

AGNI YOGA

QUARTERLY

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Possibilities

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

Leaves of Morya's Garden, Book One, The Call 199. A miracle is wrought—you perform services important for the manifestation of future life. The difficulties of the task are akin to those of polishing a diamond. A hostile will must be diverted to the good just as a stream is directed to the mill. But how many dams must the miller build before he can control the current! A hand must possess strength, and an eye vision, to perceive new possibilities. The most worthy labor is that performed with one's own hands. By labor do you unlock the Gates to the Land of your striving. Everything is possible, but remember that what has been promised will be manifested at the appointed time.

Who aspires will attain. Learn through the manifestations of life. We send you images of persons and events; And both reveal to you the determined plan of a wondrous evolution of the human race. I bring a talisman to all: Whosoever proclaims Beauty shall be saved.

Leaves of Morya's Garden, Book One: The Call, 264. By example, you can instruct others in resourcefulness. In every circumstance are contained different possibilities, but the mind must be directed toward the light.

Leaves of Morya's Garden, Book One: The Call, 361. I will teach you to apply your sensitivity to life; therefore, observe all happenings around you. One must know how to distinguish between accidental signs and Our Indications. New possibilities will grow in understanding what has been sent to you. Thus is the building erected—without losing

the given stones. Not hope but work directs the builders. The purity of the tuning fork will overcome the disharmonious coarseness produced by human weakness.

Agni Yoga, 1929

Agni Yoga, 258. We will affirm the concept of “by human hands.” Why do We insist on the need for action by human hands? It would seem easier to expand humanity's possibilities by providing access to some new subtle energies. But, once again, the heart of the matter

lies in the consciousness. As long as the finer energies are not realized they will not be beneficial to people. In fact, it must be understood that energy not consciously realized can even be destructive. An unrealized energy, like an unbridled elemental

force, can demolish all surroundings. Realization is almost mastery, and it is already co-measurement. Until humanity begins to realize the true meaning of energy, it is essential to insist upon the principle “by human hands.” We do not withdraw possibilities. We do provide an egress from present conditions. It is time to begin to realize the existence of all that is beyond your present grasp, the chain of indescribable energies so near to us. If salt is on the table, that does not mean that we have already ingested it.

Agni Yoga, 472. Not seeing any possibilities, people often fall into despair. Usually they forget that one of their main allies is the flow of events. We do not say that one should passively await the unknown, but sometimes anticipated possibilities simply do not appear when expected. And sometimes they are outlived and have already ceased to exist.

“Whosoever proclaims Beauty shall be saved.”

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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/](https://www.facebook.com/groups/Agni.Yoga.Living)

[Agni.Yoga.Living.](https://www.facebook.com/groups/Agni.Yoga.Living)

[Ethics.Community](https://www.facebook.com/groups/Agni.Yoga.Living) and WMEA on the Web:

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

NETWORKERS LETTER

Dear Networkers,

The keynote article for this issue features an interview with Svetoslav Roerich, second son of Nicholas and Helena Roerich. Svetoslav was born on October 23, 1904, while his older brother, George, was born on August 16, 1902. Because I have an interest in the history of the Roerichs and the original members of the Agni Yoga Society, let me share a little bit of history regarding the boys. I hope you enjoy reading about the life and art of Svetoslav as much as I have enjoyed researching his life.

Both boys occupied an important place in the life of the Roerichs. Each received their early education in Russia, and in their youth, began to display the varied interests so characteristic of their father. Both boys were coached in the fine arts to where drawing and painting under the direction of their father became an important part of their education. The influence of both parents was profound, and the multitude of arts, crafts, and scholarly disciplines they were exposed to and trained in, without a doubt, accounts for the creative and useful lives they lived, emulating their father and mother.

Mr. R. Surinova of the Museum of Fine Arts in Moscow writes in a dramatic and romantic way of the environment in which the boys grew up:

Community

“Begin to build the community as a home of knowledge and beauty.”

– New Era Community, verse 229

Rev. Joleen D. DuBois



“In the high rooms of the Petersburg home, there is semi-darkness. Like black rectangles appear the paintings on the walls, canvases by Old Masters. Svetoslav examines them at length. He likes the beautiful ladies and gentlemen dressed in silk and velvet. He scrutinizes their smiling or stern faces, known to him for quite a serious nature, including Wagner’s Lohengrin and Tannhauser.”

Svetoslav wrote: “It is written in ancient books, that happy is he who can meet in his life a wise sage. I have met him; it was my father. He was my main, most important teacher, and not only the teacher of painting, but also my preceptor in life. I spent most of my life with him and I worked with him not only in the realm of art, but also in a great many cultural undertakings.”

During the First World War, when George was about fifteen and Svetoslav was about twelve, the Roerichs were caught in Finland and unable to return to Russia. They continued on to Europe, where the two brothers continued their studies. In France, George

attended the School of Oriental Language in Paris and the College de France. In France, he perfected himself in Sanskrit, Tibetan and Mongolian; studied Chinese and Persian; and earned a doctorate in Indian Philology. In all, George was to master Russian, English, French, German, Greek, Latin, Tibetan, Mongolian, Sanskrit, Pali, Hindustani, and Iranian; and he knew Chinese, Spanish, Italian, and other languages and local dialects.

It was in March that the Roerichs were finally permitted to leave. In spite of many such obstacles, wherever they went the Roerichs’ inner belief in the essential goodness of life and humanity and in the spiritual destiny of man was reinforced. Wherever they went were found the ancient philosophical and Eastern religious beliefs echoing their own inner knowledge.

Svetoslav Roerich made his first visit to India in 1923 on the family’s expedition and was equally inspired by that great country, with its monumental mountains, ancient heritage, and many and varied ethnic types,

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We Are Responsible For Our Thoughts

An interview with Svetoslav Roerich

Literaturnaya Gazeta

June 3, 1987

Q. First of all, let me explain, Svetoslav Nikolayevich, why I invited you for this interview. Our readers often send letters asking questions about your family, Nikolay Konstantinovich and Elena Ivanovna. The Roerich name holds undoubted social esteem and has a special magic connected with the fact that you and your family were able to achieve a rare sense of inner harmony. You were able to find yourselves in this world and also explain it to yourselves. That is why I am going to direct my questions not to your creative work or social activities but to your way of thinking and about your way of seeking truth. Many readers believe that because of your life's experience you have found some kind of a solution in life. They would like to ask you what that solution is—what is its secret?—so that they might apply this secret to their lives.

A: You know, this secret is very old. As Confucius said, "What the developed man is looking for lies within himself. What the imperfect man is looking for lies within others."

Q. Let's talk about imperfect people. There are many more imperfect people than perfect ones. A lot of people are embittered, hopeless, egoistic. But still, there are more sensitive people and people who crave for goodness. There are also a lot of people who are not sure of themselves, those who are



Svetoslav Roerich surrounded by gallery patrons

looking for ways of applying their inner resources in life.

A. I would put it this way: The meaning of human life must be in developing a sense of beauty, harmony, and self-expression. Our greatest goal has to be in perfecting ourselves in everything. If every day each of us could do something better than yesterday and do it consciously, then this striving would inevitably be imprinted into one's consciousness. Then, as a result of one's everyday work, his behavior would change for the better. As an example, Rembrandt once said to Leibnitz, "With each stroke of my brush, I reflect my feelings and thoughts. I do not merely paint. Each stroke will influence others through the surface of my paintings." This thought struck Leibnitz so much that he wrote it down in his notebook. I would like to say that all of our actions reflect our thoughts. That is why we have to be

responsible in our thoughts not only before ourselves but before other people. We have to try to avoid bad thoughts by striving for the good ones. Try it; essentially it is simple to do.

Q. Theoretically, it may very well be simple. But in real life there are so many irritants and difficulties that constantly require an instant protective reaction from us.

A. Of course, there are always positives and negatives in life. But we all are human beings and we live under the law of evolution.

Evolution means striving for improvement. Any thinking in an evolutionary way is striving. By doing so, we uplift ourselves. The power of thought and the power of striving are very important. Let's take our smallest problems—our day, our work. We have to treat them as a given task and try to solve these tasks in the best possible way. That is all. Those are almost invisible steps; but if you climb them continuously every day, you can reach your goal. You need only concentrate on your thoughts to complete your work in the best possible way. That is all. When a man strives for the best, he elevates himself. In the end, what is inspiration? It is like an inner prayer when a man strives for lofty things.

Of course, we live because we live. And we live under conditions given to us. But what is life? Life is service,

and we have to be able to select from a life those things that help us to move toward perfection.

Let us take *bylinas* [traditional Slavic heroic tales – Ed.]. Heroes have always possessed special qualities that exceeded the qualities of ordinary people. People have always had role models based on those heroes. Those concrete examples of more perfect qualities attracted people. And people believed in those beautiful images. The beautiful images bore beautiful thoughts. Beautiful thoughts build a more beautiful life. That is how Plato thought!

Q. Can the so-called ideal heroes in literature play the same role?

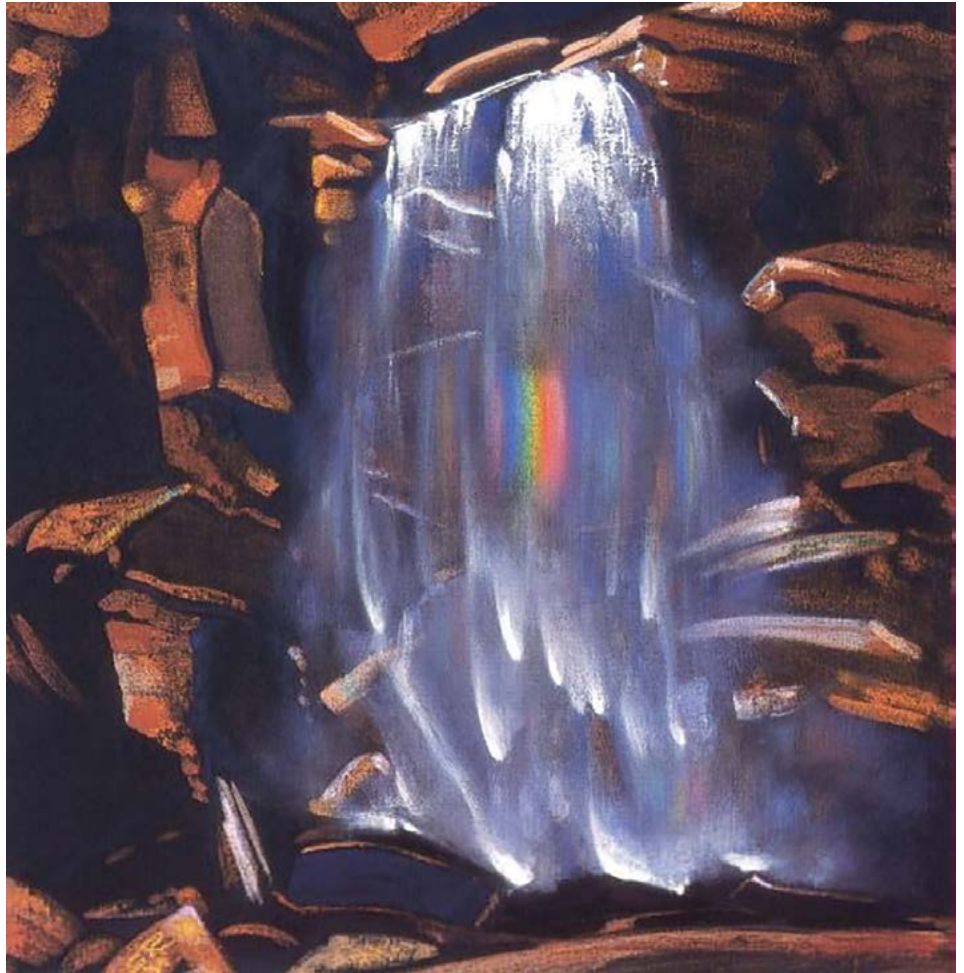
A. Yes and no. A writer deals with a word. A word is a powerful instrument. That is why a writer is more responsible for the qualities of his thoughts than others. What is the idea behind the concept of an ideal hero? One has to approach this carefully. You know, the negative is like a contagious disease. One has to approach it with open eyes.

Q. Can one become immune to this disease?

A. Of course. The nurturing of goodness in ourselves is an immunity against evil. It is very simple and very complicated at the same time. In the end, what do we want? We want a more perfect life. A happier one and a wealthier one. Not by external conditions, though. Of course, it is good if they are, but that is not the most important [thing]. Our inner store of knowledge is our wealth. We must develop the most valuable things in ourselves.

Q. How can we combine this kind of wealth with practical activities?

A. As was once said, “Faith is dead without deeds.” Of course, our life also consists of physical actions. And those are matters that we must strive to perform all the better. The possibility to improve oneself, one’s relations with others, and one’s life is given to people.



Rainbowfall by Svetoslav Roerich, 1934

Why reject such a possibility. Why reject the wonderful wealth that life has given to us. As the Greeks used to say, “A man contains a treasure of treasures within himself”

Q. If this is an obvious truth, why then does a man at every moment reject such wealth? Why does he sin?

A. To ascend is always more difficult than to descend. Remember the legend in which Alexander the Great came to Diogenes and asked him what he could do for him? Poor Diogenes responded, “Step aside. Do not cover the sun.” In other words, he wanted to say that what he needed, Alexander the Great could not give to him. And what Alexander the Great could give Diogenes did not need. What a man needs no one can give

to him. He can find it within himself. Somehow a man looks only outside. He tries to grasp something tangible.

Q. This tangible often helps us live, Svetoslav Nikolayevich. Unfortunately, mundane matters do not always help the spirit to elevate. Sometimes one cannot get rid of them.

A. My dear! Imagine that you have to develop your muscles. You are sitting in your chair and waiting for them to develop on their own. Only by exercising them, by overcoming difficulties, are the muscles developed!

Q. In order to develop my muscles, I must, at least, realize why this is important for me.

A. Of course! To realize—this is fundamental, this is essential. It is important



Katchenjunga in the Morning by Svetoslav Roerich, 1952

to sense that life must be different. Then a man starts to seek a decision. He begins to feel that what seemed to be important is not important anymore. The things that surrounded him are not interesting anymore.

Q. Does this mean that spiritual searches can be taught?

A. Yes, they can be taught. Indeed, they are. Notice that children from early childhood are capable of broadening their consciousness, their perceptions. However, they are not always helped; but if they are, their capabilities for self-development will remain for their whole life.

Q. Do you base this on the experience of the school in Bangalore?

A. Yes. Our experimental Aurobindo school provides facilities for such development. Children are surrounded by love.

Q. What do you think—why do the philosophical and religious-mystical teachings of the East play such a big role in the spiritual searches of young peo-

ple in the world? Does this mean that the moral experience of Christianity has been exhausted?

A. You see, Indian philosophy provides clues to solving many questions. Its wisdom is contained in many writings.

Q. Do you think that men of different upbringings who belong to different cultural-psychological systems can benefit from it?

A. On the whole, yes, of course. Everyone, after all, is looking for answers to the complex questions life brings us. Even though, as you say, practicality stifles a person, he still is able to understand that there is more to life than what he is striving for. In this respect, Indian thought is extremely rich with wonderful advice and common human recommendations that are up-to-date and very much needed at the present time.

Q. But the point is, that between the true writings and the seeker of truth, there very often is a mediator, an interpreter, if you will, who often uses some-

one's spiritual thirst for not very noble purposes. There are many such fake gurus, fake prophets, fake teachers. They try to pass off their "free improvising" as absolute Truth.

A. Oh, I know that these kinds of people exist in many countries, in many societies. Of course, this is a negative phenomenon, but one should not attach too much importance to it. People of this kind have always existed and always will exist.

Q. But people may pay dearly for this negative phenomenon. Imagine a naive young man mesmerized by the clever speeches of such a "teacher." What kind of truth can he learn from such a teacher? How will he be saved from such sleep-walking?

A. I understand what you are talking about. But in the past, young people took a great interest in various false teachings too. They even enrolled in many such organizations.

Q. But later people revealed those teachings as false. In this country, interest in Indian philosophy is quite serious, but those who interpret it are not true bearers of this knowledge. Profitable speculations on this subject take place at this very time. How should one distinguish true knowledge from false knowledge?

A. This can be done. A person should possess a sense of discriminatory reason. This sense is like the sense of intuition, which is a part of the fourth dimension. If a person is spiritually developed, he can feel what is right and what is wrong. Notice that false prophets develop a certain type of crowd around themselves. This can be a basis for discerning such a crowd. On the contrary, if you try to watch or protect everyone from stumbling, it will be difficult and unnatural at the same time. A man must learn from his mistakes himself. Why should one follow false teachings? One should learn from original sources. Then the unnecessary will go away by itself. Indian philoso-

phy cannot do any harm to anyone.

Q. Many of our people nowadays practice yoga—physical yoga, breathing exercises, and so on.

A. Yoga is a system, and it is useful only if you have a competent teacher of a high level who is not a mere gymnastics coach, but a man who is able to lead his pupil forward on the steps to perfection. Otherwise, it might happen as it happened in one of the legends told by Ramakrishna, who was a great Indian saint and a sacred man: “Once there lived two brothers. One of them had chosen a spiritual way—he decided to study yoga. Soon he left his home, while the other one remained at home. After twelve years, the one who had left home came back. “So, what have you learned in twelve years?” asked the one who stayed at home. In front of their house flowed a river. The brother approached the river and walked over the water to the other bank. Then the other brother called a boatman. He gave him four annas and asked to be taken to the other bank of the river. Then he said, “My poor brother! You had to spend twelve years on something that costs only four annas!”

Q. I am so stubbornly asking you about the reasons our young people are so attracted by the East because nowadays spiritual searches by those young people have led to conflicts between them and their parents. What do you think? Who should make concessions when this kind of a misunderstanding takes place?

A. The parents should.

Q. Why, S.N., when the experiences of their entire life stand behind them?

A. Because by making concessions, parents will have greater influence on their children than just by making forbiddances. A positive example is always an educative one.

Q. What if a mutual misunderstanding is rooted in the very fact that the young people question the life experience of the older people? Perhaps they think that the



Helena Roerich by Svetoslav Roerich

kind of experience their parents had was unnecessary, that it was a false one.

A. You see, if a person lives falsely, he should correct his life himself. A man who lives a false life cannot become a true teacher. Therefore, he certainly should correct his mistakes himself.

Q. Do you think that to make such a correction is possible at any age?

A. Of course.

Q. Do you think that there is not such a thing as an irreversible process?

A. No. There might be and there are, but it is rather rare.

Q. Do you mean that a man always has his chance?

A. Always. Nobody has ever fallen so low that he is not able to rise. Naturally, there could be some irredeemable cases. But there always exists the possibility to rise, to reform oneself. A man must find his strength within himself.

Q. What do you think about rock music?

A. Well, I am not very enthusiastic about it.

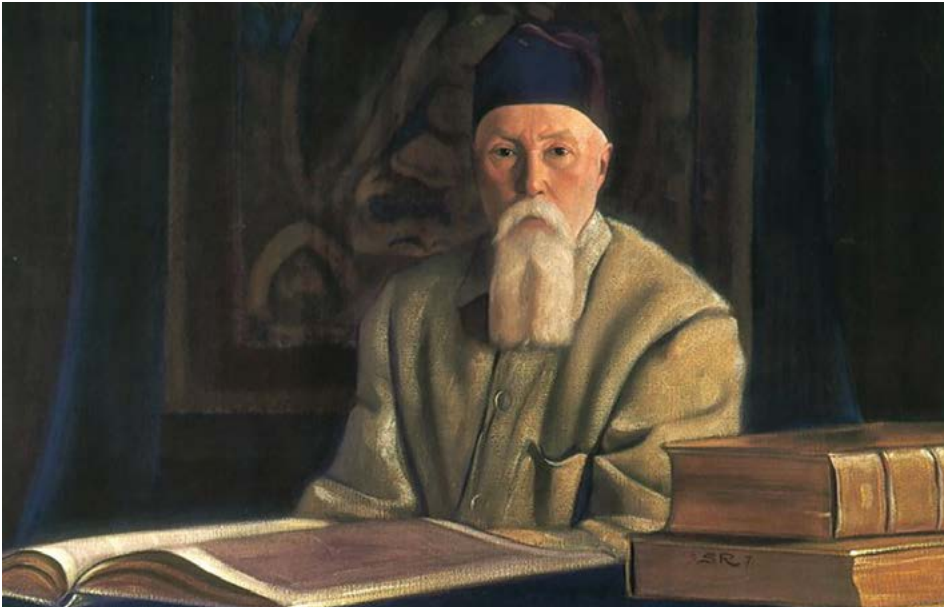
Q. Many people attribute much significance to this kind of music in terms of its

negative influence on youth. They see evidence of spiritual impoverishment, degradation, and aggressiveness in it. They also anticipate the worst results because they think that rock music can create a negative personality.

A. Maybe yes, maybe no. When we try to change something by force, we mutilate it. The harm will be multiplied by that. Any decision that one makes must be born within oneself. It can be born only when there is an inner discontent within himself. And this dissatisfaction may arise only if something internal, substantial, and rich has been shown to him, something that would give him more than he has now.

Q. But very often what is offered in opposition to [rock music], supposedly as genuine art, is in fact of doubtful quality too.

A. Only undoubtful, beautiful, lofty things must be offered. “Beauty will save the world.” Yes. In the very end, what do we strive for? To become a more perfect person—a person who has all the positive qualities that are obvious to everybody. The main thing is to understand that we



Nicholas Roerich by Svetoslav Roerich, 1937

possess the key to everything ourselves, that it is up to us to choose our path—the one where we might lose or the one where we might find. From where do all the spiritual illuminations and spiritual accumulations originate?

They originate from a harmonious spiritual condition. That happens when a man is in harmony with himself, with his own desires on the one hand and with the outside world on the other. Such a condition makes us feel free; it liberates us. If you are a slave to your own feelings and desires, you are not free.

Q. And therefore, you are not capable of anything?

A. You cannot become happy. A happy man is free within himself because nothing stifles him. Of course, this does not mean that he loses his attachments. Just the opposite—a developed man always strives toward the one who is perfect. Nevertheless, he is independent within himself. That is the most important [thing]. You see, we live as long as we live. No more than that. Sooner or later we will leave. And we will not be able to take with us the things that surrounded us during our life. For example, Rockefeller earned

millions from oil, but he got very sick and was gradually dying. He was in a deplorable condition. He gave away almost all of his monies; he founded different organizations, foundations.... He did not need money anymore.

Then, Kodak, famous Kodak. We met its founder, N.K. and I. He was a great patron of the arts, and he loved music. He did a lot; he lived fully. But something that gives satisfaction and happiness fled from him. He committed suicide. He spent his entire life on something that did not give him satisfaction, that did not give him salvation.

Therefore, let us try to arrange our life so that toward the end of our life we can say, “Yes, I am happy.” Of course, there are people who are satisfied with material blessings. But if a man is an intellectual, is developed yet chooses the wrong way, he will not become a happy man.

I repeat again: It is simple to become happy if there is a desire to be happy. It resembles what has been said, “Love thy neighbor as thyself.” In other words, be kind to him, try to understand him in a way that would make him feel happy.

Q. But a significant part of humanity

has tried for about 2,000 years to love, and it seems they have not yet succeeded.

A. Unfortunately, not. But they have not really tried. And what is 2,000 years?

Q. Oh, I understand, with your background in India. But if you say so, therefore you believe that one can find himself within the boundaries of traditional European morality?

A. Of course, for it does not matter who has established this morality but what its essence is. For instance, I have always valued and loved true Christianity—not the one that has been passed through hundreds of hands to us, but the true one that Christ taught.

Q. Are you like Tolstoy, unsatisfied with its current dogma?

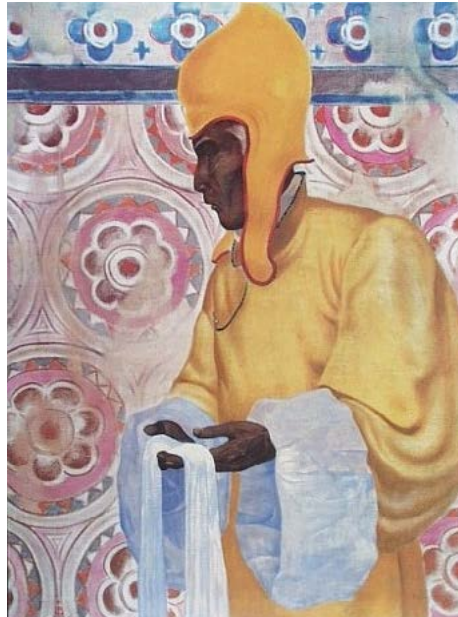
A. You see, striving to the better, the realization of goodness lies within us. Dogma is the external application, but we will not find anything in it unless we can feel the necessity for goodness and realize this within ourselves. I will tell you one story that was written by Leo Tolstoy: There lived three hermits on an island. They were famous for their saintly life. Once an archbishop heard about them and decided to visit them personally to prove to himself about their achievements. He took a boat and sailed to the island. The archbishop approached the hermits and asked them, “Do you know the prayer ‘Our Father?’” They were surprised and said that they had never heard such a prayer. The archbishop started teaching them the prayer. In the evening he departed. When the ship was already far from the island, the archbishop saw that the three hermits, holding one another by the hand, in great radiance, were running over the water. Approaching him, they said that they had forgotten the words of the prayer. Then the archbishop said, “You do not need it.”

What do I mean when I speak about modern times? Neither dogma nor theory is important. A life striving to something more beautiful, an inner energy that

could elevate us to the next step—that is important. In essence, St. Seraphim of Sarov meant the same thing when answering a question about the meaning of prayer and fasting: “For the descent of the Holy Spirit.” You see, it is important to reread from time to time the thoughts of the Great Ones and to ponder them.

Q. The International Forum of Cultural Activists was held in Moscow in February. At one of the meetings of the Section of Ecology, it was suggested that the Banner of Peace should be restored. What do you think, S.N.? What role could the teaching of N.K. play in the light of modern political conflicts?

A. A very, very important role. Because the Teaching of N.K., like all the great true Teachings, was born of the desire to elevate mankind to a higher step in order to provide something better. If you read all the books of N.K., all his articles, you will prove to yourself that he was moved by this desire alone. It was, you might say, his motivating power. N.K. treated his Peace Pact with great practicality. He thought that it was not possible to make mankind change suddenly for the better. That is why he attached an educative meaning to the Pact. He thought that the Pact would come into everyday life as the Red Cross previously did. By the way, I have asked many people, but nobody remembers the creator of the Red Cross and his dramatic story. How many difficulties he went through! But we are so indebted to this Swiss, Dr. Duncan. Obviously he was a prominent man! He even had to be imprisoned. Such oblivion cannot be justified. We must remember those who have helped us, who have enriched our life. Coming back to the Peace Pact, I am sure that it will come to life gradually, as did the Red Cross. Sooner or later, people will indeed realize its necessity in life. What did N.K. suggest? He said that there are spiritual values, cultural treasures, which do not belong to one nation or state. Those are



Lama by Svetoslav Roerich, 1925

the international achievements of all mankind. Thus, they belong to anyone. Verily, the Pact acts as the uniting force. Culture must unite mankind. The very idea of such unity will teach people, and they will understand that there is something higher than their disagreements. They will learn how to think more broadly than they do today.

Q. In principle, those who speak persistently today about the necessity of developing new thinking and new consciousness speak about the same demands. People should be able to put those needs common to all mankind before their personal needs.

A. Of course. In the end, mankind is all one. I myself, like N.K., do not separate mankind into endless groups of races, subraces, and so on. It is one big family and I belong to it.

Q. What do you feel when you say “Russian,” “Russian Culture?”

A. Something very native. Something very native and close to me.

Q. Therefore, your feeling of belonging to one big family does not lessen your feelings of patriotism?

A. Certainly not. Patriotism is needed. It justifies our being in a certain territory. We guard something that we were born into. Patriotism teaches us beautiful, lofty thoughts. But only true patriotism, isn't that true?

Q. S.N., are you familiar with our contemporary culture, our literature? Does it interest you?

A. Yes, it interests me. I have time and the possibility to read. I have contacts with writers.

Q. Do you recall anything that you have read?

A. I would not like to answer that question. You know why? It brings some kind of ... unpleasantness... When someone asks me which of two painters I prefer, I cannot answer. But I can tell you about my general impression. Of course, our literature is inseparably linked with the society in which it was born. So, we cannot expect from our literature anything beyond what society can give. It is obvious.

Q. In the light of this, how do you relate to the changes that our society is going through now?

A. As much as I can judge, they are very positive and necessary changes. It may be that these are difficult changes, and it will not be that easy to get results. But, fundamentally, [they] will certainly bring a revitalizing improvement of society and life. Undoubtedly they will. From this point of view, I think that Gorbachev does very difficult but necessary work. Only in this way can we influence man in his thinking and behavior and lead him to a better way.

Q. You say “we,” “our”... Thank you for the interview. But most of all thank you for this “we.” Would you like to say anything else to our readers of *Literaturnaya Gazeta*?

A. Always strive to the beautiful. Search for the beautiful and try to follow it during your entire life. Everything else will follow. Believe me.

THE KNIGHTS OF THE GRAIL

(London, April 3, 1920)

Thus did they come to know the Chalice of the Grail. They sat at a round table, whose white cover had been removed. A scarlet-and-purple tongue of flame hung above them. And still higher quivered the image of the Holy Dove, its iridescent wings shining, emitting flickering rays. Images of inexplicable beauty regarded them from their places on the walls. Hands of exquisite grace raised flasks, to sprinkle sacred compounds.

Each one of those gathered there bore a talisman on his breast, a talisman found according to instructions that had been preceded just the day before by a vision of its image. Their faces radiated a blue light, and their white robes shone. It was strange that the purple flame could cast such a clear blue light. The altar was erected, and from musical instruments came deep sounds, as if of church bells. Little spirals of breath flew from one face to another, and invisible hands touched their hands. Miraculous words were spoken, and their faith grew. Their souls, freed from the petty whispers of daily life, offered up their best and highest thoughts. Immersed in pure thought, the life-long dream grows: to leave the world, to be accepted for labor and the joy of knowledge. They walked the Higher Path.

(Ah, I will not add a single word of my own!) They were called by the sound of an invisible string; they were warned by the sound of knocking on the table. With their eyes closed, they saw images of unsurpassed Beauty. A cool wind blew, and the white, green, purple, and blue halos were radiant.

Those were the days! It was difficult to keep the secret, not to warn, not

Thoughts on Agni Yoga

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



to proclaim. But indeed, who would approach? The curious, perhaps? Or those wanting to know about tomorrow?

How can one express that harmony which decrees: If they come, you say only, "Be blessed! And if they do not come, you say only, "Be blessed!" So you say when soaring, and so you say when burdened. They will come simply, in the morning. They will come. The doors will be open to them. They will come, and will purify. With their blessed fire they will destroy all unneeded earthly things, and, having put you into a sleep, will take you to the land of enchantment, where are the treasures of Bliss and the repositories of Wisdom, where the Holy Images appear.

Ah, this dream that is life! Can it be that the time of its fulfillment has come? The confirmations will come in harmonious succession. Each word from above will find its explanation in one's previous actions, dreams, and feelings. Indeed, we knew; indeed, we sensed it. Through the terror of life it approached, its wings of light and its breath flowing from the mountain touching you. Those strings have not yet resounded, and the Images have not yet looked down from the walls, but in your dream they were already close, and 'the accidents of life' were woven into one harmonious tale long before.

Ah, do not destroy those wonders that we have seen! Where will the stronghold be found in which we may preserve the strength of this whirlwind from the mountain that came into our lives?

THE THINKER

Helena Roerich

June 8, 1948

The following is from a letter by Mme. Helena Roerich to her students in New York, about the identity of the Thinker.

Dear and beloved ones,

The Thinker, who is mentioned so frequently in *Supermundane*, includes more than one identity. His thoughts have been expressed and repeated by the Great Lord many times, in many of His incarnations. That is why, for me, the Thinker and the Great Lord, the Master, is one and the same individuality. Sometimes—but rarely—it is possible to discern statements that were spoken by other Teachers, but who knows, maybe those were thoughts that They had heard from Him?

(Elsewhere, Helena Roerich identifies Plato as having been one of His incarnations, and the text of the book itself, of course, refers to events in the Thinker's life that are the same as events in Plato's life.)

KNOW THYSELF

by Elizabeth D. Meeker

(This is a Talk that was given before the Agni Yoga Society, which is based upon the Agni Yoga Teaching and its predecessor, the Teaching given by Helena Petrovna Blavatsky.)

“Know thyself” is an ancient admonition given by the Wise Ones to their upward striving pupils. How else can we start our search for Reality? Correlated inquiries follow sequentially: Who am I? Whence came I? Whither go I? What is the purpose of my manifestation on Earth?

Many a question contains within itself its own answer. If we had no inkling of its purport, there would be no incentive to penetrate the as yet Unknown—a realm that is well protected from the casual glance of the merely curious.

The Agni Yoga Teaching provides the key to Life’s mysteries, and a well-cultivated and even expanding intuition unlocks the door of the treasure house of Knowledge. Thus we come to know ourselves and the Cosmos that is our habitat.

Who am I and whence came I? A fragment or manifested Ray of the Oversoul—Materia Matrix. Out of cosmic Oneness emerges differentiation—the spiritual essence of Soul and Form. There is no Life without form, not any Form without its inherent life. We can observe evidence of pan-consciousness in various manifestations of the vegetable kingdom and in the animal king-

dom, from the tiniest infusoria to the highest Adept. In the mineral kingdom the life wave has a different rhythm. Think of the wondrous beauty of the diamond, the sapphire, the ruby, the

“The Agni Yoga Teaching provides the key to Life’s mysteries, and a well-cultivated and even expanding intuition unlocks the door of the treasure house of Knowledge. Thus we come to know ourselves....”

emerald, and other gems. Think also of the aeons of antiquity that vibrate in the hollow of your hand as you hold, with awareness, a fragment of marble crushed to solidity by heavy glaciers that have pressed upon it. And all this vast range of consciousness is yours—in quietude and solitude as you reverently ponder. We have been told that consciousness is man’s only possession.

It carries him through all incarnations, in all realms. In fact it may be said that the soul attains self-consciousness and later merges with its Source—Cosmic Consciousness.

We have now our answers to the questions: Who am I, whence came I, and whither do I go? Our next inquiry is, “What is the purpose of my manifestation on Earth?”

Primarily it is evolution, which term includes the involution of spirit in matter and purification and uplifting of the physical form as a fit vehicle for a divine Soul. To ignore the evolutionary law means to go round and round in karmic monotony. To deliberately thwart the evolutionary law results in devolution; a gradual decay of chakras, or vital centers; loss of faculties and power. There are many evidences of this gradual decay—and there are many people who say, “Surely there is no God or such would not be permitted”—not realizing that Karmic Law is the basis of all progress, and of the casting out of the unfit—so necessary for the creation of the New Era, under new planetary conditions. Our work is to cooperate with the Great Lords in the building of a New Race, on a revitalized planet, and to reach toward other planets, visible and invisible in our Cosmos.

Another question now arises in the mind of the would-be seeker of Reality, “How can I free myself from environmental and karmic bonds that thwart my every effort to seek the Highest?”

He who gave the Agni Yoga Teaching has already answered this question. In

continued on page 11

Summer classes are ongoing through July. Fall classes will begin in September. Be sure to check the calendar on our website.

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

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Community

(continued from page 2)

which established for him the themes that were to become so prominent in his paintings—life, labor, man, woman, and Mother Nature. These influences were a natural complement to the influences of his upbringing, with their strong synthesis of Western and Eastern philosophy and religion. As Mr. Surinova says quite beautifully, “This relationship with nature helps Svetoslav to see loftiness in everyday life and poetry in the everyday; in pastoral scenes the legends about Krishna come to life for him; in the simple sounds of reed-pipe is the call of the spring, in the sound of a waterfall the voice of nature relating the wisdom of life.”

Svetoslav’s words about his father’s painting reveals a lot about his own

work. He writes: “My personal creativity was linked with the art and work of Professor Roerich, but there was a certain difference in my own approach to art. Professor Roerich was not particularly interested in portrait painting, whereas I began to paint as a portraitist. In Professor Roerich’s art Man was consumed in the depth of composition, and I in my painting brought man to the foreground.”

In 1929 the family returned from the expedition and settled in the Kulu Valley in the Himalayan foothills. There they founded the Urusvati Himalayan Research Institute, which was organized to study the results of the exploration and discoveries made during the expedition. George Roerich, for many years, was the Director of the Institute.

Each son went on to rise to the pinnacles of their respective chosen fields.

Svetoslav was to marry the famous Indian actress Devika Rani and, like his father and mother and brother, become an adoptive son of India.

Here was the residence of Svetoslav Roerich and Devika Rani Roerich in Bangalore India.¹



The home of Svetoslav and Devika Rani Roerich in Bangalore

To our readers, we invite you to visit our sanctuary, Izvara, if ever you are in Prescott, Arizona. You will be most welcome. Until then, we invite you to join our weekly live Webinars each Sunday, from 10:30–11:30 a.m. M.S.T.

With love,

Joleen Dianne DuBois
President and founder of the WMEA

Know Thyself

(continued from page 10)

Leaves of Morya’s Garden, Book Two: Illumination, He says,

“On Our scales the striving of the spirit is weightier than aught else. The success of life is strengthened only by the electricity of the prayer of achievement....”

“Sacrifice, sacrifice, sacrifice! Afterwards, the receiving, and after that the triumph of the spirit.

“Each one has his goal. I provide the gateway fitting for the spirit. Through it one may enter into a transformed world, where the mind dwells at home in all lands....”

“In giving we receive. Disdaining objects, we receive the heavenly raiment....”

“There cannot be mercy when the law of Karma must be fulfilled up to the

sign. Karma will overtake one, but its quality may be altered by a voluntary sacrifice to unknown people....”

“I am with you, but when I become silent it means that I am receiving in My Shield arrows which are intended for you.” [Verses 11–13, 18, 21, 30, respectively. – Ed.]

Lebanon, April 22, 1964

Dear Cassie:

There is one particular quotation I would like for the conclusion, but I have lost the reference—about sending your seed to join My Ray. Am sure it is in *Illumination*, *Infinity I*, or *Aum*, as these are the books I have had at my bedside lately. It will come to light I am sure. Don’t you bother about it. I might not have room for it anyway.

– Elizabeth

¹Svetoslav Roerich died on January 30, 1993.

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