

AGNI YOGA

QUARTERLY

A White Mountain Education Association Publication
APRIL / MAY / JUNE • 2018 • VOL. XL / NO. 2



The Teaching of Light

New Era Community

New Era Community, 187. Learn to understand how lofty is the concept of the Teacher. Draw this line from horizon to horizon, from arrival to departure. Know how the Teaching of Light has been revealed to you, and remember the silvery thread of the bond. The bond with the Teacher is light as the eagle's wing, and the eagle's eye looks ahead. What else could you prefer, if your consciousness has been opened?

Fiery World I

Fiery World I, 75. The associates of the black lodges themselves distinctly recognize each other. There actually exist obvious signs. Thus, if you notice an inhuman cruelty, be assured that this is a sign of the dark ones. Each Teaching of Light is primarily a development of humaneness. Remember this definitely, for the world has never before been in such a need of this quality. Humaneness is the gateway to all other worlds. Humaneness is the basis of straight-knowledge. Humaneness is the wings of beauty. The essence of humaneness is the substance of the Chalice. Therefore, above all, on Earth let us be clothed in humaneness and recognize it as an armor against the dark forces. A fiery manifestation will visit the heart through humaneness. Thus we shall realize once again to what a degree the farthest is the nearest. We also recognize each other through humaneness. Thus, in this hour of danger, let us labor for the most imperative.

Fiery World I, 666. True human cognizance will always be in harmony with the One Truth. All human developments should be compared with the Teaching of Light, and one can rejoice when world understanding continues to follow the one possible Truth. But for this purpose one must constantly compare the

Fundamentals with human actions. Of course, true science cannot be contradictory to immutable laws. Consequently, in new researches the Tablets of the Fundamentals must be kept constantly in mind and in heart. They will give an invincible enthusiasm to the scholar who, freed of egoism, with honesty continues his researches for the benefit of humanity. He will sense the waves of Light and detect new energies amongst the vibrations. Fire, the Great Agni, is the manifest Gatekeeper of the Ineffable. Light has the power of attraction, and he who enters it will not turn back. What traveler would willingly descend into darkness?

“Each Teaching of Light is primarily a development of humaneness.”

Let the Sacred Image, guarded in the heart, serve as a guidepost. Thus, let friends realize the might and beauty of the Fiery World. Let them not be merely curious, but let them find within themselves a steadfast bond with the World of Beauty.

Letters of Helena Roerich I

Letters of Helena Roerich I, 13 May 1931. If we wish to remain unharmed during this trying time (which is trying for the whole world), we must affirm ourselves in the foundations of the Teaching of Light, and, with all our attention, watchfulness and straight-knowledge, we must apply the Teaching to life without delay, as success depends primarily on timely fulfillment. All the indications of the Guru are given and were given with the idea of their timely fulfillment. The untimely fulfillment of an indication may be destructive, or at least fruitless. The knowledge of dates is a great knowledge, for in all branches of life success depends on the maintenance of the right time and on the knowledge of the right direction. Thus, you to whom both are given—take care of these Treasures!

Inside This Issue

The Teaching of Light
Page One

Networkers Letter
Page Two

Nicholas Roerich:
The Artist and the Seer
By Svetoslov Roerich
Page Three

Thoughts on
Agni Yoga
Page Seven

The Realm of Beauty
Page Eight

The Presence
of the Guru: A
Conversation with
Daniel Entin
Page Ten

Welcome

For discussions and posts on the Agni Yoga Teachings, please visit our “Agni Yoga – Living Ethics Community” site on Facebook:

<https://www.facebook.com/groups/AgniYogaLivingEthicsCommunity/>

and WMEA on the Web:

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

NETWORKERS LETTER

Dear Friends,

A special feature in this issue of *Agni Yoga Quarterly* is “Conversations with Daniel Entin.” I think that most who read *Agni Yoga Quarterly* have had a personal friendship with him, have corresponded with him over the years, or have met him at the Nicholas Roerich Museum in the U.S. or abroad during his international travels.

Last week a friend was sharing some personal moments she had had with Daniel, most precious moments, which inspired me to include some short conversations he shared with us over the years in this issue of AYQ. I invite our readers to send in similar conversations you may have had with Daniel that you would like to have published in AYQ for others to learn from and enjoy.¹

Here is a conversation I would like to share from Daniel, which was written on March 25, 2003, on how the Agni Yoga books were written. “I still do think, however, that it’s all a storm over nothing if the source of the information, or rumor, or whatever it is, will not permit revealing of the material of Agni Yoga and the Roerich’s. Joleen is right, there is no law, sacred or otherwise, that prevents the revealing of Helena Roerich’s writings. I have always been told that the notebooks were as close as one could possibly get to the original Source of the materials. In the International Centre of the Roerichs in Moscow, in their archive brought from India, one can even see the different ‘incarnations’ of the notebooks. There were

Community

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

Rev. Joleen D. DuBois



Daniel Entin in his office at the Nicholas Roerich Museum

first many scraps of paper, which Helena Roerich then assembled, then copied into notebooks, then copied again. Helena Roerich’s questions were written in red ink, and the replies given were in black, all meticulous and neat. There are more than forty notebooks at Amherst College, Massachusetts, in the library. I believe they still may be seen by anyone.

“To muddy the waters still further, I’d like to point out that in the beginning, while the Roerichs were in America, Nicholas Roerich was involved equally with Helena Roerich. Most of the mate-

rial in *The Call* was written down by him. He used to write on paper scrolls, the kind that artists used to buy to sketch on. We have many of those scrolls in our archive, and to me they have always represented, again, the farthest back we could possibly go to the Source. After the Roerichs left America, in 1923, Helena Roerich took on the task of writing down all the books.”

With love,

Joleen Dianne DuBois

President and founder
White Mountain Education Association, Inc.

¹ Daniel Entin (1927–2017) succeeded Sina Fosdick, who was the first director of the Nicholas Roerich Museum in New York City. Mr. Entin had been Sina’s assistant for more than a decade prior to her death. Prior to the succession, Daniel was a trustee and archivist of the museum. A professional photographer, he supervised the preparation of Roerich photographic prints for international distribution. Also a student of Russian language and culture, he traveled to the Soviet Union and other countries in connection with his work at the Nicholas Roerich Museum. Daniel was born on April 30, 1927. On January 18, 2017, after a year of health complications, Daniel made his transition into the Higher Worlds.



White Mountain
Education
Association

Agni Yoga Quarterly

Vol. XL No. 2

Agni Yoga Quarterly can be found
on the Internet World Wide Web
Address:

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

Email: staff@wmea-world.org

Copyright 1982–2018

White Mountain Education

Association – All rights reserved.

Any reproduction in whole or in
part without written permission is
prohibited.

Nicholas Roerich: The Artist and the Seer

by Svetoslav Roerich

(On the occasion of the 90th Anniversary of Prof. Nicholas Roerich)

October 9th, 1964

The Roerich Family

In the Kulu Valley, the ancient Kuluta, at Naggar, in the full view of the snowy peaks, amid deodars and blue pines stands a large rectangular stone. The inscription reads: "On December the Thirteenth of 1947, here was cremated the body of Nicholas Roerich – the great Russian friend of India – Let there be Peace."

The stone stands like an altar fashioned by the sole hand of nature, which gave it an almost perfect shape of a rectangle.

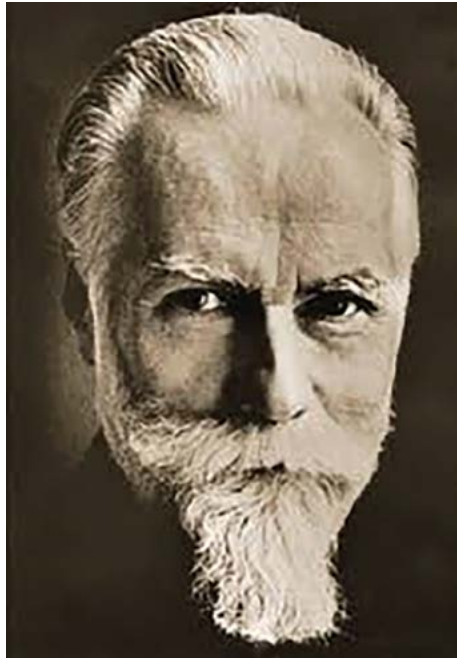


Nicholas Roerich burial marker

It is a fragment of a rock that detached itself from a cliff nearby as if to provide a seal over the spot where the BARD of the Himalayas was cremated, to mark the place of his physical dissolution. Today, the ninth of October, falls the ninetieth birthday of the anniversary of my father, Nicholas Roerich. I shall say a few words about my father:

Our late Prime Minister Jawaharlal Nehru inaugurating Father's exhibition of paintings said:

When I think of Nicholas Roerich, I am astounded at the scope and



Svetoslav Roerich

abundance of his activities and creative genius. A great artist, a great scholar and writer, archaeologist and explorer, he touched and lighted up so many aspects of human endeavor. The very quantity is stupendous—thousands of paintings and each one of them a great work of art. When you look at these paintings, so many of them of the Himalayas, you seem to catch the spirit of those great mountains, which have towered over the Indian plain and been our sentinels for ages past. They remind us of so much in our history, our thought, our cultural and spiritual heritage, so much not merely of the India of the past but



Nicholas Roerich in Kullu

of something that is permanent and eternal about India that we cannot help feeling a great sense of indebtedness to Nicholas Roerich who has enshrined that spirit in these magnificent canvases.

It is difficult in the course of a short broadcast to give an adequate picture of a man who lived such an extraordinary life and left such a vast heritage. I shall only dwell on some of the most important facets of his life.

Whenever I think of my father, I see before me his serene and thoughtful face, his kind violet-blue eyes that at times would become quite dark. I can hear his quiet voice; he never raised his voice and all of his countenance reflected that

wonderful composure of mind and of self that were the very foundation of his character. It was the composure of a superior man, grave and yet kind, thoughtful with a remarkable and happy sense of humor.

In all of his movements there was a measured harmony. He never hurried, yet his output was prodigious. When he painted or when he wrote, he did so with quiet deliberation. When he wrote in his large and clear handwriting, he never corrected or changed his sentences or words, or least of all his thoughts. It was a continuous, progressive effort toward a certain definite goal, and that was true of his entire life. Under all conditions of life, in the most trying circumstances, he remained calm and possessed and never wavered in his determination.

From his earliest school days, he held before himself the transcendental ideals of the great Italian masters of the Renaissance, Leonardo da Vinci and Michelangelo. Already as a student, he would write about these great ideas,



Nicholas Roerich with oil palette and brushes



The Roerich Family

this unique dedication in the search and service of the beautiful.

He was born in 1874 in St. Petersburg, Russia, and came from an ancient family of Scandinavian extraction. He simultaneously attended the academy of art and several faculties at the university, including the faculty of law in deference to his father's wishes. Later he studied abroad. He was endowed with a brilliant, searching mind and a most remarkable memory that never forgot anything that was once entrusted to his care.

He began his archeological research and excavations when only eighteen years old. The forty-three years he spent in Russia were a most remarkable example of human dedication and achievement. He was at the head

of leading art and educational institutions and organized and took part in scores of other organizations and activities. With all that he painted thousands of paintings; executed murals and mosaics for public buildings and churches; designed settings for operas and ballets; wrote his books and essays on art and archeology, his short stories, fairy tales and poems; and conducted researches in archeology, history, and art. He also found time to assemble remarkable collections of art and archeology, which were among the best in Russia.

Some of the settings he designed for the theater, such as *Prince Igor* and *Le Sacre du printemps* produced by Diaghilev in Paris, have since become

classics.

It is a tragedy that most of the great murals he executed have not survived the ravages of war and now remain for us only in reproductions and in their original sketches. Recognition and fame came very early in life to my father. When he finally embarked on his world travels, he was only forty-three and was already a world figure with a tremendous record of achievement to his credit.

Philosophy, the great Oriental thought attracted him from his earliest days. The books on Shri Ramakrishna, of Swami Vivekananda and others were published in Russia at the beginning of the century. The poems of Tagore were beautifully translated into Russian by



Rabindrinath Tagore

the great Lithuanian poet Baltrushaitis. At that time, an exhibition of Indian art was organized in Paris by the Russian art connoisseur Golubev. Father dedicated one of his articles to this exhibition and concluded it with the following significant words:

*“Beauty still lives in India;
Beckons to us the Great Indian Path.”*

This “Path” was to take him later to India to discover for himself and through him for others the beauties of this land, to paint as no one has painted before him the grandeur, the sublime beauty and inner meaning of the Himalayas. His studies in philosophy and Oriental thought were a constant background in his quest for Self-Realization. This quest runs like a golden thread through his entire life.

The question that may naturally arise: Had he found what he was searching for? Had his expectations been fulfilled? Yes, a thousand times yes! Out of her innermost recesses, Life laid before him her transcendental gifts; she made his life infinitely

rich in its scope, revelations, and sublime contacts.

He traveled far and wide not only throughout Russia, Europe, and the New World but also Asia, and his extensive expeditions took him across Central Asia, Mongolia, Tibet, China, and Japan. Many hardships were experienced; many difficulties had to be overcome. During one of the expeditions, the caravan was held up by local officials and not allowed to proceed. They had to spend the winter, without winter equipment, at an altitude of 16,000 feet. All the pack animals perished through lack of fodder and exposure. Throughout all these trials, he continued his work, carried out his researches, and painted his great paintings.

My mother was his constant companion, herself a student of philosophy and author of many books. She shared with Father all of his aspirations and took part in all of his work. Many of her thoughts are immortalized in his canvases; many books are dedicated by him to her. So close was their creative association that at times it is very difficult to draw the line of their mutual influence and inspiration.

Father loved India, the Himalayas and dedicated to them many books, essays, and thousands of his canvases. That “Great Indian Path” that beckoned to him from his early days became reality when he came to India. He could contact the very sources of the great philosophies, of ancient



Helena and Nicholas Roerich

transcendental thought. He traveled throughout India and the Himalayas and finally settled at Kulu where he lived and worked till his death in 1947. He always visualized and hoped for a closer cooperation between India and Russia. Concluding one of his articles on India while on an expedition to Mongolia he wrote:

“O, Bhurata, all beautiful, let me send you my heartfelt admiration for all the greatness and inspiration that fill thy ancient cities and temples, thy meadows, deoban, thy sacred rivers and the Himalayas.”

As an artist, he worked in a unique and very personal style; he was a brilliant colorist and had a marvelous imagination and gift of composition. Many of his paintings have proven to be prophetic. The great Russian writer Gorky described his art as “The Realm of Roerich.”

Rabindranath Tagore wrote to Father in 1920: “Your pictures profoundly

moved me. They made me realize one thing that is obvious and yet which one needs to discover for oneself and over again; it is that Truth is infinite. . . . Your pictures are distinct and yet are not definable by words; your art is jealous of its independence because it is great.”

One of his endeavors that has quite a special significance was his International Pact for the Protection of Cultural Treasures in times of war and strife. This Pact, known as the Roerich Pact, became a reality yet in Fathers’ lifetime and has now been made the basis for the Treaty signed at the Hague Convention in 1954 by all the leading countries.

An enormous bibliography exists on Father; over a dozen important monographs and many hundreds of essays and articles by leading writers and art critics have been dedicated to his art and work. Several books are now in preparation and a new monograph on him has just come out in the Soviet Union.

Numerous countries honored Father in his lifetime. He received some of the highest decorations and was a Fellow of more than half a dozen academies. He was chairman, president, and honorary member of innumerable organizations, learned bodies, and societies. But his greatest heritage left to posterity is his paintings and writings. His writings comprise some twenty-seven volumes besides essays and articles.

His better-known books are:

Collected Works

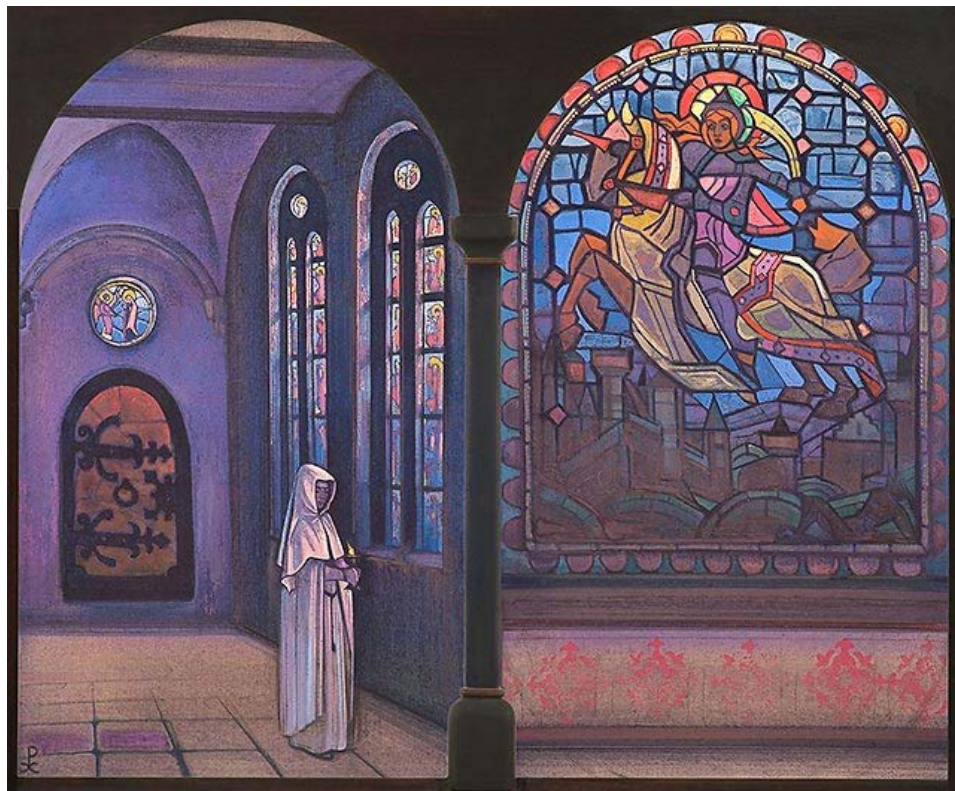
Flame in Chalice

Altai-Himalaya

Heart of Asia

Realm of Light

Fiery Stronghold



Glory to the Hero, 1933, by Nicholas Roerich

Shambhala

Paths of Blessing

Gates into the Future

Himalayas – Abode of Light

His paintings number over 7,000, dispersed throughout the whole wide world in museums and private collections. In India, Father’s paintings are in many public collections; separate halls are dedicated to his paintings at the Kala Bhavan, Benares, Trivandrum Museum, Allahabad Museum, and a new hall will be organized at the Chandigarh Museum.

His life can best be summarized as a ceaseless quest, a quest after Knowledge, Self-Realization, and Synthesis through concentrated creative activity and service.

From his earliest days, he intuitively felt that labor was the great purifying and elevating principle. He believed

that by conscious labor man emancipates and purifies himself, that the will and effort to produce something better, something more perfect for the sole purpose of doing it better raises us to a higher state. This search after perfection, this conscious effort for a more perfect expression, this ceaseless rhythm of joyous work were Father’s credo throughout his life. “Faith without deeds is dead.” The repeated blows of the hammer forge inert metals into tangible shapes. The Heart, Wisdom, Labor, and Patience were maxims Father invoked early in life. By applying them diligently to everything he did, he reached his self-integration, and with confidence he could affirm:

“In Beauty we are united,

Through Beauty we pray,

With Beauty we conquer.”

Discipleship and the Path

*A Talk Before the Agni Yoga Society,
February 14, 1963*

Prepared by Dorothy Blalock

Of the forty-five synonyms listed for the word “approach,” the meaning most fitting to my mind in relation to discipleship is “Path.” This immediately brings into the mind the idea of distance, perspective gained in traveling the Path—a beginning, the expectation of an envisioned goal.

When the Teaching finds heart-response in us, that moment a subtle magnetic thread linking us with Hierarchy is established. We have responded to the Call.

“We call the consciousness to the awakening.” *Infinity I*, verse 34

As we continue study and contemplation of the Teaching—absorbing it into our very selves—we are accepting the concepts and tenets of discipleship. Thus, we become accepting disciples.

“It is not I who give, but you who accept.’ The Guide very rarely says that He gives. . . . Throughout life the Guide says, ‘Accept.’ He affirms that a gift through Him proceeds from Hierarchy. One should keep these formulae in mind, for in them is contained the joy of Hierarchy which labors for Good. . . . There is no reason for forgetting the salutary bond of Hierarchy! Therefore—‘It is not I who give, but you who accept.’” *Aum*, verse 493

“[T]herefore, Our disciples must be imbued with the understanding of the affirmation of Hierarchy. Therefore, one can build only when Our Fire-Carriers carry Our Will and the disciples accept That which is sent.” *Hierarchy*, verse 73

Thoughts on Agni Yoga

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



“The knowledge of cooperation gives the only true approach. It is the more important to understand the Yoga in its practical application, in order to afford Us the possibility of responding practically.” *Agni Yoga*, verse 206

Directing our energies to practical application of the Teaching in daily life, we soon come to realize that discipleship and discipline are in essence synonymous terms. They are, in fact, essentially derived from the same root word, *discere*—“to learn.”

By this time, we have realized that discipleship is a process of becoming (be-coming) a gradual ascent into Be-ness. It is acceptance, responsibility, a challenge of self-perfectedness, co-measurement, and goal-fitness.

“Let us meet each movement toward perception amicably. Let us find strength to renounce personal habits and superstitions. Let us not think that it is easy to overcome atavism; for physical stratifications bear within themselves the prejudices of many ages. But if we firmly realize the weight of such precipitations, then one of the most difficult locks will be opened. The next one is unlocked when we apprehend why we must apply every action

in earthly life. Only by such a path do we approach the third entrance, where we apprehend the treasure of the basic energy entrusted to mankind. . . .

“Man does not arrive at an understanding of his power without a Guide.” *Aum*, verse 371

As striving continues, “the meaning of the various kinds of relationship that exist between the Teacher and His pupil should be clarified. Indeed, the steps of approach to the Teaching will differ. There is so much attraction on the first steps and much responsibility on the later ones.

“It can be noticed in the astral world that those with a half-developed consciousness do not strive upward. An ordinary level of consciousness is sufficient to spare them from suffering, but not enough to inspire acceptance of their duty for self-sacrificing work. The same can be observed in the growth of the spirit. The first calls are pleasant and benevolent, and, like a child, the cared-for beginner has no responsibilities. But consciousness grows, and the spirit becomes worthy of special tasks. These tasks contradict the outworn ways of mundane thinking, and therefore involve new difficulties and dangers.

continued on page 11

The spring classes will continue through May.

Summer classes begin in June.

For our calendar of events and more about the WMEA, visit www.wmea-world.org

Agni Yoga Society International Headquarters:

Agni Yoga Society, Inc.

319 W 107th St.

New York, NY 10025

www.agniyoga.org

ORIGIN OF LIGHTNING: “Let us recall the myth about the Origin of Lightning. The Mother of the World said to the Creator, ‘When the Earth will be covered with dark veils of malice, how will the salutary drops of Bliss penetrate?’ And the Creator answered, ‘Torrents of Fire may be gathered which can pierce the thickest layer of darkness.’ The Mother of the World said, ‘Verily, the sparks of Fire of Thy Spirit can give salvation, but who will collect and guard them for use when needed?’ The Creator replied, ‘Trees and herbs will preserve My sparks, but when the leaves fall off, then let the deodar and its sisters preserve throughout the year their accumulations of Fire.’ Thus in various myths there has been reflected the link with the Higher World. Everywhere there has been stressed solicitude about humanity and all creatures. Likewise did the ancient priests carefully watch over the correct distribution of the creative Fire. Nowadays man crosses fruits and plants without proper supervision, but one should observe through lengthy experiments how best to preserve the fiery substance. One must not lightmindedly interfere with the creativeness of Nature. The best counsels can be given from the Fiery World, but one should seek this Benefaction.”¹

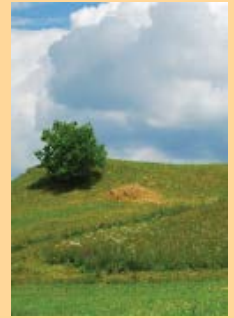
A GREAT SAINT: “A mother told her son about a great saint, ‘Even the grain of sand beneath his foot becomes great.’ It came to pass that this saint passed through the village. The boy followed his footsteps, took up a pinch of dust therefrom, sewed it in a bag and wore it around his neck. And as he recited his lessons in school, he always held this relic in his hand. The boy was filled thereby with such inspiration that his answers were always remarkable. One day when leaving the school his teacher praised him and asked what he always held in his hand. The boy replied, ‘Earth from beneath the feet of the saint who passed through our village.’ The teacher commented, ‘This hallowed earth serves you better than gold.’ A neighboring shopkeeper, hearing this, said

The Realm of Beauty

“Through Beauty We Conquer.”

N. Roerich

We invite our readers to submit their poems, photos, and short essays for this section.



to himself, ‘What a stupid boy to take only a pinch of this golden earth! I will await the passing of the holy man and collect all the earth from where he trod. Thus I can obtain the most profitable merchandise.’ And the shopkeeper waited in vain for the coming of the saint. But he never came. Greed is not akin to the Fiery World.”²

THE RISHI AND AGNI: “A neophyte asked a Rishi who spoke to him about Agni, ‘If I constantly repeat the word Agni, will I have any benefit from it?’ The Rishi answered, ‘Of course. You have been so far removed from this concept that even through sound your nature will cling to the great foundation of Existence.’ In the same way We repeat about the various qualities and analogies of the great Agni. May the people accept this sound in the Chalice! Let them be so saturated with its reverberations that they accept it as inalienable to them. If, during the transition between existences, they even pronounce ‘Agni,’ it will be of help to them, because they will not be hostile toward Fire. The Subtle World will help to sensitize the understanding of the higher principles, but they cannot be approached with hostility and denial. The aim of the first book about the Fiery World is to affirm and accustom people to an understanding of Agni. Let them see how diversely Fire has been understood, from ancient times up to the present contemporary understanding. May the sparks of these fires of the heart recall to mind many mysterious manifestations and the recounting of legends by the old people. One must absorb into one’s consciousness an attractive constructive

image. One should admit it as one’s own possession which will lead to the heights. Therefore, even the repetition of the sound, Agni, is useful.”³

A LEGEND ABOUT BUDDHA: “A legend about Buddha. A righteous man wished to see Buddha. His attention being kept upon a wide variety of objects, his hands did not grasp images of wisdom, his eyes did not penetrate objects of reverence, and the manifestation did not come. Finally, bending low in prayer, the seeker felt a thread of a web descend on his forehead. He cast it away. Then a clear voice rang out, ‘Why dost thou reject My Hand? My Ray has followed thee. Permit me to embrace thee.’

“Then the sun serpent became atremble in the man and he sought the rejected thread. And in his hands it turned into forty pearls. And each bore the Image of Buddha. In their center was a stone, and upon it the inscription: ‘Valor—despair—joy.’ The follower of Buddha received joy because he knew the path to it. I am thinking of wings. The works are verily winged. The steeds are speeding through the earthly spaces, and as whirlwinds the creative strivings are borne along. Onward to battle! battle! battle! Verily, the majestic is the picture of the ocean of the spirit! The sound of the call drones and rings out, and they who have accepted the weapon of the spirit are striving toward the Altar, because the daughter of the world has completed her spiritual raiment. Onward to battle! battle! battle! I hear the call and bow my

head before the Command of the Blessed Lord.”⁴

THE HERMIT: “A hermit wished to progress further in his training in the matter of silence, and, not trusting himself, he patiently and firmly bound his mouth. One day he saw a child on the edge of a cliff, but he didn’t succeed in removing his complicated bandage quickly enough to warn of the danger. By the time he unbound his mouth the child had been already carried away by the current. Not in invented bonds lies achievement! Only then do we attain when we cannot but do. He who does not because he cannot, attains nothing. Thus it is in bodily and in spiritual existence. In addition to not doing shameful things, one must also account to oneself why such doings are inadmissible. Thought must be at work. In such creativeness the force of thought is needed. Evolution without thought is impossible. If in the near-by Subtle and in the Fiery World all is moved by thought, then it is not difficult to recognize the pre-eminence of thought. In Infinity, spiral rings, whole cycles of thought, are engaged in manifestation. The most insignificant earthly object represents a transformation of thought. Cannot the very same thing take place in space on a large scale? Thought is Fire. Thought is the engendering of the creative vortex and explosion. Thought is Light and radiance. Thus must Fiery Thought be respected.”⁵

TEMPERANCE: “You already know sufficiently about the temperance of certain characters. What is to be done when moderateness has crept into the broadest circles? Those who are seemingly the champions of good give themselves up spiritually to moderation. One can see that the dark ones do not often suffer from this defect. There is a story about a devil encountering



Snowy Ascent, 1924 by Nicholas Roerich

an Angel. The Angel said, ‘Thy servants are bitter.’ But the devil replied, ‘Mine are bitter, Thine are sour; we both must look for sweet ones.’ And the Angel was crestfallen for He could not prove that they had not turned sour. Thus was it observed long ago by people.”⁶

AKBAR: “Once Akbar, in the midst of the State Council, ordered that the Book of Laws be brought to him. On the book appeared a small scorpion. The meeting was interrupted and all the councilors gazed at the small, poisonous insect until the servants killed it. Akbar remarked, ‘The very smallest miscreant can suspend judgment pertaining to the state laws.’ Thus also on the path to the Fiery World the most insignificant detail can do harm. Only the heart can determine the fine point of balance between striving and caution. If the minds of all of a group of statesmen became dumb at the sight of an insignificant scorpion, then a cobra could throw an army into retreat. A warrior can be intimidated by a mouse if in his heart burns not the fire of faith and striving.”⁷

ORIGIN OF MOUNTAINS. “Let us remember the myth about the

‘Origin of Mountains.’ When the Planetary Creator toiled over the formation of the earth, He gave attention to fertile plains which could provide people with a quiet agriculture. But the Mother of the World said, ‘Verily, people will find bread and trade in the plains, but when gold will pollute the plains whither shall go the pure in spirit to gather strength? Either let them have wings, or let them have mountains, in order to escape from gold.’ And the Creator answered, ‘It is too early to give wings to people, they would carry death and destruction. But let us give them mountains. Even if some be afraid of them, for others they will be salvation.’ Thus there are two kinds of people—people of the plains and people of the mountains.

“One may remember now these myths, which foretold the contamination of the planet. Indeed, why do people investigate so little the chemism of the air? Even with earthly apparatus one may record the condensation of destructive substances. Of course not always can these currents be detected, just as is the case with the photographing of the manifestations of the Subtle World, which will not always be successful, but with patience much can be recorded. The Fiery World does not easily lend itself to earthly observations.”⁸

¹ *Fiery World, Volume II* (1934). New York, NY: Agni Yoga Society, Inc. [1946] 2016, verse 6.

² *Fiery World, Volume I* (1933), 2nd ed. New York, NY: Agni Yoga Society, Inc. [1943] 2016 verse 581.

³ *Ibid.*, verse 513.

⁴ *Leaves of Morya’s Garden* (1925), *Book Two*, 2nd ed. New York, NY: Agni Yoga Society, Inc. [1952] 2016. 99-100.

⁵ *Fiery World, Volume III* (1934), verse 600. New York, NY: Agni Yoga Society, Inc. [1948] 2016.

⁶ *Fiery World, Volume II* (1934), verse 193. New York, NY: Agni Yoga Society, Inc. [1946] 2016.

⁷ *Fiery World, Volume II* (1934), verse 379. New York, NY: Agni Yoga Society, Inc. [1946] 2016.

⁸ *Ibid.*, verse 5.

The Presence Of The Guru – A Conversation With Daniel Entin – 2010

Daniel Entin (1927–2017)

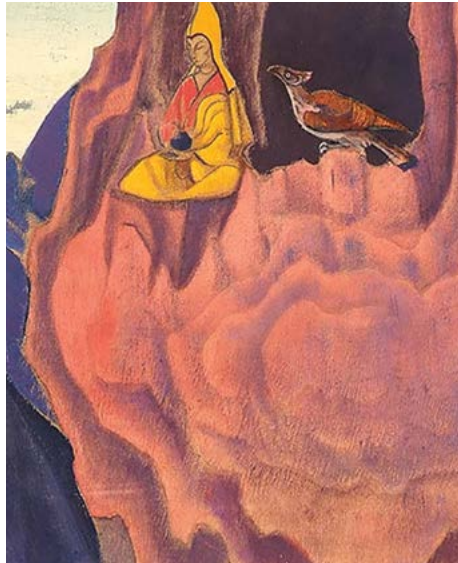
*Former Executive Director of the
Nicholas Roerich Museum*

I know the feeling of the guru, or teacher, is always with one. The day that Sina [Fosdick] died, I obeyed her request and came here to the museum the same day to step into her shoes, without the presumption that I could replicate whatever was the best part of her. (The rest could fall away.) The next morning, I went to her desk and saw that she had put her Master's ring on the desk as if for me because I had never seen her take it off for any reason. Then I sat down in her chair, and I swear, I was sitting in her lap! She caressed me and then slipped away. And to this day, whenever I do anything here in the museum, make any change, accomplish some new task, create some interesting event, I always submit it to her for approval. That's just a gesture, in a sense. I don't expect a report card from Sina. But it keeps me in line.

I hope no one jumps on you for things you have said here. But when you say, "When the guru dies, all bets are off," or "Others thought the whole thing was over and dropped out," what do you mean? Do you mean that, yes, it is true that no growth for the disciple is possible after the guru dies? Or do you mean something else? That is the question I asked. It's worth clarifying.

A Conversation on Beauty by Daniel Entin 2012

The dictionary definition (something that provides aesthetic pleasure) certainly cannot be what we mean in Agni Yoga when we talk about Beauty. The dictionary will not do justice to many of the terms that we use so often. Beauty is a great, grand, and all-embracing principle. So maybe



Tidings of the Eagle, 1927 by Nicholas Roerich

the definition of beauty is best when it includes the aggregate of all of our ideas about the subject, rather than the very limited definition provided by the dictionary.

This reminds me of the problem of defining God. There are teachings that discuss the ninety-nine attributes of God, for example. The ninety-nine is a metaphor for the Infinitude of attributes of God. I attended a one-week seminar on the subject, and everyone finished the week with the knowledge that knowing God is impossible.

I think it is the same with Beauty. It is so huge a concept that we will never be able to put our minds (or words) around it. A long period of study can only lead each of us to come to some very limited, partial idea of what Beauty is.

It is the same with Love, another aspect of the Triad: Love, Beauty, Action, that lies in the heart of the Teaching. We know what love is when we fall in love, when we love our pets, our gardens, our neighbors, and relatives. But what does it mean to love the universe? To love all that exists, the stinky as well as the aromatic? How do we define that kind of love?



Vegetarianism and the Roerichs

Nov 19, 2009

Emphatic always makes me nervous. Certainty makes me doubly nervous.

Yes, the teaching is quite clear about the superiority of a vegetarian diet. But what is this about smoked meats, and any other loopholes that exist? Why are they there? The Roerichs did not become vegetarian until middle-age. What held them back? (I was reminded just today, since so many turkeys are slaughtered here on the coming day of Thanksgiving, that while in the Altai in 1926, one more turkey gave up its ghost for the Roerichs. And later, even when she herself was a vegetarian, living in Kullu, when disciples would take on an arduous journey to go to see her, Helena Roerich always made them sit and eat some roast chicken, for them to regain their strength quickly. And when they departed, she would give them another roast chicken for their trek home. At the same time, she used to sit at dinner and have a few lettuce leaves. And also at the same time, she used to reminisce about the glorious salami sandwiches she used to enjoy during opera intermissions at the Mariinsky Theatre, back in Imperial Russia.

While I'm allowing myself to be a contrarian pest, I'd like to ask if those people who live in the very north, well above the Arctic Circle, and in other places where for long cold seasons there is only meat to eat, do those people lose the possibility of leading a spiritual life? I doubt it.

Sorry for the harangue. I have to warn everyone that I may be haranguing more in these last years of mine. There are things to get off my chest, heretofore always so good-natured. Superstition bothers me; prejudice bothers me; inflexibility bothers me; certainty bothers me; hypocrisy bothers me most of all. So I ask your indulgence to sound off from time to time. I want to go to my Maker with nothing on my mind.

– Daniel

Thoughts on Agni Yoga

(continued from page 7)

“Truly, only a few learn to rejoice at the need to face and conquer obstacles. Many more yearn to return to the bygone half-developed consciousness.

“On this new level, Our instructions become less frequent and more brief, and one’s work depends more on one’s ability for independent action. Friends will be few, obstacles will pile up like seemingly unscalable mountains, and achievements will seem insignificant. The influences of the subtlest energies will not be so evident. The intermittent, so-called sacred, pains will torture one. The divisibility and transmissions of the spirit will still be beyond explanation. But above all this will arise the striving to fulfil the desire for the General Good. Spiritual cooperation will grow, unlimited by space. Emulation of the far-off worlds will change one’s perception of one’s surroundings, and spatial work will cease to be an empty idea. One’s assigned tasks will become a joy, as if they were one’s own chosen labor. It cannot be otherwise. Of course, this joy is not expressed in goat-like frolics. A true understanding of one’s surroundings may provoke a stern face, but one’s life is nevertheless transformed, and one can observe the coils of the Earthly Dragon from a higher vantage point. Fearlessness, already sent in the first call, brings one closer to the new waves of light.” *Agni Yoga*, verse 273

After the first calls that are pleasant and benevolent comes the challenge for a proportionate tension of energy. “It is of no consequence whether equilibrium be acquired in desert or city, the main requisite is constant tension. The path of tension is the path of striving, that is to say, the path of life.” *Brotherhood*, verse 44.

This Path that we so lightheartedly,



Stronghold of the Spirit, 1935 by Nicholas Roerich

and usually light-mindedly, set forth upon appears to be broad, and beautiful, and full of comfort and benefits. But if we are on the path that leads to the summit and not just taking the ones that go round and round the base, it gets narrower and rockier and steeper all the time. And eventually it becomes “the razor’s edge” of a ledge on the brink of a precipice, or a plank over an abyss. More perfect balance must be acquired continually to negotiate this Path. The ability to sustain tension for long periods must be developed. “The very concept of rest was invented by those who desire to hide from existence. They preferred passivity, forgetting that there can be no moment without motion. Balance is the concept needed. One should think not of rest but of how to preserve balance amidst the whirlwinds. The silver cord is being tautened by the power of striving, hence one must know the meaning of balance, lest one burden the thread of Hierarchy through faltering. The cord will not break when tautened. For even a straw resists as long as it is not bent.” *Heart*, verse 260

It is well that equilibrium, balance, are usually a part of the tests we meet. “We strengthen our listeners with all the qualities necessary on the path to Brotherhood. It is not enough to possess only certain separate qualities, it is needful to realize their complete combination. The symphony of qualities is like a symphony of spheres. If one quality develops beautifully while others are straggling, there results a destructive dissonance. Dissonance can be weakening or irritating, or even destructive. Equilibrium of qualities is achieved through great tension of consciousness. The shepherd must carefully tend his flock, and likewise must man cure an ailing quality. A man himself knows definitely which of his qualities is ailing. Life provides him with an opportunity to test any quality whatsoever. In everyday life there can be found the possibility of application of any quality. If a man begins to insist that he has been deprived of the possibility of applying his best qualities, he will reveal his own dullness. On the other hand, if a man rejoices at a chance to apply his qualities, he exhibits broadening of consciousness. Then comes the next step of joy, precisely that concerning the beauty of symphony of qualities.” *Brotherhood*, verse 60

SUNDAY WEBINAR REGISTRATION

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

WHITE MOUNTAIN WEBSITE

<http://wmea-world.org>

SUNDAY LECTURES

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

JOLEEN'S BLOG

<http://www.wmea-world.org/blog>

AGNI YOGA LIVING ETHICS COMMUNITY

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

ZODIAC NEWSLETTER

http://www.wmea-world.org/zodiac_newsletter.html

S U B S C R I P T I O N F O R M

New Subscription/
Annual subscription donation: \$17

Subscription renewal
(Effective each December)

Donation
(other) \$ _____

Complete form and mail to:
White Mountain Education Association
P.O. Box 11975
Prescott, AZ 86304

Change of Address

Name _____

Address _____

City/State/Zip _____

- - - - - PLEASE CLIP AND MAIL - - - - -

The White Mountain Education Association
is a tax-exempt, non-profit organization.
Contributions to help support the
publishing and printing of
Agni Yoga Quarterly/International
are tax exempt.

White Mountain Education Association
is now publishing
Agni Yoga Quarterly/International
on the Internet.
Look for it on the World Wide Web
<http://www.wmea-world.org>

**If you are in the following areas, you are welcome to call for information about the
local White Mountain Study Group:**

In Sarasota, Florida
(941) 925-0549

In Longmont, Colorado
(303) 651-1908

In Puerto Rico
(787) 649-3817

In Marysville, Ohio
(937) 642-5910

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