



Meditation Monthly International

Agni Yoga & the Teaching

New Era Community, verse 254. When you meet with a valuable object on the road, covered with mud, you do not pass haughtily by. You pick up your find and cleanse the mud from it. Likewise when you encounter a valuable man covered with mire, you interrupt your pace and endeavor to cleanse him. It is the duty of the community member to affirm justice. The Teaching cannot reject true values. The community cannot deliberate as to whether he is ours or he is not ours. The community says that either he is valuable for evolution or he is not. The most severe choice is that according to essence. Austere goalfitness obliges one to preserve the true treasures. Lose not time in defending the values. Each hour counts. And reject expressions of uncertainty. And each value is to you as the sail is to the ship.

Great values have clearly been cast in the mud before you. The paths to the World Community are being definitely besmirched. Each one can endure the greatest misfortune if there is confidence in the Watch of the Community. It is necessary to preserve this confidence, otherwise it is the end!

Just as you would cleanse a poor found diamond, likewise should you cleanse the mud from the faces of great toilers!

New Era Community, verse 260. Let us affirm justice. Each one will receive his just desserts. The impetuous, the courageous, the cowardly, the lazy—all will come for their wages. Reassure them, cleanse them, and point to the entrance. He who can understand will knock until admitted.

The Teacher senses that the shield grows incandescent. There comes to life the ordained fairy-tale. Symbols and signs are passing by on the Earth, and only the deaf are not aroused. I perceive beauty. The Teaching is manifested in a special way, unique and unrepeatable, toward the same goal yet in a new

flight—evident and invisible! Thus is it possible to define the step of the New World.

When the house was ablaze, people still played at dice and mistook the smoke of the fire for the smoke of the hearth.

Count the hours, for now it is impossible to reckon by days. Can it be that you hear not the noise of the wave!

Agni Yoga, prologue. The Blessed Mahatma who gave the books, *The Call*, *Illumination*, and *Community*, has given much counsel and the Signs of Agni Yoga. These practical indications were gathered by us for the use of those who seek knowledge.

Sanskrit and Senzar lend a special flavor to the exposition and do not always find their equivalent in other languages. Nevertheless the meaning of the expressions is preserved exactly. And those who take part in contemporary life will read attentively this wise Teaching which emanates from the experience of centuries.



Networkers Letter



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Cover art by Nicholas Roerich

Dear Friends,

In the keynote article of this issue of *Meditation Monthly International*, we read, “Tolstoy used to say, ‘Did you ever cross a swift river in a boat? You must row beyond your desired destination or you will be carried downstream. So also, in the domain of moral necessities, one must always aim higher; in any case life invariably carries one down.’... ‘Let him steer high his rudder’ ... Then he shall attain.”

“‘Do not look into the running water,’ say the Mongolian lamas. From our experience in crossing the rapids of the Blue River during the thaws, we know how imperative it is not to look into the swift current, heavy with cracking ice-floes. One must choose some distant spot in the horizon in order not to lose one’s balance. These two principles—‘as high as possible,’ and ‘as far as possible’—have always presented themselves before mankind and just now they do so with especial clarity.”

What really spoke to my heart was not only the whole of what Tolstoy and the Mongolian lamas taught but more specifically “One must choose some distant spot in the horizon in order not to lose one’s balance.”

This year began with a wonderful gift, that of two acres of land with two structures on it, which will be utilized for many years into the future. This “distant spot in the horizon” has been in our hearts for nearly thirty years;

yes, nearly thirty years. The WMEA became a legal not-for-profit entity in 1982.

In 1992 the headquarters moved to Prescott with its first mortgage and first group-owned Center. And now, in 2012, after thirty years of striving, sacrificial labor, and placing its focus upon living the Teaching, we have been gifted with a facility that will not only allow for future work but expand our present labor. It is my hope that we will



be able to celebrate our 30th anniversary, this coming October, in our new structure

At the same time, when a blessing is given to one’s group, new challenges also follow—challenges that will test the “substance and unity” of the group.

This means that further individual and group integration and transformation must continue, meditation from beginning to advancing levels must be sustained, deeper studies into the words of the Master must be non-stop, and greater love must prevail—not only love for our sacred coworkers but for the whole of humanity. Without love, one will not understand the joy of serving the Common Good, of uplifting people and expanding their consciousness. In other words, our labor has just begun.



Boats, by Nicholas Roerich

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third column

The Life & Writings of Nicholas & Helena Roerich

by Joleen DuBois

THE LIFE

Nicholas and Helena

A boy named Nicholas was born on October 9, 1874, in St. Petersburg, Russia, to the family of a notary, Konstantin F. Roerich. Four years and four months later, in the same town, to the family of an architect-academician Ivan Ivanovich Shaposhnikow, a girl was born on February 12, 1879, who was named Elena.

Helena came from a distinguished generation: her maternal great-grandfather was the great Russian general, M. I. Kutuzov, and her uncle was the great Russian composer, M. P. Musorgsky. Even though Nicholas and Helena grew up in the same town, it was not until twenty years later that the two met. It was in 1901 they married.

Nicholas

Nicholas Roerich spent his childhood in a house on the bank of the river Neva at the suburban estate of his father, which was called *Izvara*. Everything interested the inquisitive boy: complex designs of the ship masts, a small boat ploughing the flat surface of the river, the words of an ancient song of the times about Tsar Peter the Great (which his grandmother would sing to the children). His artistic sensitivity enhanced the beautiful images he daily perceived at *Izvara*: beautiful, patterned clouds floating in the sky; a boat ploughing the glassy surface of the river; migrating birds adding to the hubbub of the lake (which lay near the estate and never froze over); a herd going to the pasture; the mysterious distant forests, fields and meadows;

and in the estate itself—artistic paintings. In front of one of them especially, small Nicholas—the future Great Artist—often stopped. In the picture one could see high mountains, flaming in the beams of the setting sun. Later on he learned that it was one of the sacred Himalayan summits—Kanchenjunga. So from early childhood, his destiny extended a thread to the sacred Himalayas and to the great land of India, places that would be closely connected to the future life of the artist and his family. At the age of seventeen, Nicholas began systematically to devote himself to painting, under the guidance of the Russian painter Mikeshin, who was the first to note the youth's talent. In 1893 Nicholas began to think about entering the Academy of Arts to pursue a career as an artist, and also to register for classes in the History Department at the University. However, his father didn't consider painting to be a fit vocation for a responsible member of society, and he insisted that his son follow in his own steps in the study of law. So in the fall of 1893, Nicholas enrolled simultaneously in the Academy of Arts and in the Law Department (at the sacrifice of the History Department) at St. Petersburg University.¹

Helena

Helena developed an interest in books at a very early age and she learned to read independently. Soon she knew her French and German ABCs; and at the age of six, Helena read fluently in three languages. From her earliest years, books became her best tutors and friends. Bending un-

der the weight of the huge illustrated Bible, the little girl would carry it to her room and, with a sinking heart, contemplate the beloved Image of Jesus Christ. Among her favorite books were *The Story of a Slice of Bread* and *Travel Along Central Asia and the Far East*. From early childhood, the girl showed unusual capabilities—she could see the things that other people couldn't.

When Helena was nineteen, she lost her father but remained with her mother. At that time she persistently devoted herself to self-education: she read a lot; seriously studied philosophical literature, which had been of great interest to her since childhood; and devoted herself to music. Her successes in music were so great that professors in the Conservatory thought that she would be a famous pianist in the future. But the girl's interests were much wider. For example, she had a faultless sense of form and harmony about paintings. Her deep and insightful statements about art are well known.

In her youth, Helena possessed a unique and astounding beauty and charm, which lasted all her life. Like any girl of a notable family, she was obliged to attend balls and parties. Many youths wanted to become her fiancé, but all of them were refused. High life with its balls and entertainment couldn't satisfy her sensitive and deep nature. According to people who knew Helena well, from her very youth she had dreamed of a marriage to a man of art. Destiny had already prepared her for such an encounter.

It was on the 12th of October 1901 that Nicholas and Helena married.

The Writings of Nicholas Roerich

AGNI – THE TRANSMUTER²

“Alexander Bloch repeatedly spoke of his vision of rays of light, and of a fire which transmuted the World. And when Bloch was asked why he ceased to come to religious or philosophic assemblies, he answered briefly, ‘Because they speak of the inexpressible.’ I remember how [Mr. Bloch] came to me for a frontispiece for his ‘Italian Songs.’ We were speaking of that Italy which no longer exists—but which by its essence created so many unforgettable flaming milestones. Bloch knew these unusual fires, thundering spheres and luminous swords glowing with fire—all these milestones—as something of an absolute reality. He would not speak of them in the terms of an apothecary.

“When one recalls the great fires of Reality, one always thinks of Bloch, Scriabine, and Leonid Andreyef, among recently departed figures. Each in his own way and in his own language spoke and gave his warning of the great realities, which again mightily suffuse our lives. Out of a distant past people have often repeated the annals of Amos, the roaring Lion of the desert:

‘And the fire will devour the palaces.

For evil is the time.

And shall not the earth tremble for this,

And all that dwell therein mourn....

Profoundly points out Amos, the Phoenician shepherd.’

“We have remembered these words again and have had to transmute

through our own inspirations the sayings of Solomon, the most ancient covenants of the Book of Genesis, the fiery pages of the Rig Vedas and the flaming chalice of Zoroaster, and the entire extent of unchanging and already historic material which speaks of the same fire, the same dazzling Tomorrow. Certain abysses have already been traversed; the consciousness has already come closer to the Apocalypse in which are expressed clear indications of historical and geographical significance.

“People remember now with es-



Nicholas Roerich, by Svetoslav Roerich

pecial eagerness, the once-forgotten Nostradamus and suddenly, as though removing the seals which covered his meaning, they have become convinced by a series of undeniable historical facts which have taken place and are taking place under our eyes, and which this seer foresaw 300 years ago. The visions of Swendenborg have become part of our scientific records. An Austrian professor has published a work on “Paracelsus.”

“As though by newly discovered gates, people are approaching the treasures of ancient and eternal Cov-

enants. Instead of a repelling intolerance, which leads nowhere save to evil and dissolution, there have appeared flashes of creative synthesis. There is an apparent sense of the great truth, which everlastingly exists and which has been expressed in the manifold eternal transmutations. Following the depressing aspect of condemnation has come forward the understanding of the Heart and Fire and Infiniteness, in which are being vastly contained the structures of all enlightened souls.

“Tolstoy used to say, ‘Did you ever cross a swift river in a boat? You must row beyond your desired destination, or you will be carried downstream. So also, in the domain of moral necessities, one must always aim higher; in any case life invariably carries one down.’ ... ‘Let him steer high his rudder ... Then he shall attain.’

“‘Do not look into the running water,’ say the Mongolian lamas. From our experience in crossing the rapids of the Blue River during the thaws, we know how imperative it is not to look into the swift current, heavy with cracking ice-floes. One must choose some distant spot in the horizon in order not to lose one’s balance. These two principles—‘as high as possible,’ and ‘as far as possible’—have always presented themselves before mankind and just now they do so with especial clarity.”³

“On the one hand we have historic examples, and on the other the inspired writings of the poets. This is not metaphysics, nor abstraction—this is the very same concept in whose name the stormy and supplicating voices of the prophets resounded, as with their most glowing and evocative images they warned mankind, who had forgotten what was ‘beyond’ and ‘above.’

“And so mankind has entered a crisis. Mankind has none to whom to sell its wares. Mankind is ignorant of where its labor lies; nor does it find its labor. The question of unemployment has become a horrible seal of our age. Unemployment first of all is the loss of the meaning of existence; a consequence of the horror of lashing one’s being to the rushing ice-floes which are destined to thaw.

“Man has specialized in learning to screw in one little screw, thus diverting him from a realization of the meaning of existence. In his decline, man has reached the most coarse forms of life—at times more coarse and formless than stone age implements. And in the impoverishment of his spirit, man does not even attempt to withstand the current of the destined ice-floes which will carry him into the shoreless oceans of chaos.

“In horror, man battles against the Beautiful. He tries to impugn, to demean all which has been created, sometimes by the true transport of the spirit. Man tries to destroy temples. Thus, it is just like the ice-floes that cut the feet of the swimming horses. Men have ceased to read and regard in wonder, when groups of youths—in their opinion not modern—nevertheless turn towards the great covenants. It would take long to enumerate all the ice-floes which are creating the terror of contemporary existence, those ice-floes which in their rage are trying to destroy everything upon their frozen path.

“But no times were ever hopeless, because hopelessness would contradict Infinity. Like a great torch-bearer rises the powerful Fire which can transmute each ice-floe into a purified energy. Therefore, great is the time. It is threatening, but in balancing the ice with the unconsumable fire, one

may also know the way out. Of course every one is free to choose between the ice or the creating fire. One is also free to remain in that shameful middle state which causes the most suffering. ‘Neither cold, nor hot, but luke-warm,’ is said of the outcasts.

“The spheres which have found the focus have begun their song, for chaos cannot sing. The music of the spheres is there where rhythm is already achieved, where the number is already found and in this lawful arithmetic is being born the great rhythm which opens hearts. Easily consumed shall be the heart which does not know rhythm, but the co-worker who creates the rhythm of existence recreates that flaming heart which becomes unconsuming and eternally ascending, like the same great Fire of Space.”⁴

“Thus Agni Yoga calls towards Valour and Knowledge.

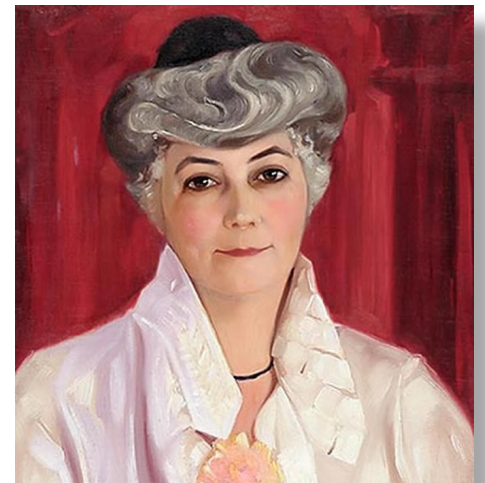
Urusvati, Himalayas,
January 24, 1932”⁵

The Writings Of Helena Roerich LIVING ETHICS⁶

“The Teaching of Living Ethics is by no means for the weak hearted, and therefore only well-tested souls should be accepted into this group—it is quality, not quantity that counts. If there is a shortage of strong hearts, it is better not to start. One should not profane the Teaching of Light, and besides, we are not missionaries. It is said in the Teaching that anyone who is forcibly enticed would become a ‘millstone on the neck.’ We are searching for free souls, unfettered by any fears. ‘The Teaching is not sugarcoated nuts and it is not silver trinkets. The Teaching is rich silver ore.’ The books of the Teaching will spread, and, what is more important, they will

get into the right hands. So many souls are looking for Light and for new values amidst the chaos of scorned and abased lofty concepts. From all corners of the world come enquiries and pleas for more knowledge about how to join the Army of Light. That is why it is so joyous for us to carry our lamp.

“You write about caution, but who knows the need for it better than I? But I know also of courage, of creative daring, and first of all, of great balance. Therefore, caution should



Helena Roerich, by Svetoslav Roerich

not turn into the fear that springs from persecution, neither should daring become senseless bravado. However, because of my very nature, I prefer the latter; I believe in the wise proverb, ‘God helps the brave,’ and also another, a more prosaic one, ‘To be afraid of wolves means not going to the woods, not picking mushrooms.’ Thus let us say that caution must be combined with daring and should be applied in wise co-measurement with the circumstances and conditions. But the sparks of Light, which kindle the new consciousnesses, should be cast into space, for otherwise where would be the guiding Principle? Without these sparks of Light, all will sink into darkness and deterioration.”⁷

“It is admirable that you plan to apply the Teaching in life. Verily, just as faith is dead without deeds, so the Teaching is useless without its application in life....

“And how 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.

“But the Path of Service is still more difficult, since this is the path of achievement, which requires complete self-denial. You may think that our life is easy, but if you knew the reality, your heart would speak differently. In order to bear the entire burden of the awesome responsibility and ever-growing difficulties, I affirm myself every day in joy and readiness to face the most difficult. Indeed, beauty is in self-denial. And now more than ever the world needs spiritual toilers and heroes, now, in the threatening days of Armageddon.

“But, I do not summon anyone, and you should not call the spiritu-

ally immature, because an excessive burden is not useful. Great tempering of spirit and heart is necessary, for each day brings us all sorts of trials. The strain and tension of a bearer of the burden of the New World is awful! His work is performed on three planes; by his energies, he discharges the surrounding atmosphere, often preventing destructive earthquakes in his vicinity; he carries the burden of those who turn to him and is greatly responsible for all that is entrusted to him. Only very strong spirits can enter the Path of Service. Therefore one should never entice, or tempt by rosy promises.

“Certainly, even the thorough reading of the books of the Teaching will invariably bring benefit through broadening the consciousness, thus affording a possibility for new flights of the spirit. But it is impossible to expect immediate fiery achievements and a fiery transmutation of the centers if the Teaching is applied spasmodically. The [esoteric] laws are exact and unflinching. The most exact correspondence prevails in the realm of the [Teaching]. Also, newcomers should be warned about one more [esoteric] law which is beautifully described by H. P. Blavatsky in an article called “Warning” in the third volume of *The Secret Doctrine*.”⁸

Notes

- 1 Excerpted in part from *The Roerich Family* by Nicholas P. Banykin, translator of the English edition.
- 2 *Fiery Stronghold* by Nicholas Roerich. © 1933 Nicholas Roerich
- 3 *Ibid.*, pp. 21–23.
- 4 *Ibid.*, pp. 25–26.
- 5 *Ibid.*, p. 27.
- 6 *The Letters of Helena Roerich (1935–1939) Volume II*. © 1967 Agni Yoga Society, Inc.
- 7 *Ibid.*, p. 9.
- 8 *Ibid.*, pp. 11–12.

*Networker's Letter
continued from page 2*

During the blessings of one's life and subsequent challenges, the individual, family, group, or nation must not look into the swift current, heavy with cracking ice, but choose a new distant spot in the horizon in order not to lose one's balance. The same philosophy holds true when we face what seems to be insurmountable difficulties, when all hope seems lost, when it seems as if we are facing our darkest hour. We must choose some distant spot in the horizon so we do not lose our balance. “Evolution must be loved in all its stages. Eternal change is the basis of life.”

And finally, let me repeat the words of the Teaching as a reminder of our future: “Perfectment of labor is the next task. Not in the distant future, but in the coming years will labor be victorious; along with it will approach the beneficent vibrations of the New Era. Let us not forget that on the eve of the Era of Light one should learn to revere labor.”

With Love,



Joleen Dianne DuBois,
President and Founder

¹ Nicholas Roerich, *Fiery Stronghold*, pp. 21–23. © 1933 Nicholas Roerich

² *Supermundane IV*, verse 724, © 2004 Agni Yoga Society, Inc.

³ *Ibid.*, verse 754.

February/March 2012



*The Florida (Sarasota) Group meets biweekly to study the Teachings. Please call **Ginette Parisi** at (941) 925-0549 for complete information.*

*The Ohio (Marysville) WMEA group meets monthly for Sun Festivals and classes. Please call **Kathy O'Conner** at (937) 642-5910 for complete information.*

*The Puerto Rico WMEA Group meets weekly to study the Teachings. Please call **Jennifer Santiago** at (787) 649-3817 for complete information.*

*The Colorado (Longmont) WMEA Study Group meets each month for Full Moon meditation gatherings. Please call **Doreen Trees** at (303) 651-1908 for complete information.*

February

- Sun. 5** *Sun Festival of Aquarius*, Lecture and Meditation with Rev. Valarie Drost, 10:00 a.m., Creekside Center
- Wed. 8 Class: *The Leadership Principle*, 7–8 p.m., WMEA Center
- Sun. 12** Sunday Service: Meditation, Singing, and Lecture *“Purification and Heart”* with Lewis Agrell, 10:00 a.m., Creekside Center
- Tues. 14 Paloria Study Group, 6:30–8:00 p.m., WMEA Center
- Wed. 15 Class: *The Leadership Principle*, 7–8 p.m., WMEA Center
- Sun. 19** Sunday Service: Meditation, Singing, and Lecture *“The Law of Renunciation”* with Rev. Joleen DuBois, 10:00 a.m., Creekside Center
- Tues. 21 Paloria Study Group, 6:30–8:00 p.m., WMEA Center
- Wed. 22 Class: *The Leadership Principle*, 7–8 p.m., WMEA Center
- Sun 26** Sunday Service: Meditation, Singing, and Lecture *“Is Punctuality Important in the Spiritual Life?”* with Rev. Joleen DuBois 10:00 a.m., Creekside Center
- Wed. 29 Class: *The Leadership Principle*, 7–8 p.m., WMEA Center

March

- Sun. 4** Sunday Service: Meditation, Singing, and Lecture *“Psychic Energy, Part One”* with Rev. Joleen DuBois, 10:00 a.m., Izvara Center
- Wed. 7 *Sun Festival of Pisces*, Lecture and Meditation with Rev. Joleen DuBois, 7–8 p.m., Izvara Center
- Sun. 11** Sunday Service: Meditation, Singing, and Lecture *“Psychic Energy, Part Two”* with Rev. Joleen DuBois, 10:00 a.m., Izvara Center
- Tues. 13 Paloria Study Group, 6:30–8:00 p.m., WMEA Center
- Wed. 14 Class: *The Leadership Principle*, 7–8 p.m., Izvara Center
- Sun. 18** Sunday Service: Meditation, Singing, and Lecture *“The Emotional Life”* with Rev. Joleen DuBois, 10:00 a.m., Izvara Center
- Tues. 20 Paloria Study Group, 6:30–8:00 p.m., WMEA Center
- Wed. 21 Class: *The Leadership Principle*, 7–8 p.m., Izvara Center
- Sat. 24–Sun. 25** WMEA Living Ethics Preconference, Izvara Center
- Sun. 25** WMEA Membership meeting (members only), 7:00 p.m., Izvara Center
- Mon. 26–30** WMEA Annual Living Ethics Conference at Chapel-Rock
- Sun. April 1** Sunday Service: Meditation, Singing, and Lecture *“Karma and the Spiritual Path”* with Roxana Badillo, 10:00 a.m., Izvara Center

Ask about Sunday classes for kids and teens.

All Sunday lectures from Prescott are available on CD.

CDs are \$7.00 plus \$5.00 for postage and handling.

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

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local White Mountain Study Group:

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In Longmont, Colorado
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In Puerto Rico
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