

## Nobility of Spirit

### *Supermundane, 1938*

*Supermundane, 147.* History knows little about the Mother of the Great Pilgrim, who was as exceptional as Her Son. The Mother came from a great family and was the embodiment of refinement and nobility of spirit. She was the One who laid the foundation for His first high ideals, and sang a lullaby to Him in which She foretold His miraculous future. She took great care to safeguard Her Child, and was a source of strength for His great achievements. She knew several languages, and thus made the path easier for Him. Nor did She object to His long pilgrimages, and gathered all that was necessary to make the travels easier. She rightly valued the common people and knew that they would guard the treasures of His Teaching. She recognized the grandeur of the Culmination and thus could give heart to those of diverse character who were weakened by doubt and rejection. She was prepared to experience the same achievement as Her Son, and He entrusted to Her His decision, which was confirmed by the Teachers. It was the Mother who understood the mystery of His wanderings. For the fundamental truth about the Mother's life to be clear, one must understand the local conditions of those times. However, She was led by Her insight into the future and was able to rise above the customs of Her country. In truth, very little is known about Her, but when one speaks about the Great Pilgrim one has to say a word about the Mother who led Him to the Highest.

### *Fiery World III, 1935*

*Fiery World III, 131.* When people will learn to respect the Cosmic Laws, then, indeed, the Cosmic Magnet will indicate to them the path to perfection.

*“When people will learn to respect the Cosmic Laws, then, indeed, the Cosmic Magnet will indicate to them the path to perfection.”*

The subtle understanding of this law can ennoble all humanity. The great law can awaken all good strivings. Pure and great love gives birth to that nobility of spirit which can regenerate man. One can easily imagine how will be manifested all the great feelings engendered by the unified heart.

### *Hierarchy, 1931*

*Hierarchy, 182.* Gratitude is one of the main qualities of justice. Without justice one cannot reach the path

of Great Service. Therefore, in pointing out the necessity for the realization of gratitude, We only assist the Great Service. How beautiful is gratitude! It so easily kindles the fire of the heart, and, as if in the presence of the Image of the Lord, it fills the spirit with nobility. The ingrate is, first of all, ignoble. We term nobility the benevolent accumulations from former lives, while upon

Earth nobility is considered only according to one's birth. One should especially develop gratitude, because gratitude is the sister of loyalty. It is necessary to realize how difficult it is sometimes for the Teacher to combine the best possibilities. One must know how to assist by the fire of one's own heart.

### *Leaves of Morya's Garden, Book One, 1924*

*Leaves of Morya's Garden, Book One, 127.* Displaying fearlessness, you show a noble example to those around you.

I teach you to face life's experiences with hearts alight.

I shall explain—I am hastening your karma, and on the way I strip away all masks, that you may see.

Your power increases at the understanding of another soul.

You will reach the goal predestined for you by Christ.

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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,

This issue is the fourth of the four issues of *Agni Yoga Quarterly* for 2021. We are already planning articles for the first issue of 2022, so “stay tuned.”

I want to do a recap of the articles we offered you this year. Still, before I do, I also want to reveal that this month, October, the WMEA (White Mountain Education Association, Inc.) is celebrating the 39th year of the founding of its organism<sup>1</sup> and group labor.<sup>2</sup> As I review the work from the beginning to our 39th year, I recognize the tremendous joy and beauty, challenges, and obstacles, and yes, even attacks that we have undergone to get us here today. From my heart, I thank each of you for your interest, insight, and compassion, always urging the group labor to move forward.

So, the recap of this year’s *Agni Yoga Quarterly* articles is, including this issue: Helena Roerich’s Notebook 20, translated from Russian into English, which is now posted on the WMEA website (<https://www.wmea-world.org>); Notebook 329 [1950s. Records of conversations with the Teacher, the New Planet, manuscript], Collection: Notes of Helena Roerich (1940–1950s) Part One and Part Two; and *She Who Holds the World, The Mystery Behind the Artwork* [of Nicholas Roerich], which is about the life of Uta Von Ballenstedt. Each issue of *Agni Yoga Quarterly* includes Conversations with Daniel Entin. You can read a special issue of AYQ that includes an interview between Kenneth Archer and Daniel ([https://wmea-world.org/MMI/PDFs/AgniYogaQuarterly\\_Apr.May.Jun.2017-EN.pdf](https://wmea-world.org/MMI/PDFs/AgniYogaQuarterly_Apr.May.Jun.2017-EN.pdf)).

Daniel was the executive director of the Nicholas Roerich Museum, Inc., and the Agni Yoga Society, Inc., in New York City, New York, U.S.A., from 1983 to 2016, and then became director emeritus. And of course, AYQ also includes articles within the sections The Realm of Beauty, Thoughts on Agni Yoga, and upon occasion, The Health Corner.

After three years of creating *An Agni Yoga Companion*, volume one and volume two—two glossary-like works—are now available on the WMEA website as a gift to you (<https://wmea-world.org/wmea/>). The ongoing work of editing the notebooks of Helena Roerich, the English translation, can now be viewed on the WMEA website. Ten of the notebooks are presently available to study and download into your computer or device. The notebooks are also available to you as a gift.

On the second Monday of each month, beginning on September 13, the WMEA is offering a monthly Agni Yoga Study Group via Zoom. If you have an interest in Agni Yoga and the Teaching and would like to study in a group setting, please contact [staff@wmea-world.org](mailto:staff@wmea-world.org). The fee for

# Community

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

– *New Era Community*, verse 229

Rev. Joleen D. DuBois



the class is by donation. With the changing world economy and an advancing consciousness of the international culture of light, love, and beauty, we offer a fresh way to participate financially in support of this study workshop, a study of Living Ethics. We believe this fresh way is to launch a culture of gift giving. We believe this fresh way is to give according to the impulse of one’s heart. We believe this approach is aligned with the spirit of Agni Yoga—to give according to the whisperings of one’s heart.

With love,

Joleen Dianne DuBois  
President and founder

White Mountain Education Association, Inc.

<sup>1</sup> “An organism is one that has an inherent life in it, as a seed grows into a bush then into a full-grown tree to produce flowers. Its life-power comes from the united hearts of the members.” Torkom Saraydarian, *Leadership, Volume III* (Cave Creek, AZ: TSG Publishing Foundation, 1997), 349.

<sup>2</sup> “The most beautiful sojourn in the Subtle World is enjoyed by the souls of the great workers of thought and creativeness who gave their labor for the good of mankind.” *Letters of Helena Roerich, Volume II*, 13 August 1938 (New York: Agni Yoga Society, Inc., 1967, repr. 2016).



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# She Who Holds the World: The Mystery Behind the Artwork

Vadim M.

## Part 1

### *Uta von Ballenstedt.*

*“Uta is a unique and unattainable phenomenon. Female genius would not be the correct definition, but genius femininity is quite a perfect characteristic for her.”*

– Felix Dhünen, Uta von Naumburg

**N** Roerich produced the *She Who Holds the World* painting in 1933. He dedicated this painting to his wife, travel companion, faithful collaborator in all endeavors, his true friend—Helena Roerich.

It was noted that the woman on this artwork has a strong resemblance to the statue of the wife of a medieval German feudal lord, Uta von Ballenstedt, that is found in the Naumburg Cathedral in Germany. The pose, the folds of the cloak, the position of the hands are all similar to the Naumburg sculpture. There are some minor differences, too, mainly in stylization and details. For example, N.R. gave the woman in his painting a pronounced crown shape. Also, Uta, in her left hand, holds something wrapped in the edge of her cloak, while in the painting, the woman stands on a background of the majestic Himalayan ridge and the clear blue skies and holds a chest that contains the Chintamani Stone—the Treasure of the World.

So why did N. Roerich choose Uta’s prototype for the artwork? What is the connection of Uta von Ballenstedt to the Roerich family, Helena Roerich specifically, and the mystery of the Stone?



Statue of Uta von Ballenstedt

Let us attempt to piece together some rather limited available historical information and then use the power of visualization to try and resolve this puzzle

that goes deep into the centuries past.

Not much is known about the life of Uta von Ballenstedt. The first official mention of her is found in the Naumburg certificate of 1249.

However, in Germanic culture, Uta is very much respected, and some folk legends about her survived to our days.

Uta von Ballenstedt (von Naumburg by marriage) was born sometime in the early eleventh century (1012–1014?) in the Ballenstedt region of Germany near the mythical hills of Hartz where, according to some legends, unicorns and fairies used to live.

Folk legends described Uta as an intelligent and graceful girl who loved to read, was well versed in history, and played the organ. At a young age, while studying in the female monastery, she learned about the medicinal herbs growing in the nearby highlands of Hartz and the preparation of medicinal tinctures.

In her early teen years, Uta married Eckard II, Margrave of Meissen, and moved with him to Naumburg. Eckard II was a true warrior who, just like many other margraves of the time, spent a lot of time battling in wars with neighboring kingships. But he also strengthened his domains, signed peace treaties, established alliances, and built the protective walls for the new castle and surrounding villages. Uta was helping him with guidance and advice in domestic and political endeavors, which was not typical for a woman of that time. It is said that she took care of the poor and sick, and visited them in hospitals.

With words of encouragement and help, the young woman entered the darkest, poorest dwellings. She would heal people with her herbs or, as in some reported cases, by laying hands on foreheads. Local folk appreciated and loved her, while many regarded her as a living angel.



Through some of the notes left by H. Roerich, we may theorize that Uta was the first of two incarnations of H.R. in Germany. Her powerful karmic archenemy Konrad Rudendorff in the guise of the Duke of Tyrol, was also a part of that incarnation.

Let us consider the notes of Helena Roerich to try and gain more understanding of the role of Uta's mother and her uncle, the Duke of Tyrol, at that time.

Let's refer to the collection of discourses titled *The High Path, Discourse #1577*.<sup>1</sup>

*"Can the Teacher tell me who was that Desdemona that was seen by me in a vision and to whom I felt such closeness, and who was executed?"*

- That was you, yourself. Desdemona's name is a symbol, for it is associated with memories of wrong libel.

- *Can I know the nationality?*

- Remember, you saw in a dream - macaroni... That was in Germany.

- *Who was the king?*

- Not the king, but the Duke of Tyrol.

- *It seemed to me that he was my relative and enemy.*

- Yes.

- *When did this happen?*

- In the XI century.

- *How often have I been executed?*



*She Who Holds the World*, by Nicholas Roerich, 1937

- We are often executed and hauled up." *the same incarnation.*

- A different moment in time."

Here we see the direct reference to the eleventh century, Germany, and the Duke of Tyrol.

**Discourse #1739**<sup>2</sup> continues this theme:

- *So the second dream was also related to this incarnation?*

- Yes.

- *Germanic?*

- Yes.

- *Have I been executed?*

- Yes.

- *I am reading my own death sentence, but the surroundings were different than in the initial visions of*

Let's add a story from the diary of Z[ina] Fosdick that she recorded from the words of Helena Roerich about one of her incarnations: "Then, in a vision, she saw herself as a young lady with golden hair, whose head was cut off on a block. This happened when the enemy was a Tyrolean duke, and her mother was his sister. He ordered her to be executed, hating her. H.R.'s Teacher called her Desdemona, for this is what They call all innocent people who got executed."

<sup>1</sup> *The High Path*, vol. 1, May 13, 1928.

<sup>2</sup> *The High Path*, vol. 1, January 13, 1929.

The theme of the enemy, from time immemorial, trying to be closer to the Fiery Spirit of Urusvati is supplemented in **Discourse #3024**<sup>3</sup>

“- And again, in the guise of the Duke of Tyrol, he executed me?”

“- He took this form to bring you closer, but you rejected him, and so he arranged a conspiracy and executed you because he decided that if he is not happy, then no other should be.”

Who was that Duke of Tyrol? As was pointed out by the Teacher, many distortions have been piled up over the centuries, but, nevertheless, the truth can be found. (**Discourse #2989**)<sup>4</sup> Thus, we know that he was Uta’s uncle. Uta’s mother had two brothers, and one of them, likely Markgraf der Ostmark, can indeed be that person. Let us consider this person based on the fact that his dates of birth and death are absent. He spent his youth as a monk. However, when his father died, he left the monastery, claimed his inheritance, changed the monk robe for the nobleman costume, and became involved in military campaigns, mainly on the political side, often siding with Eckard II’s opponents, and then likely upgraded his title on the feudal ladder to become the Duke of Tyrol in the lands of northern Austria (Ostmark) that included some parts of modern-day Bavaria.

Interestingly enough the year of Uta’s death is also unregistered. In the documents, only the date of her death is indicated—October 23. The cause of her death is also unknown. Eckard II died in 1046, and Uta was not named in his inheritance. This means that Uta died sometime before 1046 (1041?) and that at the time of her death, she was around 26–28 years of age. As there were no mentions of any major disease that she suffered, we may suppose that she was indeed executed.

So, to summarize, based on limited historical documentation supporting



Statue of Uta von Ballenstedt (close-up)

the facts, we are assuming that the Duke of Tyrol, the ancient enemy of Urusvati—Konrad—knew who Uta was from her birth. Most likely, he, at some point, persuaded Uta to join him, knowing that only with her help he would achieve success in the occult sciences and gain all the riches he dreamt of. But he was rejected. So he plotted a conspiracy to destroy Uta’s marriage and to kill her, but first, he needed some military and political victories, and to establish his base. Uta’s mother (who was also H. Roerich’s mother in her final incarnation) was also a part of the conspiracy. And so, Uta was somehow lured and brought to the castle of the Duke of Tyrol, where she was executed, with accusations based on lies created by the Duke and supported by her mother.

What role in this tragedy played Uta’s husband is unknown.

However, it is interesting to note the detail of the statue of Eckard II in the Naumburg Cathedral—in the pantheon of counts and margraves,

the master only depicted him without shoes, barefoot.

Doesn’t this circumstance reflect the grief and repentance of the glorified warrior-builder? And isn’t that why he bequeathed his entire fortune to the Kaiser and made the richest donations to the church? It is also known that his marriage with Uta was childless and apparently Eckard was not mentioned as a widower. So, perhaps when he came back from one of his military campaigns and didn’t find Uta around, he was under the impression or was told that she joined the monastery (a common occurrence in those times) and didn’t bother looking for her. . . .

It is worth noting that in the 1930s, the members of the Agni Yoga group of Riga (Latvia), who exchanged frequent notes with H. Roerich, strongly believed in the connection of Uta and Urusvati.

## Part 2

### Countess of Rothenburg, The Treasure of the World

In 1940 Siegfried Berger published a book titled *Uta und der Blinde (Uta and the Blind)*. In this book, he refers to the letter dictated by someone named Brother Echbert<sup>5</sup> in the thirteenth century and kept in his monastery all this time. In this letter Brother Echbert tells a story of how he created a statue of Uta for a newly built choir of the Naumburg Cathedral.<sup>6</sup>

According to this book, Echbert, in his youth, was an apprentice of the famed Naumburg Master who created the sculptures of eleven noble men and

<sup>3</sup> *The High Path*, vol. 2, Aug 7, 1934.

<sup>4</sup> *The High Path*, vol. 2, June 16, 1930.

<sup>5</sup> Brother Echbert was a sculptor who later became blind and joined the monastery. According to the story, before his death, he came to the statue of Uta and prayed since he identified her with the image of Mother Mary.

<sup>6</sup> Choir, also known as “quire,” is an area of a church or cathedral that provides seating for the clergy and church choir <https://en.wikipedia.org/wiki/Choir> (architecture).

women for the Naumburg cathedral. The Naumburg Master created all sculptures except the one of Uta whom, for some reason, he could not quite “see,” perhaps because of her youth. And so, the master asked his favorite young apprentice, Echbert, to make the statue, but first to travel to a wealthy feudal lord in the nearby town of Rothenburg for whom he created the coat of arms.

In the feudal castle, Echbert met the young Margravine of Rothenburg, whose name is not mentioned. When he entered the hall, Echbert became amazed by what he saw. Before him stood a young woman of rare beauty, grandeur, and grace. Her body was wrapped in a red cloak with a raised collar. The student was looking at her in amazement, memorizing the profile of the face, her gracious gestures, and then realized that before him was the image of Uta, which he was looking for.

The meeting with this woman shocked the young master to the depths of his soul and turned his whole future life upside down. He saw her only once, but her image became imprinted on his mind, and for him, her image became merged with that of the Holy Virgin Mary. Returning to Naumburg, the apprentice with all the vigor set about creating a statue of the royal Uta. That statue visibly stands out from other masterpieces created by the Naumburg Master, Echbert’s teacher. The elements of Uta’s clothing contain signs of special significance. On the chest, there is a six-pointed star with three circles. The headdress is decorated with heraldic lilies. According to some sources, once upon a time, there were runic signs on the statue of Uta. Then someone erased them.

Who was the Margraven of Rothenburg, who made such an impression on Echbert and whose image he used to create the statue of Uta?

In 1922, H. Roerich described a vision of one of her incarnations in the thirteenth century, “*The rich palace room that*

*must be a reception hall. In a gilded arm-chair sits my mother in a rich, heavy robe. In front of her, on low benches, sit strange figures in some kind of pointed hats. I am aware that these are representatives of some foreign embassy who have also arrived for the celebration—my engagement is being prepared. But I decided to avoid this ceremony. I went into the attic room where I hid in a dark corner, from where I could see a large, light-flooded hall full of discharged guests. Among them, a well-dressed, handsome, thin male figure stands out, at the approach of which all the guests whisper: ‘What sophistication!’ I definitely have a dislike for this person.”*<sup>7</sup>

This dream may have referred to her incarnation as Jadwiga von Zolbern-

“ . . . To defend the greatest enemy is worthy of the Sister of the White Brotherhood. But the essence is one. But otherwise, the World would be involved in a catastrophe.”

darmstadt. In the diary of H. Roerich, among the names of her past incarnations, recorded from the words of the Teacher, there is an entry: “Jadwiga Zolberndarmstadt – feudal woman, XIII [century].”

There is barely any information available about Jadwiga. Based on one hypothesis, she was of a Polish/Pomeranian heritage and was briefly married to Duke Casimir I of Kuyavia, who was married three times. After this marriage, we don’t hear from her again. So, it does look like she disappeared, possibly by escaping to Rothenburg, Germany, as this city had a free imperial city status at the time. She never got married again. We

know this from another question posed by H. Roerich to the Teacher, “Was she married, being a feudal of Zolberndarmstadt?” And His answer to this question was “No.”

We can assume that Urusvati’s arch-enemy Konrad Rudendorf, who as a Duke of Tyrol killed Uta in the thirteenth century, created some kind of pact with Jadwiga, helping her to escape, disappear from her homeland, and settle in Rothenburg castle. In that lifetime, the enemy (Konrad) was a Teutonic knight in silver armor and an alchemist who possessed some occult knowledge. He needed Jadwiga’s (Urusvati) energy for the successful completion of his alchemical enrichment of gold and more. It appears that Jadwiga, while clearly despising him, wanted to learn the esoteric knowledge from Konrad and became his apprentice, though in reality her mentor used her to achieve the alchemical transformation of substances, and set his sights to mastering the atomic formula, or, as it is called in the teachings of Agni Yoga, atomistic energy. And he could accomplish this only with the help of Urusvati. The story of Urusvati’s escape from this person was told to H.R. by Teacher M:

“ . . . To defend the greatest enemy is worthy of the Sister of the White Brotherhood. But the essence is one. But otherwise, the World would be involved in a catastrophe. K[onrad] would abuse the formulas. The last experiment did not take place. But in this case, the good of Urusvati would be combined with the evil of K[onrad]. She strove for a high benefit, and only outward beauty overshadowed this attempt. The experiential setting was invented by K[onrad]. He needed to receive from the Brotherhood the formula of a[tomic] energy. But before

<sup>7</sup> From the Russian edition of *At the Threshold of the New World: Dreams and Visions*, International Centre of the Roerichs, 2000.

the end of the experiment, Our messenger knocked.”<sup>8</sup>

“One evening a nun asked for a night’s lodging, and when the hostess came out for supper, the nun went to bless her and said: run today, the monastery is waiting!

-How could a nun know?

-There was a dream. On the same night, a miracle happened to the horse. That is when in front of the bridge the horse turned into stone and the bridge got raised.

-Wasn’t it easier to destroy the bridge?

-But then people would have died and K[onrad] would not have given up on the persecution. When the horse, rearing on its hind legs, turned to stone, the rider was shocked. The horse was petrified for three days. If Konrad had time to break into the bridge, a lot of blood would have been spilled. Our Ray saved from murder. Nothing can be wiser than how it happens in life.”<sup>9</sup>

There is one more event of great importance connected to Jadwiga, Margravine of Rothenburg—the acceptance from the Jewish rabbi Moses de Leona of the ancient treasure from the White Brotherhood, the Chintamani Stone. The miraculous crystal was a fragment of a meteorite that fell on Earth in time immemorial from the constellation Orion; the wonderful crystal was the bearer of the most powerful energy field. The subtle energies trapped in the Stone had tremendous creative potential and had a powerful evolutionary influence on vast territories around the place where the Stone itself was.

That is what H. Roerich says about the Stone and this event in her letters:

“According to the legend, this Treasure brings with it a special Covenant which must be fulfilled. The casket mentioned in the legend belongs to the thirteenth century, and was said to have been made from leather which had been in the possession of Solomon

himself. Many alchemic symbols are inscribed upon the leather. The famous rabbi, Moses de Leon, who compiled the Zohar, was, during the persecution of the Jews in Spain, offered shelter by a German feudal noblewoman. She gave him and other persecuted Jews refuge on her estates, and as a token of gratitude he gave her a talisman and this precious piece of skin. The lady ordered a small casket to be made from this skin, and the talisman was preserved

*“The miraculous crystal was a fragment of a meteorite that fell on Earth in time immemorial from the constellation Orion; the wonderful crystal was the bearer of the most powerful energy field.”*

in it. The legend states that after a new power is established, the Treasure will return to the Stronghold of Light.”<sup>10</sup>

In the book *On Eastern Crossroads* we read, “Father Sulpicius beheld a vision: A white pillar of clouds appeared to him. From it issued a Voice: ‘Keep the Stone in the shrine brought from Rothenburg. Upon it are four squares and in each the sign “M.”’”<sup>11</sup>

That could mean that Jadwiga passed the Stone to Father Sulpicius before escaping to the monastery.

It is that Stone and its bearer, Urusvati, that Konrad was after to complete his experiment. Fate brought all of these people together at that time, close to the end of thirteenth century, for Jadwiga (Urusvati) to recognize the evil intentions of her mentor and then escape to the monastery with a nun who brought her the message.

As indicated in the Teacher’s notes to H. Roerich [Notebooks of H. Roerich,

18.03.23], in that life, in the Rothenburg monastery, Urusvati and another nun were honored with a true miracle—Teacher M. appeared before them as an angel-like boy, as He appeared before H.R. again in her last incarnation.

“The nun, who witnessed the miraculous phenomenon with H.R., was also with her in her last incarnation—she turned out to be Mrs. Crane, the wife of Charles Crane, who took part in the cultural and organizational work of the Roerich family and had a collection of paintings by N. Roerich. The Roerichs’ diary mentions this acquaintance from the distant past: “. . . you already knew each other in the monastery in Rothenberg, Germany.” (On the opposite spread of the Notebook, Helena Roerich marked: “Refers to Mrs. Crane.”) [Notebooks of H. Roerich, 18.03.23]



Here we attempted to piece together rather scarce details into a more or less coherent, chronological order. In the 1920s, Master M. said, “At the end of the cycle, the Treasure and the Chest must return to the feudal lady” who, in the thirteenth century, inspired the creator of the statue of Uta, and is of the same fiery spirit as Uta and Helena Roerich. That is likely why N. Roerich produced the *She Who Holds the World* painting in such a manner—the Treasure of the World Stone came full circle and rejoined H. Roerich in 1924, the event that served as a stimulus for the Trans-Himalayan expedition and the travel of the Stone back to the Stronghold of Light.

<sup>8</sup> Ibid.

<sup>9</sup> Ibid.

<sup>10</sup> *Letters of Helena Roerich*, Volume 2, 18 November 1935 (New York: Agni Yoga Society, Inc. [1967] 2016).

<sup>11</sup> Helena Roerich, *On Eastern Crossroads*, (New York: Agni Yoga Society, Inc. [1992] 2016).

## “Beauty”

From the Diaries of Sina Fosdick

“**H**ow should I put into words all that he [Nicholas Roerich] was teaching me? Remembering those years, when I hearkened to his great wisdom, in daily contact with him, [I] learned how to deal with people in conflict and sadness; how to forgive but not compromise; how to feel joy without shutting out reality; how to love Beauty, accepting it as one of the highest achievements of the human spirit; how to understand and cherish the Great Teachers of humanity—I can only repeat, that it was my highest happiness and good fortune to have found my Teacher in this life. With humble gratitude I think of him as the one who showed me the Path of Light and Knowledge and my mission in life.”<sup>1</sup>

“In those days Elena Ivanovna gave a lot of thought to the necessity of awakening women’s consciousness. She highlighted the need for striving to knowledge and beauty, for it was with sadness that she observed the life of women in America. Later, Elena Ivanovna wrote: ‘In these hard days of separation and degeneration of people, of forgetting all the highest principles of existence, which are the source of true life and which lead to the evolution of the world, must be raised the voice of woman calling for the resurrection of the fire of selfless achievement

## The Realm of Beauty

*“In beauty we are united, through beauty we pray, with beauty we conquer.”*

N. Roerich



in all actions of life—of her, who had drained the cup of suffering and humiliation, and was tempered through great patience. Woman—a mother and a wife, a witness of development of man’s genius—can appreciate the great value of the culture of thought and knowledge.’

“In private conversations, in books and letters, she often spoke about the role of woman in the evolution of humanity. ‘Let the woman . . . keep all of her beauty and not lose the softness of the heart, subtlety of feeling, self-sacrifice, and the courage of patience.’”<sup>2</sup>

[N.K. speaking:] “I have spoken many times about the various forms of beauty found in Russia and pointed to all the inner importance of the Russian people. So why could we not look now into the future, seeing how unexpected but deeply sensible bridges are being built between nations? And when truly, it is difficult to say, which particular stone will provide the best foundation for the future necessary constructions? If

I see wonderful aspects of a young country . . . why should that make me forget about the treasure house of Russia, seeded with all the gifts of wisdom of the East? Truly, less negation, less ignorance, and the borders will expand and brilliant opportunities will weave themselves into garlands of beauty, and what was impossible yesterday will become vitally possible tomorrow.”<sup>3</sup>

*“I’d like to gather in one place all those unforgettable days and hours, and most important, the impressions from every meeting and conversation with E.I. and N.K. They have all stayed in my mind as a wonderful bouquet of extraordinary flowers. All drew thoughts and feelings; all ignited the heart with the fire of joy, beauty, and a new understanding of life and its essence.”*

– S. Fosdick

<sup>1</sup> Sina Fosdick, *My Teachers: Meetings with the Roerichs*, 1st English ed. (Prescott, AZ: White Mountain Education Association, Inc., 2015), xxxi.

<sup>2</sup> *Ibid.*, xxxviii.

<sup>3</sup> *Ibid.*, xxxix.

For those who want to delve into the study of Agni Yoga, the WMEA is now offering a fall Zoom class (*donation only*) that is meeting from 6:00-7:30 p.m. MST, the second Monday of each month. To participate, please send an email to [staff@wmea-world.org](mailto:staff@wmea-world.org).

An *Agni Yoga Companion*, volumes one and two, can now be enjoyed on our website ([wmea-world.org](http://wmea-world.org)). Just click on the *Companion* icon on our homepage!

And check out the new volumes of Helena Roerich’s Notebooks, which have been recently added to our website bookshelves! (Click on the *Notebook* icon.)

Agni Yoga Society International Headquarters:

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## Cosmic Ascent

“Verily, limitless is the beauty of Cosmos, when by the way of the heart we can penetrate into the consciousness of the Cosmic Breath. The ascent is predestined by the manifestation of all the cosmic combinations under the pure sign of cosmic unity. Observing the occurrences on the planet, We may only say, ‘Great is your destination; affirm yourself, manifesting ascent!’ The heart was always considered as the symbol of the ‘guiding one.’ Life expands by that symbol. The guiding one and the guided are affirming the significance of the Cosmic Consciousness. The expected one and the expectant are expressing Cosmic Reason. The calling one and the responding one are expressing Cosmic Accord. All the feelings of the Builder of Cosmos are directing the moves into the higher life. Yes, yes, yes!”<sup>1</sup>

### Commentary:

“The energy striving to create a new being and directed by karma is called *trishna*—the stimulus, the craving for existence.

“And this stimulus, when imbued with the essence of the Teaching, rises before us not only as the greatest cosmic principle but also as the greatest and most beautiful cosmic mystery. And Gotama Buddha, who unceasingly pointed out the eternally rushing stream of our lives, has thus asserted the cosmicality and, consequently, the infinity of this stimulus, which many who misquote the Teaching try to suppress; but the fiery spirit of the Teacher could only destroy small concepts, broadening them into infinity. And Nirvana is the Gate that introduces us into the rhythm of the highest, fiery, creative, and eternally expanding stream of infinite Existence.

“The Teaching of Buddha is an untiring fiery call to the realization of the beauty and unity of the great creativeness of infinite Existence.”<sup>2</sup>

### Signs of Agni Yoga

“Given in the Valley of the Brahma-putra, which finds its source in the Lake

## Thoughts on Agni Yoga

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



of the Great Nagas, the Guardians of the Teaching of the Rig-Veda:

‘I have set down the foundation of Agni Yoga in four directions, like the pistil of a flower.

‘I affirmed Agni Yoga as the pillar of My Steps, and received into My Hands the fire of the Stone.

‘I now have given the fiery Stone to her, who by Our decision shall be named the Mother of Agni Yoga, because she consecrated herself to the test of the Fire of Space.

‘The streams of this fire were seared upon the Stone in its great flight before the image of the sun.

‘A veil of sparks covered the summits of the Protectress of the Snows when the Stone made its fiery passage from south to north into the Guarded Valley.’<sup>3</sup>

### *The Invisible International Government*

“The International Government never has denied its existence. It has proclaimed itself, not in manifestoes but in actions that were recorded even in official history. One can cite cases from the French and Russian Revolutions, as well as from the history of Anglo-Russian and Anglo-Indian relations, when an independent outside Hand altered the course of events. The Government did not hide the existence of its envoys in various countries. Naturally, in accordance with the dignity of the International Government, they never hid themselves. On the contrary, they showed themselves openly, visited various governments and were known to many. Literature preserves their names and adorns them with the fancies of their contemporar-

ies. It is not secret organizations—of which governments are in such fear—but actual persons that are sent out by decree of the Invisible International Government.

“Inimical to international tasks is each perpetration of fraud. But the unity of peoples, the appreciation of creative labor, the growth of the consciousness, are affirmed by the International Government as unferrable measures. And if one traces the measures of this Government, it will be found that it cannot be accused of inactivity.

“The existence of this Government has entered the awareness of humanity repeatedly, under various names. Each nation is warned but once. Envoys are dispatched but once in a century—this is the law of the Arhats. The acts of the Invisible Government conform with the process of world evolution, hence the results are based on natural law. No personal desire is here, only the immutable laws of matter. I do not desire—I know! And therefore decisions, even amidst the turbulent currents, are firm.”<sup>4</sup>

“When We spoke about the International Government many were perplexed. When they learn that this is the Government of Knowledge, will they then understand it?”<sup>5</sup>

<sup>1</sup>*Infinity (1930), Volume I* (New York: Agni Yoga Society, Inc., 1956), verse 97.

<sup>2</sup>Helena Roerich, *Foundations of Buddhism*, 2nd ed. (New York: Agni Yoga Society, Inc., [1971] 2016) 108–109.

<sup>3</sup>*Agni Yoga (1929)*, 6th ed. (New York: Agni Yoga Society, Inc., [1928] 1997), unnumbered verse, final entry in the book and online ([https://agniyoga.org/ay\\_en/Agni-Yoga.php](https://agniyoga.org/ay_en/Agni-Yoga.php)).

<sup>4</sup>*Ibid.*, verse 32.

<sup>5</sup>*Ibid.*, verse 513.

January 3, 2001

*[Agni Yoga] from the diaries of S. Fosdick 1965*

Dear —,

There are many people reading here who have no idea about those personal experiences of Helena Roerich. Whatever you contribute here will be welcome, and, I hope, will spark some discussion.

P.S. For those who do not know: These excerpts are from the diaries of Sina Fosdick. Sina was one of the first people to meet the Roerichs when they first arrived in New York to fulfill the Instructions given to them. It was in New York that the first substantial study group was founded under their direct guidance and instruction. Sina was a Russian-born musician who had immigrated to New York some years before. When the first school was established by the Roerichs (the Master School of United Arts), Sina taught music theory and piano technique. She, her husband, Maurice; and her mother, Sophie, were all in that early group of disciples. Sina's diaries—at least the portions devoted to her life and work with the Roerichs—were published in Russia, a couple of years ago, from materials in our archives in New York. In the diaries much is recorded that is nowhere else to be found because they relate things done and said, from the time she met the Roerichs until they were gone.<sup>1</sup>

Daniel

January 4, 2001

*[Agni-Yoga] books by M?*

Dear —,

I know the books. I found them twenty-five years ago in the library of the Nicholas Roerich Museum. When I asked Sina Fosdick about them, she simply smiled and said, "Do you know

who wrote these books?" When I said no, she replied, "Well, I do!" And that was all she said. (She could sometimes be that way.) But it was clear that she accepted and admired the books.

I think the books are most interesting and have much valuable information.

By the way, we provided the books to a Russian publisher, Sphere, and I believe they translated and published them.<sup>2</sup>

Daniel

January 5, 2001

*[Agni Yoga] St. Sergius and a question*

Dear Joleen,

This is my own take on the question. Some Russians may see it differently. Let me put it from a different vantage point because it illuminates a national attitude. Once, when I was attending a Roerich conference in Novosibirsk (Siberia), a few talks were given from the podium, and some conversations overheard, in which M. was actually called "St. Sergius." One speaker, the head of the movement in the area at the time, when quoting from the Teaching, always said: "As St. Sergius wrote," or "... as St. Sergius said."

St. Sergius has a status in the Russian consciousness that is very high. The idea that the Master incarnated as St. Sergius underscores that status, elevates it even more, in the minds of many Rus-

## Conversations with Daniel Entin

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



sians. He is, in the public mind, Russia's foremost saint. So St. Sergius is not just a historical figure, someone who incarnated at a certain time in a certain place for a certain purpose; He is someone who is always with them, even today, in their minds. That is not unusual for saints; after all, people all over the world pray to saints, asking for intercession, thus assuming that the saint still lives in that identity, in some way.

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

Daniel

January 6, 2001

*[Agni-Yoga] Re: The appearance of the Messiah*

Dear —,

Yes, who knows? There is a commonly spoken cliché that if the "Messiah" were to appear today, He would meet with

<sup>1</sup>In 2015, the White Mountain Education Association, Inc., published Sina's diaries: *My Teachers; Meetings with the Roerichs*. The publication is available at <https://www.wmeabookstore.com/> and the Kindle version is available on Amazon.com.

<sup>2</sup>Daniel, in a later dialogue, further clarified that the books being talked about were written by "M." He wrote: "As I wrote, when I asked [Sina], my question was not answered, except the point was made that "M" was indeed M., and that these were important books."

the same fate. True spiritual renewal is anathema to the state because it brings freedom of the spirit, over which the state can never have control. The Messengers, therefore, are immediately seen as a threat to those in control.

If Masters were to appear in a physical way, to “prove” their existence, they would simply be declared mad and destroyed. How can manifesting clear away all doubt? It simply enrages those who do doubt.

And on our side, don't we all have preconceived notions of what the New Teacher, or the Master, should look like? If He/She tugged at our sleeves on the street and asked for a few coins, would we turn away? If He/She rang at our doors, all covered with dirt and rags, and asked to be admitted, who among us would do it?

It is certainly right for Them to still be hidden, to await the day in some future beyond measuring, when we will all be ready, when we implore Them to manifest. One of my early teachers used to say, “We must need Them the way a drowning person needs air. Then we will have Them.”

Daniel

January 15, 2001

*[Agni-Yoga] re: The Roerichs*

Dear —,

— had previously asked me to consider writing down the many things that I remember that I was told, that I observed here, because those memories would make the Roerichs more human and great, at the same time, to students. I responded that that would perhaps not be a good idea because so many of my memories contradict the notion that so many people in Russia cherish, that the Roerichs were almost demigods, without faults. I stated that

many of the more important people in the Roerich movement have carefully created and nurtured that image of the Roerichs, so my memories would not be well received. (I am paraphrasing) since the material would contradict the Roerich mythology that they themselves had created.

I did not use the words “misguided” or “self-serving.” Nor did I criticize the Roerich Centre [in Moscow] in any way. I agree with — that the Centre has been publishing, after a long delay, much valuable material, many valuable books. And more to the point, besides the publishing, I admire the strength and courage, and dedication and hard work, that contributed to making the Centre what it is today. It is a remarkable achievement.

And we, too, [Nicholas Roerich Museum in N.Y.] have published many books in Russia, through Russian publishers, to make our archival material freely available to Russian readers. Some people in Russia have criticized us for allowing material to be published that they do not think the Russian public is ready for. I wonder how they can know? We believe in full disclosure, leaving the responsibility to the public to understand the material. Once before, when I was criticized in this way, I consulted Svetoslav Roerich for his opinion. It turned out that his opinion was a very strong one. He said firmly that there should be no more secrets, that everything should be published. Since that agrees with my view, and he knew more about the subject than I did, I have to admit that I was quite pleased.

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

relationship between organizations that pursue goals we all share.

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

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

Sorry to burden everyone with this, but it was necessary.

Daniel

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