid.*, 478; *Chandogya-Upanishad*, VIII., 3,3–4; *Chips from a German Workshop*, I, 69.

4 Fourth edition, edited by C. Jinarajadasa)

5 Original edition, 572–573; third edition, 626; fourth edition, six-volume set, II, 96



Elijah the Prophet by Nicholas Roerich, 1931

the gods around him, he praises, he worships them. But still with all these gods ... beneath him, and above him, the early poet seems ill at rest within himself. There, too, in his own breast, he has discovered a power that is never mute when he prays, never absent when he fears and trembles. It seems to inspire his prayers, and yet to listen to them; it seems to live in him, and yet to support him and all around him. The only name he can find for this mysterious power is ‘Brahman’; for Brahman meant originally force, will, wish, and the propulsive power of creation. But this impersonal Brahman, too, as soon as it is named, grows into something strange and divine. It ends by being one of many gods, one of the great

whether creating or suffering; Self, whether one or all; but always Self, independent and free. ‘Who has seen the first-born,’ says the poet, when he who had no bones (i.e., form) bore him that had bones? Where was the life, the blood, the Self of the world? Who went to ask this from any one who knew it?’¹

This idea of a divine Self, once expressed, everything else must acknowledge its supremacy; ‘Self is the Lord of all things, Self is the King of all things. As all the spokes of a wheel are contained in the nave and the circumference, all things are contained in this Self; all Selves are contained in this Self.’² Brahman itself is but Self.’³ (317–318)

continued from page 1
Agni Yoga & Humility

for the salvation of one's neighbor. Thus the wisdom of the Commandment should be understood and consciously applied. It is also said, "Follow Me." Thus will speak each Hierarchy, affirming a progressive motion. He cannot turn back, otherwise the leading star will be hidden behind the rock.

It is not correct to think of the humility of a Hierarchy—humility ahead and the Command behind. Likewise, the concept of Hierarchy is clearly expressed in the words of the Apostle about the Comforter. This advice should be similarly understood, because inaction in sorrow is not indicated, but consolation is prepared through achievement.

Fiery World, III, 1935

24. One of the great concepts, often incorrectly interpreted, is precisely the great concept of humility. It has been interpreted as non-resistance to evil; it has been interpreted as good-heartedness, as compassion, but very few accepted it as self-denial. For only self-denial and self-sacrifice can give understanding of humility. Truly, We see the giants of spirit and the heroes who devote themselves fully to the humble tasks for the good of humanity. We know of great experiments being humbly carried out in the earthly laboratories for the benefit of humanity. We know the great fiery experiments of those who dedicate their lives wholly and humbly to the benefit of mankind. We know manifestations on the path to the Fiery World which inspire all surroundings. Truly manifold is humility manifested through self-sacrifice and self-renunciation. Heroism is a manifestation of various aspects of humility. Thus the records of space are filled with great deeds of humility. Invaluable are these fiery flights of the spirit. Thus, verily, the heroes of humility drain the cup of poison for the good of mankind.

25. As the highest humility and the high-

est self-renunciation, should one accept the Image of Those bearing the full Chalice of self-sacrifice. They carry a heavy burden in the heart. They bear the brunt of the tension manifested by humanity. They carry the burden of the entire discrepancy. Such humility is redemption. Who will give himself wholly to the achievement of drinking the cup of poison? Who will take upon himself the Fiery Shield for the good of humanity? Who will resolve to accept the fiery energies? Who will manifest the understanding of the entire Cosmic tension? Verily, he who is in consonance with the Higher Forces. Mankind is accustomed to demand Good, but very rarely does man think of giving. Hence the humility of a saint who carries a fiery chalice is regarded as the highest humility. The fiery chalice holds the essence of the saving of the spirit of mankind and the atonement. Thus, let us remember and manifest understanding.

26. For such fiery humility the spirit must be tempered through thousands of years and must live in constant achievement. Thus takes place the final bid for the planet, and in this great Battle We manifest Our Might. Therefore Our humility is so fiery. It is not easy for a fiery spirit to manifest humility. The fiery spirit is like a furnace, like a flaming torch, and self-denial and self-sacrifice are its lot upon the last step. Therefore the last sojourn on Earth is so hard. Each threshold means a painful step. Thus do We forge the great future.

52. Hence, on the path to the Fiery World one should remember that humility is the companion of success. Co-worker, pretend not to luck, for fiery energies are subtle, and crude egotism does not contain the fires. Thus, let us remember about humility when we wish to be truly successful.

154. Discernment, a quality of the spirit, can be exercised in examination of those actions which especially clearly reveal the depths of the heart. Precisely there where humility is lacking will be a place for imposture. There where Hierarchy is not

reverenced, will be a place for blasphemy. There where the Decree of the Higher Forces is affirmed only insubordinately, will egoism be hidden. And there where the Fiery Teacher is absent the direction will not be on the side of the Teaching. One cannot realize the great Teaching without the Fiery Teacher, without a striving of the spirit to the World of the Teacher. The manifestation of the Fiery Teacher is the path to the Fiery World. Thus, the records of space are filled with self-styled Teachers, but the Guiding Principle is the Fiery Teacher. One cannot pass without Him, one cannot advance without Him, one cannot attain without Him. Thus let us remember, in creating a better future.

500. The worst of all is to understand humility as mediocrity. Humility is the worthy carrying out of Service. Is standing guard before the trusted gates insignificant? Not insignificant is a resolution to perform better labor. Reverence of the Fiery World cannot be of no account. But true Service lies in the toil of patient endurance and perfectionment. Such quality pertains to the Fiery Path.

continued from page 2
Networkers Letter

tion, please go to our website: <http://wmea-world.org/HAPPENING/events.htm>

With love,



Joleen Dianne DuBois,
President and founder

¹ *Leaves of Morya's Garden, The Call*, verse 1. © 1953 Agni Yoga Society, Inc.

² *Ibid.*, verse 6.

³ *Ibid.*, verse 35.

⁴ *Fiery World III*, verse 39. © 1948 Agni Yoga Society, Inc.

⁵ *New Era Community*, verse 166. © 1951 Agni Yoga Society, Inc.

August/September 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.*

August

- Wed. 1 **Sun Festival of Leo**, Lecture and Group Meditation, with Rev. Val Drost, 7:00 p.m., Izvara Center
- Sun. 5 Sunday Service: Meditation, Singing, and Lecture **"What is a Self-Image?"** with Ms. Kathryn Agrell, 10:30 a.m., Izvara Center
- Wed. 8 **No Class – Summer Break**
- Sun. 12 Sunday Service: Meditation, Singing, and Lecture **"Destructive Self-Images"** with Ms. Diana Middlebrook, 10:30 a.m., Izvara Center
- Tues. 14 Paloria Study Group, **No Class - Summer Break**
- Wed. 15 **No Class – Summer Break**
- Sun 19 Sunday Service: Meditation, Singing, and Lecture **"Building Good Self-Images"** with Ms. Carol Woodard, 10:30 a.m., Izvara Center
- Tues. 21 Paloria Study Group, **No Class - Summer Break**
- Wed. 22 **No Class – Summer Break**
- Sun 26 Sunday Service: Meditation, Singing, and Lecture **"Self-Image and Leadership"** with Ms. Saskia Frau, 10:30 a.m., Izvara Center
- Wed. 29 **Sun Festival of Virgo**, Lecture and Group Meditation, with Rev. Val Drost, 7:00 p.m., Izvara Center

September

- Sun. 2 Sunday Service: Meditation, Singing, and Lecture **"What is Divine Indifference?"** with Rev. Joleen DuBois, 10:30 a.m., Izvara Center
- Wed. 5 Class: *Ashrams & the Golden Chain*, 7–8 p.m., Izvara Center
- Sun. 9 Sunday Service: Meditation, Singing, and Lecture **"Are You Astrally & Mentally Healthy?"** with Rev. Joleen DuBois, 10:30 a.m., Izvara Center
- Tues. 11 Paloria Study Group, 6:30–8:00 p.m., Izvara Center
- Wed. 12 Class: *Ashrams & the Golden Chain*, 7–8 p.m., Izvara Center
- Sun. 16 Sunday Service: Meditation, Singing, and Lecture **"Glory & Your Future"** with Rev. Joleen DuBois, 10:30 a.m., Izvara Center
- Tues. 18 Paloria Study Group, 6:30–8:00 p.m., Izvara Center
- Wed. 19 Class: *Ashrams & the Golden Chain*, 7–8 p.m., Izvara Center
- Sun. 23 Sunday Service: Meditation, Singing, and Lecture **"How to Define One's Future"** with Rev. Joleen DuBois, 10:30 a.m., Izvara Center
- Wed. 26 Class: *Ashrams & the Golden Chain*, 7–8 p.m., Izvara Center
- Sun. 30 **Sun Festival of Libra**, Lecture and Group Meditation, with Rev. Joleen DuBois, 10:30 a.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.
Please send your order to: WMEA, 543 Eastwood Drive, Prescott, AZ 86303.*

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

SUBSCRIPTION FORM

New Subscription/
Annual subscription donation: \$17

Subscription renewal
(Effective each December)

Donation
(other) \$ _____

Complete form and mail to:
White Mountain Education Association
P.O. Box 11975
Prescott, AZ 86304

Change of Address

Name _____

Address _____

City/State/Zip _____

PLEASE CLIP AND MAIL

The White Mountain Education Association
is a tax-exempt, non-profit organization.
Contributions to help support the
publishing and printing of
Meditation Monthly International
are tax exempt.

White Mountain Education Association
is now publishing
Meditation Monthly International
on the Internet.
Look for it on the World Wide Web
<http://www.wmea-world.org>

If you are in the following areas, you are welcome to call for information about the
local White Mountain Study Group:

In Sarasota, Florida
(941) 925-0549

In Longmont, Colorado
(303) 651-1908

In Puerto Rico
(787) 649-3817

In Marysville, Ohio
(937) 642-5910

White Mountain Education Association
P.O. Box 11975
Prescott, Arizona 86304