

## The Hierarchy of Light

### *Hierarchy*, 1931

*Hierarchy* (preamble). Merging into the waves of the Infinite, we may be compared to flowers torn away by a storm. How shall we find ourselves transfigured in the ocean of the Infinite?

It would be unwise to send out a boat without a rudder. But the Pilot is predestined and the creation of the heart will not be precipitated into the abyss. Like milestones on a luminous path, the Brothers of Humanity, ever alert, are standing on guard, ready to lead the traveler into the chain of ascent.

Hierarchy is not coercion; it is the law of the Universe. It is not a threat, but the call of the heart and a fiery admonition directing toward the General Good.

Thus, let us cognize the Hierarchy of Light.

*Hierarchy*, 345. There is too much slavery in the world, and each flame of consciousness is too oppressed. Slavery and a consciously realized Hierarchy are like day and night. Hence do not be dissuaded from repeating—a consciousness of Hierarchy, Hierarchy of freedom, Hierarchy of knowledge, Hierarchy of Light. Let those scoff who are ignorant of the inception of the New World, for each concept of a New World frightens them. Is not Infinity terrifying to them? Is not Hierarchy burdensome for them? Being ignorant despots themselves, they do not understand the constructiveness of Hierarchy. Being cowards themselves, they are horrified in the face of an achievement. Thus, let us place upon the scales the most urgent concepts of the great approaching Age—Infinity and Hierarchy.

### *Supermundane I*, 1931

*Supermundane I*, 37. It should not be thought that We are protected in Our earthly lives from all onslaughts of darkness. Those who fulfill an earthly

mission do so under earthly conditions. People usually think that We dwell in safety, and think of Us as supernatural beings. Relatively speaking, We can overcome much, but this battle is a real one. We remain victorious because the Hierarchy of Light cannot be conquered by darkness.

### *Letters of Helena Roerich, Volume 1*

*Letters of Helena Roerich, Volume 1*, 17 August 1930. “Too little time is left for burning oil in your lamps.” Please realize how serious is this Indication. Those who do not approach the Hierarchy of Light during this life may forever lose this connection. You know how

I dislike to frighten, how all my being is striving to bring only joy, but you also know about the limited time.

Do not break the wonderful connecting thread. After the break, the fall would carry

you far away. Be of good cheer and courage, and find joy in the salutary Indications of the Hierarchy of Light. Let us firmly remember that the most powerful force, which transmutes various energies, is the magnet of the heart. “All currents are transmuted by this magnet. The human being is attracted to this magnet; that is why the transmuting power is in the heart.”

*Letters of Helena Roerich, Volume 1*, 13 May 1931. The joy of battle is a fundamental note of Being. Through struggle comes the great power of spirit and the great gift of immortality. Do not exaggerate the significance of the temporary failures. Try to learn your lesson from everything, and please be ready—ready for further surmounting and advancing. There is nothing stronger than the human will when it is directed with concentrated power and is sharpened with love toward the Hierarchy of Light. Rejoice in the great task entrusted to you! All will come, all is ready—only help with your firmness and devotion to the Hierarchy.

*“Slavery and a consciously realized Hierarchy are like day and night.”*

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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/Agni.Yoga.Living.Ethics.Community/>

and WMEA on the Web:

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

## NETWORKERS LETTER

*Dear Friends,*

I found a writing about the Knights of the Grail in a handwritten letter by Helena Roerich, dated 1920, which was translated from Russian into English. I found it very powerful and beautiful, as well as instrumental to all students of Agni Yoga who are practicing Living Ethics, and as such decided to share it in this issue of *Agni Yoga Quarterly* in the Networkers Letter.

### Knights of the Grail and the Chalice

“Thus, they found the Holy Grail. They sat at the round table, removing its white cover. Above them hovered a scarlet-purple tongue of flame. At the top fluttered an image of the Holy Dove. The wings shimmered in trembling beams. Faces of inexplicable beauty glared from the walls. Hands of inexpressible charm were raised, sprinkling sacred compositions from the vials.

“On the chest of each one of them rested the talisman, found by exact decree, being preceded by an image entrusted a day before its finding. Faces glimmered with blue light, and white apparel glowed. It was not clear how a purple flame could radiate such a blue light. The altar was raised, and deep sounds of the Toll droned in musical instrument. The whiffs of a whirlwind wandered through the faces and hands of the seated people, and grips of invisible hands touched them. Wondrous words were composed, and the faith was [intense.] And the whisper of life was not constraining the soul anymore. A confession of the best intentions was offered.

# Community

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

*Rev. Joleen D. DuBois*



“They walked the upper paths.

Oh, I won’t add a single word!

They were invoked by the sound of invisible strings.

They were notified by a knocking on the table.

“Beautiful patterns were painted with closed eyes. A cool wind blew, and white, green, violet, and blue halos glimmered. Those were the days!!! So hard it was to preserve the secret, neither warning nor heralding. Who will come anyway? maybe the curious ones? or those questioning about tomorrow? And how would you proclaim that harmony that says, ‘If they come, you will say, “Blessed it will be!” If they don’t come, you will say, “Blessed it will be!” Being elevated, you will say; being aggravated, you will say too. With pure intentions an old life’s dream rose: To depart, being taken for labor and the joy of knowledge. They will come. They will simply come in the morning. The doors will be opened to them. They will enter and purify. With the benevolent fire, they will destroy needless earthly things, and, having lulled, will carry us to the fairy-tale country, where abide

treasures of goodness, vaults of wisdom, and where sacred images should emerge.

“Oh, a dream of life! Has the time of completion arrived? And confirmations appear in orderly rows. Each word from above finds its explanation in former affairs, dreams, and feelings.

“After all, we knew, we felt. Through the horror of life, it used to approach; with the light feather and mountain breath, it quivered even before. Even if the strings haven’t sounded yet and the Images haven’t gazed yet from the walls, in the dreams they were already near, and the “accidents of life” even before intertwined into a harmonious story.

“Oh, do not destroy that wonder seen by us.

“Where can one find the power preserving the strength of a mountain breeze, even in daily life?”

“A myriad of fish sweeps over. Unveiled are the abysses of all-seeing eyes. Mysterious whirlwinds hover around. Whirlwinds of knowledge! And marvelous hands bring sacred objects and light a candle. Safeguard this light

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# SACRED ASHRAMS

by Nicholas Roerich

## The Himalayas

**K**ailasa, Manasarowar, Badrinath, Kedarnath, Trilokinath, Ravalsar—these glorious gems of the Highest always fill the heart with special blissful tremor. When we were within a day's journey from Manasarowar, the entire caravan were already uplifted—thus far around does the aura of a holy ashram act.

Another vivid recollection arises from the path to Trilokinath. A long line of Sadhus and Lamas stretches along this road—the old sanctuary, the site of pilgrimage and prayer. These pilgrims have met here from many different roads. Some, already completing their spiritual journeyings, are walking along with a trident; some carry bamboo staves; others are without anything, even without clothing. And the snow of the Rotang Pass is no impediment to them.

The pilgrims proceed, knowing that the Rishis and the Pandavas dwelt here. Here is the Beas of Vyasa; here is Vyasa-kund—the place of the fulfillment of all wishes. Here Vyasa Rishi compiled the Mahabharata.

Not in legend alone, but in reality, did the great Rishis live here. Their presence breathes life into the cliffs that are crowned with glaciers, into the emerald pastures where the yaks graze, and into the caves and the roaring torrents. From here were sent forth those spiritual calls of which humanity has heard through all ages. These calls are taught in schools; they have been translated into many lan-



Lotus by N. Roerich, 1933

guages—and this crystal of acquisitions has been stratified on the cliffs of the Himalayas.

“Where can one find words with which to praise the Creator after seeing the incomparable beauty of the Himalayas?” sings the Hindu. Along the paths of the Guru, along the peaks of the Rishi, along the mountain paths of the pilgrims of the spirit, lies that treasure, which no torrent of rain can wear away, nor any lightning turn to ashes. He who walks toward the Good is blessed on all paths. How touching are all the narratives that tell of the meeting of the righteous ones of various nations! The tops of the deodars in the forest touch each other in the wind. Thus, everything that is of the highest meets without injury and harm. Time was when quarrels were settled by single combat, and decisions were reached by a conference of chiefs. So do the deodars discuss matters between themselves. What a meaningful word: deodar—the gift of God. And this significant name is not without reason: for the resin of the deodar has healing pow-

ers. Deodar, musk, valerian, roses, and other similar substances comprise the beneficent medicines of the Rishis. Some have wanted to do away with these medicines by substituting an invasion of new discoveries; however, humanity again reverts to the foundations.

Here is a photograph of a man who walks through fire without harming himself. This is not a fiction. Witnesses will tell you of the same trials by fire in Madras,

Lucknow, Benares. And not only does the Sadhu walk harmlessly on the flaming coals, but he leads behind him those who desire to follow him and hold on to him.

In Benares a Sadhu sits in sacred posture upon the water of the Ganges. His crossed legs are covered by the brim of the water. The people flock to the banks, amazed at the holy man.

Still another Sadhu has been buried alive for many days; another swallows various poisons without any harm. Here is a Lama who can levitate himself; another Lama by means of *tumo* can generate his own heat, thus protecting himself against snow and mountain glaciers; there a Lama can give the death stroke with his “deadly eye” to a mad dog. A venerated Lama from Bhutan relates how during his stay in the Tzang district in Tibet, a Lama asked the ferryman to take him across from Tzampo free of charge, but the cunning man replied: “I will gladly take you over, if you can prove that you are a great Lama. A mad dog is running about here, doing great harm—kill it.”

The Lama said nothing; but looking at the dog, he raised his hand and said a few words, and the dog fell dead! The Bhutanese Lama saw this himself. One hears frequently in Tibet and in India of the same “deadly eye” and the “eye of Kapila.” And on a map of the seventeenth century printed in Antwerp, by authority of the Catholic clergy, is mentioned the name of the country, Shambhala.

If one can walk through fire, and another can sit on water, and a third remain suspended in the air, and a fourth repose on nails, and a fifth swallow poison, and a sixth kill with a glance, and a seventh lie buried without harm, then one may collect all those grains of knowledge in himself. And thus the obstacles of lower matter can be transmuted! Not in a remote age, but now, right here, where Millikan’s cosmic rays, Rhine’s thought-transference, and the reality of finest psychic energy are also being studied and affirmed.

Every Rishi pronounced in his own language the sacred pledge for the construction of a revived, refined, and beautiful world!

For the sake of a single righteous being, a whole city was saved. As beacons, lightning rods, and citadels of God stood the Rishis of various nations, of various creeds, of various ages, yet one in the spirit of salvation and ascension for all!

Whether the Rishi came upon fire, whether he arrived home upon a stone, whether he came upon the whirlwind, he always hastened for the general good. Whether he prayed on mountain summits, or on a steep riverbank, or in a hidden cave, he always sent out his prayers for the unknown, for the stranger, for the laborers, for the sick and the crippled.



*Monastery in Tsang Province – Tibet* by N. Roerich, 1936

Whether the Rishi sent out white horses to save the unknown pilgrims, or whether he blessed unknown seafarers, or guarded a city by night, he always stood as a pillar of light for all, without condemnation and without extinguishing the flame.

Without condemnation, without mutual suspicion, without weakening each other, ever upwards the Rishis ascended the eternal Mount Meru.

Before us is the road to Kailas. There rises one of the fifteen wonders described in Tibetan books: the Mount of the Bell! Along sharp ridges one climbs to its summit. It stands higher than the last junipers, higher than the last yellow and white mountain ranges. There Padma Sambhava once walked—this is recorded in the ancient monastery Gandola. It is exactly here that the caves of Milarepa are situated. And not one but many have been sanctified with the name of the hermit who hearkened before dawn to the voices of the Devas. Not far away are also legends that surround Pahari Baba. Here also are the

spiritual strongholds of Gautama Rishi. Many Rishis walked here. And he who gave the mountain its enticing name, “Mount of the Bell,” also thought of the call of the Bell for all, of helping all, of the Universal Good!

Here Rishis lived for Universal Good!

When Rishis meet on the mountain paths, they do not ask each other, “From where do you come? Is it from the East, or West, or South, or North?” This is quite apparent: that they come from the Good and go to the Good. An exalted, refined flaming heart knows where is the Good and, in it, what can be found.

Some of the travelers in our caravan were once discussing the qualities of the various Rishis, but a gray-haired pilgrim, pointing to snowy peaks, effulgent in their complete beauty, said:

“Are we to judge the qualities of these summits? We can but bow in admiration before their unattainable splendor!”

*Satyam, Shivam, Sundaram.*

**Networkers Letter***(continued from page 2)*

for us. Accept seeing us and learning our fairy tale: “I am – your bliss, I am – your smile, I am – your joy, I am – your peace, I am – your strength, I am – your aspiration, I am – your wisdom!”

“Let the best warriors of the Holy Grail assemble for the achievement. Above all joys is the smile of achievement. Smilingly accept the baptism of achievement. Smilingly pronounce the sternest command. The Teacher walks beside you. In the battle He will support your arm and in the council will indicate the solution.”

With love,



Joleen Dianne DuBois

President and founder



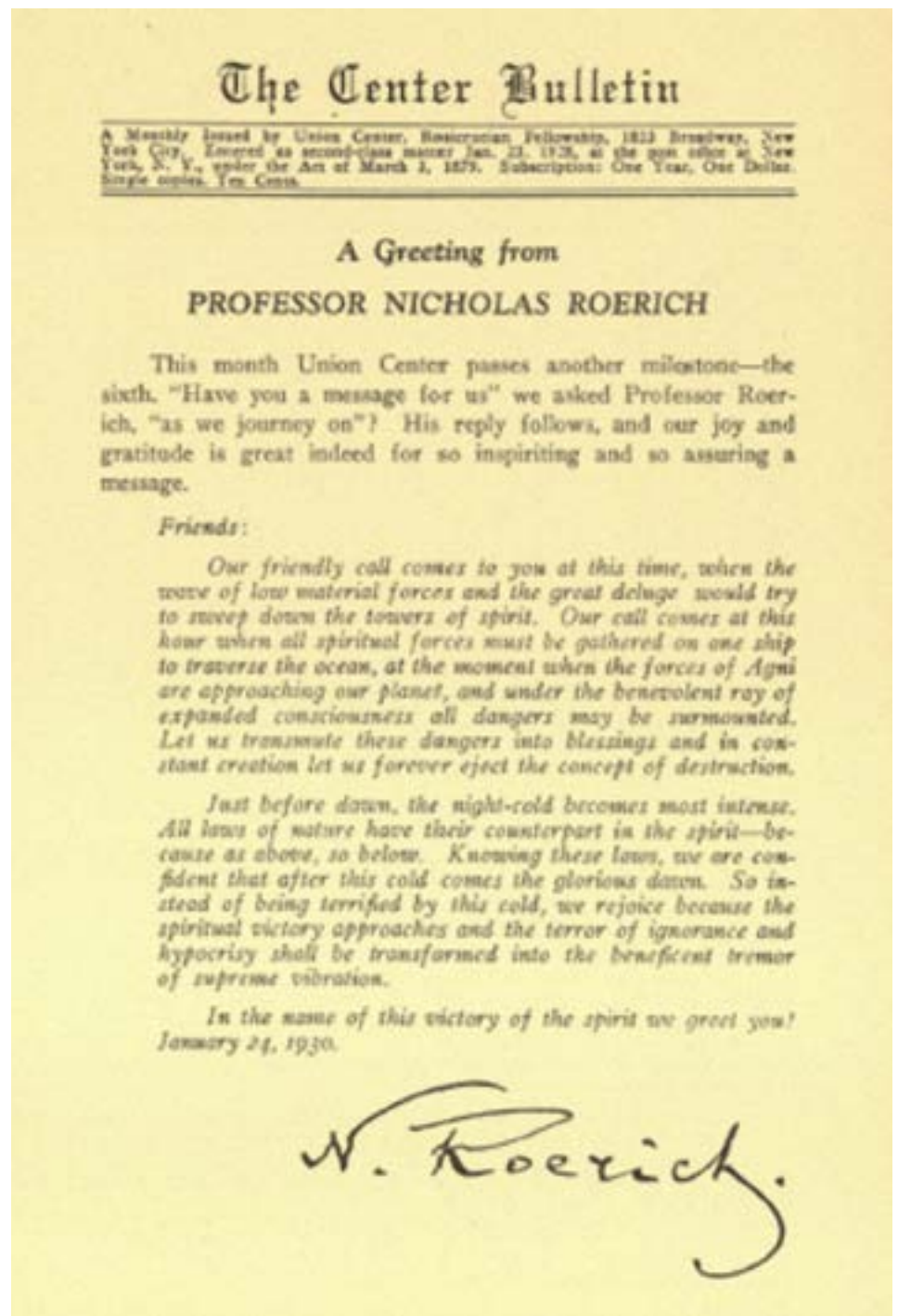
This is a photo of the chalice of St. Sergius.

<sup>1</sup> Unpublished letters of Helena Roerich, 3 April 1920.

<sup>2</sup> *Leaves of Morya's Garden (1925), Book Two*, 2nd ed., verse 240. New York, NY: Agni Yoga Society, Inc. [1952] 2016.

## A GREETING OF INSPIRATION FROM PROFESSOR ROERICH

We, the editors of *Agni Yoga Quarterly*, wanted to include this special article in its original form, thinking that our readers would enjoy his words and the image it presented.



**S**leep. “If one falls asleep while in a state of irritation, it becomes difficult for the sleep to have beneficial effect.”<sup>1</sup>

**Sleep and the Subtle World.** “Incomplete sleep is not actually insomnia, which is injurious because it tears one away from the Subtle World. On the contrary, an incomplete sleep sometimes leads to the necessary consequences of restraining the impetuosity of the subtle body during the spiritual battle. True, sometimes there may also be no necessity of sleep, but this is a special condition. During sleep the heart can provide very remarkable observations. Gradually one can manifest activity of the heart in connection with participation in the life of the Subtle World. It can be explained how on the one hand, the heart depends upon and reflects the cosmic pulse; whereas at the time of direct participation in the Subtle World the heart takes on a particular tempo from the Subtle World. Thus, by a series of attentive observations, one can establish the connection of the Subtle World with the Cosmos and the physical world. The role of the human heart is the accumulation and transmutation of energies, but it is important, through experimentation, to demonstrate to humanity the significance of vibrations.”<sup>2</sup>


**Sleep, pine needles, and combinations of plants.** “You already know that it is beneficial to sleep on cedar roots. You know what collectors of electricity pine needles are. Not only do plants serve salutarily by their extracts, but the plant emanation produces a strong effect on the surroundings. One may see how man can be helped by a bed of flowers consciously combined. Absurd are mixed flower beds whose mutual

## Health Corner

**“I speak about the preservation of magnanimity as the basis of good health.”**

*Fiery World I, verse 17*

Note: All medical advice is given to the reader as a guideline. Please consult a medical professional before proceeding, and then proceed caerefully, with discretion and at your own risk.



reactions destroy their good effect. Matched or homogeneous ones can answer the needs of our organism. How many useful combinations there are in fields covered by wild plants! Combinations of plants which are natural neighbors must be studied as instruments of an orchestra. Those scientists are right who look upon plants as subtly sensitive organisms. The next steps will be the study of the reaction of groups of plants on each other as well as upon man. The sensitivity and reciprocal action of plants upon surroundings is indeed astonishing. Plants are manifested, as it were, as a binding substance of the planet, acting on a network of imperceptible interactions. True, the value of plants was long ago foreseen, but group reciprocal actions have not been studied. Until recently people have not understood the vital capacity of vegetable organisms and have senselessly cut clusters of heterogeneous plants, not caring about the meaning of what they were doing. A man with a bouquet is like a child with fire. Exterminators of vegetation of the planet’s crust are like state criminals.

“Remember, We do not like cut flowers.”<sup>3</sup>

**Sleep and purity of the air and the astral body.** “One must with equal caution guard the purity of the air in one’s sleeping room. One should

remember that during the departure of the astral body, the physical body remains unprotected, and if the air is poisoned, the appearance of undesirable guests is unavoidable. Mint is the best disinfectant. It also aids the astral body, which leaves the physical body more often than we think. It may at times wander aimlessly, staying close to the physical body, or it may enter upon a new course of action and gain much knowledge. The imperative duty of each one is to create the best conditions for one’s astral body.”<sup>4</sup>

**Less sleep and psychic energy.** “Do not complicate the path of psychic energy. It will itself whisper to the sensitive ear when less sleep is needed, when less food is needed, and when less drink is needed. Indeed, each kind of energy provides nourishment, psychic energy especially.”<sup>5</sup>

**Water.** “Not only do people not pay attention to the emanations of the

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<sup>1</sup> *Supermundane III*, verse 647. New York, NY: Agni Yoga Society, Inc. [1994] 2016.

<sup>2</sup> *Heart* (1932), 2nd ed. rev., verse 138. New York, NY: Agni Yoga Society, Inc. [1934] 1975.

<sup>3</sup> *New Era Community* (1926), verse 142. New York, NY: Agni Yoga Society, Inc. [1951] 2016.

<sup>4</sup> *Agni Yoga* (1929), 6th ed., verse 196. New York, NY: Agni Yoga Society, Inc., 2016.

<sup>5</sup> *Ibid.*, verse 501.

## THE STONE

by Nicholas Roerich

**C**hampa, half-Tibetan, half-Mongol, from Kokonor, has returned to our camp from the bazaar, and whispers mysteriously:

“They say that somewhere here is hidden some stone on which is a bronze belt.”

“What may this be? And where could one find out where the stone is?”

“Who knows, perhaps one can find out from the Lamas. Only this is very difficult as they are not communicative about the stone.”

We think that the matter concerns some newly discovered Hun burial mounds, or some treasure trove, or finally some legend. Firstly, the interesting point seemed to be not so much the stone, but the belt. A belt has from antiquity been the symbol of rulership. Often we find in history that the robbing or the insult of the belt led to serious consequences.

Thus we discussed around the evening bonfire the strange news about the stone and the bronze belt, and thought that it will probably be difficult to discover any more details. If this concerned a treasure, then it would be still more difficult, as people are always reticent to speak of treasures.

Indeed, one can hear often of treasures and legends found in sandy *barkhans*. Sometimes they will be connected with great names of ancient legendary warriors and rulers. Also the name of Chingiz Khan will repeatedly be mentioned since this glorious name is heralded at every opportunity.

Several days pass. New interesting herbs have been found. George is busy with the Buriat Lama, who is a famous medicine man. Unexpectedly, a high official arrives

## Thoughts on Agni Yoga

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



from the local Prince. The Prince sends his cordial greetings and requests that we should not touch and break the stone with the bronze belt. What a mystery—again the same stone! We make inquiries, thinking that means some special ore. We ask, “Where could it be and who has found it?” The reply arouses certain recollections.

“The stone moves about and appears near sacred and famous places. Here, where your camp is, near Naran Obo, the hill is sacred. The Prince knows that you collect useful herbs and flowers. This is very good. But do not disturb the stone, which may appear here and there. You are great people, and the stone may come your way.”

This reply proved that the chief significance is not so much in the bronze belt but in the stone itself. And this stone turns out to be the legendary fabulous precious stone, which visits important regions at preordained dates. Thus the Prince’s messenger asked us, in quite official tones, not to disturb the miraculous stone. And we, of course, ask him to transmit to the Prince that he should not worry. We shall not disturb the stone; we will not break it or otherwise violate it.

One can well imagine how surprised the local Mongols would have been, if we were to tell them all the well-known legends and sagas about the wandering stone—*lapis exilis*—which is glorified throughout centuries from the Pacific coast to the medieval Meistersingers to the famous Wolfram von Eschenbach.

In our case the circumstance was new that not a legend was narrated to us, but we were asked not to harm the very stone itself. It means that not a folklore saga, but the knowledge of the very stone was living, without any doubt, up to our days.

Another new detail about the belt on the stone may mean that the stone possesses power. In other variants there was no mentioning of this belt. It is true that one may find in legends indications about signs on the stone, which appear and disappear. It is said that the stone warns his temporary owner of various significant events. On special occasions the stone emits cracking sounds; it may become very heavy or, on the other hand, may lose weight considerably. At times the stone radiates light. The stone is usually brought to the new owner quite unexpectedly by some strangers. Numerous are the qualities of the stone. Not without cause are so many sagas and songs dedicated to it. The stone is also mentioned in medieval scientific and historical chronicles. On the Himalayas, in Tibet, and Mongolia, one constantly comes across references to this miracle. In the same connection the name of the mysterious King—Prester John—is also often cited, and even the Holy Grail is identified with this stone.

It is strange to coordinate the remarkable sagas, which are imbued with deep symbols and signs, with the arrival of the official, asking not to injure nor to take away the stone. Here is an especially

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JANUARY 3, 2001

*“Diaries of Sina Fosdick”*

Dear —,

Thank you for sharing this moment with us! Such things will be of great interest and importance to the group. There are many people reading here who have no idea about those personal experiences of Helena Roerich. Whatever you contribute here will be welcome, and, I hope, will spark some discussion.

P.S. For those who do not know: These excerpts are from the diaries of Sina Fosdick. Sina was one of the first people to meet the Roerichs when they first arrived in New York to fulfill the Instructions given to them. It was in New York that the first substantial study group was founded under their direct guidance and instruction. Sina was a Russian-born musician who had immigrated to New York some years before. When the first school was established by the Roerichs (the Master School of United Arts), Sina taught music theory and piano technique. She, her husband Maurice, and her mother, Sophie, were all in that early group of disciples. Sina's diaries—at least the portions devoted to her life and work with the Roerichs—were published in Russia a couple of years ago from materials in our archives in New York. In the diaries, much is recorded that is nowhere else to be found because they relate things done and said from the time she met the Roerichs until they were gone.

Daniel

## Conversations with Daniel Entin

*Daniel Entin (1927–2017), Former Executive  
Director of the Nicholas Roerich Museum*



JANUARY 5, 2001

*“St. Sergius and a question”*

Dear —,

This is my own take on the question. Some Russians may see it differently. Let me put it from a different vantage point because it illuminates a national attitude. Once when I was attending a Roerich conference in Novosibirsk (Siberia), a few talks were given from the podium,

*“St. Sergius can be with us  
today, as a true Russian  
saint and also as M., and  
still be everything else that  
He was, and is.”*

and some conversations overheard, in which M. was actually called “St. Sergius.” One speaker, the head of the movement in the area at the time, when quoting from the Teaching, always said: “As St. Sergius wrote,” or “. . . as St. Sergius said.”

St. Sergius has a status in the Russian consciousness that is very high. The idea that the Master incarnated as St. Sergius underscores that status, elevates it even more, in the minds of many Russians. He is, in the public mind, Russia's foremost saint. So St. Sergius is not just a historical figure, someone who incarnated at a certain time in a certain place for a certain purpose, He is someone who is always with them, even today, in their minds. That is not unusual for saints; after all, people all over the world pray to saints, asking for intercession, thus assuming that the saint still lives in that identity, in some way.

To Sina (since you ask, Joleen), it is all explained through divisibility of the spirit. St. Sergius can be with us today, as a true Russian saint and also as M., and still be everything else that He was, and is.

There is also the matter of Russian nationalism, which has traits different from perhaps anywhere else. To many Russians (certainly to many that

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I know), the Teaching is really theirs, a Teaching given to Russians first and foremost, and only incidentally to the rest of the world. To see the One who gave the Teaching as theirs too is a natural part of that impulse. I have had great difficulty getting the idea implanted there that the Teaching was given by M. for the world. Through Russians, yes, with a special emphasis sometimes on Russia, yes, but still, for the world.

Daniel

**JANUARY 8, 2001**

***“Esoteric vs normal people”***

Dear —,

Thank you. Of course, your son finds it all “too weird.” That’s a reminder that we are indeed “weird,” that is, our ideas and beliefs are quite different from those of “normal” people. And that’s a reminder that we still are, and will be for a long time, “esoteric.”

Daniel

**JANUARY 15, 2001**

***“Differences, Moscow Centre and the Roerichs”***

Dear —,

Since — was responding to a message that I sent to her outside the group, and she misunderstood some things that I wrote, and responded to me in a message sent to the group, and then — responded to her based on that, I feel the need to clarify before this gets out of hand and I am banned from Russia forever!

— had previously asked me to consider writing down the many things that I remember, that I was told, that I observed here, because those memories would make the Roerichs more human and great, at the same time, to students. I responded that that would perhaps not be a good idea because so many of my memories contradict the notion that so many people

in Russia cherish, that the Roerichs were almost demigods, without faults. I stated that many of the more important people in the Roerich movement have carefully created and nurtured that image of the Roerichs, so my memories would not be well received. (I am paraphrasing since the material would contradict the Roerich mythology that they themselves had created.)

I did not use the words “misguided” or “self-serving.” Nor did I criticize the Roerich Centre in any way. I agree with Max that the Centre has been publishing, after a long delay, much valuable material, many valuable books. And more to the point, besides the publishing, I admire the

*“Criticism and condemnation must never intrude in the relationship between organizations that pursue goals we all share.”*

strength and courage, and dedication and hard work that contributed to making the Centre what it is today. It is a remarkable achievement.

And we, too, have published many books in Russia, through Russian publishers, to make our archival material freely available to Russian readers. Some people in Russia have criticized us for allowing material to be published that they do not think the Russian public is ready for. I wonder how they can know? We believe in full disclosure, leaving the responsibility to the public to understand the material. Once before, when I was criticized in this way, I consulted Svetoslav Roerich for his opinion. It turned out that his opinion was a very strong one. He said firmly that there should be no more secrets, that everything should

be published. Since that agrees with my view, and he knew more about the subject than I did, I have to admit that I was quite pleased.

It is true, and I cannot deny it because everyone knows it, that we and the Moscow Centre disagree regarding some things about the Roerichs, their lives, their work, and their ideals. That is normal. People should always be able to respectfully disagree. Criticism and condemnation must never intrude in the relationship between organizations that pursue goals we all share.

It is also true that there are cultural differences that define the views of people in different countries. For example, the idea of control, which — mentions, is very strong there, but not here. The director of the Moscow Centre and I have discussed this. They believe in a “pyramidal” structure, whereby all Roerich groups, all individuals following the Teaching come together under the umbrella of a controlling authority. And groups that decline that “honor” are seen as enemies. In the West, there is what can be seen as a “horizontal” structure, which is simply a voluntary association of free and independent groups. Those that do not associate themselves with the structure are considered to be as valuable as those that do.

There is no problem with any of this. And it is not universal, as — points out. In Russia, there are also groups that work independently and freely, just as in the West there are groups that try to exert control over others. No generalizations can apply generally. Sorry to burden everyone with this, but it was necessary.

By the way, I agree with — that *Delphis* magazine is a good and rational publication.

Daniel

*Continued on page 10*

JANUARY 16, 2001

*“Protestant Religions and Culture”*

Dear —,

Thank you for your wonderful presentation of how you see these things. I appreciated the new facet of understanding. You say something very important, something that I have been trying to formulate in a slightly different way, when you write: “[The] East looks at the Archetypal world and says, ‘Look! This world exists in the mind of God. It’s beautiful. It’s truth. Let’s go there!’ And Westerners say, ‘Ok. Let’s build it here on earth!’”

I have learned to see it in this way. There are religions and cultures that teach the people that this planet is a vale of tears, a field of sin and suffering, a place in which our fortitude is tested in most painful and destructive ways. This view sees Paradise as something that cannot be on Earth, something that one escapes to, or is rewarded with, after leaving this vale of tears. Other religions teach the other way. In the Book of Genesis, God gives that Paradise to Adam and Eve, right here on Earth, but they commit a great sin and are ejected into that world of suffering (which is described vividly). These other—yes, Western—religions want to build Paradise once again on Earth, to give back to God what He gave to us, to return to His original Plan by mirroring the perfection of Paradise right here. God made everything; therefore, everything must exist in a state of Beauty; and if it is not, that is our doing, and we can fix it—a real Western “can do” attitude.

It’s interesting that you see these two in Eastern and Western terms, and I accept that as true too. The way I came to see it, in the West, Catholicism is of the first kind, and some of the Protestant religions promote the second. That is why the Northern European, Protestant cultures devel-

oped the so-called “work ethic” and self-discipline (“idle hands are the Devil’s workshop,” they say), all in the service of building the Golden City right here. The United States, given its origins and background, still has a lot of that passion.



**Masters, Saints and Armageddon  
and One Teaching and Our  
Various Viewpoints**

Whatever it is, I still wonder about the dumping of more information, more facts, more testimony here in our discussions. We have increasingly been discussing things, facts, the structure of everything. We are counting Masters and saints, and discussing the dates of Armageddon, and generally

*“God made everything;  
therefore, everything must  
exist in a state of Beauty;  
and if it is not, that is our  
doing, and we can fix it.”*

devoting ourselves to amassing information. We quote from the scripture that we read and follow, and we ignore the testimony of others who see things in a different way. When I started all this spiritual investigation and studied with Sina Fosdick, she always stressed that we should find one Teaching and follow it without trying to reconcile its ideas and myths with others because they would inevitably disagree in many disconcerting ways. If we accept that as so, then we must accept the relative nature of the truths we adhere to and discuss. So we have a clear picture of “reality” only if we adhere to certain books, certain teachings, certain teachers. Each Messenger presents the Message in different ways. That tells

me that we cannot be absolutely certain about anything. And it also tells me that it does not really matter very much. We will never know how many Masters there are, or precisely where they are, or what they do. The first page of the book *Illumination* warns us that even wondering about those things simply reveals our ignorance and our low level of development. We know what our Teaching tells us, and we accept it, but we (some of us) respect the truths that others believe too.

Maybe it is all a big mirage. Hierarchy knows we need information; it seems to be a basic human need. So we were given information. Humanity cannot stand the idea of a free-form existence and wants structure. So we are given descriptions of structure. Maybe it’s all true, or partly true, or not true at all. Maybe it’s true but all oversimplified for us because we are such little worms in a great cosmic universe that is beyond our understanding. Maybe in the distant future, we will look back and smile at the “children’s books” that we used to read and believed in so fervently, so long ago. We can’t know.

Is this heresy? No, because I don’t believe what I am writing. I just believe in the possibility of what I am writing. I still cling to the myths I was given because they are the most plausible to me, just as we all do. However, to bring all this back to the original points, I must say that the images I was given did not include Roerichs who were not red-blooded and real, capable of anger and occasional foolishness—in other words, human, though human on a superhuman level. There was never a deification of, an iconization of, or a two-dimensional perfection in the stories I was told.

(Well, —, I can see that I am talking myself into it after all . . .)

Daniel

### The Health Corner

(continued from page 6)

earth, they do not take into account the quality of the water used, although they have become accustomed to medicinal treatments with waters. For their protection people have devised the use of boiled water, forgetting that certain water organisms cannot live in boiled water. True, many microbes perish in the boiling, but on the other hand, upon cooling, the boiled water actually absorbs a great quantity of dead particles from the atmosphere.

“If you wish to reduce brain receptivity, drink cold boiled water which has been kept for a long time—it communicates to the organism a sluggish staleness.

“We teach the use of boiled water only in its fresh, very hot state.

“We make use of springs, admitting for purification alum or pumice. Tufa, which is found around geysers, is also useful as a purifier of water. Pure water not only quenches thirst but also ozonizes the whole atmosphere.

“We treat wounds by immersion in pure water. Light and water are Our remedies. ....”<sup>6</sup>

**Good health.** “One Hellenic sage, observing his very good health, was quite saddened, and remarked, ‘I would rather give my energy where it could be of use!’ There are many examples to show that great service to humanity is not necessarily associated with good health. It is also well-known that some ill people live longer than supposedly healthy ones. Remember that giving one’s energy is the highest generosity and mercy.”<sup>7</sup>

<sup>6</sup> *New Era Community* (1926), verse 159. New York, NY: Agni Yoga Society, Inc. [1951] 2016.

<sup>7</sup> *Supermundane, Book II* (1938), verse 379. New York, NY: Agni Yoga Society, Inc. [1995] 2016.

### Thoughts on Agni Yoga

(continued from page 7)

sacred place. It is said that near Naran Obo, the miraculous stone has already been seen. It is prohibited to kill any animals in this place. The Tashi Lama himself ascended Naran Obo and has blessed the place.

“The Tashi Lama gives passes to Shambhala.”

Of course, this information is also interpreted in many different ways. But nevertheless, up to now some people come to the Tashi Lama with the request for such a permit.

Again old signs coincide with modernity in such unexpected forms.

We have also heard how certain people scolded and stopped the narrators about such signs. Ardent guardians of secrets will whisper, and the bard will at once interrupt his story. And if the listeners still insist, the bard will conclude with some stereotyped joke, which in no way corresponds to the inspired beginning. This means that up to now the ancient rule about the keeping of secrets still exists. And people know how to guard these great mysteries; they know how to divert the conversation to some ordinary routine matters, and they suddenly draw the attention to some insignificant, outside event.

And we again remember, how once a Hindu said that he would never reveal a certain secret, and that he would rather admit the assertion that nothing of the kind exists. As in ocean waves, one may discern several different currents, so also the depth of human consciousness may treasure many secrets.

Some may scoff at such a steadfastness, at such a guarding of the foundations. But others will revere it, seeing how people conquering their selfishness remain firm and adamant.

“Oh, Stone—thou precious treasure—

thou art known to many people.” They preserved and kept the knowledge of the stone in the most sacred treasury. If an official arrives and requests not to harm, and not to take away the stone, thereby he does not reveal the secret. He himself never said what stone he had in view. It was but his duty to warn that such a stone sometimes appears in the vicinity. It means that by such a warning, he did not reveal the meaning of the stone.

The messenger was happy to have our assurance that we shall not harm the stone. Who knows, perhaps in the intonation of our reply, he felt that we know more of the stone than he anticipated? Anyhow, our promise not to harm the stone was received with sincere gratitude.

To know how to guard secrets already means to prove a high quality of the spirit. Who can undertake to draw the dividing line between reality and fantasy? Recently some scientists proved that epical heroes were actually living persons, creators of life, lawgivers, whose deeds, transgressing the boundary of human consciousness, were crowned with wonderful inspiring legends.

Do you know whether or not the Stone exists, which is glorified by so many people?

Timur Khada

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