



# Meditation Monthly International

## The Transfiguration of Life by Nicholas Roerich<sup>1</sup>

Last summer a robot was placed at the busiest cross streets of London to direct traffic. At first this mechanical man performed his duties conscientiously, and some people remarked jokingly in this connection that robots could be used for many tasks heretofore done by man. But after a cloudy day, the sun appeared, and its hot rays beat upon the robot and apparently caused a local short circuit; for the robot, who was so splendidly replacing man, suddenly seemed to have gone mad and began frantically to wave his hands, and for an entire hour threw into turmoil the most important traffic point of the metropolis. Policemen and mechanics were forced to apply extreme measures to put an end to this madness. Headlines in the newspapers commented on this extraordinary incident.

Another case was also recorded by the newspapers. During a boxing bout, a robot was employed to keep the count and, as a result, confusion reigned in this favorite sport of today and even—horrors—money was lost. Again a very characteristic occurrence.

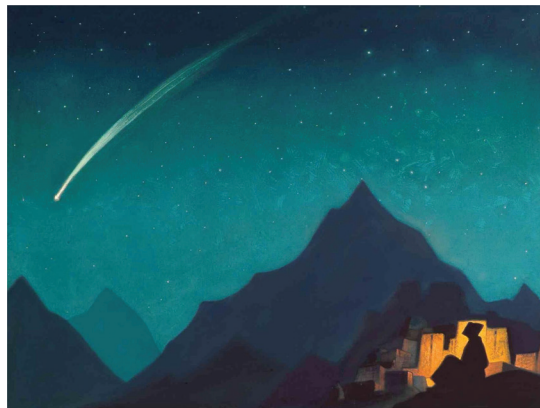
We must, however, see in this something that goes far beyond the limits of a street incident—the boundary of mechanization, the boundary of madness. How indispensable it is then to ponder over the necessity of establishing an equilibrium between spiritual energies and mechanical appliances. It is precisely now that the world civilization is deciding this most important problem. Not so very long ago people thought that photography could kill art, and we still believe that the gramophone and the “talkies” can kill music and

the theater. Did not wise men prophesy that in our day mankind would become blind from electricity and deaf from the telephone? A short time ago, motors were considered an impractical invention, and the failure of the wireless telegraph and aviation was predicted. And now, when so many remarkable conquests have been bestowed upon humanity, how quickly people have succeeded in making an abominable standardization even out of the application of energy and of the elements, thus killing the possible enhancements of these conquests. Let us try to turn the regulator of an ordinary radio to see what

there is on the air, and infinity shall respond with a pandemonium, with bedlam broken loose. In the same way all the maledictions of hate and envy are hanging in space and are destroying the healing prana.

We have reached the point when a human word can go around a planet in two minutes. But what does it impart at such speed? The news either of the stock exchange or of sport or of clownery. Therefore, how

necessary it is to use all means at our disposal to purify the quality of human thought so as not to depreciate and disfigure the splendid conquests of man’s genius. At times one already hears mention made in schools of the need of developing the creative impulse and of organizing thoughts. If a deadly standardization is not made of this beneficial enterprise, then perhaps somewhere there might be felt a shock that will make the school generation ponder over the questions of elevated thought, of heroism, of self-denial, and self-sacrifice. Then only will people understand the simple truth that



*The Star of the Hero* by Nicholas Roerich, 1936

# Networkers Letter



White Mountain  
Education Association

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### Dearest Friends,

First, I would like to begin my last letter of the year by saying that those of us who work and volunteer our time at the WMEA office would like to send you bountiful blessings for the New Year and also thank you from the depth of our hearts for your continued support. Publishing *Meditation Monthly International* for these past thirty years has been a group endeavor, but it would not be possible without the vast global interest and input that inspires us to continue our labor in publishing not only MMI but also the monthly WMEA Zodiac Newsletter and in producing the weekly live broadcasts. We are so grateful to all of you.

If you feel that you would like to make an end-of-the year, tax-deductible donation to support the work of the WMEA, we would be so very grateful for your help. You can make a donation from our website through PayPal or by credit card, or simply by placing a check in the mail.

In the fall of this year, the WMEA published a lovely and insightful book called *My Teacher*, which was written by Mary Senter, who was secretary to Torkom Saraydarian for over twenty-five years. In her book she recalls various experiences and teachings of her Teacher, Torkom.

This coming year, in addition to continuing on with our present convenience of free subscription publications and live weekly broadcasts, you will have the opportunity to enjoy study booklets based on compilations of the Agni Yoga Teachings as they come into print. Last year we published *Ailments and Remedies*. In 2013, you will have an opportunity to enjoy *Beauty; Death and Transition; Devotion; and Obses-*

*sion and Advice to Pupils*. You will also see an expansion of the WMEA website offerings and offerings of DVD lectures by Torkom Saraydarian.



Our annual Living Ethics Preconference and Conference is planned for March 23–29th. The theme of the preconference is *The Essentials of Agni Yoga*; the conference theme is the *Continuity of Life and Consciousness*. This annual Living Ethics Conference is open to those who have an interest in the Teachings of Agni Yoga and would like the opportunity to study with like-minded students of life. To see the full preconference and conference schedules, you are invited to visit our website: [www.wmea-world.org](http://www.wmea-world.org). Go to the Main Menu and click on “What’s Happening.” Throughout the year, we offer weekly classes on the Ageless Wisdom Teachings, which can be enjoyed at our new physical location or by registering for the class-by-recording, where you will receive a weekly CD of each class.

We are also engaged in various service projects, the most notable of which is our ongoing Prisoners Program, which began in February of 2005. Inmates from the United States—virtually in every state—are participating in this very active, hopeful program. I say “hope,” for that is a common theme we hear from our participants—how our meditation courses have given them a new direction in life, given them hope for their future, and changed their conscious-

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third column*

# ISSA

(Excerpts from **ALTAI-HIMALAYA: A Travel Diary** by **Nicholas Roerich**)

Ladak, 1925. If behind the present idol of Buddha it is difficult to perceive the lofty image of Buddha the Teacher, then it is still more unexpected to hear in Tibetan mountains beautiful words about Jesus. Yet Buddhists preserve the teachings of Jesus, and lamas pay reverence to Jesus who passed and taught here. (89)

There have been distinct glimpses about a second visit of Christ to Egypt. But why is it incredible that after that, he could have been in India? Whoever doubts too completely that such legends about the Christ life exist in Asia, probably does not realize what an immense influence the Nestorians have had in all parts of Asia and how many so called Apocryphal legends they spread in the most ancient times. And then, how much truth is veiled in the so-called Apocryphal legends!

Many remember the lines from the book of Notovitch, but it is still more wonderful to discover, on this site, in several variants, the same version of the legend of Issa. The local people know nothing of any published book but they know the legend and with deep reverence they speak of Issa. One might wonder what relation Moslems, Hindus or Buddhists have with Issa. But it is still more significant to see how vital are the great ideas and how they penetrate even the most remote places. Never may one discover the source of such legends. But even if they originated from ancient Nestorian Apocrypha, at present it is instructive to see the widespread and deep consideration paid to the subject. It is significant to hear a local inhabitant, a Hindu, relate how Issa preached beside a small pool near the bazaar under a great tree, which now no longer exists. In such purely physical indications you may see how seriously

this subject is regarded. (89–90)

Legends say that Jesus was not killed by the Jewish people but by representatives of the Roman Government. The empire and the wealthy killed the Great Teacher who carried light to the working and poor ones. The path of attainment of light! (90)

Let us hearken to the way in which the

The Vaishas were allowed to listen to the Vedas only on holidays and the Shudras were forbidden not only to be present at the reading of the Vedas but could not even look at them.

“Issa said that man had filled the temples with his abominations. In order to pay homage to metals and stones, man sacrificed his fellows in whom dwells a spark of the Supreme Spirit.



*Issa and the Skull of the Giant* by Nicholas Roerich, 1932

you speak of Jesus in Asia. In the legends which have the estimated antiquity of many centuries, it is related that Issa (Jesus) secretly left his parents and together with the merchants of Jerusalem turned toward the Indus to become perfected in the highest Teaching.

It is related that, “He passed his time in several ancient cities of India such as Benares. All loved him because Issa dwelt in peace with Vaishas and Shudras whom he instructed and helped. But the Brahmins and Kshatriyas told him that Brahma forbade those to approach who were created out of his womb and feet.

Man demeans those who labor by the sweat of their brows, in order to gain the good will of the sluggard who sits at the lavishly set board. But they who deprive their brothers of the common blessing shall be themselves stripped of it.

“Vaishas and Shudras were struck with astonishment and asked what they could perform. Issa bade them, ‘Worship not the idols. Do not consider yourself first. Do not humiliate your neighbor. Help the poor. Sustain the feeble. Do evil to no one. Do not covet that which you do not possess and which is possessed by others.’



“Many, learning of such words, decided to kill Issa. But Issa, forewarned, departed from this place by night.

“Afterward, Issa went into Nepal and into the Himalaya mountains.”

“Well, perform for us a miracle,” demanded the servitors of the Temple. Then Issa replied to them: ‘Miracles made their appearance from the very day when the world was created. He who cannot behold them is deprived of the greatest gift of life. But woe to you, enemies of men, woe to you, if you await that He should attest his power by miracle.’

“Issa taught that men should not strive to behold the Eternal Spirit with one’s own eyes but to feel it with the heart, and to become a pure and worthy soul.... ‘Not only shall you not make human offerings, but you must not slaughter animals, because all is given for use of man. Do not steal the goods of others, because that would be usurpation from your near one. Do not cheat, that you may in turn not be cheated.’ Issa said: ‘Beware, ye, who divert men from the true path and who fill the people with superstitions and prejudices, who blind the vision of the seeing ones, and who preach subservience to material things.’

Upon his return to the land of Israel, Issa taught: “Do not be subject to despair; do not desert your homes; do not defile the nobility of your feelings; be imbued with hope and with patience. Raise up the fallen and sustain the hungry; succor the ailing in order that you be entirely pure and just upon that last day which I am preparing for you. If you would perform deeds of benevolence and love, perform

them with a generous heart. And let there not be in these deeds the hope of gain or any calculations of profit.”

The legends continue thus: “Then Pilate, Ruler of Jerusalem, gave orders to lay hands upon the preacher Issa and to deliver him to the judges, without however, arousing the displeasure of the people.”

“But Issa taught: ‘Do not seek straight paths in darkness, possessed by



*And We See* by Nicholas Roerich, 1922

fear. But gather force and support each other. He who supports his neighbor strengthens himself.

“I tried to revive the laws of Moses in the hearts of the people. And I say unto you that you do not understand their true meaning because they do not teach revenge but forgiveness. But the meaning of these laws is distorted.”

“Then the ruler sent to Issa his disguised servants that they should watch his actions and report to him about his words to the people.

“‘Thou just man,’ said the disguised servant of the ruler of Jerusalem approaching Issa, ‘Teach us, should we fulfill the will of Caesar or await the approaching deliverance?’

“But Issa, recognizing the disguised servants, said, ‘I did not fortell unto you that you would be delivered from Caesar but I said that the soul which was immersed in sin would be delivered from sin.’

“At this time, an old woman approached the crowd, but was pushed back. Then Issa said, ‘Reverence Woman, mother of the universe; in her lies the truth of creation. She is the foundation of all that is good and beautiful. She is the source of life and death. Upon her depends the existence of man, because she is the sustenance of his labors. She gives birth to you in travail; she watches over your growth. Bless her. Honor her. Defend her. Love your wives and honor them, because tomorrow they shall be mothers, and later—progenitors of a whole race. Their love ennobles man, soothes the embittered

heart and tames the beast. Wife and mother—they are the adornments of the universe.”

“As light divides itself from darkness, so does woman possess the gift to divide in man good intent from the thought of evil. Your best thoughts must belong to woman. Gather from them your moral strength, which you must possess to sustain your near ones. Do not humiliate her, for therein you will humiliate yourselves. And all which you will do to mother, to wife, to widow or to another woman in sorrow—that shall you also do for the Spirit.’

“So taught Issa; but the ruler Pilate ordered one of his servants to make accusation against him.

“Said Issa: ‘Not far hence is the time

when by the Highest Will the people will become purified and united into one family.’

“And then turning to the ruler, he said ‘Why demean thy dignity and teach thy subordinates to live in deceit when even without this thou couldst also have had the means of accusing an innocent one?’”

Thus the legends of Asia weave such an image of Jesus, so ennobled and near to all nations. And Asia preserves in its mountains such legends.

And it is not astonishing that the teachings of Jesus and Buddha are leading all nations into one family. But beautiful it is, that the light-giving idea of unity is expressed so clearly. And who shall be opposed to this idea? Who will lessen the simplest and most beautiful decision of life? And the earthly Unity is so easily and scientifically merging into the great Unity of all worlds. The commandments of Jesus and of Buddha lie upon one shelf. And the signs of ancient Sanskrit and of Pali unite all aspirations. (90–93)



Another version also speaks about the life of Jesus in Tibet: “Near Lhasa was a temple of teaching with a wealth of manuscripts. Jesus was to acquaint himself with them. Meng-ste, a great sage of all the East, was in this temple.

“Finally Jesus reached a mountain pass and in the chief city of Ladak, Leh, he was joyously accepted by monks and people of the lower class.” “And Jesus taught in the monasteries and in the bazaar (the market place); wherever the simple people gathered—there he taught.

“Not far from this place lived a wom-

an whose son had died and she brought him to Jesus. And in the presence of a multitude, Jesus laid his hand on the child, and the child rose healed. And many brought their children and Jesus laid his hands upon them, healing them.

“Among the Ladakis, Jesus passed many days, teaching them. And they loved him and when the time of his departure came they sorrowed as children.” (93–94)



*Most Sacred* by Nicholas Roerich, 1933



Said Jesus of skilled singers: “Whence is their talent and their power? For in one short life they could not possibly accumulate a quality of voice and a knowledge of the laws of harmonies. Are these miracles? No, because all things take place as a result of natural laws. Many thousands of years ago these people already molded their harmonies and their qualities. And they come again to learn still more from varied manifestations.” (94)



A good and sensitive Hindu spoke meaningfully about the manuscript of the life of Issa. “Why does one always place Issa in Egypt during the time of

his absence from Palestine? His young years of course were passed in study. The traces of his learning have naturally impressed themselves upon his later sermons. To what sources do these sermons lead? What is there in them of Egyptian? And why does one not see traces of Buddhism—of India? It is difficult to understand why the wandering of Issa by caravan path into India and into the region now occupied by Tibet, should be so vehemently denied.” ...

Another speaker reminds us that in Syria there was found a slab with an inscribed governmental edict about the persecution of the followers of Jesus as enemies of the government. This archaeological find must be curious for those who deny the historicity of Jesus the Teacher. And how does one explain the tiny coins used by the early Christians in the catacombs? And the first catacombs themselves

still exist. There are always those who love scornfully to deny when something difficult enters their consciousness; but then, knowledge is transformed into seminaristic scholasticism and slander is cultivated as a fine art. In what possible way could a recent forgery penetrate into the consciousness of the whole East? And where is the scientist who could write a long treatise in Pali or Tibetan? We do not know such a one. (118–119)



Leh is a remarkable site. Here the legends connected the paths of Buddha and Christ. Buddha went through Leh northwards. Issa communed here with the people on his way from Tibet. Secretly and cautiously the legends are guarded. It is difficult to sound them



because lamas, above all people, know how to keep silent. Only by means of a common language—and not merely that of tongue but also of inner understanding—can one approach their significant mysteries. (120)



Leh-Karakorum-Khotan, 1925. September 19th. We learned how widespread are the legends about Issa. It is important only to know the substance of these legends. The sermons related in them, of unity, of the significance

of woman and all the indications about Buddhism, are so remarkably timely for us. Lamas know the significance of these legends. And why do people resent and slander these legends? Everyone knows how to slander the so-called “Apocrypha.” For slander does not need a high intelligence. But who can fail to recognize that many of the so-called “Apocrypha” are far more basically true than many official documents? (125–126)



Karashahr-Dzungaria, 1926. May

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*continued from page 1*  
*The Transfiguration of Life*

in giving we receive and in sacrificing we are enriched. And this will not be understood in a narrow, material sense, but its spiritual meaning will be revealed in all its true wealth. This physiology of the spirit, of which one has to speak so often nowadays, will be a practical life principle that will once more bring the abstract into reality.

In our communities let us not be afraid of such synthesis of the idea of life, without pseudo-occultism and mysticism. Yes, we greet each great conquest of the spirit and of knowledge, and we understand that mechanics may become true mechanics when the understanding of art is united to it.

Therefore, through our friends, let us explain the all-penetrating understanding of the beauty of art, which shall save us from death-imparting standardization and from the pernicious debris of life. Over and over again we repeat that these are not commonplace utterances. We repeat that the idea of nobility and the dignity of thought is not hypocrisy, but a sign of true creative impulse brought forth by the Divine spark of the spirit in man. Mutually fortifying ourselves, let us say these same words to the school generations. And let us show them, at the same time, that we are not trying

to humiliate them by giving them toys, but that we are earnestly calling them to cooperation. Does not every child feel proud when he is entrusted with the work of an adult? Only then does he act with circumspection and care, trying not to disgrace himself in the eyes of the grownups. We would like to call attention to the fact that children prefer the books of adults far more than the artificially “stylized,” so-called children’s books, in which some adults try to pull on children’s rompers. These reflections apply also to the mob, which, in fact, is far better than it is reputed to be.... Let heroism and nobility of thought be not an abstract notion for us, but let them become honored guests at our daily intercourses. And again let it not be an empty sound when we say that we shall devote all of our strength to the positive principle of creative work. In studying the history of art, we see exactly what signs followed the constructive and the destructive moments. Unprejudiced and cautious, let us choose these sparks of positive creative impulse and let us try to bring them into our everyday life.

*Himalayas, February 1930*

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<sup>1</sup>From *Realm of Light* by Nicholas Roerich. ©1931  
Roerich Museum Press

2nd. A clear morning. Lamas are coming to congratulate us upon the holiday. They are saying: “Christ is risen.” Well, western clergymen, would you rejoice with the Buddhists on their holidays? (298–299)

June 8th, Omsk. A bridge across the Irtysh ...

Newspapers write that we have “found” the legend about Christ. Whence comes this legend? How could we find what has been known so long ago? But we found something greater. We could establish that the story of the life of Issa, the Teacher, is accepted and lives throughout the entire East, on the borders of Bhutan and in Tibet, on the walls of Sikhim, on the peaks of Ladak and in the Mongolian *Khoshuns*. And in the Kalmuch *ulus* lives this legend—lives not in the sensationalism of the Sunday papers but as a firm, calm realization. That which for the West is a sensation, is for the East an age-old knowledge. (331–332)

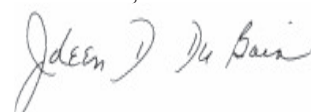
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*Networkers Letter*

ness. Some of our participants have organized study groups around our courses. And many, in return, have expanded our awareness of prison life. The Prisoners Program is an adjunct program of our St. Sergius University and Seminary. To learn more about the St. Sergius University and Seminary program, please go to [www.wmea-world.org](http://www.wmea-world.org). Go to the Main Menu and click on “St. Sergius University and Seminary.”

May this holiday season be a blessed one, and may your New Year be filled with joy!

With love,



Joleen Dianne DuBois  
*President and founder*

## December/January 2012–2013



*The Florida (Sarasota) Group meets biweekly to study the Teachings. Please call **Ginette Parisi** at (941) 925-0549 for complete information.*

*The Ohio (Marysville) WMEA group meets monthly for Sun Festivals and classes. Please call **Kathy O'Conner** at (937) 642-5910 for complete information.*

*The Puerto Rico WMEA Group meets weekly to study the Teachings. Please call **Jennifer Santiago** at (787) 649-3817 for complete information.*

*The Colorado (Longmont) WMEA Study Group meets each month for Full Moon meditation gatherings. Please call **Doreen Trees** at (303) 651-1908 for complete information.*

### December

- Sun. 2** Sunday Service: Meditation, Singing, and Lecture **"Christ is With Us"** with Rev. Joleen DuBois, 10:30 a.m., Izvara Center
- Wed. 5** Class: *Ashrams & the Golden Chain*, 7–8 p.m., Izvara Center
- Sun 9** Sunday Service: Meditation, Singing, and Lecture **"Words of Christ"** with Rev. Joleen DuBois, 10:30 a.m., Izvara Center
- Tues. 11** Paloria Study Group, 6:30–8:00 p.m., Izvara Center
- Wed. 12** Class: *Ashrams & the Golden Chain*, 7–8 p.m., Izvara Center
- Sun 16** Sunday Service: Meditation, Singing, and Lecture **"Disciples of Christ"** with Rev. Joleen DuBois, 10:30 a.m., Izvara Center
- Tues. 18** *No Class – Holiday Vacation*
- Wed. 19** *No Class – Holiday Vacation*
- Fri. 21** NGWS Reading, Discussion & Meditation, 6–7 p.m., Izvara Center
- Sun 23** Christmas Service: Meditation, Singing, and Lecture **"Light of Christ"** with Rev. Joleen DuBois, 10:30 a.m., Izvara Center
- Wed. 26 & Thurs. 27** NGWS Reading, Discussion & Meditation, 6–7 p.m., Izvara Center
- Fri. 28** **Sun Festival of Capricorn**, Lecture and Group Meditation, with Rev. Joleen DuBois, 7–8 P.M., Izvara Center
- Sun. 30** **No Sunday Service today**

### January

- Wed. 2** *No Class–Holiday Vacation*
- Sun. 6** Sunday Service: Meditation, Singing, and Lecture **"Spiritual Fire & Initiation"** with Rev. Joleen DuBois, 10:30 a.m., Izvara Center
- Tues. 8** Paloria Study Group, 6:30–8:00 p.m., Izvara Center
- Wed. 9** Class: *The Leadership of Disciples*, 7–8 p.m., Izvara Center
- Sun. 13** Sunday Service: Meditation, Singing, and Lecture **"The Fusion of Spiritual Fires"** with Rev. Joleen DuBois, 10:30 a.m., Izvara Center
- Tues. 15** Paloria Study Group, 6:30–8:00 p.m., Izvara Center
- Wed. 16** Class: *The Leadership of Disciples*, 7–8 p.m., Izvara Center
- Sun. 20** Sunday Service: Meditation, Singing, and Lecture **"Internal Fires, Solar Fire & Electric Fires of Spirit"** with Rev. Joleen DuBois, 10:30 a.m., Izvara Center
- Tues. 22** Paloria Study Group, 6:30–8:00 p.m., Izvara Center
- Wed. 23** Class: *The Leadership of Disciples*, 7–8 p.m., Izvara Center
- Sun. 27** **Sun Festival of Aquarius**, Lecture and Group Meditation, with Rev. Joleen DuBois, 10:30 a.m., Izvara Center
- Wed. 30** Class: *The Leadership of Disciples*, 7–8 p.m., Izvara Center

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

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**In Longmont, Colorado**  
**(303) 651-1908**

**In Puerto Rico**  
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