

AGNI YOGA

QUARTERLY

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Subtle Energies and Human Evolution

Agni Yoga, 1929

Agni Yoga, 56. It is fitting to realize the danger of the waves imposed on the lower layers of our atmosphere. A one-sided consciousness can cause an unprecedented catastrophe. The collision of waves of sound and light can set up grave brain disturbances. Whither may one direct one's consciousness? Truly, to the reality of Infinity. This means that it is time to pass from the coarse layers of matter to research into the subtler energies.

Agni Yoga, 131. The addition of other subtle energies to the physical and chemical manifestations of life will increase their influence upon humanity. If the chemical properties of rays from the more distant planets can affect the human organism, then certainly the very close emanations of Earth, influenced by those innumerable cosmic formations, provide a lever for the strivings of humanity. Patterns of change in human activity cannot be perceived by subjecting apparent fragments of evidence to human logic.

How, then, without a study of all the surrounding processes, can one unravel the knots of the apparatus of thought? Somewhere pink rays flashed out, and a prepared uprising of an entire nation died down. Somewhere the currents of the oceans changed, and altered the patterns of world trade. These are crude, obvious examples, but how many more subtle causes and effects fill space and furrow the strata of humanity!

You, who determine the destinies of nations! Enter the laboratories, climb into the observatories, and, though you may not at once discover an analogy with social problems, your searching intellect will grasp the complexity of the structure of reality. You

will realize the inseparability of the fate of human evolution from the cosmic processes. Therefore, real unprejudiced knowledge will be the sure guide to the future. He who separates the science of human sociology from the cosmic processes will thereby cut off his own legs and doom himself to a crippled life.

Agni Yoga, 144. Vessels brimming with spirit! Thus do We call those people who, on the basis of the experience of past lives and their decision to attain, expand their consciousness and thereby enter into an understanding of the foundations of evolution. If this definition seems unscientific to some, say, "Can't one compare a great toiler in the spiritual realm to a Ley-

den jar?" Of course, for thus is the outer energy accumulated, and in due time a discharge follows. Hard is the strain when the potential is ready but the time has not yet arrived, because the sensitive apparatus has already absorbed especially dangerous particles related to Primary Matter.

As is known, Primary Matter itself—*Materia Matrix*—does not penetrate to the earthly sphere because of the whirling of the infected lower layers. But the so-called *Fohat*, which is the granulation of Primary Matter, can reach the earthly surface in the form of sparks and can even be discerned by some eyes when a ray of sunlight crosses the planetary ray, coloring the sparks according to the chemical composition of the ray.

In addition to *Fohat*, the earthly surface is reached by the outflow of radiant matter, *Materia Lucida*. To a certain eyesight it will be perceptible as radiant currents and spots of light in space. These manifestations may be taken for a peculiarity of sight, or even for defective sight. But knowledge will reveal the deep significance they have for the organism.

"You will realize the inseparability of the fate of human evolution from the cosmic processes."

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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,

October is celebration month for the White Mountain Education Association! October 2019 brings the annual celebration of the founding of this most beautiful community. This year the WMEA will be celebrating the thirty-seventh year of its founding. We were legally established as a non-profit, federally tax-exempt, educational/religious organization in 1982;

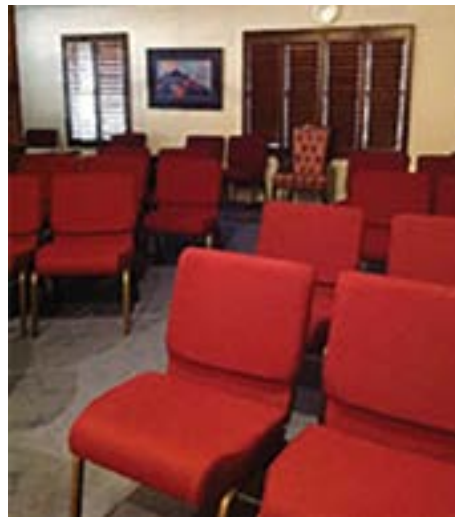


Sacred Chair in Izvara Center

however, we began our activities in 1978. So in essence, esoterically, we are celebrating our fortieth year.

On behalf of the WMEA, I want to express my gratitude to the many friends and members who have dedicated their time and energy and contributed generous donations throughout these many years, a dedication that has sustained and

expanded the vision that was given to me so many years ago. It was a simple vision that grew from a beautiful dream into a



Izvara Center interior

worldwide, encompassing outreach for those seeking a Teaching that would give them a sense of life purpose, life direction, freedom, and, most especially, joy: Agni Yoga, the Teaching of Living Ethics.

If you feel a desire to learn more about Agni Yoga and the Teaching of Living Ethics, let me suggest a few things. First, there are two internet websites sponsored

Community

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

– *New Era Community*, verse 229

Rev. Joleen D. DuBois



Sacred dance performed at our Annual Living Ethics Conference in Prescott, Arizona

by the Nicholas Roerich Museum and the Agni Yoga Society (New York City), which can find you spending many, many hours immersed in the studies of Agni Yoga, plus enjoying the masterful paintings and writings of Nicholas and Helena Roerich: http://agniyoga.org/ay_en/search.php and <http://www.roerich.org/>

Next, the WMEA has published a few books related to the notebooks of Helena Roerich: *At the Threshold of the New World*, and the diaries of Sina Fossdick: *My Teachers – Meetings with the Roerichs*. We have also published booklets of some of the Teachings of Living

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White Mountain
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Association

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

Email: staff@wmea-world.org

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On the Subject of Psychic Energy

Helena Roerich

“It is necessary to explain to all who study the Agni Yoga books that the Primary fiery energy is one and the same as the names: fiery energy, heart energy, mental, and psychic energy. They are all names that are, in essence, just different aspects of one and the same fundamental primal energy, or the energy of Be-ness. It is possible simply to say that psychic energy is a higher quality of primal energy. Thus, spirit and consciousness are inseparable from psychic energy. To better understand the meaning of the activity of psychic energy, it is necessary to include some paragraphs on spirit and other subtle energies. This can broaden the understanding about its innumerable qualities.

“To be sure, I would begin by compiling excerpts from paragraphs* 42, 56, 63, and also 131, where is discussed the inseparability of the fate of human evolution from cosmic processes and the most subtle energies. It would be wrong to omit in 216, which is dedicated to psychic energy, the examples of the different qualities of psychic energy that are awakening every century. If Madam Dzh. is writing out 214, where it mentions *Materia Lucida*, the more so should she include paragraphs 144 and 145, where it is mentioned that Fohat nurtures psychic energy. It is impossible to make contact with subtle energies without the development and accumulation of psychic energy. All of our organism is in existence and its centers are active because of psychic energy. If 145 is included, then on page 79, the sixth line from the top after the words “Using the opened centers,” add “of



Helena Roerich

Sister Ur,” otherwise it will be impossible to understand which centers.

“From 148 it would be good to write out the phrase ‘All experiments in the regions of subtlest energies can take place in the hours when you are easily borne from Earth.’

“Psychic energy is precisely a subtle energy.

“The solar plexus is also a repository of psychic energy and this should be mentioned.

“And now the Fiery World. I already mentioned the unity of fundamental energy, which is the primal and fiery energy. Fiery energy is exactly the fundamental energy because fire is manifested in everything. There is no life without fire; there is no manifestation without fire. The highest manifestation of this fundamental fiery energy is psychic energy, and the qualities of this energy are unlimited. All subdi-

visions are, in essence, different qualities of the one fundamental energy, which manifests on different planes and through different bodies through the different nerve centers or vehicles. Actually, it is difficult to separate spirit from soul because spirit is fire, and the soul collects fiery manifestations of the energy. That is why there is no tangible difference between these energies. It is possible only to see a different degree of the fiery power in its manifestations.

“The Subtle World is all around us, and its scope is much broader and in no way comparable to our earthly plane. If you wish, it could be called a step to the Fiery World. The Subtle World has many spheres and layers, and there is no other division between them than through the quality of consciousness; therefore, there are as many stages as there are levels of consciousness. Of course, the Fiery World is an especially high stage in the perfection of consciousness. That is why inhabitants of this sphere rarely, and in only the most exceptional circumstances, can come nearer to our earthly sphere. Their approaching may provoke large disturbances in the Subtle World as well as on Earth. There is too much of a difference in their vibrations from the earthly ones.

“The Supermundane World is both the Subtle World and the World of Thought. What could be more supermundane than thought? Devachan is, of course, a special state in the Subtle World in which a spirit is absorbed for

*The paragraph numbers mentioned on this page refer to verses that are in the book *Agni Yoga*. – Ed.

needed rest. This state is really heavenly bliss because in that dream state, the spirit experiences a transcendent earthly reality of a special brightness, which includes all the happiest days and moments of its earthly life. Not a single sad or unpleasant thought darkens this state of bliss.”¹

“People so thoughtlessly extinguish their own fires; they do not think what it means to put out the fire of psychic energy. They do not know that putting it out means depriving themselves of eternal life in the Subtle World. You see, eternal life is not our absolute property or heritage. No, it needs to be earned by hard labor and by the purging of the ego in the fire of selfless heroic deeds. The one who puts out the fire of higher psychic energy becomes a living corpse. His subtle body begins to decompose during the earthly life because he lives only by the fire of his passions, and he crosses over to the World of Shadows as cosmic waste, in its fullest meaning.”²

“The Psychic Center is located in the Sacred Land, from which the G. L. [Great Lord] sends psychic energy to all quarters of the world. But during the time I mentioned, magnetic currents of our Earth were in terrible discord with this Psychic Center because of the poisonous rays of the enemy planet, which was then passing close to Earth. This planet is invisible to the physical sight and is a conglomerate of poisonous gases that have poisoned the Earth’s atmosphere; as a result, there are going to be new illnesses. But, of course, this will not be accepted now by scientists.

“The spirit of Blavatsky accumulated knowledge over many centuries. That is why she could compile *The Secret Doctrine* and bring into the world confirmation of and lost knowledge about the existence of the Great Brotherhood. One should never make comparisons; who can understand or know the dif-



Treasure of the World (Chintamani) by Nicholas Roerich, 1924

ference in the organisms’ structures that have been chosen for the carrying out of particular missions?

“Blavatsky, in her previous lives, already revealed herself on the yogic path, but in this life she had to assume the body of a powerful medium because her task was to work among many people, amidst constant hostile attitudes toward her and surrounded by disharmonious auras, and to manifest miracles to convince the chosen ones of the existence of other laws of Nature, of the existence of higher knowledge.”³

“Of course, the change in the world situation will influence everything. And the discovery of the use of atomic energy for engines means the end of Our Era of the “Dark Age” [Kali Yuga]. But not yet! Yet one can dream about the transformation of the meaning of all life. Indeed, a completely different life, a new life will begin on Earth. But now, all these early discoveries help to destroy material civilization, and that is why the spreading of spiritual culture is so important, the most urgent task. It is necessary for the masses to finally realize that the only value is the high quality that comes through manifestations of psychic energy, and not by revealing

unbridled instincts that beget the chaos of darkness and decay.”⁴

“You are the sowers of the seeds of friendliness. Practicing mutual understanding in ARCA* will promote the development of cultural understanding, skill, knowledge, and art in the ‘Academy’ and the raising of the Banner of Peace, the Banner of the Lords, above the cultural buildings in all countries of the world. Finally, offer the knowledge of Living Ethics, the Teaching of the Future Era. This program lays the foundation for the building of Life in all its fullness. That is why, dear ones, with all the spiritual power you have, be affirmed in the great task of becoming heralds of the coming New Era, which is based on cooperation, equal rights, respect for labor, enlightenment, and on the perception of the beauty of Spiritual Leadership in its myriad manifestations of primal, or psychic, energy.”⁵

*ARCA refers to the American-Russian Cultural Association. – Ed.

¹ Helena Roerich, *At the Threshold of the New World*, January 1948 (Prescott, AZ: White Mountain Education Association, Inc., 1998) 170.

² *Ibid.*, April 28, 1949, 219–220.

³ *Ibid.*, August 27, 1949, 222–223.

⁴ *Ibid.*, September 30, 1949, 224.

⁵ *Ibid.*, October 12, 1949, 225.

Psychic Energy

“Diseases are divided as sacred, karmic, and those that are admitted. The first two concepts are easily understood, but precisely in the book *Hierarchy* one should mention the admitted ones. Who or what permits these diseases? Certainly ignorance and the horror of non-realization. It is not enough not to think about them. Children likewise do not think of them, yet become infected. One should protect oneself in consciousness and create an invulnerable armor of nerve emanations. Even severe epidemics cannot develop if people master their consciousness. An experiment with the substance of psychic energy would indicate what powerful antiseptics people carry within themselves. For this, two conditions are necessary the first—realization of psychic energy; the second—realization of *Hierarchy* as the sole path for the increase of psychic energy. One should not look upon *Hierarchy* as something abstract. One should realize firmly that it is the most powerful life-giver. We call it the primary remedy. But even a pill must be swallowed and an ointment applied. There is no effect from a remedy that is in a trunk. Likewise, the Benefaction of *Hierarchy* must be taken by striving. Thus, an irrevocable striving will afford a healing result.”¹

“It should be remembered that not only for illumination but also for healing is *Materia Lucida* irreplaceable. It will be the best remedy for calming the nerves, for it is a bridge between the psychic energy of humanity and cosmic energy, the reservoir of which is inexhaustible.”²

“How can one be cured of these fiery illnesses? The inner fires must be utilized as a useful, psychically active force. How can one cure the pains in

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 carefully, with discretion and at your own risk.



the spine that are caused by the awakening of *Kundalini*? He who knows will welcome the pains and relieve them by rubbing in mint. How can we stop the burning of the third eye when it begins to function? Is it not wiser to help its

“Even severe epidemics cannot develop if people master their consciousness.”

development by shielding it from the sun? Long ago people knotted their hair on the crowns of their heads in order to protect this channel. Can one stop the movement of the solar plexus when it begins to rotate? Any forcing of the solar serpent can result in injury to the brain. Equally dangerous is any interruption of the functioning of the center of the Chalice. . . .

“One can imagine what confusion would be caused by these inexplicable movements of the centers if we did not think of them in terms of psychic energy. Strange as it may seem, a study of the physical traces of imperil can

lead to an understanding of the accumulations of psychic energy. One can observe the traces of imperil in any nerve channel. But it also can be noticed that, around the granulations of this poisonous viper, is gathered another substance that absorbs it—accumulations of psychic energy are found there too, because each energy has its physical crystal.”³

“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.”⁴

“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. Experimental research into psychic energy is urgently needed. Whatever can be measured physically will be more easily accepted.⁵

“How can cancer be cured? Of course, with psychic energy, whose crystal achieves the best healing. It is possible to utilize the accumulations of psychic energy, a true panacea for all illnesses, even for leprosy. The crystal of psychic energy can be obtained from musk, but this is a crystal of unconscious energy. Of course, there is the crystal of universal power, the Philosopher’s Stone. Here, once again, the alchemists are close to the truth. The Philosopher’s Stone, as a physical accumulation of psychic energy, is at the foundation of all life.”⁶

“For old spirits who have experienced many incarnations, the period after the seventh year is quite difficult, and the one after fourteen years even more so. After fourteen years the psychic energy has already come into action. The spirit has already torn itself away from its former existences, and the burden of the new unknown path overwhelms it. The accumulated possibilities cause a vague anxiety, and the core strives to return to conditions in which there were greater opportunities for the consciousness to act freely.”⁷

“A Rishi sent small pieces of linen

or palm leaf or birch bark to the needy and sick. Those who received these ridiculed them and said, ‘Is it not ridiculous to waste one’s forces in sending blank fragments?’ They paid regard only to words. But those who were wise applied what had been sent to the affected part or the heart, receiving relief. They understood that the Rishi had placed his hand upon it and suffused what had been sent with his psychic energy. There are also known miraculously transmitted images or imprints of hands which become apparent under heat or light. Naturally, any physician will have faith in

“*Valarian can be a powerful protector when one is suffering from the fiery sickness.*”

the crudest plaster or salve, but he will admit to no belief in the significance of the magnetism of objects. Perhaps one may even pacify the physician by pointing out to him the fatty precipitations, but in all higher matters a dog shows himself to be more understanding. Thus, it is unprecedentedly difficult to instill into the human brain all that uplifts man’s dignity.⁸

¹ *Hierarchy*, 1931, 3rd ed. (New York, NY: Agni Yoga Society, Inc., [1933] 1977, repr. 2016, updated 2019), verse 418.

² *Agni Yoga*, 1929, 6th ed. (New York, NY: Agni Yoga Society, Inc., 1997, repr. 2016), verse 214.

³ *Agni Yoga*, verse 220.

⁴ *Ibid.*, verse 323.

⁵ *Ibid.*, verse 329.

⁶ *Ibid.*, verse 495.

⁷ *Ibid.*, verse 539.

⁸ *Heart*, 1932, 3rd ed. (New York, NY: Agni Yoga Society, Inc., [1934] 2013, repr. 2016), verse 450.

Networkers Letter

(continued from page 2)



Izvara meditation garden

Ethics, including *Death and Transition*, *Obsession and Possession*, and *Ailments and Remedies*. These compiled booklets are all indexed. Additionally, you can meet students of Agni Yoga on the WMEA sponsored Facebook Page, <https://www.facebook.com/groups/Agni.Yoga.Living.Ethics.Community/>. And of course, there is our publication *Agni Yoga Quarterly*. The archives of the *Agni Yoga Quarterly* can be found here <https://wmea-world.org/wmea/agni-yoga/>.

The theme for this year’s anniversary celebration is “Opening the Gateway to the New Era.” For more information about the celebration of this year’s anniversary, please go here: <https://wmea-world.org/wmea/calendar/events/>

With joy and love,

Joleen Dianne DuBois
President and founder
White Mountain Education Association, Inc.

Elizabeth D. Meeker Memorial

*A Talk Before the
Agni Yoga Society
May 25, 1967*

by Sina Fosdick

The meeting that took place on February 9, 1967, in memory of Elizabeth Meeker was attended by very few members because of a blizzard. This is why it was decided to repeat it for the benefit of all those who knew her, or had heard of her, and would have wanted to pay a united tribute to her memory.

I first knew E.M. in 1930. She took an apartment then at the first Roerich Museum building. She loved Prof. Roerich's art, was interested in the books of Agni Yoga—in fact, she even volunteered to help in the library. She moved out later and I lost all traces of her.

We moved into our present building in 1949 and started the Roerich Museum here. Mr. Montagu, an artist, and his wife, came to see the Roerich paintings around 1951. A year later they came again with E.M., she being related to Mrs. Montagu.

We immediately recognized each other and were happy to meet again. She came alone a few times later on and talked about the Teaching, and it was not long afterward that she joined the Agni Yoga Society. Most of her earlier life, she was a Theosophist and very active in the Order of the Eastern Star (a branch of the Theosophical Society) for many years. She eventually left that organization.

She lived at that time in Hanover, New Hampshire, and came a few times from Hanover to visit the head-

Thoughts on Agni Yoga

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



quarters in New York. [She] was present at several members' meetings and expressed a desire to work actively in the Society.

She offered, on her own initiative, to prepare compilations on various themes from the Teaching, and, at first, began working on *Mother of the World* and *Mother of Agni Yoga*, which later became two brochures.

When E.M. joined the Society, Mme. Roerich—to whom I wrote about her—heartily welcomed her. She subsequently sent me a number of messages from the Master for her. He praised her work and encouraged her to continue.

At that time, she received an unexpected inheritance, which she offered to donate for the publication of the two brochures. Later she was told to prepare the third brochure, *Woman*, which the Agni Yoga Society published.

Not too long after she came closer to our work, the Master told her that her life would be prolonged. She was already an old woman then, thinking that she had not long to live. She lived until 1965.

Dudley, my late husband, and I visited her every year in Hanover, the last time in 1957, one month before Dudley died. This was the happiest week for all three of us—we talked for hours about the work for the

future. She was full of plans for her own work. I went to see her in successive years, once a year; the Duddens went later with me, the last time in the spring of 1964.

From the time she became a member of the Agni Yoga Society, she devoted all her life to the Teaching and the work of the Master. She worked from morning to night, assembling material and doing extensive research work in all the books of the Teaching, for the Compilations and Gleanings that she was preparing. Actually, the majority of them were done by her. We were in constant correspondence as to which themes were of greater importance for the members; then she would start assembling material from all the books—that is, the paragraphs that referred to these concepts. Later on, she herself began to choose important concepts, preparing various compilations. The format, paper, and binding were all done according to her own ideas. The completed work was then sent to the Society.

Later, when Cassie Michaelis came into the Agni Yoga Society, Miss Meeker recognized in her an able and devoted worker and began working together with her. Mrs. Michaelis proved to be an excellent assistant to the very end of Miss Meeker's life. Now she continues with this work and

Continued on page 11

April 10, 2001

Centralization

Dear —,

I'll be interested to read this, if it continues, because it is a question that I'm most interested in, and ignorant about. But it may be a quagmire because of definitions. Roerich wrote that Jesus was the first communist. My father was an ardent communist, when he was a student in Kiev, but had to flee in 1905 because of it, and always afterward declared that the Soviet Union ruined communism forever. So where does the word find itself? Maybe a couple of centuries from now the conflicting nuances will have resolved themselves.

Daniel

April 11, 2001

(Centralization continued)

Dear —,

Thanks for your input. I am at a disadvantage in these discussions, because my formal education included no Marxism and no Buddhism either. At least my own explorations were able to fill in the second.

It all captures the imagination. We cannot understand the twentieth century without understanding these things.

By the way, the notion that E.I. and N.K. were one soul at every moment is part of the Roerich mythology. They often argued and disagreed. That does not make the myth wrong, but the myths do make it difficult to introduce

Conversations with Daniel Entin

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



“I must say that the first time I came across a place where M. explains something that went wrong by confessing, ‘I forgot...’, I was overjoyed. It made ascent possible for all of us.”

materials from the archives that seem to contradict them. Many examples are available, but I have already been all but crucified for offering them, so I can let it rest there.

Daniel

April 13, 2001

(Centralization continued)

Dear —,

For now, the best I can say is that some years ago we threw open our archives to a few researchers from Russia, who then prepared much, much material for publication in Moscow, Samara, and

St. Petersburg. I don't know what you are familiar with, but Sphere published about a half dozen valuable volumes of letters. Let me know what you are already familiar with so I don't repeat what you already know.

Of course, the notebooks of E.I. are a very important resource and are accessible, or obtainable, from the archive at Amherst College, where they have about forty original notebooks. — knows more about them in detail than I do.

The important point to be made, one that gets me into trouble with many people, is that truth is the most important. When a researcher unearths something that contradicts the carefully crafted mythology (of course, the fact that it has been “crafted” invalidates it anyway), the entire Roerich world should take notice, and approve, so that the truth can correct the mistaken notions, no matter how cherished they may be.

Also, I myself am always dissatisfied with Roerichs who are somehow disembodied and pristine, with their humanity suppressed. Even their

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WMEA 37th Anniversary Celebration, October 12, 2019
“Opening the Gateway to the New Era”

Details and registration information:
<https://wmea-world.org/wmea/calendar/events/>

REGISTER NOW for our Annual Conference of Living Ethics:
March 23–27, 2020

For our calendar of events and more about the WMEA, visit
<https://www.wmea-world.org>

Agni Yoga Society International Headquarters:

Agni Yoga Society, Inc.
319 W 107th St.
New York, NY 10025

Teachers are human, all are human, and I must say that the first time I came across a place where M. explains something that went wrong by confessing, “I forgot. . .”, I was overjoyed. It made ascent possible for all of us.

Are you in New York? (Your e-mail address hints at it.) After our *remont* is done with, you might want to come by and look at our huge collection of photos, or other materials, though I think the letters have been pretty fully explored and exposed already. Also interesting are newspaper clippings. There are many albums of those, going back to 1919.

Daniel

April 13, 2001

(Centralization continued)

Dear —,

Hard to calculate. Mostly, she [E.I.] wrote into notebooks, and then collected material from them to make books. And she wrote other material that was never published or seen by anyone except perhaps the archive of the Roerich Centre in Moscow.

Daniel

April 14, 2001

Differences, Fallibility and the Masters

Dear —,

Thank you for putting this into the perspective you did. It seems to me that the tension you refer to is an absolute requirement for any achievement or any resolution. Nothing can happen without tensed polarity. (I’m reminded often that in Britain, voltage was usually called tension, and may still be to this day.) Differences are what make things happen.

The notion of fallibility is important to consider here, too. It inspires me, rather than dismays me, when the fallibility of any high being is brought to our attention. The path is thus exposed as something available to all of us, fallible as we are.

There is a very provocative suggestion in the Teaching that always made me stop and think, that it would be productive for us to study the lives (incarnations) of the Masters, “particularly

“We read and look for patterns, and consistencies, where maybe none were intended; we read and find corroboration for our own prejudices and ignorances.”

those in which they did not know who they were.” Or the similar suggestion, about the same subject, that Masters, when they incarnate, are subject to all the spectrum of human characteristics. (I’m paraphrasing in both cases, digging out of my memory, but both statements are somewhere in *Supermundane*.) How astonishing, something we never think about. Some greatness apparently informs Them, even when they themselves don’t know it. But what kinds of lives would those be? What human failings would put obstacles in the way of even them?

Daniel

April 14, 2001

How to interpret what we read

Dear —,

At the end of your message, you sug-

gest something that we have to attend to, too, when we talk about this subject or anything else. How do we see through the layers of myth, or distortion (willful or otherwise) that affect what we read and how we interpret it? We all have a tendency to believe what was written, and what was published. Just today, I was discussing this with a researcher and writer who is here from Russia conducting research for his new book. When he finds a previously unknown page in an archive, he is always faced with the challenge of how to interpret what was written. Maybe E.I. wrote something because she thought the intended recipient needed to “know” or believe something AT THAT TIME. Maybe she wrote something to veil something else. Maybe she believed what she was writing when she wrote it, and then changed her opinion later, and then maybe wrote something contradictory—or not. Maybe the publishers were selective, including what pleased them and setting aside what did not. In other words, we cannot take what is written and published as absolutely true. We have to think, at all times, about what we are reading.

Add to this the other tendency to look for order in everything and to find order when what we are reading fits our own individual, preconceived ideas. We read and look for patterns, and consistencies, where maybe none were intended; we read and find corroboration for our own prejudices and ignorances. We create myths, as you wrote, about H.P.B. or about the Roerichs, and then tend to ignore (or even suppress, if we have the power) what doesn’t fit those myths.

So how do we proceed? Careful, alert, and with our attention always as clear as possible, always willing to

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open our minds to different information and different ideas than what we would prefer. We can never really rely on brandishing a quote to support any idea, unless that quote cannot be contradicted by other quotes. What a task!

Daniel

April 21, 2001

Links in the lineage

Dear —,

I always took the nearest link to be the one that is available to each of us at our own level of development. Each link carries with it its own tasks and responsibilities, many of which are unpleasant (like getting rid of bad habits, in the earlier links); so many people, out of ego, think they can skip the more chore-laden links and leap ahead to the ones with more inspiring characteristics.

Daniel

April 22, 2001

The Saving Link

Dear —,

You made me understand the “ugh!” response in people who have to deal with those first rungs of character development. You referred to those tasks as self-examination, and I suppose they are, too, but I have always thought of them in a more outward way. Character development can be an inspiring task if it is a by-product, you might say, of Service. The best way to grow is to think of others, to serve others, to serve a cause, rather than to pick oneself apart. Selfishness and ego must fall away if one hopes to serve properly.

On another level, isn't self-improvement the same as the “self-perfectment” discussed so often in the Teaching? If so, it's not just a low-

er-rung job, it's a perpetual one, though one can hope that the grosser elements of one's nature are dealt with early.

I'll look further into the “saving link.” It may reveal if I got off on a wrong track in interpreting this.

Daniel

April 22, 2001

The Saving and Nearest Link

Dear Joleen, and others,

*“So how do we proceed?
Careful, alert, and with
our attention always as
clear as possible, always
willing to open our minds
to different information and
different ideas than what
we would prefer.”*

I went over the letter from Helena Roerich that you asked about and find two things in it that are not clear enough in the English. (Someone, please correct me if I'm wrong here.)

In the Russian, the implication is that if one tries to skip the link that is the nearest, and thus loses it, one cannot easily grasp it. The English says, “impossible to,” which is somehow stronger and implies that it just cannot ever be done.

As for the “saving” link, the Russian word does mean saving, but it also means “salutary,” which I think is more appropriate in this context. “Saving” in English implies rescue from disaster, and that is too strong for the intended meaning. I believe.

So I think it really is simply saying

that we should take the “nearest” link, that most appropriate to our level of development, and if we choose to try to skip that link, we endanger and retard our progress because it is so hard to reconnect, in the right place. The “nearest” link is the one that is most beneficial, or salutary.

Daniel

March 15, 2001

Approaches to Agni Yoga

Dear —,

Regarding your other question, I have to answer that I have over the years observed the interaction and conflict between two different approaches to Agni Yoga.

One, very common in the West, is to study the Teaching, to try to understand and to apply its precepts, and to make every effort to grow, to expand, and to evolve, in the interest of human evolution. But to stay with the Teaching, enough unto itself to provide what is needed.

The other, very common in Russia, and less so in the West, is to pay much more attention to the Messengers, to the Roerichs, to the people and events surrounding the development of the Teaching. Who said what, who did what, who went where are all of great interest to people with that turn of mind. To Westerners, such intense interest is usually considered unseemly, somehow excessive, as if planting seeds for cults of personality.

In my position here, I have had to accept both approaches, and cooperate with people who hold either of those viewpoints, or somewhere between. I released Sina's notebooks because I knew there would be intense interest in Russia in them. Every word the Roerichs spoke, every move they made, is read about and studied. . . .

Thoughts on Agni Yoga (continued from page 7)

prepares new, valuable Compilations and Gleanings.

Due to Miss Meeker, who was the originator of this work, and Mrs. Michaelis, her fine coworker, we now have an impressive lending library of Compilations, Gleanings, and Leaflets, which are being lent to all members of the Agni Yoga Society in America and other countries where we have our members. All our members greatly appreciate this lending library and make constant use of it. Thus, the wish of the Master has been fulfilled.

Miss Meeker had another loyal and close-in-spirit coworker, Mrs. Melanie Adams, a member of the Agni Yoga Society who also lived in Hanover and was closely associated with her to the very last day of her life. Theirs was a relationship almost like that of a mother and daughter.

My correspondence with E.M. was frequent; at least twice a week we wrote to each other. She used to send me references prepared by her from the books of the Teaching for the many concepts that we discussed. I have them in the files of our correspondence, and I am still amazed at her scope of thinking and the skill with which she chose the order of their appearance. This is strikingly manifested in the three brochures that were so greatly liked by Mme. Roerich.

On January 5, 1964, she wrote to me: "Yes, I have faith and hope for the Future, and realize the great responsibility each of us bears. How wonderful it will be to receive *Letters of Helena Roerich, Volume II*, and the other translations you are working on. May you be greatly blessed in your labors

of love for the Hierarchy of Love." On January 10, she wrote: "...as to myself, I would prefer a continuity of feminine incarnations, but realize that here are many masculine qualities I may have to cultivate. So I entrust this matter to the Master, Who knows best how I can serve Him and the Common Good. . . . Yes, "ad infinitum" must be our watchword, for there is no end to the work we shall have to do—with the Master's joy sustaining us." She sent me her "Thoughts," some of which are incorporated in this paper.

In the last weeks of her stay on Earth, she suffered greatly and could not write, but sent messages through Melanie Adams, who saw her often and attended to all her needs. On February 2, 1965, she passed away at the age of ninety-two.

It is only fitting that this last meeting of ours should be dedicated to the spirit of E.M., our close coworker for many years. She was a strong pillar of our Society, and that pillar stands in testimony to her service in the Master's work.

Bob Leser recalled a lovely little story that E.M. told years ago, at one of the Agni Yoga Society meetings she attended, when presenting her Talk. Years ago in Hanover, when returning home late during a snowstorm, she stumbled and fell; there was a big snowbank, and hard as she tried, she could not get up. No one was in the street, and in her despair, she began to pray for help. Suddenly she felt something soft rubbing against her. She looked and saw a small white kitten nestling close to her. "Oh, Lord," said Elizabeth, "is this all you could send me?" However, she no longer felt alone and renewing her efforts, she finally got up and walked home.

THOUGHTS

by Elizabeth Meeker – 1964

THE HELPING HAND

I felt the touch of an unseen hand—to guide, to heal, to bless.

Abstain because it is right to abstain—not for any benefit which may be expected.

To look for reward severs the tie of karmic fulfillment.

Freely have you received—freely give.

Blessed is the candidate for chelaship who fears no failure nor looks for success—but simply moves in the Great Movement of Time and Space to fulfillment of his Destiny.

TO HIMSELF, with love

Blest are they whose hearts are
Enfolded by Thy great Heart of Love.

Blest are they whose lives are
Encompassed by Thy holy Presence.

Blest are they who are permitted
To share Thy heavy burden.

Alone, even Thou canst not remove
it entirely.

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