

AGNI YOGA

QUARTERLY

A White Mountain Education Association Publication
APRIL / MAY / JUNE • 2024 • VOL. XLVI NO. 2



Seeking the Path of Truth

Supermundane

509. Urusvati knows that each grain of truth must be accepted. The source of the truth matters not. It can be uttered in any language, can be clothed in the garments of any century, and can be proclaimed under any circumstances. There is neither old nor new truth. Who can prove that a truth was not long ago proclaimed on some long-vanished continent? Some heralds may have been distinguished by high learning, while others may have been illiterate, yet they were all sowers of truth.

You may wonder why We are reminding you of this. It is always necessary to repeat that the path of truth is broad. There will always appear those who claim that truth can be revealed only through them, but how can such impostors assume that their structure is firm? The chief enemy of truth is intolerance, and the more tolerance and benevolence there is the stronger will be the foundation. Every step of truth is directed toward the common good—this is the defining criterion. . . .

Let us examine the garments in which truth has appeared throughout the ages. There was nakedness, but there were also sumptuous garments. Regrettably, naked truth is not always accepted, and must be embellished. We say this so that you will understand the truth more broadly. An attitude of benevolence should be cultivated in such a way that its sincerity is preserved. Amid earthly turmoil, true benevolence is not easily found, but without it one cannot assimilate even the simplest teaching. Therefore what We say now is not an abstraction, but a daily reality. The Thinker taught, “Benevolence is the distinguishing quality of the one who advances on the way.”

Fiery World I

433. How is it possible to ascertain the verity of the Teaching? A multitude of good words may cover up

something mediocre; but Truth, we know, does not fear examination. On the contrary, when observed, Truth draws nearer and shines forth. Therefore, each investigator of the Teaching may be advised, “Approach with all force; observe by thorough measures; investigate by all methods; cognize with all daring; reveal indefatigability, and be aflame with each discovery of Truth.” The Teaching cannot be fallible. It cannot deviate from the paths of usefulness and good. One should not believe only in assertions. Faith is the realization of Truth, tempered in the fire of the heart. The Teaching is infinite, otherwise the very concept of Infinity would not exist. One should strive toward Truth. Truth does not reject—it directs. In the Teaching there can be no distorted concepts. Regard the path of the Teaching as the affirmation of that which is beyond doubt. One should not approach Truth along a meandering path. One must proceed by testing each word, each statement, and each

dictate. If the Teaching is a true one, each step to it will be enlightening and broadening.

Letters of Helena Roerich II

10 September 1938. Ponder also how manifold is the creativeness of the great Guardians of Knowledge. How many different aspects of Truth They have to simultaneously plant and affirm in order that humanity may advance. A too great light blinds, a too small one obscures, therefore, with cautious touches is humanity raised up into the Wondrous Palace destined for it under the All-Containing Dome. . . . Thus, let us accept all expressions of Truth, and let us evaluate them only in accordance with their beauty.

All paragraphs are sourced from the Agni Yoga Series, available online at the Agni Yoga Society: <https://agniyoga.org>. All paintings by Nicholas Roerich are used with the permission of the Nicholas Roerich Museum.

Inside This Issue

Seeking the Path of Truth

Page One

Community: Networkers' Letter

Page Two

Talks with the Teacher

Page Three

Thoughts on Agni Yoga

Page Six

The Realm of Beauty

Page Eight

Conversations with Daniel Entin

Page Ten



Welcome

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

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

and WMEA on the Web:

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

NETWORKERS' LETTER

Dear Friends of Agni Yoga,

Can you imagine my excitement about announcing the publication of *The High Path*? The vision to translate and publish this book began five years ago during a WMEA Agni Yoga – Living Ethics annual conference, where the Agni Yoga Focus Group met together to discuss the Teaching of Agni Yoga and the group's ongoing projects. During that meeting, I mentioned that I was hoping to stimulate some interest in translating and publishing this two-part series. I knew it would be challenging to meet such a goal, but I also felt we were up to the task. Immediately, a half dozen folks in that group responded with such fiery enthusiasm that I knew it would be possible. I knew that we had the readiness, skills, and talent to meet the challenges that such a project would present. So today, five years later, here I sit in my office, with joy in my heart, announcing that this 900-page indexed book will be available for you to enjoy the first week in March of this year. An exact date will be announced on the WMEA website as to its availability. You will be able to order the book on www.amazon.com and at the WMEA online bookstore: <https://www.wmeabookstore.com/>.

The following is an excerpt from the back cover of the book:

In the words of the Master: *When I called you to the path, your spirits resounded. When I called for a new step, your courage resounded. When I affirmed the creative step, your hands did not know an hour or day of rest. I say to you, My dear Urusvati, you are My Power, and in the creation of Our Works, not a single stone was*

Community

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

New Era Community, para. 229

Rev. Joleen D. DuBois



laid without you. I affirm, I affirm, I affirm. I say this also to Our Fuyama (Nicholas Roerich). His hand creates with Ours and establishes Our Will. He carries Our Banner. I affirm the great step, and I see many wondrous steps. I say "victory."

In the midst of the Great Depression of the 1930s and the harrowing days of World War II, the great spiritual Teacher Master M., a senior member of the Hierarchy of Light, engaged in private conversations with Helena Roerich, the Mother of Agni Yoga, and her husband, master painter Nicholas Roerich, creator of the Banner of Peace.

In this remarkable series of exchanges with the Master, *The High Path* gives insights into Madam Roerich's (Urusvati's) Fiery Experiences. It provides revelations into the world situation, past lives shared, the Brotherhood of Light, other worlds, as well as visions of the Future. *The High Path* is truly a treasure, not only for Agni Yoga students but for all who travel on the spiritual Path.

The High Path is the most detailed collection of instructions and guidance from the Teacher to Helena and Nicholas Roerich, His closest disciples. Astonishing pages about the many years of spiritual deeds of these great people will now be available to the reader. In the living dialogs, the most valuable details of the Fiery Experience of the Mother of Agni Yoga are revealed.

The High Path is a work of profound significance, originally written in the Russian language. In undertaking the translation, our goal was to capture the essence and beauty of the original while ensuring clarity and accessibility to English-speaking readers.

So, it is with great pleasure that we offer you the English translation of *The High Path, Part 2*, for the benefit of all students of Agni Yoga and interested people.

With love,

Joleen Dianne DuBois

President and founder

White Mountain Education Association, Inc.



White Mountain
Education
Association, Inc.

Agni Yoga Quarterly
Vol. XLVI No. 2

Agni Yoga Quarterly can be found on
the internet:

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

Email: staff@wmea-world.org

WMEA Copyright and Permissions Notice

All materials contained within *Agni Yoga Quarterly* are protected by United States copyright law and may not be reproduced, distributed, transmitted, displayed, published, or broadcast without prior written permission of the White Mountain Education Association, Inc.:

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

Talks With the Teacher—The Moon¹

by Helena Roerich

The Moon, “our satellite, is only the gross body of its invisible principles.”² As there are seven Earths, so there are seven Moons, and only their gross body is visible to us. “The same for the Sun, whose visible body is called a *Maya*, a reflection, just as man’s body is. ‘The real Sun and the real Moon are as invisible as the real man,’ says an occult maxim.”³

“Our planet (like all those we see) is adapted to the peculiar state of its human stock, that state which enables us to see with our naked eye the sidereal bodies which are co-essential with our terrene plane and substance, just as their respective inhabitants, the Jovians, Martians, and others can perceive our little world: because our planes of consciousness, differing as they do in degree but being the same in kind, are on the same layer of differentiated matter.”⁴

The Moon began to decay, and its poisonous fluids became scattered in space, and could no longer reach the pernicious degree of condensation. Its rays no longer exert such a condensed influence on Earth.

The Moon contaminated our Earth with the poisonous fluids of its decay. Yogis know about the influence of the Moon’s rays. The science of lunar rays will discover many interesting facts relating to their influence on men, on their psyche, on magnetic storms, floods, and vegetation. Certain influences of the Moon are helpful.

The Moon exerts a huge magnetic influence on Earth. The Moon’s magnetism assists in the spreading of new ideas. The spreading of new ideas is especially vigorous when the Moon is



Nicholas Roerich, *Mekheski—Moon People*, 1915

waxing. The phases of the Moon when it is waxing determine the intensity of the influence of its rays.

The outer shell of the Moon may decay under the influence of the rays of the New Planet, but its inner core will persist. The Moon is related to our Earth, for it has poured forth all of its life and energies into Earth. The magnetism of its rays is inexhaustible indeed, as long as atomic cohesion in the Moon’s core remains undisturbed.

The Moon is our mother, but now it is a vampire that absorbs Earth’s magnetic currents, which emanate from its poles.

This absorption may be so strong as to result in magnetic storms.

Attraction, or absorption, can be so strong as to result in magnetic storms. The tension of magnetic currents due to specific attraction may be so powerful that their rhythm becomes disturbed, and the so-called magnetic storms occur. Magnetic storms occur due to the enhanced outflow of magnetic currents at Earth’s poles, given a specific influence of the Moon and a certain combination of planetary influences on our Earth. Magnetic storms occur due to the tension of currents at the poles.

The Moon does not possess psychic energy, for it is in a state of decay and is only mechanically attracted to its progeny. The Moon is, in some sense, a huge animal having occasional glimpses of awareness of its attraction to Earth. The Moon is now in a period of brief galvanization under the influence of the

1. Originally published in Russian, E. I. Roerich [Helena Roerich], “Besedy’s Uchitelem.” *Mir ognennyi/Novaya epokha*, no. 1(20) (1999), 49–56. The talks took place in the 1940s and 1950s.

2. H. P. Blavatsky, *The Secret Doctrine: The Synthesis of Science, Religion and Philosophy*, vol. 1. (1888; repr., London: Theosophical University Press, 2014), 179.

3. Blavatsky, *Secret Doctrine*, 1:179.

4. Blavatsky, *Secret Doctrine*, 1:166.

rays of the New Planet.

A new Moon accompanying the New Planet will appear on the horizon. The new Moon is concurrent with the rays of the New Planet on the horizon. Your uneasiness is concurrent with its rays on the horizon. Those rays are difficult, but My disciple can assimilate them well with the help of My Ray.

The Moon is still needed by Earth. It helps maintain Earth's equilibrium by controlling ebbs and flows; it contributes to its rotation, the net result being the acceleration of Earth's rotation about its axis. This acceleration may increase.

Our Moon will experience a brief reanimation. The Moon will then fall into a state of decay due to an exhaustion of its forces. The new Moon will cause new magnetic storms. The storms will cause great disturbances of the elements.

The Moon will experience a new period of animation. New life will emerge on the Moon due to the influence of the rays of the New Planet and the contribution of the rays of the Stronghold of the Brotherhood.

Acceleration of the Moon's rotation around its axis and along a new ellipse around the Sun will speed up its evolution. Our humanity will find itself in new conditions; it will assimilate the Moon's special psychic qualities. The development of the inner man on Earth, in connection with the Moon's new psychic force, will acquire a special character and will be accelerated. There will be numerous mediators, which will help accelerate the evolution. Novel thoughts about the far-off worlds will form some kind of magnetic connecting link with them and attract new thoughts from space, thoughts of atomic energy.

One can attract many new discoveries from the inexhaustible Source of Space.

The study of the Moon will be a new science. The Moon was a source of rays poisoning our planet. Our Earth feeds the Moon with life fluids emanated by all kingdoms of Nature, which constitute our atmosphere.

The Moon is fed on our atmosphere, and in turn sends back rays poisoned with the decaying fluids that are received by all kingdoms of Nature. The

*“Earth is an
incarnation of the
Moon's life in its new
phase of development
and in a new organism.”*

Moon's shadowy side is in twilight, and decay there is greater. The surface of the shadowy side is a sandy desert, for the decay smoothed out the surface of the Moon's crust so that there is nothing but dead sand.

The study of the Moon will reveal many secrets of Nature relating to magnetic waves and magnetic storms. The Moon's rays influence magnetic waves and currents.

The Moon has its own magnetic currents, which first of all influence Earth—not only because of its physical proximity but also because of the transfer of its life forces to our Earth. Earth is the Moon's heir.

Earth is an incarnation of the Moon's life in its new phase of development and in a new organism. The Moon's life has reincarnated on Earth. The lunar life received new de-

velopment in a new, earthly organism.

The Moon of the more ancient, perished planet was dispersed after the collision of the planet with giant bolides. The Moon of the perished planet was much more powerful and beautiful than our Moon and even Venus. A planet that gives off its life force to another planet becomes a moon. Venus gave of its force to our Earth and My beautiful New Planet.

In the course of its transit near Venus, the New Planet has attracted Venusian rays and will soon have a beautiful life under Our Rays, for the planetary core is permeated with My Ray. My Ray has been manifested for a long time. Indeed, the Rul[er] of Shambhala belongs to a different *Manvantara*.

The Moon's decay has also accelerated, and its fluids poison Earth. The consequences of such accelerated decay on humanity are numerous. Condensed prana around the poisonous atmosphere may suffer explosions powerful enough to produce certain rarefaction of the atmosphere surrounding Earth, which, in turn, will intensify magnetic influences and activities in the form of magnetic storms, floods, and earthquakes.

All kinds of machinery and cars poison the atmosphere with their exhausts so badly that a peculiar, deadly epidemic may emerge: the blood-draining of the brain. The ensuing degeneration of the human population will become evident. Vivifying prana will not be able to pierce the poisoned atmosphere.

The Cosmic Magnet

The Cosmic Magnet is the fundamental force and property of Cosmic Fire. Cosmic Magnetism is attraction manifested in a particular space. The

Cosmic Magnet is the fundamental Universal, or Cosmic, Law, but Cosmic Magnetism is its further differentiated action.

Cosmic Magnetism may manifest with different degrees of intensity in a particular space, but its foundation, the Cosmic Magnet, remains the same. Cosmic Magnetism manifests as a net result of many causes, and the ensuing formula is indeed complex when Hierarchical Forces consciously apply it.

Cosmic Magnetism is the psychic force coming from the heart of a Hierarchy. Cosmic Magnetism has a complex formula due to the complications caused by its passage through our atmosphere and the influence of numerous Luminaries and their intense chemisms saturating the given space.

The force of your psychic energy is already related to Our magnetism, which is geared toward the New Epoch.

Cosmic Magnetism influences spatial currents, for Cosmic Magnetism controls currents. Currents are being born in space due to new combinations of spatial chemisms. Currents are caused by the changes in chemisms due to combinations of various rays that come from constellations through which the Sun moves. Ur[usvati] understands well that the saturation of space is very high when the Sun enters a new constellation, and its rays become saturated with the new chemism of that particular constellation.

“Psycho-magnetic forces . . . establish the equilibrium in supermundane spheres. . . . Three sources are manifested as these [psycho-magnetic] forces: the Spatial Fire, the rays of the luminaries, and the spiritual magnet. Therefore, . . . the current of the spiritual magnet is manifested as the creativeness of an Adept and

of an Agni Yogi. The Spatial Fire affirms each energy. The luminaries confirm the cosmic source of Fire. . . . When the consciousness retains the process, which is a mental one, the boundaries between the physical and the astral have been erased.”⁵

The Cosmic Magnet is a twofold force—it draws all toward unfoldment, refinement, and perfectment, and toward the enhancement of power consistent with its purity and refinement.

The focus of the Cosmic Magnet of

*“My new
Commandment of
intense love of beauty is
the foundation of
Existence and of
movement.”*

our Universe is found at the center of the Milky Way’s ring, which, in some sense, defines the boundary of our Universe.⁶ The constellation Hercules is the nearest guidepost pointing toward the center of our ring.

We have knowledge of our visible Universe and, by analogy, may assume that there are other, vaster Universes.

Movement, or motion, of all spatial bodies is [due to] their attraction to the Cosmic Magnet, acting in different ways in [different] manifested focuses.

Earth, together with our Solar System and other spatial bodies, moves toward the center behind the constellation Hercules.

Science knows about the motion of spatial bodies. This motion is

precisely the life of planets. Life is eternal motion, or *perpetuum mobile*; therefore, it is impossible to imagine either [its] beginning or [its] end.⁷

Life is eternal motion, but its manifestations are infinitely diverse. My new Commandment of intense love of beauty is the foundation of Existence and movement, striving upward to the beautiful spheres of *Fohatic* radiance and *Materia Lucida*.⁸

Since the Foundation of Infinite Substance is Itself infinite and eternally perfect, the notion of Its development may refer only to the manifestations of the qualities of that Substance in an individual.

The doctrine of Creation through development, or evolution, is a doctrine of Truth and is in no contradiction with the Idea of Divine Action, but development here does not apply to the primary Substance. “As fire, though one, takes the shape of every object which it consumes, so the Self, though one, takes the shape of every object in which it dwells.”⁹

The Magnet displays the fundamental energy. The Cosmic Magnet is precisely that which is called Christ’s Force, or the Force of Love. But this powerful Force has to have focus on different planes of Being for its manifestation on Earth.

The attraction of the opposite poles

Continued on page 11

5. *Infinity, Part I*, 1930 (New York: Agni Yoga Society, 2019), para. 362.

6. *Merriam-Webster’s Collegiate Dictionary*, 10th ed., (Springfield, MA: Merriam-Webster, 1993) s.v. “Universe,” and “Milky Way Galaxy.”

7. *Perpetuum mobile (Lat.)*: perpetual motion.

8. “*Materia Lucida* is revealed as that driving force which creates the subtle energies.” *Infinity I*, para. 289.

9. *Katha Upanishad*, 5.9. From *The Upanishads: breath of the eternal*. Trans. by Swami Prabhavananda and Frederick Manchester (Hollywood, CA: Vedanta Press, 1968), 35.

Symbols and Sounds

by Kathy O’Conner

In a previous position with an international company, I was afforded the opportunity to work alongside people of diverse cultures, religions, languages, and ideologies. This experience, combined with my childhood years spent living in a foreign and seemingly backward country, led me to a profound realization of a vast unknown. I came to understand that so much of existence is not seen nor sensed on the earthly plane, which inspired me on a journey to explore the invisible in greater depth.

In considering the Chinese alphabet, the concept that “every word has its corresponding symbol conveying the word needed in a pictorial form” shed light and created a fascination and pull to learn more about the Chinese written language, especially while working with someone from China.¹ This coworker began teaching me various symbols, such as the pictorial form for “person (人),” represented by two legs. Each symbol seemed so clear, as the image often appears similar to the word it represents, or the story behind it. This ignited my interest in this symbolic, written language, and I began meeting with my coworker daily to receive my daily dose of new symbols that resonated with me. It was a revelation to understand how a word could be conveyed through a single symbol. In *The Secret Doctrine*, it states: “Thus, a Japanese who does not understand one word of Chinese, meeting with a Chinaman who has never heard the language of the former, will communicate in writing with him, and they will understand each other perfectly—because the writing is symbolical.”²

This explanation inspired the idea that the use of Chinese characters and other sym-

Thoughts on Agni Yoga

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



Nicholas Roerich, *Messenger from Himalayas: Going Home*, 1940

bols can serve as a unifying link between different cultures and religions. The symbols and sounds of the characters ignite a syncing rhythm, enabling each traveler to unify with the universal One.

These concepts about symbols strongly resonate with me. They remind me of my early childhood travels through Egypt, where I was captivated when observing the symbols in the pyramids, in the museums, and in the art. This experience was complemented by the sounds I encountered in my childhood home in Saudi Arabia, where the *Adhan*, the call to worship sung by a *muezzin*, rang out melodically from a nearby mosque.³ The call of *Adhan* is considered a sacred invocation that creates a sense of spiritual presence and unity, intended to evoke reverence, mindfulness, and a con-

nection to the divine.

This memory came to mind when reading about the Vedic Aryans: “*The Vedic Aryans were quite familiar with all mysteries of sound and colour. Mental correlations of the two senses of 'sight' and 'hearing' were as common a fact in their days, as that of a man in our own seeing objective things before him with his eyes wide open at noon.*”⁴ In com-

1. Blavatsky, *The Secret Doctrine: The Synthesis of Science, Religion, and Philosophy*, vol. 1, (London: Theosophical Publishing Company, 2022), 307.

2. Blavatsky, *Secret Doctrine*, 1:307.

3. *Muezzin*: The *muezzin* is the person who proclaims the call to the daily prayer five times a day.

4. *Theosophy Trust Memorial Library*, s.v. “Involution,” accessed January 24, 2024, <https://theosophytrust.org/865-involution>.

parison, both the Vedic chanting of hymns and the *Adhan* in Islam embody the power of sound in creating a sacred invocation that initiates a sense of spiritual presence. Each illuminates the profound impact that sound has on individuals and their relationship with the divine.

Guided by the studies of the Teaching, and influenced by the emphasis placed upon the power of words and sound, I find myself further inspired to journey into the realms of language, sound, and symbols. As it is said: “*The Mysteries of Nature . . . were recorded by pupils of those same now invisible ‘heavenly men,’ in geometrical figures and symbols. The keys thereto passed from one generation of ‘wise men’ to the other.*”⁵ This insight prompts me to reflect upon the various philosophies, religions, and rituals throughout the millennia, observing the similarity and revealing a thread of Oneness that descends into the material world, leading us Home.

I was drawn to study more about the letter “M.” “*It is both feminine and masculine, or androgyne, and is made to symbolize Water, the great deep, in its origin.*”⁶ The image of an “M” resembles a wave and rhythmic movement, evoking the image of time, with the waves resembling the passage of time and the life cycles. Of interest is the image of the Lotus, another ancient symbol that is often found in *water*. It grows out of the muddy waters emerging into the sun in pure beauty. The lotus is a symbol of enlightenment and spiritual growth in many religions—Hinduism, Buddhism, and Egyptian esotericism. The intertwin-



Nicholas Roerich, *Mount “M,”* 1931

ing of water and the lotus symbolizes the purifying nature of water, from which the lotus rises from the muck, overcoming the challenges of matter, and blossoming into a beautiful, perfectly formed flower.

Exploring sacred words that incorporate the symbol “M”—Maitreya, Messiah, Mother, Maya, Mary, Mandala—and understanding the great significance, inspires such a powerful realization of the impact of the spoken word and the responsibility that must accompany all that is vocalized. This understanding sheds new light upon the words: “*The Occult law, which prescribes silence upon the knowledge of certain secret and invisible things perceptible only to the spiritual mind (the 6th sense),*

and which cannot be expressed by “noisy” uttered speech.”⁷ It is also notable to me that thoughts can create “noise” in space, thereby reinforcing the responsibility to control not only speech but also thoughts.

This exploration into the world of symbols, language, and sound inspires a universal quest for spiritual growth, bridging diverse cultures and traditions. It emphasizes the profound responsibility inherent in our interaction with the sacred elements of language and thought.

5. Blavatsky, *Secret Doctrine*, 1:612.

6. Blavatsky, *Secret Doctrine*, 1:384.

7. Blavatsky, *Secret Doctrine*, 1:95.

WMEA’s International Agni Yoga Study Group: For those who love the Agni Yoga Teaching and want to engage in an in-depth study of it, WMEA’s International Agni Yoga Study Group meets through Zoom on the second Monday of every month throughout the year. Want to learn more? Send an email to: staff@wmea-world.org.

WMEA Publishing News: The long-awaited English translation of *Agni Yoga: The*

High Path, Part 2 (volumes 1 and 2), by Helena Roerich, is now available from the WMEA bookstore and on Amazon.com in both paperback and Kindle eBook editions.

Agni Yoga Society International Headquarters:

Agni Yoga Society, Inc.

319 W 107th St.

New York, NY 10025 / www.agniyoga.org

Fairy Tales Children's Tale

by Nicholas Roerich
1893

The most complex and, perhaps, the most fascinating genre in Roerich's literary heritage is his fairy tales. A tale, with its allegorical images and the alluring beauty of the mysterious worlds, opens, like no other literary genre, ample opportunities for its creator to embody the most sacred designs. It is not by chance that Roerich always paid so much attention to fairy tales.

As a researcher, he developed a unique concept of a fairy tale. For him, a tale is an invaluable monument of history. "The most serious scientists have long concluded that a fairy tale is a legend. A legend is a historical fact that needs to be seen in the haze of centuries," he wrote in one of his articles.

The texts in Roerich's Fairy Tales, in some cases, preserve the peculiarities of his spelling of geographical places and proper names, as well as the distinctiveness of his words and punctuation.

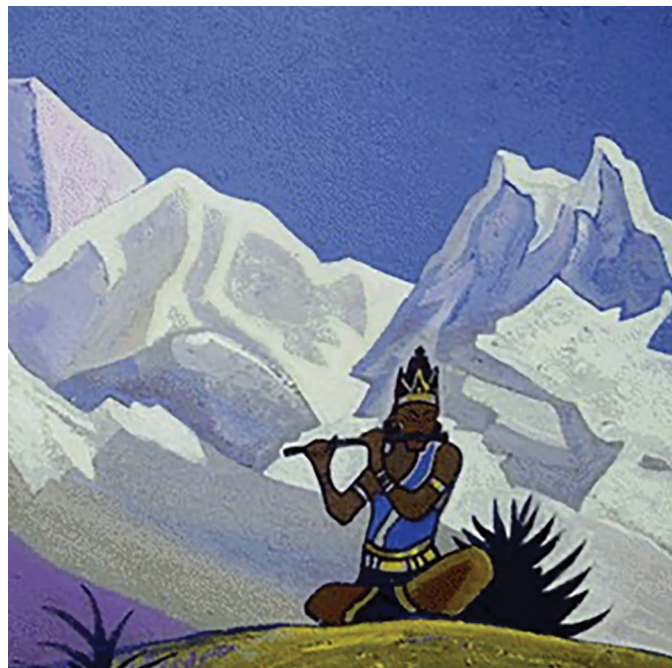
Once N. K. Roerich wrote about legends: "It would be inadmissible, ignorant cowardice to hide these benevolent legends, revealing the precious recesses of the soul of the people." The same precious hiding places of the soul of Roerich are his own fairy tales.

In a very famous and large city, there lived an old king, a widower. The king had a daughter, a bride-to-be. The princess was widely known for her beauty and mind, attracting many esteemed suitors. Among these suitors were princes, governors, merchant guests, and dexterous rogues, who frequented noble houses in search of opportunities to serve; they were a diverse group of suitors. The princess appointed a day when the bridegrooms could come to her and declare

The Realm of Beauty

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

N. Roerich



Nicholas Roerich, *Magic Flute*, 1938

loudly in her presence, and the presence of all, what each hoped to offer her as a husband—the princess was wise. The grooms were eagerly looking forward to this day, and each considered himself better than all the others. One after another, the suitors, who were famous for their ancient lineage and wealth, were praised. Yet one of them, who did not boast and whose origins were unknown, stood out. He excelled at composing songs that evoked memories of youth and better years in all who listened. While he sang beautifully, the audience loved to listen, making them forget to even inquire about his identity. And although he was not a prince, the other suitors treated him as their equal.

On the appointed day, all the bridegrooms, dressed in their finest, gathered in the ward before the king. According to custom, the suitors bowed to both the king and the princess. The prince of an ancient clan, not allowing anyone to move forward, was followed by his servants and carried a heavy red book.

The prince said: "Princess, my family is very notable. More than a hundred generations are written in this book," as

he read from his book for a very long time. Finally, he added, "I will enter my wife's name in this book! She will walk in my chambers, surrounded by images of very famous ancestors."

"Princess," declared the eminent voivode "in my region, my name is spoken loudly and with fear.¹ The life of my wife will be calm, and people will worship her—my name is threatening to them."

1. Voivode: A historical title in Eastern Europe denoting a military leader or governor.

“Princess,” said the overseas trade guest, overflowing with treasures, “I will adorn my wife with pearls; she will walk on emerald fields and fall asleep in sweet peace on a golden bed.”

So the grooms spoke, but the singer was silent, and everyone looked at him.

“What will you bring to your wife?” the king asked the singer.

“Faith in myself,” answered the singer. The other grooms smiled and looked at each other; the old king raised his eyes in amazement, and the princess asked:

“Tell me how to understand, ‘faith in myself.’”

The singer answered:

“Princess! You are beautiful, and I have heard much about your mind, but where are your works? They are nonexistent, and you lack faith in yourself. Go ahead, princess, marry a prince of an ancient family, daily read his name in his scarlet book, and place your belief in that scarlet book! Or go ahead, princess, and marry a distinguished merchant guest, fill your chambers with glittering gold, and believe in that gold! Or sleep on the golden bed, believing in this peace! But in peace, in gold, in scarlet books, you, princess, will be hiding from yourself! My name is not in the scarlet book, I can’t fill your chambers with gold or sleep on a golden bed, and where I go there are no scarlet books, nor is gold of any value. I do not know where I am going, as my path is uncertain, and my destination is unknown; I have no limits because I believe in myself!”

“Wait,” the king interrupted, “but do you have the right to believe in yourself?”

The singer did not respond but instead sang a cheerful song. The king smiled at him, the princess listened joyfully to him, and the faces of all brightened. Then the singer sang a sad song, and the chamber fell silent; there were tears in the eyes of the princess. The singer

stopped and told a fairy tale; he was not talking about imperious art, but about how various people ventured into life, and the ease or hardships of their return. All were silent, and the king lowered his head.

“I believe in myself,” said the singer, and no one was laughing at him.

“I believe in myself,” he continued, “and this belief leads me forward; nothing stands in my way. Whether I have gold or my name be entered in the scarlet books, I will not believe in gold nor a book, but only in myself; and with this faith, I will die, and death will be

“[T]he song lives in the world, and the world lives by the song; there will be no peace without a song.”

easy for me.”

“But you will be isolated from the world. People will not be easy on you. Believing only in yourself, you will walk alone and feel the cold, for whoever is not with us is against us,” said the king sternly.

But the singer did not answer and sang another song. He sang about a bright sunrise; he sang of how nature believes in itself and how he loves and lives in nature. The king’s eyebrows smoothed out, the princess smiled, and the singer said:

“I see that people will not consider me an enemy, nor will I detach myself from the world, for I sing, and the song lives in the world, and the world lives by the song. There will be no peace without a song. I would be considered an enemy if I destroyed

something, but nothing on Earth is subject to destruction, and I create without touching human strongholds. A king, a man who embraces the love of all nature, will he not find in himself a love for humanity? He who loves nature will not needlessly break a branch of a bush, so why would he cast a fellow man aside?”

The princess nodded her head, and the king said: “You don’t believe in yourself but in your song.”

The singer answered:

“The song is only a part of me. If I believe in my song more than in myself, then I will destroy my strength. I will not quietly sing my songs, and I will not, as now, listen to the people, for then I would be singing for them, not for myself. I do everything only for myself, but I live for the people. I sing for myself, and as long as I sing for myself, they will listen to me. I believe in myself through my song; in my song, everything is for me, but I sing a song for everyone! In the song, I love only myself; with the song, I love everyone! All for all, all for me—all in one song. I believe in myself and wish to experience love. Just as I sing only for myself, I live for everyone with my song—so let it be forever. I’ll lead my wife on a long journey. May she believe in herself, and through this faith, give happiness to many!”

“I want faith in myself; I want to journey far; I want to climb a high mountain to witness the sunrise!” exclaimed the princess.

Everyone was amazed.

The wind rustled outside the window, bending the trees and ushering in rain clouds to the dry land—it also believed in itself.

January 8, 2004

[Agni-Yoga] Agni Yoga

Dear —,

This discussion has so far remained quite civil, and I am grateful for that. It has not really engaged the Roerich vs. Bailey questions, and that's fine with me. But today I came across a document that I have never seen, and I'd like to present relevant parts of it here. I always like finding archival materials that challenge perceptions and opinions, especially those that challenge dogmatic certainty.

I have always had a suspicion that Nicholas Roerich's opinions about Alice Bailey were somewhat different from—maybe I should say less intense than—Helena Roerich's. I knew that in 1929 Nicholas Roerich, while in New York, invited AAB to tea and gave her a Tibetan shrine as a gift. They discussed the possibilities of collaborative work. But the only documents about this were two letters from AAB to Nicholas Roerich, thanking him for the visit and for the gift. Until today, there was nothing from Nicholas Roerich himself in which he expressed his own opinions. This morning, a letter rose to the top of the heap.

In June or July 1938, Alice Bailey wrote to Nicholas Roerich in Kullu, India. Because of the collapse of the institutions in America, she did not know how to obtain Agni Yoga books. She asked how to get them for her students. The letter I found was from Nicholas Roerich, in which he let her know precisely what books and how many copies of each were available from Kullu and offered to send her whatever she wanted. He also told her how to get them in New York from Sina Fosdick (then

Conversations with Daniel Entin

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



Lichtmann), and then launched into a bitter, few paragraphs in great detail about the betrayal and the collapse. All of this was written in a style that was warm-hearted and friendly to Bailey. Then, he wrote the following:

“[T]here is no black and white, even though so many of us insist on black-and-white thinking. As soon as we insist on a certain point of view, something will show up to challenge us. That's good; it keeps us awake.”

“We are constantly reading your books and have much occasion to speak about your blessed work in the most cordial terms. We shall be glad to hear of your further plans, and Mme Roerich and we all are sending to you and your husband

our sincerest wishes. In anticipation of your good news and trusting you are both keeping in best of health.”

In Spirit with you,
Nicholas Roerich”

It is clear from Nicholas Roerich's response that Alice Bailey had written to him about her plans, and about something that caused him to say, “In anticipation of your good news.” We can't know what that was, but it is evident that the relationship was a cordial one, just as he wrote.

I'm now throwing a new ingredient into this soup because that is the only way that we each can come to some resolution in our own hearts about a matter subject to much dogmatic expression.

Daniel

January 9, 2004

[Agni-Yoga] Agni Yoga

Dear —,

Yes, I understood precisely what you are saying again here, and I agree wholeheartedly. The reason I put that letter here was not to stir up once again the old controversies, but to point out to people that there is no black and white, even though so many of us insist on black-and-white thinking. As soon as we insist on a

Continued on page 11

Talks with the Teacher*(continued from page 5)*

of energy, [for instance], a husband's love for his wife and a wife's love for her husband, is the foundation of the whole Universe. Without conscious will, the Universe would become a sheer chaos of whirlwinds of unrestrained elements, with their constituents (atoms) being tossed about, unable to be attracted to and distributed over the poles of a harmonious combination.

The force of attraction becomes potent when the reverse polarity is in opposition. Atoms are engaged in collisions and repulsions, but a powerful conscious will can direct them toward a harmonious combination due to the magnetism inherent in them. Conscious will can be expressed by a thinking person.

Conscious will imparts the force of cohesion to atoms engaged in vortical rotation. Atoms and electrons are attracted to a center of aggregation created by a conscious will.

An atom is a *tourbillon*, a vortex, or whirlwind, of cosmic energy that repels cosmic matter.

Equilibrium is a balance of all forces due to their equal intensities. Such equilibrium possesses a neutral center of cohesion of forces that form a spatial body. In the course of its spiral rotation in space, the nucleus accretes new elements and energies. The nucleus rotates in space while under the influence of attraction from nearest spatial bodies.

Balance is a static configuration of forces acting centrifugally and centripetally. Such an intense fiery nucleus or center is available in every spatial body and organism.

Conversations with Daniel Enton*(continued from page 10)*

certain point of view, something will show up to challenge us. That's good; it keeps us awake.

One thing that _____wrote needs clarifying because it is what led him into this little trap. He wrote:

It is only clear to me now, after months of reading these postings, that A. Bailey's work is not considered part of "Agni Yoga" in this group; I apologize. I did not think Agni Yoga was limited to the writings of a particular individual but a more universal "path."

He is right, there is a universal path, but no one teaching is representative of that. Each teaching is an expression of one way of looking at the universal path. Each teaching is appropriate for certain kinds of students, or for certain conditions in which humanity finds itself. The validity, or lack of it, regarding each teaching, is a separate question, of course.

Of course, AAB's work is not part of Agni Yoga, and equally so, Agni Yoga is not the same as AAB's work. How could one think otherwise? There are, of course, fundamental truths that run through all religions and teachings, but each teaching is a unique creation. The people who participate in, for example, the _____forum, study both teachings and love both teachings, but they do not claim that the two are the same.

Daniel

Jan 12, 2004**[Agni-Yoga] Roerich website**

Dear —,

Thank you. I feel that the website is one of the major accomplishments of recent years. Thousands of hours of work have gone into it and will continue to go into it. When I think of how many people can, and do, visit the site, I begin to believe that our traditional ways of communicating—a few people getting together in a room—are quite outmoded. When I receive an ecstatic message of gratitude from some remote jungle village—as did happen—from some young person who found the site, downloaded all the images, and printed them out on their little ink-jet printer, I know that the world has changed.

And all the materials that have sat hidden away in the archive, all of that can be put out, available to the entire world. I think it was when the Library of Congress started its project to do precisely that, that I knew what our direction should be. We have people scanning nonstop (well, they do sleep). Eventually, every book by Roerich that was ever published in English (and almost all were) will be online. (The Russians are doing quite well for themselves in that regard. A few weeks after any book connected with Roerich or with the Teaching is published, it is available somewhere on some website.) Nothing will ever go out of print again. It is possible, and will be a reality, for every book that ever existed to be available online.

There is a new era unfolding, truly. We can hardly know where it will lead, but the possibilities are breathtaking.

Daniel

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

New Subscription/
Annual subscription donation: \$17

Subscription renewal
(Effective each December)

Donation
(other) \$ _____

Complete form and mail to:

White Mountain Education Association

P.O. Box 11975

Prescott, AZ 86304

Change of Address

Name _____

Address _____

City/State/Zip _____

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

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

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

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

In Sarasota, Florida
(941) 925-0549

In Longmont, Colorado
(303) 651-1908

In Puerto Rico
(787) 649-3817

In Marysville, Ohio
(937) 642-5910

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