



FRIENDS

Leaves of Morya's Garden, Book One: The Call, 1924

The Call, 70. Do not turn away from your friends—in My Name can you enlighten them. Have courage; be true disciples of the Master. Teach them to love the world of spirit. Sow the wisdom sent unto you.

The Call, 172. You are fortunate to have friends and helpers. But you, too, have lived among hearts of stone.

The Call, 189. Count the actions of vehement enemies as preferable to those of lukewarm friends. Knowledge devoid of love is dead, but the radiance of the rainbow comprises all fires.

The Call, 205. I revealed to you new images; learn to discern. It may be painful to see even your friends unmasked, But knowledge and truth are above all.

The Call, 286. New ones will come.

New ones will come.

New ones will come.

Count your friends.

Look for the gates to open to their coming ascent.

Maintain the feathers of your arrows, else they fall limp and powerless.

Learn to fly.

Leaves of Morya's Garden, Book Two: Illumination, 1925

Illumination, III:IV:8. The New World will manifest the affirmation of fearless cognition. There the Images of the Teachers will enter into life as Friends. The Decree of the Teachers will be upon the shelf dedi-

cated to beloved books.

Illumination, III:VI:16. Tell pupils and friends that they must learn. Let them learn in tension of the spirit; learn through opened eyes; learn absolutely endlessly, for there is no end. This simple affirmation fills many with terror.

New Era Community, 1926

New Era Community, 4.

Unity is pointed out in all beliefs as the sole bulwark of success. Better attainments can be affirmed if the unity of coworkers is assured.

One may cite a great number of examples when mutual trust among the coworkers helped in lofty solutions.

Let people, from home and hearth up to the spacial pre-ordinations, remember about

the value of cooperation. The seed of labor withers without the moisture of reciprocity. Let us not look backward too much. We hastening fellow-travelers shall become weary if we jostle each other. We shall realize a beautiful meaning if we can introduce the great concept of friend. Community may consist only of friends.

New Era Community, 33. I can give joy only to him who has adopted the community not in conjurations, not with incense burning, but in daily life. The Teacher can send a helping ray, but He will not engage in combat if the given sword be turned against the friends of the community. The sword will then turn into a lightning scourge.

New Era Community, 91. Ponder how to strengthen your friends. Maintain pure air in your dwellings, project to those who come best wishes, and await Us intently. Let



Most Sacred by Nicholas Roerich, 1933

Networkers Letter

Dearest Friends,

This issue of *Meditation Monthly International* marks the first of the next series of articles for 2014 through 2015. It also reminds us that the White Mountain Education Association is celebrating its thirty-second anniversary this October. And thus, in this Networkers Letter, I would like to talk about friends, about the value and importance of friendships.

Daniel Entin, a dear friend and colleague, and director of the Nicholas Roerich Museum in New York City, USA, shared a most insightful presentation at the International Roerich Center, Moscow in October of 1996. In this shared lecture he talks about valued friends in the Teachings, friends who were from the original group of Agni Yoga. He shares: "Last summer [1995], one of the Roerichs' most beloved disciples—Katherine Campbell Stibbe—left us at the age of 98. And three months before that, Ingeborg Fritschi, equally close to the Roerichs, passed from us. They, together with Frances Grant and Sina Fosdick, all of whom joined the Roerichs in the 1920s and worked with them until the ends of their lives, were a generation of Roerichites that was very important to me. Until they left us, I could always go to them, or call them on the phone, and ask them what Helena Roerich said about one thing, or Nicholas Roerich felt about another. Now we are faced with the great responsibility of preserving the Teaching and passing it on to new generations without distortion."

Friendship is not about how many friends we collect over the years, but deep and honest heart connections made with perhaps just a handful of trusted dear ones. I recall the words of Christ: "Greater love hath no man than this, that a man lay down his life for his friends." Such friends become eternal friends—friends we will eventually meet on

the other shore and back again, friends who will be with us from one incarnation to the next, friends who are part of one's soul group.



About friends, Helena Roerich herself wrote: "There are very few true friends in the present state of human consciousness. But we consider ourselves lucky, having a number of true friends who surround us. We value them, and we protect them with our heart. Let Light be with them!"¹

"Long ago, N.K. wrote an article, 'Praise to the Enemies.' Each betrayal gives an opportunity to all faithful co-workers and friends to be united even more closely. There will be all sorts of actions, even up to and including betrayal, but on the earthly plane such manifestations are necessary. The victory of Light over darkness must be revealed."²

Helena Roerich also wrote about enemies of the Light and of the Teaching. She wrote: "[E]verything accelerates accordingly. Judases, Cassiuses, and Brutuses in modern images are inevitable on the Path of Light. No Teaching ever entered life without being attacked by the hosts of darkness, and the same thing takes place today. Verily, the dark ones assist the manifestation of each work of Light; hence, we know the value of all obstacles and even of slander."³

I recall when reading a book by Torkom Saraydarian where it said, "Friendship will continue in both spheres of life, with greater and greater cooperation and accomplishments. Once a Sage said, 'The journey is long; on the long path of this journey let us be friends.'"⁴

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Daniel Entin's Address to the Roerich Conference International Roerich Center, Moscow

October 9–11, 1996

Thank you for once again inviting me to attend this conference. I have come here often over the last dozen years, and have learned much, made many friends, and found here new ways to serve the Teaching. Much has changed in this country since the meeting I first attended in October 1984. What then was somewhat secretive has now bloomed into a very widespread and very visible movement. This movement, begun by the Roerichs themselves in the West after the revolution, has spread and flourishes all over the world—not to the enormous degree that it has here in Russia, but enough to exert its influence everywhere.

Time moves quickly, and the generations come and go. The last of the family is now gone. In my country, the entire generation of those who knew the Roerichs, lived with them, and worked with them, beginning in 1920, has now gone. Last summer, one of the Roerichs' most beloved disciples—Katherine Campbell Stibbe—left us at the age of 98. And three months before that, Ingeborg Fritschi, equally close to the Roerichs, passed from us. They, together with Frances Grant and Sina Fosdick, all of whom joined the Roerichs in the 1920s and worked with them until the ends of their lives, were a generation of Roerichites that was very important to me. Until they left us, I could always go to them, or call them on the phone, and ask them what Helena Roerich said about one thing, or Nicholas Roerich felt about another. Now we are faced with the great responsibility of preserving the Teaching and passing it on to new generations without distortion. An almost impossible task.

It may be an act of hubris for me to stand here, at a conference in Moscow devoted to the theme of Russian spiri-



Old Pskov by Nicholas Roerich, 1922

tuality, to talk to you. The subject is one about which I am not qualified to speak. Almost anyone in this room could teach me much about it. But the very invitation to come here and speak was a kind of challenge, one that prompted me to ponder the subject and to wonder about it. What is spirituality, really? And what is Russian spirituality, really? And how is Russian spirituality different from that of other countries? Who partakes of Russian spirituality? Ethnic Russians only? Russian citizens? There are undoubtedly people attending this conference who are not Russian but live here—do they experience Russian spirituality, or do they have some other kind of spirituality—or maybe none at all?

I wonder about all this because I am from a different kind of world. I grew up in a country of immigrants, in which the spiritual nature of each nationality rubs up against that of the others. Everywhere I go in my city, I encounter many nationalities, hear many languages, see people practicing many religions. You

would not believe how many religions there are, in this one city!

When I was a teenager and first noticed this phenomenon in New York, it excited me and thrilled me, and prompted me to begin a voyage of exploration. Each week, I went to the house of worship of a different faith, and listened carefully, trying to discern whose religion was best, most inspiring, most true. That was a futile quest. Except for their obvious, superficial characteristics, they were all more similar than different. But that quest taught me a lesson that I have never forgotten. The religions and cultures of all people are great. All religions are the voice of God talking to people in ways that they understand. But the truths are the same, everywhere. Nicholas Roerich knew that. He painted the founders and saints of all the world's great religions, and in this way paid homage to them. He also gave us a Banner and a Pact, which tells us that the cultural heritage—the arts, sciences, and religions—of any nation is as deserving

of protection and preservation as that of any other. Nicholas Roerich wrote that every artifact, no matter where it was found, had a thread that led far away, to other times and other countries that had known it before. He—and Helena Roerich through the Teaching—wrote about the universal patrimony of all that exists. Nothing belongs to only one place. Everything that exists in the world is linked to everything else. It is written that even a leaf that falls in one part of the world can cause great thunderclaps in another. And the spirit soars over all, has dominion over all.

If you close your eyes and imagine the Alps, your spirit is there. Wherever it wants to go, it goes. It is free, unchained, a living part of the universe. And just as your spirit can and does range over the universe, so does your individuality. You yourselves, in other lives, have been born in and have lived in other countries, in many parts of the world. And certainly, you will be born again in other places, perhaps countries that we know, and perhaps countries not yet established. Every one of you is a child of the planet, and of cosmos. As Jesus says in the New Testament, “There are many abodes in My Father’s House,” and we are invited to live in all of them. To take more pride in this one life and the place in which one lives is to demean all that one has been before in previous lives, and all that one will be in new, future lives. Helena Roerich told Ingeborg Fritschi that if there is a country you hate or disdain or look down on, if there is a kind of people that you find distasteful, whether within your own country or another, it is certain that you will be born precisely as one of them; for negative feelings are a magnet that draws you and the object of your hate together, because you must learn

from that experience. The American Indians say that you cannot criticize another kind until you have walked in their shoes; that is, only if you have lived as one of them do you have the right to be critical of them.

I must confess to what can be seen by some as a failing—I cannot understand nationalism. I certainly understand love of one’s country; surely all of you love your country, as I love mine. But I do not



Zvenigorod by Nicholas Roerich, 1933

understand the belief that one’s country is better than all others. That lack of understanding is one of the things that drew me many years ago to the Teaching. The Roerichs themselves forbade us to be nationalistic. In the diaries of Sina Fosdick, one of the first disciples, as I mentioned, and a supporter of the Roerichs over many years, is an interesting entry written when she was with them in the Altai region in 1926. She writes about what the Roerichs taught her that day:

“On the eleventh, we discussed the foolishness of people who cling to their nationality, to the very concept of nationality. We especially must understand this: what else can we call ourselves, if not citizens of the New World? How else to understand our work and service, all of us together in different countries? We were told to think deeply about this, and

to avoid all narrow nationalistic activities, for example, not even to have exhibitions of any particular nationality.”

Even exhibits of national art! Isn’t that significant? Helena Roerich said that the idea of a national spirituality is anti-evolutionary, and is against the very essence of Agni Yoga. And one can see over and over again in the Teaching that we are told to look outward, to strive beyond our boundaries, to reach out to the higher worlds, where boundaries do not exist.

Let me tell you about an interesting encounter at the Museum in New York. People visit there from all over the world, and I try to speak with as many as possible. One day, a scientist from St. Petersburg came to the Museum, after having spent one month as an exchange scholar in New York. Immediately upon entering, after I had greeted her, she declared that she had found no spirituality in America. “And how could it be otherwise,”

she said. “After all, you are a nation of mongrels.” Imagine! But she was at least partly right. Though I do believe we are a spiritual people, as much as any other—I do agree that we are a nation of mongrels. Now let me read to you what Nicholas Roerich wrote about this. After speaking at length about the many signs that America is indeed a spiritual nation, he then wrote:

“Having pointed out the spiritual nature of American life, I cannot ignore its cosmic nature. In America is being composed a new nation, by means of a quick experiment of mixing the elements of the world. In our very presence is being formed a new social product, a new national soul. Of all the world’s recent endeavors, this is the most marvelous experiment. Its reality produces realistic ideas of the bringing together of all religions and other achievements, for a

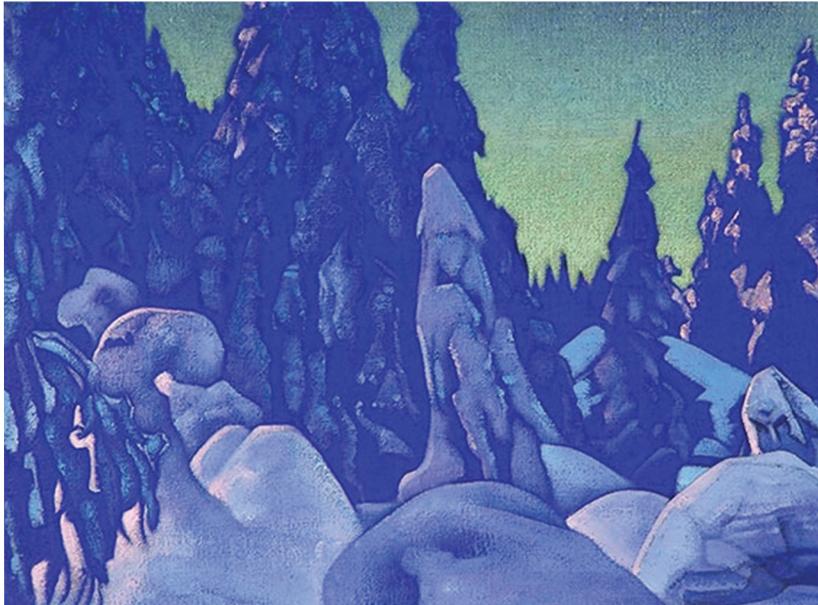
future spiritual culture. And we all know that spiritual culture will ultimately conquer material civilization.”

So you see, we are a nation of mongrels. But that is good. And spiritual.

The point, of course, is not that spirituality is Russian, or American, or any other, but that it is a human characteristic, a global quality. There is no nation on earth in which you will not find many people who have high ideals, high goals, and are striving to the Highest.

The spirit knows no borders. People of spirit know no borders. And, at the risk of seeming to lack humility, I would like to say that God knows no borders. A long time ago, one of the first Russian cosmonauts experienced a transformation of the spirit when he looked down on the planet from space. Just as did all the astronauts and cosmonauts, he was struck by the blinding beauty of the planet—its vitality, its movement, its colors so vibrant against the blackness surrounding it. But for him the moment of revelation was the sudden understanding that there really were no borders. The rivers, the clouds, the wind and storms, the birds, fish, and animals—all flowed freely over the surface of the planet. There were no borders for them. The cosmonaut suddenly understood that borders are created and exist only in the minds of people. And these illusory boundaries—illusory because they cannot be seen by the eye, camera, or telescope—are used by people to keep themselves inside borders of the imagination, and to keep others out. Why? Are we less deserving of freedom than all other forms of life and nature? What an absurdity!

For us in this room, and for all who have a notion of a higher kind of truth, it is clear that though our bodies can be kept within borders, our minds, our thoughts, and our spirit cannot. We are



Snow Guardians by Nicholas Roerich, 1922

truly as free as the birds—if we want to be.

Let us therefore not accept the labels that others want to put on us, or the boxes into which others try to enclose us. If you define yourself, or allow others to define you, in any way—by sex, by nationality, by citizenship, by color, race, or religion, you are excluding from your hearts all the beauty, all the cultural and spiritual riches that abound everywhere in the world, simply because they do not fit the labels on the boxes into which you yourselves have climbed.

I would like to point out that Nicholas and Helena Roerich could have taken citizenship in a number of countries, but they chose none of them, not even their own native country. That does not mean that they did not love their motherland; of course they did, they loved it above all others. But still, they

preferred to be without citizenship anywhere. On the papers registering the copyright to their books, in the place asking for citizenship, is written the word “stateless.” It took great courage for them to do this. A life without citizenship is a life filled with difficulties. But by being stateless, they were affirming their spiritual status as residents of a world, perhaps a universe, without borders. That, to me, is a great inspiration. All of us, as we grow in spirit, discover that our higher selves are indeed stateless. We can go anywhere, experience anything, participate in the labors of the universe, serve Hierarchy anywhere.

Isn't that why we are reborn in many different parts of the world? To develop this ability of spirit, we must throw away our boxes, tear off our labels, and have no fear.

I know that many, if not most, of you will disagree with much that I say here. That is good. Maybe we can talk about it further. Maybe you can explain Russian spirituality to me and help me understand why it is different, why (though I think I could never agree) it is better, why it has a larger mission in the world. I say disagreement is good because we cannot learn from those who agree with us; we can only learn from those who disagree, or who know more than we do. So my ears are open.

Again, I thank all of you for inviting me here, and thank you for your hospitality.

Daniel Entin, Director, Nicholas Roerich Museum, New York

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Networkers Letter

But perhaps the most impacting paragraph about creating friendships was this, “You can create friends through right thinking and with the beauty of your life. Of course you must put away your ego and your separative selfishness in order to be successful in creating friends. You must be patient; you must renounce your self-interest or pleasures. But eventually friendship will bring you a great reward: You will have friends opening like flowers on your path; you will have co-workers helping your evolution and enabling you to carry on your world service. You will have protectors, who will destroy organized attacks upon you without you being aware of it. Friends

will watch over you, as your enemies watch you and try to find opportunities for attacks.”⁵

I would like to suggest that this October, especially, the month of our 32nd Anniversary, to take some time to give special recognition to the many friends you have living in the subjective world and here. I know that personally I have strong ties with both friends and enemies in the subjective world and here. But my focus is always on my friends and protectors—those who give me courage and inspiration and especially those needed in hours of crises.

In closing, let me share with you a list of what a friend is, from one of Torkom’s writings:

1. A friend is one to whom you can open your heart.

2. A friend is one from whom you can receive sincere help.

3. A friend does not leave you when you fail.

4. You do not lie to your friend, and he does not lie to you.

5. A friend is one in whom you have faith.

6. Forgiveness is one of the pillars of the Temple of friendship.

7. A friend wishes the best for you, and you wish the best for him.

8. Friends must leave each other absolutely free but with a sense of deep responsibility.

Let me take this moment to thank you from the core of my being for all who have supported the work and vision of the White Mountain Education Association. It is through your efforts, your dedication, and your trust and belief in me and the group that has shaped us into what we have become today. I am so grateful to each and everyone one of you, and of course our Beacon of Lights who continue to look over and inspire us throughout all the days of our lives.

With love,



Joleen Dianne DuBois
President and founder of the WMEA

www.wmea-world.org

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Friends

each community await its Teacher, for a community and a Teacher constitute the ends of one and the same column. Even in daily trifles it is necessary to remember the foundation of the house. Again we arrive at the necessity of altering the quality of the consciousness; then the transition is easy.

New Era Community, 133. The community, being a fellowship first of all, sets as a condition for entrance two conscious decisions: labor without limit and the acceptance of tasks without rejection. It is possible to eliminate faint-heartedness by means of a two-fold organization. As a result of unlimited labor there may be a broadening of consciousness. But many people, not bad otherwise, do not envision the results, being frightened by incessant labor and enormous

tasks. And yet they have accepted basically the idea of the community. It would be harmful to include these yet weak people in the community; but in order not to extinguish their striving one should not cast them out. For this it is useful to have a second organization, friends of the community. Herein, without forsaking the customary order of life, these newcomers can become more deeply conscious of the community. Such a two-fold organization permits the preservation of a far more concentrated sincerity in the work. If, however, a formal entrance into the community itself be allowed, one will be obliged periodically to eject the unfit ones. In other words, the community will cease to exist altogether. It will be simply an institution under a false label, beside which the Sanhedrin of the Pharisees would be a highly righteous establishment.

¹ *Letters Of Helena Roerich II*, 14 January 1937. © 1967 Agni Yoga Society, Inc.

² *Ibid.*, 17 April 1936.

³ *Ibid.*

⁴ Torkom Saraydarian, *Challenge for Discipleship*, 197. © 1986 Torkom Saraydarian

⁵ *Ibid.*

October/November 2014



*The Florida (Sarasota) WMEA 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.*

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*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.*

October

- Wed. 1** Class: *Letters of Helena Roerich* 7–8 p.m., Izvara Center
- Fri. 3** WMEA Membership Meeting (Members only) 7:00–8:15 p.m., Izvara Center
- Sat. 4** **32nd Anniversary Celebration & Seminar**, 9:30 a.m.–5:00 p.m., Izvara Center
- Sun. 5** **Solar Festival of Libra** with Rev. Joleen DuBois, 10:30 a.m., Izvara Center
- Wed. 8** Class: *Letters of Helena Roerich*, 7–8 p.m., Izvara Center
- Sun. 12** Sunday Service: Lecture, **“Signs of Living Souls”** with Rev. Valarie Drost, meditation and music, 10:30 a.m., Izvara Center
- Tues. 14** *The Paloria Study Group*, 6:30–8:00 p.m., Izvara Center
- Wed. 15** Class: *Letters of Helena Roerich*, 7–8 p.m., Izvara Center
- Sun 19** Sunday Service: Lecture, **“Signs of Awakening”** with Rev. Joleen DuBois, meditation and music, 10:30 a.m., Izvara Center
- Tues. 21** *The Paloria Study Group*, 6:30–8:00 p.m., Izvara Center
- Wed. 22** Class: *Letters of Helena Roerich*, 7–8 p.m., Izvara Center
- Sun 26** Sunday Service: Lecture, **“Qualities of the Soul”** with Mr. Lewis Agrell, meditation and music, 10:30 a.m., Izvara Center
- Wed. 29** Class: *Letters of Helena Roerich*, 7–8 p.m., Izvara Center

November

- Sun. 2** **Solar Festival of Scorpio** with Rev. Joleen DuBois, 10:30 a.m., Izvara Center
- Wed. 5** Class: *Letters of Helena Roerich*, 7–8 p.m., Izvara Center
- Sun. 9** Sunday Service: Lecture, **“Health and the Path,”** with Rev. Valarie Drost, meditation and music, 10:30 a.m., Izvara Center
- Tues. 11** *The Paloria Study Group*, 6:30–8:00 p.m., Izvara Center
- Wed. 12** Class: *Letters of Helena Roerich*, 7–8 p.m., Izvara Center
- Sun. 16** Sunday Service: Lecture, **“Health and a Look at Cancer,”** with Mr. Lewis Agrell, meditation and music, 10:30 a.m., Izvara Center
- Tues. 18** *The Paloria Study Group*, 6:30–8:00 p.m., Izvara Center
- Wed. 19** Class: *Letters of Helena Roerich*, 7–8 p.m., Izvara Center
- Sun. 23** Sunday Service: Lecture, **“Thanksgiving: How to Be Grateful”** with Rev. Joleen DuBois, meditation and music, 10:30 a.m., Izvara Center
- Wed. 26** Class: *Letters of Helena Roerich*, 7–8 p.m., Izvara Center
- Sun. 30** Sunday Service: Lecture, **“What is Perfection?”** with Ms. Kathryn Agrell, meditation and music, 10:30 a.m., Izvara Center

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