



## Forgiveness

### *Leaves of Morya's Garden I, The Call, 1924*

*The Call*, 334.

Lord, the bird of happiness would  
sing at my window.  
I shall not understand its words, but  
I will dare.  
In the morning hour one word will  
come to me,  
And my heart will sing:  
Forgiven, forgiven, forgiven.  
Is it possible that for one word, for  
one act of tenderness, I could be freed  
of guilt by Thee?  
By Thee, Who has spun the web of  
eternal Universe and Glory?  
My son, tenderness is part of Truth.  
And Truth is in Beauty and Love.  
Comprehend this, My son, in the  
midnight hour.  
I shall knock upon thy door at dawn.

### *Aum, 1936*

*Aum*, 47. Man prays for forgiveness, yet fails to alter his manner of living. Man bewails his misfortune, but does not abandon a single habit which brought him into his state of sorrow. Just praying for forgiveness has no meaning if it is not accompanied by reformation of life. It is not sorrow but hypocrisy when the Higher Wisdom is burdened by self-pity. Equally meaningless is enforced prayer. As long as people do not comprehend the significance of the link with the Higher World, they only blaspheme by the insincerity of their prayers. One cannot lie before Truth, nor conceal anything in the face of all-pervading Light. Moreover, why conceal that which is sacred and justified by the heart? The bond with the Higher World will be attractive when the heart affirms its own judgment.

### *Supermundane I, 1938*

*Supermundane I*, 205. Urusvati knows that the Supermundane should not be understood only as extraterrestrial. Included in the study of life are the higher worlds and the highest concepts. Earthly life is built upon immutable laws, an understanding of which includes the correlation of all the worlds and acceptance of the true importance of the Subtle World.

It is correctly pointed out that people are incarnated for specific purposes. For example, humiliated and tortured people return to Earth to remind others about their unacknowledged rights, but most of these people cannot overcome the desire for revenge and retribution, and few reach the noble heights of all-forgiveness and pure self-perfectedness. There are those who return to the very place where they were abused and mistreated and wreak terrible vengeance. They hide themselves among the common people, bringing about sedition and hindering the progress of the country.

If people understood the consequences of this violence, they would be more effective in the building of their country, but few care to understand that blood shed in hatred is in need of purification. Thus, many times have We reminded you about the need for self-perfectedness and an understanding of the Subtle World. Each one of Us has called to people in order to provide this knowledge.

The Thinker said, "Behold, the furies are created by you. Gods care not for vengeance; it is people themselves who create these horrible monsters. We all forget that we pave our own way. How can I find words that are simple enough for everyone to understand?"

We must understand the causes of strife and discord. If we

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*Hermit* by Nicholas Roerich, 1941

# Networkers Letter

## Dearest Friends,

Many of us seem to be surrounded these days with a lot of pain and suffering: the pain and suffering of friends, families, cities and countries, and even ourselves—so much so that it can be overwhelming. How to keep our sanity, our faith and hope? By keeping our consciousness in the stream of the Teaching, especially the Teachings of Torkom Saraydarian and the Teachings of the Great Ones, Agni Yoga. It is to these Teachings I turn when life seems to become overwhelming. It was for this reason I selected the keynote article on “Calmness” for this issue, how to put calmness into your life, and peace. Calmness and peace may be impossible unless we have created an unshakable inner life. The Teaching helps us build the inner life, starting with meditation and then study, and finally, but not lastly, service.

From Agni Yoga, a verse, which can be found in this issue of *Meditation Monthly International* in the keynote article, reads: *I speak of alien bridges and gates. On the way, alien bridges are encountered. One must cross them hurriedly, not looking downward, having but one wish—to reach quickly the other side. Also, do not pause before foreign gates, but demand the right of way without disturbing your calmness, because your way is determined. One must with pure thoughts close one’s pores to bad air. But when times are difficult repeat: “Nevertheless, I am going into a Garden of Beauty. I fear not the predestined gates. Why is the shield above me? To safeguard me. If new dams arise I shall cross them, because I do not fear!”*<sup>1</sup>

It is important that we do not become mired down in the trials and tribulations of today’s problems, mired down in fear and hopelessness, but to always

look forward, realizing that we have the shield of protection of the Master as we forge ahead, no matter what. As the Great One says, “When times are difficult repeat: ‘Nevertheless, I am going into a Garden of Beauty. I fear not the predestined gates.’”



Meditation is the way into the Garden of Beauty. Meditation is actually very simple. To do it, you simply sit relaxed—in your private room, on a riverbank, under a tree, or any place you like—and ponder certain words. Find a short passage from the Teachings or even a scripture that has deep meaning for you, and think about these words for five or ten minutes. This is meditation. When you find yourself falling into the depths of despair and fear, stop yourself, select some words from the Teachings, and for the next five or ten minutes, you are going to be totally concentrated on those words. You will find yourself in a completely different space at the end of those ten minutes, a space of hope and restoration.

When you meditate, you make a contact with the Almighty Presence in the universe and you receive three charges of energy. The first charge of energy is Light. You charge yourself with more light, and in that light you see your problems and difficulties more clearly and you see better how to deal with them. The second charge of energy is love, where you absorb a tremendous amount of love energy flowing into you and into your inner life. Now you have the shield of light and love. You may have the experience that you are in

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# Calmness

References compiled from the Books of the Agni Yoga Teaching

## *Leaves of Morya's Garden, Book One, The Call, 1924*

*The Call*, 86. True calmness of spirit is tested by the trifles of daily life. Comfort is given you by the assurance of Our Protection on the path of Good. I send you My Shield—know to defend M. as I defend you.

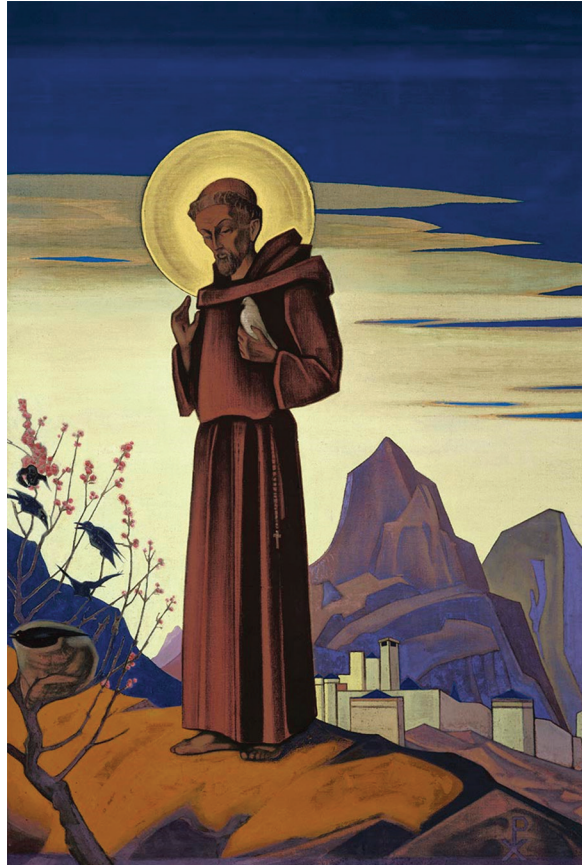
*The Call*, 112. M. fills your being with the power of calmness.

## *Leaves of Morya's Garden, Book Two, Illumination, 1925*

*Illumination*, I.VIII.1. I speak of alien bridges and gates. On the way, alien bridges are encountered. One must cross them hurriedly, not looking downward, having but one wish—to reach quickly the other side. Also, do not pause before foreign gates, but demand the right of way without disturbing your calmness, because your way is determined. One must with pure thoughts close one's pores to bad air. But when times are difficult repeat: "Nevertheless, I am going into a Garden of Beauty. I fear not the predestined gates. Why is the shield above me? To safeguard me. If new dams arise I shall cross them, because I do not fear!"

*Illumination*, II.III.17. Resolve to act in calmness, bearing in mind that Our spring flows through you incessantly. And when you ask yourself—where are They Who made promises? — We are standing behind you; and We rejoice, measuring the growth of the flower of your aura. We rejoice because this is Our Garden. Beyond bounded vistas the Light unites the hearts.

*Illumination*, II.III.19. At the approach of certain Signs and Images ordained by



*St. Francis* by Nicholas Roerich, 1932

dates, a specially saturated atmosphere gathers, as if clouds of smoke were over-casting Heaven and Earth. That which had been clear begins to crumble, and, as if in a whirlwind, falls to pieces. Even physically this period is difficult, but during this period certain dates are being pronounced which stand as milestones on the road.

However, knowing that the predestined people belong indefeasibly to the ordained dates, we must calmly pass through this period, like one becoming acclimated to new gases. Remember that during this period not only the Teacher but the whole Brotherhood is watching, and if individual voices are heard, you need not be astonished. It is good to have flowers near during this period.

*Illumination*, II.IV.7. [A] message to the newcomers: There is so much for you to learn in order to acquire the wisdom of calmness and of actions. You must discern masked faces and know how to make My Name the armor of each action.

*Illumination*, II.VI.5. The manifestation of unlimited possibilities will give you calmness for perception.

*Illumination*, III.IV.2. Our Ray dispatches myriads of purified atoms, which enwrap the man if there is no astral whirlwind around him. This is the reason for the calmness of the spirit, as otherwise the remnants of Karma will obscure the object of the sending.

## *Community, 1926*

*Community*, 229. Firmness, calmness, resourcefulness, quickness—thus inquire of each one professing devotion to the community. Yet calmness may appear during sleep, firmness in inaction, resourcefulness at mealtime, and quickness in the obtaining of money.

## *Agni Yoga, 1929*

*Agni Yoga*, 130. You will say to him, "It behooves us, even in the midst of great turmoil and revolt, to preserve our calmness of spirit."

He will reply, "Your truth is not new. But why should I strain for calmness of spirit when my body trembles with tension?"

Answer him, "This is the law of self-perfectment."

He will reply, "This too is not new. Where are the advantages of self-perfectment?"

You will answer, "The exercise of calmness leads to mastery of moving through the various bodily states."

At the change of body, the spirit that has not sought to advance enters a condition of torpor and wanders about depressed by its vague memories. Indeed, memories of the low physical state plunge it into complete darkness.

It is essential to avoid indifference while changing the body. Refinement of striving will provide calmness during the transition from one state of existence to another. Thus is achieved the quality of an Arhat, who never interrupts the flow of consciousness and constantly strives toward the future.

*Agni Yoga*, 201. The health of a yogi rises and falls like the wings of a soaring eagle. The eye of the yogi sees like the eagle's eye.... The calm of the yogi is like the tensed power of the ocean.

*Agni Yoga*, 282. Not ascetics, not fanatics, not the superstitious, but those who know the Yoga of Fire are the ones who will choose not to abandon the rudders of life. Truly, their sacrifices will be great. They will constantly be confronting new explosions although they could have chosen a calm existence. But rest is not a property of fire, for fire must constantly destroy in order to create. Such fiery strivings test one's feelings, as in a crucible.

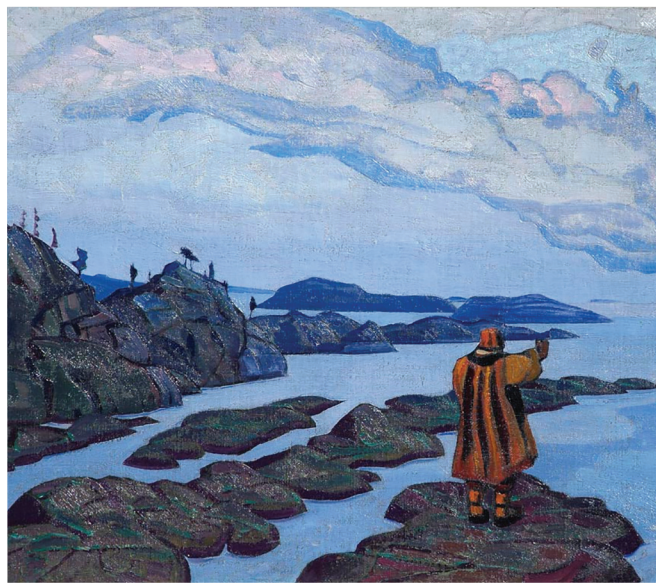
*Agni Yoga*, 523. For experiments with psychic energy a patient and steady process of accumulation is needed. It is harmful to send out energy without co-measurement, for impulsiveness can undermine the quality of the accumulations.

*Agni Yoga*, 545. Be assured that the manifestation of the New Era will pen-

etrate even the simplest of souls. The best ones will carry the burden of controversies and battles. The lesser ones can be given the simpler ways. Let them keep their calm when the flames and explosions begin to rage.

### **Hierarchy, 1931**

*Hierarchy*, 81. When we reach a conscious communion with the subtlest ener-



*The Command* by Nicholas Roerich, 1917

gies, much of that which did not find its place yesterday becomes fully comprehensible today. Thus we learn to rejoice and to be calm, where yesterday we sorrowed. It is useful to observe how our consciousness is purified through everyday labor.

*Hierarchy*, 186. We are definitely against narcotics which calm and deaden the intellect. How, then, will the quality of thoughts, so needed for the future life be developed if we dull it with poison? But medical science is lavish in producing living corpses.

*Hierarchy*, 308. An experienced sailor frowns at a dead calm of the sea, foreseeing the gathering of a storm, and smiles at the blustering wind, perceiving

a successful navigation. Of such a sailor it is said that he knows the sea. We say that he knows life if he knows how to understand the difference between the inner and outer manifestations.

### **Heart, 1932**

*Heart*, 96. Sickness rises from sin—says the Scripture. We say that sickness comes from the imperfections of past and present. One should know how to approach the cure of sickness. To the regret of physicians, the process toward perfection is the true prophylactic measure. It can be understood that the process toward perfection begins with the heart, and it has not only a spatial but also a narrow material meaning. Mothers carry their children close to their hearts as a panacea for calming them, but usually one is unaware that this holding close to the heart creates a powerful reaction. Thus, also in the Subtle World we gather people close to the heart for strengthening and for cure.

Of course, the heart loses a great deal of energy through such strong application. But, then, more than once has the heart of a mother been represented as transfixed by swords and arrows, a symbol of the acceptance into the heart of all actual pains.

Not only in developed sicknesses but at their inception is the cure through the heart especially potent. At present, this remedy is almost forgotten, but it is no less powerful than a blood transfusion, for through the reaction of the heart the finest energy is transmitted without the unpleasant low admixture of blood. When one thinks about the process of perfectment, one must not forget solicitude for the heart that gives.

# Why One Can Only Digest the Teaching Through Humility, Silence, Study, and Discipline

by Beverly LaRose

The Teaching must be brought inside, becoming part of our nature and manifesting It in our lives. We do this by living the Teaching. What does it mean to live the Teaching? It means taking the instructions of the Teaching and bringing them into your life. It means to replace vices with virtues; it means living the Principles of Beauty, Goodness, Righteousness, Joy, Freedom, Striving, and Sacrificial Service. Listening or reading the words of the Teaching do not change our beingness. When a person first finds the Teaching, she can think that she has transformed just by listening to the inspiring words. But then the personality will do something to make one see that we have not changed at all. We might have expanded our consciousness and our understanding, but we haven't yet actualized the new information.

It's only when we actualize and digest the Teaching that we transform ourselves. Virtues and Principles are the foundations of the Teaching; vices, habits, subconscious memories and mechanical ways of living are the obstacles that need to be removed from our nature. When we remove them or transmute them, we are living the Teaching.

Through observation we learn what needs to be refined and purified so that we can live the words of the Teaching, rather than living in the same mechanical way we've always lived. Disciplines are the tools that shape our lower bodies. They come in many forms: meditation, study, service, striving, nightly review, self-observation, and facing

ourselves honestly. Discipline is the only way we can change. No one can do it for us. Our bodies need guidance, purification, and refinement to become the Teaching.

In meditation we silence our minds, emotions, and bodies so that we can connect with higher thoughts, ideals, and beauty. This takes concentration



*Bridge of Glory* by Nicholas Roerich, 1923

and perseverance. When creating a daily rhythm of meditation, a person learns to detach from worries, anxieties, and the busyness of the mundane life, while building a connection with the Solar Angel. Meditation brings the higher fires into our nature, resulting in Fire by Friction. Fire by Friction is an opportunity to transform the lower nature. For example, at one point in my meditations, I had a realization that I was being fanatical in my diet. The fire showed me the truth about myself. Another time I saw my inability to make a commitment. Fire creates a friction in the personality life, and we have an opportunity to make changes so that we raise our present vibration to a higher

frequency. The fire sheds a light on our physical, emotional, and mental bodies. It shows us our impurities, our habits, our negative emotions, our separative thinking, our gossip, our vanity and ego. It creates a friction so that we have to face ourselves if we want to change. If we continue to meditate but don't make changes, we can become more obnoxious than before. And bringing in the higher fires creates an intensity that can create cracks in our nature, creating sickness and mental health issues, or it chases us away from the Teaching and the opportunity to become a Disciple.

Our reactions can surface when a button in the subconscious mind is activated. We become angry, jealous, or have negative imagination. These are times of opportunity for growth.

This is the first step to develop humility. We see our imperfections and know that we can be more. We are more as a Soul. It's in recognizing we are more than our bodies and striving to actualize that greater Self. The more one becomes the Self, the more humility one has.

How do those with humility act, speak, and think? Our Teachers are good examples of humility. We can watch how they express the Teaching in their lives, how their humility is like a light shining from their heart. A person of humility doesn't criticize others; rather, they see the potentials in others. A person of humility does not brag,

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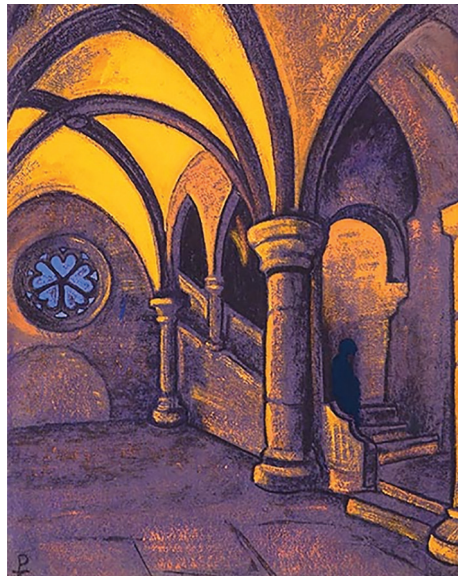
*continued from page 5*  
*Why One Can Only Digest the Teaching....*

make claims, or boast about their spiritual accomplishments; they just serve the Plan without the need of praise or flattery. They live from the heart. They are centered in the true Self and they stand on the beauty of Principles and virtues.

The more we are able to look at ourselves honestly, the more we live the Teaching and become humble. In humility one strives to change their beingness and to be of service to the Hierarchy and the Plan. Humility looks to the stars and sees the beauty of advancing ones, and looks at the small creatures in nature and understands her responsibility. She labors toward the stars and serves those in need. This keeps humility and equilibrium.

One can digest the Teaching when they follow disciplines in their lives,

when they meditate and contact greater Light, when they sit in silence with the beauty of the Universe, and when they have humility and love for humanity. These are the ways of the Disciple.



*Castle* by Nicholas Roerich, 1936

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*Forgiveness*

remind ourselves about our life among the shadows, we shall be able to understand that it is precisely there that our future existence is prepared.

### **Letters of Helena Roerich I, 1929–1938**

*Letters of Helena Roerich I, 24 June 1935.* Undoubtedly, there are cases when a dark spirit directs black thoughts toward a pure spirit and receives a return blow. But in such a case he punishes himself, for what can be done if the luminous aura does not accept the projected poisonous gases? We and our friends have witnessed many times such return blows, but I can assure you that in no case was there the slightest desire to return the blow. Forgiveness is a primary quality of the true Teacher. He can be indignant but will never send con-

sciously a deadly arrow. Only the Great Teacher, the Lord of Karma, has the right to send consciously a fatal Ray. Thus, the Teacher is one thing and the followers are something entirely different! Therefore, let us treat such stories with caution. True, the evil will of any strong person can bring some harm if one's aura is weakened by fear or disease. The best panacea against such poisonous arrows is devotion to the Foundations of the Teaching, love of Hierarchy and complete serenity. We must accustom ourselves to the idea that we are dwelling in a poisoned atmosphere, in which numerous poisonous arrows are flying about, and that only our heartfelt bond with the Forces of Light helps us to preserve our protective net. But if we ever doubt the power of the Hierarchy, or if we allow faint-heartedness in the face of the enemy, we paralyze immediately our emanations and thus destroy the protective net woven out of them.

*continued from page 2*  
*Networkers Letter*

God. You can absorb His light and love and use it to help your relations with others. The third charge of energy is power. As you spend ten or fifteen minutes meditating on your chosen words, you will have accumulated the energy to shine your beauty, no matter what happens to you. Light, love, and power is now a part of your inner life. All day people may beat you down, hurt you, disrespect you, belittle you, and many other different attacks, but meditation gives you the strength and energy to withstand these attacks and stand in your beauty.

I also suggest forgiveness. Forgiveness increases your love. Christ said that we should never sleep without first forgiving everyone. We are also urged to bless people before we sleep. In blessing you charge others and also yourself with love. The most significant effect will be seen in your consciousness. When you continually forgive others and bless them before you sleep, your critical, narrow, aggressive and polluted consciousness will slowly diminish, and you will start to be filled with joy, love, and the urge for service.

With love,

Joleen Dianne DuBois  
 President and founder of the WMEA

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<sup>1</sup> *Leaves of Morya's Garden, Book II, Illumination, 1925, verse I.VIII.1.*

## June/July 2015



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*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.*

### June

- Sun. 7** Sunday Service: **“Cooperation in Light”** with Mr. Lewis Agrell, meditation and music, 10:30 a.m., Izvara Center
- Wed. 10** Class: *Cosmic Magnet*, 7–8 p.m., Izvara Center
- Sun. 14** Sunday Service: **“Inclusiveness”** with Rev. Joleen DuBois, meditation and music, 10:30 a.m., Izvara Center
- Wed. 17** Class: *Cosmic Magnet*, 7–8 p.m., Izvara Center
- Sun 21** Sunday Service: Lecture, **“Father’s Day”** video by T. Saraydarian, meditation and music, 10:30 a.m., Izvara Center
- Wed. 24** Class: *Cosmic Magnet*, 7–8 p.m., Izvara Center
- Sun 28** **Solar Festival of Cancer & Group Meditation**, with Rev. Joleen DuBois, meditation and music, 10:30 a.m., Izvara Center

### July

- Wed. 1** Class: *Cosmic Magnet*, 7–8 p.m., Izvara Center
- Sun. 5** Sunday Service: Lecture, **“Independence,”** with Rev. Joleen DuBois, meditation and music, 10:30 a.m., Izvara Center
- Wed. 8** Class: *Cosmic Magnet*, 7–8 p.m., Izvara Center
- Sun. 12** Sunday Service: Lecture, **“How Do You Want to be Remembered?”** with Rev. Joleen DuBois, meditation and music, 10:30 a.m., Izvara Center
- Wed. 15** Class: *Cosmic Magnet*, 7–8 p.m., Izvara Center
- Sun. 19** Sunday Service: Lecture, **“Intuition Mixed with Illusion,”** with Rev. Joleen DuBois, meditation and music, 10:30 a.m., Izvara Center
- Wed. 22** Class: *Cosmic Magnet*, 7–8 p.m., Izvara Center
- Sun. 26** Sunday Service: Lecture, **“What Does It Mean to be Spiritually Indifferent?”** with Rev. Joleen DuBois, meditation and music, 10:30 a.m., Izvara Center
- Wed. 29** **Solar Festival of Leo, Group Discussion and Meditation**, 7–8 p.m., Izvara Center

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