

## The Challenges of Discipleship

### *Hierarchy, 1931*

*Hierarchy*, 129. Let us write down questions for a disciple: “Dost thou not serve darkness? Art thou not a servitor of doubt? Art thou not a traitor? Art thou not a liar? Art thou not ribald? Art thou not a sluggard? Art thou not irritable? Hast thou a tendency to inconstancy? Art thou not negligent? Dost thou understand devotion? Art thou ready to labor? Wilt thou not be afraid of Light?” Thus ask disciples when preparing them for probation.

### *Letters of Helena Roerich I, 1929–1935*

*Letters of Helena Roerich I*, 29 August 1934. I may cheer you up by saying that, although the path of preparatory discipleship is long and there are many obstacles and trials on this path, the mastering of these difficulties brings its own joy, achievement and revelation. Also, you must know that these tests are not artificially created but deal with the inner attitude and presence of mind of the disciple, giving him a chance to show how he will act in cases of sudden difficulty and amid general trying circumstances. In Theosophical literature seven years is usually mentioned as the first period of trial, followed by the next period of seven years. But these periods can be shortened or prolonged indefinitely. It all depends upon the karma of the disciple and on his inner development and aspiration.

*Letters of Helena Roerich I*, 12 December 1934. [T]he path of discipleship is never easy. Many obstacles have to be conquered, as how otherwise can we test our strength and temper our spirit? Without this tempering of the spirit, we really cannot perform a life of achievement and become co-workers of the Great White Brotherhood. Great should be the

renunciation in all true aspirants. In ancient Egypt the neophytes had to pass through fearful, artificially created, dangers and temptations, and only a very small number of them were able to stand the trial. In our days all artificial tests are abolished, and the disciple must be able to face the difficulties and obstacles of everyday life. And of course his inner motives are always taken into consideration, together with his alertness, his courage, discrimination, caution, honesty and devotion.

### *Letters of Helena Roerich II, 1935–1939*

*Letters of Helena Roerich II*, 23 October 1936. On the path of discipleship it is most difficult to maintain co-measurement and balance in everything. Precisely, one must fulfill the indications as they are given—not more and not less. But often, in his striving, the disciple is inclined to overdo, forgetting that all superfluity is just as harmful as incompleteness, and perhaps even more so.

### *Letters of Helena Roerich II, 22*

July 1935. [H]ow can one promise anything when the key to all achievements is in man himself, and without his participation no one else can do anything for him? The Highest Teacher can help him only at a certain period when the spirit is ready to open the heart to the Call and to put into action his dormant divine forces. However, the strengthening of these forces is possible only if the disciple constantly continues to intensify his efforts to perfect and transfigure his inner being. Collaboration is a necessary condition in everything. Therefore, you should point out to all newcomers that there are endless degrees of discipleship and of the approach to Light, and that each one can occupy only that degree which corresponds to his past accumulations; likewise, he can ascend the ladder only by his own intensive striving in the present.

*“[T]he path of discipleship is never easy. Many obstacles have to be conquered, as how otherwise can we test our strength and temper our spirit?”*

### Inside This Issue

The Challenges of Discipleship  
Page One

Community: Networkers’ Letter  
Page Two

Agni Yoga and Discipleship  
Page Three

The Realm of Beauty  
Page Six

Thoughts on Agni Yoga  
Page Eight

Conversations with Daniel Entin  
Page Ten



### 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:

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

## NETWORKERS' LETTER

*Dear Friends of Agni Yoga,*

Agni lectures, articles, and presentations found in the various issues of *Agni Yoga Quarterly* are related to light, love, beauty, energy, and fire. Such speeches, writings, and other types of expressions—such as dance, poetry, and music that reflect the words of the Teachings—are all reflective of light, energy, and fire. Fire is life, livingness, purity, and abundance. Fire indicates the inner essence of an individual. The Agni Teachings remind us that we are fiery beings; if a person is no longer alive, there is no fire in their body, emotions, mind, or spirit. It is the inner fire that gives life to a human being. Let us dedicate our life, our energy, talents, and creativity to bringing beauty, unity, and synthesis into this new year, 2023.

As we enter the year 2023 and look forward to new and beautiful adventures, it is perhaps more important than ever that we understand that the Teaching is the formulation of light and that Light is God. Light brought the Spark of God into the circle of life, into humanity. Then, according to their possibilities, achievements, intelligence, and experiences, humankind began to translate the light into wisdom so that their actions, their goals, and their visions were in harmony with the Laws of Light.

We recognize that all religions, all great philosophies, and all great wisdom are translations of that Light. Translation is relative. The deeper one is, the better that one translates the Light. The greater a person is, the deeper that person can

# Community

*“Begin to build the community as a home of knowledge and beauty.”*  
– *New Era Community*, para. 229

*Rev. Joleen D. DuBois*



see into the Light. We can understand, manifest, and bring the Teaching to Earth depending on how advanced we are, how coordinated our mental nature is, and how much we can absorb the Light, understand and manifest it. The Teaching is the formulation of Light and Light is everywhere; it is also within us. If we take that Light and translate it, formulate it into those patterns of life or livingness that are harmonious with the origination principle of the Light, then our life will become so beautiful.

A paragraph in the Teaching says, “Learn to comprehend each miracle through the lens of the Teaching, in order that you might manifest the shield on every path. I sense every moment that is useful to you.

“Our Front Line stands as solid as a wall, and a smile flashes like lightning over every face whenever you make a right move.

“Like a gardener who enables the garden to burst with buds by banishing the dark banks of weeds, We keep watch on the movements of the chosen hands. Each display of resourcefulness brings joy, for the shield is being forged on both sides.

“Broad is My Work; everyone is given a place. By the breadth of your vision will you measure out your share. Unparalleled possibilities await you up ahead. Give Us reason to rejoice!”<sup>1</sup>

This beautiful verse from the Teaching indicates that there is a bridge built between human beings and the Great Ones to show us how They are interested in what we do and how we live as They watch us. We are not alone. Whatever we do and wherever we are, Great Ones, saints, angels, holy people, God, Maitreya, whatever we call them, are very closely interested in what we do and don't do. This information is a regenerating image for us; it can regenerate our life, the flame in our hearts, and our desire to serve in general.

The Teaching is everywhere. When we entered the Teaching, we found that the Teaching as a whole was wisdom, light, love, and truth. Soon after our life began to take on a new meaning, it started a regenerating process that brought that

*continued on page 11*

<sup>1</sup> *Leaves of Morya's Garden, Book Two: Illumination, 1925, 3rd ed. (New York: Agni Yoga Society, 2019), para. 86.*



White Mountain  
Education  
Association, Inc.

*Agni Yoga Quarterly*  
Vol. XLV No. 1

*Agni Yoga Quarterly* can be found on  
the internet:

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

Email: [staff@wmea-world.org](mailto:staff@wmea-world.org)

### WMEA Copyright and Permissions Notice

All materials contained within *Agni Yoga Quarterly* are protected by United States copyright law and may not be reproduced, distributed, transmitted, displayed, published, or broadcast without prior written permission of the White Mountain Education Association, Inc.:

<https://wmea-world.org/wmea/copyright/>

# Agni Yoga and Discipleship

by  
J.D.S.

In their unawareness, many students of the Himalayan Teaching 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 Brotherhood, they will be accepted and quite welcome.

Helena Roerich writes to her students saying, “But almost no one ponders what [they have] done in their 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.”<sup>1</sup>

Agni Yoga is a *living teaching*. This means that whatever is found within the instruction of the Teaching . . . it needs to be applied to our day-to-day life. If we want to be an accepted disciple, accepted by the Master, we must live like an accepted disciple. *If we want our destiny* to be that of a disciple, we must travel now on the path of discipleship. To say you are a disciple of the living Hierarchy does not make you an accepted disciple. To be a disciple, you must apply the Teachings in everything you do, feel, and think—that is the test, the spiritual test.

Our entire life as a soul, from the moment of incarnation to the moment of death, from beginning to the end, is a ladder of tests. Each test is a moment of self-confrontation. It is at that moment we will either awaken and change ourselves or flee and hide—losing an opportunity for our soul to advance, taking a new step toward freedom. Helena Roerich, the founder of Agni Yoga over one hundred years ago, explained to her students that it is only while we are in incarnation that we can erase our habits, glamors, illusions,



*Arhat*, 1932, by Nicholas Roerich

and karma; we cannot do this after death but only during incarnation.

The Teaching indicates that all that we have, all that we know, and all that we are pass through continuous tests. Each test reveals the ground on which we stand. Each test reveals the future to us. Each test makes us realize whether we can step into the future.

As the disciple climbs higher, their tests will become more severe and more subtle. Each test will not only weigh their endurance levels but also their sincerity, their motive, their heart, their words, and their silence.

There are numerous Agni Yoga practitioners who can share their experiences with you as you begin your journey on this path. Talk with them. They will say to you how the Teaching of Living Ethics is their gift of life and their joy. They will tell you that the Teaching has given them not only a sense of life purpose but also a strong sense

of direction. A direction where they do not wander aimlessly throughout their life.

In the thirteenth century in Japan, there was a Buddhist monk Nichiren.<sup>2</sup> He said that if the Japanese accepted the pure Teaching of Buddhism, the nation would become invulnerable. Then he said that because the conditions were such that the false teaching was everywhere in Japan, Mongolians were going to attack. Exactly what he said, happened. Attacks came and devastated the land. Then eventually he became a famous man because the people said that whatever he said would happen. He was not prophesying; he was seeing the conditions. If there are no disciples, the nation is going to decay.

Immediately when the disciples started opening new monasteries, disciples

<sup>1</sup> *Letters of Helena Roerich, Vol. I, 1929–1935*, 29 August 1934 (New York: Agni Yoga Society, 2020).

<sup>2</sup> Nichiren (1222–1282): A Japanese Buddhist priest from one of the Kamakura Buddhism schools.

increased so much that Japan became more powerful, more educated, and more organized. It is the increase of disciples that makes the difference.

When disciples vanish, trouble comes; and when disciples come, dignity comes, power comes, and victory comes. The Teaching is so important. Many nationalities do not care about discipleship. They care about physics, chemistry, and dictatorship. If you do not have disciples, you cannot lead that nation in the right direction.

When a student, after the introduction of Agni Yoga to mankind, wrote a letter to Mme Roerich about those who attack Agni Yoga, she answered by saying, “Please regard calmly the attacks on the books of Living Ethics. Indeed, everything new that leads the consciousness away from habitual stagnation is always accompanied by malicious outcries and opposition. There are numerous examples of this in the history of religion. . . . For those who call themselves Christians the most vivid example should be that of Christ himself, but precisely him they are apt to forget. Who persecuted and crucified Christ if not the dogmatists, . . . and did not the Pharisees say of him, ‘He casteth out devils through the prince of the devils?’ (St. Matthew 9:34). And also, ‘But some of them said, He casteth out devils through Beelzebub the chief of the devils. And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand?’ (St. Luke 11:15-18).”<sup>3</sup>

You see, discipleship and the path of Agni Yoga is the path to becoming your Self. I spoke at length about the Self last week. If you have not yet heard that Talk, it is now posted on the WMEA YouTube account. The Self at our present stage of evolution is the awareness unit, which is different from the body it is using. The Self puts pressure

upon your vehicles. The more evolved our Self is, the greater the control we have over our vehicles and the more mechanisms we have to control. It is the All Self Who created everything in which we live, move, and have our being as atoms.

The Self is the all-involving, universal, infinite consciousness—plus our individuality as a human, built throughout incarnations. The Self then is both universality and individuality.

Our spiritual development depends on how we live for the world.

We teach Self-actualization here. Agni Yoga teaches the technique of how to reach

*“The more evolved our Self is, the greater the control we have over our vehicles and the more mechanisms we have to control.”*

our True Self and explains that if we apply the technique and live according to the demands of this technique, we will reach our True Self. It is only in beingness that we can progress.

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

For example, there was a heart surgeon who was divorcing his wife. He went to his Teacher and said that he had met a very young girl and could not help himself—he wanted to marry the girl. The Teacher asked him if he had any children. “Yes, three children ages 12, 18, and 15.” The doctor asked, “And you still want to marry this young

girl?” “Well, what can I do? I love her.” The Teacher said, “In spite of all of your knowledge, position, and reputation?”

The doctor knew how to operate on hearts, but he did not have a heart. Knowledge of discipleship and knowledge of Agni Yoga cannot help you if you have no beingness.

You are a disciple if you are close to your True Self. If you are five percent yourself, you are a five percent disciple—no matter who you tell people you are, no matter what position you hold, what degrees you have acquired, or what possessions you have accumulated.

One of the greatest signs that you are an accepted disciple is when you are not subject to the changing nature of your body, emotions, and thoughts—when you are steady and changeless in your promises and decisions. Those whose decisions and promises are affected by their moods, emotions, feelings, likes, and dislikes prove that they are not disciples but are personalities.

There is a beautiful story in the book *The Invincible* by Nicholas Roerich about a beautiful disciple.<sup>4</sup> His name was Maxim Gork[y].<sup>5</sup> He was a great writer; according to Roerich. At his funeral, state representatives stood as guards of honor; the entire diplomatic corps was present. French papers were amazed at how the whole nation paid tribute to its national hero. There were wreaths from the French and Czechoslovakian governments. The foreign press unanimously hailed his achievements. Russia resolved to erect monuments in his honor in Moscow, Leningrad, and other places. H. G. Wells sent a message from England at Gork[y]’s passing.

<sup>3</sup> *Letters of Helena Roerich, Vol. II, 1935–1939*, 26 May 1936 (New York: Agni Yoga Society, 2016).

<sup>4</sup> Nicholas Roerich, “Gorki” in *The Invincible* (New York: Nicholas Roerich Museum, 2017).

<sup>5</sup> Alexei Maximovich Peshkov (March 28, 1868–June 18, 1936), popularly known as “Maxim Gorky,” was a Russian writer and socialist political thinker and proponent. Wikipedia, s.v. “Maxim Gorky.”

About Maxim Gork[y] Nicholas Roerich wrote: “The Paris papers that have reached the Himalayas record many signs of a worldwide esteem for the late writer. He was honored not only by friends but by all countries and by all sections of cultural life. Even the most restrained obituaries comment highly upon [his] works,” saying “a man and an artist whom we all loved has passed away.”<sup>6</sup>

Roerich wrote that Gork[y] “died as he lived, a great man. In his painful hours of illness he never once spoke about himself. . . . Even in the interval between two oxygen masks, he asked to show him the newspaper with the plan of Stalin’s new constitution. During the short periods of relief from his illness he spoke about his beloved subjects—literature and the possibility of a future war, which worried him very much.” His last words he said, “there will be war . . . one should be ready.”<sup>7</sup>

We are told that no one can advance on the path of discipleship without passing a test.

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 we know where we are on the scale of evolution.

Too often we dismiss a test as something that should have never happened to us and, as such, attribute the cause of the condition or situation to the other’s ignorance, prejudice, ego, vanities, or even to the other person’s darkness. But if we are wise, we will take the view of the disciple, which is to take a closer look at each test life bestows upon us, and from then on, each of these 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.

How do you treat a test with honor? How do you recognize such tests as

opportunities? By giving it all the attention it deserves by way of using and applying all that you know, all that you are, all that you know you can be . . . and in so doing, helping your soul to advance upon the path of discipleship in preparation to better serve the Hierarchy—the Kingdom of God. If the test is not passed, it will come around again but with ten times the difficulties and with greater intensity.

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

*“[T]ake a closer look at each test life bestows upon us, and from then on, each of these tests will be treated with respect.”*

tests of Saturn, we discover our fears, 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 what we are attached to and to what is non-essential.

To be on the Agni Yoga Path as a disciple takes a foundation. It is impossible to create disciples and people who are really dedicated to the living Teaching unless they have a foundation. If they don’t have a foundation, it is impossible to build anything in them.

It is interesting to learn that tests exist to protect great tasks that may be offered to the hands of the disciple. The purpose of such tasks is to keep the work pure and without distortion. It also serves as a protective mechanism for the physical, emotional, and mental life of the disciple

who is striving. If a disciple is given a task before they are ready, they will not be able to stand in the flame of the fire of Hierarchy—the Spirit of Hierarchy.

When a person enters the path of discipleship, their tests are administered in, most oftentimes, the most subtle of ways—but what they can count on is their every action, every emotion, and every thought will be observed by a member of the Hierarchy.

Karma is very much part of discipleship. Karma is like a tail. It is very small, but then you start the life of discipleship. It grows and grows and becomes five hundred miles, and you keep pulling it with you. It is a tail that can’t be cut. It becomes heavier and heavier and prevents your growth. For example, if it happens that you missed a Teaching, it is because of your karma.

Here are two stories my Teacher shared with us about how karma kept him from progressing in his discipleship.

“I remember once when I was very young. I cried for two or three days. There was an initiation ceremony in the monastery. My horse was not running. I said, ‘Blackie, don’t do that. People are waiting.’ He said, ‘I got there ten minutes late and the door was closed. I could not enter in. Karma caught me there. I was caught by karma from activating my horse because the Karmic Lords have power over everything. I was forbidden to enter.’”

And, “I recall another occasion when people asked for money for a sick man. I had five hundred dollars and said, ‘I do not have money.’ At night I burned until morning. I said, ‘Why did I do that, I had it. Why am I lying?’ I was forbidden to gain some grace. It is all karma. Our wisdom is to see the limitations of our karma and surpass it with a breakthrough.”

<sup>6</sup> Roerich, N., “Gorki” in *The Invincible*.

<sup>7</sup> Excerpted from: Roerich, N., “Gorki” in *The Invincible*, 360.

# The Magnet of Cosmic Beauty

## Part One

by Richard Rudzitis

*Thoughts about beautiful legends lead to the Teacher.*

*And even in the most difficult hours, Thoughts about the Brotherhood will create the best bridge to it.<sup>1</sup>*

Unless one's mind has been darkened by material worries or ignorance—and if one's eyes can sometimes gaze with childlike amazement at the surroundings, and if one's heart is even slightly capable of desiring good—then a powerful, fiery factor is revealed to a person. Even amid everyday life that sends a spark or kindles the flame of experience in the Chalice of the heart, one can accelerate their progress on the ladder of ascent—namely, the joy of the heart in beauty or the realization of beauty. “That is how the path of beauty shortens the way.”<sup>2</sup> But Living Ethics affirms a new approach to beauty: the moment of consciousness.

There are two kinds of people: one who has grown up in the most wonderful corner of nature yet sees nothing unusual in it, for their heart is silent and their eyes are still asleep or covered by a veil. The other has had their eyes constantly open to the beauty surrounding them since childhood. They see through all phenomena of life and nature; they dream, observe, and they hear in all things the chords of harmony of the eternally beautiful. They are attracted by music, poetry, and paintings. They know that boundless happiness of ascent that comes from the true understanding of beauty.

The task of cultural education is to open a person's eyes to the truly beautiful—to teach them to see, know, observe, and love the phenomena of beauty. To help acquire

# The Realm of Beauty

*“In beauty we are united, through beauty we pray, with beauty we conquer.”*

N. Roerich



experience in the beautiful. So many people stand as if in the darkness while among the most attractive views of nature or in front of the most perfect images of art. In contrast, a true artist or a spiritual friend of beauty, endowed with the gaze of admiration and love, holds a magic wand in their hands that transforms everything into a wonderful image.

The impact of beauty can be infinite—not only in a person's aesthetic perception of all things or in the taste and harmony of life but also in the sphere of moral values.

The beautiful kindles moments of admiration and ecstasy, ennobles and transforms the heart in an inexpressible dream of the good and sacred, and spiritualizes the whole being. Thus, the beautiful awakens noble feelings and thoughts and inspires the renunciation of selfhood, the desire for *podvig*. Love and thought in moments of selfless burning of consciousness are born as beauty. Therefore, the Teaching affirms the saving significance of the consciousness of beauty. “There are no fetters that will not decompose in the freedom of Beauty.”<sup>3</sup> “Whosoever proclaims Beauty shall be saved.”<sup>4</sup>

But the true sources and beneficial forces are hidden in a beautiful soul. In the gradation of the beautiful manifestation of nature and the beauty of the physical and spiritual form of a person, the highest step is the Beauty of the Spirit, where the whole garland of ethical rays shines—selflessness, devotion, philanthropy, self-sacrifice—and where the refined tones of the feelings of the

heart are effused. In the beauty of the spirit lies the path of revelation or fulfillment of Truth.

The perfect fiery Beauty is embodied by the Man-God, the most perfect of all living on Earth and in the Cosmos. The path of evolution of the Universe leads to the revealing of the highest, most spiritualized, subtlest flames of Beauty in matter.

In the processes of cosmic nature, one senses a certain driving force striving toward the goal, an impulse of the beautiful that directs toward lawful measures, toward the best harmonious distribution. The immortal Pythagoras said that He whom we call God “geometrizes,”—reveals Himself in order, rhythm, and a system of numbers and measures, from the atom and crystal of a snowflake to the universal harmony—the music of the spheres—which resounds according to the exact laws of the force of attraction on the spiral paths of circling planets, suns, and countless galaxies. “The beauty of life is in the affirmation of multiformity. Cosmos does not favor uniformity. Cosmos is diffused in the consciousness of billions of forms.”<sup>5</sup>

<sup>1</sup> *Supermundane*, 1938 (New York: Agni Yoga Society, 2020), para. 135.

<sup>2</sup> *Leaves of Morya's Garden, Book Two: Illumination*, 1925, trans. Agni Yoga Society, 3rd ed. (New York: Agni Yoga Society, 2021), para. 122. [Hereinafter referred to as (short version) *LOMG II*.]

<sup>3</sup> *LOMG II*, 322.

<sup>4</sup> *Leaves of Morya's Garden, Book One: The Call*, 1924, 3rd ed. (New York: Agni Yoga Society, 2019), para. 199. [Hereinafter referred to as (short version) *LOMG I*.]

<sup>5</sup> *Infinity, Part I*, 1930 (New York: Agni Yoga Society, 2019), para. 75.

The goal toward which the evolution of the world is directed is to transmute disharmonious, primordial matter, regulate it, and clothe all that exists in harmonious, refined, and more conscious forms—transforming matter itself into a rainbow of Beauty. Imperfect matter develops and blooms with the beauty in man on the path of his self-perfected—in the discipline, refinement, and purification of all inner and physical energies—so that on the endless ladder of ascent, experience, and testing of the soul, the evolving matter will finally shine in the most beautiful, fiery features of the Man-God—in the radiant spirit-matter of love.

Beautiful are the earthly flowers and the drop of dew that glistens on the petal of a flower. The mountains and horizons of the valleys of our world are majestically beautiful, as is the fabulous radiance of the constellation Orion. Even more beautiful is the face of a person, eyes shining with benevolence, the gentle smile, the heartfelt intonations of their voice, the youthful vigor and lightness of their gait, especially if they express the nobility of the inner person. But the higher regions of the invisible Subtle World are incomparably richer in their combination of luminous ultra-tones, colors, images, and euphony.

“Therefore, a heart that is already resonating to the rhythm of space will know the resonance of the spheres and also the subtle aroma; and the flowers, all resonating to the same vibration, will make obeisance to it. Seeing the flowers of the Subtle World means that one is already ascending to the Beautiful Sphere.”<sup>6</sup>

The indescribable Fiery Beauty—

the Beauty of the Spiritual World—is supremely dazzling, all-conquering in the sacred tension of solemnity; it is inaccessible to the physical eye of a person due to the extraordinary difference between fiery vibrations and coarse earthly energies.

“When I speak again of beauty, I wish to accustom you to the great beauty of the Fiery World. Everyone who loves the beautiful transforms thereby a portion of earthly life. Only by meticulous spiritual cognizance can one burn the unnecessary rags here in advance. Such burning does not take place in specially constructed bonfires in public squares but in each day’s smile of love. Only by degrees do we come to realize the beauty of the world of spirit. Our sojourns in the various strata are short, but on entering the Fiery World we can remain there. And when we come from there, we preserve the fiery solemnity wherever we are.”<sup>7</sup>

Thus, on the way to the beauty of the higher world, a person must gradually throw off the web of illusions of selfhood—everything that is not real, superfluous, ugly, disfigured by dissonances, and everything false. One must learn to look at things in an immanent light. On the horizon of cosmic understanding, one must look for the highest manifestations of Beauty in imperfect forms on Earth. In human souls, one must love the beautiful with all their being and strive to consider and embody it in their lives; they must purify their essence in the heroic sacrificial flame of devotion and service.

The path to the Fiery World—the pinnacle of our ascent—is through striving for perfect Beauty on Earth. This aspiration awakens by every spark of pure enthusiasm, by every reverent understanding of beauty, by self-

less burning of creativity, and even more so by the radiant devotion of the heart to the Teacher of Light.

The pain of great spiritual tension, as well as the inexpressible joy of the aspiration of the heart through the forms of our planet, gradually brings the traveler closer to that sphere of Light, which “the eye has not seen, and the ear has not heard.”<sup>8</sup>

“Repeat Beauty again and again, even amidst tears, until you reach the predestined.”<sup>9</sup>

The true beauty of the Higher World among earthly manifestations, the true vision and creation of enlightened forms, can be revealed to human consciousness only in consonance and cooperation with the Magnet of Cosmic Beauty—the Hierarchy of Light, the beloved Teacher of the heart.

Thus, the artist must realize and discover the flame of the Highest Magnet in their essence, which must unite them with it, at least in a moment of inspiration, if they want to create a new reflection of immortal beauty in the images of art.

Living Ethics emphasizes the extraordinary, evolutionary mission of spiritualized art.

“Pure art is the true expression of the radiant spirit. Through art you gain the light.”<sup>10</sup>

<sup>6</sup> *Heart*, 1932, 3rd ed. (New York: Agni Yoga Society, 2021), para. 398.

<sup>7</sup> *Fiery World, Part I*, 1933, 2nd ed. (New York: Agni Yoga Society, 2016), para. 576.

<sup>8</sup> I Cor. 2:9.

<sup>9</sup> *LOMG I*, 252.

<sup>10</sup> *LOMG I*, 2.

### IMPORTANT ANNOUNCEMENT!

You are invited to attend the  
2023 WMEA Agni Yoga – Living Ethics Online Conference  
“Agni Yoga: A Light in the Darkness”  
(featuring International Guest Speakers)  
March 24–26, 2023

For complete Conference information and to register:

Visit the 2023 WMEA Conference website: ([wmea-world.org/conference2023](http://wmea-world.org/conference2023)) or click on the 2023 WMEA Conference Banner on the WMEA homepage ([wmea-world.org](http://wmea-world.org)).

### Agni Yoga Society International Headquarters:

Agni Yoga Society, Inc.  
319 W 107th St.  
New York, NY 10025  
[www.agniyoga.org](http://www.agniyoga.org)

## APPROACH TO DISCIPLESHIP

### “The Search for New Ways”

*A Talk Before the Agni Yoga Society,  
October 25, 1962*

**Prepared by Dean Going**

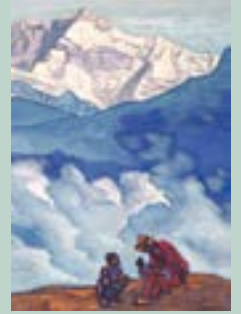
There is an ancient legend that at the end of a world mankind stood at the gates of heaven carrying their gains in a previous cycle. The Lord of the World sent word that they were to leave the fruits of their labors and enter empty-handed into this new realm, but they could not, and the long pilgrimage began again.

Most of us approaching the gates of discipleship are like that. We cannot lay down our hard-won theories, our bits of information that seem so complete and important to us. We cling to the ways that have brought us this far upon the Path, stubbornly believing that we can make them fit the demands of the new realm. Before us lies the “heaven” of illumined consciousness in an ever-extending vista, contact, and communion beyond the powers of our imagining. “As truth surpasses imagination, so is the future beyond dreams.”<sup>1</sup> Still the fear of the unknown and the lazy response to the demands of the “new” shackle us. “The higher world sometimes seems to people like a hallucination or delusion. . . . The human spirit carries many bundles, and hence comes the difficulty of ascent into the higher sphere” (*Infinity I*, 29).

We are clearly told: “The search for new ways is the most imperative problem. Due to the unusualness of conditions of the future, it will be impossible to proceed by the old ways.

## Thoughts on Agni Yoga

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



All new ones must remember this. It is the worst thing when men do not know how to escape from the old rut. It is dreadful when people approach new conditions with their old habits. Just as it is impossible to open a present-day lock with a mediaeval key, likewise it is impossible for men with old habits to unlock the door to the future....

*“Due to the unusualness  
of conditions of the  
future, it will be  
impossible to proceed by  
the old ways.”*

“The quality of finding new ways is precious. Therefore, We test a disciple upon his ability to adjust himself to unusual conditions” (*Infinity II*, 84).

“If it expects success, humanity must, above all, accept the future. For there cannot be success with the past. Thus, the search for new ways is the first requirement. The evidence of flexibility in the search is the basis of success” (*Infinity II*, 86).

Before this striving into the “new,” there must be planted in each heart

the firm conviction of a destiny. “The destiny of man on this planet is but little understood. The existence of a cosmic being certainly should have its predestination, but humanity is striving so blindly to its own narrow horizon that it cannot discern its cosmic destination. The creativeness of Cosmos grants a purpose for being to even the smallest worm. Everything in Cosmos creates with a purpose, and, as the relative connection between man and the lower beings is evident, so does there exist the relative connections of the higher spheres” (*Infinity I*, 316).

“A new step approaches for humanity—communion with the far-off worlds” (*Infinity I*, 351).

“Thus, without delay and without retreat, let us harken to the voice of the Dawn and let us strive toward the threshold of Transfiguration.

“One may receive the key to the next Gates, but first one has to strengthen the spirit in the realization of the grandeur of Infinity” (*Infinity I*, 400).

There is no turning back, even if weariness, fear, and inertia bind. “Either man will grow and very clearly indicate an advancement by entering the stream of evolution and adopting the process of self-perfecting, in order

<sup>1</sup> *Infinity, Part I*, 1930 (New York: Agni Yoga Society, 2019), para. 76.



to win a place of higher tension in the Cosmos, or the realm governed by man will be destroyed. All the strivings of man promote evolution but little. If his striving is not in attunement with the Universe, for betterment, for unity, for the affirmation of the General Good, then the chain of his actions is unworthy” (*Infinity I*, 198).

There is no standing still. “There is no endless rest. Therefore, do not tarry on one spot; either the shifting will swallow you or you will help the cosmic revolution. The basis of everything is the spiral, and you must understand the essence of the eternal Spatial Fire” (*Infinity I*, 8).

We have studied together the use and scope of consciousness. We recognize it to be the area of contact wherein and by which we may expand and know, through our striving, the many realms of Infinity. It is evident that “one should seek Truth beyond the boundaries of human understanding” (*Infinity II*, 60). Also, “straight-knowledge is developed in the quest for new ways. Therefore, flexibility is the mark of straight-knowledge. Let us say to all new ones that the decisive rejection of old habits and an aspiring search are the foundations of success. People must finally understand what it is that benefits them” (*Infinity II*, 96).

“Naturally, one step differs from another, and what appears to be unattainable on one step may be mastered on another. Confirm yourself in the understanding of all-attainableness” (*Infinity I*, 100).

“When we will train ourselves to sense the current of Infinity, then people, instead of praying, will command the elements. Instead of ‘God working for us,’ we, through our own labor and psychic energy, will help ourselves” (*Infinity I*, 9).

Why should we doubt the power of

thought? If camera film responds to an instant of light and forms a picture, what impressions are possible to a flash of thought on the cosmic film of consciousness! What control we could gain by constant watchfulness! What realms we could enter by the shedding of old habits and receptive striving to the new!

The great joy of true service, which is another way of saying Discipleship, awaits this effort. “The great purpose in Our actions is to aid humanity in the shiftings of consciousness. Our disciples are appointed as such

*“Let us say to all new ones that the decisive rejection of old habits and an aspiring search are the foundations of success.”*

helpers. Each shifting of thought produces its effect. Therefore, Our mission is to lead human consciousness into a shifting, and the mission of Our disciples is to set the pace with the Cosmic Magnet. Our Stronghold contains the essence of the shifting of consciousness and the directing of it toward the center of evolution. Hence, the shifting of thought is the paramount healer of mankind” (*Infinity II*, 118).

“Precisely, the concept of the steps of ascent is beautiful” (*Infinity I*, 17). Let us consider some of these steps in *new ways*. Let us re-examine and perhaps set aside our *packaged ideas*

about such important ideas as *Peace*.

“How is the concept of peace apprehended in the human consciousness? The foundations are false and are manifested as the affirmation of a willful direction. When the Lord said that He brought to Earth not peace but the sword, none understood this great truth. The purification of the spirit by fire is that sword” (*Infinity II*, 169).

Brotherhood: It is an ideal state, the top of the mountain, but what are the steps? How shall we climb? “Let the far-off worlds live in the consciousness of men as a wondrous kingdom. This is just as indisputable and just as real as the fact that a growing seed gives birth to a flower. . . . The fires of the spirit carry knowledge that the passing of the present and the striving into the better future will be the ladder upon which we shall ascend” (*Infinity I*, 44).

The Teaching: “There is the step of personal responsibility, the step of responsibility for human thought, the step of responsibility for human evolution, the step of responsibility for a better future” (*Infinity I*, 73). Can this sense of responsibility carry us to a new, more-applicable to-this-day presentation of its truths?

We are assured that “Infinity can be cognized. The supreme understanding can be attained only by a supreme cognizance. . . . Psychic energy opens all gates” (*Infinity I*, 74).

Can we accept this challenge? “Evolution is so slow! The concept of action should be completely revised. Millions of people are asleep during their actions! The magnitude of spirit-creativity is so beautiful” (*Infinity I*, 263).

If so, we can enter into “new ways” that lead to discipleship.

March 09, 2003

**Dark Heart**

Dear —,

Whenever discussions of good and evil arise, they are either abstracted, intellectualized analyses, or impassioned messages filled with accusation and defense.

What troubles me always is the way in which people always tend to see evil outside themselves, always something invested in “the other.” But we all know that evil exists in every heart, and only when we see it in ourselves and accept its presence can we know how to deal with it in others.

The present terrible state of war fever brings out especially passionate declarations of good and evil, and evil is always seen in the enemy. But evil exists as much in the ally as in the enemy. It is the warring nature, on whatever side, that thrills the dark side of life. The evil forces, whoever they are, rejoice to see the divisiveness that tears everything asunder. This happens between nations, sure, but also between individuals.

Love to all,  
Daniel

March 09, 2003

**Follow up to Dark Heart**

Dear —,

Just a last, parting comment to clarify. I was not speaking against impassioned arguments; I was speaking against the tendency of such arguments (and equally, the dry, intellectual ones) to cause us to attribute evil only to others, never to oneself. I truly believe that we will never transcend division until we recognize the good in all people and also the bad. I look into the mirror every morning and say hello to the good guy that I see and also the evil one. They are both there as they are in every one of us.

Daniel

## Conversations with Daniel Entin

*Daniel Entin (1927–2017), Former Executive  
Director of the Nicholas Roerich Museum*



March 12, 2003

**Why is Gratitude the union of beauty and joy?**

Dear —,

The trio that sticks in my mind always is the one given in *The Call*: Love, Beauty, and Action. To me, none can properly exist without the other, and each can be thought about in connection with the others, as contributing to the others, as causing the others.

Stirring the pot some more . . .

Love to all,  
Daniel

P.S. I'm going next week to an Agni Yoga meeting at which everyone will want to discuss questions about War and Peace. Any contributions to that pot will be welcome here. We will want to discuss: What is war? What is peace? What is culture? What really is Peace through Culture? Are these long-term ideals? If so, what can be done when short-term solutions are needed as nowadays?

March 14, 2003

**Why is Gratitude the union of beauty and joy?**

Dear —,

One thing can affect the flavor of the statement. (It is something we

come up against daily in our text work.) Try to sense the difference between “gratitude as THE union of beauty and joy” and “gratitude as A union of beauty and joy.” The Russian has no article, and it can be translated either way. In English, the first translation makes a strong statement that is clear, suggesting that if you join beauty and joy, you will inevitably develop gratitude. But I think the second, less emphatic is perhaps better (gratitude as a result, not the only result, of beauty and joy) with a feeling of: “if you imbue yourself with beauty and with joy, you will be filled with gratitude—among other positive feelings.”

If this is befogging it even further, just ignore it.

Daniel

March 15, 2003

**War and Peace**

Dear —,

Thank you! While reading this, my heart was raising strong objections to some of what I was reading. I'll have to read it again and ponder some to see if I am reading it correctly. There is a small, nagging thought that creeps into my head from time to time when

*Continued on page 11*

**Conversations with Daniel Entin***(continued from page 10)*

I study the texts, and this is one of those times. I find myself wondering if the problem is that I am misunderstanding what I am reading, or if humanity has moved on in its approach to certain problems beyond the circumstances that existed when the Teachings were given a century ago, more or less.

Regarding issues of war and peace, there were then no international organizations that had any real hold on the world's need for order and security. Today humanity itself, for the most part, tends to feel that there is a mechanism for resolving issues of war and peace, and other international issues, by negotiation and even consensus. Today's battles over the imminent war just would not have happened in earlier times. And in those days, the very nature of war was so different, so much smaller. We could still hold the idea that an institution could put a Banner on its roof, hang it on its facade, and thereby be safe from the war raging around it. Now, with the horrendous weapons that exist, such an idea is simply too quaint to consider.

I've printed out all the contributions to this topic and will have time on the plane to think hard about them. In going to a place that is tied to the United States but not so much a part of it, where the people live with equal parts of attachment to, and resentment of, the country that colonized them, there will be a volatile mix of feelings and thoughts about these issues.

Love,  
Daniel

**March 25, 2005****Master's Day**

Dear —,

Thanks for the nice words. I am tempted to feel proud of the achievement of getting the books so nicely onto the Internet, and now with the matching Russian site, the pride doubles. Of all the things we've done here, I feel that this is the most devoted to pure service. And soon there will be German, I think, and then Icelandic, I think, and then others—whatever publishers around the world would like to permit us to put there.

The Roerichs formed a study group in New York shortly after arriving in 1920. The group met regularly for almost three years, and the material derived from those meetings is what makes up the first book, *The Call*. In the Spring of 1923, the Roerichs were preparing to leave for Europe and then India to prepare for the large Central Asian expedition. The students were feeling quite sad, maybe even a little desperate, because of the loss of their teachers. A message from M. reassured them that they were by no means being abandoned, that He would be with them always, and that they could continue to be led by Him directly and by their teachers from wherever they were. He then sent a message in which he designated March 24th as a day to be devoted to Him. It commemorates the day on which three years earlier the first message came. He instructed that the students should come together in quiet that day and also said that it should be a day for "initiating events."

If you want to ask more, please do.

Daniel

**Networkers' Letter***(continued from page 2)*

light from within into beingness, and we became beautiful human beings. Let us dedicate our life, our energy, talents, and creativity, to bringing beauty, unity, and synthesis into this new year, 2023.

The staff of the WMEA and myself want to express our love and gratitude to every one of you who is working on yourself and dedicating yourself to the advancement and progress of humanity. Master M. instructed that all Teachings say that goodwill is necessary for advancement. He told us to put on the armor of goodwill and we will become unconquerable. Let this year be the keynote of goodwill and transformative, progressive change.

We love you and invite you to visit our sanctuary, Izvara, if you are ever in Prescott, AZ. You will be most welcome. Until then, we invite you to join our weekly live broadcasts each Sunday from 10:30–11:30 a.m. M.S.T.

With love,



Joleen Dianne DuBois,  
*President and founder*

White Mountain Education Association, Inc.

**SUNDAY WEBINAR REGISTRATION**

<https://wmea-world.org/live.html>

**WHITE MOUNTAIN WEBSITE**

<https://wmea-world.org>

**SUNDAY TALKS**

<https://youtube.com/wmeaworld/videos>

**JOLEEN'S BLOG**

<https://www.wmea-world.org/toay>

**AGNI YOGA LIVING ETHICS COMMUNITY**

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

**ZODIAC NEWSLETTER**

[https://www.wmea-world.org/zodiac\\_newsletter.html](https://www.wmea-world.org/zodiac_newsletter.html)

## S U B S C R I P T I O N   F O R M

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  
*Agni Yoga Quarterly*  
are tax exempt.

White Mountain Education Association  
is now publishing  
*Agni Yoga Quarterly*  
on the Internet.  
Look for it on the World Wide Web  
<https://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**