

# AGNI YOGA

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## Invincible Fiery Thought

### *Fiery World III, 1935*

*Fiery World III*, 161. Fiery thought knows no limits. As a forerunner of infinite creativeness, thought is impelled into space. It is necessary to accustom the consciousness to this endless manifestation. Measuring all concepts against Infinity, one may arrive at the step of Cosmic constructiveness. Only co-measurement can reveal that great step, which is powerful through fiery Infinity. Fire is manifested as impulse in the heart, as movement of thought, as the great Unifier of Worlds. One must understand creativeness as the unification of various energies manifested by the Fire of space and the spirit of man. Science of the future will reveal the laws of these unions, for it is needed to establish the most subtle cosmic cooperation, so as to accomplish that about which the Fiery Servitors are thinking. All fiery formulas live, awaiting their incarnation. Therefore, science can strive to seek out the spatial energies.

*Fiery World III*, 600. Evolution without thought is impossible. If in the nearby Subtle and in the Fiery World all is moved by thought, then it is not difficult to recognize the continuity of thought. In Infinity, spiral rings, whole cycles of thought, are engaged in manifestation. The most insignificant earthly object represents a transformation of thought. Cannot the very same thing take place in space on a large scale? Thought is Fire. Thought is the engendering of the creative vortex and explosion. Thought is Light and radiance. Thus must Fiery Thought be respected.

### *Infinity II, 1930*

*Infinity II*, 403. Each striving thought directed to cognizance of the Universe leads humanity into the higher dimension. Hence, each thought saturated by the fire of a striving Agni Yogi leads to the affirmation of evolution. Therefore, as the purpose of Existence points to the expansion of consciousness, each substance in the Universe points to the law of cooperation. Thus, each fiery thought leads to the affirmation of Essence in Cosmos.

*Infinity II*, 397. He who is desirous of realizing the creative Magnet must understand the power of striving. He who has

accepted the Chalice of Amrita knows the striving thought. Only when a powerful assimilation can be affirmed is the tension in step with that of the Magnet. Verily, the centers then resound with the Cosmic Magnet. The Carrier of Fires imparts to his desires a tense striving. Hence, each fiery thought conforms to the tensed Magnet. Therefore, the thought of the Carrier of Fires is in itself of cosmic creativeness, and wishes of the Carrier of Fires powerfully advance evolution.

### *Fiery World I, 1933*

*Fiery World I*, 235. [W]hen I speak about thinking of the Subtle World, I am advising something very useful, and when I speak about thinking of the fiery worlds, I am advising something indispensable. The affirmation of fiery thought is already an acquisition of invincibility. As the links of a coat of mail are gradually strung together, so, too, the fiery plumage grows invisibly.

*“[A]s the purpose of Existence points to the expansion of consciousness, each substance in the Universe points to the law of cooperation.”*

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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** am delighted to offer portions of Helena Roerich's Notebooks, Notebook Twenty, as the keynote article for the first issue of the year, 2021, WMEA's publication, Agni Yoga Quarterly. The WMEA's editing team and Alena Adamkova, translator, of Moscow, began a collaborative endeavor of working together, in the summer of 2019, translating and editing H.R.'s several hundred notebooks.

Alena writes, "In celebration of the anniversary of Nicholas Roerich's 145th birthday, Helena Roerich's 140th birthday, and the soon-to-be centenary of the first records of the communion between the Master M. and the Roerichs, we present to followers of Agni Yoga an English translation of the first Notebooks—manuscripts of Helena I. Roerich from the Archives of Amherst College, USA.

"The Notebooks [of Helena Roerich] are not the books of Agni Yoga, but diaries reflecting the history of the dramatic life path of the Roerichs, their experiences and in spite of all obstacles—continuous ascent towards the highest spiritual achievements, starting from the very first experiments to establish a clear connection with the Master, to the most extensive and diverse conversations with the Teachers of Wisdom, during which, in particular, the texts of 'Agni Yoga' were dictated separately.

# Community

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

Rev. Joleen D. DuBois



"Many participants mentioned in the Notebooks incarnated specifically to join the described events with their own task, role, and

*Master Morya directly said on August 27, 1922: "Having accepted the mission, you cannot dispose of life."*

to-be-rendered extent of required cooperation. Master Morya directly said on August 27, 1922: "Having accepted the mission, you cannot dispose of life." Unfortunately, some of the would-be coworkers of the Roerichs lost the memory of their voluntarily embraced assignment when immersed in the body.

"While translating the Notebooks into English, a number of linguistic difficulties arose, directly related to the above-mentioned circumstances of the Experience. The first conversations took place with the help of a table for spiritual séances, since Helena Iva-

novna's ability for clairaudience was yet to be restored again after entering the physical body, to be developed and attuned with the note of the Master. Therefore, often the meaning of the first conversations was for certain clear only to the members of the séances—we can only catch a high note of attunement over uninformative texts. The translator would really like the translation to preserve that spiritual tuning fork that is felt in the Russian version of the text from the very first entries. But translating that note into another language is an almost impossible task. In addition, the very structure of the recording of conversations was formed gradually. In the first notebooks, we often come across texts in which individual phrases are not related to the general context of the conversation. The conversation probably took place in the form of a dialogue, but Helena Ivanovna did not always write down her questions, and we see only the answers of the Master. Also, apparently, abbreviations were often used to speed up the recording. The list of abbreviations either did not

*continued on page 11*



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# Helena Roerich's Notebook 20

## 27 January 1924–26 July 1924<sup>1</sup>

27 January 1924, Darjeeling

M.<sup>2</sup>

“Monetary alms should be abolished, as help can be provided through labor or objects. (It is true, Urusvati,<sup>3</sup> that) there will be none without work when people will turn to the path of spirit. We intend to demonstrate this advantage of perfectionment not for the invisible world but for you yourselves. We summon to Our Path.”<sup>4</sup>

Urusvati received the flowers of the Annunciation.

*Whose hand gave me the flowers? Of course, Ours—Mine.*

Only the chosen ones can comprehend the ways of the world. Urusvati may go without fear of time because everything is provided. In America, things are more difficult—they are young spirits and much oil burns in their lamps. This year is important for them. You know the value of earthly work; but they are waiting only for sendings, not accepting the assigned date, and forget about the concentration of dark forces in New York. Just let a year pass—it will be much better. “Nothing should be exposed under a shower, but afterwards the sun is especially radiant.”<sup>5</sup>

I deem you can walk the path of knowledge to Our Main House.

Urusvati, do not forget to sip hot milk and stay warm. The gland is strongly pressing on the brain channel—it will clear soon.

Blowing from the mountains, Our Wind carries a new stage.

Collect fragments of the popular worship of Buddhists—it will be very useful.



Helena Roerich

*On January 27, I had a vision of the inscription on purple; I could only discern “June 27, 1927.” Explanation of the vision: the composite language with the future date—June 27, 1927.*

*In the evening, there was a vision of flowers of lilies or freesias, white and blue ones, handed to me by a man's hand. The vision of the inscription was preceded by a strong scent of pine.*

28 January 1924

M.

The trunk can be temporarily insured, but it is better to take the Stone along with you (*during the trip to the monasteries*).

Urusvati knows everything; she just needs to courageously extend a hand. Rarely the spirit knows as Urusvati's does.

Your understanding flows like water—easily. Tell yourself: “I know, for in me on purple are inscribed the dates. I know Him Who has intensified the line thread of my childhood, Who safeguarded the fire of my world, Who led through the zigzags of lightning, Who showed the earthly flowers, Who called through the salt and ice for the feast of the Spirit, Who gathered the forces of the world, Who wove the robes of a miracle.”

**Note:** Grateful acknowledgment for the permission granted by Rev. Joleen D. DuBois, president and founder of WMEA (White Mountain Education Association, Inc.) for the use of text and notes from firstly, the publication by Sina Fosdick, *My Teachers: Meeting with the Roerichs, Diary Leaves 1922–1934* (Prescott, AZ, U.S.A., WMEA, 2015); and secondly the publication by Helena Roerich, *At the Threshold of the New World: Dreams, Visions & Letters of Helena Roerich*, 2nd ed. (Prescott, AZ, U.S.A., WMEA, 2020). In this Notebook, many of the footnotes by the editors are from these two publications.—Ed.

<sup>1</sup> **Readers' Note:** In the original text, the initials of Helena Roerich, Nicholas Roerich, and their sons, George and Svetoslav, usually appear in their Russian form; therefore in the translation, we chose to transliterate them: N.R. (Nikolai Konstantinovich Rerikh) for Nicholas Roerich; E.R. (Elena Ivanovna Rerikh) for Helena Roerich; Y.R. (Yuri Nikolayevich Rerikh, also Yurik) for George Roerich; Sv.R. (Sviatoslav Nikolayevich Rerikh, also Svetoslav, Svetik) for Svetoslav Roerich.—Ed.

<sup>2</sup> The names of the Authors of the messages are presented by their initials (in bold). Abbreviations of names and technical terms are expanded wherever possible and, as well as any translatorial/editorial remarks, are placed within square brackets. The initials used for some words are unknown and remain in a single or abbreviated form.—Ed.

<sup>3</sup> “Urusvati” is the spiritual name for Helena Roerich.—Ed.

<sup>4</sup> *Leaves of Morya's Garden, Book Two: Illumination* (New York, Agni Yoga Society, Inc., Online edition 2019) 94. [Hereafter cited as (short title) *LOMG II*—Ed.]

<sup>5</sup> *LOMG II*, 93.

The veiled Spirit, ascending the staircase, Urusvati carries the flowers of the offering. Urusvati, I will light a lamp in your predestined room. It is Our custom to light a lamp in the betrothed room. We place a water vessel and light a candle to illuminate the room.

It is better to approach in body.

Urusvati, Urusvati, Urusvati, the thread is being wound invisibly. Even considering the phenomena of convulsions of the world, flower pollen descends upon an open heart. The seeds are placed at the threshold of the house, and the thorns of roses keep travelers on the trail. Urusvati walks; Urusvati is expected.

*At night on January 28, I heard: "Jerusalem in twenty years."*

### 29 January 1924

M.

As I live near the mountains, so shall be fulfilled that which is predestined for you.

And I will manifest the offerings for the feast of the Spirit. The Teaching has been manifested before the Christ. It was indicated when the hands of the new, manifested Teacher will bring the ray to awaken the sleeping ones.

"The Teaching will be established on the mountain where no temples were before. Fruit cannot ripen on the mountain of the covenant. At the foot of the mountain, water is manifested but without the ships. Deposits of white metal are there in the middle. On the top—white light."

I sense you will understand the ancient prophecy.

I will point to the Circle—in H.<sup>6</sup> of 1927, is being established the joint-stock company, "B[elukha?],"<sup>7</sup> for the development of silver ores and for radioactivity experiments to be applied in agriculture. Specific sources of funds will be manifested. The last sending from America will be a certificate addressed to the Director of the

company—N.B., for traveling to the place of work. I will give you details in due time. The certificate will be marked: 24 March 1927. Udraya<sup>8</sup> may know the date.

### 30 January 1924

M.

My daughter will order the building of a number of houses dedicated to knowledge. "(Urusvati,) assemble the most unfortunate ones, the most obscure young students, and reveal to them the gift of power to endow humanity. Advise them to write the statutes in the Temple."<sup>9</sup>

*"Our Path leads to  
the transformation of  
Earth into a palace.  
There are no poor.  
Who is unwilling to  
accept riches?"*

Show them the path of Russia's growth.

"It is long since the world has witnessed assemblages in the Temple. Christ will bestow His Grace upon the attaining ones. We wish to see the Temple beautiful and alive. And no one shall expel those walking to Light, for ruin awaits him. Miracles will be received upon the tablets of knowledge.

"Let each one who is illumined by spirit walk boldly into the Temple."<sup>10</sup>

I will choose the worthy ones by the laying of hands on the touchstone. Urusvati will manifest the union of Earth and Heaven. Urusvati will manifest a symphony of the spheres as a measure of beauty. Urusvati will manifest a Ray of Light penetrating the walls. Urusvati will

manifest the Shield that shows the course of the luminaries. Urusvati will manifest the flight of the arrows of the spirit. Urusvati will manifest a comprehension of the density of matter at the request of her spirit. Urusvati will manifest the emptiness of thought not kindled by the spirit, for "Our Path leads to the transformation of Earth into a palace. There are no poor. Who is unwilling to accept riches?"<sup>11</sup>

### 31 January 1924

M.

The miracle with the vessel of spirit has a scientific basis. At the moment of the spirit's departure, the emanation of the nerves is especially strong and can be assembled in a closed vessel. By the power of selfless will, a flash of dream-state emanation can be produced, and the explosion of this substance is equal to a strong gas. It is a symbol of the spirit, for at this moment the spirit is drawn close. The spirit stays close until the emanation of nerves evaporates. But it takes time for the emanation of nerves to evaporate.

"I rejoice to see how you understand the details of My Decrees. I prepare an event, foreseeing all details. Act likewise, as thus it will be easier for us to meet each other.

"One should not scatter to the winds a part of what has been predestined. Being resourceful, one need not deviate from the path. (When you will look carefully like today, you will make no mistake.) Intense attention is important. A vigilant spirit walks ahead of understanding. My Ray is ready to kin-

<sup>6</sup> One letter, presumably meaning "in the beginning of."—Trans.

<sup>7</sup> "Belukha." N.K. envisioned a future joint-stock company—recommending shares be sold by subscription, either privately or through banks but not on an exchange, named "Belukha Corporation."—Ed.

<sup>8</sup> "Udraya" is the spiritual name for George Roerich.—Ed.

<sup>9</sup> LOMG II, 95.

<sup>10</sup> LOMG II, 95.

<sup>11</sup> LOMG II, 95.

dle the lightning flash of thought.

“And thus shall we pass between all dangers; and failure will turn into success.”<sup>12</sup>

Urusvati, teach Lichtmann to live until the Holiday, to apply better forces in America. There can be no resentment or impatience over Morya’s matters. No need to touch the Jesuits.

Some things cannot be allowed in the air. (*To my question, where was the Stone kept before It came to us?*)

### 1 February 1924

M.

Maitreya is grateful for the offerings.<sup>13</sup> “Maitreya sends courage. Maitreya will accept the gift. Maitreya feels its love. Maitreya sends (daughter) blessings upon the joyous labor. Maitreya bestows labor upon Earth in the name of miracle.”<sup>14</sup>

For the first day of the fire of Maitreya, invest four hundred dollars. Al[atas].<sup>15</sup> Let Tar[uhan]’s<sup>16</sup> and Rem[izov]’s<sup>17</sup> seeds flourish. But let Rem[izov] add Zv[enigorod] Okl[. . .]<sup>18</sup> to Nik[ola’s Parables] and parables about Our paintings.<sup>19</sup> The dollars will not be lost but multiplied.

Urusvati, your bright heart rejoices in others’ joy. I will fill the empty one with the new.

L[umou],<sup>20</sup> walk the beautiful path of My Joy.

My wallet is inexhaustible, but “Walk joyfully. It is a joy to Me to lead the smiling ones. Discern the Teaching of Light in each manifestation.”<sup>21</sup>

Udr[aya?], remember, you can walk past the diamonds, relying on yourself. “Resourcefulness is a quality of My pupils.”<sup>22</sup>

The Light is upon you.



Helena Roerich at her desk

### 2 February 1924

M.

Teach Udraya to smile.

You need to write to Sp-r[Spooner?]—a Russian origin is challenged by sufficient knowledge.<sup>23</sup> A good letter of praise from America, and sending a catalog will give a boost. It is better to send it soon. I teach you how to melt the heart of a proud people. A Russian hand can guarantee. . . .

At the beginning of the year, you can live peacefully. Learn to comprehend the books sent to you. Help is prepared for everyone. But do not trouble Urusvati, Our spring. Urusvati is a spring in a large factory for the required time. I imprint what is needed on the aura, so do not distort the surface by touching.

Urusvati is needed—remember, very much needed. A new understanding of the earthly path to Heaven is growing now. The Temple can be affirmed only by the earthly path. When the load of the Temple’s stones will be laid from the spirit down to

Earth, We will all sigh.

Urusvati senses, Urusvati knows, Urusvati will manifest. Urusvati is manifested to kindle a miracle on Earth.

Urusvati needs to weave a pure cover of Our Shield. Therefore, I say—do not disturb Our Urusvati.

*What is next? (N.R.’s question). My Museum!*

### 3 February 1924

M.

“I enjoin you to behold a miracle needed to peoples. You will know how to reach the hearts of men.

“As the arm can move only from the shoulder, so does the consciousness move from the brain. One must detonate the brain; then the consciousness is projected forward as from a cannon.

<sup>12</sup> LOMG II, 96.

<sup>13</sup> The Maitreya: in Buddhism, the future Buddha. In Agni Yoga, the Maitreya is venerated alongside the Christ and Buddha.—Ed.

<sup>14</sup> LOMG II, 97.

<sup>15</sup> An abbreviation for “Alatas,” an international publishing house that was a part of Churaevka. “Churaevka,” now known as the “Russian Village,” was established in 1925 as an artistic community for Russians who fled to America after the revolution of 1917. The village was created by two Russian writers, Count Ilya Tolstoy, the son of Leo Tolstoy, and the famous Siberian novelist George Grebenstchikoff [also Grebenschikov]. Churaevka is located in Southbury, Connecticut, U.S.A.—Ed.

<sup>16</sup> An abbreviation for “Taruhan.”—Trans. “Taruhan” is the spiritual name for the author Georgiy Dmitrievich Grebenschikov.—Ed.

<sup>17</sup> An abbreviation for Aleksei Mikhailovich Remizov (1877–1957): a modernist writer who experimented with literary forms. He was also an expert calligrapher.—Ed.

<sup>18</sup> “Zvenigorod Oklikannyi” as is mentioned in Remizov’s book, *Sochineniia*.—Ed.

<sup>19</sup> An abbreviation—to “Let Remizov add ‘Zvenigorod Hailed’ to the title Nikola’s Parables.”—Trans.

<sup>20</sup> An abbreviation for “Lumou.”—Trans. “Lumou” is the spiritual name for Svetoslav Roerich.—Ed.

<sup>21</sup> LOMG II, 97.

<sup>22</sup> LOMG II, 97.

<sup>23</sup> Dr. Brainerd Spooner (1879–January 30, 1925): American archaeologist and linguist. Wrote about archaeology, Indian religion, and Indian history, as well as languages and linguistics.—Ed.

“The Teaching flies upon the wings of events.”<sup>24</sup>

The steps of destiny can be specified better. New Russia is manifested and also its border. It is destined to erase many borders of Asia. Urusvati knows. Mixing of the old is the best catch of the new. The new will unexpectedly come through T[ibet?]. Our success grows—grinding it like a stone.

Today was a good sign. I think the smile of T. is very significant. As an underground mine proceeds your structure. I sense you can live purely until the given date.

“Say: ‘I may wait today, because, though tomorrow shall follow even without me, meanwhile I can strengthen myself.’ How can one advise and what rubbish should be sold on the market? We shall not display ourselves when we put on new garments. Let them believe there is nothing to put on. Even the keys of the trunks must not rattle. We shall draw the curtains of the windows.”<sup>25</sup>

#### 4 February 1924

M.

“The law of the transition into the spirit world is not complex. The one condition may not be likened to the other. As the dust of a volcano, so countless are the spirits who return to the spiritual world. Of course, matter is a condition of spirit. But blood differs so greatly from its equivalent in the spirit, which is nurtured by prana, that the boundaries are broken throughout all Worlds. It is with difficulty that the spirit realizes its release from matter. The spirit attached to Earth clothes itself in the astral body, which creates for him the illusion of Earth here in the hearth of cravings and remorse. But the spirit which speeds out, in upward striving only, can avoid the astral plane,

because the astral body is but superfluous rubbish. The less litter the purer the consciousness. On Earth it is difficult to conceive of forsaking matter without despising it, abandoning it for a new formation. But you have the best example in the giving away of any objects. The best donor will devise the best gift. Therefore, the matter which has garbed a lofty spirit affords the greater usefulness because nothing is wasted. Of course, a conscious communion is accessible to lofty spirits if the appeal is sufficiently freed from questions of matter and blood. The spirit, nur-

*“[T]he spirit which speeds out, in upward striving only, can avoid the astral plane, because the astral body is but superfluous rubbish. The less litter the purer the consciousness.”*

tured by prana, does not assimilate blood. Therefore, one may divide the world on the basis of blood; no other demarcation exists.

“The seed of the spirit continuously carries life on, and the balloon of nerve emanations carries the spirit into the heights the spirit has determined. Therefore, to speak of immortality as of a purely scientific fact is profoundly correct. Upon the casting away of matter, the final thought is like an arrow. This moment determines the direction of the flight; the rest is added according to the aspiration. Let us know how to aspire. Let us construct a rainbow conjoining the steps of the spirit’s ascent.”<sup>26</sup>

I am ready to answer questions

about the so-called death tomorrow.

*At night from February 4–5, I heard:*

*M.M. Teacher*

*Then I saw a lot of falling comets and a voice saying: “Turkish sword.” The next morning—English speech, I remembered only: “with a comparatively small group of strong men.”*

#### 5 February 1924

M.

I sense a bad sign—the Stone moves differently. The Stone is not yet awake, but its need is great. The evil hand is stretched toward My house. My house is humiliated.

Urusvati may hear My Call today.

We shall disperse early today. I want to avoid the nonsense of disputes.

Urusvati, take rest—even the rustle must be heard. Better we will solve the questions about the non-existent death tomorrow.

Direct your thoughts to America.

The Teacher thinks to wake up the Stone soon.

Make a clean table between the beds.

Sit silently, the four of you—it is necessary to calm down.

*The boys came.*

I sense, I sense, I sense; concentrate on America, on Log[van?].<sup>27</sup> A great loss. Direct your thoughts.

The blow, the blow will bypass My daughter.

*During the day on February 5, I saw the hands of M.M. as if holding a small fire.*

<sup>24</sup> LOMG II, 98.

<sup>25</sup> LOMG II, 98.

<sup>26</sup> LOMG II, 99.

<sup>27</sup> “Logvan.” —Trans. “Logvan” is the spiritual name for Louis Horch.—Ed.

## AGNI—THE TRANSMUTER<sup>1</sup>

*“And then—in the thundering sphere  
Of an extraordinary fire,  
The luminous Sword will open the gates  
Of a resplendent day to us.”*

Alexander Bloch<sup>2</sup> repeatedly spoke of his vision of rays of light, and of a fire that transmuted the World. And when Bloch was asked why he ceased to attend religious or philosophical gatherings, he answered briefly, “Because they speak of the inexpressible.” I remember how he came to me for a frontispiece for his “Italian Songs.” We were speaking about that Italy which no longer exists, but which, by its essence, created so many unforgettable, fiery milestones. Bloch knew these unusual fires, thundering spheres and luminous swords glowing with fire—all these milestones—as something that was absolutely real. He would not speak of them in the terms of an apothecary.

When one recalls the great fires of Reality, one always thinks of Bloch, Scriabin, and of Benois, and Andreev as among recently departed figures. Each in his own way and in his own language spoke and gave advanced notice of the great realities, which again mightily suffuse our lives. Out of a distant past people have often repeated the annals of Amos, the roaring Lion of the desert. Amos, a shepherd from Tekoa profoundly points out:

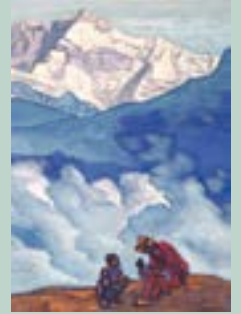
*“And the fire will devour the palaces.  
For evil is the time.*

*And shall not the earth tremble for this,  
And all that dwell therein mourn.”*

We have remembered these words again and have had to transmute the sayings of Solomon, the most ancient covenants of the Book of Genesis, the fiery pages of the Rig Vedas, the flaming chalice of Zoroaster, and the entire extent of the never changing and already historic material which speaks of the same fire, the same dazzling Tomorrow by means of our own inspirations. Certain abysses have already been traversed; the consciousness has

## Thoughts on Agni Yoga

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



already come closer to the Apocalypse in which clear indications of historical and geographical significance are expressed.

People now remember, with special eagerness, the once-forgotten Nostradamus. Suddenly, as though the seals which covered his meaning have now been removed, people have become convinced, due to a series of undeniable historical facts which have taken place and are taking place under our eyes, of that which this seer foresaw 300 years ago. The visions of Swedenborg have become part of our scientific records. An Austrian professor has published a work on “Paracelsus.”

Through gates opened anew, people are approaching ancient and eternal treasures of Covenants. Instead of a repulsive intolerance which leads nowhere, save to evil and dissolution, flashes of creative synthesis have appeared. A sense of the great truth, which exists forever and which has been expressed in manifold eternal metamorphoses, is apparent. Following the depressing aspect of condemnation, the understanding of the Heart, of Fire, and the Infinite, in which the structures of all enlightened souls are primarily contained, is now evident.

Tolstoy used to say, “Did you ever cross a swift river in a boat? You must row beyond your desired destination, or you will be carried downstream. So also, in the domain of moral necessities, one must always aim higher; life, in any case, invariably carries one downstream.” . . . “Let him steer his rudder high,” Tolstoy used to admonish my “Messenger,” “Then he shall attain.”

“Do not look into the running water,” say the Mongolian lamas. From our experience in crossing the rapids of the Blue River during the thaws, we know how imperative it is not to look into the swift current, filled with cracking ice-floes. One must choose some distant point in the horizon in order not to lose one’s balance. These two principles: “aim as high as possible,” and “as far in the distance as possible” have always presented themselves before mankind and they do so just now with special clarity.

Ah—those rushing ice-floes are sharp, so sharp! The cold, crackling floes which startle the horses, as if ice-covered human hearts, cracking and groaning, were attempting to slash the firm steps of those who walk “more firmly and higher.” Is it not against these very ice-bound hearts that the human consciousness at present turns with such swiftness towards fire? What is better to drive these ice-floes and the frozen, mirage-like torrent back, if not fire? That illuminating and warming fire upon which the resplendent swords are forged? The search for that glowing warmth, those creative and ardent torches which are so truly expressed in recourse to the great Mother of the World, also

<sup>1</sup> From *Fiery Stronghold*, 2nd ed., by Nicholas Roerich (New York, NY: Nicholas Roerich Museum, Inc. [1933] 2017). Reprinted with permission of the Nicholas Roerich Museum.

<sup>2</sup> Alexander Alexandrovich Blok was a Russian lyrical poet, writer, publicist, playwright, translator and literary critic. Wikipedia, last modified Oct. 16, 2020, <https://en.wikipedia.org/wiki/AlexanderBlok>.

will leave their enlightening seeds after our time. In the search for warmth, for recourse to the great heart of womanhood, we also turn to the search for the center. In the heart, we shall feel that it is impossible to live any longer at the fringes; impossible to live a divided life, but that one may create only by realizing the center, the very same center, that very resplendent citadel, which has been depicted in all manner of symbols.

It would seem as though the Apocalyptic Angels had already poured out their chalices. If the most bitter of these chalices does not stir the human heart to awakening, whence shall the great flame itself turn? Must it not turn to searing? Will the awakened heart be able to transmute this burning flame into a purifying fire? And if humanity fails to realize in the name of Whom it should powerfully assemble, it will be carried along like the cracking ice-floes “of the great Blue River of Life.” If these breaking ice-floes are in the Blue River, how muddy and terrifying must be the currents of the Yellow River which constantly carries away many corpses! Both the Blue and Yellow Rivers symbolize for us examples of the focus, the loss of unification, the loss of that most simple and healthy thought of spiritual enlightenment and accumulation.

On the one hand we have historic examples, and on the other the inspired writings of the poets. Nor is this metaphysics, nor abstraction—this is the very same concept in whose name the stormy and supplicating voices of the prophets resounded, as with their most glowing and evocative images, they warned mankind, who had forgotten what was “beyond” and “above.”

And so mankind has entered a crisis. Mankind has none to whom to sell its wares. Mankind is ignorant of where its labor lies; nor does it find its labor. The question of unemployment has become a horrible seal of our age. Unemployment first of all is the loss of meaning of existence, a consequence of the horror of fas-

tening one’s being to the rushing ice-floes which are destined to thaw.

Man has become “specialized” in learning to screw in one little screw, thus diverting him from a realization of the meaning of existence. In his decline, man has reached the coarsest forms of life, at times coarser and more formless than stone age implements. And in the impoverishment of his spirit, man does not even attempt to withstand the current of the destined ice-floes which will carry him into the shoreless oceans of chaos.

In horror, man takes up arms against the Beautiful. He tries to impugn, to demean all that has been created, sometimes by the true transport of the spirit. Man tries

*“[N]o times were ever  
hopeless, because  
hopelessness would  
contradict Infinity.”*

to destroy Temples. Thus, it is just like the ice-floes that cut the feet of the swimming horses. Men have ceased to read and regard in wonder, when groups of youths—not modern in their opinion—nevertheless turn towards the great covenants. It would take long to enumerate all the ice-floes which are creating the terror of contemporary existence, those ice-floes which in their rage are trying to destroy everything upon their frozen path.

But no times were ever hopeless, because hopelessness would contradict Infinity. Like a great torch-bearer, the powerful Fire rises that can transmute each icefloe [*sic*] into a purified energy. Therefore great is the time. It is threatening but in balancing the ice with the inexhaustible fire, one may also know the way out. Of course every one is free to choose between the ice or the creative fire. One is also free to remain in that shameful middle state which causes the most suffering. “Neither cold, nor hot, but lukewarm,” is said of the outcasts.

The spheres which have found the focus have begun their song, for chaos cannot sing. The music of the spheres is there where rhythm is already achieved, where the number is already found, and in this lawful arithmetic, the great rhythm which opens hearts is being born. The heart which does not know rhythm will be easily consumed, but the co-worker who creates the rhythm of existence recreates that flaming heart that becomes inexhaustible and eternally ascending, like the same great Fire of Space.

Today is the twenty-fourth, a very remarkable date. One wishes in spite of all the disturbing newspaper reports, to think of Fire, of creativeness, of the ardent heart, and of fiery thought.

“The one who is not afraid to be misunderstood by others is with Us. The one who is unafraid to build links among the great currents of the teachings is Our friend. The one who is not afraid to see the light has an eagle’s eye. The one who is not afraid to enter the fire is of fiery birth. The one who is not afraid of what he cannot see can pierce the darkness. The one who is not afraid to travel the world is ready to strive to the far-off worlds. The one who is not afraid to know the teachings of wisdom is with Us.

“We renounced and thus acquired. We gave away and thus received. We deprived ourselves and thus freed ourselves from temptation. The one traveling the path of knowledge walks like the lion of the desert. Who will respond to the roar of a lion? Only another lion, free of fear.

“Where then are the bonds? Where then are the chains? Knowledge of the far-off worlds will forge the crown of achievement.” (*Agni Yoga*, 481)

“Three flames. Then the Chalice of Attainment.” (*Agni Yoga*, 465)

Thus Agni Yoga calls towards Valor and Knowledge.

*Urusvati, Himalayas, January 24, 1932*



December 6, 2003

*The first published books and the Stone*

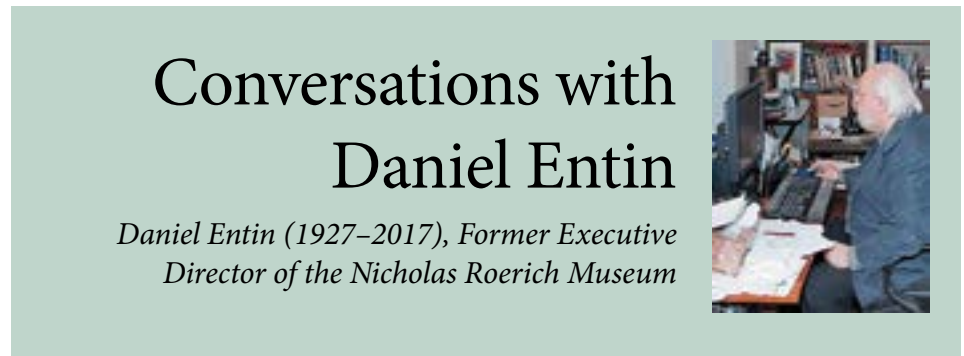
Dear —,

OK, here's the scoop.

When the Roerichs were on the main expedition, in Urumchi, China, they befriended the local Soviet Consul, Bystrov, who helped them get into the USSR without acquiescing to the requirements of the Moscow leaders, who wanted Roerich to take Soviet citizenship before entering the country. When the three Roerichs, together with Sina Lichtmann (later Fosdick) and her husband Maurice Lichtmann arrived in Moscow, they met all the leaders of the country; Chicherin; Lunacharsky; Lenin's widow, Krupskaya; and others.

Roerich gave Chicherin and Lunacharsky the first published books of the Teaching (in Russian, of course). He also handed them a letter from the Mahatmas to the Soviet government. This letter has been published a few times in Russian biographies and articles. Essentially, it is a complimentary and encouraging letter, despite the prophecy from the same Source, given only three years before, that "in three years the Bolsheviks will be overthrown." I was told here, in explanation, that there are two ways to affect the behavior of beasts: with sticks or with carrots. This letter was a carrot.

About the "box with the blue light coming out of it," what box do you mean? Perhaps you mean the casket that is seen in so many of the paintings, representing the repository of the New Teaching. If you do mean that casket, it exists. It was given to the Roerichs in Paris, in 1923 or 1924, when they were on their way to the Far East. The casket contained the famous Stone, about which so much was written in the Teaching. In the Agni Yoga website ([www.agniyoga.org](http://www.agniyoga.org)), the book *On Eastern Crossroads* has a chapter, very veiled and filled with symbol-



## Conversations with Daniel Entin

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

ism, about the Stone. It is the casket held by Nicholas Roerich in the portrait that can be found as the frontispiece of the book *Shambhala*. I guess you can call it a "pebble from the far-off worlds." The Stone is said to be from a meteorite, with origins in the constellation Orion.

Is this sufficient for an inquiring mind? If not, ask questions. Maybe I will have answers, though I do not know much more.

Daniel

December 6, 2003

*Dialogue continues*

Dear —,

"It would be nice to see this box but I would rather have the light that is in it." (Response from a person's post earlier that day)

"But you do!" (Daniel responds to the person.)

Regarding the documentary you saw: I don't know how "finding" the letter would prove that the Roerichs were actually there. HPB had letters fall from the ceiling in her room in New York!

Seriously though, the letter certainly exists. Sina remembered seeing it and holding it, before it was given to the Russian Ministers. When the text of the letter was first published in Russia, I asked Sina if it was accurate, and she

said yes. In Russia, everyone is certain that it is still in the possession of the FSB, the old KGB, who won't show it. However, there was a time when the KGB gave their Roerich files to Ludmila Shaposhnikova, the head of the International Roerich Centre in Moscow, so that letter may be there.

The painting you are referring to is *Burning of Darkness* (It should be *Burning Away of Darkness*), and yes, Nicholas Roerich painted himself and what I presume to be the other members of his family, emerging from a Himalayan cave, right behind the Masters, one of whom is carrying the casket. I take that to be a wordless statement, and affirmation of having been there.

Daniel

December 23, 2003

*Act as if M is at our side*

Dear —,

That reminds me of an intriguing bit of paper somewhere in our archive, on which Nicholas Roerich wrote, in Russian:

Avirach wrote: "We should always act as if M. is at our side."

Because He is.

NK

(Avirach was the spiritual name of Maurice Lichtmann, a member of the first group of disciples. He was an

ardent Kabbalist, and often served as a Kabbalist authority for the Roerichs.)

Daniel

**August 08, 2004**

*Act as if M is at our side*

Dear —,

In the Teaching, you will sometimes see “the Great Lord” (or Gr. L.), or “the Teacher,” but rarely “Master.” It is all the same. M., who gave the books to us, is the Teacher. The text tries to differentiate between “the teacher,” meaning anyone who teaches, and “the Teacher,” referring to the Master M. Sometimes there may be some confusion in the texts, but the reader can usually sort it out.

— in her response to you mentions living as if the Teacher is within your life. But there need be no “as if.” He simply is. In our archive, there is a piece of paper on which is written, in Nicholas Roerich’s hand, “Avirach says we must always act as if the Teacher stands beside us. But of course He does.” (I am paraphrasing, but not distorting. Avirach was the spiritual name of a member of the Roerichs’ first study group in America, formed in New York in the early twenties.) I am sure that, once one embarks on this road that is guided by M., one becomes a member of M.’s world. That is one of the reasons why some people are opposed to the studying of more than one teaching—but that is another argument, for another time.

Daniel

**August 10, 2004**

*A need for a guru?*

Dear —,

When the Teaching talks about the need to find a teacher on earth, it refers to the need for a guru.

If I can enlarge on this: Late in her life, Helena Roerich addressed herself to this question because so many disciples felt distress about it (even though they had her, or Nicholas Roerich, as their gurus).

*“When you finish a difficult task, your muscles may ache, your nerves may tremble, but your heart should have a sense of accomplishment, and find joy in that.”*

There was already concern about the proper way for students in the future to approach the question. She explained in a letter that direct transmission from a guru is necessary at a certain advanced level of development, but that for the mass of the students, the books of the Teaching were enough. For many of Helena Roerich’s students, that was enough to relieve them of worry. Whether she wrote this because it was true or wrote it to relieve the concerns of the students, can be argued.

Daniel

**August 10, 2004**

*Rest*

Dear —,

Since Agni Yoga promotes the idea of constant labor, the idea of resting is obviously different from “not working.” So, keep doing your chores, but find real pleasure in doing them. They are part of your spiritual discipline. When you finish a difficult task, your muscles may ache, your nerves may tremble, but your heart should have a sense of accomplishment, and find joy in that.

The Teaching speaks often about change of labor. That is quite simple: When your hands get tired, use your feet or your mind. You can plan that when you have grown tired of cleaning or building, you can scrub something when your mind gets fatigued with planning or solving things. It’s about efficient use of energy. But through it all, if you can’t approach what you are doing with interest and enthusiasm, you will inevitably get exhausted. Do things that you find interesting and challenging. After you have gained more strength and confidence, you can start adding tasks that you find onerous.

That doesn’t mean you can’t stop to enjoy a sunset, or play with something (or someone), or take naps. Your mind and body will tell you what they want you to do, and it’s always best to heed their wishes. I consider my naps to be a form of labor too.

Daniel

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**Notebook 20***(continued from page 6)*

*I saw almost all the pearls on the brooch given to me by Poruma<sup>28</sup>—some were erased, some fell out.*

**6 February 1924****M.**

*“Let us speak of death.*

*“Death is no more than the shearing of the hair, for in the same way is matter cast off. The question of Guides is answered by the familiar law of attraction and repulsion. The principle of requitement and assistance is a powerful one in the spiritual world. Therefore, every appeal of an embodied spirit evokes a response. It depends upon who asks. One can attract and keep near oneself lofty forces. Also, the lowest spirits may be fastened about oneself. One receives what one wishes. When men understand the usefulness of pure giving, they will receive riches.”<sup>29</sup>*

*What is the causal body in the Theosophic definition? The shadow of the aura.*

*Does the spirit have a form? No, “the spirit is a light of the beauty of the stars. But few spirits blend with light; more of them are in astral bodies. Better to glow as a star, retaining knowledge and the possibility of returning to the planets to help. One may choose a better destiny—are the possibilities of the giving one not evident?”<sup>30</sup>*

I expect your question.

*Is the departed spirit aware of parting with the loved ones? “One may strive upwards toward light, seeking to render assistance; then there is no parting. If those who remain would consider the departed as having been sent to light and for enlightenment, then the communion would be more sound.”<sup>31</sup>*

I expect your question.

*Do the departed ones see more than us? “The loftier the spirit, the more he*

*beholds—it depends upon the development of the spirit.”<sup>32</sup>*

*How could the astral bodies, devoid of spirit, appear at the séances and even give answers?*

The body, left behind, retains a superficial consciousness for some time.

*Why, then, does the physical body not retain this consciousness? The nails and hair grow.*

*But this growth is devoid of consciousness while the astral can provide answers. A simple reflex of the astral, very soon evaporating. Answers, like with parrots, gradually settle to the ground. Take the example of the mechanical processing of any substance—there are many similarities everywhere. “A lofty spirit feels whither to strive—it flies as an arrow. But a dark one hovers behind the stove. Therefore, precious is the bold desire to seek, because he who seeks finds.”<sup>33</sup>*

Your question.

*Is it true that in Devachan spirits can create images of everything they loved? Yes, “if the desires of the spirit are lofty it can discover lofty forms, and in creating them it can contribute to perfectionment.”<sup>34</sup> On the astral plane, communication with the Earth is more usual.*

*Should humanity strive for immortality in the physical body? The harmony of spirit and matter. To promote the creativity of the world. Having improved, people will fly away from the Earth, but earlier they should learn that the spirit exists. Here, We Ourselves, after the sky-high worlds are again at the trough, must turn it into a font of spirit through all-enduring patience. Thus, shall We proceed.*

<sup>28</sup> “Poruma” the spiritual name of Nettie Horch.—Ed.

<sup>29</sup> LOMG II, 100.

<sup>30</sup> LOMG II, 100.

<sup>31</sup> LOMG II, 100.

<sup>32</sup> LOMG II, 100.

<sup>33</sup> LOMG II, 100.

<sup>34</sup> LOMG II, 100.

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

exist initially or was lost; therefore, in order to avoid incorrect interpretation of the meaning of phrases during translation, these abbreviations were saved. When translating the texts, it was decided to translate idiomatic expressions absolutely identical to the original text and not use similar semantic idioms of the English language. Quite often, the imperative mood of verbs is used in texts, which, when translated, loses some semantic connotation, which is similar to a reminder of obligations assumed.”<sup>1</sup>

It is our hope to continue sharing information from Notebook Twenty throughout the coming year.

With love,



Joleen Dianne DuBois

President and founder

White Mountain Education Association, Inc.

<sup>1</sup> Alena Adamkova, 2019.

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