



Meditation Monthly International

Agni Yoga & Application of the Teachings

The Teaching requires not only an open consciousness but also a desire to commit oneself to its step-by-step application. A mind obscured by conventional ways cannot accept the Teaching. Those not close to the spirit of the Teaching ignore the usefulness of its books. Such people are not needed, even if they are curious.

How can such scattered seeds be dealt with? They do not even believe that there may be another outlook besides their own. Standard calculations are made everywhere in one uniform way, but the thinking process varies, depending on the surrounding conditions of life. Compare the ways of thinking in the village, in the city, in travel, and in flight. In each case the bases and methods will be quite different.

One can understand and apply the Teaching of Agni Yoga only after having been in touch with other Teachings of Life, and then feeling the need to find beauty and new meaning in one's existence. Clouds of doubt do not oppress the person who seeks by any means to find a way out of the labyrinth! The command of necessity infuses one with resourcefulness, and helps one's ability to consider concepts not yet understood. When one's attention is taken by the inexplicable pains, then even the narrow consciousness will remember Agni Yoga.

Generally, there is no need to meet in person others who have accepted the Teaching. The ways of necessity are unpredictable. And do not present the Teaching as too accessible, for this breeds contempt. One can tolerate ignorance, but to demean is not permissible. Searching for the Teaching causes no harm." *Agni Yoga*, Para 295.

One must manifest discipline of spirit; without it one cannot become free. To the slave, discipline of spirit will be a prison; to the liberated one, it will be a

wondrous healing garden. So long as the discipline of spirit is as fetters the doors are closed, for in fetters one cannot ascend the steps.

One may understand the discipline of spirit as wings.

Whosoever will comprehend the discipline of spirit, as illumination of the future worlds is already prepared.

He who has envisioned evolution will approach it carefully, joyously brushing away the dust on the path. Most important, there will be no fear in him. And rejecting the unnecessary he will acquire simplicity. It is easy to understand that the realization of evolution is always beautiful. *Leaves of Morya's Garden II*, Introduction

Ponder each day how to fulfill My Work. Teach the inheritors—teach them beauty. Affirm their eye. Wherefore years, when one may accomplish in weeks?

It is easier to withstand a single roar than to permit thoughts to grow mouldy. Therefore, I say, let us proceed. Therefore I shall multiply your strength. *Ibid*, Part One, verse 3. Part V

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Networkers' Letter

by Joleen D. Du Bois



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Cover Picture by Nicholas Roerich
Lord of the Night

Dear Friends,

The focus of this issue is upon "application of the Teachings." As you read through the keynote article as well as the compilation, there is one further thought of importance to bear in mind: "Don't use the Teaching against the Teaching."

A student came to me one day in anguish and grief. She and her husband were dissolving their marriage of many years; he was leaving her for another woman. During the course of the separation she found herself confronting an emotional crisis.¹ Her husband had asked her, quite accusingly, why she wasn't living-up-to "her" Teachings. He stated, "I thought you were supposed to be in control of your emotions; I thought you were supposed to be forgiving, I thought you were supposed to joyfully confront your problems, and this and that." The statement, which had been voiced by my own spiritual Teacher many years before, "Don't use the Teachings against the Teachings" came to mind with this situation.

Oftentimes from within spiritual or religious groups we hear, especially from the new and "untried" student, similar statements: "Why is that member behaving in such an ornery way? I thought he was a long time student of Living Ethics!"

The best way to describe the phenomena of why it may appear as if a long-term and dedicated student is not putting the Teaching into application is explained, in part, through a story. "One day a lawyer asked a philosopher, 'Is there any high-level technique by which we can make the day longer? Say, instead of twenty-four hours, make it thirty or even thirty-five hours?' 'Yes,' said the philosopher, 'it is possible. If we increase our speed, we can make the space shorter between two points.'² You see, as we put our soul and feet upon the accelerated path, and the space between the two points shortens, our karma acceler-

ates; the small leaks in the boat of our life now become gaping holes, exposing our weaknesses and debts of former lives, now asking for payment, transformation. As one's karma accelerates, many lifetimes of wrongful living (living against the purpose of the soul), unpaid debts to others, subconscious problems and more come to the surface to be uprooted, cleaned and transformed. As these problems come to the surface, it allows the student to confront him or herself, providing a test for the application of the Teaching. The revelation is not always forthcoming and can take many weeks, months or years before one is able to recognize a glamor or illusion; other times recognition can take place in a flash if the person is skilled in the practice of self-observation.

Over the years of studying, struggling and striving on the path of Living Ethics, I've learned the wisdom of not placing judgment on anyone but myself, and in that challenge, to lay out a plan of goals and obstacles that will expand my consciousness, enable purification, and urge me on toward the next step of illumination. When people put judgment upon another's seeming lack of application of the Teachings, they are demonstrating an unawareness about the purpose of life and the Teaching. The purpose of the Teaching is best demonstrated in the words of Christ, "Be ye therefore perfect even as your Father which is in Heaven is perfect."³ To be on the Path, to study and apply the Teachings, is an opportunity to realize that the purpose of life is to strive toward perfection, to move away from being a slug or unconscious human being, into realizing the purpose of our life. We are placing ourselves upon the Path of Probation, not the path of "I'm better than you" or "I'm here because I am

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The Bard's Corner

King Solomon

By Nicholas Roerich

Legends of the Orient—how unexpected they are! And what modern thought they reveal to us. How stirring it is to feel, in the myths of the remote places of Asia, a concept so related to our own aspirations and to our own enthusiasms. In some legends, they tell of strange diseases now appearing and every Western physician will share the interest in the still-undiscovered processes of the human organism. The legends speak of underground rivers and one's mind follows the modern systems of irrigation and rejuvenation of the deserts. They speak about the hidden treasures yielded to humanity by nature. And you smile, looking at Asia's rivulets of oil and admiring the iron and copper mountains. It is as a fairy tale.

Today the front pages of all our newspapers are devoted to the daring attempts to conquer space and air. And in the sandy deserts your guide, rhythmically plodding along on his camel, tells you of the flying apparatus of King Solomon!

In these old symbols you do not feel only out-worn superstition. No, there is a thought of beauty and a feeling for evolution. The best images are collected by the people around these beautiful possibilities and in the name of evolution.

Up till now, in the people's conception, King Solomon soars on his miraculous flying device over the vast spaces of Asia. Many mountains in Asia are crowned either with ruins or stones bearing the imprint of his foot or of his knees, as evidence of his long-enduring prayers. These are the so-called thrones of Solomon. The Great King flew to these mountains, he reached all heights, he left behind him the cares of rulership and here refreshed his spirit. The Mountain of Solomon, the hidden treasures of Solomon, the wisdom of Solomon, the mysterious power of the ring of Solomon, the seal of Solomon, with its power to discriminate between Light and Darkness—to whom else has Asia paid so much admira-



tion and so much respect?

The greatest mysteries and fables are attributed to the name of Solomon. The hoopoe, considered the most occult of birds, is also linked by legend to King Solomon. The hoopoes guarded King Solomon's rest at the time of his great work. Returning from his labors, the King asked his birds what they desired as a reward. They replied: "Give us, O King, your golden crown. It is so beautiful and we have seen nothing more wondrous than yourself when you don the crown." The King smiled and said:

"But, my dear ones, my crown is heavy. How could you wish to take such a burden?"

However, the birds continued to beseech him for his crown and the King ordered his goldsmith to make miniature crowns, exact copies of his own, and these were set upon the heads of the birds. Only a short while after the birds came again to the King with their little heads drooping under the golden crowns. And they appealed to the King:

"O King! Free us of these crowns. You were right, in your warning. What can we know, we little ones? Can we know that behind the glitter and charm, there lie such burdens? Free us, O King!"

The King replied: "Now you see where your desire to take a burden upon yourself has led you. Let it be as you wish! The golden crowns will be removed- but you must wear a remembrance of your senseless yearning for a crown. From now on, you will wear a crown of feathers. These will not overburden you, but will only be a crown of the secret kingdom, that you knew when serving my work."

And so it came to pass that the hoopoe, the most occult bird, knowing many secrets, still wears a crown of feathers. And whenever this bird follows a caravan or boat, people say: "This will be a fine voyage – the bird of King Solomon knows!"

Other animals also served the King. A Moslem who came to Kashmir with his caravan across the Afghan border, told us that even ants helped the Great Suleiman to build the temple. Beginning with great Jinns, the spirits of the air and of the fire, down to ants, all labored upon the building. And in ceaseless prayer, King Solomon controlled without interruption, the work of the forces of nature for the creation of the wonderful Temple. When the strength of the King began to fade and he knew that his time to pass into another work was near, he commanded the Jinns to complete the building without him, but the tempestuous elemental spirits replied that on earth they would agree to submit themselves only to him, but that without him they were freed.

Then King Solomon, strengthening himself spiritually and leaning on his staff, remained in the Temple, summoning all his powers to the task. Although at the moment his spirit departed, the body remained motionless and erect so that the tempestuous Jinns might not fly away. And no living being nor any Jinn knew that the spirit of the King had already departed, nor did they dare approach the motionless Ruler.

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Transformation and The Path

A Sunday Talk by Joleen Du Bois

It is becoming increasingly easier to unearth the Ageless Wisdom Teachings in local book stores and Internet websites. The availability of information about the Ageless Wisdom now locates the Teachings into remote and distant places around the world. Where, in the not too distant past we had to scour the countryside to find any information on the Ageless Wisdom, today the information is much more accessible. On the whole, in this accessibility, two kinds of people seeking out the Ageless Wisdom are revealed. Both types of seekers have an inner yearning: each has heard a Call from within to embark upon his spiritual quest, yet each in his response to the Call, takes a different approach.

The tendency of the first kind of seeker is to quickly read through many spiritual and philosophical books, accumulate the information he reads about the Teachings and then either move on to different perspectives, or to become an a “instant” sage, teaching to others what he has enthusiastically read, but without training or application. There will have been little, if any application of spiritual discipline. The approach of this first kind of seeker results in superficial understanding of the Teaching. If indeed he goes on to teach his accumulated knowledge, he will soon deliver interpretive distortions of a pure and beautiful spiritual philosophy. The result will be that those who are “higher up” in the social structure of humanity will look at the distorted ideas and poor life examples of the first type of seeker and close the door of their mind with prejudice and disdain toward such a Teaching. “We must again remind ourselves that our service grows through a long period of preparation. A person does not decide that he is going to be a doctor one day and put his name in the phone book as Dr. So-and-so, Brain Specialist, the next day. He must go to medical school, learn by degrees, and pass many tests before he can accept patients. Only by hard work, preparation, and probation does he become able to serve in such a way.”¹

The second type of student is one who is not only seeking knowledge, but also has a sincere desire to find a wisdom that can be applied in his daily life—a spiritual path that

has the potential to bring about a personal transformation in his life through methods that will answer his many questions, expand his consciousness, and strengthen or elevate his present value system, his system of ethics and principles.

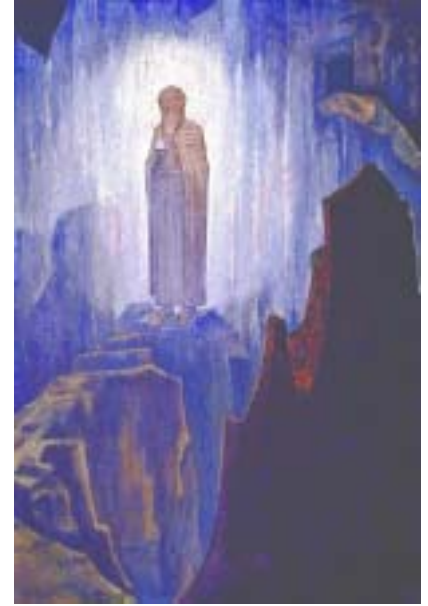
The first student is one who enjoys browsing through the vast array of spiritual books stimulating his intellectual nature, mentally tasting the books without digesting the ideas, frequently giving way to amazing illusions and glamors and mental indigestion. The second student is one who, after reading various books and learning about the many available spiritual paths, will then travel here and there to interview those people who are highly learned and experienced within the different spiritual traditions, eventually finding a path which seems most appropriate to his life and spiritual thirst. In that discovery he will make a commitment to live and apply the Teaching in a way that will nurture his soul. In this manner he begins his spiritual transformation.

The first kind of student continues to walk the broad base of the mountain, but has not yet truly begun to climb. To climb means to assimilate, absorb and apply the Teaching in one’s day-to-day life, physically, emotionally, mentally and spiritually. It is only through the climb to the summit that the seeker will then begin to share his experiences of transformation with others.

This morning’s talk will be focused on the subject of “personal transformation,” which applies to the second kind of student. Transformation means to change, improve, and regenerate something. In every one of us, there is an urge to change, to advance and to transform ourselves. It is not easy.

Working on yourself is a “lifetime job, but gradually you will see great improvement in your life.”²

The Teaching of Light, in order to understand It, in order for It to have any lasting influence in your life, must be absorbed



and applied. This sounds reasonable and logical, yet too often the Teaching is reflected through the first kind of student. Until a person has devoted enough time to slowly assimilate the Teachings into his physical, emotional and mental life, that Teaching will either eventually repel him or he will undergo spiritual saturation. The key word here is “assimilate.” Without assimilation the seeker will default to his old programming.

First we must “seek and find” the Teachings, then the work of transformation begins. The student will begin to read and study, attend lectures and seminars on the Teachings. He will also in time find a Group through which he can experience practical ways of the Teachings. During this process he must also find those areas in his life that need change, and thus his ascent along the path and up the mountain begins. It is through his efforts that a light is drawn from his Core, from which the Call was sounded, and is ultimately expressed in his thoughts, words, and actions.

“The Ageless Wisdom becomes meaningful and practical for you when this inner beam of light hits your accumulated knowledge.”³ This means you begin to carefully watch and observe your life—the greater the illumination the more keenly aware you become of the areas in your life that are calling out for transformation. The sincere

seeker, very carefully and with joy, begins to observe which aspects of his physical, emotional and mental life need improvement.

PHYSICAL: It is suggested that we take time to observe the way we walk. It is a wonderful study to undergo such observation of yourself and others. You can often times tell the reasons for certain problems by the way one walks. I've always thought it would be insightful to interview a chiropractic physician to discover what he has learned regarding the effects of how people walk. So many people who spend hours at the computer are experiencing lower back problems and other things. As this insight came to light some of you have learned how to position yourself differently at the computer, working no longer than 45 minutes before taking a 5-minute break. Perhaps you may not need to improve the way you walk, but the way you eat and your manner of speech—the way you speak with others. What habits do you have that you need to eliminate?

EMOTIONAL: The next step will be to observe your emotions, your emotional reactions to the events going on in your lives at work, in your relationships, your levels of stress, angry outbursts, inflexibilities, and so forth. Then begin to think how you can eliminate certain emotional reactions that cause you embarrassment, those that damage your body and mind or make you appear obnoxious or emotionally ugly.

MENTAL: The next step will be to watch and observe your mental activities discovering which ones must be cast away as elements that hinder your progress. Perhaps you need to eliminate vanity and control your ego. During this period of observation and elimination of unwanted habits, emotional and mental hindrances, you also want to cultivate and increase any physical, emotional or mental talents you may have.

What are physical talents? During the Millennium celebrations around the world dancers from the Cirque Du Soleil were part of a performance. Every muscle in their body seemed to be synchronized with their will and creative endeavor. They displayed incredible grace and rhythm as they performed seemingly impossible dance and acrobatic routines. It was so inspiring. Perhaps you have a talent with your hands. I used to watch

my Teacher's hands—they were so beautiful. Not only when he played the piano, but also when he wrote diagrams on the board his hands were so graceful. He must have only used his hands in the most dedicated and creative, beautiful ways, never for ugly things. Even in repairing his car his hands were so skilled that it reminded me of a violinist practicing Fritz Kreisler exercises: difficult, intricate exercises, but the hands of the musician will make it look so easy due to the beauty and talent of his fingers.

Emotional talents are found when a person has the ability to invoke joy from within others, to bring peace and hope to us, to help free us from our different emotional burdens: our depressions, jealousies, anger and hatred.

There are also mental talents. For example some people have the talent to take the most complicated subject and teach it in such a simple way. They can explain complex ideas in such a way that you wonder why you couldn't gain such an understanding from your reading. I know someone who doesn't really know what he is talking about, and if I ask him a question, he talks and talks and talks but is seemingly unable to answer with a simple statement. Many teachers are like that; they talk a lot, but in the end, we still don't grasp the subject. I've had experiences where I will listen to a person deliver a beautiful and simple talk about a very complex subject, but if I try to explain it to another, I realize that where I thought I understood what I heard, I still didn't know it well enough to pass on the information. To have a talent to teach first requires a complete understanding, a grassroots understanding of the essence of the subject. Often times I will listen to a person who presents himself as an expert of some Teaching, using very esoteric terminology. He sounds so intelligent. After his talk, I will ask a simple question about his subject, but he won't be able to answer the question. He hasn't yet developed the talent for teaching. You see? If you want to be a talented teacher, you must first learn how to take the subject and teach it in the most simple way. Maybe you have the talent to teach, to simplify and explain, to share an understanding in certain fields of knowledge, the arts, religion, business and so forth. You may have other creative talents. You can take

all of these things into consideration as you travel the path of transformation. While you are working on eliminating the obstacles from your nature, be sure to also take the steps to cultivate your talents.

In this method you will see that your light is increasing. This is so beautiful! Can you do this? Have you seen others do this? I have! In observing others I have learned about the beauty of sublimation and transformation. It is so beautiful.

Once the light within you increases, you will begin to live a more goal-fitting life. It reminds me of the keynote of the soul during the month the sun is moving through Sagittarius: "I see the goal. I reach the goal and see another." That is living a more goal-fitting life!

Once the light in you increases, you will start living a goal-fitting life, correcting all that is false within you, and cultivating the seeds of your beautiful talents.

When the Light of your Soul streams into the cells of your brain, the light will enlighten the knowledge you have collected and stored in your mind. When this experience occurs for you, you will begin to bring more love and compassion into all that you do and say in your life, as well as increase your energy and vitality.

At the Core of the Ageless Wisdom is light. As the Core radiates we begin to share the talents, the treasures that are found in that light. What is so interesting to realize is the fact that once we contact the treasure chest within our own nature, we establish a communication line with higher treasures in Higher Worlds. This can only be done through spiritual discipline, through correcting certain areas of our nature and cultivating our talents.

You see, the seeker can't just teach the words, he must live through his shining light, letting his light shine through his words, actions, thoughts and all his relationships.

The goal of any true spiritual path is to lead the person toward perfection.

1. Torikom Saraydarian, *Talks on Agni* (Sedona: Aquarian Educational Group, 1987), p. 179.
2. & 3. Torikom Saraydarian, *The Ageless Wisdom* (West Hills, CA: T.S.G. Publishing Foundation, Inc., 1990), p. 179.

Agni Yoga Compilation
continued from page 1

You are right that “to understand Agni Yoga completely and to apply it in life is not a task for everybody.” But without application in life, knowledge is worthless and will not give the expected results. The first formulae which a disciple should assimilate are the following: “All for life—nothing should be abstract; all should be done by human hands and human feet; without the tension of all forces, no transmutation (or perfection) is possible.” We all know that in physical and chemical experiments new formulae are born only at the edge of greatest tension. Therefore, using the great analogy which exists in Cosmos we must continually strive and intensify all our abilities. *Letters of Helena Roerich, Vol I, Page 144*

Let everyone crucify himself. Let him severely judge himself and be most considerate to all co-workers. It is necessary to crucify only oneself! We shall grow immeasurably by practicing this severity upon ourselves. If someone has not finished something that was entrusted to him, do not blame him, but if possible finish it yourself. And I do beg of you, do not criticize each other. From continuous repetitions of condemnations, calluses will appear on the brain, and then how can one achieve the broadening of consciousness? Every spare moment must be utilized for progressive action, for the enrichment of the treasury, for the assimilation of the Teaching, which is still so little understood and applied. Every line evokes so many questions, comparisons, and requires immediate application in everyday life. And what is applied? The Teacher wants to see us united, wants to look at us as one heart, one spirit, one organism. If one part of the organism is ill, do not the healthy parts fulfill their work, giving the sick organs an opportunity to recover? You must act similarly. *Letters of Helena Roerich, Vol I, Page 25*

Every application of the words of the Teaching to life will relieve our burden immensely. *Letters of Helena Roerich, Vol I, Page 28*

Networkers' Letter
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perfect,” or to “judge another’s imperfections” path. The path of probation is an accelerated path for the soul; it is the path of purification, the path that will test your strength and durability and lay your foundation. “If you do not have the patience, stamina, and fortitude to withstand the tension of these tests, M. M. says that the path of probation is not for you. It is better to drop out than to continue.”⁴ We are told not to judge others, for if we do, we will be judged. When you judge another and are on the path of purification, you will learn about the rapidity of the law of cause and effect. One lesson is usually enough to teach the judgmental one how to keep his mouth shut and his understanding heart open.

Don’t place your faith of the Teachings upon the success or failure of someone else but rather upon the Light of the Teaching. Once you allow the Teachings to be your polestar, your guiding light, rather than a human being, you will find the compassion, the understanding, the forgiveness, the patience and tolerance needed for those who have elected to “make their days longer.”

I hope to see you at the WMEA March convention. If you have not received a registration form or would like more information about the annual convention “Living Ethics 2000,” please e-mail us at staff@wmea-world.org or call the WMEA office: (520) 778-0638. You can visit our website at <http://www.wmea-world.org> to obtain the calendar of the activities for the convention.

Shanti,



Joleen D. Du Bois
President

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1. Read *Cosmic Shocks* by Torkom Saraydarian, chapters 11-17, regarding discipleship and crisis.
 2. H. (Torkom) Saraydarian, *Inner Blooming* (Sedona: Saraydarian Institute, 1961), p. 5.
 3. Matthew 5:48.
 4. Torkom Saraydarian, *Talks On Agni*, (Sedona: Aquarian Educational Group, 1987), p. 171.

King Solomon
continued from page 3

But each one strained himself to the utmost to finish the building. And the Temple was completed, but the Ruler remained immobile. Who would dare to disturb him in his aspirations! But the smallest co-worker of the King – the ant – began to gnaw at the staff of the King until the wood, having been eaten through, the body of the King fell and all saw that his Spirit had departed. But the Great Temple remained!

Thus the people connect everything unique and extraordinary with King Solomon. He ascended the mountains, he descended under the earth, he met kings and he disappeared in the crowds of people.

In the old kingdom of the Uighurs, where now live the true-believing Moslems, the name of Solomon is linked with that of Alexander, or with the great Akbar. Sometimes one recognizes the same legends which adorned the King-Unifier of India:

“It seems that the same things are also told of Akbar, called the Great.”

The old gray-bearded Moslem in his green turban, who has fulfilled his pilgrimage of repentance to Mecca, bows his head low:

“Both Rulers were wise and great. When seeing two snowy mountains, how would you attempt to describe their differences? Both glitter under the rays of the sun. To approach them is equally difficult. Who would dare to ascribe to one Ruler what may be common to both? True, the Great Akbar did not leave the boundaries of India. He strengthened the land from within and we do not know what Jinns served him. Of King Solomon every one knows that he flew throughout the earth and that he learned the Truth in all lands and that he had even been on the far-off stars. But who can judge from below of two snowy summits? We even wear dark glasses to protect our weak eyes from their glitter.”

Talai-Pho-Brang, 1928,

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1. Excerpted from Nicholas Roerich, *Shambhala, in Search of the New Era* (Rochester, VT., Inner Traditions International, Ltd., 1990)

Feb./Mar. 2000 CALENDAR OF EVENTS

The Florida (Sarasota) WMEA
Study group meets at 9:30 a.m. on alternate Wednesday mornings in Sarasota. The group is exploring the book "The Year 2000 and After" by Torkom Saraydarian. Please Call **Ginette Parisi** at (941) 925-0549 for complete information.

The Ohio (Columbus) WMEA
Study group meets once a month for a meditation gathering. Upcoming meetings are: Feb. 19th and Mar. 16th. A weekly study class will begin Tuesday April 4th to study the Ageless Wisdom. Please call **Kate Vellenga** at (614) 459-7283 for complete information.

The Oregon (Lebanon) WMEA
Study group meets once a month for a meditation gathering. Upcoming meetings are: Feb. 19th, Mar. 19th at 2:00 p.m.. Please call **Vicki Stevens** at (541) 258-6142 for complete information.

The Colorado (Denver) WMEA
Study group meets at 7:00 p.m. on Sunday evenings. The group is studying and discussing "The Year 2000 and After" by Torkom Saraydarian. Please call **Beverly Phillips** at (303) 757-7228 for complete information.



February 2000

- Sun. 6 Sunday Service: "**Reaction to the Teaching**" with Rev. Joleen D. Du Bois, 10:00 a.m., Yavapai Hills Clubhouse
- Tues. 8 Class: *The Expressions of Leadership – Fourth year*, 7–8 p.m., WMEA Center
- Wed. 9 Choir Practice 6–6:45 p.m. Class: *The Year 2000 and After*, 7–8 p.m., WMEA Center
- Sun. 13 Sunday Service: "**Approach to the Teaching**" with Rev. Joleen D. Du Bois, 10:00 a.m., Yavapai Hills Clubhouse
- Tues. 15 Class: *The Expressions of Leadership – Fourth year*, 7–8 p.m., WMEA Center
- Wed. 16 Choir Practice 6–6:45 p.m. Class: *The Year 2000 and After*, 7–8 p.m., WMEA Center
- Sun. 20 Sunday Service: "**Sun Festival of Pisces**," Meditation and lecture with Valarie Drost 10:00 a.m., Yavapai Hills Clubhouse
- Tues. 22 Class: *The Expressions of Leadership – Fourth year*, 7–8 p.m., WMEA Center
- Wed. 23 Choir Practice 6–6:45 p.m. Class: *The Year 2000 and After*, 7–8 p.m., WMEA Center
- Sun. 27 Sunday Service: "**How the Teaching Affects Life**" with Rev. Joleen Du Bois, 10:00 a.m., Yavapai Hills Clubhouse
- Tues. 29 Class: *The Expressions of Leadership – Fourth year*, 7–8 p.m., WMEA Center

March 2000

- Wed. 1 Choir Practice 6–6:45 p.m. Class: *The Year 2000 and After*, 7–8 p.m., WMEA Center
- Sun. 5 Sunday Service: "**How to Use the Teaching**," with Joleen D. Du Bois. 10:00 a.m., Yavapai Hills Clubhouse
- Tues. 7 Class: *The Expressions of Leadership – Fourth year*, 7–8 p.m., WMEA Center
- Wed. 8 Choir Practice 6–6:45 p.m. Class: *The Year 2000 and After*, 7–8 p.m., WMEA Center
- Sun. 12 Sunday Service: "**The Teaching and Experience**," with Rev. Joleen D. Du Bois, 10:00 a.m., Yavapai Hills Clubhouse
- Tues. 14 Class: *The Expressions of Leadership – Fourth year*, 7–8 p.m., WMEA Center
- Wed. 15 Choir Practice 6–6:45 p.m. Class: *The Year 2000 and After*, 7–8 p.m., WMEA Center
- Sun. 19 Sunday Service: "**Sun Festival of Pisces II**," Meditation and lecture with Rev. Joleen Du Bois 10:00 a.m., Yavapai Hills Clubhouse
- Tues. 21-25 Annual White Mountain Education Association Convention
- Sun. 26 Sunday Service: "**The Fiery Path and the Teaching**" with Star Bettis, 10:00 a.m., Yavapai Hills Clubhouse
- Tues. 28 Class: *The Expressions of Leadership – Fourth year*, 7–8 p.m., WMEA Center
- Wed. 29 Choir Practice 6–6:45 p.m. Class: *The Year 2000 and After*, 7–8 p.m., WMEA Center

Torchbearers Class for children every Sunday, 10:00 a.m.
Teen Program meets bi-monthly.

WMEA Center: 543 Eastwood Dr., Prescott - Phone: (520) 778-0638 for information
Yavapai Hills Clubhouse: 4975 Hornet Dr., Prescott (Mail for WMEA will **not** be accepted at this address.)

(All Sunday Lectures from Prescott are available by tape. Tapes are \$6.00 plus \$1.75 for postage and handling.
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