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Blessed Hierarchy

To the Youngest Friends, 1931¹

“How do you do, Dr. Lukin,

“You do not know me, but I know you, although I have not seen you. Auntie told me that you are President of the Latvian Roerich Society. I too am his friend; he did not see me either. I am Serge Vitol and I am seven-and-a-half years old. And I wish you should make a society for children only not to babble, but to learn how to live better and to be good. I wanted to come to you but I cannot because I am going to Lithuania. I live there. I will come back in March and shall come to see you and then I shall tell you a great secret.

“Yours respectfully, Serge Vitol.”

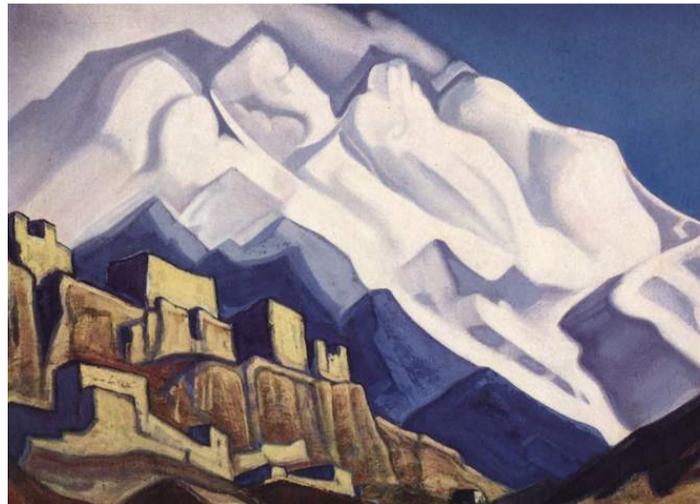
Thus writes our young friend, Serge Vitol, to the President of our Latvian Society, Dr. Lukin. And Dr. Lukin with his usual all-embracingness and goodness remarks that we must also be prepared for such requirements. When I recollect the multitude of statements of similar nature from known and unknown friends, then verily, we must without delay fulfill this noble desire of the young seekers for the betterment of life. Let us then pay firm attention to the words pronounced by Serge Vitol “not to babble but to live better.” This is the same vital formula of which we adults always dream and which again and again is dissolved in aimless and sterile babbling, prattle and gossip. How wonderful it will be if our young friends manifest firm striving in quest of “how to live better.” Notice, our friend does not speak of entertainment, of having a good time, but he speaks of the betterment of life. He comes thus simply to the question of the neces-

sity for betterment of life. And this simplicity is permeated with the vitality which can revivify any arid desert.

Although I do not know personally this young friend, I feel that he will not be satisfied with games nor with our vulgar conception of a kindergarten, where, instead of a positive prognosis, the germs of prejudice are so often being enrooted. Our friend and all other young friends whom we know, aspire to have a real Soci-

ety for the betterment of life. He wishes to have serious work, for as I have already mentioned before, the young ones try to execute with especial care, the work entrusted to them by the elder. Even in the household, the young ones participate deeply and seriously in the commissions given to them. We remember with what unusual care five-year-old Olaf set the table, even getting up on a

chair in order from above better to see whether everything was in its place. And what zeal seven-year-old Vladimir manifested in cleaning a rifle, because he was entrusted not with a toy gun, but with a real gun. And how Alien loved the paintings and had long conversations with them about matters most serious. And how little Jerome tried to introduce in his preparatory class the principle of lawful statesmanship. An endless number of examples can be quoted showing true and thoughtful cooperation of young friends. I do not forget that my painting for the Kansas City Museum was acquired through a subscription of school-children, and that the painting itself was chosen by their vote. And the painting selected was “The Lord”—the expectation of the arrival



Tibet. Monastery in the Mountains by Nicholas Roerich, 1940

Networkers Letter

Dearest Friends,

When I read this verse, I could not help but think about the life of Helena Roerich ... how she must have been in a flaming state of readiness to take on the challenges that life presented to her, and in such a way that her life-examples continue to inspire both men and women who, today, strive to live and exemplify the Teaching. This is what Master says about the state of readiness:

Urusvati knows how lightminded many people are about their own state of readiness.... One would think that there exists a great number of heroes ready for self-sacrificing podvig.¹

Readiness can be flaming, or can be lukewarm. The lukewarm people cheat not only those around them, but also themselves. They do not even notice their own lies, and thus worsen their condition. Truly, it is better for those who acknowledge their unreadiness; at least they can improve themselves. But the cunning one and the boaster close off the path of advancement. Thus We must constantly remind you about the state of readiness. It alone gives one courage for overcoming all obstacles.

Many speak of their readiness to work with Us, but at the first sign of difficulty they retreat in cowardice. One of the main causes for this is a lack of understanding of the meaning of life. They do not ponder upon the Supermundane Infinity, and are chained to the earthly mirage. Just as a horse kept always in a corral loses the ability to race, so also does the prisoner of Earth lose the ability for rapid advancement.

Thus, when I speak of readiness, I am reminding you about advancement. One should be ever ready for podvig. One must think much about podvig, before putting it into action. It must first be performed mentally, and thought about with such conviction that its implementation in life is unavoidable. Only thus is that living cooperation, about which so many words have been spoken, created.



The Thinker said, "Do you not think that lukewarm readiness is like one drop of nectar diluted by an entire sea?"²

So, how does an Agni Yoga student make him- or herself ready? In reading about the life of Helena Roerich, four practices come to mind, yet there are many other practices for the Agni Yoga student to consider:

1. *Contentment.* What is this practice? The practice of contentment occurs in a moment when the human soul comes into the realization of his unity with the Universal Self. The practice of contentment is universal. In such a moment of unity, all feelings of incompleteness and needs disappear. Some may consider that satisfaction and contentment are the same, but this is not so. Satisfaction is born from the satiety of desire and need. We could say it is the personality counterpart of contentment where the soul is, for a moment, in full harmony with the One Self. It is an impression that remains with the



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CONTENTS

Blessed Hierarchy	1
Networkers Letter	2
Daring	3
The Calendar	7

Daring

References compiled from the books of the Agni Yoga Teaching

*The path that leadeth on,
is lighted by one fire—
the light of daring,
burning 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.*

*The Voice of the Silence
III. The Seven Portals
Translated and annotated
by "H.P.B." 1889*

Letters of Helena Roerich

Volume I, 1929–1935

Letters of Helena Roerich I, 1929, 3–4. From far-off India, the country of beauty, of achievements of the spirit, and of great thought, I send to you who are gathered—in the name of the great labor and structure of the future—greetings of the heart! I call you to self-perfection and unlimited attainment.

The book of new discoveries and the light of daring is open before humanity, and you have already heard about the approach of the New Era. Every epoch has its Call, and the calling foundation of the New Era will be the power of thought. That is why we call you to understand the great significance of creative thought, and the first step in this direction will be the *opening of consciousness*, freedom from all prejudices and from all tentativeness and forced concepts.

Let us glance at the entire immensity of the night sky. In our thoughts let us fly over the innumerable worlds and

the hidden depths of infinite space. Thought in its substance is infinite, and only our consciousness attempts to limit it. Therefore, without delay, let us start the next step—*broadening of consciousness*....

Putting aside all prejudices of place, time and nationality, we, like the bees, shall collect the precious honey of human creative thought! After placing into the foundation the powerful achievements of those great creators who molded our consciousness, let us begin the third step—the *development of our own thought*, our own creativeness; and from the new combinations we shall hew sparks of the fire of thought, this crown of the Universe.

Let us remember that a thinking being is never lonely because thought is his greatest magnet and brings similar



And We Are Not Afraid by Nicholas Roerich, 1922 *Letters of Helena Roerich I*,

response from space. Therefore, if we want to receive a beautiful answer we should send into vibrating space our striving thoughts saturated with the pure fire of the heart; only the thought which is spiritualized by striving, nourished by the heart, can create and attract as a powerful magnet. Thought without the striving and flaming quality is sterile.

Thus, let us long for knowledge, for broad thoughts, and in our striving we shall dare, as only daring thought molds new ways.

Letters of Helena Roerich I, 13 October 1930. It is useful to remember what was said about daring, and how reproved were all standardized concepts—these destroyers of ascent in small things as well as in large ones. You can speak about the necessity of new ways, but do it tactfully and carefully because immobility and dullness resent being disturbed. “Better to move to the cemetery than to be limited by dead laws.” All the laws are in the depths of our consciousness. Thus, by deepening our consciousness we comprehend the laws. From this comes great mobility.

Letters of Helena Roerich I, 11 June 1931. You have already received the call to battle and the command to attack as if the fire were raging behind you. We ask you not to delay in applying this command as, verily, there is fire behind you, and every wrong step or delay may burn you. Go forward—forward without looking back—because it is necessary to rescue from destruction all that can be saved.

Letters of Helena Roerich I, 17 June 1931. We are extremely happy to see your boldness and daring, your forward striving, and your plans for the future. Yes, it is only the one who has spiritual aspiration who can be carried over the abyss. Verily, over the abyss, for indeed are we not witnessing so many destroying themselves?

Letters of Helena Roerich I, 21 October 1931. The trouble is that we do not

always appraise events in the right proportion, and often a certain detail or fact not very striking but of great significance we do not take into consideration at all. It is necessary to remember that everything that is being formed alongside the constructive work for the Hierarchy has the profoundest significance, and if today it is as yet not evident, tomorrow everyone may exclaim about it. Who knows the ways of evolution? Who can predict how the present chaos may end? Who knows what forces will be raised? Therefore, act boldly but with discernment and complete confidence in the Hierarchy of Light! Let all the co-workers endure the battle until its end.... Only by the contrasting of Light with darkness comes the possibility of creation.

Letters of Helena Roerich I, 9 July 1935. There is nothing higher than creativeness, and there is no greater joy. Therefore—create and rejoice! I send you my best thoughts and courage.

Be daring in creative flight.

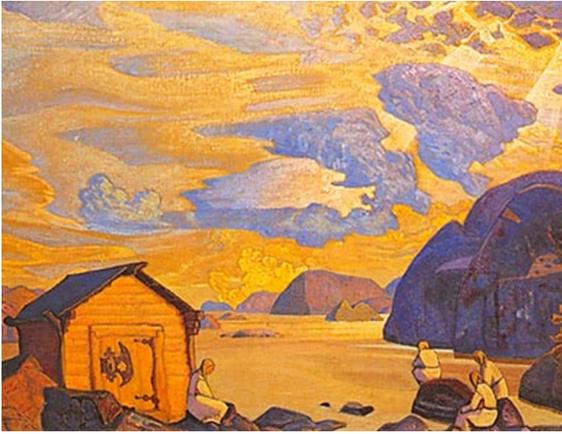
Agni Yoga, 1928

Agni Yoga, 10. When alone, spurning possessions, standing firm and unperturbed, not bewailing his fate—only then does the daring one exult.

Thus shall We begin the translation of Our ancient Book of Daring.

When a child plays with a newborn kitten, his mother rejoices at his courage, loathe to note that the kitten is still

blind. When a youth toys with the soul of his comrade, the spectators marvel at his daring, not seeing the shackles binding the wretched soul. When a man denounces an assembly of judges, the witnesses admire his courage, not knowing that the daring of his threat has been bought with the jingle of gold. When an aged man comforts himself by deriding death, his friends delight, unmindful that fear has fashioned his mask of derision.



Wait by Nicholas Roerich, 1917

thou who transformed the tremor into a leap toward the light? Hear, thou who darest! In the deep of night I shall draw near to bless thy sandals. I shall strew thy pillow with sparks of light, for the sleep of the daring one is as the melting away of a lute, when the seven strings are bathed in mystery. The sleep of the daring one is as the calm before the whirlwind, when even the slenderest blades of grass are unstirred.

Does the roar of the lion set the worlds atremble? No. Daring is awakened and the royal lotus of spirit unfolds. Brothers, let us gather in the hall of joy! The flower has unfolded; raised is the great wheel. Our Joy descends to the nether worlds and rises to the Brothers in the Supermundane.

True daring is often unnoticed by people, because in its essence it is unusual. But the heart will tremble in response to the unusual.

Where art thou who vanquished? Where art

continued from page 2
Networkers Letter

soul, and the person then carries the feeling of contentment even in unsatisfactory conditions of his personality life.

The practice of contentment takes away the tensions in the wires that connect us to the Universal Self. When tension is taken away, our human soul can have greater balance between the One Self and the life of our individualized self. Such a relaxation spreads into our nervous system and brings health and happiness to our personality.

The practice of contentment can be carried on even in our daily life, for example, when we express our gratitude and appreciation for the beauty people manifest in their daily lives. Gratitude is a moment of unity with our One Self.

Contentment also appears in our unfolding human soul when we meet our karmic obligations.

2. *Fearlessness.* The need to practice fearlessness, as an action of readiness, may seem to be a bit strange, but it exists and it operates. Fearlessness is the gradual realization of our absolute safety, immortality, and progressive victory over all forces of Nature. Fearlessness is the gradual withdrawal of our human soul from its personality vehicles, or from the not-self, into the Universal Self. The practice of fearlessness operates day and night on all levels. The ultimate purpose of this practice is to make an Agni Yoga student the victor, not only on the physical plane but also on the subtle and fiery planes.

The practice of fearlessness acts

continued on page 6

continued from page 1
Blessed Hierarchy

of the Supreme Lord.

Does this not reflect the inner realization of Hierarchy among our young friends—this most precious conception of creativeness, which later on so often becomes sullied and disintegrates?

In one assembly of young friends the project for a City of the Future was discussed. One of the participants of the assembly stated that his city would have no prisons; another said that his city would begin with the erection of a hospital; the third aspired to have a Temple in the center of his city; a fourth had roof-gardens in mind; another made a project of special roofs for the landing of airplanes. None of those present at this assembly thought of vaudevilles and vulgar entertainments, so dear to the hearts of adults. Have in mind, however, that these participants were not at all anemic pessimists but were strong, happy and joyous. But neither golf, nor fistic smashing of jaws, nor vulgar beaches were included in the dreams of the young.

I have seen innumerable children's designs. Except a few, which were obviously the results of the influences of family surroundings, I never saw one malicious caricature or one mean subject. I recollect how little Stefani depicted the story of Joan of Arc; I recollect fantastic cities, flowers, and animals. I remember various collections, I recollect essays of five and six-year-old children about expeditions and their observations in the field of Natural History; about the discovery of new lands, stars and a new sun. I recollect whole books which were written during the first school years,

on ornithology, dendrology and mineralogy. I remember very artistic and instructive postcard collections, which in contrast to those of adults, did not include the vulgar subjects which often are published in such profusion as though at the demand of the masses.



Everest by Nicholas Roerich, 1935

Let us remember the theaters arranged by young friends with all adaptations, in order that they should be like a real theater. I remember how once a young friend, having invited his playmates to visit him, distributed among them his toy soldiers, but set himself down with a book to read. In answer to everyone's astonishment, he said: "Let them be busy if they are interested and I will read in the meanwhile." During the construction of a model fleet, the ships with their many sails are not always directed to war, but on the contrary, they carry important news, discover new lands, transport new machinery or defend their own shores.

Penetrating into the self-development of consciousness of our young friends, we find an endless multitude of facts and comparisons which give deep joy. If the distorted conceptions of life would not obscure the development of these consciousnesses, how many true possibilities of progress would be created and how much of the vulgar and mean would disappear from life.

Many a time an adult through a light-minded and foolish attitude toward the foundations of life and religion, diverts forever the worthy striving instinct of the younger generation. Sometimes, in an unjust accusation, a child's mother makes pretense of consulting God, and Oh horror! this God gives an unjust verdict, and, under the eyes of the young ones, the church is transformed into a club. As though it would pass unnoticed by the young eyes! But vigilant are the eyes of the young and they notice much which later on perhaps might slip attention. The absorption of the first years is more intense than that of the following years.

Dear Serge Vitol, you have a kind Aunt who gave you the address of Dr. Lukin. Dear Serge—and all of you—have variously manifested your hearty and serious intentions! We shall in every way encourage your Societies with the aim of "how to live better." We shall consider it our joy when our friends learn to open the glorious Gates. We shall rejoice with you if you find the joy of creative labor and if you realize the power of thought.

You speak about your secrets but the secret of your heart is not destructive. It is constructive and benevolent. You desire to know of the good and you intend to go towards it by the shortest and straightest way. This good will be vouchsafed to you, if you will reach it in full and radiant faith, this immutable knowledge will lead you to the Good, to the Beautiful, which is crowned by the one, all-conquering Light! It shall be a day of joy to receive news from

continued on the bottom of page 6

continued from page 4
Networkers Letter

on all levels, especially in the Subtle World. This is why an Agni Yogi must be ready to observe this law before entering the Subtle World; the things that cause fear are more abundant there than here, and only through fearlessness is progress made in the Subtle World.

You may be interested to realize that the practice of fearlessness is controlled by our head center, by Shamballa, by the Sun, and by the Cosmic Magnet. Through this practice, advancing spirits discover their Divinity and become one with the Cosmic Self.

3. *Proximity*. It is the practice of proximity that makes us conquer time and space and have contact with the farthest object as if it were the closest. The foundation of this practice is that all is in the One Self, and as we realize this, all is found within our own true Self.

The senses on all levels and planes operate under this law. This is why as Agni Yoga students advance, they first become conscious about the universe; then they become aware of it; then they become the universe

itself by fusing with it.

The practice of proximity leads us to the knowledge of the manifested Cosmos. The practice of proximity, in fact, works for each Divine spark of life.

You can recognize how this practice relates the Agni Yogi to all, and how the all is influenced and affected by all. Under this practice, the Agni Yogi's actions on any level affects the Cosmic Whole; and likewise, any action, anywhere in the Cosmos, affects a person, a tree, a flower on this Earth.

4. *Righteousness*. The practice of righteousness is the essence of karma. In the manifested universe, righteousness acts on all levels. It is a Cosmic Law, and it is related to any form of life, to an atom or to a galaxy. Righteousness is related to three factors: free will; whatever you sow, you reap; and Cosmic principles. In the practice of righteousness, we are making ourselves ready to engage in podvig.

But the practice of righteousness is so accurate that our collective karma and individual karma never violate each other. They are like a tapestry in which the individual threads and

the overall design are in complete harmony.

It is through the practice of righteousness that the student of Agni Yoga readies him/herself in such a way that he advances on the path of perfection through spiritual merit. The student owns what he/she becomes. The whole future of the Agni Yogi is the result of his individual effort made for himself and for society. He can advance in any field of life that he wants. He can have anything he wants. He can demand perfection through all that he thinks, feels, speaks, and acts. But remember, the practice and actions of righteousness function under Cosmic principles. If the principle is violated, justice will prevail. In other words, we can be whatever we want to be; but if we are not in harmony with Cosmic standards, we must then destroy all that we have built and start again until the life we build agrees with the Cosmic Life. If we build anything contrary to the Plan and Purpose of God, or contrary to the standards of the Cosmic Life, it will be destroyed.

With love,



Joleen Dianne DuBois
President and founder of the WMEA

www.wmea-world.org

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

continued from page 5
Blessed Hierarchy

your Societies that strive to the Good! Thus shall we enrich the store of our joys. Let us affirm ourselves in the joy of creative labor, in the joy of cooperation, in the joy of cognizance and in all joys, which will lead us to the great

realization of Culture.

— Himalayas, 1931

¹*Realm of Light* by Nicholas Roerich.

¹*Podvig* is a Russian word. It means a great or heroic deed plus spiritual achievement.

²*Supermundane IV*, 701. © 2004 Agni Yoga Society,

August/September 2014



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- Sun. 3** Sunday Service: Meditation, Singing, and Lecture, "Creative Energy" with Mr. Lewis Agrell, 10:30 a.m., Izvara Center
- Wed. 6** Summer Break
- Sun. 10** **Sun Festival of Leo, Meditation and Group Discussion** with Rev. Joleen DuBois, 7–8 p.m., Izvara Center
- Wed. 13** Summer Break
- Sun. 17** Sunday Service: Meditation, Singing, and Lecture "Spiritual and Creative Tension," with Rev. Joleen DuBois, 10:30 a.m., Izvara Center
- Wed. 20** Conference Committee Meeting, 7:00–8:30 p.m., Izvara Center
- Sun 24** Sunday Service: Meditation, Singing, and Lecture "The Labor of the Artist" with Mr. Lewis Agrell, 10:30 a.m., Izvara Center
- Wed. 27** Class: Summer Break
- Sun 31** Sunday Service: Meditation, Singing, and Lecture "Love" with Saskia Frau, 10:30 a.m., Izvara Center

September

- Wed. 3** **Sun Festival of Virgo, Class Discussion and Meditation**, 7–8 p.m., Izvara Center
- Sun. 7** Sunday Service: Meditation, Singing, and Lecture "The Process of Change," with Rev. Joleen DuBois, 10:30 a.m., Izvara Center
- Wed. 10** Class: *Letters of Helena Roerich* 7–8 p.m., Izvara Center
- Sun. 14** Sunday Service: Meditation, Singing, and Lecture "The Teaching on Elementals," with Rev. Joleen DuBois, 10:30 a.m., Izvara Center
- Wed. 17** Class: *Letters of Helena Roerich* 7–8 p.m., Izvara Center
- Sun. 21** Sunday Service: Meditation, Singing, and Lecture "Enemies of Transformation," with Rev. Joleen DuBois, 10:30 a.m., Izvara Center
- Wed. 24** Class: *Letters of Helena Roerich* 7–8 p.m., Izvara Center
- Sun. 28** Sunday Service: Meditation, Singing, and Lecture "Purification and the Life" with Carol Woodard, 10:30 a.m., Izvara Center

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