Abode of Light.

By NICHOLAS ROERICH

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Address to the disciples.

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"ANGEL—the blessed silence". Who did not exalt by this flaming mystery in the Image of a fiery Angel? Who was not imbued by the all-penetrating message of this ever-expected guest? He is silent as the heart which has attained. He is the keeper of the eternal beauty of spirit. —The beauty of the eternally silent and merciful spirit. —He guards and blesses.

The old Christian book—Mirror—tells: "The Angel is that impalpable, the fiery and flame-bearing". —"That, not in need of word for expression, nor ear for hearing. Without word, nor hearing, the Angels convey to each other the wise understanding. " In dream-like body clads the Angel for the manifestation to people ".

In silence was manifested that vision. Translucent became all objects. And luminously radiated the Image of the Great Guest. "And his lips remained silent and his crossed his hands, and from each hair streamed light. And fathomlessly, piercingly, were glowing his eyes.

With care brought the Flaming One the message of the renovated and blessed world. Mysteriously he ordained the sign of Bliss. Daringly he reminded of the Never-expressable. Untiringly at the hours of day and night he awakens the heart of humanity. He ordains the victory of spirit. And all will cognize and accept it with the language of their heart.

Who then embodied the image of the Angel—the blessed silence? From the Northern Sea came this Image. Not only from the midnight sea came this mystery. The veiled image of the Messenger of the East is revealed in it. Within it is also the mystery of the Cross. The very Hand and thought which created the Image of Sophia the Almighty's Wisdom, manifested the Angel of Silence. Flaming are the wings of the ever-striving Sophia—the Wisdom, of the same flame are the wings of the Angel—the blessed Silence. Fiery are the steeds of the chariot...
of Elias. And the fiery baptism preordained by the Apostles. In all
the very same fire! Agni Omniscience and that of Ascension. All
penetrating, where human word is superfluous.

Sparks of the dynamo imbue the space. In tension they flourish
in spirals of ascension and glow like a tree with its branches and fiery
leaves. The Logos of thought tensifies the prana and in tremor
humbles the human being before the radiance of the command of
lightning. The fire of Kundalini kindles (flashes). The wheels of
Isakial turn. The Chakras of India are rotating. Austere is the eye
of Kapila. Where is the limit of radiance? Where is the measure of
Might? But invisible became light and the sound drowned.

No glimmer, even the fragrance of prana disseminates. This is the
highest tension. Inaccessible to the eye, and inaudible to the ear.
Only the heart knows that silence calls and that the Chalice is over­
filled. At first lightning and thunder and whirlwind and tremor and
only after in silence the Voice untold of Agni Yoga says: "The first
call is thunderlike, but the last is accomplished in silence". At first
a flaming Messenger and after the purest Sophia, the Wisdom........

It is said: "Bliss is a shy bird"; impetuous are the wings of
Sophia. Woe to the one who did not perceive, woe to the one who
did not comprehend; woe to the one who rejected. The flaming wing,
which through Bliss became manifested, why shall it appear again to
the timid or cruel eye?

But how many fires are already apparent even to the un-experi­
enced eye. Humanity dreams about the ibodes of Light. It dreams
in silence. Amidst darkness, confessing to itself in darkness.
Even at night humanity believes but at day time it does not profess.
Although aware of the law: "I have faith and profess," Oh, they
themselves know that faith without deeds is but a phantom. Only
abstaction! But bliss is attraction and affirmation. Else, what for all
misty sighs? Otherwise what for the Science itself, if the spirit does
dare for application. Nicodim in the night is but the symbol of
faith without results. Only a spark without flame or warmth.

Ghostly is the decay. Unbearable is the frigidity of ignorance.
Inadmissible it is for its harm, for its contagion, for its destruction of
the very foundation. Many a time the frightened Bliss-bird fluttered
with its white wings against the closed windows, but we are afraid of
everything that infringes our ignorance and we hope for handmade
bolts. Even when the eye sees, we call it an incident. When the ear
even hears, we say coincidence. For us even the X-ray and the
qualities of radium are but something, and electricity is a lantern for
our comfort. Shall you be told that thought alters the weight of a
body, even this shall not amaze the mechanicians of civilization.

Unusually increases the irregularity of the blood circulation and
the detrimental blood pressure. The last form of influenza burns the
lungs like lung pest. The throat is flaming. Asthma ravages. Meningi­
gitis increases and the incomprehensible heart symptoms are growing.
But to us these signs are only fashionable diseases, not deserving any
special attention. We already hear about the over-satiation of the
space by radio waves, about poisoning through gasoline, about the
symptoms of over-electrification. But discomforting it is to think about
the future and the fate of a golf ball is equalized to the fate of the
small ball of the planet. We fear to address ourselves like the wise
Queen Hatshepsut to those: "Who will live in the years to come, who
will develop their hearts and will look into the future". But even if
the frightening conception "the future" shall be pronounced with
such fossilized ideas that the way to it shall be at once transformed
into a subterranean dungeon.

However the first condition of knowledge is not to hamper by
methods of study. One should not insist upon standardized methods.
The true knowledge is attained by inneraccumulation, by darkness.
The approaches to the one knowledge are so manifold. The descrip­
tion of such calls and milestones of life would make a most
needed and uplifting book. Not to insist, not to deprive, not to
subdue by conventionalities, but one should constantly remind about
light, about fires of space, about high energies, about the pre­
destined victories. All facts not entered into the elementary school
books should be collected. Such facts should be strung with full
honesty, without any self-conceit and disdain, nor hypocrisy, for
behind it hides fear, alias ignorance. Never can it be known, whence
the useful seed shall come. The physicist, biochemist, botanist, physi­
cian priest or historian or philosopher or a Tibetan Lama, or Brahmin­
pandit, or rabbi-cabbalist, or confucian or an old medicine-woman or
finally a fellowtraveller whose name was not asked with no reason.
Who shall bring the best? In every life there is so much remarkably
inspiring, unusual. Only to remember! Amidst reminders sparkle
so many of the best only temporarily obscured stars. Thus, once
more not renouncing our daily labor, we come closer not to the for­
biddances, but to the possibilities which illumine the life. Just it is
not our task to insist in order not to force. For nothing is attained by
forcing. But I repeat—it is necessary to remind about the possible
Joys. The names of these spiritual joys are inexpressable in the lan­
guage of the material world.

The Saint Isak Siryn ordains: The hope for rest at all times
urged people to forget the great".—He also says: "Who is not aware
that even birds approach nets in the hope of rest". Happy are those
who realizing the Infinity, love the everyday's labour". After the
holy scriptures let us also remember the last book of Prof. A. S. Eddington “Stars and Atoms”. Speaking of the non-earthly condition of other stars, the professor points out: “or it would be more accurate to stay, the reason why it should not, is earthly and does not apply to the stars”. Even not very long ago people tried to ascribe earthly conditions to all far-off worlds. Unprejudiced is needed. The creative flame is so needed. The bonfire summons the travellers in the desert. Likewise, the call of reminder is knocking and reaches under all garments that heart which is ready. Milestones are manifold. The calls are unexpected. Untiring vigilance and thoughtful attention shall be the keys to the sealed gates. There where all-embracingness honesty of study and veneration of the blessed Hierarchy are ordained there is no place for negation.

Nonetheless into the life of science enters the non-prejudice. With difficulties, under scorn, but already in various countries those fearless souls strive to the predestined synthesis. Perhaps soon shall the congresses of these creative workers be possible. Already now are being constructed centers, where without fear, without being condemend by ignorance or jealousy one can interchange the points of view in full confidence. Let us then gather with all care these multicolored flowers of the great garden of culture, remembering that “I shall not reveal the mystery to the enemies, nor shall I give the Juda’s kiss”. Without the coldness of condemnation, without repulsive ignorance, shall we open the door of welcome to each seed of Truth.

We turn the flaming ecstasy of lofty spirits into Hysteria Magna with high temperature. Vishudga—the center of the throat is for many only a hysterical globe. The fires of Saint Theresa, Clara, Radeuganda; the hearty warmth of the Fathers, of merciful love; Tummo of the high Tibetan lamas; or the walking upon fire in India—a custom existing even to-day (the Agni-Diku—the throne of fire was likewise in India, where are the thousand summits of Maha-Meru). All this is for many either an abnormal rising of temperature or—the loss of sensitiveness. Even the difference in weight of a potato before and after dissolution and the loss in weight of the summatizing of its particles does not impart to ponder upon special energies which were neglected. However each sincere chemist will admit that at any reaction some untold of condition is participating—perhaps the special qualities of the experimentator himself. The presence of a certain personality in the laboratory of Sir Jagadis Bose prevented the death of plants. But Sir Jagadis being a great scholar, he at once noted this fact. Few are those who pay attention to the influence of human nature upon plants. Not many are those who are so refined as to accept a fact as it stands and not as prompted by prejudice, superstition, selfishness and self-conceit. Verily, rare are such great self-sacrificing scientists, such as Millikan, Michelson, Einstein, Raman, Marconi who untiringly carry the torch of enlightenment and betterment of life.

The light-bearingness (Tejasi) of the manas is the same reality as the radiant emanation created at the tension of thought of high quality. The masters of the Christian iconography, as well as the Buddhist-artists, expressed the radiant emanations with great knowledge. Studying these images you will find an evident exposure of the crystallization of light. This reality of the value of thought, value of light is time to study and to apply. It is time to realize that while we proclaim the great conception of Bliss, we do not fall into abstraction, but we affirm high reality.

Time has come for valuation of the rays and energies being discovered. Ahead of us for decades are conscious experiments of the consequences of radium, X-Rays and that complex of energies which tensifies the atmosphere of the planet. Without denial one must start laboratories, just for untiring decades long experiments. There also will be studied psychic energy, physiology of the spirit and thought and light-bearingness and life-givers and life-preservers. A vast creative field, and in this duration of researches shall be manifested the fearlessness before Infinity.

Fire and Light. The entire progress of humanity is concentrated upon this all-penetrating and omnipresent element. If evoked it will be realized and lawfully applied or it shall burn the consequences of ignorance. In this search for the synthesis of knowledge once more the exaccrescences of the East and West, North and South shall be erased. Everywhere shall we find the very same “subtle pain of the cognizing heart”, “the very same attonement by innermost heart exertion”, “the same exaltation by spirit”. And together with the Apostle we shall say, “It is better to tell five words from the innermost heart, than a quantity of words with the tongue”. Let us not leave the real values in abstraction, but let us undelayingly apply them without prejudice. The transferring of reality into abstraction is one of the most deplorable crimes against culture. There are many who still do not distinguish between civilization and culture, and thus they are sending the values of culture into the misty unattainableness. How much already of the predestined is rejected by fear and hypocrisy. But sooner or later one has to be cured from fear; it is necessary to liberate that enormous mass of energy usually wasted on fear, irritation, lie and treason. Let us hasten to fix on a film our radiant emanations—thus we shall obtain the true passport of spirit. Agni-Yoga says: “The darkness shrieks deafening in its usualness. Darkness cannot withstand the dawning of light”

Saint Theresa, St. Francis of Assisi, Saint Jean de la Croix levitated in ecstasy to the ceiling in the cells. Somebody will say that
altogether it is impossible. And what if even now there are witnesses of levitation and changing of the weight? The Flaming one took part in the Service with Saint Sergius, such is the tradition. From the flaming Chalice Saint Sergius took Communion. In the great Fire we realized the invisible Truth. The uplifted consciousness was illuminated by tongues of flame. During the prayers of St. Francis of Assisi the monastery was so glowing, that the travellers rose, thinking: "is it not the dawn?". The radiance was glowing above the monastery when Saint Clara prayed. Once the light became so luminous that the peasants came running, thinking: "Is there not a fire?".

There are many traditions, but here is a simple story about the Pecherski Monastery in Pskov:

"Our monastery is an unusual one. In a dark night, look from afar at the monastery. Around is impenetrable darkness, but above the monastery light shineth. Many a time I saw it myself. But in the monastery there burn only two kerosine lanterns and two oil lamps in front of the icons. This is all of the lighting. No, this is a special light over the monastery".

Likewise came running the people at a fire in the Himalayas and in the same way instead of flames of destruction they found an inexpressible radiance. Likewise stood the mountains crowned by blue leaves of the fiery Lotus. Like in the Bible was kindled the unsinging fire. Many fiery signs appeared. A special manifestation of electricity. And what is electricity, but this again was not told.

During the last earthquake in Italy many people have seen the whole sky in flaming tongues. Over England a fiery cross was seen. Is it but superstition? Or somebody saw that which in other cases passed unnoticed? Try to test the attentiveness of people and you will be shocked as to how scarce are those, who know how to apply their vigilance and movability. Even the power of thought, the mighty magnet is shamefully neglected. Smile, smile, but just the same you do not try to think precisely.

Truly, boxing, and golf, and cricket and baseball do not require the power of thought. The races likewise are not quite for the thinking. One can invent still more occupations which will justify the neglect of thought, but just the same one will have sometimes to turn back to the creativeness of thought. Therefore even small experiments of attention shall not be superfluous. Verily, in schools one ought to establish special courses of developing the attention and thought. Even rarely somebody is able to dictate two letters at once, write with both hands or to control two conversations simultaneously. Often even a clear image of an object cannot be retained and even a simple interior cannot be described. For some even all foreigners look alike. But even a slight attentiveness could be a great help in life. Amidst the hygiene of thought we can notice some which by the average is called phenomena. Whereas they are a simple manifestation of the law. Thus in the honest study once more the despair of denial will be replaced by a glorious possibility.

Anyhow we cannot avoid the era of Fire. Hence it is better to value and to master this treasure. Scepticism is advisable when it stands to reason, but as a doubt of ignorance it will be destructive. However the entire world is strikingly divided now into builders and destroyers. With whom shall we site? We heard repeatedly of many luminous radiations, but nonetheless we hearken with sneering about human and animal auras. Even if a photographic film shall fix them we shall rather hint at a defect of the film, than to admit the well known ancient law.

When we recollect the strange experiment of Kelly, we will prefer to qualify him as a charlatan, than to think about the specific quality of his nature. The apparatus invented by him worked in his presence but refused to act in hands of others. Why then does a machine tire in some hands more than in others? Each experienced engineer noticed this. Why does the fatigue of a horse depend upon the rider? Why does the quality of a hand shorten the life of flowers? We go round the psychic energy. We are aware that alike the ancient Millitia Crucifera Evangelica gathered around the symbol of the Cross, we have to gather around the sacred conception of Culture.

Complicated but beautiful is our Era. When in new combinations are shining new manycolored stars. Experienced fathers advise "about the wondrous exertion in the innermost of the heart." "We have ceaselessly to rotate in our heart the name of the Lord, like lightning whirs in the space before rain. This is known well to the experienced one in the spiritual fights. This inner battle has to be carried out like a real war".

"But when by the sun of Truth the sensual desires will be dispersed, then are usually born in the heart luminous and starlike aspirations."

In another place of ancient Teachings it is said: "The one who affirmed himself in full consciousness, his pure heart is transformed into a mental sky with his own sun, moon and stars. Such pure heart becomes a receptacle of the inconceivable God through the mysterious vision and exaltation of mind."

Further the Fathers of mercifulness teach: "Sit down or better stand in a semi-lit corner in silence in a prayer-like position. Do not relax, transfer the mind into the heart. Guard thy attention and do not accept into thy mind neither good nor bad thought, keep calm patience. Keep reasonable moderation."
means calling them art and even 'the art of the arts. This natural art entering into the heart by means of breathing helps much the exaltation of thoughts. Continuing the advice for this special pranayama, the holy Father continues: "The breathing through the lungs conducts the air to the heart. Thus sit down and concentrating the mind lead it this way by breathing inward, force it together with the inhaled air to penetrate into the very heart and keep it there not permitting it to leave, as much as it would want to. Keeping it there do not leave it idle but give it sacred words. Try to get accustomed to this inner concentration and watch that thy mind should not so soon leave, for leave, as much as it would want to. Keeping it there do not leave it penetrate into the very heart and keep it there not permitting it to dwell there and it will itself want to remain there. Shalt thou succeed to penetrate into the heart by the means I pointed out to thee, at first it will be under depression, then it will be joyous and happy to dwell there and it will itself want to remain there. Shalt thou succeed to penetrate into the heart by the means I pointed out to thee, abide by this exertion for ever. It shall teach thee that which thou never hast conceived."

Thus it is necessary to find an experienced preceptor (Guru). Saint Gregory Sinaite says: An active and hearty intelligent prayer is done thus: sit down on a low chair, half a foot high, transfer the mind from the head to the heart and keep it there and from there invoke heartily intelligently: Lord Jesus Christ, have mercy!"

"Know that all such special positions of the body are prescribed and are needed until in the heart shall be inrooted the pure and concentrated prayer. And when through the Bliss of the Lord thou shalt attain this, then leaving aside many special exertions, thou will be united without words with the Lord, in pure and concentrated hearty prayer, no more needing the special arrangements. Besides do not forget that when at times thou shalt be inspired for a voluntary pure prayer by no means shalt thou destroy it by the usual prayer precepts. Cast aside these precepts and as far as thy inner forces reach, try to adhere to the Lord and He will enlighten thy heart in the spiritual attainment".

"Even in the deep sleep the fragrance of prayer will ascend from the heart without effort. Shall the inner voice become silent during the sleep, but within the sacred service shall ceaselessly act. For only this sacred glaive being ceaselessly rotated in the heart liberated from any other image can force the enemy to retreat and destroy them and singe them as fire does to straw.".

Endlessly one can quote from the Holy Fathers of the Church and from covenants of the hermits their rules and one feels how these rules are created for life and applied in reality. Again speaks an experienced voice: "When spiritual gifts are realized, they under constant bliss one becomes radiant and becomes unwavering from the contemplation of the spiritual treasures. Such one is freed from everything earthly, but for ever is liberated from death to the eternal life.

Inexpressible in words is the radiance of the Divine Beauty. Neither can the word express it, nor can the ear contain it. Shalt thou ever compare it with the glory of dawn, the luminosity of moon, the light of the sun—all this is unequal to this divine glory. All this is poor in front of the true Light. As the deepest night or the gloomiest darkness before the purest light"

Thus can speak only he who experienced what is the "spiritual man of the heart"—"a light which even in the darkness shineth and is inextinguishable by darkness."

When Makary, the Egyptian, wrote the following, he depicted not abstract symbols but vital realization: "Those who are the sons of Light and the sons of Service in the Holy Spirit, those shall learn nothing from men for they are inspired by Divine Wisdom. For Bliss itself inscribes in their hearts the laws of spirit. They do not have to be persuaded by writings, written in ink but upon the tablets of the heart the divine Bliss inscribes the laws of spirit and the heavenly mysteries. It is the heart that rules all the organs of the body. And if Bliss reached the valleys of the heart, then it rules all the organs of body and dominates all thoughts."

An ancient Egyptian papyrus says: "The beginning of the physician's wisdom is the knowledge of the heart's action."

He who knows the spiritual heart, knows "the subtle pain of the physical heart also", about which so inspiringly speak the Holy Fathers. He who knows this "subtle pain" cognized also the fire of love—not the love of sighing but the real love of action and attainment. That love which from antiquity is called the Love of Godman, which purifies and uplifts the human sensations. Agni-Yoga says: "What sage of knowledge shall not be a Ruler of love?"

"The subtle pain" the heat of the flame of heart is known to the experienced one in the highest tests of life. It is known to those to whom the enlightened labor became the daily prayer. And prayer transformed into ceaseless rhythm of heart, into the rhythm of light. Someone will ask what is rhythm and why is so important its realization? It means that the inquiring one knows not what is the "subtle pain" of the heart and is not aware of the music of the spheres and did not harken to the hymn of nature. Without his own strain he shall not cognize the sparks of attainment, which will bring closer his heart to the Cosmos and Love. The center of spirit is linked with the center of the organism. This unity known since ages is not deciphered neither scientifically, nor philosophically but is nonetheless quite evident The Chalice of experience. This way we approach again the creation by thought—to the mysterious but immutable "The Word became matter." This way the Logos is embodied into the physical. This mystery is manifested in each man, in each incarnated spirit.
"God inhaled into each man eternally into the heart"—the Abode of Light is immortal, eternal through all incarnations. And it shall cognize the Light for it is the very source of Light itself. The "subtle pain" is the manifestation of subtle energy and the luminosity is one of the prime qualities of the action of such energies. When this light is tensified it becomes visible even to our eye. This moment remains forever the long awaited and unexpected. It is ordained to keep the torches aflame, but the moment of the great Messenger is untold. Likewise untold is the "subtle pain" of heart and the covenant that "Joy is a special Wisdom". Alongside with this one can remember the covenants of the Bhagavad Gita and Agni-Yoga and Kabbala and the prophecies of the Bible and the Fire of Zoroaster.

The "Sun-likeness" of Plato belongs to the same untold but luminous conceptions. When the experienced ones meet they are not in need of a vocabulary, for though in silence they will understand the speech of heart. Hence experience and proclaim because you are not aware of your best hour, you do not know when shall the flame flash over the Chalice of accumulations. Only the high quality of thought shall guide and the insatiable impetuousity will be the wings of Light of Sophia—the Wisdom. It is ordained to radiate, but not to be burned.

The resounding of the Center of the heart harkened to by Socrates harmonizes with the rhythm of Good. The high matter of Spinoza is ozonized by the same waves of light. The luminous center of the heart can radiate with the all-illumining flame—the fabulous stone of the legends of Graal.

Agni-Yoga says: "At the basis of the Universe search for the heart". "The creativeness of heart is strained by the Chakra of the Chalice", "The greatest Might is in the Magnet of the Heart", "The word not containing the affirmation of heart is empty". "The pearl of heart is the subtle density", "An Arhat as a flame carries in the heart all fires of life".

Origen affirms: "With the eyes of the heart we can see Be-ness", "All is pure to the pure", fearlessly ordains the Apostle Paul. He knew the purity and activity of heart, when it knows only the good and as a magnet attracts around itself only the good. The similarity between heart and magnet are often mentioned, although scientifically it is not yet acknowledged. However, "the treasures of Wisdom and knowledge" are attained only by the wisdom of the heart, by the chalice of love and self-sacrificingly action. 'There, where is your treasure, there is your heart', says the Apostle. The luminosity of the heart is similar to florescence of the sea, when the motion produces numberless visible luminous formations. Likewise the action of creative love kindles the flames of heart. "There shall be Light", says the thought of the Great.
"He knows the depths of the heart", chants the King Psalmist. When we speak about the Beautiful, about the depths of the heart, then first of all we have in mind the beautiful creative thoughts. As the most delicate flowers they have to be grown. They have to be unceasingly watered by the joyful streams of Bliss. One must learn how daily to think clearly and benevolently. One must nurture aspirations these highest seedlings of thoughts. Let us dare. Let us not be afraid to aspire upon heights. From the summit we see far. From the summits come the Tables of Commandments. From the summits come the heroes and achievement. Radiant is aspiration. The flaming aspiration is the threshold of Bliss.

Agni and thought.

Fiery are the wings Of "Sophia—the Almighty's Wisdom".