

THE FALSE MAHATMAS OF MR AND MRS ROERICH

by Lars Adelskog

Introduction

In a previous paper, “Helena Roerich – a False Messenger of the Planetary Hierarchy”, I argued, on the basis of quotations from Helena Roerich’s letters, why she should not be considered a genuine messenger of the planetary hierarchy.

In the present paper, I take my argument one step further: I shall demonstrate that the masters or “mahatmas” by whom the Roerichs let themselves be guided and inspired were no true masters, no members of the spiritual hierarchy of our planet.

Many theosophists and readers of Alice A. Bailey’s books have been given the quite erroneous idea that the many books of Helena Roerich were written under inspiration by the member of the planetary hierarchy, 44-self (chohan) M. (Morya). Helena Roerich supports this erroneous impression herself by referring in her books, in many places, to “M.” as her source, inspirer, and master. Through the publication of the diaries of Helena Roerich (on the website www.urusvati.agni-age.net) the entries of which largely make up the raw material of the books later published, it is nowadays clear that it was not M. that communicated with the Roerichs, but an entity that called itself Allal Ming. The manner in which this entity transmitted its messages to Mr and Mrs Roerich – namely table rappings in the fashion of spiritists – reveals clearly the nature and abode of this entity: an emotional being in the emotional world (astral world). As all informed esotericians know, the members of the planetary hierarchy never convey messages by such spiritist means.

The fact that Allal Ming was not identical with Morya is demonstrated also by the portrait of Allal Ming that Nicholas Roerich drew in a state of trance. This portrait shows no likeness whatever to that portrait which Morya had the German artist Hermann Schmiechen execute in London in 1884 after he had promised to do so. This portrait, which was drawn in the presence of H.P. Blavatsky and which was also acknowledged by her to be a faithful representation, shows a man with very clear Aryan features, whereas Roerich’s portrait of Allal Ming as clearly depicts the face of a man belonging to the Mongolian race. These two portraits are reproduced at the end of this paper.

The very name Allal Ming is apt to arouse doubts as to its genuineness in those who are even slightly familiar with Oriental languages. It is neither an Indian, Tibetan, Chinese, Japanese or Mongolian name, nor is it Persian or Arabic. The latter part, Ming, could be Chinese, meaning “clear” or “bright” in that language, also being the name of an imperial dynasty. Allal is not Chinese, however, cannot even be, since such a word is impossible to write or pronounce in that language. In Tibetan, ming means just “name”, so it is obvious why it would be meaningless to make that word a part of a true personal name in that language.

In his book *Nikolai Rerikh. Vestnik Zvenigoroda. Kniga pervaya. Velikiy Plan* – “Nicholas Roerich. The Messenger of Zvenigorod. Book the First. The Great Plan” – published in St. Petersburg in 2002, Russian researcher Vladimir Rosov presents many important data on the basis of archival studies he has made in Russia, the United States, and India. It is evident from the facts presented by Rosov that what principally guided the activity of the Roerichs in the 1920-ties and 1930-ties was Nicholas Roerich’s “great plan” of founding a Buddhist utopian country in Central Asia, the “new country”, Zvenigorod, which would include parts of already existing countries, such as the Soviet Union, Mongolia, and China. Nicholas Roerich cast a covetous eye in particular on South Siberia and adjacent Mongolia, which in 1911 had liberated itself from China, but since 1924 was a satellite of the Soviet Union. The proposed financial basis of this project was a corporation, Belukha, which was going to acquire from the Soviet Union concessions of cultivation of land and mining of valuable ores and minerals in the area. Therefore, it was necessary to establish an intimate collaboration with the Soviet

regime, and by this time, in the spring of 1925, Mr and Mrs Roerich had made a sharp turn from their previous manifest anti-Communist orientation. The Roerichs now declare unequivocally their sympathy for Communism, and the communications from the “mahatmas”, of course principally from Allal Ming himself, consistently praise Lenin and the Soviet regime, and let it be known that the new teaching, which is supposed to unite mankind, is an amalgam of Buddhism and Communism. “Everything has changed – with Us is Lenin...”, as Allal Ming declares on the 29th of May 1925. This message was put forward in no uncertain terms in the third of the many books that Helena Roerich compiled on the basis of the communications received from the “mahatmas”, *Obshchina* (“Community”), first published in 1927 in Urga (present-day Ulan-Bator), in Mongolia.

It proves impossible, of course, to realize these megalomaniac plans of a Buddhist-Communist empire radiating from Siberia, Mongolia, and Tibet. That expansionist urge into Central Asia, which the Soviet regime displayed in its initial phase, is fading by 1930. This coincides in time with the Roerichs’ turning their attention to the United States instead and starting cooperation with American capitalists. Louis Horch becomes the financier of the Roerichs and Maurice and Zinaida Lichtman become their close co-workers. Both Horch and Maurice Lichtman, however, are simultaneously agents of the Soviet secret police, the OGPU (at the end of this paper there is a reproduction of Lichtman’s identification document with the OGPU). During this time Mr and Mrs Roerich associate with, and advise, the President of the United States, Franklin D. Roosevelt, and his Secretary of Agriculture, Henry Wallace (in 1940 he was appointed vice-president).

By now the Roerichs’ sympathy for Lenin and Communism has vanished into thin air, which is evident from such facts that in the new Russian editions of Helena Roerich’s books, containing messages from the “mahatmas”, all praises of the red tyranny and its leaders have been expunged, or that the painting that Roerich brought to Moscow in 1926 as a tribute to the memory of “Mahatma Lenin”, has been removed from the collection of 15 paintings that are exhibited in Riga, Latvia. The painting mentioned, “The Appearance of Opportunity”, is reproduced at the end of this paper. The last time “Mahatma” Allal Ming mentions Lenin is on October 13rd 1932, when he complains that “it is wrong to think that Lenin received millions, it was the Party that received them.” (*Vysokiy Put’*, vol. II, p. 290, Nr. 2643.) As if it made any difference to the Russian people whether the billions of roubles that the Bolsheviks robbed from them went into the coffers of the Party or into the pockets of the Bolsheviks themselves. As a matter of fact, the Bolshevik leaders, including Lenin, made themselves immensely rich on their “proletary revolution”. In 1920 alone, Lenin transferred 75 million Swiss francs into his bank account. (Igor Bunich, “The Party’s Gold”, St. Petersburg 1992, p. 83.)

In the 1930-ies, Helena Roerich’s Russian books of course could not be printed and distributed in the Soviet Union, but had to be published in the free republic of Latvia. Similarly, the English translations that by now begin to be published render the bowdlerized Russian text only, not the original red message of the “mahatmas”. This bold enterprise, to change the words of the “masters”, after it proved impossible to make collaboration with the Communists profitable, certainly cannot be labeled anything else than falsification of texts and, besides, demonstrates that not even the Roerichs took these “masters” quite seriously. The content of the “spiritual” message had to be altered so as to be in better agreement with the changed political and economic goals – which is in a way a clumsy application of the Marxist principles of basis and superstructure but at the same time harmonizes equally well with the liberalism ruling then and now and its spineless adaptation to the market forces.

In order to give my readers, in the restricted space of this paper, a concrete idea of the kind of falsification of texts I have just spoken of, I am going to cite 19 examples, all of them taken from the book *Obshchina*, “Community”. Those are many examples considering the small extent of the book – a mere 127 numbered pages in a format somewhat smaller than A5. I

begin by quoting the text in question such as Helena Roerich received it from “Mahatma” Allal Ming and entered it into her diary and such as it was published in the first Russian edition of this book (Urga, Mongolia, 1927). These two versions of the text in most cases agree almost exactly, and the deviations between them that do occur are insignificant. Then I quote the text such as it is rendered in the second Russian edition, published in Riga, Latvia, in 1936, and in the English translation: *Community*. I have translated these early versions of the 19 texts directly from Russian into English. As far as I know, this is the first time that such a detailed examination of how Helena Roerich revised, for reasons of expediency, the messages she received from the “Mahatma” is published in any Western European language.

Before I quote these 19 texts, however, I wish to give my readers a few additional concrete details about how the Roerichs received the messages from “Mahatma” Allal Ming, some further indications that Allal Ming is an emotional entity and not a member of the planetary hierarchy, moreover information on the contribution that the Roerichs made to the efforts of establishing the cult of the dead Lenin, and the instructions on this matter which the “Mahatmas” conveyed through Nicholas Roerich to the “Communists in Moscow” and to the People’s Commissar for Foreign Affairs, Georgi Chicherin. I also quote some excerpts from the book *Under the Sign of the Scorpion – the Rise and Fall of the Soviet Empire* by Jüri Lina.

How “Mahatma” Allal Ming Communicated with the Roerichs

Vladimir Anatolyevich Shibayev, who became a devoted co-worker with the Roerichs, wrote the following description of how “Mahatma” Allal Ming conveyed his messages to his disciples. The events described occurred in London:

“I was invited to the artist, academic N.K. Roerich on the evening of the 2nd of June 1920, and as usual I was sitting with his son in the latter’s room, and we conversed on various scientific subjects. I did not know that Nikolai Konstantinovich and his wife together with their younger son were occupied with spiritist experiments in the adjacent room. Nor did I know that they asked their guides for permission to have me join the circle. But having secured a positive answer, they asked me to enter and to sit down at a little table. The room was fully lit and I saw clearly that any possibility of fraud was out of the question. The little table was trembling and shaking nervously, and when they asked who it was (it was agreed upon that one rap meant yes, two raps no, three raps a strong yes), is it not the Teacher, the table shook and rapped once. Then the letters followed in due order. Because one of those present said the letters in endless succession, and when the right letter was uttered, a rap followed. In this manner a few sentences were collected that did not concern me, until Mme Roerich asked if they could be told the name of my Teacher. – ‘Yes!’ – The letters were collected: ‘Sarti! Italian. Lived in Pesaro in the year 1350 after Christ.’ And then came the sentence: ‘We sent him as the seventh one!’ – ‘Who did? The Teachers?’ – ‘Yes!’ – ‘Then we can invite him tomorrow night to a physical seance?’ – ‘Yes!’ – ‘Is he a medium?’ A strong rap: ‘Yes!’ – ‘May we show him the things?’ – ‘Yes!’ – ‘May we ask for a piece of advice in life for Vladimir Anatolyevich?’ – ‘Yes!’ Then according to the alphabet was collected: ‘May he engross himself in thought in building the world!’ ...

Then we entered another room where they showed me coins and talismans that had been sent during the last physical seance... After that Konstantin Nikolayevich showed me mediumistic portraits of the Teachers drawn by him. Subsequently he sat down in the lit room, turned his head away, covered his face with his left hand as if he dozed off, and held in his right hand a pencil over a piece of paper. Then he started to draw ... We again went to consult the little table ... Because the great Teachers had advised that the Roerich family, no matter what happened, had to go away from this country. Where? – To Ceylon.” (V.A. Shibayev, “Reminiscences of My Visit to N.K. Roerich on the 2nd of June 1920”. Manuscript of five leaves in the archive of I.R. Rudzite, published in V.A. Rosov, op. cit., p. 45.)

Some Further Indications that Allal Ming is not a True Mahatma but an Emotional Entity

It is a common feature of such entities in the emotional (astral) world as give themselves out to be “masters” or “mahatmas” that they flatter their mediums or “disciples”, fomenting their vanity with fairy tales about the important personages they were in previous lives or the great work they will accomplish in the future. Allal Ming, the “master” of the Roerichs, is no exception to this rule. This was a message given by this entity to the Roerichs in January 1921:

“The great spirit of love lives in the unitary vision given to luminous souls. You [Helena] are one who has seen! Helena Roerich, the pure art is a credible communication of the luminous manifestation of Spirit. Through art you have light! It is your karma to make Russia famous!”

And on the 9th of May 1921, Allal Ming warmed the Roerichs up by telling them what celebrities they had been in the past. Helena Roerich asked whether Allal Ming was karmically linked with her and who he had been in connection with her, whereupon that entity answered: “Yes. Husband. Morymtsokulluov – Mexico. Kurnovuu – the emperor of Mexico – I defeated Osuu. Yabuchtuu – was your name – the empress of Mexico. Yabuchtuu – pearl – Lyumou – the son was a little light.” Thereupon Allal Ming tells her that she was now a priestess at sundry temples in Egypt, Assyria, Carthage, in Sicily, etc., now empress in Kazan (15th century), the consort of Emperor Akbar of India (16th century), an Egyptian princess and a consort of King Solomon, Empress Ilyauru of Judea, the consort of Djingis Khan, Egyptian Empress (Pharao) Hatshepsut (15th century B.C.E.), and moreover Buddha’s daughter and Morya’s sister.

Nor did her husband Nicholas move among the lowly. When he was not Chinese or old Slavonic priests he was the emperor of the Ullus in the 14th century B.C.E, the Chinese Emperor Fu-Yama-Tsing-Tao, and the fifth Dalai Lama, Lobzang Gyatso (17th century).

About the “Chinese Emperor Fu-Yama-Tsing-Tao” it should only be noted that there never was a Chinese emperor of such a name. That name is not even Chinese, for yama is a Japanese word, meaning “mountain”. The only Chinese word resembling yama is yà má, which means “flax”, but that is for sure meaningless as part of a name, an imperial name in particular.

The last incarnation mentioned is important for Nicholas Roerich’s ambitions of political power. The fifth Dalai Lama was the first holder of this office to exercise the actual political power over central Tibet. He started to build the Potala Palace and unified the country under the reformed sect (gelugpa or the “yellow caps”) of Tibetan Buddhism, having defeated his rival, the Prince of Tsang, who was allied with the semi-reformed Kargyütpa sect. Since there is doubt of the legitimacy of the sixth Dalai Lama, Roerich could assert that he himself was the legitimate successor after the interruption in the 17th century.

As an additional example of what nonsensical piffle emotional entity Allal Ming delivered to the Roerichs, I have translated part of the message they received on the 17th of January 1926:

“Now the installation against tornados on Venus. We have transferred a moment of the consciousness of the World Mother to the visual field of Urusvati [Helena Roerich]. On Venus there are dams against craters, and conductors of tornados are of great importance. The places in education are calculated and the struggle becomes possible, but we shall not forget that Lenin fought with craters and tornados without dams. His keys were multi-coloured, but you have one of silver – Maitreya–Communism. This key Urusvati saw in the belt. The sacred word has been uttered to you – Maitreya – Community. Ready to answer the question.”

When faced with occult drivel of the kind just quoted, it is worthwhile to remember what one of the true teachers said once: “Know us for sane and balanced men who teach as we taught on earth, not flattering our pupils but disciplining them. We lead them on, not forcing them forward by feeding their ambitions by promises of power, but giving them information

and leading them to use it in their work, knowing that right use of knowledge leads to experience and achievement of the goal.”

The Contribution of the Roerichs to the Establishment of the Lenin Cult

In the beginning of 1925, the Roerichs travelled to Paris to see Leonid Krasin, who was the Soviet people’s commissar (minister) of foreign trade. One of the aims of the Roerichs’ visit was to obtain concessions for mining and agriculture in the Altai region of Southern Siberia, as a condition of founding the “New Country”. Krasin was not exclusively occupied with issues of trade and industry, however. Together with People’s Commissar Lunacharsky, he also headed the commission assigned with the planning and building of the mausoleum that was to contain the earthly remains of Lenin, who had died the year before. According to Konstantin Melnikov, the architect who projected Lenin’s sarcophagus, Krasin was the first one to put forward the general idea of preserving Lenin’s body permanently and showing it to posterity. One week after Lenin’s funeral, Krasin wrote in the newspaper of the Soviet government, *Izvestiya*, that Lenin’s tomb was to have a significance for the world that would surpass Mekka and Jerusalem. It was Krasin who proposed to make the mausoleum a tribune of the people, where Lenin’s successors would speak to future generations. Perhaps Krasin thought that Lenin himself would appear there in a resuscitated form. Because as early as 1921 Krasin was convinced that future scientific advances would “make it possible, by means of the vital elements of a man, to rebuild the physical man himself”.

The plans of establishing a cult of the dead Lenin cherished by Krasin and other Bolsheviks coincided interestingly with certain instructions that Nicholas Roerich had received from his “Mahatmas”. After Roerich’s expedition had reached Urumchi in April 1926, the Soviet consul there, General Bystrov, having met Roerich, reported to Moscow that there were “letters from the Mahatmas to Comrades Chicherin and Stalin. The Mahatmas seem to be assigned with the task of uniting Buddhism and Communism and of creating a great Eastern union of Republics.” (Rosov, op. cit., p. 93) When the Roerichs then arrived in Moscow, on the 9th of June 1926, they brought a little box containing earth from the birth-place of the Buddha intended for Lenin’s tomb and also several paintings depicting the future Buddha Maitreya and one mahatma whose face resembled that of Lenin. On the 21st of April 1926, the “master” of the Roerichs, Allal Ming, had told them that he shared their enthusiasm for Lenin: “I am delighted that you are delighted in Lenin – your bridge” – and urged them to make their contribution to the establishment of the Lenin cult: “You will still manage to help with the monument to Lenin. Find the red stone, a square in the basis, and of course the signs of the Soviets and the propitious signs of Tibet. I recommend the inscription: ‘Lenin – the great Teacher’, in seven languages.”

In a message of the 25th of April 1926, Allal Ming explains in what respect Lenin was a bridge:

“The great Gotama gave the world the finished teaching of Communism. Any attempt at making a god out of the great revolutionary leads to absurdity. Of course there was a whole line of champions of the common good before Gotama, but their teaching was turned into dust in the course of hundreds of centuries; therefore the teaching of Gotama must be received as the first teaching of the knowledge of the laws of the great matter of the evolution of the world. The modern understanding of community affords an excellent bridge from Buddha Gotama to Lenin. We pronounce this formula, not to aggrandize, not to depreciate, but as an evident and incontrovertible fact. The law of fearlessness, the law of refusal of ownership, the law of the value of work, the law of the dignity of the human personality beyond classes and outer distinctions, the law of real knowledge, the law of love on the basis of self-knowledge make the commandments of the Teachers an uninterrupted rainbow of joy for mankind. We know how Lenin appreciated true Buddhism. Let us build the foundations of Buddhism in its presented commandments. The teaching is simple, similar to the beauty of the cosmos,

removes every trace of idol unworthy of the great teacher of the people. Knowledge was the guiding path of the great Teachers. Knowledge makes it possible to approach the great teachings freely, lively, just as the great matter itself is real. We shall not introduce the latest complexities, we shall speak briefly on those foundations which cannot be denied. Joy to all nations, joy to all workers!”

Nicholas Roerich's Contacts with the Communist Leaders in Moscow in 1926

On the 18th of March 1926, Allal Ming dictated the letters that were presented to the “Communists in Moscow”. In these letters, the “Masters” assured that “measures have to be taken without delay for the introduction of world-wide Communism as an immediate stage of evolution”. Finally the “conception of Europe will be shaken by the union of Buddhism and Communism”.

Vladimir Rosov writes about these letters:

“At his meeting with the people’s commissars, Nikolai Konstantinovich delivered to them the letter of the Mahatmas to the Communists in Moscow and the box with earth from Burkhan Bulat. In the letter were welcomed the social changes that had occurred in Russia after the Bolsheviks had come to power – the abolition of the corrupt church, of private property, and of the power of the capital. It was recognized that the revolution had come at the right time, opening the paths to the ‘unification of Asia’. There was also a second letter of the Mahatmas, which was addressed to Chicherin personally. Until now nothing whatever has been known of its existence. It proved to have been reliably hidden away in the store rooms of the Ministry of Foreign Affairs. In the tone of the letter a worry for the current time is clearly perceived and the necessity for the leaders of the country to turn to the ‘new circumstance’ is demonstrated. This is an open allusion that the Russian revolution is going through a crisis and may come to a dead end. The experience of building Socialism had shown that layers within the peasant class were not able to internalize the idea of Communism (enforced collectivization). Therefore, the Mahatmas of the East extended a helping hand to the young country of the Soviets. ...

Both letters were written in Tibetan. Under the text of the letters the names Gulab Dal Singh and D.M. were written. On the bottom of the box, in which earth was wrapped in a piece of cloth, there was a Tibetan inscription as well: ‘The Mahatmas – for the tomb of the Russian Mahatma’. The box itself was made of ivory and originated from the times of Akbar.

...

Immediately after his meeting with Roerich, Chicherin reported the event to the secretary of the Central Committee of the Communist Party, V.M. Molotov. He sent copies of his letter to the members of the Politbureau and of the Staff of the People’s Commissariat for Foreign Affairs and also to the important leaders I.S. Unschlicht (Revolutionary Military Council), M.A. Trilisser (the secret police, OGPU), and K.B. Radek (Comintern). In spite of the fact that Chicherin’s letter was stamped ‘extraordinarily secret’, it was (according to the minutes) typed in 29 copies in the secretariat of the People’s Commissariat.

‘To Comr. Molotov. The 13th of June 1926.

Respected Comrade, the artist Roerich, a great expert on Buddhism, has arrived in Moscow, having just travelled through a significant part of Tibet and Chinese Turkestan. He has also penetrated into some areas of northern India. There are Buddhist congregations there which have rejected official Lamaism and have the viewpoint of the original teaching of the Buddha with its primitive consumer Communism. This furthers their sympathy for the Communist programme and for the Soviet Union. This circumstance is connected with their struggle against the official leaders of the Buddhist states who support Lamaism.

These Buddhist congregations have commissioned Roerich to put on the tomb of Vladimir Ilyich a little box with earth from the place from which the Buddha originated. Roerich has brought this box and asks what to do with it. He suggests to deliver it to the Lenin Institute. Moreover these Buddhist congregations have sent letters with greetings to the Soviet state. In these greetings they advance the idea of a universal union between Buddhism and Communism. Roerich suggests to deliver these letters in the same manner to the Lenin Institute. I enclose translations of these two letters. If from our viewpoint it were deemed permissible to publish these letters, then it must be further clarified by Roerich whether this is possible from a conspiratorial viewpoint, considering the extremely despotic methods of the English authorities in these places. With Communist greeting, Chicherin' [50]

[50] Chicherin G.V. Letter to V.M. Molotov the 13th of June 1926. AVP RF [The Foreign Policy Archives of the Russian Federation]. The Far East Department of the People's Commissariat for Foreign Affairs, [archival designation:] оп. 1, пап. 4, порт. 35, л. 6. Typed copy." V.A. Rosov, op. cit., pp. 98-99.

The Letter of the "Mahatmas" to the Communists in Moscow

In the Himalayas We know what you have accomplished. You abolished the church, which had become a hotbed of lies and superstition. You annihilated the bourgeoisie, which had become a vehicle of prejudice. You demolished the prison of education. You annihilated the hypocritical family. You burned up the army of slaves. You crushed the spiders of greed. You closed the gates of the nightly haunts. You liberated the earth from the moneyed traitors. You recognized that religion is the teaching of all-encompassing matter. You recognized the futility of personal property. You made a correct guess of the evolution of Community. You pointed out the significance of insight. You bowed to beauty. You brought to the children all the power of the Cosmos. You opened the windows of the palaces. You realized the urgent need of building houses for the Common Good!

We stopped the uprising in India when it was premature, also We recognized the maturity of your movement and send to you all our help, confirming the Unification of Asia! We know that many constructions will be completed in the years 28–31–36. Greeting to you who seek the Common good!

Given in Burkhan Bulat, 1925.

The Letter of the "Mahatmas" to People's Commissar G.V. Chicherin

Only a profound insight into Communism will afford full prosperity to the nations. It is known to us that some layers of the peasant class cannot internalize the idea of Communism. A new circumstance is necessary, which will bring them into the furrow of true Community. Through such a universal circumstance there will be an acceptance of Communism with Buddhist consciousness.

If the Soviet Union recognizes Buddhism as the teaching of Communism, then our Communities can extend active help, and hundreds of millions of Buddhists spread all over the world will grant a necessary unexpected power

We entrust our emissary, Akdorje, with delivering the details of our proposal – we can confirm that measures have to be taken without delay for the introduction of world-wide Communism as an immediate stage of evolution.

We send earth for the tomb of our brother, Mahatma Lenin.

Receive our advice and our greeting.

AVP RF [The Foreign Policy Archives of the Russian Federation]. The Far East Department of the People's Commissariat for Foreign Affairs, [archival designation:] оп. 1, пап. 4, порт. 35, л. 7-8. Typed copy." V.A. Rosov, op. cit., p. 119.

Note: Akdorje was a name that Nicholas Roerich liked to use instead of his ordinary Russian name. In October 1925, he even wrote an article about himself where he called himself “Mahatma Akdorje”. L.A.

PASSAGES IN HELENA ROERICH’S DIARY AND IN THE FIRST RUSSIAN EDITION
OF HER BOOK *OBSHCINA* (“COMMUNITY”)
WHERE MARX, LENIN, AND COMMUNISM ARE PRAISED,
PASSAGES WHICH IN THE SECOND RUSSIAN EDITION (1936)
AND IN THE ENGLISH TRANSLATION HAVE BEEN ALTERED
SO THAT EVERY MENTION OF COMMUNISM AND ITS LEADERS
HAS BEEN REMOVED

In Helena Roerich’s diary, in an entry of the 10th of December 1925, and in the first Russian edition, in its section I, XII, 4, it says:

Never did I speak about any ease in bringing Communism into life. Not the destroyers, but the moldy, conventional virtue is the enemy. The destroyers know the instability of that which they destroy, and the principle of remittal is easier for them. But rosy-cheeked virtue loves its chest of savings and will always defend it with eloquence. Such people recite the sacred words of the Scriptures, and will find subtle arguments why they are indeed ready to surrender it not to this but to that man who does not yet exist.

In the second Russian edition and in the English translation, it says:

46. Never did I speak about any ease in bringing the new consciousness into life. Not the destroyers, but the moldy, conventional virtue is the enemy. The destroyers know the instability of that which they destroy, and the principle of remittal is easier for them. But rosy-cheeked virtue loves its chest of savings and will always defend it with eloquence. Such people recite the sacred words of the Scriptures, and will find subtle arguments why they are indeed ready to surrender it not to this but to that man who does not yet exist.

In Helena Roerich’s diary, in an entry of the 27th of April 1926, and in the first Russian edition, in its section II, IV,2, it says:

It is better to read the life of Lenin. Never did he complain, never did he feel hurt, he stated his faith as unyielding. Accept the phenomenon of Lenin as a sign of the sensitivity of the cosmos.

There are but few followers of Lenin, it is much easier to be his admirer. The last lazy-bones will have a portrait of Lenin. The last chatterbox will have a book by Lenin. But any Ivan will collect the reaping of Lenin’s sowing. New grains must be added for new people.

In the second Russian edition and in the English translation, these two paragraphs have been omitted from the corresponding section, nr. 64.

In Helena Roerich’s diary, in an entry of the 29th of April (1st and 2nd paragraph), and of the 30th of April, 1926, (3rd paragraph) it says:

You have already seen how the Communists receive the teaching. You have already seen how easy it is to talk to the Communist. To one of them we are Mahatmas, to another one learned men, to a third one insurgents, to a fourth one a committee of revolutionaries, but the very teaching covers all hopes of the Communists.

Our condition for the co-workers is a complete desire to apply in life Our fundamentals, not in theory but in practice.

Let us tomorrow revere Lenin with all understanding. Let us demonstrate the affirmation of

the Teacher who kept the constant glow in prosperity and adversity. Among co-workers who were alien to him Lenin bore the flame of an unquenchable achievement. The Teaching was interrupted neither by weariness nor by distress. I sense how Lenin's heart lived by the achievement of the people. He had no fear, and the words "I am afraid" were not in his vocabulary. Clearly he succeeded in kindling the light by his example. By demolishing he was creating the consciousness of the people.

In the first Russian edition, the text runs as follows:

Section II, IV, 4. You have already seen how the Communist receives the teaching. You have already seen how easy it is to talk to the Communist. To one of them we are Mahatmas, to another one learned men, to a third one insurgents, to a fourth one a committee of revolutionaries, but the very teaching covers all hopes of the Communists.

Our condition for the co-workers is a complete desire to apply in life our fundamentals, not in theory but in practice.

Section II, IV, 5.

Let us revere Lenin with all understanding. Let us demonstrate the affirmation of the Teacher who kept the constant glow in prosperity and adversity. Among co-workers who were alien to him Lenin bore the flame of an unquenchable achievement. The Teaching was interrupted neither by weariness nor by distress. Lenin's heart lived by achievement of the people. He had no fear, and the words "I am afraid" were not in his vocabulary. Clearly he succeeded in kindling the light by his example. By demolishing he was creating the consciousness of the people.

In the second Russian edition and in the English translation, the first paragraph of section II, IV, 4 has been omitted, and section II, IV, 5 has been revised. After this omission and revision there is no mention whatever of Communists and Lenin. The texts only says:

65. Our condition for the co-workers is a complete desire to apply in life Our fundamentals, not in theory but in practice.

The Teacher bears the flame of an unquenchable achievement. The Teaching is interrupted neither by weariness nor by distress. The heart of the Teacher lives by achievement. He has no fear, and the words "I am afraid" are not in His vocabulary.

In Helena Roerich's diary, in the entry of the 2nd of May 1926, and in the first Russian edition, in its section II, V, 1, the 3rd paragraph reads:

So much was done by Lenin, so much was demonstrated by those who built in endlessness. Our community has a reason for demanding new forms. We shall more easily begin to compose a new centre than permit old signs at new stages. Receive this instruction for immediate application.

In the second Russian edition and in the English translation, this 3rd paragraph has been removed and the corresponding section, nr 66, consists of two paragraphs only.

In Helena Roerich's diary, in the entry of the 10th of May 1926, and in the first Russian edition, in its section II, V, 3, the 1st paragraph says:

My proposals do not come at a quiet moment. The bonfire can be kindled or put out. We do not love a deaf ear. The true Communist is flexible, versatile, quick at learning, and brave. Precisely Lenin would have seized the moment of Asia, when it had come. Where are the disciples? I am waiting, I am waiting, I am waiting. Not little nuts in sugar, but a lightning in the storm. I am waiting, I am waiting, otherwise you will not pass. I speak resolutely.

In the second Russian edition and in the English translation the entire section II, V, 3, consisting of three paragraphs, has been omitted.

In Helena Roerich's diary, in the entry of the 25th of October 1926, and in the first Russian edition, on page 2 of the introductory text it ("The First Talk"), it says:

It may be asked, "What signs in a Teacher should be valued?"

You already know about the quality of action, and thus can notice new methods in action. One should prefer that teacher who proceeds in a new way. In this, the people of the Northern Country has an excellent example – their Teacher Lenin knew the value of the new ways. Each word of his teaching, each act of his, bore the stamp of unforgettable innovation. This distinction created a magnetic power. Not an imitator, not a commentator, but a powerful miner of new ores. One should take as a basis the call of innovation.

Note: In the "Glossary of Terms and Names" that was added to the first Russian edition it is explained that the "Northern Country" means Russia. L.A.

In the second Russian edition and in the English translation the texts reads:

118. It may be asked, "What signs in a teacher should be valued?" You already know about the quality of action, and thus can apply new methods in action. One should prefer that teacher who proceeds in a new way. Each word of his, each act of his, bears the stamp of unforgettable innovation. This distinction creates a magnetic power. Not an imitator, not a commentator, but a powerful miner of new ores. One should take as a basis the call of innovation.

In Helena Roerich's diary, in the entry of the 7th of October 1926, it says:

Communism, supported by technical means, will give a powerful impetus to knowledge. ... There cannot be a Communist who limits his own consciousness, thereby emulating the female foot of old China. The darkness of habit evoked also this ugliness. What community member could wish to cover himself with the mold of superstition? Certainly, one does not now make use of the inferior, primitive type of locomotive. It is equally certain that one cannot remain in an infantile understanding of reality. Lenin thought broadly and understood matter. Are you not really able, if only partially, to follow the leader?

In the first Russian edition of *Community*, it says:

Section II, X, 7. Communism, supported by technical means, will give a powerful impetus to knowledge. ... There cannot be a Communism that limits its own consciousness, thereby emulating the female foot of old China. The darkness of habit evoked also this ugliness. What community member could wish to cover himself with the mold of superstition? Certainly, one does not now make use of the inferior, primitive type of locomotive. It is equally certain that one cannot remain in an infantile understanding of reality. Lenin thought broadly and understood matter. Are you not really able, if only partially, to follow the leader?

In the second Russian edition and in the English translation, it reads:

121. The new consciousness, supported by technical means, will give a powerful impetus to knowledge. ... One cannot be a community member who limits his own consciousness, thereby emulating the female foot of old China. The darkness of habit evoked also this ugliness. What community member could wish to cover himself with the mold of superstition? Certainly, one does not now make use of the inferior, primitive type of locomotive. It is equally certain that one cannot remain in an infantile understanding of reality.

In Helena Roerich's diary, in the entry of the 27th of October 1926, and in the first Russian edition, in its section II, X, 19, the 4th paragraph, it says:

We know the books of Marx and Engels; our representatives, in their time, even conversed with Marx. We can easily give scope to all their theses. We do not find ossification and rejections of matter.

In the second Russian edition and in the English translation, this paragraph has been omitted from the corresponding section, nr 133.

In Helena Roerich's diary, in the entry of the 2nd of December 1926, and in the first Russian edition, in its section II, XII, 2, it says:

... Remember your social prophets who hundreds of years in advance indicated coming events to humanity. You call them neither mystics nor hypocrites. Together with Us you call them far-sighted psychologists. In this definition We shall agree with you, and pause. Besides, remember that the censured "Prophet" means "one who prognosticates". Lenin and Marx foretold the trend of events, which means that this concept is not less real than medicine and astronomy.

In the second Russian edition and in the English translation, it says:

164 ... Remember your social prophets who hundreds of years in advance indicated coming events to humanity. You call them neither mystics nor hypocrites. Together with Us you call them far-sighted psychologists. In this definition We shall agree with you, and pause. Besides, remember that the censured "Prophet" means "one who prognosticates". Social prophets have foretold the trend of events, which means that this concept is not less real than medicine and astronomy.

In Helena Roerich's diary, in the entry of the 13th of December 1926, and in the first Russian edition, in its section II, XII, 12, it says:

... Lenin and Marx have solicitously sensed the achievements of knowledge. A Communist must be open to all new possibilities.

In the second Russian edition and in the English translation, it says:

174 ... Great minds have solicitously sensed the achievements of knowledge. A community member must be open to all new possibilities.

In Helena Roerich's diary, in the entry of the 17th of December 1926, and in the first Russian edition, in its section II, XII, 16, it says:

... As long as the consciousness has not accepted the community, the smallest thing seems insurmountable. Why could Lenin walk a difficult path without hypocrisy? We say that it is possible.

In the second Russian edition and in the English translation, it only says:

178 ... As long as the consciousness has not accepted the community, the smallest thing seems insurmountable.

In Helena Roerich's diary, in the entry of the 14th of January 1927, and in the first Russian edition, in its section III, I, 12, it says:

The conscious community excludes two enemies of society; precisely inequality and heirdom. And inequality leads to tyranny. Heirdom is a compromise, and it brings in corruption of the foundations. Needed is clarity of construction, a dislike of conventionalities, and faith in children as a symbol of the progress of mankind.

Why do they hold Lenin in reverence in the East? Precisely because of the clarity of his constructions and dislike of conventionalities and faith in children as a symbol of the progress of mankind.

In the second Russian edition and in the English translation, it says:

200 ... The conscious community excludes two enemies of society; precisely inequality and heirdom. And inequality leads to tyranny. Heirdom is a compromise, and it brings in corruption of the foundations. Needed is clarity of construction, a dislike of conventionalities, and faith in children as a symbol of the progress of mankind.

In Helena Roerich's diary, in the entry of the 28th of January 1927, and in the first Russian edition, in its section III, I, 26, it says:

An alien teaching insists upon manifestation of subservience, but the community is so saturated with possibilities that the Sole Hierarchy will be the step of knowledge. No one designates the Hierarch, but those who listen and realize thus recognize this step. The Teacher will be the natural leader. One may rejoice in the fact that Lenin is recognized as such a teacher.

In the second Russian edition and in the English translation, it only says:

215 ... An alien teaching insists upon manifestation of subservience, but the community is so saturated with possibilities that the Sole Hierarchy will be the step of knowledge. No one designates the Hierarch, but those who listen and realize thus recognize this step. The Teacher will be the natural leader.

In Helena Roerich's diary, in the entry of the 15th of February 1927, it says:

A new tailor re-cuts the mantle and the myth is born. We are not speaking about these phoenixes just for a smile. It is necessary at last to assimilate the manifestation of real materialism as Marx and Lenin understood it. And any manifestation of ignorance must be realistically uncovered and thrust out of the community. Bourgeois myth-making is not characteristic of the commune.

In the first Russian edition, in its section III, II, 14, it says:

A new tailor re-cuts the mantle and the myth is born. We are not speaking about these phoenixes just for a smile. It is necessary at last to assimilate the manifestation of real materialism as Marx and Lenin taught it. And any manifestation of ignorance must be realistically uncovered and thrust out of the community. Bourgeois myth-making is not characteristic of the commune.

In the second Russian edition and in the English translation, it only says:

230. ... A new tailor re-cuts the mantle and the myth is born. We are not speaking about these phoenixes just for a smile. It is necessary at last to assimilate the manifestation of reality. And any manifestation of ignorance must be realistically uncovered and thrust out of the community.

In Helena Roerich's diary, in the entry of the 20th of February 1927, and in the first Russian edition, in its section III, II, 19, it says:

Let us take up several childish concepts. What is new? Nothing. But there is only new realization of manifestations of the properties of matter, new for the contemporary level of mind. One must understand that the true affirmations are not in self-contained isolation but in true continuity. Anyone who wants to isolate Marx and Lenin from their predecessors do them a disservice. Manifestation can be strengthened only in a fearless affirmation of an order

of succession.

In the second Russian edition and in the English translation, it only says:

235. Let us take up several childish concepts. What is new? Nothing. But there is only new realization of manifestations of the properties of matter, new for the contemporary level of mind. One must understand that the true affirmations are not in self-contained isolation but in true continuity. Manifestation can be strengthened only in a fearless affirmation of an order of succession.

In Helena Roerich's diary, in the entry of the 23rd of February 1927, and in the Russian edition, in its section III, II, 22, it says:

Let us resemble the giants and the monoliths of thought. Let us dispel any timid halfway-ness, as otherwise it will take possession of us and deliver us to a shameful execution by beating with accounting books. We know monolithic thinking. We saw Lenin in Switzerland. Our co-worker conversed with him in Moscow. The front did not change, did not think in a halfway fashion. Anyone knows of the inexhaustibility of his his assertions. When arsons are violent, think in a monolithic fashion.

In the second Russian edition and in the English translation, it only says:

238 ... Let us resemble the giants and the monoliths of thought. Let us dispel any timid halfway-ness, as otherwise it will take possession of us and deliver us to a shameful execution by beating with accounting books. We know monolithic thinking.

Note: the English translation "Let us resemble the giants and our thoughts the monoliths" is not a correct rendering of the Russian text. L.A.

In Helena Roerich's diary, in the entry of the 27th of February 1927, and in the first Russian edition, in its section III, II, 26, it says:

One is obliged to encounter people who ridicule each word unintelligible to them. Their receptive apparatus is covered with callouses of ignorance. For example, if to them is said – "Shambhala," they will take this concept of reality to be a fetish – superstition. Marx and Lenin did not act like this. I have already said that Our representatives visited Marx in London and Lenin in Switzerland. The word Shambhala was clearly uttered. At different times but in the same manner both leaders asked: "What are the signs of the time of Shambhala?" The answer was: "The signs of the age of truth and world community." Both leaders said the same: "May Shambhala come more quickly." Let us measure the heirs according to the words of the leaders. We cannot let Marxism and Leninism include the narrowness of ignorance. If an ignorant man dares to call himself a Marxist, then say to him severely that this is an obvious betrayal of the bases of community.

Trace how the word Shambhala is uttered in the East. Try to penetrate, even in a small way, into the ideology of this concept. Try to understand the rhythm of structure of speech about Shambhala, and you will perceive a great reality which causes the harp-strings of humanity to vibrate. Let reason help you to ponder on the values accumulated by the best strivings. In the book "Community" the concept of Shambhala cannot be omitted. Friends, apprehend what a tensed and beautiful time the present is!

In the second Russian edition and in the English translation, it only says:

242. One is obliged to encounter people who ridicule each word unintelligible to them. Their receptive apparatus is covered with callouses of ignorance. For example, if to them is said – "Shambhala," they will take this concept of reality to be a fetish – superstition. What are the signs of the time of Shambhala? The signs of the age of truth and cooperation. Trace how the

word Shambhala is uttered in the East. Try to penetrate, even in a small way, into the ideology of this concept. Try to understand the rhythm of structure of speech about Shambhala, and you will perceive a great reality which causes the harp-strings of humanity to vibrate. Let reason help you to ponder on the values accumulated by the best strivings. In the book "Community" the concept of Shambhala cannot be omitted.

Friends, apprehend what a tensed and beautiful time the present is!

In Helena Roerich's diary, in the entry of the 7th of March 1927, and in the first Russian edition, in its section III, III, 7, it says:

Accept the flow of psychic energy as a bountiful wave. The loss of these possibilities represents an irreparable harm to the communities. Leave it to the old world to be afraid of the study of psychic energy. But you, young, strong and unprejudiced, investigate by all means, and accept the gift lying at your gates.

As disciples of Lenin observe with an eagle eye, and with the leap of a lion take possession of the ordained power. Delay not! Manifest a yearning for the teaching of reality.

In the second Russian edition and in the English translation, it says:

249... Accept the flow of psychic energy as a bountiful wave. The loss of these possibilities represents an irreparable harm to the communities. Leave it to the old world to be afraid of the study of psychic energy. But you, young, strong and unprejudiced, investigate by all means, and accept the gift lying at your gates.

Observe with an eagle eye, and with the leap of a lion take possession of the ordained power. Delay not! Manifest a yearning for the teaching of reality.

Excerpts from the book Under the Sign of the Scorpion by Jüri Lina

To the service of those who are not sufficiently informed about Lenin's true nature and deeds some data are given here, excerpts from the very clarifying book *Under the Sign of the Scorpion – the Rise and Fall of the Soviet Empire* (second, enlarged English edition, 2002) by Estonian publicist Jüri Lina.

"Lenin was prepared to annihilate 90 per cent of the population in order that the remaining 10 per cent might live under Communism," wrote the author Vladimir Soloukhin in the periodical *Ogonyok* in December 1990. This was published as a big sensation in *Dagens Nyheter* on the 13th of January 1991. Lenin expressed himself thus: "May 90 per cent of the Russian people perish if 10 per cent will experience the world revolution!" ("Selected Works", Vol. 2, p. 702)

Lenin emphasised: "We must utilise all possible cunning and illegal methods, deny and conceal the truth."

Lenin demanded: "The people will be taught to hate. We shall begin with the young. The children will be taught to hate their parents. We can and must write in a new language which sows hatred, detestation and similar feelings among the masses against those who do not agree with us."

Lenin declared: "Peace means, quite simply, the dominion of the Communist Party over the entire world." (Lenin, "Theses about the Tasks of the Communist Youth".)

Lenin ruled by the aid of decrees. There were no longer any laws in force. When the first Soviet penal laws were worked out in 1922, Lenin demanded in his directions that the penal laws should "justify and legalise terror in principle, clearly, without embellishment".

Hitherto, revelations of this sort have mostly concerned Joseph Stalin, Lenin's faithful pupil. It is now high time to destroy the last remaining myths about Lenin.

It was Lenin who banned the oppositional newspapers. Two days after seizing power, he issued a decree abolishing the freedom of the press. During the first week he shut down ten newspapers and ten more in the following week, until all newspapers he disliked had ceased

to exist.

Lenin also disbanded all other political parties (except Bund and Po'alei Zion). ...

The Sovietologist Mikhail Voslensky emphasised in his book "Mortal Gods" ("Sterbliche Götter", Dietmar Straube Publishing, Erlangen/Bonn/Vienna, 1989) that Lenin was one of those few dictators who left plenty of written evidence of his crimes against humanity behind him.

Among other things, Lenin demanded: "The more representatives of the reactionary priesthood we manage to shoot, the better."

Before the Bolsheviks seized power there were 360 000 priests in Russia. At the end of 1919 only 40 000 remained alive. (Vladimir Soloukhin, "In the Light of Day", Moscow, 1992, p. 59.)

Voslensky claims that Lenin was personally responsible for the murders of 13 million people. He believed that Lenin clearly expressed the true value of Marxism. He said: "What can one extract from poisonous plants except poison?"

Lenin's Jewish wife, Nadezhda Krupskaya, wrote about Lenin's bloodlust, cruelty and greed in her "Memoirs", published in Moscow in 1932. Krupskaya described how Lenin once rowed a boat out to a little island in the Yenisei River where many rabbits had migrated during the winter. Lenin clubbed so many rabbits to death with the butt of his rifle that the boat sank under the weight of all the dead bodies – an almost symbolic act. Lenin enjoyed hunting and killing.

On the 26th of June 1918, Lenin gave orders to "expand the revolutionary terror". In Lenin's opinion, it was impossible to bring about a revolution without executions. He especially wanted to shoot all those responsible for counter-propaganda. ...

Here are some examples of Lenin's "mild" telegrams in 1918: "A troika of dictators should be established and mass terror should be begun at once. The prostitutes who drink with soldiers and former officers should be shot or deported at once. We must not wait a single minute! Full speed to the mass arrests! Execute weapons owners! Begin the mass deportation of the Mensheviks and the other suspects!" ("Collected Works", 3rd edition, Vol. 29, p. 489.) "In the class struggle, we have always backed the use of terrorism." ("Collected Works", 4th edition, Vol. 35, p. 275.) "The executions should be increased!" ("Collected Works", 5th edition, Vol. 45, p. 189.) ...

Lists of those shot or otherwise executed were published in the Cheka's weekly newspaper. In this way it can be proved that 1.7 million people were executed during the period 1918-1919. A river of blood flowed through Russia. The Cheka had to employ body counters. ...

Lenin and his accomplices did not arrest just anyone. They executed those most active in society, the independent thinkers. Lenin gave orders to kill as many students as possible in several towns. The Chekists arrested every youth wearing a school cap. They were liquidated because Lenin believed that the coming Russian intellectuals would be a threat to the Soviet regime. (Vladimir Soloukhin, "In the Light of Day", Moscow 1991, p. 40.) The role of the Russian intellectuals in society was taken over by the Jews. Many students (for example in Yaroslavl) learned quickly and hid their school caps. Afterwards, the Chekists stopped all suspect youths and searched their hair for the stripe of the school cap. If the stripe was found, the youth was killed on the spot.

The author Vladimir Soloukhin revealed that the Chekists were especially interested in handsome boys and pretty girls. These were the first to be killed. It was believed that there would be more intellectuals among attractive people. Attractive youths were therefore killed as a danger to society. No crime as terrible as this has hitherto been described in the history of the world. ...

Several sources tell how the Chekists in Kharkov placed the victims in a row and nailed their hands to a table, cut around their wrists with a knife, poured boiling water over the hands and pulled the skin off. This was called "pulling off the glove". In other places, the victim's

head was placed on an anvil and slowly crushed with a steam hammer. Those due to undergo the same punishment the next day were forced to watch.

The eyes of church dignitaries were poked out, their tongues were cut off and they were buried alive. There were Chekists who used to cut open the stomachs of their victims, following which they pulled out a length of the small intestine and nailed it to a telegraph pole and, with a whip, forced the unlucky victim to run circles around the pole until the whole intestine had been unravelled and the victim died. The bishop of Voronezh was boiled alive in a big pot, after which the monks, with revolvers aimed at their heads, were forced to drink this soup.

Other Chekists crushed the heads of their victims with special head-screws, or drilled them through with dental tools. The upper part of the skull was sawn off and the nearest in line was forced to eat the brain, following which the procedure would be repeated to the end of the line. The Chekists often arrested whole families and tortured the children before the eyes of their parents, and the wives before the eyes of their husbands.

Mikhail Voslensky, a former Soviet functionary, described some of the cruel methods used by the Chekists in his book "Nomenklatura" (Stockholm, 1982, p. 321.):

"In Kharkov, people were scalped. In Voronezh, the torture victims were placed inside barrels into which nails were hammered so that they stuck out on the inside, upon which the barrels were set rolling. A pentacle (usually a five-pointed star formerly used in magic) was burned into the foreheads of the victims. In Tsaritsyn and Kamyshin, the hands of victims were amputated with a saw. In Poltava and Kremenchug, the victims were impaled. In Odessa, they were roasted alive in ovens or ripped to pieces. In Kiev, the victims were placed in coffins with a decomposing body and buried alive, only to be dug out again after half an hour."

Lenin was dissatisfied with these reports and demanded: "Put more force into the terror!" All of this happened in the provinces. The reader can try to imagine how people were executed in Moscow. ...

Anatoliy Lunacharsky (actually Bailikh Mandelstam), People's Commissar for Educational Affairs 1917-1929 and a member of the Grand Orient, remembered how Gorky had complained to Lenin in 1918 about the imprisonment of the same intellectuals who had earlier helped Lenin and his companions in Petrograd. Lenin answered with a cynical smile: "Their houses must be searched and they themselves imprisoned precisely because they are good people. They always show compassion for the oppressed. They are always against persecution. This is why they can now be suspected of housing Cadets and Octobrists." [LA: "Cadets" and "Octobrists" were designations of members of constitutional democratic and liberal-conservative parties in Russia 1905-1917] (The collection "Lenin and the Cheka", Moscow, 1975.) ...

Lenin began the persecution of intellectuals immediately after his rise to power. He made them starve to death or forced them to emigrate, or jailed or murdered them. Thus he gave orders to murder hundreds of thousand of intellectuals. In a letter to Maxim Gorky on September 15th 1919, he called the learned "shits". He also called the Russian intellectuals spies who intended to lead the young students to destruction. On the 21st of February 1922, he demanded the dismissal of 20-40 professors at the Moscow College of Technology, since they are "making us stupid". On the 10th of May 1922, he issued a decree demanding that the Russian intellectuals should be systematically expelled from the country by way of pest control. He wanted this letter kept secret.

On the 16th-18th of September 1922, "160 of the most active bourgeois ideologues" were expelled by government decree. Among these were Leon Karsavin, Principal of the University of Petrograd, and Novikov, Principal of the University of Moscow. He also expelled Staranov, head of the mathematics department of the University of Moscow, world famous biologists, zoologists, philosophers, historians, economists, mathematicians, several

authors and publicists. Philosophers like Nikolai Berdyayev, Sergei Bulgakov and Ivan Ilyin, as well as Vladimir Zvorykin and the author Ivan Bunin, who received the Nobel Prize for literature in 1933, can also be mentioned. There were no important names among these, if the GPU (political police) were to be believed. ...

When Vladimir Bonch-Bruyevich, a close associate of Lenin, tried to restrain him somewhat, believing that the chief revolutionary would bring about the wholesale destruction of Russia if he was not halted, Lenin answered: "I spit on Russia, for I am a Bolshevik." (Igor Bunich, "The Party's Gold", St. Petersburg, 1992, p. 17.) This expression also became a slogan for the other leading Bolsheviks and Russia was turned into a bandit state.

"Socialism is the ideology of envy," declared the philosopher Nikolai Berdyayev in 1918. If he had said this openly, he would have been shot on the spot. This was true, since Lenin, after exploiting the envy of the workers and poor peasants, began to mercilessly eliminate those who resisted him, just like when he clubbed the rabbits. He gave orders to open fire on the workers if necessary, which actually happened when peaceful demonstrators in Astrakhan were fired upon in March 1919. Two thousand workers were killed. (Igor Bunich, "The Party's Gold", St. Petersburg 1992, pp. 58-59.) One hundred railway builders in Yekaterinoslavl were shot for trying to organise a strike. The shooting of workers in this way continued up to the middle of April 1919.

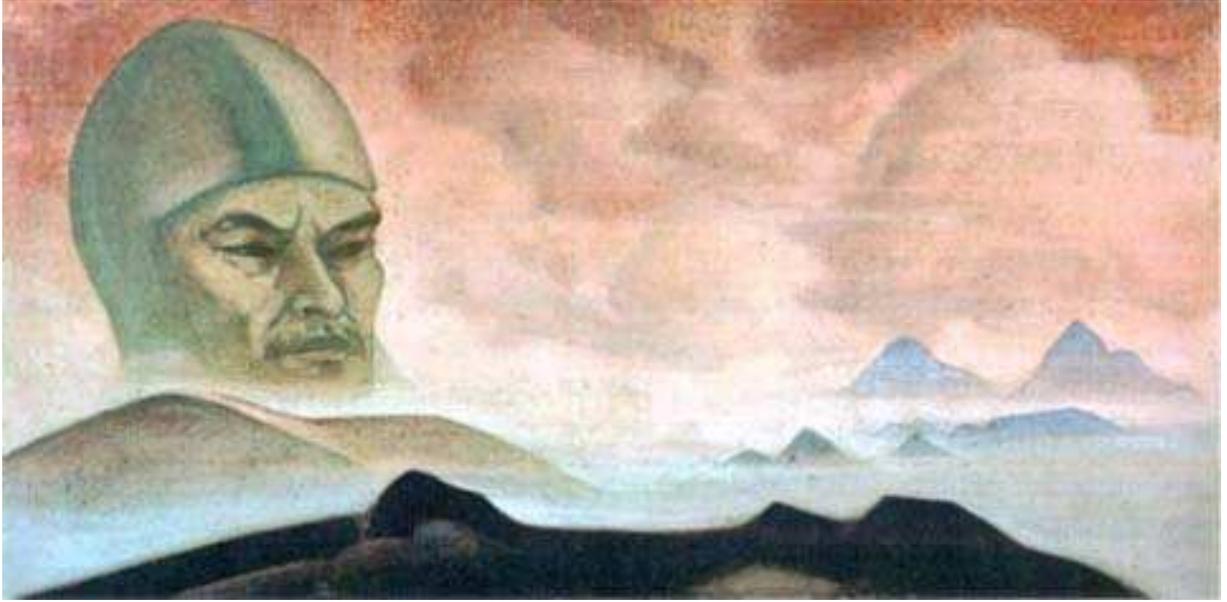
In the first three months of 1919 alone, 138 000 workers were shot. The Bolsheviks finally managed to destroy nearly all of the best workers. ...

Lenin also ordered churches plundered and destroyed. In this manner he collected 48 billion roubles in gold. ("In the Light of Day" by Vladimir Soloukhin, Moscow, 1992, p. 59.) The monastery at Solovetsk was turned into a concentration camp. In the same way, museums were looted and the booty was smuggled abroad. The largest Rembrandt collection in the world was kept at the Hermitage, but this was sold, like art treasures from Russians mansions.

On the 7th of November 1918, Lenin said in a speech to the Russian people: "You must be prepared to sacrifice everything to conquer the world!" ...

As a dictator, Lenin manifested his worst qualities. He kept his personal fortune, which he had gained from plundered art, valuables and gems he had sold, in a Swiss bank. In 1920 alone, Lenin transferred 75 million Swiss francs into his account. (Igor Bunich, "The Party's Gold", St. Petersburg 1992, p. 83.) This was confirmed in the *New York Times* in the same year. The same newspaper wrote on the 23rd of August 1921 that comrade Leon Trotsky had two personal bank accounts in the United States in which he had a total of 80 million dollars. Meanwhile, Lenin claimed that there was no money to help the hungry or to support culture with. According to the myth, Lenin thought only of others.

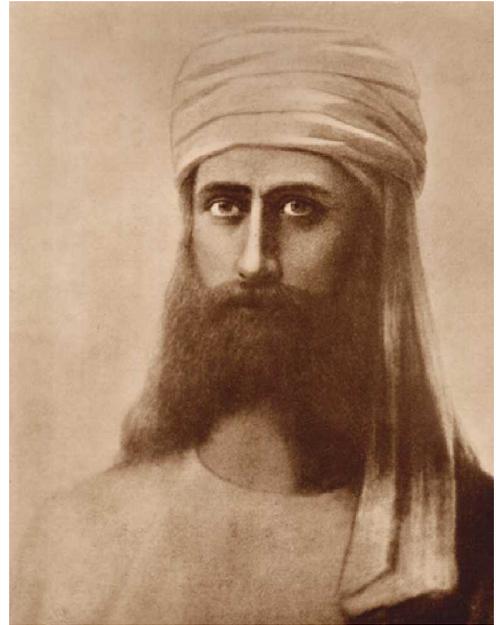
Jüri Lina, *Under the Sign of the Scorpion – the Rise and Fall of the Soviet Empire*, 2nd, enlarged edition, Stockholm 2002, pp. 103–121.



The Appearance of Opportunity (Mount Lenin). Painting by Nicholas Roerich 1926.
Excluded from subsequent collections.



A portrait of Allal Ming drawn by Nicholas Roerich in 1920.



A portrait of 44-self (chohan) Morya drawn by Hermann Schmiechen in 1884.



Document of identification nr. 20879 within the OGPU (the Soviet secret police).
Issued for Maurice Moiseyevich Lichtman on the 17th of March 1927.
The document is valid for one year and gives the holder the right
to bear and keep a Browning revolver, serial nr. 239306.



Participants in the Tibetan expedition. This photograph was taken in Ulan-Bator in 1927.
From left to right: Dr. Konstantin Ryabinin, George (Yuri) Roerich, Nicholas (Nikolai) Roerich,
Pavel Portnjagin, and the American co-workers Zinaida and Maurice Lichtman.

Copyright © by Lars Adelskog 2012. All rights reserved, including rights of translation into
other languages.