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39 South Park Street
Hanover, New Hampshire, U.S.A.
March 23rd, 1953

Mme. Helena Roerich
India

My very dear Mme. Roerich:

You are most kind, and I am deeply grateful for the Messages from the Great Lord which you have transmitted to me, and for your own words of encouragement.

It is an inestimable privilege to have any part at all in the spreading of the New Era Teaching, and it is wonderful indeed, to know that the Great Lord grants His "Help and Guidance" and that I have, also, your precious "approval and help" in this undertaking.

I am very happy in knowing that the "New Era Day Book" meets with His approval and yours, for it is a project dear to my heart. I want to make each week's theme stand out as a preliminary Lesson, which may be supplemented by a brochure on the same theme, leading to an ever deepening understanding of the Great Lord's Teaching -- and of His method of teaching. Also, students could use the weekly lessons in a group meeting, for class discussion. For inquirers, I believe that a "bird's eye" view of the scope of the Teachings would be of great value and be a means of increasing the distribution of the AGNI YOGA BOOKS. For others, who might receive the "New Era Day Book" as a gift, perhaps the Teaching would be above their heads, but the "Seed Thoughts" might find lodgement in their hearts and come to fruition in this, or the next, incarnation.

Dear Mother of Agni Yoga, I salute you as my Guru, and long for the translation of your Teachings into English. I accept with loving response your spiritual "embrace", and with a heart full of gratitude to you and to our Great Lord Maitreya, may I prove

a devoted disciple and co-worker,
and ever faithfully yours,

Elizabeth D. Meeker

319 West 107th Street²
New York
July 9th '53

Dear Mme. Paerich,
my beloved Gurn —

After a blessed week with Sina my visit is suddenly terminated by the serious illness of her mother — but before leaving for my home in Hanover, New Hampshire, I wish to thank the Great Lord and you for the profoundly appreciated messages sent to me in the past and in your letter of April 13th which Sina has read to me.

She has also read many illuminating passages from your printed Letters, which I have copied for later meditation.

I rejoice in the knowledge that the Compilations and the New Era Day Book have the high approval of the Great Lord and of your dear Self —

and shall return to my home and
to my work with renewed enthusiasm
and inspiration.

In reverence and deep love,

Faithfully yours

Elizabeth Wecker

July 10th, 1953

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Dear Mme. Roerich:

Inadvertently, in my note to you written while still in New York, I referred to your dear message of June 17th as though it had been a part of your letter of April 13th to Sina, both of which she had read to me. Please pardon this error. I had already asked her to convey to the Great Lord and you my appreciation of the earlier message, but take this opportunity to say that I look forward to the time when, through devotion to Him and labor for the Common Good, the Contact which He has promised will become a conscious reality in my daily (and nightly) life.

His Portrait, which I have had for many years, is very dear to me, and so is yours. I scarcely have to close my eyes to watch the smile begin to play about your mouth and sparkle in your eyes. It is the most mobile portrait I have ever seen, and I have often stood before it during the past week delighting in its animation.

Again, with deep love,
Faithfully yours,

Elizabeth Wecker

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Postscript to letter of
August 10th, 1953.

The following notes from or based upon Mead's rendering will give you some valuable suggestions, in case you do not have ready access to the volume entitled PISTIS SOPHIA.

The group of disciples taught by Jesus, after His ascension, as recorded in these translated documents, are Mary Magdalene, Mary the Mother of Jesus, Martha, Salome, Philip, Thomas, Matthew, Peter, Andrew, James and John. There is also mentioned "the other Mary". She may be the sister of Martha, a third Mary; but if we accept the assumption that Mary Magdalene is the sister of Martha, then we have but two Marys present, one of whom is always referred to as "Mary, the Mother of Jesus", and the other as "the other Mary," "Mary Magdalene," or simply "Mary."

Pistis Sophia, is the World Soul, found by Jesus in Chaos, and raised by Him into the Realm of Light.

The Virgin of Light and seven other virgins of Light test and prove souls led to them by the receivers. Beyond these is One called Father. (see p. 242).

NOTES ON PISTIS SOPHIA and
QUESTIONS OF MARY - THE GREATER AND THE LESSER.

The following notes are taken from or based upon G.R.S. Mead's translation of the Coptic documents published under the title PISTIS SOPHIA, new and completely revised edition, 1921, John M. Watkins, publisher, 21 Cecil Court, Charing Cross Road, W.C.2, London.

Mead's first translation was based on Schwartz's Latin version (1851) and Amélineau's French trans. (1895). In his "new and completely revised ed.", 1921, he says: "Schwartz's Latin translation was good for its date ... Amélineau's French rendering was somewhat of an improvement; but Schmidt's version is unquestionably the best. This refers to "Carl Schmidt's admirable German translation of the Pistis Sophia (1905)." Preface, xix.

The Title.

"... it is evident that, though the episode of the adventures of Pistis Sophia, her repentances and songs and their solution occupy much space, it is by no means the principle theme of the collection; it is rather an incident. The blundering heading of a later scribe, 'The Second Book of Pistis Sophia' some two-thirds of the way through this episode, has misled earlier scholars and set up the bad habit of referring to the whole document as the 'Pistis Sophia' -- a habit it is now too late to change. If there is any general title to be derived from the MS. itself, it should be rather 'A Portion' or 'Portions of the Books of the Saviour.' ... I have followed the usual custom of calling the whole 'Pistis Sophia,' ... though this is clearly improper, judged from the point of view of contents. ..." Introduction, xxiv,v.

Translated from the Greek.

"The Coptic of the P.S. is in pure Sahidic -- that is, the dialect of Upper Egypt, -- preserving many features of antiquity. It is, however, clearly not the original language in which the extracts were written. These, like the rest of the extant Coptic Gnostic documents, were originally composed in Greek. This is shown by the very large number of Greek words, not only names, but substantives, adjectives, verbs, adverbs, and even conjunctions, left untranslated, on well-nigh every page, and this applies to the O.T. and N.T. quotations equally with the rest. ..." Introduction, xxvi.

Date and Sect.

"... In the Introduction to the first edition of the present work I registered my adhesion to the Valentinian hypothesis, but, as I now think, somewhat too precipitously. On general grounds the 3rd-century theory seems to me now the more probable; but, even if Harnack's arguments as a whole hold, I see no decisive reason why the P.S. may not equally well fall within the 1st half as within the 2nd half of the century.

The question of the sect or even grouping to which the P.S. literature should be assigned is still more difficult. To call it 'Ophitic' is nebulous at best. Ophitism in Gnosticism is ill-defined, if not chaotic, owing to the confusing indications of the Church Fathers. They called Ophitic or classed as Ophitic very different sects who never used the name for themselves. ..." Introduction, xxxi.

Three vague Pointers.

"Can we, however, find any indications in the P.S. which might be thought to direct us whither to search in the jumble of sects of which the chief heresiological Fathers bring into an 'Ophitic' connection? There are three vague pointers: (1) Philip is declared pre-eminently (ch. 22,42) to be the scribe of all the deeds and discourses of the Saviour, but with him are associated Thomas and Matthew (ch. 43); (2) in Div.iii Mary Magdalene stands forth as the chief questioner, no less than 39 of the 42 questions being put in her mouth; (3) in Div. iv a foul act of obscene sorcery is condemned as the most heinous of all sins. (ch. 147)

"Now, Epiphanius (writing about 374-377 A.D.) groups together certain sects under the names Nicolaitans, Gnostics, Ophites, Cainites, Sethians and Archontics; these possessed a rich apocalyptic literature. Among the titles of their books reference is made to a Gospel of Philip and Questions of Mary, both The Great and The Little. A quotation is given from the former, and several from the latter. But in both cases they are of an obscene nature and have clearly nothing to do with P.S. in any way. It is true that the more abundant quotations are from The Great Questions, and this has led Harnack and others to assume that The Little Questions may have been of a different and even ascetic character. But Epiphanius classes the two writings together without distinction; and even if the title Questions of Mary could be legitimately given to part of the contents of P.S., surely these would be more appropriately styled The Great and not The Little Questions? Finally, the document from which Epiphanius quotes belongs to a different type of setting. Mary questions apart, is alone with Jesus. She is not with the rest of the disciples, as in the P.S.

"In describing these sects Epiphanius repeatedly dwells on certain unspeakably foul rites and practices which he would have us believe were widely spread among them. P.S. condemns with even greater severity a similar obscene abomination, introducing this stern reprobation with the solemn words, the only instance of such an outbreak in the whole narrative: 'Jesus was wroth with the world in that hour and said unto Thomas; "Amen, I say unto you: This sin is more heinous than all sins and all iniquities."' There is, however, no indication that in the experience of the writers of the P.S. such a practice was widespread; on the contrary, it would seem for them to have been a rare occurrence -- indeed, the most horrible thing of which they had **ever heard**. If Epiphanius is to be relied on here, it is vain to look for the Gnostics of the P.S. in such an environment. But Epiphanius has no great reputation for accuracy in general, and it is very difficult to believe in such widespread iniquity of so loathsome a nature. In any case he is writing at a later date. Liechtenhan's hypothesis, that a certain common body of literature was re-written -- on the one hand to serve libertine propensities, and on the other in the interest of ascetic tendencies, -- though more or less accepted by

Harnack, seems to me to be too facile a generalization to meet the special difficulty with which we are confronted. Epiphanius in his youth had certain unfortunate experiences with the adherents of a libertinest sect in Egypt, and the moral shock it gave him seems to have warped his judgment as a historian in this part of his work; it led him to collect every scrap of evidence of obscenity he could lay hands on and every gross scandal that had come to his ears, and freely to generalize therefrom." Introduction, xxxii-iv.

Further references to the Questions of Mary.

"... Harnack thinks that Div. iii. should be called 'Questions of Mary'. Unknown to Harnack Renan had already hazarded the suggestion that the whole P.S. might be identical with the Little Questions of Mary, mentioned by Epiphanius. But Renan shows that he has no direct acquaintance with the subject. ... The concluding remark of Harnack on the general religious status of the P.S. -- that is to say, its bearing on Early Christian and Catholic religion, in other words its place within the general history of Christianity -- is noteworthy. He writes: 'In this respect the P.S. is a document of first rank, for we possess no second work which brings before our eyes so clearly the previous history of Catholic sacramentism. What we meet with here more sharply brought out and at one stroke among the Gnostics of the end of the third century, was accomplished by the Catholic Church toilsomely and gradually in the following century. This Gnosticism is not the father of Catholicism, but rather an elder brother who gained by assault what the younger brother attained subsequently amid a thousand exigencies.' " Annotated Bibliography, lvii,iii.

"De Faye agrees with Harnack and Schmidt as to the most probable date being the 2nd half of the 3rd. century. He thinks that Div. iii. is the lost Little Questions of Mary, favoring Harnack against Schmidt, whom he blames for abandoning this view in the Introduction his Translation, after first adopting it in his earlier work. ..." Annotated Bibliography, lxvi.

The Ministry of the First Mystery.

"In the P.S. Jesus is everywhere pre-eminent and central. He is here revealed as Saviour and First Mystery, who knows all and unveils all, infinite in in compassion. As such he is pre-existent from eternity, and his ministry is not only earthly, but cosmic and supercosmic; indeed it is the chief feature in the divine economy. Yet nowhere is he called the Christ. ... The whole setting is post-resurrectional. In Divv. i - iii Jesus has already for eleven years after the crucifixion, been instructing his disciples, men and women, in the Gnosis. The scene now depicts the disciples as gathered round the Saviour on the Mount of Olives on earth. ... But the scene is not confined to earth only, for the disciples are also taken into some of the regions of the invisible world, above and below, and have vision there conferred upon them, and are instructed on its meaning. ..." Introduction, xl,xli.

The AEon-lore.

"In Divv. i - iii there is presupposed throughout a system of aeons and the rest, which is already highly complex and shows manifest signs of consisting of stages once severally at the summit of earlier systems, but now successively subordinated. It is clear then that, if still loftier hierarchies are to be brought on to the stage, it can only be by again reducing what had previously been regarded as 'the end of all ends' to a subordinate position. This is the method adopted, and we lose ourselves in the recital of the designations and attributes of ever more transcendental beings and spaces and mysteries.

The Sophia Episode.

"In all this, however, there is no sign of interest in metaphysical specula-

tion; there is no philosophizing. It is then not any element of Hellenic thought proper in the aeonology, which is said to have been so strongly the case with the teaching of Valentinus himself, that has led so many to conjecture a Valentinian derivation. It is rather the long episode of the sorrowing Sophia which has influenced them. This episode reflects on a lower level of the cosmic scale somewhat of the motif of the 'tragic myth' of the world-soul, the invention of which is generally ascribed to Valentinus himself, though he may possibly have transformed or worked up already existing materials or notions. It is this long Sophia episode and its skilfully inverted mystical exegesis and allegorical interpretation, following the methods developed by Alexandrine contemplatives, which has produced the impression on many that it was of fundamental importance for the system of the P.S."

Introduction, xlii,iii.

Fragments.

Beginning of the First Book of PISTIS SOPHIA:

Chapter I.

"It came to pass, when Jesus had risen from the dead, that he passed eleven years discoursing with his disciples, and instructing them only up to the regions of the First Commandment and up to the regions of the First Mystery, that within the Veil, within the First Commandment, which is the four-and-twentieth mystery without and below ... And Jesus said to his disciples: 'I am come forth out of that First Mystery, which is the last mystery, that is the four-and-twentieth mystery;' And his disciples have not known nor understood that anything existeth within that mystery; but they thought of that mystery, that it is the head of the universe and the head of all existence; ..."

page 1.

Note: The implication is that all that is contained in the compilation designated PISTIS SOPHIA was given after those first eleven years. During that time much had been withheld, but now He speaks openly.

Chapter 6. "... Then Jesus, the compassionate, said unto them: 'Rejoice and exult from this hour on, for I have gone to the regions out of which I had come forth. From this day on then I will discourse with you in openness, from the beginning of the Truth to its completion; and I will discourse with you face to face without similitude. From this hour on will I not hide anything from you of the (mystery) of the height and of that of the region of Truth. For authority hath been given me through the Ineffable and through the First Mystery of all mysteries to speak with you, from the Beginning right up to the Fullness, both from within without and from without within. Harken, therefore, that I may tell you all things. ...' page 7.

Note: Mary Magdalene is the most frequent questioner. After a discourse Jesus frequently says, "Now, therefore, who hath ears to hear, let him hear." Mary responds in such manner as the following:

Chapter 87. "... 'My Lord, my indweller of light hath ears and I comprehend every word which thou sayest. ...' (Then she goes on to interpret the discourse). ... Jesus answered again and said to her: 'Well said, spiritual and pure Mary. This is the solution of the word.'" pages 166,7.

Chapter 146. "Peter said: 'My Lord, let the women cease to question, in order that we also may question.' Jesus said unto Mary and the women: 'Give opportunity to your men brethren, that they also may question.'" page 318.

Note: I would like to quote more fully, but this is already quite a lengthy "postscript." E.M.

39 South Park Street
Hanover, New Hampshire
September 30th, 1953

Dear Mme. Roerich:

Only the language of the heart, which you so well understand, can express my gratitude to the Great Lord for lifting a corner of the veil which conceals the Past, to let me know of a former contact with Him and cooperation in His Work. I had long felt that I had been a nun in former centuries -- perhaps several times -- but had never imagined that in one of those incarnations I had been so privileged. This glimpse which He has permitted confirms a sense of continuity of living and an over-all plan for each monad. Now that a conscious contact with the Great Lord has been granted in this incarnation, I trust there will be no further lapses -- of consciousness or behaviour -- to separate me from Him in the Future, but that I shall, in all my on-going, hold fast to my end of the Silver Thread that links my heart to His.

I feel very sure, as I may have told you, that I was associated with you in the ancient days when you were Druid Mother; and now it is a joy to know that there was a former association with my beloved Sina -- though when and where still remain unrevealed.

It is hardly necessary for me to say that I am deeply appreciative of all the kind and loving messages you have sent to me through Sina -- and through the ethers.

With the love of my heart,

Elizabeth D. Meeker

DIVINE PYMANDER

"93. Wherefore we must be bold to say, That an Earthly Man is a mortal God, and that the Heavenly God is an immortal Man."
From the "Fourth Book, called The Key" -- Hermes to His disciple Asclepius."

I am under the impression that - Hermes (Thoth to the Egyptians and Hermes Trismegistus to the Greeks) was a former incarnation of Gautama Buddha. Do you know it to be so?

Sometimes Poemander, Pimander, or Pymanda seems to speak as an Individual, and sometimes as Abstract Thought. I believe that He was a "Heavenly God - an immortal Man" The Hierarch who instructed Thoth-Hermes, as He in turn instructed His own son, Tat, and His disciple Asclepius.

"Pymanda" means Thought, as "Maitreya" means Compassion. Each the name of an Individual Hierarch. When the Lord Maitreya speaks to a disciple today, we would not think of attributing the communication to Abstract Compassion.

ELIZABETH D. MEEKER
39 SOUTH PARK STREET
HANOVER, NEW HAMPSHIRE

December 20 '54

Beloved Fr. Rerich —

Sina's letter bearing your message and one from the Great Lord fills my heart with joy and encouragement.

It is exactly three years since the Inner Voice told me to sever all bonds and I would find what I was seeking.

On December 20 '51 I resigned from the Arcane School. A week later an invalid sister was released from her suffering — and within a month I rediscovered Sina and the Agni Yoga Teaching — so you can well understand how deeply

Elizabeth D. Meeker
39 South Park Street
Hanover, N. H.

March 5th, 1955

Beloved Mme. Roerich:

Your message of February 17th, received through Sina, brings joy and encouragement.

I shall not tax you with a long letter in English, but I do want you to know that I am very grateful for the wonderful words: "She will not leave until she will complete the work ordained for her."

Also, I wish to tell you that I marvel at those rare qualities that have enabled you to accomplish so much already, and will sustain you until your great work is completed.

I sit at your feet in reverence and love,

Elizabeth

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39 South Park Street
Hanover, New Hampshire, U.S.A.
April 5th, 1955

Beloved Mme. Roerich:

Accept my heartfelt thanks for the two messages that have come recently from the Great Lord and yourself, through Sina. The former, which said that I would "not be taken until the completion of my ordained work", sustained me through a period of great exhaustion last week, and together with this new message of confidence and encouragement will carry me on.

An important part of my ordained work is, I believe, to establish the nucleus of a Self-Perpetuating Fund for the publication and distribution of Brochures, Leaflets, and perhaps later on, a Day Book, to spread the New Era Teaching.

To this end I am today sending to the Agni Yoga Society a check for \$1,000., which amount came to me several months ago -- unexpected and unrestricted. This is to be recorded anonymously.

It is my Easter Offering to the Great Lord, and I am very sure that He will bless and multiply it for the furtherance of His Work.

You have entrusted to me an important task, in assigning to me the writing of a Foreword for the brochure The Mother of Agni Yoga. It was one of my very first Compilations and is very dear to me. When I have written the Foreword I shall send it to Sina to be submitted for your approval. However, I think I should await the Infinity translation, as I might wish to quote therefrom.

With sincere gratitude and love, and hoping for your improved health,

Faithfully yours,

Elizabeth Meeker

39 South Park Street
Hanover, New Hampshire, U.S.A.
May 4th, 1955

Beloved Mme. Roerich:

Sina has transmitted to me your recent message referring to my illness of last month. I am very grateful for your diagnosis and recommendations, and am happy to report that my health has greatly improved, thanks to valerian, strophantus, soda, etc, and the spiritual help that has been given me and the guardianship of the Great Lord. I cannot tell you how deeply I appreciate all that He has done for me, His wonderful messages, and assurances for the future. I feel very unworthy, but am exceedingly grateful.

I appreciate very much your suggestions in reference to the foreword to the brochure ^{Mother of the World}. I have prepared tentative Forewords and Dedications for the two brochures, which I am sending to Sina in duplicate. Perhaps she will have some suggestions to offer before forwarding them to you, but if she sends you a set with this letter I shall hope for your criticism and suggestions. After Infinity is available I may be able to think of something better to write. Has the time come to mention openly the Lord Maitreya and give the name of the Mother of Agni Yoga, as I have done?

Most earnestly hoping that your health has improved,

Devotedly yours,

Elizabeth D. Meeker

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THE MOTHER OF THE WORLD

FOREWORD

In the Hermetic Writings of old we find reference to "the Woman clothed with the Sun." Is this a symbol or a sublime Reality of the Higher World?

All the ancient religions inspired by Messengers of the Planetary Hierarchy accorded great reverence to the feminine Principle in Creation, the Mother aspect of Deity. The highest manifestation of this feminine Principle has been called by many names, among them Materia Lucida, the Mother of the Universe, World Mother, Isis, Ishtar, and Sophia. To the Gnostic Christians She was known as Holy Spirit, one of the Divine Triad; but ecclesiastical Christianity has regarded the Holy Trinity as entirely masculine, thus depriving its adherents of a sublime and ennobling Concept.

In the following pages will be found gleanings from the New Era Teaching -- given by the Lord Maitreya -- which illumine the Image of this Majestic Being, the spiritual Mother of all the Christs and Buddhas of human history -- the spiritual Mother also of every child of Earth whose heart is attuned to Her's.

Dedication

To all who look for the Coming of
the Great Teacher foretold by Gautama
Buddha -- the Lord Maitreya -- the
Christ, the Buddha, the spiritual Guide
of the New Era, and Leader of the New Race.

*Submitted
for criticism
May 4th '55*

THE MOTHER OF AGNI YOGA

FOREWORD

This brochure, THE MOTHER OF AGNI YOGA, appears simultaneously with another, THE MOTHER OF THE WORLD.

These two concepts emphasize the sublime Manifestation of the feminine Principle as Divine Motherhood, and the attainment of one woman, whose ceaseless striving and selfless service, through many incarnations, have brought her to that stage of evolution which makes her a living example of what woman may achieve -- under Hierarchical Guidance.

The Great Teacher who has given to the World the Agni Yoga Teachings -- or Living Ethics for the New Era -- through Helena Roerich, has designated her the Mother of Agni Yoga.

In the pages that follow will be found gleanings from the Books of the Lord Maitreya, and from Helena Roerich's informal letters to students.



Dedication

To all women who strive for the elevation of humanity, and to all men who recognize in woman her divine potentiality and are helping her to express her noblest qualities.

