

AGNI YOGA

QUARTERLY

A White Mountain Education Association Publication
JULY / AUGUST / SEPTEMBER • 2023 • VOL. XLV NO. 3



The Pursuit of Truth

Brotherhood

188. Truth is one, but each century, and even each decade, contacts it in its own way. New scrolls are unrolled and the human consciousness observes in a new way the manifestations of the Universe. Even in its wanderings, science discovers new combinations. Upon such discoveries are the previously proclaimed fundamentals affirmed. Each transmission of the Great Wisdom is indisputable, but it will have its own followers. Those who honor Hierarchy reverence also its Messengers. The world lives by motion, and the issuance of the Sacred Teaching is evoked by advancing. The mediocre call such advancing a violation of foundations, but the thinkers know that life is in motion.

Even knowledge of languages increases the flow of new discoveries. How much more, then, will unfettered thought bring! Each decade reveals a new approach to the Sacred Teaching. The readers of a half-century ago read it completely differently. In comparison with those who are reading it at present, they emphasized entirely different thoughts. One should not speak about new Teachings since Truth is one!

Fiery World I

433. How is it possible to ascertain the verity of the Teaching? A multitude of good words may cover up something mediocre; but Truth, we know, does not fear examination. On the contrary, when observed, Truth draws nearer and shines forth. Therefore, each investigator of the Teaching may be advised, "Approach with all force; observe by thorough measures; investigate by all methods; cognize with all daring; reveal indefatigability, and be aflame with each discovery of Truth." The Teaching cannot be fallible. It cannot deviate from the paths of usefulness and good. One should not

believe only in assertions. Faith is the realization of Truth, tempered in the fire of the heart.

The Teaching is infinite, otherwise the very concept of Infinity would not exist. One should strive toward Truth. Truth does not reject—it directs. In the Teaching there can be no distorted concepts. Regard the path of the Teaching as the affirmation of that which is beyond doubt. One should not approach Truth along a meandering path. One must proceed by testing each word, each statement, and each dictate. If the Teaching is a true one, each step to it will be enlightening and broadening. Disparagement, denial, abasement are poor guides! More than once you will

"If the Teaching is a true one, each step to it will be enlightening and broadening."

hear from a speaker the conceited remark that the only correct Teaching is the one known to him. It is then good to remind the conceited one about the grandeur of Infinity, of the millions of years of life on Earth, of the billions of

worlds—let him meditate upon the vastness of Truth and the soundness of its fitting recognition.

Letters of Helena Roerich I

15 September 1934. And as it has always been it is even so now; the various aspects of Truth are given by the Great Teachers according to the varying degrees of consciousness. This is done by reason of great compassion, as well as of great wisdom. The purification of consciousness and the regeneration of thinking, indeed, should take place, but we know that too great a dose of even an exceptionally curative medicine, without a proper preparation of the organism, may cause just the opposite result.

All paragraphs are sourced from the Agni Yoga Series, available online at the Agni Yoga Society: <https://agniyoga.org>. All paintings by Nicholas Roerich are used with the permission of the Nicholas Roerich Museum.

Inside This Issue

The Pursuit of Truth
Page One

Community:
Networkers' Letter
Page Two

Cooperation in the
New World
Page Three

Thoughts on Agni
Yoga
Page Six

Health Corner:
The Basis of the New
Medicine
Page Eight

Conversations with
Daniel Entin
Page Ten



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,

We are presently inputting Katherine Campbell's handwritten letters into a digital form that somebody will eventually place on the Internet and the WMEA website. In reading her correspondence to Helena Roerich, I could not help but recognize in her writings a deep devotion to the Teachings and the Roerichs. Her enthusiasm, humility, and open heart all seem to accentuate a devotion shown in every word found in her letters. It was due to an inspiring spirit, easily recognized in her letters to H.R., that I wanted to share what the Teaching says about devotion, as so readily exemplified through the words and actions of Katherine.

In 1925, Katherine met Svetoslav Roerich, son of Nicholas and Helena Roerich, for the first time. She was six years older, but from the very beginning, she accepted him as a "leader." Katherine helped him financially and arranged his exhibitions in America while he gifted her his works.

"Of course, they also had serious topics for communication. Under his influence, Katherine developed a sincere interest in Theosophy and Agni Yoga and reached out to spiritual and cultural work—the movement for the signing of the Roerich Pact and the promotion of the idea of the Banner of Peace, as well as participation in the cultural and educational mission of the Roerich family in general. A close and devoted friendship with Svetoslav resulted in Katherine becoming acquainted in absentia with his parents and entering correspondence with them.

Community

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

New Era Community, para. 229

Rev. Joleen D. DuBois



Helena Ivanovna wrote to Katherine that Svetoslav would be her good mentor-guru in life and gave the "spiritual" name of Amrida to her. She took an active part in the activities of the first Roerich organizations in America from the beginning but always stayed in the background, never trying to attract attention to herself and without any calculation for recognition.

"Since then, Katherine always helped the work of the Roerich institutions, both materially and personally. She closely collaborated with Sinaida Grigoryevna Lichtmann (later Fosdick) and her husband Maurice Lichtmann, Frances Grant, and Nettie and Louis Horch."

For further information about the life of Katherine, please reference the July/August/September 2018 issue of Agni Yoga Quarterly "On Loyalty and Generosity: Katherine Campbell and the Roerichs," <https://wmea-world.org/wmea/agni-yoga/>.

"You are ascending—walk the way of devotion and of love.¹ "Devotion is proved by action."² "Firmness, calmness, resourcefulness, quickness—thus inquire of each one professing devotion to the community."³ "What is needed is devotion, tested by

conscious action."⁴ "Gratitude and devotion flourish joyously in Our Community."⁵

"One must distinguish between absolute devotion and conditional devotion. Most often people display absolute devotion when they receive, but each act of giving in return is difficult because of self-imposed conditions. Some accept what they have been given, but then raise obstacles in their own consciousness, and begin to think that the given treasure is but a piece of mold! One should remember that the measure of one's devotion determines the measure of receiving."⁶

"The accumulation of the fiery, or primary, energy makes it possible for man to ascend into the higher spheres when crossing into the Subtle World. The more we have of this energy, the higher it will carry us. This energy is accumulated by

continued on page 11

¹ *Leaves of Morya's Garden, Book One, The Call, 1924* (New York: Agni Yoga Society, 2019), para. 81. [Hereinafter referred to as (short title) *LOMG I.*]

² *LOMG I*, 341.

³ *New Era Community, 1926* (New York: Agni Yoga Society, 2021), para. 229.

⁴ *Agni Yoga, 1929*, 6th ed. (New York: Agni Yoga Society, 2016), para. 24.

⁵ *Agni Yoga*, 76.

⁶ *Agni Yoga*, 87.



White Mountain
Education
Association, Inc.

Agni Yoga Quarterly
Vol. XLV No. 3

Agni Yoga Quarterly can be found on
the internet:

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

Email: staff@wmea-world.org

WMEA Copyright and Permissions Notice

All materials contained within *Agni Yoga Quarterly* are protected by United States copyright law and may not be reproduced, distributed, transmitted, displayed, published, or broadcast without prior written permission of the White Mountain Education Association, Inc.:

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

Cooperation in the New World

by
Vadim Melikhov

Cooperation is at the heart of the Agni Yoga Teaching because it possesses the qualities of Agni, the magnetic power of fire that moves the entire Cosmos. Cooperation, as fire, is found in synthesis, the ability to unify various disciplines and energies by the power of psychic energy and an open heart. Synthesis, in essence, is closer to the feminine nature, therefore the New Era of Maitreya, who is the Lord of Fiery Synthesis, is an Era of cooperation under the guidance and Banner of the Mother of the World. The Era of Maitreya, or synthesis, first arrived with the publication of *The Secret Doctrine* by H. P. Blavatsky and the Masters in 1888, which represents the synthesis of science, philosophy, and religion under the umbrella of Ageless Wisdom; it continued with the Teaching of Agni Yoga, which is the synthesis of all Yogas and will culminate with the full presence of the energy of Maitreya at the beginning of the Sixth Root Race.

Let's look closer at the nature of cooperation.

Here are two short but important quotes about cooperation from the Teaching:

“Cooperation must be accepted as the foundation of Existence.”¹

“At the foundation of evolution lies striving to true cooperation.”²

Both of these quotes talk of cooperation as the foundation of existence and evolution. This means that cooperation is the primal law of Existence;



Building the Ships, 1903, by Nicholas Roerich

it is at the core of every atom of space, and we may state that existence equals cooperation.

Now, let's review the structure of existence in accordance with the Teachings of Theosophy, Agni Yoga, and modern science. This way we will see what part of our being is cooperative and what part is not so much; what part of ourselves is of the old world and what part belongs to a New Era.

Implicate and Explicate Orders

Quantum physics through such scientists as David Bohm, Basil Hiley, and others introduced the idea of *nonlocality* or Undivided Wholeness and then, its first iteration—the Implicate Order that projects from within itself the Explicate Order of the holographic, atomistic world of time/space. Thus, the Implicate Order, where the observer and observed

are one is the cause, the underlying reality of the atomized world of multiplication. Implicate and Explicate Orders are not separate but are interconnected on the sub-atomic level and exchange information at a speed far exceeding the speed of light, which can only be the speed of thought. Agni Yoga teaches that consciously directed Thought reaches distant worlds instantaneously. *The Secret Doctrine* also explains how all elements came from One element, and all consciousnesses, from one consciousness.

Upper triad, or Solar path

What is this Implicate Order? To use the theosophical classification,

¹ *Aum*, 1936, trans. Agni Yoga Society, 2nd ed. (New York: Agni Yoga Society, 2021), para. 424.

² *Leaves of Morya's Garden, Book Two, Illumination*, 1925, trans. Agni Yoga Society, 3rd ed. (New York: Agni Yoga Society, 2021), para. 169.



Final Journey, 1922, by Nicholas Roerich

we may suppose that it constitutes the higher triad that consists of the Higher Mind, Buddhi (the crystalized psychic energy), and Atma, or pure Spirit, three in one—the spiritual aspect. According to *The Secret Doctrine*, the seed of this triad was given to humans by the Children of Fiery Mist, the *Agnishvatas* who came to our planet from Venus and Jupiter at the beginning of the Third Root Race. This triad represents the Solar path.

Lower triad or lunar path

Then there is the lower triad consisting of a lower (critical) mind, an astral or emotional sphere, and an ethereal or elemental body, which is the prototype of the physical body. This is what Theosophy refers to as a “double,” and some of it is a heritage of Lunar Pitris, our ancestors from the moon who came to Earth at the dawn of the Second Root Race.

In the world of the lower triad, it is hard to achieve conscious cooperation because it is a world of perceived separation and isolation. The lower triad is rather mechanical and structured around the karmic DNA (*skandhas*); it constitutes the image of the person that is made up of entangled energy blocks, or associative memories of reactions, traumas, insults, disappointments, successes, etc.; and operates in the field of conflicts and contradictions. We may say, as Buddha said, that such a double is experiencing suffering lifetime after lifetime because of ignorance and extreme self-absorption.

This goes on until through life experience, sacrifices, selfless deeds, and striving for beauty and higher ideas, this double becomes subtler and more balanced as the higher triad increases its presence. That is when our heart opens up and we discover the majestic world of cosmic cooperation. The light

of the higher triad gradually increases, and we start feeling like members of a grand cosmic community. We are leaving the lunar path behind and stepping on the Solar path that leads to a life of cosmic cooperation and realization of the oneness of all.

“Truly, cooperation may open up every possibility, but one needs an understanding of where such cooperation lies. . . . Precisely, all acts of mutual assistance, however slight, contain a cooperation that has a cosmic significance. When consciously utilized, every glance, every handshake, every thought becomes a sign of cooperation.”³

Thus, we see that such cosmic cooperation is only possible when the spirit triad is awakened and the lower triad is fully transmuted through its conscious observation in day-to-day life. Such

³ *Heart*, 1932, 3rd ed. (New York: Agni Yoga Society, 2021), para. 204.

cooperation that we are discussing is not a product of willful acts, or a desire to achieve or prove something, to rise against someone, or to follow some popular social ideology, and so on—these are imbalances of the double. The higher triad is that of free-flowing calmness and peace, solemnity, inherent wisdom, and fiery discipline; it makes us coworkers of the Common Good.

“The Great Pilgrim did not conceal his need for the cooperation of people. The action of psychic energy can be evoked only if one fully realizes its presence, and it will serve properly only when there is purity of heart.”⁴

The Economy of Cooperation

Let us briefly review how the cooperation of spirit will reflect in the economy and social fabric of the New World.

If we were to expand the Community of Buddha or Christ to the entire world, how would that world function? Would these Masters encourage speculation, profit-making, competition, anxiety, and all other attributes of the current system, which is the old-world system?

Below is a quote from Agni Yoga’s book *Heart* that refers to such a system as a form of slavery because it is built around the lower triad.

“The approaching Era must free humanity from all forms of slavery. This can be attained by cooperation with the Hierarchy. We shall not grow tired of repeating about cooperation. A person cannot perceive the significance of the all-embracing heart if, instead of cooperation, he is dreaming of all sorts of slavery. So when we take up the study of magnetic currents, we shall find that awareness of cooperation increases all of the unifying currents by a factor of ten.”⁵

The old-world system is based upon the lunar path of perceived separation and a fallacy of personal gain and ownership. Agni Yoga talks about speculation



Book of Doves, 1911, by Nicholas Roerich

as the shame of humanity. So then the New World would have a non-speculative, non-profit system of cooperation and sharing. It would promote the role of the heart, culture, ethics, and community building. This would manifest along multiple avenues, such as by creating physical communities, like the ones we already see forming around organic farming or various spiritual/cultural interests, but also by the united coworkers from all parts of our planet and beyond, working together for the Common Good—and who are interconnected with fine magnetic currents radiating from their hearts.

In closing, let’s review the excerpt from the *Letters of Helena Roerich* from 1938: “Consequently, one should understand community, not in the nar-

row sense but in a very broad one—precisely as cooperation with all humanity, with all worlds, with all that exists. People suffer greatly from lack of a friendly attitude toward each other; therefore, to lock them up in closed communities will only strengthen their alienation from the world community, which contains all humanity and all planes of Be-ness.

“Verily, the epoch of common cooperation is being created. . . .

“Develop co-measurement—this basis of cooperation.”⁶

⁴ *Supermundane*, 1938, 3rd ed. (New York: Agni Yoga Society, 2020), para. 158.

⁵ *Heart*, 139.

⁶ *Letters of Helena Roerich*, Vol. 2, 1935–1939 (New York: Agni Yoga Society, 2020), 10 September 1938.

Time Is an Illusion

by Kathy O’Conner

In a challenge to contemplate the depth of this profound and elusive subject, where words are incomplete to express the meaning of its infinite beauty, I was drawn to absorb it more into my beingness.

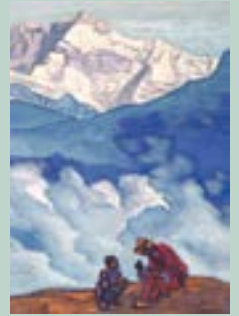
Time is an illusion, a construct to help those in human form separate what happened in the past from what is happening in the present and what will happen in the future. It is human minds that view time as a forward movement, as expansion, as a progressing state from the past to the future. What came to mind was Albert Einstein’s theory of relativity and how gravity affects space and time. “Einstein determined that time is relative—in other words, the rate at which time passes depends on your frame of reference.”¹ Time is an illusory concept, which is created by the limitations of human consciousness that affect how we experience the world. Time is not objective. It is formed by human perceptions. The Universe exists beyond space and time and is not affected by those limitations placed on it by the physical world or human minds.

Time is a measure of change, and if there is no change, then “time is not” and is therefore an illusion. The universe is eternal, changeless, and is called Maya “because all is temporary therein, from the ephemeral life of a fire-fly to that of the Sun. Compared to the eternal immutability of the One, and the changelessness of that Principle, the Universe, with its evanescent ever-changing forms, must be necessarily, in the mind.”² So all within the Universe is “ever-changing,” while the One Principle, the Universe, remains changeless.

Therefore, in these changing forms, time is formulated from a focal point in our consciousness that helps to divide the

Thoughts on Agni Yoga

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



Devita, 1932, by Nicholas Roerich

past from the present and the future. But it seems at certain moments that if one has mindfulness and focused awareness to concentrate on a single point of consciousness and quiet the incessant thoughts, then through deep meditation and attentive-ness, one could enter a state of heightened awareness and clarity that can transform our usual experience of time. In this state, the mind can transcend the usual boundaries of time and space and experience the sense of timelessness, of being fully present without any sense of time. At this moment, one can encounter such a transformation that will bring an understanding of the changeless nature of the universe beyond our perception of time, as time is illusory.

Another example would be when one senses time stopping and all that exists is part of the One. When one is engaged in higher projects or works, where all attention is fully directed on a single point of focus toward the higher work—composing music, artistic endeavors, writing, or immersion into study—one may suddenly awaken to realize that they have been engaged in work for hours, yet it seems

¹ American Museum of Natural History, “Einstein: A Matter of Time,” accessed May 15, 2023, <https://www.amnh.org/exhibitions/einstein/time/a-matter-of-time>.

² H. P. Blavatsky, *The Secret Doctrine: The Synthesis of Science, Religion, and Philosophy*, Vol. 1 (London: Theosophical Publishing Company, 1888, reprinted 2022), 274.



Clouds Above the Expanses, 1917, by Nicholas Roerich

like only a moment has passed. When all one's focus is directed on a single point, time seemingly stops, revealing a sense of timelessness.

We in human form apply the measure of time to verbalize what was, what is, and what will be. But infinite Space is timeless. Our many lives make up the One Life, and therefore, all that was (past), is (present), and will be (future) are the "sum total" of One Life and "time was not." It is an illusion, for it is perceived through the state of consciousness throughout the varying states of beingness and consciousness on the journey toward eternity.

Pralaya and *Manvantara*, the out-breath and the in-breath, involution and evolution, underlie the cycles of creation where all goes through destruction and rebirth and reflect how the wheel of time repeats. A wheel has no beginning and no end, just as the Universe has no beginning and no end. This insight inspires the idea that time is an illusion because time

requires change. It seems that only in descending into matter did the concept of time manifest, for in a physical form, one can sense movement and change. Motion gives the sense of time through the concepts of changing conditions and forward movement. Movement is felt in the changing of the seasons and the moon cycles. It is part of the experience in form, from involution into matter, for the spirit to experience consciousness.

With each incarnation, there is continuous evolution on the path of experience. It is the mind that makes comparisons of time indicating where a change or new path began or where a change or path came to an end. For instance, birth and death; childhood and adulthood; this life and past life; today, yesterday, and tomorrow. But all these are sensed as time based upon our perception and the way we sense the event. It is in the physical form that time is compartmentalized into different durations. In evalu-

ating the whole, the one united essence in each person is an accumulation of all the varying experiences throughout the entirety of lifetimes and states of being and will continue into eternity.

Even in science, it is now known that time differs if one is on Mercury versus Earth or a distant planet. The concept of time is now deepening our perception. Consider how many have expressed a near-death experience where their "whole life flashes before their eyes." Again, a sign of timelessness.

As each being passes through the infinite ocean of consciousness, changing conditions create the illusion of time. But with continuity of consciousness, the idea of timelessness and the infiniteness of Space becomes more experiential and opens the way to the phrase "time is not, for it lay asleep in the infinite bosom of duration."³

³ Blavatsky, *The Secret Doctrine*, 27.

AYQ News: This October 14th, WMEA will be celebrating its 41st Anniversary! Those who would like to attend in person or by Zoom are cordially invited to register: staff@wmea-world.org.

AY Classes: Beginning in September, our Wednesday online class will be studying the compelling subject of "obsession and possession." We also offer a monthly Agni Yoga Study Group, as well as one that is engaged in studying the Notebooks of Helena

Roerich. To join the class/study groups, or for more information, please send an email to: staff@wmea-world.org.

Agni Yoga Society International Headquarters:

Agni Yoga Society, Inc.
319 W 107th St.
New York, NY 10025 / www.agniyoga.org

The Basis of the New Medicine Part One

by Richard Rudzitis

“This training of psychic energy will be the true prophylaxis of humanity.”

Hierarchy, para. 190

Fierily inspiring scientists and directing them to new discoveries, the Living Ethics certainly cannot pass over medicine as a healer and restorer of the human physical body and soul. Giving numerous pieces of advice and specific instructions, the Living Ethics is truly the basis of new medicine.

Of course, the Living Ethics does not deny the best achievements in the practice of modern medicine but calls to re-evaluate and apply the ancient heritage in the light of the new consciousness, which, in turn, gives irreplaceable impulses for new medical research and discoveries.


The prevailing direction in modern medicine is allopathy, known for large doses of medicines through which it wants to speed up the healing process. Its pharmacotherapy is based mainly on chemistry, including drugs and bromine preparations. On the contrary, Living Ethics opposes the use of narcotic drugs in medical practice, which are included in most prescriptions, since their long-term use can have exactly the opposite effect, suppress the patient’s vitality, and destroy their intellect. Just as dangerous is bromine, which the Living Ethics calls an *extinguisher of fires*. “The use of narcotics does away with three-quarters of their vital capacity.”¹ “In some specific cases of illnesses, of course the physician has the right to use narcotics. They

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.





Holy Lake, 1917, by Nicholas Roerich

are harmful for people with open centers and particularly at the time when any one center is in a state of inflammation. But it is regrettable that an overwhelming majority of physicians do not know anything about such inflammations, therefore, much harm will be continually done through incorrect diagnoses.”²

Living Ethics advises to pay attention to homeopathy. A reasonable unification of homeopathy and allopathy is needed. “The wise physician knows where it is advantageous to apply one or the other principle.”³

This new medicine—let’s call it the

medicine of Agni Yoga—grew out of the conclusions of Indian Vedic and Tibetan medicine, or the highest achievements of Indian yogis and Tibetan lamas in medical experience. Synthesizing and improving the systems of higher Yoga, which use psychic methods and warns against fascination with the lower one,

¹ *Leaves of Morya’s Garden, Book Two, Illumination*, 1925, trans. Agni Yoga Society, 3rd ed. (New York: Agni Yoga Society, 2021), para. 223.

² *Letters of Helena Roerich*, Vol. 2, 1935–1939 (New York: Agni Yoga Society, 2016), 7 May 1938.

³ *Fiery World, Part III*, 1935, trans. Agni Yoga Society (New York: Agni Yoga Society, 2021), para. 523.

Hatha Yoga. Its complex breathing exercises, which in the present poisoned atmosphere of the planet, especially the city, can be dangerous. Agni Yoga advises only a simple, short period of *pranayama* for purifying the respiratory organs and strengthening the consciousness.

The new medicine follows the path of Agni Yoga; the methods of which are based on long experience and call for developing the potential forces hidden in a person, the fiery or psychic energy of one's heart, and applying it to combat disease.

We often see that ordinary, joyful experiences, or a surge of energy, can restore a tired or weakened body. This means that at such moments, a person's life force awakens, and impulses of psychic energy, by increasing the activity of the nervous system, bring the body into balance. But "precisely for this reason is the Yoga needed, so that while increasing the ascent, one is kept from falling."⁴

Medicine advises the use of healing by appropriate means of nature in the form of remedies, which create in the patient the ability to resist, to raise vitality in order to help the body itself successfully fight the disease. Therefore, especially at the beginning of a disease, strong tonic remedies are given to the patient. But as the medicine of Agni Yoga notes, "all medicines are merely auxiliary expedients; without the primary energy no medicine will have the necessary effect."⁵ Therefore, it is first necessary to give such medicines that affect not only the diseased location or organ but also all the nerve centers, awakening the patient's psychic energy.

Secondly, the ability to perceive the patient themselves, or to have faith in the doctor and their strength, is also necessary. In this way, they will more easily accept help and release the forces hidden in them.

Also, the physician must help with their psychic energy and transfer their spark to the patient. The physician must be endowed with a high personal, vital



Charaka, 1936, by Nicholas Roerich

magnetism or strength, or a reserve of primary energy. By combining three factors, 1) medicine, 2) the ability of the patient to perceive, and 3) the energy of the physician's heart, a successful cure can occur.

The physician will strengthen their ability if they approach the patient with heartfelt compassion and sympathy, and if they are a true friend of the patient. No wonder Paracelsus said that in order for a physician to be a true healer of a person, they must be able to love—that is to give the patient the best feelings of their heart, the spiritual energy that radiates from their highly moral personality, a heart full of humanism.⁶ Or, as Hippocrates wished, the physician should also be a philosopher, that is a "highly educated friend of humanity" with a broad cultural amplitude, who consciously seeks to improve themselves and bring harmony to the whole environment.⁷

This is the lofty mission Agni Yoga imposes on the physician: "Physicians can be true helpers of humanity in the ascent of the spirit."⁸ "One may urge all physicians of the World to start upon a mission of spiritualization of the heart."⁹

The medicine of Agni Yoga, while advising to add a spark of psychic energy to all prescriptions and medicines as a powerful aid, also emphasizes the enormous role that suggestion as well as autosuggestion will play in the treatment of diseases in the near future. Tibetan medicine is sure that even cancer in the initial stage, like some other serious illnesses, can be cured by suggestion. Therefore, "Every physician must develop within himself the power of suggestion."¹⁰

⁴ *Agni Yoga*, 1929, 6th ed. (New York: Agni Yoga Society, 2016), para. 650.

⁵ *Brotherhood*, 1937, trans. Agni Yoga Society (New York: Agni Yoga Society, 2021), para. 11.

⁶ Paracelsus: History knows a number of outstanding persons whose destiny it was to play an important role in the advancement of human evolution, who had previously visited this Stronghold of Great Knowledge. Thus, Paracelsus spent a certain period of time in one of the Ashrams of the Trans-Himalayan Stronghold obtaining great knowledge. *Agni Yoga Glossary* (New York: Agni Yoga Society, 2016).

⁷ Hippocrates of Kos was a Greek physician who is referred to as the "Father of Medicine."

⁸ *Aum*, 1936, trans. Agni Yoga Society, 2nd ed. (New York: Agni Yoga Society, 2021), para. 3.

⁹ *Fiery World, Part II*, 1934 (New York: Agni Yoga Society, 2021), para. 217.

¹⁰ *Fiery World, Part I*, 1933, 2nd ed. (New York: Agni Yoga Society, 2016), para. 293.

March 25, 2003

[Agni-Yoga] Study Group-History

Dear —,

Thanks for the nice words. I am tempted to feel proud of the achievement of getting the books so nicely onto the Internet, and now with the matching Russian site, the pride doubles. Of all the things we've done here, I feel that this is the most devoted to pure service. And soon there will be German, I think, and then Icelandic, I think, and then others—whatever publishers around the world would like to permit us to put there.

The Roerichs formed a study group in New York shortly after arriving in 1920. The group met regularly for almost three years, and the material derived from those meetings is what makes up the first book, *The Call*.

In the spring of 1923, the Roerichs were preparing to leave for Europe and then India to prepare for the large Central Asian expedition. The students were feeling quite sad, maybe even a little desperate, because of the loss of their teachers. A message from M. reassured them that they were by no means being abandoned, that He would be with them always, and that they could continue to be led by Him directly and by their teachers from wherever they were. He then sent a message in which he designated March 24th as a day to be devoted to Him. It commemorates the day on which three years earlier the first message came. He instructed that the students should come together in quiet that day, and also said that it should be a day for “initiating events.”

If you want to ask more, please do.

Daniel

Conversations with Daniel Entin

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



March 31, 2003

[Agni-Yoga] Study Group-History

Dear —,

No, the Roerichs did not return to America, except for short trips by Nicholas Roerich. Immediately after the expedition ended in 1928, they came back to India, to Darjeeling, then settled in Kullu Valley in the Himalayas, where they lived until Nicholas Roerich died. An active scientific institute was established there. Helena Roerich and their older son, George, moved to Kalimpong where they lived until she died in 1955. He then moved back to Russia, to Moscow, where he headed the Institute of Oriental Studies. He died in 1960. The younger son, Svetoslav, married India's most famous (and, most people say, most beautiful) movie star, Devika Rani, and they lived in Bangalore until they died in the early nineties.

You are right, much of the material in the books, if not just general teaching, was specifically directed to Helena Roerich. In the Russian books, the difference is clear because, as in most languages, there are different singular and plural second-person pronouns. English has lost that distinction, so it is hard to tell if the context does not show it.

Daniel

April 8, 2003

[Agni -Yoga] A Little Bit of Nostalgia

Dear —,

Yes, I have a special relationship with the ocean. (Sina used to ridicule that because, to her, I should have loved mountains more.)

As a child, I used to go out onto a dock, just such a “spit” sticking out into the water, and sit there with my feet dangling into the water, aware that, because the ocean went everywhere, all over the world I was “plugged in” to the planet. Yes, special energy indeed.

Thanks for reminding me . . .

Daniel

April 9, 2003

[Agni-Yoga] Nicholas Roerich: The Rosicrucian Connection

Dear —,

To add a little to your information:

H. Spencer Lewis, the founder of AMORC, and Nicholas Roerich were friends. Before AMORC moved to San Jose, they were housed in New York in the old Roerich Museum.¹

After the signing of the Roerich Pact, AMORC was the first organization in this country, apart from the Museum, to fly the Banner. They did so, proudly,

¹AMORC: The Ancient and Mystic Order of the Rosy Cross, also known as the Rosicrucian Order.

Conversations with Daniel Entin*(continued from page 10)*

until that terrible time of McCarthyism in America, when they were forced by local pressure to remove the Banner because Roerich was a Russian. It was only in 1985, I think, when there was a new Emperor, that a Roerich exhibit was mounted at the Egyptian Museum and the Banner was raised once more. That didn't last long because of other internal oppositions.

While living in the Himalayas, Roerich sent articles to Lewis for publication in the *Rosicrucian Digest*. Roerich was described in the *Digest* as a High Rosicrucian Legate.

Daniel

April 12, 2003

[Agni-Yoga] Nicholas Roerich: The Rosicrucian Connection

Dear —,

I know of no connection. No Rosicrucian has ever mentioned her [H.R.] to me. And Nicholas Roerich's connection was, I think, more with Lewis than with AMORC as such. In the Roerich archives at Amherst College, I have seen an AMORC membership certificate in Roerich's name signed by H. Spencer Lewis, but the line for Roerich's name was unsigned. It was probably an honorary membership.

Daniel

April 12, 2003

[Agni-Yoga] Roerich's Connections

Dear —,

No, I don't. I do know that the Roerichs were loyal to the memory of HPB, and they considered Steiner to be someone who turned against her (actually, from what I've read in the Steiner

literature, that is precisely what he did). I don't think they ever met.

Daniel

July 28, 2003

[Agni-Yoga] My rudeness

Dear —,

You will have to explain what you mean by "an exhaustive one." The website contains a search engine, not a concordance. But with a search engine, you can find as much as, or more than, is available with a concordance. Please explain what you think is missing.

We tend not to discuss the kind of phenomena that you describe. Wanting such phenomena is usually discouraged by most teachers who consider them to be distractions from the path rather than signs of achievement. Involuntary astral projection may have convinced you that the extra-material world does exist, but I do not think it can do more for you. It is not a sign of spiritual development. It can happen to the most undeveloped people when under severe stress, or in the midst of an ecstatic experience, or by drugs. When I was much younger, if I had proudly come to my teacher with tales of such phenomena, I'd have received a severe tongue-lashing.

The book you mention is, I suppose, the one by Joseph Weed, who got into a lot of trouble with AMORC for having written and published it. If his book provoked out-of-body experiences in you, I can assume that AMORC was probably right.

Glad you're here; glad you are studying the Teaching. We'll try to be as helpful as possible, and you are always free to disagree!

Daniel

Networkers' Letter*(continued from page 2)*

way of unwavering striving toward self-perfection, work, and complete devotion to the chosen Teacher."⁷

The following letter from Katherine to Helena Roerich is dated August 20, 1935:

Our Pledge of Allegiance:

"Since we know that Mme Helena Roerich and Prof. Nicholas Roerich are the only sources through which the Great Teaching as given by the Master M. is being given, we the undersigned pledge ourselves to follow the Leadership of Mme Helena Roerich and Prof. Nicholas Roerich in upholding and spreading these Teachings where and in the way it shall be deemed most felt by the Master M. as expressed through Mme Helena Roerich and Prof. Nicholas Roerich."

Katherine Campbell
Ingeborg Fritschi
Amy M. Welsh

With love,



Joleen Dianne DuBois
President and founder

White Mountain Education Association, Inc.

⁷ *Letters of Helena Roerich*, Vol. 2, 1935–1939 (New York: Agni Yoga Society, 2016), 23 November 1937.

SUNDAY WEBINAR REGISTRATION

<https://wmea-world.org/live.html>

WHITE MOUNTAIN WEBSITE

<https://wmea-world.org>

SUNDAY TALKS

<https://youtube.com/wmeaworld/videos>

JOLEEN'S BLOG

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

AGNI YOGA LIVING ETHICS COMMUNITY

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

ZODIAC NEWSLETTER

https://www.wmea-world.org/zodiac_newsletter.html

S U B S C R I P T I O N F O R M

New Subscription/
Annual subscription donation: \$17

Subscription renewal
(Effective each December)

Donation
(other) \$ _____

Complete form and mail to:

White Mountain Education Association

P.O. Box 11975

Prescott, AZ 86304

Change of Address

Name _____

Address _____

City/State/Zip _____

- - - - - PLEASE CLIP AND MAIL - - - - -

The White Mountain Education Association
is a tax-exempt, non-profit organization.

Contributions to help support the
publishing and printing of
Agni Yoga Quarterly
are tax exempt.

White Mountain Education Association
is now publishing
Agni Yoga Quarterly
on the Internet.

Look for it on the World Wide Web
<https://www.wmea-world.org>

If you are in the following areas, you are welcome to call for information about the
local White Mountain Study Group:

In Sarasota, Florida
(941) 925-0549

In Longmont, Colorado
(303) 651-1908

In Puerto Rico
(787) 649-3817

In Marysville, Ohio
(937) 642-5910

White Mountain Education Association
P.O. Box 11975
Prescott, Arizona 86304