

# AGNI YOGA

QUARTERLY

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## PEACE

### *Agni Yoga, 1929*

*Agni Yoga*, 610. Many think about worldwide peace. But if you dare to utter these words, you will be subjected to the most rude and hypocritical attacks. People are even afraid of peace, for their consciousness cannot accommodate this benevolence. But those who have broadened their consciousness, on the other hand, must untiringly speak about the opening of the gates of peace.

### *Supermundane, 1938*

*Supermundane*, 319. Each benevolent thought about peace is helpful in space. The word *peace* should be repeated as a mantram, and it will strengthen all efforts to bring harmony. But woe unto those who promote pseudo-peace, which will lead only to corruption. Our Teaching is the Teaching of peace, of true peace.

*Supermundane*, 320. Urusvati knows that each one of Us has contributed to the peace of the world in various ways. You remember Orpheus, who gave the people soothing melodies of peace, and how a certain Teacher tried to purify the Teachings so that people would know more and understand life better.

Another spiritual Toiler preached that people should first of all make use of the most peaceful methods. And the Unifier of nations taught that peace can flourish only in harmony.

Those who work for goodness and peace suffer many hardships; where do such unbearable burdens come from? Every evolutionary step evokes the fury of chaos, and such fury is a response to every benevolent aspiration. But peacemakers

can testify that their efforts for peace remain with them as their best memories. These efforts are not only recorded in the histories of nations, they are reflected also in the life of the people.

Is not the serenity that is derived from harmonious sounds within the grasp of all? But someone first had to discover ways of attaining peace through music. While many songs were sung in ancient times, it was considered necessary to point out their ability to evoke peace of mind. In this way a new harmony was introduced into the world.

In the same way, the command to use every possible resource for keeping the peace stands for all time to come. Although mankind seems to have forgotten Him who gave this command, it has nonetheless entered into human consciousness. One should always question whether all peaceful measures have been applied, but without causing the loss of human dignity. One should understand both the mundane and the supermundane measures; only through harmony and dignity can the beauty of peace be realized. Disregard of human dignity can only result in ugliness.

He who knows nothing of beauty cannot think of peace, nor can the concept of unity be realized by the ignorant. Yet all people have reverence for the Unifiers. Thus We labor for peace.

The Thinker contributed greatly, daring to imagine a government of peace. What if people call such daring a dream? We know that dreams pave the road to Eternity!

*“He who knows nothing of beauty cannot think of peace, nor can the concept of unity be realized by the ignorant. Yet all people have reverence for the Unifiers. Thus We labor for peace.”*

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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 in the Teaching,*

A new year is upon us. It is a time of new beginnings, a time of setting new goals or building upon last year's goals; it is a time of unfolding new pages of our expanding vision and life purpose. And yet, as I look forward to the adventures and mysteries surely to be found this year, I remember that life is continuous—how this year will find reflections from last year and each year of my life, from one incarnation to the next and the next. Yes, life is continuous, whether it is here on earth or in the Subtle Worlds. Life is education for the soul and about graduation. And thus, striving becomes a common goal for us all.

On the spiritual path, striving takes us toward greater heights. With striving each advancement occurs as the result of the point of tension. As individuals, as Agni Yogis, as humanity, we must always try to go forward through dedication, service, and expansion of consciousness. As an Agni Yogi, we must make conscious efforts to grow in every way possible, no matter the situation. And where, yes, we can ask Hierarchy to heal humanity, we also know that all in this world is built by human hands and feet. “[T]he Teaching requires independence of action from the disciple. The Teaching gives direction, generously giving the precious hints, but the disciple must [themselves] “with [their] own hands and feet” build [their] path. Therefore,

do not expect ready-made formulae.”<sup>1</sup> Yet the Teaching also reminds us that the Lord's help may come in the most unexpected way “through human hands and feet.” Please think about this statement when situations in your life seem hopeless, the most bleak, or you are at an impasse . . . The Lord's help may come in the most unexpected way.

Beautiful striving brings one to the Highest Light.

Solar fire is the higher point of tension. It is a fire that will gear the consciousness of the Agni Yogi to engage in higher work. Spiritual tension is a fire that begins to accumulate in our aura, which leads us to higher and higher achievements. A Great Sage says that we must always be in tension; that unless we are focused and in tension, we cannot do anything. But the Sage is referring to spiritual tension.

The path of an Agni Yogi is the path of improvement from one incarnation to the next, from one year to the next. How do opportunities for improvement come our way? By opposing forces. Opposing forces create a point of tension, which can, in turn, find a point

of tension expressed through heroic action, or through striving, self-sacrifice, and sacrificial service, or through *tactica adversa*. Nicholas Roerich wrote, ‘Blessed are the obstacles, by them do we grow.’ He who said this knew all the dimensions of the obstacles, and by his experience could appraise them and apply them beneficially. Construction in goodness is tireless, prudent, attentive. What beauty is contained in this inexhaustible creation!”<sup>2</sup>

The Great Sage M.M. instructed: “It must be repeated that each circumstance in life has its causes. To think of deeds as great or small is an illusion. The measure of a deed is not revealed immediately, and the wise one will remember his guideposts and apply them goalfittingly to his future life. He knows that good is inexhaustible, and that evil is finite. You have correctly noticed that at times We do not confront an evil manifestation. The reason is twofold—sometimes *tactica adversa* should be applied, and one

*continued on page 11*

<sup>1</sup> *Letters of Helena Roerich, Vol. 1*, 28 August 1931. (New York, NY: Agni Yoga Society, Inc., 1954).

<sup>2</sup> Nicholas Roerich, *Vigil*, February 20, 1935.

# Community

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

– *New Era Community*, verse 229

*Rev. Joleen D. DuBois*



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# THE SACRED SIGN OF PEACE

By H.E. Prof. Nicholas Roerich

Reprinted from *The Educational Review, Madras – December 1933*

## *The Himalayas*

Recently we deplored the destruction of the paintings of Goya and of ancient church treasures in Spain, as well as the perishing of temples in Russia since the revolution; then we heard of the burning of the valuable Shanghai Library, and now we read in the newspapers that the presidential palace in Havana was looted by a mob. Thus, besides war destruction we notice continuous vandalism. Can one keep silent, knowing about such destructions? Can we admit that the future generation will know that we negligently allowed barbarians to destroy that which can glorify the high culture of mankind? Our duty is to persistently reiterate the imperative need of safeguarding precious treasures from annihilation through crass ignorance. People give themselves little account what united measures should be undertaken to avoid the new, saddest accusations against our present age.

Let us look into the essence of things, and let us not be distracted by petty details. Usually just these trifles hinder the perception of actual facts. Our banner, dedicated to the protection of all true treasures of humanity, is at present much discussed. There are many new proposals. Someone is against—let it be so. Others do not like exhibitions, lectures, and pilgrimages in connection with this idea. Someone states that one should whisper about destructions that take place, as if we could hide such public shame. Others again say that not only culture but even

civilization is endangered. And there are even voices suggesting the immediate construction of a new Noah's Ark. Is it possible that even civilization is already in danger?

Let us hope it is not so.

Someone suggests many new names for the banner so long as it contains all adjectives; but we know the danger of such long definitions, when a short commanding SOS should sound.



Someone suggests the sale of our banner everywhere for the spreading of it. Others again want to keep the banner, and all considerations around it, in a hidden vault. Some want to see the sign of the banner in the buttonhole of every thinking man. Others want to hide it and expose it only during some new, extraordinary mishap. Some consider the wide interest and inquiries about the banner as a most beneficial sign. But to others, this seems, for some

inexplicable reason, as a sign of extreme danger. Some consider that the banner should be applied only during wartime and preferably limited to Europe. Others justly affirm that the treasures of Egypt, Persia, India, Japan, China, both the Americas, and of the whole world immediately require the same protection. Some think that the League of Nations is an organization that decides for the whole world; others point out that its jurisdiction does not even cover half the globe. Such is the diversity of opinions.

Some propose that during all international exhibitions this banner made up from flags of all nations should be shown. But others believe that even in private premises, it is impossible to keep this banner, as it may hinder warfare. To some it appears as a threatening sign of impotent "pacifism." To others the banner appears as a glorious defense of the dignity of mankind. Some regard it as unferrable to insist openly and everywhere on the safeguarding of cultural treasures. And others again want to postpone all discussion until after some law, which they themselves do not know from where to expect it—as with a *deus ex machina*.

What is the meaning of all these apparently contradictory but insistent advices, suggestions, and even demands? They simply signify the great interest in this banner, which cannot but call forth the response of the human heart. We have to be accustomed to this diversity of expressions of human minds.

One must know that no world matter was ever decided without the raising of all kinds of symbols. In every procession are being carried manifold placards and emblems, which, however, in their inner essence serve the same ideal. Thus, even if someone becomes angry over the pact and the banner, this, too, is good. Let him be excited, but let him in his anger still think of the protection of treasures by which the human race evolves.

It has often been said that an open enemy is still closer to the truth than an indifferent fool, who is neither hot nor cold, and, according to all cosmic laws, will finally disintegrate. But life itself shows the whole undeferrability of the battle against vandalism. Every newspaper, every daily record shows directly or indirectly the same need. If anyone suggests speaking about this in a subdued tone, we will tell him, "When at home someone is ill, when the heart is shaken by grief, wouldn't it be inhuman to demand a tone of icy indifference?"

When something is near to our heart, we cannot speak about this in icy terms.

Everyone in this world who has loved someone or something knows that it is impossible to speak of the beloved in petty expressions. The human spirit, during such occasions of high tension, always finds the thundering vocabulary of enthusiasm and vigor. No graves, no fire extinguishers can choke the fire of the heart when it feels truth. From where came attainments and martyrdom if not from realization of the great truth? Where was generated that unbreakable daring, that inexhaustible resourcefulness, which humanity remembers even from schoolbooks? The lovers of icy



*Madonna Oriflamma* by N. Roerich, 1932

words should forgive the enthusiasm of others who exist on its life-giving, strengthening fire. But let all suggestions be heard, for one cannot undo that which already exists. To those who propose to speak in icy terms of the most precious concepts, we will say, "All right, we will also listen to you. We will whisper, but it will be such a thundering whisper that it will reach every human heart."

Even silence may be louder than thunder, so beautifully relates the Old Testament. But how can we forbid the human heart to pulsate for that which, for it, is essential and dear? How can we cease all songs, both earthly and celestial? To destroy the magnificence of the humanity's creative songs would be like hardening and finally killing the heart. But where is that phenomenal individuum, which can boast that in everything and always it can do without the heart?

If in our hearts we will call the Banner of Peace a beautiful banner,

then this short denomination will of course resound in the heart; but it would be inapplicable in life because people are ashamed to speak of the beautiful.

People act similarly when they come across great realities. That which they dare to ponder over in the quietude of the night, appears to them in daylight inachievable and even shameful. When we look over everything already published and written about the pact and the banner—everything that has come in response from distinguished personalities and from unknown workers—we want to be with these enthusiasts who were not afraid to sign their name in full to affirm the protection of human treasures. There are before us thousands of letters received from both the Americas, and from Europe and Asia. One would like so much to quote the multitude of names who have become friends through their expressed noble feelings, but this would take many pages.

According to old traditions, a whole city was once spared because of one righteous man. When, according to letters received, we mark on a map the places of their dispatch, then we obtain a remarkable design of places where people were thinking of the preservation of the world's treasures beyond boundaries of nations and creeds. And how many more have not yet been asked! Many new friends come continuously from far away who have only casually heard about the protective banner. Therefore, let us not prevent any scattered and lonely seekers from reaching the One Light. They all in their own way strive for constructive good.

In a far-reaching whisper, let us tell all those who come about love and friendliness; they do not come from egotistic

motives, but they come in the name of spiritual treasures, in the name of everything beautiful that is spread in creative labor and cognizance. If someone wants to shout, let him do so. If someone wants to whisper, let him whisper. But let us not compel any human heart to keep silent if it opens up for beauty and goodness. With all care let us attend the manifold expressions of the human heart. If the peculiar vocabulary of attention and goodwill turns out to be more voluminous than we thought, then let us only rejoice at this, and let us continue to call for the preservation of the true treasures of the world. May our banner be that sacred symbol of peace, which, because of its presence, will remind humanity of its evolutionary destiny!

I rejoice that, in Washington, friends of peace, beauty, and knowledge will gather to affirm the laws of the Spirit!

*If the Red Cross flag protects physical health, then let the Banner of Peace preserve the spiritual health of mankind!*

#### THE ROERICH PACT

*(Washington Convention of the Banner of Peace, November 17, 1933)*

Prof. Nicholas Roerich, world-renowned artist, philosopher, and archaeologist, to whose art a skyscraper museum has been dedicated in New York and who is the founder of many cultural institutions, conceived the great salutary idea of the protection of artistic and scientific achievements of humanity as far back as 1904, when he advanced the first proposals, in this respect, to the Russian imperial government. In the beginning of The Great War, Prof. Roerich again emphasized the necessity of the same idea, and finally in 1929, he proposed to the nations to establish a pact for the preservation of the treasures of art and science of the world. This proposal was made public in the U.S.A. through the *New York Times*, and at the

same time, Prof. Roerich commissioned Dr. Georges Chklaver, Doctor of Law and lecturer at the University of Paris, to draft the legal form of this pact.

In 1930, the pact was submitted to and unanimously approved by the International Museums Office of the League of Nations. In the same year were founded the Committee of the Roerich Banner of Peace in New York and the Comité pour le Pacte Roerich in Paris. The next year saw the foundation of the Union Interna-

*“Let us continue to call for the preservation of the true treasures of the world. May our banner be that sacred symbol of peace, which, because of its presence, will remind humanity of its evolutionary destiny!”*

tionale pour le Pacte Roerich under the presidency of M. Camille Tulpinck, with its seat in Bruges, Belgium. Prof. Nicholas Roerich was elected Honorary President of all three bodies and the President of the International Court of Justice in the Hague, M. Adacti, accepted the Protectorship of the Union in Bruges.

Two international conferences dedicated to the promulgation of the Roerich Pact were organized, both in Bruges—the first in 1931 and the second in 1932—at which delegates from over twenty countries participated.

At the time of the second Bruges International Conference, an Exhibition of Art Cities took place, at which twenty-three countries were represented.

At the same time in Bruges, on M. C. Tulpinck's initiative, the *Foundation Roerich pro Peace, Arte, Scientia et Labore* was inaugurated.

All three Banner of Peace Committees held lectures, published reports and arranged many events, as, for instance, the Pageant of the Shakespearean Association of the Roerich Society in Central Park in New York.

Enthusiastic response came in from all parts of the world and thousands of letters of appreciation and endorsement were received from governments, scientific and artistic institutions, women's organizations, and leading statesmen. These opinions were published in the form of Volume I of *The Roerich Pact* book. Almost all leading men in the world of culture have expressed their appreciation and enthusiasm for the pact, and we find in this list of adherers such prominent names as H.M. King Albert of Belgium, President Massaryk, Mrs. Franklin D. Roosevelt, Marshal Lyautey, Maurice Maeterlinck, Dr. Rabindranath Tagore, Sir C. V. Raman, Sir Jagadis C. Bose, Secretary H. A. Wallace, Senator Copeland, Senator Ricci, Baron de Taube, Prof. A. Bustamente, Prof. R. Altamira, Prof. Louis Le Fur, H.C. the Duchess of Somerset, Prof. Anesaki, and a long row of other such similar names of international standing, followed by a list of academies, headed by the Academie Francaise, and the world's universities, museums, and so forth.

The first lady of America, Mrs. Franklin D. Roosevelt, writes about our pact: “I think the ideals represented by the Roerich Pact cannot help but appeal to all those who hope that the best in the past

**The Great Helpers.** “The Great Helpers of humanity do not abandon the Earth so long as sufferings go unhealed. Wholehearted fellowship can easily heal the wounds of a friend—but it is necessary to develop the art of thinking in the name of Good. And this is not easy amid the day’s hustle and bustle. But the examples of the Great Helpers of humanity can encourage and infuse new forces.”<sup>1</sup>

**Fiery sickness.** “One must take precautions against fiery sickness. The first remedy for this purpose will be the understanding and mastery of psychic energy. But, as an external purification, one may apply the essence of *moru*, or, as it is also called, *balu*. When you are asked, provide the precise formulas. Indicate *moru* as the primary remedy, to be added to the bath water. One can prepare a powerful extract from the juice of its leaves and roots. If this first formula is judiciously applied, you can then give the next one. The same plant may also be taken internally, with milk. But it should first be tested externally.

“Also, do not hesitate to stress that valerian can be a powerful protector when one is suffering from the fiery sickness. Think about psychic energy as simply as possible. Indeed the finer energies are not manifested like thunder. They penetrate the remote layers of the atmosphere, and are manifested in especially subtle ways.”<sup>2</sup>

**Neuritis.** “The illness called neuritis has a certain relation to fire. Much that is attributed to rheumatism or nervous disturbances should also be attributed to fire. These pains can easily be eliminated by locating the material crystals of psychic energy. When these deposits obstruct the nerve channels many painful developments can be expected. Like stones in the inner organs, the crystals of psychic energy can be injurious if the energy is not utilized. Especially dangerous is the conflict of the crystals of psychic energy with the deposits of imperil. Often, organisms

with highly developed nervous systems are sickly.”<sup>3</sup>

**The yogi and valerian.** “The yogi must keep his organs of respiration pure. For this, hot milk, valerian, and mint are prescribed. The yogi must keep his stomach and his bowels pure; licorice and senna are prescribed for this. The yogi must keep his lungs pure, and for this he is given aloe, and also resins, prudently used. . . . But purity also requires vitality of the glands.”<sup>4</sup>

**Fatigue, illness and valerian.** “Can a yogi feel fatigue? Of course he can; he can even become ill. But he will know that a new store of energy must then be gathered. He will know where energy was overspent and will, without losing equanimity, make use of valerian and musk.

“It is a joy to know that our bodily apparatus can obtain the needed restorative energy. Fatigue from the past is happiness for the future. A new reinforcement of energy is always an advance over the past. This means that fatigue is our friend. It is because of it that the wise serpent sheds his skin. The serpent knows that the success of this regeneration depends on rest, and does not strike during the new growth. Therefore, the person who knows what in him is fatigued will wisely prescribe rest for himself, summoning other of his centers for his work.”<sup>5</sup>

**The Agni Yogi and vegetables.** “How to start on the path of Agni Yoga? Primarily, one must realize the existence of psychic energy. Then it is necessary to realize that

## Health Corner

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

*Fiery World I, verse 17*

*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.*



fire is the essence of the spirit.

“There is no doubt that abstinence from meat is beneficial. All vegetables are good as foods, but a few, such as asparagus, celery, and garlic, are mainly medicinal.”<sup>6</sup>

**Valerian and cancer.** “Among the prophylactics against cancer and other fiery ailments one may advise valerian. I often speak of this tonic and preventive remedy, but any prophylaxis must be systematic—every evening without fail, like the daily course of the sun.”<sup>7</sup>

**Valerian tincture and tea.** “Valerian remains in the category of ‘life-givers’ and its significance is equivalent to the significance of the blood in the body. Occultly, valerian is considered as the blood of the vegetable kingdom. It should be taken continuously as daily food. It can be taken in the form of a tincture made with alcohol, but definitely without mixing with such additions as ether. Dose: ten to forty-five drops. But best of all is the valerian tea made from infusing the valerian roots in water—once or twice daily.”<sup>8</sup>

<sup>1</sup> *New Era Community* (1926) (New York, NY: Agni Yoga Society, Inc., [1951] 2016) verse 272.

<sup>2</sup> *Agni Yoga* (1929) (New York, NY: Agni Yoga Society, Inc., 1928) verse 323.

<sup>3</sup> *Ibid.*, verse 329.

<sup>4</sup> *Ibid.*, verse 172.

<sup>5</sup> *Ibid.*, verse 241.

<sup>6</sup> *Ibid.*, verse 323.

<sup>7</sup> *Fiery World I* (1933), 2nd ed. (New York, NY: Agni Yoga Society, Inc., [1954] 2016), verse 386.

<sup>8</sup> *Letters of Helena Roerich, Vol. 1* (1929–1938), 28 August 1931 (New York, NY: Agni Yoga Society, Inc., [1954] 2016).

## PEACE UNTO THE WHOLE WORLD

By H.E Prof. Nicholas  
De Roerich

*“Have salt in yourselves and have peace one with another.”*

Mark 9:50

Would it not appear that to pray “for peace of the whole world” is the greatest utopia? This seems evident. But the heart and the real being continues to reiterate these sacred words as a possible reality. If one listens to the voice of superficial obviousness, then even all the Commandments will seem a utopia, impossible to carry out in life. Where is “Thou shalt not kill”? Where is “Thou shalt not steal”? Where is “Thou shalt not commit adultery”? Where is the fulfillment and carrying out of all the simple and clear commandments of Life? Perhaps some wiseacres will say, “Why reiterate these commands if, anyhow, they are not carried out!”

Every one of us has often heard various complaints and warnings against utopia. From childhood and youth, one has heard the “experienced advice” not to be carried away by “empty idealism” but to keep closer to “practical life.” Some young hearts did not agree with this “practical life,” to which the wiseacres tried to persuade them. Some youths heard the voice of their hearts whispering that the path to idealism, against which the elder ones were warning, is the most vital and preordained. On this ground of idealism and “conventional wisdom,” many family tragedies have taken place. Who knows what was the cause of many suicides—of these most foolish solutions to life’s problems. For the wiseacres did not warn the youth in time of the terrible delusion, which even led to suicide. And when these gradually doomed young men asked the elders whether during the alleged “prac-

## Thoughts on Agni Yoga

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



tical” life, the Commandments will be carried out, the elder ones, sometimes with a cynical gesture, sacrilegiously murmured, “Everything will be forgiven.” And between this “everything will be forgiven” and the Commandments of Life, there arose some insoluble contradiction. But the question arises: Who took the youth to boxing matches, to races, and to obscene films? And did not the “wise councilors” themselves constantly repeat, with a sign, “Without cheating, one cannot sell,” and thus did they not themselves zealously create these decaying conditions of life? It was once said, “Today a small compromise, tomorrow another small compromise, and the following day—a great scoundrel.”

Precisely in this way, in the smallest compromises against radiant idealism, has the imagination and consciousness been polluted. The dark consciousness began to whisper of the inapplicability of the Commandments to life. And precisely this viper of doubt began to assure, in the darkness of the night, that the peace of the whole world is a mere utopia.

But this prayer was already, ages ago, laid down, not as an abstractness but as an imperative call for a possible reality! The Great Minds knew that the peace of the whole world is not only possible, but also that peace is that great salutary magnet, to which sooner or later the ships of all travelers will be attracted. In different languages, at various ends of the world, this sacred prayer is and will be reiterated. Inscrutable are the ways, and it is not for

man to prejudge how, where, and when idealism will become a reality. Verily, the ways cannot be foretold. But the final goal remains one! And to this goal will lead all manifestations of that idealism, which is so often persecuted by wiseacres. There will also come the day when so-called idealism will be understood not only as something most practical but even as the sole path for the solution of all other problems of life. The same idealism will also create a striving to honest, unlimited knowledge as one of the most salutary harbors. Idealism will disperse superstition and prejudices that so fatally deaden the vital strivings of mankind. If someone would collect an encyclopedia of superstitions and prejudices, this would disclose the strange truth that many of the vipers, up to now, live even amid that humanity that considers itself enlightened.

But above all confusions, the angels sing of peace and goodwill. Precisely evil-heartedness will whisper that every act of goodwill is impractical and untimely. But let us know firmly, that even peace unto the whole world is not an abstraction but depends only on the desire and goodwill of humanity. Thus, every admonition to safeguard the Highest and the best is exactly most timely and alleviates the shortest path.

May the beneficial symbols, may the Banner of Goodwill be unfurled over everything, by which the human spirit exists.

“Glory to God in the highest and on earth peace, goodwill toward men!”

## AGNI YOGA BOOKS

APRIL 1, 2001

Dear —,

You are right about all of it—except for the idea of protecting profit, at least as far as Agni Yoga is concerned. There has never been any profit in the publishing of Agni Yoga texts in English (I say in English, because I cannot speak for others). It is purely a service. The income has never exceeded the cost. The point of copyright, in Helena Roerich's view, was to protect the text, not the income.

There was a time when so few people were reading the books that when they came as beginning inquirers, they were given a book; and if they came by long enough and devotedly enough to work through the ideas in the book, they were given another. Sales came later. I think that that tradition developed because in the beginning there were no books. During the time that the Roerichs were in America, no book was published, and, as you know, the first book covers material from the entire time they were here. In the twenties, only two or three books were published. In the thirties and forties, no more than that.

Speaking just for myself, I must say that a great dream, and ideal, of mine has always been the notion of the free flow of information—unfettered, uncontrolled, always available, like a river of water. We are at the threshold of that great blessing. The arrival of e-book readers makes me dream of the time when we can provide an e-book reader (the market hasn't yet decided on the

## Conversations with Daniel Entin

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



*“During the time that the  
Roerichs were in America,  
no book was published,  
and, as you know, the first  
book covers material from  
the entire time they were  
here. In the twenties,  
only two or three books  
were published.  
In the thirties and forties,  
no more than that.”*

right one), loaded with all the books, available in one's pocket for reading at will. And also to have the books available on the internet for study or reading or downloading. It is not the idea of protecting income that impedes this. It is the idea of the bazaar. Lots of people (more than you can imagine all over the world, the kind that would never think of using the internet) write to us, warning of the dangers of putting the texts

into the bazaar, something the Teaching itself prohibits. So the discussion, foolish to us, is of critical importance to others who think differently.

Daniel

APRIL 2, 2001  
“*Imperfect Opinions*”

Dear —,

Yes, maybe one day in the great and distant future, I will be developed enough to have real opinions that are worth something. But for now, I think most opinions, except for those of the adepts you mention, are quite imperfect, based on faulty or wishful thinking, prejudice, and ignorance.

But that is not the point I was making. I was trying to point out that when we do not have to reconcile our opinions with those of others, we can easily entertain whatever opinions we wish. But in real life, most of us have to work with others, and our opinions are not all that matters. In the question that was under discussion, having the texts

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Winter/Spring classes: January through May, 2019

REGISTER NOW for our 2019 Conference:  
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[https://wmea-world.org/PDFs/2019\\_Conf\\_Reg.pdf](https://wmea-world.org/PDFs/2019_Conf_Reg.pdf)

For our calendar of events and more about the WMEA, visit  
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of the books available online or at least in electronic form available for sending by email, my own opinions (in favor) have to find some harmony with those of others of equal authority here, which right now are 50 percent in favor and 50 not. We cannot take action until there is a consensus.

Daniel

**APRIL 3, 2001**

**“Opinions and an Adept”**

Dear —,

Thank you for your thoughts about opinions. Of course, in discussing such things we are always playing with words. When is an opinion real and when unreal? When is it just prejudice? (When I hear someone defensively say, “I have a right to my opinion!” I duck.) But you put it all so well.

An adept has knowledge; I don’t even know if I’d call his ideas opinions. And to me, an “opinion” held by a person who is not sufficiently knowledgeable for an informed opinion is in danger of mistaking his prejudices for opinions.

I appreciate so much the notion that one can be possessed by one’s opinions, rather than the other way round. Opinions are, in my mind, a trap. They put up walls that keep out contradictory ideas. And we learn the most and the best from those who contradict us. How I envy the one (if he exists, or even can exist) who is free of opinions and has a truly open mind!

Daniel

**MAY 1, 2001**

**“Intolerable Opinions”**

Dear —,

I’m sorry, I suppose you took my oblique attempt at humor literally. I

never will walk out of the room, but sometime my mind does. It is said that when N.K. was faced with people who expressed intolerable opinions, he just fell silent, did not smile and accept, but did not condemn either; that is to say, [he] just removed his mind “from the room.”

I was trying to make a strong point about intolerance itself, about

*“Opinions are, in my mind, a trap. They put up walls that keep out contradictory ideas. And we learn the most and the best from those who contradict us. How I envy the one (if he exists, or even can exist) who is free of opinions and has a truly open mind!”*

dogma, about people who use a quote as a hammer (in this case a book, or an article) to beat others on the head. I guess it misfired. Sorry.

Daniel

**APRIL 8, 2001**

**“Moldavite – The Stone”**

Dear —,

There was/is a book by a Polish explorer (if anyone can ever find this book, for God’s sake, get it and copy it), written between the wars or shortly after the Second World War, about his search for the Agni Mani stone. Apparently at that time,

the stone was still hard to find. The discoveries of many stones in the Moldau region (the green one) and in Australia (brown) had, it seems, not yet occurred.

But this explorer, whose name I unfortunately do not remember, and whose book I cannot find, even though I had it, did eventually find a stone somewhere in the Far East. He had it made into a ring. And he wrote that when he traveled in northern India, many people asked permission to see it and to worship it.

He then wrote about his visit to Nicholas Roerich in Kullu. When Roerich noticed the ring, he asked if he could examine it. After looking at it, Roerich talked about the Stone and its close relationship to the type of stone in the ring.

About fifteen years ago, a couple of Americans on Cape Cod began exploring the materials about moldavite and also started importing moldavite stones from the Czech Republic, for sale. They came here and gave to me, as a gift, a wonderful ball of a stone, uncleaned and unpolished, about one and a half inches in diameter, in its original black color. Only when held up to a strong light could one see that it was translucent green. I no longer have it; I gave it to a friend in Moscow.

When the Roerichs received the first Stone in Paris in 1923, they did photograph it (in black and white, of course). And I did once see the photo. It looked almost the same as mine—global, black, and mottled, with no hint of the green luminosity that lay within it.

That is apparently (from various things I’ve heard) NOT the Stone that was cut up and divided among the disciples. It seems that the Roerichs were

*Continued on page 10*

given a second Stone in Mongolia, and that is the one that was cut up, according to the Instructions given to them. As you know, in one place, it is written that the Stone was small and oblong, like a little finger. That is the piece that Helena Roerich wore around her neck all of her life afterward, sealed in a cotton covering. A larger piece, described elsewhere in the books as the size of a human palm, was kept by Svetoslav Roerich until his death. So I assume that the first Stone was the one described as the one that was to be returned to its home in the Abode.

Daniel

**MAY 2001**

***“The Teachings are Life.”***

Dear —,

The Teachings cannot be set apart from life itself because the Teachings are Life.

I still wonder, though, about fundamentalism. I did what I described: I grew up skeptical, questioning, and then disillusioned with the empty materialism of the midcentury. But then, turning East with so many others, a whole tide of them, I was eager to listen; I believed everything I read and was told, and repeated it to others with certainty. I meditated in whatever way the guru of the day prescribed. I chanted whatever was given to be chanted. I was convinced it would all work, somehow. Why? I don't know. All around me, everyone was doing the same. Now, in reaction to all that, the questioning comes back. It's not a way of repudiating authority. It's a way of affirming authority by validating it in my own experience. And if I can't validate it, I don't reject it but put it in that cavernous “to be resolved later” part of the brain.

Is Agni Yoga, word for word, true and authentic? Is the messenger a filter that is not at every moment an instrument of perfect transmission? Need we argue the question? Helena Roerich questioned herself, asked, pleaded, “Why me? I am not so special.” The answer was simply, “Trust me more. You do not trust enough.” (This is from memory and the translations of others . . .) If fallibility is accepted on that level, why should we reject the idea?

Daniel

*“There is also a story accepted here, that one day Nicholas Roerich was sitting in the park across the street from the big museum ... when he was approached by M., who sat next to him and explained his mission to him. It was apparently instruction about the development of the New Country.”*

**MAY 30, 2001**

***“Agni Yoga and India,” “The Stone,” “The Master and the New Country”***

Dear —,

Thank you for the wonderful new details, about which I knew nothing. (My Russian is abominable, and I am deprived of knowledge about a lot of things that Russian-readers know—even though so much of what they read comes from our own archive!)

Your observation about Agni Yoga in India in 1993 is a typical one. After so many years of the Roerichs being

hailed as a greatly loved (in both countries) bridge between India and the U.S.S.R., it is hard for most Russians to find otherwise. That does not mean that the Roerichs were not known and loved; it is just that the vast mass of the people never heard of him. And truly, I have to ask, why is Agni Yoga right for every country in the world? Isn't it arrogant to even think that India must be saved with Agni Yoga? Interesting question, maybe with no answer. We only know that the Roerichs never tried to implement Agni Yoga in India.

A member of the French secret society that transferred the Stone to Roerich in 1923, in Paris, told me that the mountains in Tangla contain initiatory caves, and that the Roerichs (all three) went into those caves when they left the expedition camp for several days. There always was a tradition here that, precisely, that did happen. Frances Grant and Sina Fosdick both spoke of it to me. (They were both in the very first group of disciples and coworkers assembled in New York in 1920 by the Roerichs.)

There is also a story accepted here, that one day Nicholas Roerich was sitting in the park across the street from the big museum (in 1929, or perhaps 1934, both years when he was here in New York), when he was approached by M., who sat next to him and explained his mission to him. It was apparently instruction about the development of the New Country.

Of course, it matters little if the contacts were “in the flesh” or “in spirit.” But we humans tend to be more impressed by material contacts, as if they were more magical. A strange failing on our part.

Daniel

### The Sacred Sign of Peace

(continued from page 5)

may be preserved to guide and serve future generations.”

Leon Dabo, the renowned artist, in endorsing the Roerich Peace Banner, said, “If we can have this banner accepted by all nations to protect the beautiful, the precious, the exuberances of the human soul as expressed by the brain and hand of man, it will be the greatest contribution of the spirit of humanity and the spirit of culture that man has introduced into the world in the last thousand years. . . .” “A nation is judged by its poets, its artists, and its scientists, not by its captains of industry.”

In emphasizing the great spiritual power of Nicholas Roerich, Dr. Charles Fleischer, distinguished writer and lecturer, said, “You must have noted how consistently each one of the tributes read to us by the chairman sounded the same note of spirit in trying to describe Nicholas Roerich. Indeed, I feel that Roerich himself symbolizes the dominance of the spirit. He is absent tonight in body, yet he is really just as present as though he were here sitting on this platform, so dominant is his spirit.”

Dr. Fleischer cited the Roerich Museum and its affiliated institutions as just so many fruits of the creative spirit of Roerich’s genius. “Just so many shining proofs that his spirit is omnipotent and omnipresent, all-powerful everywhere.”

*The present year sees the inauguration of a convention in Washington, U.S.A., on November 17th, which will be an important milestone for the Roerich Banner of Peace, which is already unfurled over several institutions.*

The banner, as such, represents three spheres within a circle, in a magenta color, on a white background.

Naturally, such a banner is needed not only in times of war but at all times because innumerable vandalisms and destructions of irreparable treasures take place almost daily. Thus the banner is an epoch-making sign of culture.

Remarkable is also the concluding passage from the consecratory sermon, which Dr. Robert Norwood held in New York during the solemn festivity of Peace Day:

“We will have peace, Beautiful Flag, and it will come to us one day. We send you thus forth on your mission at this moment. We send you forth, and we pledge ourselves that we who touch your folds, that we look upon your whiteness, shall consecrate ourselves, our souls and our bodies, to the adoration of Good in the Highest, the height of human hearts. And so it shall come to pass that Peace shall come at last to Humanity through the victorious folds of your whiteness, the challenge of your colour and the completeness of your symmetry. Go forth and conquer in the name of Love, and we who are Lovers here this afternoon, lay our hearts upon your folds, and wish you good luck in the name of the Highest!”

This Banner of Peace, similar to the flag of the Red Cross, is intended to protect all centers of art and science, religious monuments, and all the world’s cultural values. As the founder, Prof. Nicholas Roerich, states in his address:

*“What the Red Cross flag is for the preservation of physical health, our Banner of Peace is as a protector of the spiritual health of humanity!”*

### Networkers Letter

(continued from page 2)

should also remember that evil is temporal. Evildoers cannot be nourished forever by evil; what a repugnant spectacle it is when they begin to devour themselves by their earthly actions!

“The Thinker urged His disciples to base their lives upon good. He said, ‘Good is inexhaustible, but evil is limited.’”<sup>3</sup>

“The tension in the world is constantly increasing. Events are hastened, but the Forces of Light will steer all into proper channels. Learn to find joy in labor and in endless knowledge during the most difficult days.”<sup>4</sup> Happy New Year.

With love,



Joleen Dianne DuBois

President and founder  
White Mountain Education Association, Inc.

<sup>3</sup> *Supermundane*, verse 476 (New York, NY: Agni Yoga Society, Inc. [1994] 2016), [www.agniyoga.org](http://www.agniyoga.org)

<sup>4</sup> *Letters of Helena Roerich, Vol. II*, 23 April 1938 (New York, NY: Agni Yoga Society, Inc., 1967).

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