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THE HEART AND ANGNI YOGA

OR

THE SECRET WAY OF THE HEART.

APPENDIX. I.

A. C. Fellows.

July. 1936.

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at one of our regular Saturday group meditation meetings, (July 25th) which includes four persons, one of the number got the message, "There is to be a new Ashlar".

In Masonry there are two ashlar, The rough unpolished ashlar, before which the candidate is placed at his initiation, the other ashlar hewn and polished and perfect in all its parts.

The teaching of these two ashlar, has a very direct reference to the heart. The former represents the heart in its unused and therefore uncouth state, the latter, the finished product, or the result of consciously working with the heart.

I think the polished ashlar is therefore that which was meant, in the message, "There is to be a new Ashlar", for the opportunity has now come, when man, by full co-operation with the forces that are now coming into the world, will be able to learn by degrees to consciously function in the heart.

One is reminded of the saying, "The Stone which the builders refused is become the headstone of the corner".

Now the builders are the Lunar Pitris, and H.P.B makes this remarkable statement,

"The consciousness which is merely the animal consciousness, is made up of the consciousness of all the cells of the body, except those of the heart. The Heart is King.

One can infer from this, that there is nothing of an animal or lower nature about the heart, and therefore beyond the powers of the Lunar Pitris to build, and further in the Secret Doctrine we are told that the Solar Fires had to be called in, to give the form the Vital Breath, which originates in the Heart, of all beings.

One calls to mind the mysterious references to the "Stone", spoken of in occult books, and referred to in the Angni Yoga series.

Another member of the same group on the same date, saw the following. The Sign Pisces, this parted in the middle and in the centre a Cross appeared, this disappeared, giving place to the figure of a Man, the message given was, The old signs and symbols are now obsolete, and new signs will come in, for the New Era, the sign will be Man himself.

This dovetails in with the "New Ashlar", since Man on the physical plane represents the Christ-Principle, operating and exemplifying through the heart centre, the Sun's Highest Ray, that of Love-Wisdom.

The Chinese Buddhist Patriarchs taught that the "Essence of mind ^{is} was intrinsically pure", and as already shown, the Higher mind is seated in the heart. One is further reminded of the sentence in the "Voice of the Silence", "O Lanoo, be of pure heart, before thou settest one foot upon the Path".

Reading this casually one would infer that the disciple would have to reach a state bordering upon perfection, before he could venture to place one foot upon the Path, whereas in reality the Heart is primarily pure, since man not yet having consciously commenced to use it, it has remained un contaminated, having been, until consciously used, isolated and therefore kept pure.

When considered in this light, it is a remarkable provision, that the heart of man should have been kept pure, in the earlier state of his evolution, thus when starting out on his long journey, consciously seeking the goal, he has everything in his favour, and not, as one is so apt to think, very heavily handicapped, the great danger however comes, when the path has been entered, for when the heart is once consciously being used it is then open to contamination, so the "Way of the Heart" must in all cases be faced with clear vision, great determination to travel to the bitter end in spite of all obstacles and endeavour to maintain the heart in its original purity.

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When the faculty of thinking, seeing and hearing in the heart, has once been attained, it can well be realised that any perversion of these, from their proper use, could have truly disastrous results, and so this method of travelling towards the goal, - and as far as I can see, the only method, - has to be approached only after very serious consideration. One can well understand, how all the Teachers have made it appear a most difficult Path to travel, because it is beset with so many and really great dangers, few of which have been previously encountered, and many of a very subtle character.

"The more thou dost advance, the more thy feet pitfalls will meet,
"The path that leadeth on, is lighted by one fire, - the light of daring
"in the heart. The more one dares, the more he shall obtain. The more he fears, the more that light shall pale - and that alone can guide.
"For as the lingering sunbeam, that on the top of some tall mountain
"shines, is followed by black night when out it fades, so is heart
"light. When out it goes, a dark and threatening shade will fall from
"thine own heart upon the path, and root thy feet in terror to the
"spot".

One has to be very careful in the matter of placing "The Way of the heart" before another, to attempt this way before it has been thoroughly understood and seriously considered, is to risk disaster, the traveller on this road must have made up his mind, "To Will, To Do, To Dare and to keep Silent," but since the "Way of the heart" is not for self, every reasonable opportunity must be taken to point out the way to others, but discrimination is necessary, lest we cause a brother to fall.

There is no doubt, that when translating certain portions of the book of "Golden Precepts", into English, under the title of the "Voice of the Silence", Madame Blavatsky considered it her greatest gift to mankind, for it is an infallible guide to the "Way of the heart". This is apparent from her dedication of the book. For the more this book is read, with an Understanding heart, the more illumination and instruction will the reader obtain.

Below I give a few hints, derived from various sources, that may assist in developing a technique for meditation in the Heart.
"By mind ruling in the heart, is Brahman revealed."
The Ancients visualised a bluish flame, the size of the top joint of the thumb, for the purpose of holding the consciousness in the heart, when going into the Silence.
Three symbols were used by the Ancients when concentrating on Brahman, The Sun, The Heart and the Eyes.
Meditate on Atman as OM.
(All the above are taken from the Upanishads. A.C.F.)

The Image of the Lord impressed upon the heart, will never become blurred and at any hour will be ready to help.
I advise to address oneself to the heart.
Repeat the name of the Lord and rotate it in the heart.
(Each individual must translate the last sentence for himself or herself, perhaps using the word ponder, instead of rotate may assist some, since the meaning is similar, to weigh or turn over in the Mind)
The Teaching will be revealed to those who have perceived the right path, the Messenger will knock at the door.
Learn to use the five senses in the heart, see, hear, feel, taste & smell.

(The above are taken from the Agni Yoga series. Agni Yoga, Hierarchy and Heart. A.C.F.)

THE HEART and AGNI YOGA.
or
THE SECRET WAY OF THE HEART.

A.C.FELLOWS.

JUNE. 1936.

Through the Heart, by the application of Agni Yoga, will the greatest of all problems, "Man know Thyself" be solved.

In the East, which for our humanity has always been the source of true wisdom and knowledge, the Heart is regarded of paramount importance, the head of very secondary importance, this as will be shown later is a most occult teaching and cannot be given out to the world either in writing or in print, but must be discovered by Man, himself, for in the Heart the True Self abides.

Before proceeding further, it would be well to collect from various reliable sources, that which has been said about the Heart.

Secret Doctrine.

But, as the "Hour strikes" and it becomes receptive of the Fohatic impress of the Divine Thought - The Logos, or the male aspect of the Anima Mundi, Alaya - its "Heart" opens. (i.88).

When the One becomes the Two, the Threefold appears, and the Three are One; and it is our thread O Lanoo, the Heart of the Man-Plant called Saptaparna. (i.65).

And addressing in magic formula that which is called, in Egyptian Esotericism, the "ancestral heart" or the reincarnating principle, the permanent Ego, the Defunct says. "O my heart, my ancestral heart, necessary for my transformations, . . . do not separate thyself from me before the guardian of the scales. Thou art my personality within my breast, divine companion watching over my flesh(es) (bodies) (i.240)

The Sun is the heart of the Solar world (system) and its brain is hidden behind the (visible) Sun. Thence, sensation is radiated into every nerve-centre of the great body, and the waves of the life essence flow into each artery and vein. The planets are its limbs and pulses. (i.590)

That class of the "Fire Dhyanis", which we identify on undeniable grounds with the Agnishvattas, is called in our school the "Heart" of the Dhyana-Chohan Body, and is said to have incarnated in the third Race of Men and made them perfect. The Esoteric Mystagogy speaks of the mysterious relation existing between the hebdomadic essence or substance of this angelic Heart and that of man, whose every physical organ and psychic and spiritual function, is a reflection, so to say, a copy on the terrestrial plane, of the model or prototype above.*** Why should the heart have four lower cavities and three higher divisions answering so strangely to the septenary division of the human principles separated into two groups, the higher and the lower. etc. (ii.96)

This is well shown in the Brih Upanishads, wherein the Rudras, the progeny of Rudra, God of Fire, are called the ten vital breaths, (prana life) with the heart (manas) as eleventh, etc. (ii.578).

There the Good Law, the "Doctrine of the Heart" flourished for centuries. (iii.410)

Said Buddha, "Whosoever is unacquainted with my Law* and dies in that state must return to earth until he becomes a perfect Samano (ascetic) etc.

*Note. The Secret Law, the "Doctrine of the Heart" so called in contrast to the "Doctrine of the Eye" or exoteric buddhism. (iii.403)

Occultists know each minute portion of the heart, and have a name for each. They call them by the names of the Gods, as Brahma's Hall, Vishnu's Hall, etc, They correspond with parts of the brain. (iii.545)

There are seven brains in the heart, the Upadhis and symbols of the seven Hierarchies.

The consciousness which is merely the animal consciousness is made up of the consciousness of all the cells of the body except those of the heart. The Heart is the king, the most important organ in the body of man, Even if the head be severed from the body, the heart will continue to beat for thirty minutes It will beat for some hours if wrapped in cotton wool and put in a warm place. The spot in the heart which is the last to die is the seat of life, the centre of all, Brahma, the first spot that lives in the foetus and the last that dies. ***** This spot contains potentially mind, life, energy and Will. During life it radiates prismatic colours, fiery and opalescent. The Heart is the centre of spiritual consciousness, as the brain is ~~the~~ the centre of intellectual. But this consciousness cannot be guided by a person, nor its energy directed by him until he is at one with Buddhi-Manas; until then it guides him-if it can. Hence the pangs of remorse, the prickings of conscience; they come from the heart, not from the head. In the heart is the only manifested God, the other two are invisible, and it is this which represents the Triad, Atma-Buddhi-Manas. In reply to a question whether consciousness might not be concentrated in the heart and so the promptings of the Spirit be caught, H.P.B. said that anyone who could thus concentrate would be at one with Manas, would have united Kama-Manas to the higher Manas. The Higher Manas could not directly guide man, it could only act through lower manas. There are three principle centres in man, Heart, Head and Navel; any two of which may be plus or minus to each other according to the relative predominance of the centres. The Heart represents the Higher Triad; the liver and spleen represent the quaternary. **** The psycho-intellectual man is all in the head with its seven gateways; the spiritual man is in the heart. (iii.581-2-3).

The phenomena of divine consciousness have to be regarded as activities of our mind on another and a higher plane, working through something less substantial than the moving molecules of the brain. They cannot be explained as the simple resultant of the cerebral physiological process, as indeed the latter only condition them or give them a final form for purposes of concrete manifestation. Occultism teaches that the liver and the spleen cells are the most subservient to the action of the "personal" mind, the heart being the organ par excellence through which the "Higher" Ego acts through the lower self. (H.P."B in article on Psychic and Noetic action.)

The Voice of the Silence.

The Mind (Kama-manas, head) is the slayer of the Real, (Manas, the Heart)
Let the disciple slay the slayer.

Let not thy "Heaven born" merged in the sea of Maya, break from the Universal Parent (SOUL), but let the fiery power retire into the inmost chamber of the Heart (23) and the abode of the World's Mother. (24). (Note. the "fiery power" is kundaline, one of the mystic yogi powers It is Buddhi considered as an active instead of passive principle, which it is generally, when regarded only as the vehicle or casket of the Supreme Spirit ATMA. It is an Electric-spiritual force, a creative power which when arouse into action can kill as easily as create.)

Then from the Heart that Power shall rise into the sixth, the middle region, the place between the eyes, when it becomes the breath of the One Soul, the voice which filleth all, thy Master's voice.

Silence thy thoughts and fix thy whole attention on thy Master whom as yet thou dost not see, but whom thou feelest.

(Thy Master is the Master in the heart.)

Search for the Paths. But, Lanoo, be of clean heart before thou startest on thy journey. Before thou takest thy first step learn to discern the real from the false, the ever-fleeting from the everlasting. Learn above all to separate Head-learning from Soul-Wisdom, the "Eye" from the "Heart" doctrine.

False learning is rejected by the wise, and scattered to the winds by the Good Law. Its wheel revolves for all, the humble and the proud. The "Doctrine of the Eye" is for the crowd, the "Doctrine of the Heart" for the elect. The first repeat in pride: "Behold I Know", the last, they who in humbleness have garnered, low confess, "thus have I heard".

"Great Sifter" is the name of the "Heart doctrine" O Disciple.

(Note) The "Heart Doctrine" is so named because it is the teaching which emanated from Gotama Buddha's heart, whereas the "Eye Doctrine" was the work of his head and brain. The "Heart Doctrine" is also called the "seal of truth" or the "true seal".

The Dharma of the "Eye" is the embodiment of the external, and the non-existing.

The Dhamma of the "Heart" is the embodiment of Bodhi * the Permanent and Everlasting.

(* True divine Wisdom)

Know, O beginner, this is the open Path, the way to selfish bliss, shunned by the Bodhisattvas of the "Secret Heart", the Buddhas of Compassion.

Yet, if the "Doctrine of the Heart" is too high winged for thee. If thou need'st help thyself and fearest to offer help to others, - then, thou of timid heart, be warned in time: remain content with the "Eye Doctrine" of the Law. Hope still. For if the "Secret Path" is unattainable this "day" (this life) it is within thy reach "tomorrow" (future lives).

Crest Jewel of Wisdom.

The fixing of the heart on sensuous things causes the increase of evil mind-images progressively as its fruit; knowing this through discernment, and rejecting sensuous things, let him ever fix the heart on the true Self.

From putting an end to sensuous allurements comes quietude of heart; in quietude of heart there is the vision of the Supreme Self; when the Supreme Self is clearly seen, there follows the destruction of the bondage to the world.

In this work there is a discourse on "The Steadfast Heart" and another on the "Vision of the Heart", too long to quote here.

The Upanishads.

The Man, the size of a thumb, the inner Self, sits ever in the heart of all that is born; by mind, mind-ruling in the heart, is He revealed. That they who know, immortal they become.

Smaller than the small, (yet) greater than the great, in the heart of this creature the Self doth repose. That free from desire, he sees, with his grief gone, the lord (and his) might, by favour of God.

The God is He, of all the maker, soul supreme, for ever settle in the heart of all that's born.

His form stands not within the vision's field, with eye no man beholds Him. Him standing in the heart, by heart, by mind; thus they who know immortal they become.

He who (within our frame) a thumb's length hath, in aspect like the sun, possessed of will and "I"-ness, to reason's light (fine) as a needle's point appears, and yet again to light of Self far otherwise (doth seem). (Shvetasshvatropanishad.)

The wise relinquish both joy and sorrow having realised, by means of meditation on the inner self, that ancient effulgent One, hard to be seen, subtle, immanent, seated in the heart and residing within the body.

The Atman, smaller than the smallest and greater than the greatest dwells in the heart of all creatures. The desireless, being free from grief, realises the glory of Atman, through the purity of the senses and the mind.

There are the two in the world entered into the intelligence in the supreme cavity of the heart, enjoying the results of their good deeds. The knowers of Brahman call them as light and shade. (note. The two are Jivatman and Paramatman, the individual soul and the cosmic soul).

He who is born of knowledge in the beginning and born (even) prior to the waters- (one) who sees him as dwelling with the elements having entered the heart (sees verily Brahman). This is verily that.

The Purusha, of the size of a thumb, dwells within the body. He is the Lord of the past and the future, and thenceforward one fears no more. This is verily that.

(note. The Atman here is spoken of as of the size of a thumb, because it is meditated upon as a light of the size of the thumb in the cavity of the heart, commonly called the "lotus of the heart" by Yogins. The assigning of a size to Atman which is really beyond all limitation of time and space, is for the purpose of meditation only and must not be taken literally).

His form is not within the field of vision, none can see Him with the eyes. He is revealed by the intuition of the heart together with the (purified) intellect and mind. Those who know Him become immortal.

The Purusha, the size of a thumb, the inner soul dwells always in the heart of beings. (Katha-Upanishad).

The face of the Truth lies hidden under thy golden orb, that do thou open, O Sun, that I who am devoted to the Truth alone, may see It. (Note. In vedic times they used to meditate on Brahman as residing in three places, viz, The Sun, The Heart and The Eyes, though Brahman is all pervading, yet in these places, it was a greater manifestation than in other objects. So when the mind is held on one of these places with a view to perceive that "Light of Consciousness", Brahman is realised sooner than otherwise.) (Ishavasya-Upanishad.)

This Purisha is verily the all-work, austerity, the highest, the immortal and Brahman. He who knows this, my child, as seated in the cavity of the heart, certainly cuts asunder the knot of ignorance.

The self luminous (Brahman) is seated in the cavity of the heart and is known as moving there.

Lives He there within, in manifold ways, where all the nerves meet like spokes in a nave. Do ye meditate on that Atman as OM. Godspeed to you (in your journey) beyond, across darkness. (Note. Where all the nerves meet etc, i.e. the heart).

This Atman who is omniscient and knows all and whose is this glory manifest in the universe, dwells within the sky of this effulgent city of Brahman. He is of the form of mind, the controller of the Pranas and the body. He dwells in the body having seated in the heart. by His knowledge the wise realise what shines as the blissful immortality. (Note. The "lotus" of the heart is usually called Brahmapuram or the city of Brahman.)

That vast effulgent Atman is of unconceivable nature; He is subtler than the subtlest, farther than the furthest; He is even here (within this body). He is realised as residing within the very heart of the seers.

Verily he becomes Brahman, who knows Brahman. No one ignorant of Brahman is ever born in his family. He crosses all sins and transcends grief. Being free from all knots of the heart, he attains immortality (Mundaka-Upanishad.)

Bhagavad-Gita.

With the heart unattached to external objects, he realises the joy that is in the Self. With the heart devoted to the meditation of Brahman, he attains undecaying happiness.

Whose heart is filled with satisfaction by wisdom and realisation, and is changeless, whose senses are conquered, and to whom a lump of earth, stone and gold are the same, that Yogi is called steadfast.

There, seated on the seat, making the mind one-pointed and subduing the action of the imaging faculty and senses, let him practise Yoga for the purification of the heart.

With the heart concentrated by Yoga, with the eye of evenness for all things, he beholds the Self in all beings and all beings in the Self.

Out of mere compassion for them, I, abiding in their hearts, destroy the darkness (in them) born of ignorance, by the luminous lamp of knowledge.

He whose intellect is unattached everywhere, who has subdued the heart, whose desires have fled, he attains to the supreme perfection consisting of freedom from action by renunciation.

Take refuge in Him with all thy heart, O Bharata; by His grace shalt they attain supreme peace (and) eternal abode.

Mediaeval Philosophers.

Paracelsus says, The human blood contained an airy fiery spirit, and this spirit has its centre in the heart, where it is most condensed and from which it radiates, and the radiating rays return to the heart. Thus the world has its fiery spirit pervading the atmosphere, and its centre is called the sun, and the influences radiating from the sun return to that centre. He also describes the "Dweller in the heart" as a bluish flamelike body, "equal in size to the last joint of a man's thumb".

Jacob Boehme, realised the supremacy of the heart among the organs, for he writes "the spirit moveth upon the heart in the bosom of the heart". Again commenting upon the seat of the spirit he says, "The heart is the original; it is the inward fire of the heart, in the inward blood of the heart."

In speaking about the diagrams of Robert Fludd, Manly Hall says, In studying these diagrams, one particular point should be borne in mind. The head as the highest part of the physical frame was used to represent the empyrean, or the highest part of the universe. The heart however is the noblest organ in the body and is, therefore the true "head" in man and the actual source of all inspiration & truth. The cranium is but the outward bodily symbol of the heart. Thus the highest part of the physical structure becomes analogous to the most spiritual organ, which is, therefore actually the "highest" part of man. In the universe Déity is presumed to dwell in the furthest most and uppermost parts, but philosophers understood His true abode to be in the heart of man, than which there is no higher place.

Benedictus Figulus, said, "In the heart of man is the true ~~XXXXXXXX~~ Iliastic Necrocosmic heaven. Yes the heart of man itself is the true heaven of immortal being, out of which the soul has never yet come".

Agni Yoga. (Agni Yoga series)

In the mysteries of Egypt there was an act called "The Sharpening of the sword". The neophyte was placed in deep darkness, He was approached by the Great Hierophant, who disclosed to him some of the mysteries, and light illuminated the Hierophant. Then again everything sank into darkness. Then approached the priest called the "Tempter", out of the darkness, the voice of the Tempter was heard, Brother, what hast thou seen and heard? The tested one answered,

I was honoured by the presence of the Great Hierophant. Brother art thou convinced that it was the Great One Himself? My eyes have seen and my ears have harkened. But the image could be deceptive and the voice could be false. Then the tested one was either confused and rejected, or he was filled with firmness and spoke: One can deceive eyes and the ears, but nothing will seduce the heart into delusion. I see with the heart and I hear with the heart, nothing impure will touch the heart. Sharpened is the sword entrusted to me.

Many thousands of years ago it was said, "The time will come when people will open their hearts and raise the chalice to the Supreme". The time has approached when humanity nears its sixth perfection & the flame will begin to glow in the chalice.

Hierarchy.
(Agni Yoga series)

Our pillars of foundation are sent to regenerate the spirit-understanding. Thus say to those who do not understand. Thus point out the Doctrine of the Heart.

The heart of an Arhat is like the Heart of Cosmos. The heart of an Arhat is like the fire of the Sun. Eternity and Motion of Cosmos fill the heart of the Arhat. Maitreya is coming, radiant with fires. His Heart flames with compassion for destitute humanity. His Heart flames with the affirmation of the New Covenants.

All religions have introduced special movements and positions of the body which help the accumulation of the energy and impel one to the highest. With Our succour one may certainly achieve without these fatiguing movements only through the saturation of one's heart. Who succeeds through this means has an advantage, because the source of the heart is inexhaustible. The Image of the Lord, impressed into the innermost heart, will not become blurred and at any hour will be ready to help. This way of the heart is the most ancient, but it requires a considerable expansion of Consciousness. It is impossible to speak of the heart from the very first talk, for then one may overburden it aimlessly. It is likewise aimless to speak of love, if the heart does not yet contain the image of the Lord. But the hour strikes when one must indicate the power of the heart. I advise to address oneself to the heart, not only because the Image of the Lord is already close, but because of cosmic reasons. It is easier to cross an Abyss if the link with the Lord is strong.

Thus it is not easy to be severed from the Lord. Repeat the name of the Lord not only with the lips but rotate it in your heart and He will not leave it. Like a stone pressed into a crevice by a mountain stream. We say "cor reale" when the Lord of the heart enters into the predestined chamber. One should shield oneself by the Lord.

Hierarchy is co-operation. But with co-operation, the intensification of energies results in a continuous circuit of sparks, from above downwards and from below upwards. The dynamo producing this flaming torrent is the heart. It means that above all else, Hierarchy is the Teaching of the Heart. One should be accustomed to the understanding of the heart, as the central motive power. One cannot understand the flame without understanding the significance of the heart. I spoke to you of many centres but just now I especially stress the "chalice" and the

heart. The "chalice" is the past and heart is the future. Now, certainly we comprehend that the ascent is accomplished only along the single silvery thread. Therefore let us be especially cautious with the predestined structure.

Thus, the cure is the realisation of the Hierarchy of the Heart. The Teaching will be revealed to those who have perceived the right path. The Messenger will knock at the door.

Heart.
(Agni Yoga series)

I shall only quote briefly from this book sufficiently to give some idea of its contents, this book comprising some 350 pages is concerned entirely with the Heart, and should be most certainly be read by all those who are interested in this matter.
To quote,

Three circumstances can burden the karma especially, The first; the denial of the Teacher. Secondly; the suspicion that the contact with Hierarchy can bring harm. Third; shrinking from a mission of responsibility. Only the heart can whisper the beginnings of denial of suspicion, of retreat.

The Sun is the Heart of the System; so also, the heart of man is the sun of the organism. There are many sun-hearts and the Universe represents a system of hearts, therefore the cult of Light is the cult of the heart. To understand this abstractly is to leave the heart cold, but as soon as the Light of the sun-heart will become living, the need of the magnet's warmth will begin to glow like a true sun. It is said, "I will cross Santana with the aid of the heart". Thus one can warm up the understanding of the heart. One may regard the heart's rhythms as the rhythm of life. The Teaching about the heart is as bright as the sun and the warmth of the heart speeds as swiftly as a sun ray.

Maitreya is the Age of the Heart! Only with the heart can one evaluate the treasures of Maitreya! Only with the heart can one understand how greatly all acquisitions, all straight-knowledge are needed for the future.

One may think with the brain or with the heart. Time was, when people forgot about the work of the heart, but now is the era of the heart, and we must concentrate our strivings in this direction. Thus, without relieving the brain of work, we are ready to recognise the heart as a moving power. People have contrived a myriad of limitations for the heart. The work of the heart is understood narrowly and often impurely. We must infuse the entire world into the sphere of the heart, because the heart is the microcosm of existence. He who is not inspired by the great concept of the heart, will minimize his own significance. We give Our decree against irritation, but only greatness of heart will preserve one from the poison of irritation. We speak of containment, but where is the ocean of containment outside of the heart. We re-call the far off worlds, but it is the Heart, not the Brain that can remember infinity.

Thus the heart is not an abstraction-- but a bridge to the Highest Worlds.

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The contemporary perilous state of things has been created by the perverted thinking of the brain. Therefore let us turn to the heart once again as to our judge and leader. Whosoever will aid his near ones to find the path of the heart shall also find his own perfection.

Our era has completely forgotten and rejected the Teaching of the Heart. The heart demands new understanding. One must be prepared to find that purely scientific fact of the heart will arouse special accusation of superstition. The dogmatic professional people will try with special effort to defend their mediocre existence. Thus, one must realise that the battle for the understanding of the heart will be especially severe. Thus will the dark forces defend the brain, setting it counter to the heart.

People regard the Teaching of the Heart as having least foundation. But can one regard the current of heart energy as an occult thing? On the contrary, there is nothing more precise than the beat of the heart. The sensitive heart leads to the renewal of consciousness. At least show respect to the heart in its work.

Prejudice - whether negative or positive - is wrong. It is opposed to every Yoga; it cuts off the phenomenal aspect of ascent. One often confuses prejudice with straight-knowledge. But both qualities are directly opposed to each other. Prejudice is the offspring of the mind while the abode of straight-knowledge is the heart. Thus one cannot compare the offspring of the mind with those of the heart. The tolerance of such a thing is not only erroneous, but also harmful, disparaging the activity of the heart.

During the Great Battle one must be very cautious. The chief condition is the conviction that behind one, is the threat of wavering which conceals treason. One should recall how gradually we revealed the properties of the heart and prepared one for great actions. One must for ever remember that our indications are not abstract. One must also understand that Yoga is given in time. Not rolling bodily on the ground, not consumption of physical poison, but, as long since revealed, spiritual poison is consumed for the salvation of the World by Agni Yogis. The black hearts do not understand this Great Service.

There is also danger when the Indication is not executed immediately. Even in daily life, if we ask someone to step aside, instead of doing so they will invariably ask the reason, or at best he will look back and allow the stone to fall on his head. It is the same with unsuccessful disciples. Their hearts will be silent when one should act immediately. This is also harmful for the heart itself, because what could be more destructive than unexecuted commands of the heart. Though the heart be silent, it does not mean that in its depth the telegraphed code is not as yet accepted. This is as dangerous as obscuring the heart by reason! How many hearts have stopped due to the tension of unexecuted commands! The conflict between the heart and reason is the saddest page of humanity.

Each despair is limitation. The Heart is Infinity.

He who has once approached the Fiery Teachings, transforms his essence of the yesterday.

One must begin by the disciplining of the smallest thoughts and then only create a thought that will remove mountains. Do not rely on a variety of outer pranayamas The path of Agni Yoga is through the heart, but the heart must be aided through the discipline of thoughts.

He who said, "we see with the eyes of the heart", did not mean a symbol but a physical law. A deepened or liberated consciousness manifests a transformation of all feelings. The most vivid colour becomes invisible, the loudest symphony inaudible, the most forceful touch unsensed, the hottest food unevidenced; so is the realm of feeling in the heart. One should not regard this characteristic as abstract. On the contrary it contains another approach to the Subtle World. We advise our disciples to exercise this transformation of feelings as one of the best evidences of sensitization of the heart. By a very simple command of the heart one can force oneself not to see or hear.

The great law is to remove the heart from the category of ethical abstraction to a scientific motive force. The evolutionary step of understanding the heart would have to begin in the days of Armageddon, as the sole salvation of humanity. Why are people unwilling to sense their own hearts? They are willing to seek within all obscurities, but reject the closest. *****but now the heart is needed as a bridge of salvation to the Subtle World. One should affirm that the realization of the qualities of the heart represents the most vital step of the world. Never as yet has it been regarded as salvation

Through the heart, one can transport one's consciousness along a chain. This means that for such an achievement three elements are necessary, Heart, Hierarchy, and the realization of non-separateness. Let us accustom ourselves constantly to feel our hearts. Let us not forget to retain the Image of the Teacher in the third eye, and let us understand the meaning of non-separateness of aspiration. This last may often be the most difficult.

The chief requisite of the application of the heart's energy will be an understanding that physical effort is unnecessary. By command of the brain and will, the physical nervous centres also act, but the sending of the heart is accomplished without outer tension. The heart can only act with spiritual liberation from physical tensions. Let us not forget that the Western school usually follows the path of the brain, whereas the East, where the foundation is not yet lost, knows as formerly that the power is contained in the heart. Although healing through the heart predicates the touch of the hand, it is neither the hands nor the eyes, but the emanations of the heart that give help. Distance is of no significance for healing with the heart, whereas the sending of the brain must endure barriers of various outside currents. The exercise of the command of the heart demands the least efforts and adjustments. Pure thinking, constancy, benevolence bring the heart energy into action. Let the karmic merits increase the tension and refinement of the heart according to one's strength. One must firmly remember about the only path of salvation through the heart. The affirmation of the law of the heart has passed through the entire history of humanity. One can observe how within a few centuries people again turn towards the one path.

The above are but a very few passages from "Heart" but may help to show the value of its contents.

I have not made any quotations from the Christian Scriptures, since those who are likely to read these pages will be well acquainted with them, and I think, quite ready to admit that its teachings are those of the Heart.

The Law of Analogy is the key to world problems, (S.D.i.174,662.) and therefore a key to the human ones. It is a key in the sense that it gives the method by which other keys can be selected and applied to their correct locks.

"For Analogy is the guiding law in Nature, the only true Ariadne's thread that can lead us through the inextricable paths of her domain towards her primal and final mysteries." (S.D.ii.162)

In the study of this question of the Heart, the Astronomical-Astrological key will be so applied in this treatise.

The SUN. The Sun is the centre and Heart of the Solar system, the Controller and Governor of it. It gives life to all in the system, and Light in both the physical and Spiritual sense. Everything is dependent on the Sun. It is Atma-Buddhi-Manas and Symbolises the Christprinciple, therefore the divine in Man and controls the individuality. It directly corresponds to the Heart in Man's universe.

In speaking of the Sun, the Emperor Julian, the last of the initiated Sun priests said, The pure energy of the Solar Intellegence proceeds from the luminous seat occupied by our Sun in the centre of the heaven, that pure energy being the Logos of our system. Hermes said, The Mysterious Word, Spirit produces all through the Sun, and never operates through any other medium, for it is in the Sun, more than in any other heavenly body, that the (unknown) Power places its habitation.

The Moon. The lunar pitris being the builders of mans body, the Moon has considerable influence over the lower nature in man. It gives to man Kama-manas, the lower mind, it governs the astral body which is the emotional body, and is in control of the psycho-intellectual man. The Moon has no light of its own, receiving its light from the Sun, and is merely a receiver and reflector hence its illusionary character, it governs the personality and the brain. It has a direct correspondence to the Head in Man's universe.

The Earth. The Earth as a planet is not a sacred one, in other words our Planetary Logos has not reached that point in His evolution where his physical body has arrived at the perfect or sacred stage, to reach that stage is its goal. The Earth in Man's universe is represented by the physical body, and its goal is to reach perfection, in order that through it, as a vehicle, Divinity may be fully expressed on the physical plane.

The Heart is the Sun of Man's universe, therefore the Giver of life and Mind, and is the centre from which this universe is governed and controlled, this controlling is by no means complete, especially on the spiritual side, it must eventually dominate the system wholly and entirely. Since the Heart is Higher Manas as well as Atma/Buddhi, we are told that this is the only organ by which man can reach Infinity. Hence the great importance that is attached to the Heart by the Ancients, as the one and only way to Salvation, the head is never regarded by them

of any importance. As the body is the Temple, so is the Heart the Holy of Holies, the seat of the Real Divine Self.

The Head is the Lunar Orb of Man's universe, and since the Moon has no light of its own, but receives it from the Sun and reflects it, so the Head has no light of its own, whatever light it receives, is from the Heart and which it reflects.

Being the seat of Kama-manas, it cannot pass beyond the finite under any conditions, for it is merely a receiver and reflector. As the Moon gave to the Earth its principles, so does man inherit these, and thus in the earlier stages of his evolution, he is completely under the Lunar influences as opposed to the Solar ones.

The Head is likewise the seat of the Astral or emotional body, for this is under the dominion of the Moon, some are inclined to think that the emotions are centred in the Heart, this is entirely wrong and contrary to all the ancient teachings. Insanity, with the exceptions of accidents to the head, is produced by an uncontrolled emotional body, which reacts on the brain, and so preventing it from being the proper instrument of kama-manas. All the nerve senses are gathered in the head, and reflected in the sixth sense, kama-manas, therefore man's contact with the external is not real, but illusionary, because it is only a reflection.

The Lunar Orb, The Head, has to be slain, this is the first injunction in the Voice of the Silence, this is not a mere abstraction, but has to become a literal fact, this is again borne out by the analogy, that in the seventh round the Moon will have disappeared, and the earth will have slain its lunar body, (as Mercury and Venus have already done), having entirely freed itself of all lunar influences, being completely controlled by the Solar Orb, receiving its Sushumna Ray direct from the Sun.

The Sushumna Ray, we are told, is sent by the Sun to the Moon, and by it reflected to the Earth, since this Ray is the highest one, man cannot as yet receive it direct, but can only sense its reflection, when however he has slain his lunar orb, he will then be able to receive this Ray direct from the Sun, or in other words in the Heart.

It is an interesting fact, that in the human body, there is a very fine cord which connects the Heart to the Head, too fine to be discovered by the anatomist, this is called by the Ancients the Sushumna or sometimes the silver cord. H.P.B tells us, that in the case of lost souls, it is this cord which is snapped, and the lunar orb cut off from its Sun, the Heart, and can no longer receive divine light, thus the man becomes heartless or soulless, cut off from the Divine Self, the function of the Heart being limited entirely to giving life to the animal form, when such a one reincarnates this cord is absent, for by the process of being atrophied it has ceased to exist. As the Heart we are told, is the Upper Triad, so does the Head represent the lower quaternary. The faculty of the Heart is Intuition, that of the Head, Reason.

The Voice of the Silence, is a translation of a portion of the "Book of Golden Precepts", said to be one of the oldest books in the world and is entirely concerned with the Heart. Even the slightest hint given by H.P.B should be followed up, as each hint has a very important meaning, such a hint is given in the dedication of this book, "To the few", she realised that very few would take the trouble to dig down into this veritable gold mine, and extract for themselves this precious metal.

I shall now refer to some of the teaching contained therein.

In quoting, I am not giving the exact sequence, but group the sentences under three headings for sake of convenience.

"Three Halls, O weary pilgrim, lead to the end of toils. Three Halls O conqueror of Mara, will bring thee through the three states, into the fourth, and thence into the seven worlds, the Worlds of Rest Eternal".

" If thou would'st learn their names, then hearken & remember".

" The name of the first Hall is Ignorance, Avidya". " It is the Hall in which thou saw'st the light, in which thou livest and shalt die".

" If thou would'st cross the first Hall safely, let not thy mind mistake the fires of lust that burn therein, for the Sunlight of Life".

" The Wise Ones tarry not in the pleasure grounds of the senses".

This is the physical plane and also the stage of primitive man, who lives largely in the animal existence, the spark of mind has not yet been sufficiently fanned to carry his consciousness to the head, even when it is there, there always remains the danger of living in the passions and so returning to the Hall of Ignorance.

" The name of Hall the second, is the Hall of Learning, (The hall of probationary learning) in it thy soul shall find the blossoms of life, but under every flower a serpent coiled.

(note. The astral world of deceptive sight. No blossom plucked in these regions has ever yet been brought to earth without a serpent coiled around its stem.)

" If thou would'st cross the second safely, stop not the fragrance of its stupifying blossoms to inhale. If free thou would'st be from Karmic chains, seek not for thy Guru in the Mayavic regions."

" The Wise Ones heed not the sweet tongued voices of illusion."

The Hall of learning is the head, the lunar orb, as is clearly shown, where all is only a reflection and therefore illusion. We must not tarry in this Hall, we must not allow our consciousness to remain centred in the head. We are constantly reminded that we must raise the lower to the higher, How is this to be done? By transferring the consciousness from the HEAD to the HEART, there is no other way. This again is no mere abstraction, but something which very definitely has to be put into practice.

of Darkness

Why are the Forces, apparently so powerful and the Forces of Light less powerful? Simply and solely, because man will persist in consciously living in the Head, his lunar orb, the astral and emotional body and the seat of kama-manas. It is on these levels that the Powers of Darkness work, and as long as man decides to live there, so long will the powers of Darkness have dominion over him.

" The name of the third Hall is Wisdom, beyond which stretch the shoreless waters of Akshara, the indestructible fount of Omniscience".

(note. Akshara is the region of full spiritual consciousness, beyond which there is no longer danger for him who has reached it.)

" Seek for Him who is to give thee birth, in the Hall of Wisdom, the Hall which lies beyond, wherein all shadows are unknown, and where the light of Truth shines with unfading glory."

(note. It is the Master who leads his disciple through knowledge to his second birth.)

" That which is uncreate, abides in thee, O disciple, as it abides in that Hall. If thou would'st reach it, and blend the two, thou must divest thyself of thy dark garment of illusion, stifle the voice of flesh, allow no image of the senses to get between its light and thine, that thus the twain may blend in one. And having learnt thine own Agnyana (unwisdom) flee from the Hall of Learning, this Hall is dangerous in its perfidious

beauty, is needed but for thy probation. Beware, Lanoo, lest dazzled by the illusive radiance, thy Soul should linger and be caught in its deceptive light.."

What stronger call do we require? To leave the Hall of illusion, the lunar orb, and place our consciousness in the Solar, the Hall of Wisdom, it is here and here only, that the Masters of Wisdom are to be found, working as they do on the upper mental levels, the Manasic, which is in the Heart and the Heart only. When man forsakes the lunar and lives in the Solar, then he has freed himself from the Powers of Darkness and entered the region of Light. It has been said, "When the pupil is ready, the Master will appear." The Master is always in the Heart, but until the pupil has learnt to place his consciousness there, he cannot contact the Master, nor the Master the pupil, therefore when he consciously works with his heart, the pupil is ready, then he first hears his Master's voice and receives the teaching, later he will see the Master.

One must remember that eventually the seat of the senses will be in the heart, first we must learn to think with the heart, for what purpose otherwise are the seven brains in the Heart, then we have to see, hear, taste, feel, and smell with the heart, these again are no mere abstractions, but will become actual facts. As an indication that this is so, we are told, that in sleep the organs of the senses remain in the heart, and there also they gather at death, through the heart we recognise forms, have faith, beget children, know the truth, and on it, is speech based, and all beings are supported by the heart, the home of the Soul-Brahma.

Is it possible to lay greater stress on the importance of the Heart, all esoteric teaching is directed solely to this organ and to no other. We are told that the psycho-intellectual man is seated in the brain, the Hall of Illusion, when will he realise that this is a FACT, and determine to leave it, and enter the Hall of Wisdom - The HEART. Yes, When?

One must bear in mind, that when making an analogy with the Macrocosm and Microcosm, "The Sun and the Heart" "The Moon and the Head", that the analogy is perfect, and because so, very valuable teaching can be realised and applied, for as already said, Analogy is Ariadne's thread, that leads us on in the right direction towards the Light.

The Ancient Egyptians, when preparing the body of the Defunct for preservation, by an ingenious method, extracted the brain from the head, through the nostrils, leaving the heart intact in the body.

This very clearly reveals to us, that they attached no importance to the head, but knew that the brain was merely the vehicle of the lower or personal self, since the personality was now dead and gone for ever, the brain was of no further use to the defunct, but the Heart was left intact, being the centre of the Real Self which never dies.

In this, they demonstrated, their knowledge that the lunar body has to be slain, that the Moon will disappear, leaving the Solar Orb in all its glory.

We are told that the Antakarana, an imaginary bridge, has to be built between the Higher and lower manas. This is necessary since an actual gap exists. Manas in the Heart and kama-manas in the Head. It is built by the process of transferring the consciousness from the head to the heart, and keeping it there as long as possible, by frequent practice the consciousness is eventually in both the head and the heart at the same time, when this occurs the bridge is built. But we are told, the Antakarana or bridge must be destroyed, this is done when man has learnt to live entirely in the heart, the bridge then is no longer needed, for man now, is governing his universe directly from the Heart, no inter-

mediary being longer necessary.

By the process of meditation, certain phenomena takes place in what are termed the centres in the head, these are directly ruled and governed by the seven brain centres in the Heart, the phenomema which therefore occurs in the head, is but a reflection of that which is taking place in the heart, and in this sense, is again an illusion, a reflection only of the Real that exists in the Heart, for as already stated, the Head cannot contact the Real and the Infinite, the most it can do, is to reflect The Real.

The sole function of the head therefore, is to reflect and so reveal in the external world, the existence and development of the Spiritual Man. It can be easily understood therefore, when meditation is being performed in the head, why the Moon should have a marked effect, according as to whether it is increasing or decreasing in light, when meditation is done in the Heart, the Moon has no effect whatsoever.

The Head has its uses, the mirror in the Buddhist teachings, is constantly referred to, which has to be kept clean and free from dust, this mirror is kama-manas, the Head, and it should be in that state, in which it can reflect clearly and distinctly, thus the head is necessary for man, until the time arrives when he stands Face to Face with his own Real Self, then he sees Reality, and a mirror is no longer needed, and the use and purpose of the head is ended, the Moon then disappears, The Sun alone remains, for Man has become the centre of his universe.

There are several fires within the body, with the exception of one, all are dangerous, especially if they rise to the head, for this is not a fiery Orb, and cannot deal with fires without great danger; insanity and death itself have resulted from this inability to control these fires. The one Fire that cannot injure or destroy, is the Fire in the HEART, which is expressed by all true Yogins, as The Fire which Illuminates but does not Burn.

We have to remember that there are four elements, all these will blend with each other, with the exception of Fire and Water, symbolising the Sun and the Moon. Fire can dissipate water by evaporation, and water can quench Fire, humanity is more in danger of the latter happening at the present time. Fire will eventually evaporate water, "there will be no more sea", "the Spirit of Self and "the Spirit of matter can never meet". again signifying that the Moon will cease to be.

When one has once realised the value and importance of the Heart, no meditation in the Head is again possible; the head being lunar, the Astral and emotional plane can be very easily contacted there, unless very positive in attitude; at the very best, only the lower mental plane can be reached, if anyone goes beyond that, it is proof positive, that, either consciously or unconsciously he has gone to the heart centre.

Meditation in the heart, is entering into the Cave of Buddha, the head is instantly stilled, no wandering thoughts that pass through the head in a steady stream, can register in the consciousness, this is easily proved at the very start. The astral cannot be contacted, since it is not a region of the heart, but the higher mental and all the planes above it can be. Meditation in the head, is perhaps correct for those who are on the probationary path and who have no desire to go further at present, but when once the heart has been contacted, there can be no going back to the head. When ~~one~~ touches the heart, by conscious effort, one seems to get some teaching at the very beginning, and concentration at this centre is far easier than when using the head.

To live in the Heart, Is to live in the Hall of Wisdom, to hear your Master's voice, and receive his teaching and eventually to see Him.

To live in the Head, Is to remain on the probationary Path, with no desire to go further, but no contact with the Master can be made there, this is why the Probationer is always left to his own devices, his karma and free-will cannot be interfered with, the choice must always be left to him, to stay there or to go higher.

To live in the senses. Is to live entirely upon the physical plane, an animal existence only.

To one who has realised the "Way of the Heart", there can be but one choice only.

In my opinion, as well as that of others in my own circle, the contents of the Agni Yoga series, as given in "Agni Yoga", "Hierarchy" and "Heart" is the greatest gift to humanity in this 20th century, by this means was the "Way of the Heart" made clear to me.

The six Yogas, Hatha, Laya, Bhakti, Karma, Jnana and Raja, have in their turn, had their uses and in their time have been of the greatest value to the humanity of that day, and played a most important part in the development of mankind. In Agni Yoga, we have the seventh, or synthesis of the six, - the Way of the Heart, or Bhakti Yoga on a higher turn of the spir

It is very significant that it should be given out at this time, there would of course be many reasons, but one of the most obvious is, that the Sun when entering by precession the Sign Aquarius, pre-eminently the sign of MAN, that the Sun will be polarising its own sign Leo, - The Heart.

These three books mentioned above, must remain for a long time, of immense value to all who wish to travel along the path leading to Initiation. All the teaching contained in them, is based on and explanatory of all the ancient eastern teaching.

Although great stress has been laid upon the Heart by all the Scriptures of the great Religions of the World, nothing has been given out as to the mode of technique to be adopted.

This has to be found by each individual, he must discover for himself as he goes along; the methods he may find most desirable for himself may on the other hand be unsuitable for others.

There is no doubt that the Heart is highly esoteric in the strict sense of the term, and in this one is reminded of that which H.P.B. said, "Nothing that is really esoteric will ever appear in writing, book or magazine".

It is quite clear therefore that each individual must find "The Way of the Heart" for himself, he will never see it in print, for it will always remain "The Secret Way", that leads him to his Master, and to receive from him the true teaching.

**" In giving Agni Yoga, you perform a work of inexpressible importance."
(Agni Yoga, para, 325.)**

The Solar Logos is the source of LOVE-WISDOM, so also is the HEART in Man's universe.