

The Necessity of Living Ethics

Fiery World II

Fiery World II, 188. The nature of things must be taught among the most primary subjects. It must be beautifully described in all reality; the succession of worlds must be demonstrated with all scientific comparisons. Not only will religion not contradict such exposition of the foundations, but on the contrary religion will assist, through its most ancient allusions. The study of the nature of things will serve as the threshold to understanding of Living Ethics. One must realize why honor, dignity and all other high human qualities are indispensable. From the earliest years children should hear about the Subtle and Fiery Worlds; they must understand the principle of Hierarchy and of Good. The sooner they are reminded about Hierarchy and the other Truths, the more easily will they recall former knowledge. The concept of God in all its grandeur is clarified on the basis of Hierarchy. Only thus can the Highest Concept emerge from abstraction and blend with all Existence.

Fiery World III

Fiery World III, 135. The Living Ethics must first of all be expressed in ethics of daily actions. The Living Ethics helps to preserve the image of man. These fiery laws will give the spirit understanding of Hierarchy. Service can be a miraculous bridge between Worlds, for the Subtle World cannot help a spirit to become surrounded with subtle energies if infections of the spirit are not eliminated on the Earth. Useless are all assurances of devotion, useless are professed understandings of the Teacher, useless are honors to the Lord where there is no understanding of the Living Ethics. In the Subtle World one does not depart from one's experiences. As one's own light illumines the surroundings, so too does one's own darkness choke all space. On the path to the Fiery World one must ponder about the threatening consequences if the

Living Ethics has not been applied in life.

Fiery World III, 137. The Living Ethics contains laws for the manifestation of Truth. Life is affirmed in all the higher concepts; thus, the creativeness of the Living Ethics directs thought to the construction of the essential. All strivings in the name of the Living Ethics will direct thought to future constructiveness. Indeed, not by words but by actions will be molded the steps of the future.

Fiery World III, 579. The Living Ethics is a bridge to all Worlds. Only in its living application is created an invulnerable crossing. Nothing can pierce the fiery armor. One does not have to be

disturbed by the weeds of metaphysics when the spirit knows the path of living thought. Only the measure of good manifests the Fire of Light. With such a lamp it is possible to enter firmly upon the great bridge. Only

for the distant journey is the Living Ethics given. One must love it as an aid in the journey.

Supermundane

Supermundane, 249. The Living Ethics consists of disciplines that enable you to become more conscious in any sphere, but alas, people avoid such daily disciplines. They will often invent an utterly impractical meditation in their attempt to conquer the higher planes, yet neglect their immediate obligations. The Greek philosopher said, "He who knows how to rule his household will also be able to rule his nation." Of course, household duties are not meant in the sense of cooking and cleaning, but rather in the sense of a conscious awareness of general perfectment, or unification.

All paragraphs are sourced from the Agni Yoga Series, available online at the Agni Yoga Society: <https://agniyoga.org>.

"One must realize why honor, dignity and all other high human qualities are indispensable."

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Welcome

For discussions and posts on the Agni Yoga Teachings, please visit our "Agni Yoga - Living Ethics Community" site on Facebook:

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

and WMEA on the Web:

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

NETWORKERS' LETTER

Dear Friends of Agni Yoga,

For as many years as I can remember, there has been a controversy about the accuracy of the Russian/English translations of *Letters of Helena Roerich*, including the Agni Yoga series, as well as the included and omitted content.

For this reason, especially for those interested in the accuracy of the Russian/English translations, I decided to include a few comments by Daniel Entin. Daniel was the executive director of the Nicholas Roerich Museum and the Agni Yoga Society in New York City, New York, USA, from 1983 to 2016, and then became director emeritus. He was born on April 30, 1927. On January 18, 2017, after a year of health complications, Daniel made his transition.

"Helena Roerich was a perfect filter for her own writings, deciding what should or should not be published. That is why we can take lessons from the choices she made in preparing those two volumes of her letters for publication. No materials criticizing others, especially others who are still living. No materials that would offend. . . .

"I know that over the many years, since the first translation of the first book began in 1923, two approaches have come into play, depending on who was doing the work. The early work was done in haste because the need was great, and Helena Roerich, in the thirties, recommended that a new effort be made to rework the texts. Some of that was done but not with every book.

Community

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

New Era Community, para. 229

Rev. Joleen D. DuBois



"And now when each book goes out of stock, we review the translation and try to bring new clarity to it for the new edition. As with everything, some people complain about one thing or another, or about all of it, and others praise.

"The work is done here, at the Agni Yoga Society, and always has been since Helena Roerich initiated and assigned the work when the Roerich family was still here in 1923. In the beginning, when Sina Fosdick worked with Frances Grant, Sina, born in Russia, made the rough translation, and Frances, an American-born writer and poet, rewrote the text for publication. They fought a lot over it! Helena Roerich's instruction to Frances was to avoid the literalist approach and to assume enough freedom to let her poetic sensibilities illumine the text. Even today, there are passages that take wing and often soar off the page, and we all smile and thank Frances.

"Later, Sina worked with her husband Dudley, and during those years, Helena Roerich continued to be very involved in the details of the work. Those were years of a greater literalism that still, to my mind, makes the text more difficult

for an English reader to comprehend.

"It should be mentioned at this point that Helena Roerich took out many things and added many things. Many of the additions have only in recent years found their way into the Russian editions. But the intention at the time was that the Russian books were for the Russians (even though they had to be circulated in secret), and the English were for the rest of the world. That is why the translations into about a dozen other languages were so close to the English. The last book, *Supermundane (Nadzemnoe)*, exists in full only in our archive. For some reason, Helena Roerich provided others, even her son in India, with a truncated version of 599 paragraphs. The publications in Russia now use the full version that we gave to the publishers there."

With love,

Joleen Dianne DuBois
President and founder

White Mountain Education Association, Inc.



White Mountain
Education
Association, Inc.

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Intellect and Higher Thinking

by
JDS

Helena Roerich, about the intellect, said, “Intellect began its development on the physical plane during the fourth root race of our fourth cycle.”¹ She said, “Always bear in mind the difference between the highest Manas, or the spiritual mind, and the Kama-Manas [lower mind], or the intellect. Thus, the development of the intellect (Kama-Manas) was achieved in the fourth root-race of our cycle.”²

She then reminded us of the trinity: Atma, Buddhi, and Manas, also called Spirit, Soul, and Intelligence.

And finally, she explained that there is a difference between lower intellect, or intellectuality, and higher intellect, saying, “The higher intelligence is wisdom.”³ It is a brilliant intellect. Wisdom is a brilliant intellect.

To better help your understanding:

Intellect is the stage of development that largely differentiates man from animals. Intellect corresponds with the fourth principle, or Kama-Manas.

Kama: higher astral body (animal soul).

Kama-Manas: lower mind.

Manas: higher mind. Higher intelligence. Also known as *the thinker*. Higher Mental body. The source of higher intelligence.

Cosmic Intelligence: The Hierarchy of Light. Intelligences who have completed their human evolution in this or another solar system, the Planetary Spirits, the Creators of the Worlds. These Creators are the Master Builders of the present and future universes. Thus, the highest Hierarchy of our planet is one of the most resplendent Gems in the *Crown of Cosmic Intelligence*.

Intuition: Intuition is spirit-knowledge.



Helena Roerich, circa 1930s, Naggar, India

It is like a sudden revelation in which you see all that is to be seen. When the heart and mind are developed simultaneously, you become intuitive and also intelligent.

Straight-knowledge: is intuition of an extremely high quality. But let me say something more. To know that straight-knowledge is intuition of an extremely high quality is something easy to remember as a definition. But it is more than that. But you must be cautious because some people think straight-knowledge is intuition. And in fact, it is not. Straight-knowledge is immediate knowledge that comes from your soul, from your chalice, from your Master, from a great Being. Immediately comes great knowledge. Your soul teaches you what is the truth and what is the way you are going to act, and every one of you has that straight-knowledge, but not every one of you listens to it. When straight-knowledge comes, you must obey to increase its flow. In straight-knowledge, suddenly your heart says “Help this person.”

Your heart says “to sacrifice something.”

Helena Roerich and Helena Blavatsky told many stories about such events when the Master told them to do this or that, and they immediately did it. It may not make any sense to some onlooker who would say, “You are nuts. Why did you do that?” Or people will criticize you for your actions. But you will be immediately obedient. Your straight-knowledge tells you that you must move from your present location. And you do it. It is not the result of your logic and reasoning. Like an arrow, straight-knowledge comes to you. If you are obedient to it, then the Source of straight-knowledge fuses with you, and your mind becomes the reservoir of straight-knowledge.

Intellect: We know that the mind is not the intellect; the mind is the bridge between the thinker and the brain. Intellect is the light in the mental body, the light of the Presence, and the light of the developing human soul. The intellect can formulate, appropriate, and meet a need. It is needed whether you can feel it or not. Without intellect, a person is an animal.

Higher intellect transmits and translates the revelations of intuition. If you don’t have a transmitter and translator, or the ability to project ideas and revelations into the field of practical life, you cannot bring the New Era into manifestation.

So, higher intellect observes; intuition identifies; higher intellect explains; intuition gives ideas; higher intellect formu-

¹ *Letters of Helena Roerich*, Vol. 1, 1929–1935, 18 June 1935 (New York: Agni Yoga Society, 2020). [Hereinafter referred to as (short version) *LOHR I*.]

² *LOHR I*, 18 June 1935.

³ *LOHR I*, 24 June 1935.

lates the thought. Do you see? Our goal is to have a consciousness that has intellect/higher mind and intuition. Not the intelligence of the lower mind. In fact, the intelligence of the lower mind is instinct, not intelligence, and is related to Kama-Manas (lower mind).

For example, those with intuition become highly sensitive and highly creative. *Intuition* is a heart quality. Intelligence is a fiery mental quality. The goal is to develop the heart and mind, like I said, simultaneously.

Instinct and Intellect: Instinct changes into intellect when the human soul starts to use the substance of Kama-Manas, the lower mind, and from there uses the higher mental substance.

Two Intellects: We have two intellects—one is the developing intellect of the human soul, and the other is the spiritual intellect, which is the intellect of the Soul.

For us, as human beings, intellect is the light of our soul radiating through our mind's substance. Once our intellect extends beyond our mental plane, it enters into the pure reason of intuition and eventually becomes aware of the Self. Until our Spark, our human soul moves into the mental plane; when his intellect occurs, when his instinct becomes intellect, our human soul is a reflection of the light of the Soul.

Again, we know that our mind is not the intellect. Intellect is the light in the mental body—do you understand? The mental body is a bridge between the brain and the Soul. So, when our soul moves into the mental plane, its intellect is, in fact, coming from the light of the Solar Angel and also the expanding light of our unfolding, developing soul. Eventually, there is a fusion where the Solar Angel begins to depart, and the light of the human soul is now pretty much totally functional.⁴

So, if the mind does not think, what is it doing? It is reflecting the inspirations com-

ing from the thinker. Our physical brain is the switchboard of our mind. The mind serves as a bridge between the thinker and our physical brain. The thinker acts upon the physical plane through our physical brain and our nervous system.⁵

Our human soul learns to live through the light of our Soul. He tries to see things through his intellect. This is the beginning of Soul infusion. Our mind, our *manas*, becomes pure when our human soul thinks in the light of our Soul and for the greatest good for the greatest number of people. So, the beam of intelligence is propelled by our Higher Self in the early stages and is not accessible to us, to our human

“[O]nce our Spark moves into the Spiritual Triad, once it has taken a higher initiation, it is then we begin to function intuitively and in synthesis.”

soul, and thus, we are almost unconscious. Eventually, we begin to enter into that light but only occasionally.

As I said earlier, intellect began its development on the physical plane during the fourth root race of our fourth cycle. That means that intelligence was developed during the path of return, as the Spark found the right ways to unfold Itself and to use energy and matter.

Master M. told us, “Of course, matter is very important, but only with spirit does it attain its sacred significance.”⁶ What is He telling us? That spirit only became awake as it moved through involution into the matter and began to awaken to Its divinity as it began to ascend. The great Sage taught, “Just as an ardent admirer of matter without spirit lacks harmony, so does an adept without intellect.”⁷

So, despite all our college degrees and high IQs, the Master says, “Intellect is not wisdom. [. . .] Intellect is at the threshold of wisdom, and when sharpened it moves into the realm of synthesis.”⁸ What does this mean to us? It means that once our Spark moves into the Spiritual Triad, once it has taken a higher initiation, it is then we begin to function intuitively and in synthesis. Remember, intuition is spirit-knowledge. When the heart and mind are developed simultaneously, we become intuitive and also intelligent.

Then the Master says something interesting: “Those with narrowly specialized minds can pave for themselves a brilliant future, but they must continue to incarnate until their minds lose their narrow specialization. Only when the intellect loses this can it become wise. Each specialty is meant for conditions of life on Earth, whereas the synthesis of spirit opens all spheres.”⁹

Master M. writes, “Only when intellect loses this can it become wise. [. . .] The synthesis of spirit opens all spheres.”¹⁰ This also tells us that such a spirit, an Agni Yogi, has a divisibility of consciousness, meaning his essence can be anywhere and everywhere. He is an individuality, highly developed, and able to contact simultaneously with various people in various locations. For example, a Master was seen in various groups at the same time. He can even be in different planes, serving and teaching on

⁴ “The Solar Angels had perfected *manas*, or mind, in a previous manvantara but, for karmic reasons, were required to take human form once more.” Helena P. Blavatsky, *The Key to Theosophy* (London: Theosophical Publishing House, 1889), p. 138.

⁵ Including the lotus, the four centers, the mental unit, and the permanent mental atom in the mental plane.

⁶ *Leaves of Moraya's Garden, Book II, Illumination, 1925*, trans. Agni Yoga Society, 3rd ed. (New York: Agni Yoga Society, 2021), para. 163. [Hereinafter referred to as (short version) *LOMG II*.]

⁷ *LOMG II*, 163.

⁸ *Agni Yoga, 1929*, 6th ed. (New York: Agni Yoga Society, 2016), para. 508. [Hereinafter referred to as (short version) *Agni Yoga*.]

⁹ *Agni Yoga*, 508.

¹⁰ *Agni Yoga*, 508.

different levels to meet the various needs of the people. It is even possible that the same individuality appears in many locations with different images.

This is how Mme Roerich was able to visit Venus and other places—she had a divisibility of consciousness, or “everywhere” consciousness.

Do you see what is happening as you travel the path of perfection and transformation? It is not your intellectual learning, which is valuable, but your realization and application. Some people think that they can learn everything in the books and recite passages by memory from the Teaching, thereby impressing people. But when you look at their life, you see they are miserable.

We must approach the Teaching, yes, but we must also accept the Teaching and work on it so that it is really changing our nature; our physical, emotional, and mental nature becomes changed.

In the time that is left, let me share some basic ideas for understanding the Intellect and higher thinking, Intuition.

1. *Our intellect has the capacity to formulate*, to appropriate, and to meet a need. It gathers all the parts together to create, let's say, a form. But it is intuition that brings them together into a unified structure.

2. *Our intuitional body is a mechanism that Great Initiates exchange*. Isn't that interesting? They can exchange their intuitional bodies to do some specific work. You can use this body if you know how to relate yourself to the greater existence in the universe with higher planes and higher impressions, and deeper mysteries of the universe.

As our bodies are developed, and our senses are unfolded, we come into contact with the greater universe and register the interchange of impressions. Eventually, the Divinity within the form, or our whole sevenfold mechanism, masters and

uses its parts according to its own and the universal Plan.

Intuition sees the future; intellect appropriates the future to the needs of the present. We need both; without intellect, intuition will remain as a vision without any practical effect. Intuition is the ability to see things from the viewpoint of the whole and in relation to all—not from the viewpoint of yourself or from the viewpoint of your separate interest; you are using your intellect. When you can only see things from the viewpoint of yourself, then you are using your personality bodies only.

When you see any object from the viewpoint of yourself or from the viewpoint of

“Intuition can see things without the help of the intellect, but intuition cannot relate its revelation to the need—that is the work of the intellect.”

your separate interest, you are using your intellect. Also, when you see things from the viewpoint of your group or even your national interest, you use your intellect. But when you are seeing things from the viewpoint of the whole, you are using your intuition.

When you begin to set yourself and your intellect aside and think of the whole, you are beginning to use your intuition. You can ask yourself, “What thoughts or words must I express, or what actions must I take so that the whole group is beautiful?” Or “The whole of humanity is beautiful.” This is intuition. But this is just one level of intuition.

Intuition has many levels, as does intellect. It depends on what senses are developed. Intuition is a sudden awakening to the reality of things and the ability to

bring all parts together for an inclusive structure.

Now listen to this carefully; intuition can see things without the help of the intellect, but intuition cannot relate its revelation to the need—that is the work of the intellect. If during the manifestation of the vision the idea or concept is wrong or a mistake is made, intuition brings it to our attention, and we try to correct it. This is how intellect and intuition work together. However, we know that this relationship has developed in only a few people yet; the majority have occasional feelings.

Many great people have witnessed that when they did their utmost with their intellect, they failed, but suddenly, they had great revelations, and the answer to their questions came. However, it took them a lifetime to bring that revelation into practical, scientific, objective manifestation.

It often happens that if you had some revelation without a developed intellect for any reason or through any artificial means, that revelation, vision, or idea will harm you. Truly, I'm not kidding. We have so many mentally disturbed people in the world today. Revelations came, and because the dam of the intellect was not ready to control that flood, they lost whatever they had.

In the best cases, such a flood, if not confronted, creates inaction, inertia, and purposelessness, eventually leading to depression and, with some, suicide or suicidal thoughts. This is the situation with those who tried to reach a high through drugs, psychedelic drugs, mushrooms, and even some kinds of music.

So, the most important thing for us to realize is that where we all want a consciousness that functions within the *Buddhic* body, the intuitional plane of consciousness, we must coordinate and organize our intellect so that they can work together.

The Magnet of Cosmic Beauty

Part Two

by Richard Rudzitis

Art should awaken all that is good in the human consciousness, evoke spiritual vibrations, kindle the fires of selflessness, and harmonize the moral and spiritual image of a person, cleansing him of all that is impure and elemental. It should awaken God in man, not the animal. Admiration for art increases psychic energy, evolutionary forces.

The task of art is to educate a person with beautiful visual images and ideas; to direct life like the sun; to ennoble the consciousness and all the qualities of a person; to inspire heroic power for the construction of life—it has, and cannot have, any other task. Indeed, the purpose of art is to serve the ascent of man. The rise of the poet’s imagination is often nothing less than a fiery contact with the Beauty of the Higher World.

Therefore, every artist must possess a wide range of spiritual enlightenment; be a highly moral, noble person; and be a true prophet in all their life and labors so that they multiply the light of the world with the magic key of their talent.

When we see such abstract trends in contemporary art, it is worth repeating, again and again, what an enlightening role the Living Ethics assigns to the power of the beauty of true art.

“The pledge of happiness for humanity lies in beauty. Hence, We assert art to be the highest stimulus for the regeneration of the spirit. We consider art to be immortal and boundless. [. . .] Therefore, the element of Fire intensifies art and spirit-creativity. Therefore, the wondrous pearls of art can actually uplift and transmute the spirit instantaneously.

The Realm of Beauty

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

N. Roerich



Beyond the Seas There Are the Great Lands, 1910, by Nicholas Roerich

neously. [. . .] Verily, the pearls of art bring exaltation to humanity, and the fires of spirit-creativity give a new understanding of beauty to humanity.”¹

“Therefore, the vitality of art, which guards the divine fire, gives to humanity the saturation by that fire which kindles the spirit and imbues all worlds. Hence, the wondrous torches of the beauty of creativity are so precious to humanity. We have seen how the creations of art have transformed men.”²

The lofty mission of the beauty of art for the harmony and community of millions of human hearts was always affirmed by Nicholas Roerich, whose

art, with its refined, noble character, touches the sacred strings in the heart of the observer. He prophetically believed that art would truly unite humanity and bring peace and brotherhood to Earth, for everyone in their deepest essence feels the truth of beauty, which is expressed as harmony and love.

“The light of art illuminates countless hearts with new love. At first, this feeling comes unconsciously, but later it purifies the whole human consciousness. And

¹ *Hierarchy*, 1931, 3rd ed. (New York: Agni Yoga Society, 2020), para. 359.

² *Hierarchy*, 366.

how many youthful hearts are seeking something true and beautiful? Then give this to them. Give art to the people where it belongs. Not only must museums be adorned, and theaters, schools, libraries, stations, buildings, and hospitals, but prisons also should be beautiful. Then it will no longer be a prison.”³

Therefore, the Living Ethics, in the name of the beautiful friendship of the future humanity, calls one to constantly think about Beauty, to send waves of light of noble thoughts into space. “Amidst various labors, thought about the Beautiful is the bridge and power and stream of benevolence. [. . .] When fires are extinguished in the darkness, is it not the time to reflect on the Beautiful? [. . .] And the miracle, is it not the indissoluble bond with Hierarchy?”⁴

Thus, precisely in the midst of the dissonances of consciousness and moral decline of our era, the Teaching calls for saturating the sacred vibrations of the heart and one’s prayers with thoughts of the beautiful—harmonizing the elemental currents with radiant thoughts and thereby purifying and enlightening the space. The Teachings call for “opening one’s eyes to the beautiful” in order to discern not only aesthetic but also high ethical values that would allow one to avoid the ugly and morally meaningless, for there is so much that is ugly in human life.

A person must become a tireless creator of beauty and a builder in his life and the lives of those around him. Our task is to beautify this planet, where “God has revealed the Image of Beauty.” To begin with, by striving with all our heart to improve



Hermitage at the Lake, 1912, by Nicholas Roerich

ourselves, our essence, so that we can give it to humanity in a new, better, more spiritual form, for we can only give others something noble and beautiful. One more task of the followers of the Living Ethics is to transform our planet into such noble, harmonious forms of beauty that it will finally become, at least a little, like the distant divine worlds.

“The task of the New World is to rouse the consciousness and to restore to the World the predestined Image of Beauty. [. . .] Therefore the first requisite will be to create the Divine Image according to Divinity.”⁵

Whoever loves the Higher World with all their heart and spirit and strives with all their fire and strength of devotion to embody it in life is already creatively transforming not only themselves but also the world.

It is said that “only the heart which has

been kindled by all fires can cognize the beauty of the higher life.”⁶ Only the fiery heart can cover the waves of world darkness with sparks of the light of beauty and selflessness.

But the most indestructible, salutary power of beauty and enthusiasm comes from approaching the One Who radiates with His thoughts of humaneness—the beauty of the Fiery World—Who selflessly bears the sacred Chalice of the Beauty of achievement for the salvation of humanity.

On Earth, the path of the true Agni Yogi is so fiercely beautiful.

³ Nicholas Roerich, “Gateway to the Future,” *Flamma: A Quarterly*, no. 3–4 (Winter 1938): 16–62.

⁴ *Fiery World, Part I, 1933*, 2nd ed. (New York: Agni Yoga Society, 2016), para. 177.

⁵ *Fiery World, Part III, 1935*, trans. Agni Yoga Society (New York: Agni Yoga Society, 2021), para. 266.

⁶ *Fiery World III*, 207.

IMPORTANT ANNOUNCEMENT!

You are invited to attend the
2023 WMEA Agni Yoga – Living Ethics Online Conference
“Agni Yoga: A Light in the Darkness”
(featuring International Guest Speakers)
March 24–26, 2023

For complete Conference information and to register:

Visit the 2023 WMEA Conference website: (wmea-world.org/conference2023) or click on the 2023 WMEA Conference Banner on the WMEA homepage (wmea-world.org).

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AYURVEDA

Ayurveda is an ancient system of medicine that incorporates all dimensions of consciousness starting with the interaction between Spirit and Matter, called *Purusha* and *Prakriti* in Sanskrit. The exact point where interactions occur has vibrational uniqueness that is expressed via differences in characteristics. When the manifestation is in the third dimension, every change in “mixture” affects physical functioning and eventually appearance as well.

The matrix for manifesting physically is the etheric body. For those who can see this structure, it may look like an aura, but there are many details in this etheric structure that correspond to our ability to utilize prana or vital energy, the *chakras*, and the nervous system of the physical body. The ether element itself is related to the sense of sound . . . which suggests that what we hear—or rather sound at any frequency whether audible or not—has a profound effect on the etheric body.


Think for a moment of the descent of Spirit into Matter and recognize that the spectrum between the first utterance of the Creator is divided into innumerable octaves. Human hearing normally spans the 20 Hz to 20 kHz range, but we all know that dogs hear whistles that we do not, and dolphins have hearing that goes many octaves higher than humans. Above the audible range, there is sound but our ears do not hear this sound. Ultrasound and many types of radio and electromagnetic frequencies are inaudible, but they do affect the etheric body and cause it to juxtapose, usually to the right. This can often be the cause of weakness and/or low vitality.

Health Corner

“I speak about the preservation of magnanimity as the basis of good health.”

Fiery World I, para. 173

Note: All medical advice is given to the reader as a guideline. Please consult a medical professional before proceeding, and then proceed caerefully, with discretion and at your own risk.




Stepping down a little more, there is a predominance of the air element. This causes motion. Without wind, there is neither respiration nor circulation. This relates to the sense of feeling or touch. Without air, there would be complete stagnation.

Slightly lower is the fire element. It is related to warmth, transformation, and the sense of sight, which is the perception of light. Think about it. We do not see in darkness. This system is very logical.

The next level is dominated by water and the sense of taste. Water provides moisture, elasticity, flexibility, and carries the nutrients required to grow, reproduce, and regenerate.

Last is the earth element. It supports stability, endurance, and boundaries. It relates to the sense of smell, our most primordial and basic instinct, the one that enables us to discern and make decisions about what is safe and desirable.

Each element relates to a *chakra*, an

endocrine gland, and various organs, functions, and systems of the body. The psychospiritual nature of the particular mix of elements determines our interests, talents, prejudices, preferences, and a host of characteristics that make each one created unique.

The proportions of the elements one to another are forever changing in response to planetary cycles, inner and outer events, relationships, seasons and climate, diet, habits and activities, and the feelings we have in response to our inner and outer experiences. By recognizing the early warning signs of imbalance, symptoms relating to emotional and physical health can be nipped in the bud through the use of proper corrective measures.

To make this understanding immediately practical, let us start by taking the sign of the moon at birth. The moon will be in a sign, and the sign will be related to a particular element:

As a general rule, the lunar sign will show the predominant element, but

an octave lower than those of females. One of the unique features of water is fullness; this can be seen in luxurious hair growth and deeply resonant, full, and fluidic vocal qualities. Men look and feel masculine and women have curves and sex appeal.

This is all other things being equal, which sometimes is the case and often not the case at all. The chief distinguishing property of water is moisture. Water is the only element that is wet. All the other elements are dry. Water is also cold and heavy. The question is how wet, how cold, and how heavy? For the most part, air is the most drying, but fire causes the transformation of water into vapor so it loses both coldness and heaviness. Earth absorbs moisture but does not destroy it. In reality, air is the most destructive of water, so having many planets in air signs or having Mercury or Uranus in conflict with a water moon can dramatically reduce the expression of the water element. In some cases, the affliction can be so serious that it results in a body build

not physiologically normal. If we add to this use of electronic devices, over-excitement of the brain due to constant stimulation and media bombardment, we have a perfect storm. Then, if the diet is very high in snack foods that are drying, such as popcorn, toast, chips, crackers, and high protein intake, the air element will supplant some of the water element.

This is only a thumbnail sketch of how to apply the concepts of Ayurveda to our modern lifestyles. The ideal is balance; so when we see one element increasing at the expense of another, we can introduce measures that neutralize the potential for imbalance. Keeping this as simple as possible, in the hypothetical example used, we would try to bathe more to reduce the adverse effects of dryness. We would also consume more liquids, especially warm liquids such as soups and beverages, and if we are eating popcorn, we need to use butter or ghee to make it less drying. We can also unplug electronic devices at night and give our bodies more rest from the constant irritation of EMF intrusions.

In the space allowed, the elegance of this system can only be outlined, not presented in full, but it is useful to keep in mind both the idea of opposition as well as the ideal of balance. If suffering from dryness like rough skin, brittle hair and nails, creaky and sometimes painful joints, it is usually possible to reduce the severity of symptoms by using strategies that antidote the dryness. For example, air is dry, light, and cold. Water is used to balance the dryness, Earth to ground the lightness, and fire to alleviate the coldness. Remedies can be physical, such as adjusting one's space or changing one's eating habits. They can also be psychological or spiritual.

ELEMENT	CARDINAL	FIXED	MUTABLE
Air	Libra	Aquarius	Gemini
Fire	Aries	Leo	Sagittarius
Water	Cancer	Scorpio	Pisces
Earth	Capricorn	Taurus	Virgo

there are many nuances, such as the relationships between the moon and the planets. For example, let's take a water moon. All other things equal, we would expect very clear gender differentiation because the water element is related to the reproductive system. Starting from conception, the choice of gender would be clear, and the unique features of males and females would become more and more distinct, especially from puberty onward. Eventually, male voices will be

with less mass, meaning the person is slimmer and possibly also leaning more in the direction of androgyny or, as we see today, gender dysphoria.

How would we then explain this in energetic or Ayurvedic terms? The ancient emphasis would have been on wind or the excess use of fans. In today's world, we can add air conditioning and tremendously high exposure to electromagnetic frequencies that are

May 26, 2012

[Agni-Yoga] of languages and translation

Dear —,

You are certainly right about George [Roerich]. He studied at Harvard and the Sorbonne and mastered many languages quickly. When I visited the Tibetan monastery in Vevey, Switzerland, the head lama there knew only George. He'd never heard of the other members of the family. And he said that, in his estimation, George's translations into English were the best that existed.

But there's no reason to assume that the other members of the family mastered all those languages or even a few of them. India was a British colony until 1947, the year Nicholas Roerich died, and English was then the lingua franca of a nation that had many provincial languages. It still is the binding language of the educated classes in India.

Also, the members of the family all relied on George [Roerich] for help with language. They knew only Russian and English (to varying degrees). As to the Teaching, Helena Roerich received whatever she received in Russian, and wrote it down in Russian, in notebooks that are only now being published in Russia.

And last, it is better to consider George as having been married except legally. The woman he took with him to Moscow and lived with for the entire time he was there, also died there, and she is buried next to him in Moscow's famous Novodevichy Monastery Cemetery, the resting place for many important Russians.

Daniel

May 25, 2012

[Agni-Yoga] of languages and translation

Dear —,

Easier said than done, _____! Rus-

Conversations with Daniel Entin

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



sian is a much richer and more complex language than English. That is why poets love it so much. But I gave up after years of trying to get beyond the basics. I remember once watching an interview with the famed Vladimir Nabokov, who was complaining about the simplicities of English and its inadequacy for proper translation. He pointed out that in the early nineteenth century, women, who were discouraged from speaking too much in polite society, developed a rich vocabulary of eye and eyelid movements, each of which had a word in Russian to describe it. He said that in Tolstoy's War and Peace, those words were sprinkled liberally throughout the text, and the reader knew immediately, by the word used, what meaning was conveyed. In English, an eyelid can only blink, flutter, or twitch, not much more, and without any meaning conveyed.

Daniel

May 27, 2012

[Agni-Yoga] George Roerich (Yuri Nikolayevich)

Dear —,

Actually, George [Roerich] was exactly as you imagined him, except for his relationship with Ludmila Bogdanova. She was one of the two sisters the Roerichs had met in Mongolia, and who were taken along with the expedition as helpers to Helena Roerich. Before Helena Roerich's

death, she encouraged George to return to Russia as soon as she was gone, and he did that in 1957 (she died in 1955), and he took both sisters with him. I don't know exactly when the relationship with Ludmila grew to that level of seriousness, but it was apparently known by and accepted by people, both those who were friends and those in positions of authority. As I said, to be buried in that cemetery next to him was the ultimate recognition.

Daniel

May 30, 2012

[Agni-Yoga] one-page intro to Agni Yoga

Dear —,

I'd like to bring up the subject of ecumenism. There is an emerging notion that the word ecumenical should mean "the same" and that all teachings are the same. It should, it seems to me, be better understood as teachings, all individual and different, in total freedom supporting one another and working together, but celebrating, not denying, their differences. The United States is a good example of this. All states are part of the country, but each is different from all the others in attitudes and understandings, laws, and practices.

Continued on page 11

Conversations with Daniel Entin

(continued from page 10)

One would love to live in some and prefer not to live in others.

I bring this up because some people here are suddenly surprised that Agni Yoga is not part of other movements. Agni Yoga has always been true to itself, not compromising its ideas so that they fit well with those of others. Basics are, of course, true for all. But the details differ very much. I rejoice in those differences and advocate for them. Helena Roerich, I must point out, was not so enamored of ecumenism. She wrote particularly harsh things about some teachings and heaped great praise on others.

Daniel

June 8, 2012

[Agni Yoga] H.R. Letters

Dear —,

You did not get an answer to your question. Quite early, when the Baltic countries were still independent, the students, mainly those in Latvia and America, realizing that Helena Roerich's letters to them contained a lot of important information, knowledge, and teaching that was not published elsewhere, prevailed upon her to allow them to publish her letters. She agreed, but only on condition that she edit them first. She wanted to be sure that the published letters were about the Teaching and not filled with her personal and often very critical comments about individuals, nations, other teachers, cultural history, and more that were intended only for the students.

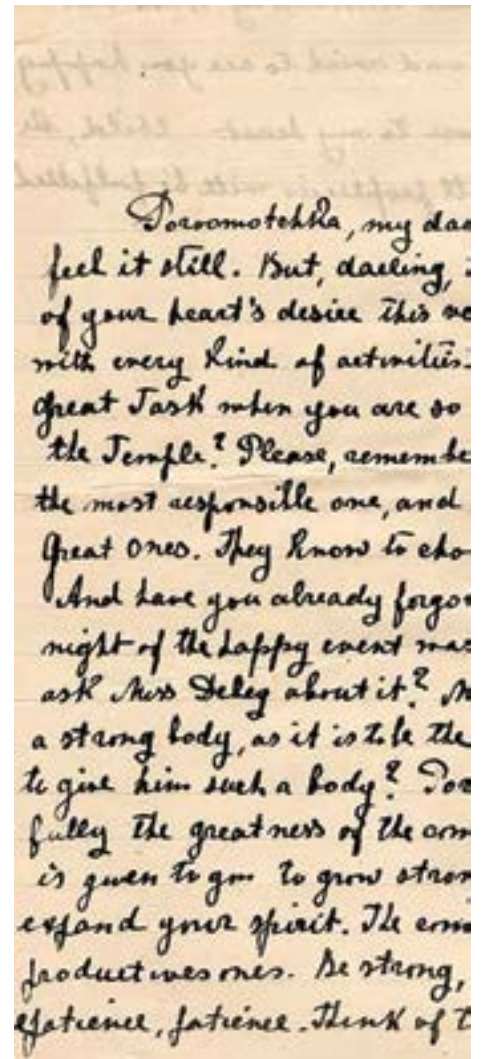
So Helena Roerich decided what to leave in and what to take out of each letter. She was always eager to offend no one, and many of her comments, critical as they were of living people,

were removed, along with political opinions.

Helena Roerich's letters had great symbolic significance and great power to many people. In the dark days when many Roerichites were sent to the gulag, a lot of them copied the most meaningful parts of the letters and sewed them into their garments, or committed them to memory. Those letters sustained them through the hardest times of suppression. It's important to know this, to understand the commitment and dedication that motivated many of the students in the Soviet Union, no matter the suffering they endured.

In the late eighties, when the Soviet Union began allowing some limited freedom to people to speak and publish things that had previously been forbidden, there was a rush to publish whatever could be published, almost as if in fear that permission granted could also be rescinded. Many of the letters began to appear in public, and some of the most provocative statements in them were often used as clubs to beat down opponents. Now things seem to have calmed down somewhat. The International Centre of the Roerichs in Moscow, the holder of what may be the largest archive of Roerich materials, began a project of publishing all the letters. This has taken several years and may still continue. In Russia, people who believe in freedom of information tend to ignore copyright issues more than we in the West might, and the letters (and all other newly-published Roerich literature) began to appear on the Internet. _____ has found them, and they are a rich resource for her, as they are for many people. We can already see the benefit of having them available. We are discussing matters that would otherwise never be discussed.

Daniel



A sample of Helena Roerich's handwriting

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