

Realization Of Unity

Infinity I, 1930

Infinity I, 69. The basis of being will be inscribed into the Book of Life, and when the consciousness will reach the level of realization of eternal unity, then will it be possible to tell humanity, “Construct your life upon the principle of unity.” How many spirits will be able to express themselves in the higher way?

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

Leaves of Morya's Garden, 229. Yes, yes, yes, each word of unity is as the seed of some fair flower.

To cultivate a garden of beauty is permitted to all.

But where are the gardeners who can judge which seed is best?

We shall teach them to gather the fertile stalks.

We shall pluck out the blighting weeds.

And the ground where God has manifested Himself We shall adorn with flowers.

But where the flowers of unity are—guard their petals.

Yes, yes, yes!

Heart, 1932

Heart, 344. I can affirm how easy it is to work where there is unity. The Teaching's calls for unity of consciousness are often in vain, for people consider it to be an idealistic appeal that has no practical application; but in fact such unification is a powerful action equal in strength to many powerful energies. So why place a burden on the subtlest energies, when human beings are armed with such a powerful armor?

Aum, 1936

Aum, 276. People ordinarily avoid the word unity; they are afraid of it. At the same time they talk much about sympathy, but they forget that these concepts are identical—one without the other is unthinkable.

Likewise with other concepts, people try to accept the one carrying the least responsibility. Sympathy may be limited to words, but unity necessitates action. Each action is in itself frightening to cowards. They do not wish to understand that each thought of sympathy is a powerful action, if the thought is suitably expressed. Often sympathy is limited to empty sounds. In such a case neither creative thought nor action takes place. A lack of thought kills sympathy, and inaction dissolves unity. Man fears responsibility, and with this he falls into heartlessness.

Aum, 443. Who, then, are they who do not esteem and love unity? They have never experienced the feeling of steadfastness which is always connected with unity. They do not know valor, which is indissoluble from unity. They have renounced advancement, which is strong

in unity. They have not absorbed the joy existing in unity. They have scorned the stronghold of unity. What, then, is left for them? Either to crumple under the hurricane, or to wither under the sun, or to rot in the moldiness of prejudices.

Who, then, are those who disdain unity?

Letters of Helena Roerich, Volume II, 1935–1939

Letters of Helena Roerich II, 11 October 1935. Precisely, from childhood the consciousness should be trained to realize the unity of life, the unity in Cosmos. Let our planet not be some isolated world, but rather, one of the halting places on the great Path into Infinity. We must realize our place in Infinity, as well as our dependence upon the complete unity of life in Cosmos—and the sooner, the better. . . . Someday, the consciousness of mankind will reach the point where it realizes that it exists in a gigantic Universal Laboratory and is a reflection of it. Truly, unity must be understood on a cosmic scale.

“Precisely, from childhood the consciousness should be trained to realize the unity of life, the unity in Cosmos.”

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Welcome

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NETWORKERS LETTER

Dear Friends,

I wanted to share a snippet of Helena Roerich's writings with you in this issue. It is an essay about three very important keys that she dedicated to her students. The information provided in this issue is by way of introduction to further material which will be printed in the July-August-September issue of *Agni Yoga Quarterly*.

With love,



Joleen Dianne DuBois
President and founder

White Mountain Education Association, Inc.

The Three Keys¹

Dedicated to my former, present, and future disciples

My dear young friends,

There are three keys that are stored neither on other planets nor in other starry worlds but within ourselves. Having taken possession of them, you master what may be compared only with worlds. Is it then reasonable to reject them? Of course not. Therefore, pursue them wasting no time.

In the name of my love of you, I am reminding you of the paths leading to the possession of these keys. Their names are Love, Beauty, and Knowledge. Keep these paths in your mind, tread them, and guide others to them.

Community

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

Rev. Joleen D. DuBois



Helena Roerich, circa 1910

Practice agility, love, and wisdom in each action. Try to be a wise sculptor in shaping yourself and others and beware of being like soft clay in the hands of the wretched.

Choose good friends and practice the virtues when you are in their company; read good books with them, draw your own conclusions, and try to keep all the best thoughts in your mind and implement them in your life.

Work out plans and ways of building a life that is beautiful, intelligent,

strong willed, and filled with labor and harmony in relationship to all that surrounds you.

Bear in mind that each bad thought, word, or action is in violation of the sacred rights with which you and every other creature have been endowed by nature.

Develop in yourself firmness and steadfastness and apply yourself in time of work. If the task is boring but necessary, patiently finish it. It will be easier to do it if you perform your work with joy. After all, you are not a windup doll or a mechanical toy but an intelligent human being. Therefore, you ought to practice the attitude of mindfulness, care, and love for each task.

Try to purge your speech of empty and meaningless words. Let your speech be clear, precise, and concise.

Leave places where there is gossip, malice, and hatred; where quarrels,

continued on page 11

¹ Russian original published as Elena Rerikh, "Tri klyucha," *Utrennyaya Zvezda*, No. 2-3: 1994-1997 (1997), 113-117.



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From the Lowest to the Highest

Conference Presentation

(March 22, 2021)

The theme of this year's conference is "Hierarchy: Let There Be Light." In the book *Supermundane*, it says: "Verily, a thinker sends the order, 'Let there be Light!' Thus are the great truths taught. . ."¹

"The light is the result of radioactivity of the fire within the atom, cell and within any life form."² Helena Roerich explains that "Light is matter plus motion."³

Matter is energy, and energy is light. The sun that we see is the light of matter; matter is the body of the Real Light. We can say that Hierarchy is our Sun, the revealer of knowledge. Hierarchy is the power of revelation. Hierarchy radiates its light to all life and to all humanity. When we come in contact with Hierarchy, the light in our Higher Self increases.

When a person finds the Higher Self, great transformation instantly comes into their being. Every contact with the Higher Self transforms a person and gives them direction and detachment. As the person undergoes the process of transformation, their light increases, their understanding of detachment increases, and they are now ready at any moment to renounce whatever stands in the way of responding to higher wills; the will of Christ; the will of Hierarchy; the will of Sanat Kumara and Shambhala, the Father's Home.

The Law of the Hierarchy is the continuity from the lowest to the Highest. There are numberless links from the lowest to the Highest, but there is only one continuity. Some refer to Jacob's Ladder to symbolize this image. For example, Helena Roerich says, "And truly speaking, what is the Hierarchy of Light if not 'Jacob's Ladder'?"⁴



Agni Yoga, 1929, by Nicholas Roerich

To further explain what she means, she tells one of her students, "And you will be justified in accepting the 'Highest Hierarchy upon Jacob's Ladder' as your God. Verily, the One who heads the Chain of the Hierarchy of our world is, in his power, actually the manifestation of God for us." And she further explains that at the top of Jacob's Ladder, are the true Saviors of mankind, saying, "The Highest Beings (Jacob's Ladder), who collectively represent Cosmic Reason and the Creative Element, stand on guard and plan the future cycle of life of the solar system or planet. Later They themselves become the chief executors of these plans."⁵

Our understanding of the mechanism of the Hierarchy, its continuity, is based upon three relationships: 1) the link above, 2) the link itself, and 3) the link below.

"The link number one must be helped by link number two in order to advance. Link number two must be helped by link number one and link number three to advance. Link number three must be helped and pulled up by link number two to advance. Remember that on the chain a person is all three links. He is the first, the middle, and the last link. Each move a person makes has an immediate effect upon the link above and the link below."⁶

So in using this principle of Hierarchy, imaged by Jacob's ladder, is the Law of Interdependency, of the continuity from the lowest to the highest.

What happens if there is a broken link? "When a link cannot move forward within a given time, fiery blacksmiths remove it from the chain and connect the lower link with the more advanced one. The link that is removed is connected to a different chain and given a chance to awaken. Such chains are usually horizontal, and need many thousands of years to become vertical. The problem is that a link in such a chain must work for the salvation of all links if he wants to graduate."⁷

What causes a broken link? Or per-

¹ *Supermundane* (1938) (New York: Agni Yoga Society, Inc., 1994, repr. 2016), para. 30. Updated July 2020, https://agniyoga.org/ay_en/Supermundane.php.

² Torkom Saraydarian, *The Psyche and Psychism, Volume 1* (Agoura, CA: The Aquarian Educational Group, 1981), 473.

³ *Letters of Helena Roerich, Volume I*, 12 September 1934 (New York: Agni Yoga Society, Inc., 1954, repr. 1979).

⁴ *Ibid.*, 17 February 1934.

⁵ *Letters of Helena Roerich Volume II*, 2 July 1937 (New York: Agni Yoga Society, Inc., 1967, repr. 2016).

⁶ Torkom Saraydarian, *Ashrams*, (Cave Creek, AZ: T.S.G. Publishing Foundation, Inc.) 7-8.

⁷ *Ibid.*, p. 8.

haps it would be more positive to ask, What prevents a link from becoming broken?

1. Whatever we do, physically, emotionally, and mentally, should be harmonious with the chain of the Hierarchy.

2. With each inharmonious action, we need the awareness that we are breaking the law—and there are no exceptions. These things are learned in a discipleship training group.

3. We learn that to prevent a link from becoming broken, we live not for ourselves but for all.

4. We learn that vanity, ego, inaccuracy, self-interest, and personal ambition have no place in the Hierarchy.

5. We recognize that advancement in the Hierarchy is not considered personal advancement. Advancement is for all, and any individual advancement is considered the advancement of all.

A sage told some of his students one day about how pitiful it was to see humanity. He said that sometimes he would visualize himself sitting on another star looking at our Planet Earth. He would look at it and then imagine how long his beard was. Then he said, he became the wise man and, looking down, would say, “You mad people, what are you doing? You destroyed the oceans, rivers, the Nature, the animals, the fish. Everything you destroyed. What are you doing? Are you crazy?” He cried from that star, looking down, seeing what the human beings are doing—hatred, revenge—until when? It is because the wheel of karma is turning. You did it. They are going to do the same thing to you. If not in this century, then ten centuries later you are going to get it. The law is turn-

ing. Whatever you sow, you are going to reap. We must have dream, pure dreams, dreams that are good for all creatures, even for the animals, for the trees, for the dogs, for the cats, and for the fish. You see, this person understood that there is no advancement for one but for all.

6. All that we possess is for the Hierarchy; there is nothing that a person possesses solely for themselves.

7. All responsibility is meant for the Hierarchy.

8. Joy, patience, readiness, accuracy in response, solemnity, and renunciation are the keynotes in the Hierarchy.

“Each higher ashram has its counterpart on earth. Each higher ashram is a sphere of light, and each earthly ashram is a reflection of that sphere of light.”

9. Broadening of consciousness makes it possible to become a link that is in order.

As we begin to understand the ways of the Hierarchy, the Law of the Hierarchy, we understand that service to the Hierarchy, service to the Brotherhood, is to surrender to the Highest Law in utmost confidence.

Within the Hierarchy there are seven main ashrams that we call higher ashrams, which are ultimately divided into forty-nine. Each higher ashram has its counterpart on earth. Each higher ashram is a sphere of light, and each earthly ashram is

a reflection of that sphere of light. These earthly ashrams are links in the chain of Hierarchy.

In many places in the world, people think that they can buy their way into an ashram for money, but they cannot. You must develop the credentials that will afford you entry. Millions of people study the Teaching, but they are not in the ashram because they have not proven that they are sacrificial. They must prove that they can serve anyone, anywhere, with total dedication, renunciation, and without expectation.

There was a woman who was able to function in the Ashrams. She was asked how she managed to enter into the Ashram. “Did you study? Did you meditate? Exactly what was it that you did?’ She said, ‘I did not study or meditate. I took care of six babies for my neighbors. Every day for four hours, without expectation, I cared for the children while the mothers worked. When the women returned to pick up their children in the evening, they found them neatly dressed, cleaned, bathed, and cared for.’

“She proved that she could serve selflessly. One must be able to demonstrate that [one] can do this. It is not easy to do. When Christ talked about the dangers of crucifixion, Peter said, ‘My Lord, wherever You go, I will come.’ Remember what happened to Peter? ‘Peter, Peter,’ the Lord said, ‘before dawn, you will deny Me three times.’”⁸

There is a story all students of Agni Yoga will recognize about the life of Helena Roerich when she was a child. “The little girl carrying the heavy volume of the Bible in the chambers

⁸ *Ashrams*, 84.

of luxury appears as a creator of a new world. The little girl who perceived the Teacher of Light under the blue sky is the destroyer of the dungeons of darkness. When the spirit of a small girl could feel the Brothers of Humanity, then the name of this spirit is a light-bearing sword. When, since childhood, her spirit could sense that the Brothers of Humanity regenerate that which exists, then this spirit holds the light-bearing name. We cherish the spiritual leaders among children.

“The evidence of enlightenment is the best gift to evolution. The Command of cosmic life is a summons to light-sustaining achievement, and this mission is affirmed only by Light.”⁹

Let your life purpose be affirmed by the Light.

Hierarchy is looking for good leaders. These leaders will come from those who are good to themselves, good to their families, and good to society and Nature. If you do not create a mess in your personal life, it is unlikely that you will create a mess on a larger scale. That is why it is said that family life is a very good training place for initiates because it is their first ashram. It can then be replaced by the group life and the earthly ashram.

When we consider the phrase from the lowest to the highest, when we think about links and chains, the links can be interpreted as bridges, as the Antahkarana, as planes of existences, as spheres of communications, as units of consciousness in relation with “above and below,” as sensitivity.

“Chains can be interpreted as groups of advancing life-units, highly cooperative and interrelated; also, as power devices to make the seemingly

impossible possible.

“A chain is also the symbol of a frequency. There are as many chains as atoms, but there is only one Law of Hierarchy which orchestrates each unit to aspire to the glory of the Cosmic Magnet.”¹⁰

Master M. said, “In fulfilling My Will you offer Me the opportunity to fulfill your will. Where is the boundary between wills that together strive toward Light? One may remember that We lead those who have

“In fulfilling My Will you offer Me the opportunity to fulfill your will. Where is the boundary between wills that together strive toward Light? One may remember that We lead those who have entrusted themselves to Us. . . .”

entrusted themselves to Us along the paths of well-tested magnets. One can trust a Helmsman who has already sailed the oceans.

“Cross the bridge. Test thyself. But My Star has known the ages.

“Fear will not touch the well-tested heart.”¹¹

As we travel the path of Agni Yoga, the path of self-perfected and synthesis, we must have Jacob’s Ladder in front of our eyes. Step by step, we have a task in front of us, which is to recognize the process of revelation, the process of evolution. A revelation is a treasure hidden, a treasure which is handed to the disciple, to the initiate. The dedicated one sees the treasure, becomes aware of its awesome

beauty and possibilities, but can neither use it immediately nor explain it. However, in time the dedicated one, the disciple, discovers the means to absorb the revelation and use it, and through it cultivates an ability to understand it. A revelation is a vision, even a purpose and a plan.

A revelation is the result to see things that you never saw before although they were there. A veil drops from your eyes, and you say, “I see now.” Revelation is a moment of penetration into the veil of the mystery, the mystery of the unfoldment of life and the process of that unfoldment. It is the result of withdrawing from the personality life into the light of the Higher Self.

“Revelation ... is truly the revelation of essential unity. This is the task of the Initiate. Unity must be revealed to special groups gradually and they themselves must reveal unity to the masses as much as their preparation permits.”¹²

You must have the image of the Ladder in front of your eyes and, step by step, conquer the step of revelation.

I want to spend a few minutes talking about unity, for unity is the cement, the glue of Jacob’s Ladder, of understanding the continuity from the lowest to the highest.

We as travelers of this path, the path of Agni Yoga, “must realize that there is only absolute unity in manifestation. This is the essential unity everywhere, in everything. This concept must sink into our mind and consciousness and begin to mani-

⁹ *Hierarchy*, (1931), 3rd ed. (New York: Agni Yoga Society, Inc., 1977, repr. 2016), para. 24. Updated July 2020, https://agniyoga.org/ay_en/Hierarchy.php.

¹⁰ *Ashrams*, 201.

¹¹ *Hierarchy*, para. 40.

¹² *Ashrams*, 203.

fest through our thoughts, emotions, actions, and motives. As we enter deeper layers of [light], the concept of unity will deepen and involve [us] as a whole.”¹³

As we travel from the lowest to the highest, we will come to realize that the revelation of unity, the manifestation of unity, must be expressed in our own daily life. We must have an innate plan of how we can reveal the concept of unity to the masses, to the intelligentsia, and to the disciples in the world.

For example, we can try in our daily life to express unity in our conversations, relationships, contacts, and observations.

We can study more about the Hierarchy and see how on a higher scale the members of the Hierarchy demonstrate the Law of Unity in Their activities, whether outer or inner. The life of the Hierarchy is a concrete example of unity, and not only an example but also an achievement.

The Hierarchy is composed of members of all races, of all nations, of all sexes, from all political and religious parties, from all scientific fields, from all traditions. The Hierarchy is a body of inspiration to move humanity forward in its evolution, and it represents all humanity.

This is why we were inspired with the theme “Hierarchy: Let There be Light”—not only for ourselves but as an opportunity to release these ideas into infinite Space.

During this week’s conference let’s keep in mind:

- that those of us who aspire to be of service to Hierarchy must emphasize the existence of the Hierarchy.
- that we can organize activities on a world scale more easily than ever

before, activities that will impress on human consciousness that the body of synthesis and unity exists on all planes of consciousness.

- that in functioning in the light and love and power of the Hierarchy, the principle of unity will be amplified in all that we do and will eventually create such a pressure in the world that all activities, thoughtforms, and illusions based on separatism will shatter and be destroyed, revealing the unity of all that exists and revealing the

*“Human suffering,
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process of actualization and realization of unity.

The Hierarchy draws in all those who are demonstrating the spiritual quality of unity. It is this quality that is used by the Hierarchy as the cement of Brotherhood.

This revelation of unity of our earthly life will demonstrate the unity of all life, even in space.

Human suffering, pain, and even natural catastrophes are the result of breaking this unity in our consciousness, or of living a life that is separative and full of cleavages. When such illusions establish themselves in our consciousness, and our consciousness operates in a separative manner, we are breaking a link in the chain

of Hierarchy. We are, in other words, disturbing the law of unity. This disturbance results in pain and suffering.

Master M. instructed, “Now, when the continuity of the chain between the earth and the heavens [is] made evident, there is unity of manifestation upon various planes.

“After St. Augustine, the church began its plunge into the darkness of the Middle Ages, and Christ was locked behind a barrier of gold. In order to break it, Christ Himself descended even in lesser Images in order to manifest again the grandeur of communion in unity. The wisdom of antiquity understood well the waves of the needs of the world.

“Of course, one is the path from the One Source.”¹⁴

Let me close with two poems, one by Jalaluddin Rumi and one by Rabindranath Tagore:

“Rumi knocked on the door of his beloved. ‘Who’s there?’ came the answer. ‘It is I, your lover, Rumi,’ he said. From inside came the voice, ‘Go away, there is no room for the two of us in here.’ Rumi went off to do his meditations and prayers. Later he returned to the house of his beloved and knocked again. ‘Who is it?’ the beloved asked. ‘It is you.’ With a welcome, the door was thrown wide open.”

Rabindranath Tagore wrote: “We try to realize the essential unity of the world with the conscious soul of man; we learn to perceive the unity held together by the one Eternal Spirit, whose power creates the earth, the sky, and the stars, and at the same time irradiates our mind.”

¹³ *Ashrams*, 203.

¹⁴ *Leaves of Morya’s Garden Book Two: Illumination*, 3rd ed. (New York: Agni Yoga Society, Inc., 1952, 2nd repr. 1979), Part Two: III:18.

Beauty and Wisdom

by Nicholas Roerich

Fragments from a lecture to the young generation, read in London on December 14th, 1919.

[*The Theosophical Path*, no. 2 (February 1921): 187–193]

Art and Knowledge! Beauty and Wisdom! It is not necessary to speak of the eternal and still renewed meaning of these conceptions. When but starting on the path of life, every child already instinctively understands the value of decoration and knowledge. Only later, under the grimace of disfigured life, does this light of the spirit become darkened; while in the kingdom of vulgarity, it has no place and is unknown. Yes, the spirit of the age attains even to such monstrosity! . . .

More knowledge! More art! There are not enough of these foundations in life, which alone can lead us to the golden age of unity.

The more we know, the more clearly we see our ignorance. But if we know nothing at all, then we cannot even know we are ignorant. And that being so, we have no means of advancement, nothing to strive for, and the dark reign of vulgarity is inevitable. The young generations are not prepared to look boldly, with a bright smile, on the blinding radiance of Knowledge and Beauty. From where, then, is the knowledge of the reality of things to come? How, then, are wise mutual re-

The Realm of Beauty

"In beauty we are united, through beauty we pray, with beauty we conquer."

N. Roerich



lations to arise? From where is unity to come—that unity that is the true guarantee of steady forward movement? Only on the bases of true beauty and true knowledge can a sincere understanding between the nations be achieved. The real guide would be the universal language of knowledge and the beauty of art. Only these guides can establish the kindly outlook that is so necessary for future creative work. . . .

But by what means will you call forth your spirit? By what means will you lay bare that which in man is buried under the fragments of his everyday life? Again and again, I repeat: by the beauty of art, by the depth of knowledge. In them, and them alone, are contained the victorious invocations of the spirit. The purified spirit will show you what knowledge is true, what art is real. I am assured that you will be able to call your spirit to your aid. That spirit, your guide, will show you the best paths. It will lead you to joy and victory. But even to victory, it will lead you by a lofty path whose steps are bound together by knowl-

edge and beauty alone—an arduous trial awaits the whole world, the trial by assimilation of truth. After the medieval trials by fire, water, and iron, now comes the trial by assimilation of truth. But if the power of the spirit upheld men against fire and iron, then will that same power raise them up the steps of knowledge and beauty. But this test is more severe than the trials of antiquity. Prepare to achieve! Prepare for that achievement that is a matter of daily life. Meanwhile, have care for everything that serves to advance the perception of truth. Approach with special gratitude all that shows forth the stages of beauty. At this time, all this is especially difficult. . . .

Beauty and Wisdom! It is the prayer of the spirit that will raise the countries to the level of majesty. And you, young men and women, can demand the opening of these paths by all means. That is your sacred right. But for the realization of this right, you yourselves must learn to open your eyes and ears and to distinguish truth from lies. Remember clearly, what is needed is not ideology but effectual effort. . . .

Death and Transition is back!—this time in a paperback edition. Now available through [Amazon.com](https://www.amazon.com) or through [WMEABookstore.com](https://www.wmeabookstore.com).

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Courage and Fearlessness

“Valor was cemented into the foundation of all achievements in the Teaching of Gotama. ‘There is no true compassion without valor; no self-discipline can be achieved without valor; patience is valor; one cannot fathom the depth of true knowledge and acquire the wisdom of an Arhat without valor.’ Gotama demanded from his disciples complete annihilation of any sense of fear. Fearlessness of thought, fearlessness of action were ordained. The very appellation of Gotama Buddha, ‘Lion,’ and his personal summons to walk through all obstacles like a rhinoceros or elephant, shows what depths of fearlessness he ordained. Hence, the Teaching of Gotama may be called first of all the Teaching of Fearlessness.

“Warriors we call ourselves, O disciples, because we wage war.

“We wage war for lofty virtue, for high endeavor, for sublime wisdom. Therefore we are called warriors.”¹ [Anguttara-Nikaya]

“Fear and irritation are called the gates of darkness. The servants of darkness first of all send fear, in order to confuse the spirit. Any conjuration might open the door to danger, for fear may creep in while the conjuration is being said; that is how the most precise magic can turn into the utmost danger. Therefore, one must be guided by a more reliable approach. An educated heart will first of all root out fear and grasp the harm of irritation. So the heart is the weapon of Light that will put to shame the subterfuges of darkness. As the wise have declared, the heart is ever ready to smite darkness and keep Chaos in check. It is especially sad that many people are unwilling to think about the power of the heart. By taking that attitude,

Thoughts on Agni Yoga

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



they not only undermine themselves but also bring harm to those close to them. Any treasure that goes unrealized sinks into Chaos and thereby reinforces darkness.”²

“Chaos is not understood. Some think of it as being separate from the Manifest, while others understand it as a complete abstraction. If people only realized in how many forms Chaos breaks into Existence, they would understand why caution is necessary. Every dissonance, every decomposition is dangerous if not taken care of immediately, for it carries a wave of Chaos in its elements of destruction. So there is no need of telescopes to observe Chaos; humanity can study and sense real Chaos quite close to itself. Indeed, the heart trembles from the presence of Chaos. So once more we can turn to the heart.”³

“Urusvati knows that in preparation for Infinity the earthly path is filled with both danger and joy. However, there are three kinds of doubters. The first asks, ‘And where is the promised joy? So much is said about joy, but now we hear only about endless dangers! After all, it is only because of the promised joy that we pay attention to instructions.’

“We shall say to them, ‘Ignoramus! Is not the overcoming of chaos a joy? Is not the bringing of light into darkness a joy? Is not the understanding of service a joy? If your concept of joy is

the joy of the bazaar, our paths are not compatible.’

“Another angrily complains, ‘You remain in complete safety, yet all you offer us is continual danger.’ We shall answer, ‘Ignoramus, what makes you think that We are safe? Everything is relative. Our dangers may be invisible to you, but there is no such thing as life without danger. You must realize that one of the greatest joys comes from the awareness and understanding of danger. Through vigilance and awareness man becomes victorious, and this victory is joy!’

“The third doubts the concept of Infinity. To them We shall say, ‘Ignoramus, your heart has become harder than stone if you have lost the joy of Infinity. Humanity should realize that it is called to saturate Infinite Space with thought. The realization of the infinite power of thought is in itself the highest joy. Imagine what a beautiful garden of thought has been given to you, and rejoice at this knowledge.’ In this way one can nullify all doubters.”⁴

¹ Helena Roerich, *Foundations of Buddhism*, 2nd. ed. (New York: Agni Yoga Society, Inc., 1971, repr. 2016), 33–34.

² *Heart* (1932), 3rd ed. (New York: Agni Yoga Society, Inc., 1934, repr. 2016), para. 558, https://agniyoga.org/ay_en/Heart.php.

³ *Heart*, para. 351.

⁴ *Supermundane* (1938), 3rd ed. (New York: Agni Yoga Society, Inc., 1994, repr. 2016), para. 371. Updated July 2020, https://agniyoga.org/ay_en/Supermundane.php.

The following insight on fearlessness and other virtues are excerpted from the written records of conversations with the Master as recorded by Helena Roerich.

April 8, 1924 Notebook 20

“Fearlessness is Our leader. Beauty is Our ray of understanding. Simplicity is Our key to the secret doors of happiness.”⁵

April 9, 1924 Notebook 20

Urusvati can calmly accept everything. “In as much as self-confidence is blessed in action, so is self-conceit ruinous. Self-conceit is hostile to simplicity. (You have no self-conceit.) Even great minds are subject to this malady, and must return an additional time to labor until they eradicate this husk.”⁶ An example of a centuries-old struggle—Bes[ant].⁷ None of the Brotherhood suffers from this. Still a small tail remains (Besant). “One of the impeding conditions is lack of simplicity. One may wear bast-shoes and still not be simple. In simplicity one can build the greatest temple.”⁸

In response to my remark that the three covenants “simplicity, beauty, and fearlessness—(are closest to me.) Christ and Buddha spoke of nothing more. And it is a blessing if the spirit vibrates to these covenants.”⁹ Do not suspect the Lama, for by the Decree of Chr[ist?], Sister O[riola] sent him to kindle the new fire for Buddha near Chr[ist?]. The Lama is right, for Our Eastern Brothers call the Sisters—Taras. They carry the Motherhood Origin. In general, by examining the symbolism of the East, one can find the details of Shamo and Gobi.¹⁰ Of course, rubbish is beyond measure. Some may spoil everything.

June 23, 1924 Notebook 20

“To those who have encountered and to those who have responded I say: Leave to Me My sorrow and My joy about you. By the power of Christ, (the Lord of Forces invisible to you), by the



And We Are Not Afraid, 1922, by Nicholas Roerich

power of Buddha, (the Law-Bearer), by the power of the Messiah, proclaimed by the prophets of Truth, set up the scales.

“Show Us all that is great, and be ashamed of the small worm that ruins the correctness of weight. The one who gives can receive.

“Reckon how much each one has given. Let us count accurately. On the left: fear, self-love, greediness, suspicion, demeaning, self-pity, misinterpretation of the Teaching, dusty whispering, treason in deed and thought. On the right: giving, compassion for others, daring, fearlessness, devotion, firmness, vigilance, mobility, realization of the Shield, the path and light of achievement, adornment of the temple of the spirit, righteousness of understanding, exaltation of the good. On the left—loss and payment. On the right—the receiving.

“Each one will apportion for himself, for We see and hear. There is neither day nor night, and the messenger

already saddles his steed.

“I send to you My achievement, affirmed by centuries. Keep the key to it clean.”

“Proclaim this.”

I am affirming My Word: “Be stronger than the granite, and I will give the decree.” Why get dirty in the pools of human mud when there is a dry path? The sorrow for compatriots is laudable, but why should a tavern tramp be called a compatriot?¹¹

⁵ *Leaves of Morya's Garden Book Two: Illumination*, 3rd ed. (New York: Agni Yoga Society, Inc., 1952), para.131, https://agniyoga.org/ay_en/Leaves-of-Moryas-Garden-II.php.

⁶ *Ibid.*, 132.

⁷ Annie Besant (1847–1933): prominent British theosophist and second president of the Theosophical Society.—Ed.

⁸ *LOMG II*, 132.

⁹ *LOMG II*, 132.

¹⁰ Refers to the Gobi Desert. Geographers differentiate “Shamo” as the sandy desert and “Gobi” as the gravel desert.—Ed.

¹¹ *LOMG II*, 186.

July 22, 2012

Agni Yoga question

Dear —,

The Roerichs actually began their first meetings in London, in 1919. When they arrived in New York at the end of the year, they immediately began gathering a small number of people to be members of their first formal group. Sina and Maurice Lichtmann; Sina's mother, Sophie; Frances Grant; the Horches; Louis and Nettie; and then Maurice's sister, Esther. There were a few others, who did not stay. These constituted the core group that worked with the Roerichs for years to establish and conduct the various activities—the schools of the arts, mainly, and later, the museum and the publishing house.

Daniel

July 21, 2012

Agni Yoga question

Dear —,

If I may jump in. The “method” of communication varied. Once when I asked someone who was present at those times, she said, “Whatever means you can think of was used at one time or another.” I don't know if that is satisfying to you or unsettling.

When the first study group was established in New York at the end of 1920, it was Nicholas Roerich who led most of the meetings, and the Messages and Instructions came mainly through him. Helena Roerich dutifully wrote down the entire proceedings in her notebooks and often called the method “*avtomaticheskii pismo*.” In English, automatic writing. But in English, the term is used more for a way in which someone relinquishes control over his/her own consciousness, allowing it to be taken over by another entity. This is decidedly not the case here. Roerich never left his control or his consciousness. But his writing style changed and his drawing style too. Whatever you'd choose to call it, that is

Conversations with Daniel Entin

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



what it was called in the Russian language, in Helena Roerich's notebooks. This material, given during the meetings of the group, became the first book, *The Call*.

When the family left America for the Far Eastern adventures, Helena Roerich took responsibility for all the transmissions that became the Teaching, and a method was developed that continued throughout the remaining books. All of Helena Roerich's discussions and conversations with M. are in those notebooks, and all the material in the books of the Teaching are embedded in the notebooks. Further questions welcome.

Daniel

July 21, 2012

Agni Yoga question

Dear —,

When Svetoslav gave his archives (and just about everything else) to the Soviet Roerich Fund, he laid down one condition, that the materials should all be open to everyone. He even made a veiled threat, saying that if his conditions were ignored, he kept the right to take everything back. Shortly after that, I was criticized by someone important for revealing a few things that had always been kept hidden. I called Svetoslav on the phone and asked him directly for his opinion about publishing or not publishing certain materials. His response was, as you quoted from me, “There should be no more secrets. Everything should be open.” That was when we went ahead and

published *Supermundane* (not yet available in Russia until I brought a full copy with me from New York in 1996. For some reason, the Russians and even Svetoslav had only an incomplete version, with 599 instead of 955 paragraphs. And after that, Sfera published excerpts from E.I.'s notebooks.)

But no one pronouncement covers all possibilities. Life is much more complicated than that. So when Svetoslav told me that, but E.I. expressed a different opinion (she had written clearly that *Supermundane* should not be published yet), that does not short my circuits. It is simply more information to consider and to process.

—, you evidently disagree with me about distinguishing between exclusive thinking, and people, and inclusive thinking, and people. That's fine. In the life of the Agni Yoga movement, there have been honorable precedents for your point of view. It is just my natural inclination to embrace everyone, to love everyone, to try to understand everyone's ideas and actions and the reasons for what they do. It is a lifelong exercise in learning to understand human nature.

Daniel

July 19, 2012

Agni Yoga question

Dear —,

It is important to acknowledge that

the first two volumes of E.I.'s letters were edited by E.I. herself, when, after months of pleading by her disciples, she agreed to allow some of her letters to be published. She chose the letters and also decided what parts of the letters should be published and which parts should be removed. If we read the letters knowing this, there is a lesson to be taken from what she did. Regarding the subject under discussion, E.I. chose to remove those parts that were so critical and condemning. Her harsh criticisms were meant to be read by close disciples only.

But now, everyone who wants to think of himself as an Agni Yoga "warrior" confronts people with these letters, waves them in people's faces, and condemns them for their beliefs. As we all agree here, every individual has the freedom to believe or not to believe, to act or not act on those beliefs.

Those of us who have access to archives of Roerich material know that what seems so black-and-white, so simple, to true believers, is often far more nuanced and complex than was first thought. For example, one would expect that the Roerichs all agreed on such an important matter as Alice Bailey. But I find in our archive that when in America, before going to live in India, Svetoslav Roerich was working to establish a school of esoteric studies that would teach the various traditions of the world. He had already assembled a board of advisors for the school. Nicholas Roerich was on the list of advisors. And Alice Bailey was also on the list.

Also, when Nicholas Roerich came to America in 1929 with his son Yuri, while in New York he invited Alice Bailey to tea, and during their meeting he presented her with a Tibetan shrine, and they discussed possible ways of working together. We have letters from her to Nicholas Roerich in our archive, thanking him for his hospitality and generosity.

Daniel

Networkers Letter

(continued from page 2)

harmful entertainments, and darkness reign.

If you have to rest, be able, during those minutes of the rest, to offer your body and mind a pleasant and burden-free diversion.

Do not be fussy. Eradicate lies. Be honest and friendly. Develop in yourself noble feelings on a wider scale. When communicating with people, be courteous and simple. Fear should be alien to you.

Maintain balance in both pleasure and suffering, joy and sorrow. Always forgive and return love for hate. Only in this way may you overcome malevolence.

Your thoughts are your children. You should make each of them beautiful. Each thought has to be a creative force aimed toward the good. Always remember that the power of thought is very great. Be ready to use it to help the world.

Be precise in everything, and truthful and clear in your actions. Otherwise, you cannot be entrusted with an important task. Life must flow through you in all its radiance and power. Do not allow unimportant things to weaken your persistence in attaining goals.

Life and Love are powerful forces that sustain everything existing in the universe. Love is the force ruling the world: everything done for the sake of love acquires the power of a universal law. Only through love can you conquer evil. Carry love with you wherever you go. You will soon realize how it helps you in everything you do.

Be pure and let love flow from you as fragrance emanates from a flower.

Make a firm and unshakeable commitment to becoming an expression of love and willingness to help wherever you can. Let your life be a ray of joy to others. Seek in your soul for diamonds that you can donate to the treasury of the Common Good.

If you have more knowledge than some of your fellow men, do not blindly take pride in it; do not show your superiority, but share your knowledge if it would be appropriate to do so.

Remember that each minute of your life has a certain purpose. Be able to understand that. If you have difficulty in choosing a job or a profession, ask someone who is knowledgeable for advice.

Beware of empty minutes. Laziness may build a firm nest out of them. Empty minutes may make empty hours and days, standing in the way of great tasks you are facing. Life undoubtedly is rich and exciting. You can use wisely spent minutes to weave a true, beautiful fabric of your soul.

Therefore, try to fill each minute of your life with labor, knowledge, and pure thoughts.

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