



Meditation Monthly International

Agni Yoga & Intuition

Ask a clever man what has most often warned him of danger, safeguarded him against errors and deviations. An honest man will say the heart. He will not name the brain or reason. Only a stupid man will rely upon conventionally rationalized deductions. The heart is permeated with straight-knowledge. We already voiced this concept long ago, but now we return to it upon another turn of the spiral. We have already passed through the discipline of Heart and Hierarchy, and have pondered upon Infinity. Thus straight-knowledge appeared not as a kind of vague intuition, but as a result of spiritual discipline together with the understanding of the significance of the heart. Thus guide the pupils. At first, cast the necessary concept like a far-reaching net, then cautiously draw in the corners of the net in order to completely surround that which you seek. It is not casually that the symbol of the fisherman casting his net is often pointed out. The heart is not so easy to catch! It is not easy to accept the language of the heart as a reality. Time, devotion, and striving are needed in order to obtain the understanding of the expression of the heart. *Heart*, para. 334

Urusvati knows the contrasts and complexities of the principles of life, which even in the simplest cases can easily be misinterpreted. For example, We indicate that attention should be paid to all details of life's events, but at the same time warn against self-indulgent absorption with illusion.

Some people will argue that it is impossible to draw a clear line between reality and illusion, and it is true that only through straight-knowledge or the highest intuition can one discriminate between them. By refining one's perception reality may be seen in its true proportions, but a correct point of view must be obtained. For example, people may rejoice at the beginning and sorrow at the end of an undertaking, but looked at from another perspective it might elicit a quite different reac-

tion, and they would rejoice at the end while bearing good will toward a beginning that is fraught with dangers.

Most people forge their convictions and beliefs in ignorance of a future life. Such limitation binds the free will and creates a narrow view of Cosmos. The modern mentality has not changed much and repeats the errors of the ancients. In most cases only the terminology has changed, and the understanding of essential meaning is no deeper. Our work is considerably complicated by the gross conventions invented by the human mind.

Long ago the Thinker was concerned that one's mind and head should not be constricted even by a crown. He used to say, "A crown is no good if it does not fit." *Supermundane II*, para. 393

Intuition and so-called sensitivity will pertain to the Fiery World. People are not occupied with the question why only certain persons are gifted with sensitiveness. In an apparatus indicating fieriness it is possible to observe also the endowment of intuition. Likewise, the manifestation of the oscillations of a pendulum denotes straight-knowledge, in other words, fieriness. Not seldom do We speak about the same thing under different

continued on page 6



Networkers' Letter

by Joleen D. Du Bois

Dear Friends,

Each year during the month of August, we take a summer vacation from our weekly evening classes at the Center to absorb and assimilate the many months of study, giving time for personal review and life assessment. August is also a pinnacle time in which various committees meet together for some intense creative planning, planning that oftentimes embraces many months and years to come. We believe the committee experience is an integral part of building group consciousness.

Serving on committees within your spiritual group provides opportunity for the group as a whole to build group integration, alignment and synthesis. Committee meetings serve as wonderful opportunities to reveal a new level of consciousness of the individual and the group. Committee work helps individuals to bloom and unfold their hidden potentials and talents; it teaches tolerance and forgiveness of one another, provides opportunities to cultivate leadership, and evokes striving to develop greater potentials in everyone. If the members of the committee are united in their hearts, there is a resonance that enables them to selflessly serve the needs of the group's vision. Integration and alignment between the physical, emotional and mental natures of the members of the committee forms a cooperative atmosphere, an atmosphere that enables them to serve the needs of the committee without ego and vanity. Meeting times can be used in a most essential manner, with a high level of creative vitality. In addition to the organizational aspects of committee meetings, a responsibility of committee leaders prior to and during the meeting will be to take every care possible to maintain an atmosphere of harmony, rhythm and cooperation, for in such an atmosphere, any intrusion of negative psychic influences can then be prevented.

Oftentimes committees will find themselves with one or two ornery members who seem to shift the whole focus of the meeting upon their difficult personality; their biased

opinions; demanding, bossy, and argumentative attitude; and this and that, while the rest of the committee struggles to equalize the problem, struggles to stay in a positive emotional and mental balance, and tries to bring the difficult member(s) to their senses. However common it is to find these sorts of problems prevailing in committee meetings, it does, nonetheless, bring many delays to the successful planning of activities and sometimes causes difficult or severed relationships among the committee members.¹

If the majority of members on the committee have integrated personalities and are aligned with the goals of the meeting as well as the overall vision of the Group labor, they will quickly find a way to synthesize the more difficult members. Oftentimes the leader of a discipleship group will purposely place a difficult person onto a committee to help both the troublemaker, as well as the whole of the members of the committee, to learn how to function as a more cooperative, harmonious unit. On the other hand, if there is an obvious lack of integration and alignment within the whole of the committee, this condition in itself will serve as a spiritual test to the committee, causing them to spend more time on learning the laws of harmony and cooperation in group consciousness as a goal in itself.

I was thinking recently about the day that Torkom Saraydarian wrote me a letter in which he asked the group to publish one of his manuscripts, *Spiritual Regeneration*. We were so very eager for the opportunity. The opportunity immediately became a group project with many committees: We established a fundraising committee; an editing and proofreading committee; a publishing committee, which included computer experts, researchers to find and study the most recent book publishing rules and locate a professional book printing company; an artistic committee; a committee for book distribution, who had to learn



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Nicholas Roerich Museum New York, NY.

Cover Picture by Nicholas Roerich ©

the system for distributing books and how to find book distributors, as well as learn the details of national and international mailing and packaging, cost effectiveness, how to register the book with the Library of Congress and obtain an ISBN number, etc. It took over a year for the whole of the book to come together in a most beautiful form—all done with volunteer help from committees within the group. I still remember the day the many hundreds of cartons of printed books were delivered at our doorstep; it was a most sacred moment of united joy. It was during that year-long project that we learned about the “fine print” of group consciousness. The group moved from simply sitting in a classroom, studying the points of group consciousness, to putting the Teaching into manifestation. We learned that despite the many difficulties and setbacks, the challenges and concerns, as long as we maintained an atmosphere of harmony, rhythm and meditation—where we set aside our personal interest and stayed aligned to the purpose of the project—each step led us toward an experience that prepared the group for more complicated and responsible projects, all carried out in service to Hierarchy. We began as a group to experience synthesis.²

All groups are challenged to cultivate integration, alignment and synthesis, whether the group is a family, a spiritual group, a community, nation or group of nations, or a humanity. Look out at the night sky tonight and breathe in a beautiful model of group integration, alignment and synthesis.

Shanti,



Joleen D. Du Bois
President

1. Esoteric groups who serve according to the laws of discipleship will find many wonderful gems of wisdom, and specific guidelines on conducting meetings in their group from the book *Challenge for Discipleship* by Torkom Saraydarian, as well as in the book *The Psychology of Cooperation and Group Consciousness*.

2. Synthesis here means that the plan of the Soul of the Group is assimilated by the parts and all parts are working together to express the plan of the Group.

The Teachings of Agni Yoga

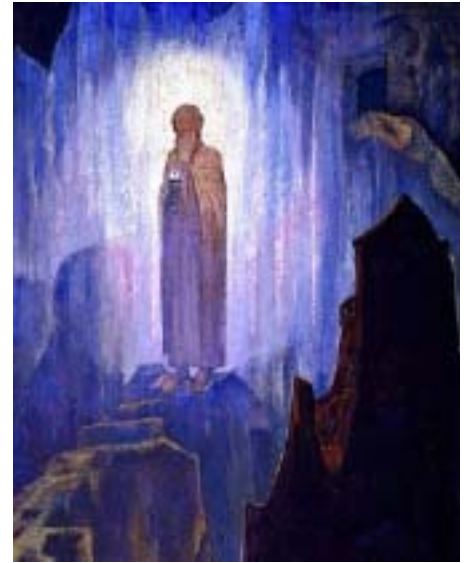
a Sunday Talk by Joleen Du Bois

The Teachings of Agni Yoga were written by a Master, the Master Morya. As you read the books from the Agni Yoga series you learn about the level of a Master's Mind, for he writes from His own level. A few years ago, my Teacher explained that the Agni Yoga series is written from the intuitional level of consciousness.

What is the intuitional level of consciousness? “Intuition ... pertain(s) to the Fiery world.¹ Intuition can be understood as the “voice of the heart” and as “straight-knowledge.”² Straight-knowledge, as explained by a great Teacher of the 21st century, Helena Roerich – the Mother of Agni Yoga, is intuition of an extremely high quality. Intuition is light itself, having the ability to contact the light center in all life forms.

In order to understand the straight-knowledge of the Teachings of Agni Yoga, one must first expand his consciousness by meditating and reflecting upon the ideas that have been given to us in the 17 books of the Agni Yoga Series. Without an expansion of consciousness, we will more likely depend upon past memories and the interferences of old outworn ways of thinking. “Since memory is for the past, consciousness is for the future. Therefore We replace memory by consciousness.”³ Second, in our newfound understanding, we must not conclude it is the only level of understanding. Third, once there is a new level of understanding, we should then apply the understanding to our day-to-day life, thereby bringing it into a living ethic.

To meditate means to concentrate and scientifically think about each new idea given, thus expanding one's consciousness. This approach to thinking helps the person to digest the light of the Teaching in such a way that he can properly assimilate the Teaching as a food to nurture his whole way of life. We must meditate and deeply think about M. M.'s great ideas in order to really digest them.



The Teacher by Nicholas Roerich ©

For example, in one of our classes last week the students were reflecting on “Memory is for the past.” Too often students reduce the meaning of the straight-knowledge of the Masters to an ordinary level of understanding, based upon their memory filled mechanism. Memory is stored in the subconscious mind of the human being. The subconscious mind is filled with all of our stored mechanical thoughts, speech and actions; memory can reactivate this storage system in man. Stored in the subconscious mind are all the events of the mental, astral and physical/etheric bodies. The verse also says “consciousness is for the future.” Helena Roerich explains consciousness as the fundamental energy, and the psychic energy of consciousness, is its highest quality. “Consciousness is akin to the spirit understanding; it grows until one's whole being is engulfed as in a flame.”⁴

How do you know you have properly understood the ideas you have studied? By the expansion of your consciousness.

What are the practicing signs of one who manifests the Agni Yoga Teaching into a living ethic? Meditation, discipline,

courage, striving, fearlessness and labor.

A person cannot realistically and successfully climb a mountain to the summit without letting go of the many earthly burdens that hinder his advancement. As his soul unfolds and his light increases, he gradually begins to realize that he cannot wear his old garments to the mountaintop. He must drop his “garments” one by one because they are no longer needed. For example, the clothes that one needs for a desert environment will no longer be the clothes one will need to live atop the snowy peaks of the Kanchenjunga mountains in the Himalayan mountain range. If the level of one’s consciousness has advanced from the physical life, he will no longer dwell in physical memory. If the level of his consciousness has advanced from the emotional life, he will no longer dwell in emotional memory. If the level of one’s consciousness has advanced from the mental life, he will no longer dwell in automatic thoughts—mechanical memory—discarding the old garments as his consciousness expands.

As a person’s light increases, and his soul advances through his labor and conscious striving, he will discover that he is becoming “the mountain,” the Teaching. The esoteric meaning of a mountain is “one who is striving to Infinity, to the fiery worlds.” Mountains are the symbols of initiation of consciousness, of an unfolding consciousness. One who climbs the mountain of striving, labor and renunciation is the one who is on the path of Truth—the path of the Teachings and initiation. This is why we call ourselves the White Mountain Education Association, for the name is a symbol of initiation, striving and expansion of consciousness.

Let us take one of the verses from *Letters of Helena Roerich, Vol 1*, p. 144:

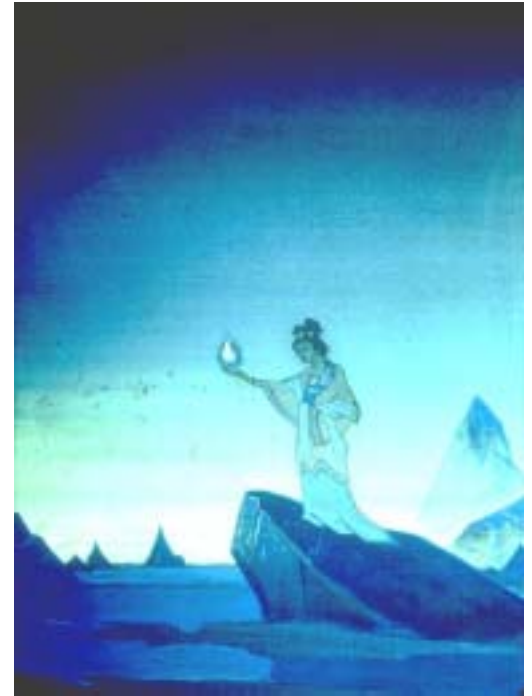
“First of all, the Teaching requires independence of action for the disciple. The Teaching gives direction, generously giving the precious hints, but the disciple must himself ‘with his own hands and feet’ build his path. Therefore, do not expect ready-made formulae. From small hints build the great structure.”

Once the student has constructed bridges to his higher consciousness and he begins to

think through the light of his intuitional body, he is then able to perceive the precious hints from the Masters without falling back into the past behaviors, old habit patterns, old outworn ways of living and thinking. This is another sign that one has expanded his consciousness in the light of the Teaching. Life will present the disciple with a test. If he resorts to his old behaviors, it is a sign that his consciousness had only a momentary expansion. If he applies the living ethics to his physical, emotional or mental life test, he will advance upward toward the mountain top.

What is an example of a “test”? For example, a disciple of the Teaching may be tested on the quality of his creativity, the quality of his patience, his tolerance, his ability to live a life of harmlessness and right speech in his relationships. He will be tested for vanity, ego, bossiness, imposition of will, interference in a coworker’s creative life, gossip and destructive criticism. It will be observed in the Group life if he is argumentative and aggressive, humble and forgiving, inclusive, and if he reflects beauty. He will be tested for jealousy, fear and anger—all elements stored in the subconscious mind. These are some of the simple tests. We are tested over and over again to see if we are ready for a greater service. “You actually know that neither kindness nor intellect alone leads to Us. But spirituality is needed. This quality comes the moment the spirit is ready.”⁵

Here is another example of a test of consciousness: The disciple may receive an impression to move the family home, or if the disciple is a spiritual leader, the location of the Temple. If he is attached to the memories, he will not make any changes. If his spirit is ready, he will respond to the call by making the needed changes in order to be ready for a greater service. Obedience is measured by the contents of the disciple’s heart and the level of his consciousness. If the student of the Teaching knows his part to play in the plan, his ser-



Bringer of Light by Nicholas Roerich ©

vice to the Lord, it then is his consciousness, his intuition, that knows how to manifest his labor and develop the needed skills, talents and abilities through which to serve the Lord.

This is what the Master means when he says “with your own hands and feet,” build your path.

Each disciple must make his own effort. The Teaching gives the direction; it is up to the disciple to prepare the path.

For example, the disciple decides he wants to create a study group. He must decide how to create the group, to select the right students, to consider the right time, right location and so forth. He is equipped to facilitate a study group for the Teachings. If he has the desire but not yet the readiness, he must then go about finding what qualities are missing, what skills are needed, and so forth, to prepare him.

STORY: There was a student in Oregon who wanted to hold monthly full moon meditation gatherings as a service. She had participated in full moon meditation meetings for a number of years and practiced daily

meditation. She had been enrolled in a number of classes on the Ageless Wisdom, and then was tested to bring her experiences into living ethics. One day she was inspired to hold monthly meditation meetings. She telephoned me and we talked about how she could best conduct such meetings: who to invite, where to meet, when to meet, and this and that. Her group continues to meet monthly in the service of monthly meditations.

“With his own hands and feet” means by the disciple’s own labor. Do not depend on someone else to do the work for you, to live the Teaching for you. We must prepare ourselves by our own hands and feet; we must increase our sensitivity in order to hear the voice of our heart, and then be prepared to apply our expanded consciousness into our life of service, creating a path to the future.

The Agni Yoga Teaching does not tell it all, give it all, but it does give us hints and clues, thus giving us guidelines. This is the true Teaching, the Teaching of Agni Yoga, the yoga of future.

The Teaching of the past was to bind the student to the guru in order to build the student’s devotional consciousness, his sense of identity and sense of self. The new Teaching is to help the student become free from the subconscious system, expand his consciousness, cultivate contact with the Fiery Worlds and build Group Consciousness.⁶ To build Group Consciousness requires the student to be in conscious contact with straight-knowledge, with intuition, with the light of his Soul. This he must do through his own efforts, strivings and labor. The role of the Teaching is to help a person break through his crystallized thinking, habits, glamors and illusions, releasing him from the bazaars of ancient habits, irritations, and slumbering mind, to the renewal of Life.

“Therefore, ring the bell only at the right time. Thus you will avoid coercion.”⁷

The Teaching is telling us we cannot force the Agni Yoga Teachings on anyone. If you try to force the Teachings on another, you can prematurely open his nature in such a way that he will lose his mental and emo-

tional balance. We see this happen all the time.

An overzealous person will, in his or her excitement, try to force the Agni Yoga Teaching upon his or her family members, friends, or students whose spirits are not yet ready for the fiery energy of Agni Yoga.

The life (karma) of the student must first create the right conditions, and then the student will grow.

***It is important
never to force
people to study the
Teaching, but
instead, radiate the
Teaching to others
through your own
example of life.***

For example, if you tried to force your five-year-old child to learn the law of physics, his mental body will not be ready to accept such advance information. You don’t start your child with the most complex information. You create the right conditions in his life, and when his spirit is ready, if he is drawn to the subject of physics, he will learn.

We learn over the years, watching many people come and go in the Teachings, that a person will have negative reactions to whatever he doesn’t understand. So, we must start at the beginning. Ring the bell only at the right time....

It takes time to prepare the right conditions to grow and expand. So, it is important to give yourself time, assimilate the Teach-

ing, and soon you will see that you are slowly climbing to the summit of the mountain.

It is important never to force people to study the Teaching, but instead, radiate the Teaching to others through your own example of life.

Bazaars. We are also told the Teaching must not be sold in the bazaars. The Teaching is only for those who search for it; it is for those who are purifying their natures and are striving toward cosmos. This practice will keep the Teaching from degenerating. If you present the Teaching to people who are not ready for it, they will change it to suit their own personality weaknesses or interests.

The time comes in the life of every disciple when he has a major shock. He faces a drastic decision. Does he pass, or does he go back another 10,000 years in his evolution? Does his love for the Teaching motivate him, or do his attachments to money, sex, or separative interests control him? This is the turning point in every disciple’s life.

1. *Fiery World III*, para. 437 (New York: Agni Yoga Society, Inc., 1935), p. 285.

2. *Letters of Helena Roerich, Vol. II* (New York: Agni Yoga Society, Inc., 1967), p. 303.

3. *Leaves of Morya’s Garden*, Vol. II, 2nd ed. (New York: Agni Yoga Society, Inc., 1979) p. 43.

4. *Ibid.*

5. *Leaves of Morya’s Garden*, Vol. I, para. 311, 3rd ed. (New York: Agni Yoga Society, Inc., 1999), p. 97.

6. “That which is created by the one, the universal, law of Cosmos is not sundered by the ordinance of cosmic energy. Unity is manifest through all Space, and this law is reflected in all manifestations of life. The multiple forms of infinity reflect all cosmic fires. Man alone, separating himself from the infinite energy of the manifestation of Cosmos, is precisely eluding Truth. Does Cosmos ordain the annihilation of that which is held together by the one creative and life-imparting impulse? A limited development clouds the understanding of the Fire of Space. Group Consciousness is destroyed by the lack of understanding of reverence of the Origins. This destruction wrought by humanity is great and causes regression. Non-understanding of the purpose, and the excessive expenditure of energy in the erection of mirage all because of ignorance is the greatest incommensurability of the spirit!” (*Infinity I*, para 52.) pp. 55–56.

7. *New Era Community*, para. 129, (New York: Agni Yoga Society, Inc., 1926) p. 94.

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names. It is not easy to fix in the consciousness the fact that such a distant fieriness is close to all life. *Fiery World III*, para. 437

When space is saturated with fires, each cluster scintillates in the centers; therefore, a sensitive organism feels all approaches, and each change of cosmic currents is reflected upon the centers. The affirmation of consonance acts upon the centers, and each vibration reflects on a particular center. Likewise, each planetary event is reflected; and during revolutions and shiftings a sensitive organism resounds to each affirmation. Science will take up the question of consonance, and it will be possible to determine exactly the action of intuition in accordance with the sensations of the centers. Only by such investigation of consonances will it be possible to determine the cause and cooperation. Hence, the study of consonances is the science of the future.

Thus, when the centers vibrate it means that the Spatial Fire is raging. The energies propelled to the subterranean fire rush forward powerfully. The cosmic consonance intensifies all resounding centers; therefore, it is so important to carefully guard the health and the resounding centers. *Hierarchy*, para. 231

Each one must find the key to the Teaching in his heart. Understanding of the universal Teaching can unfold the creativeness of the spirit. The Image of the Teacher can provide an illumined path into the cosmic expanse.

The Brothers of Humanity are a moving force, but it is difficult for humanity to accept that which is unapparent to a crude sight. When the time will come for affirming the fact that straight-knowledge has more power than the eye, then will the consciousness, the intuition, and the subtlety of the human spirit be aroused. *Infinity I*, para. 60

Absorb forever—the so-called gift of discrimination is not a gift but the result of labor and experiment. The foolish word Intuition expresses nothing but limitation. Not through intuition but by many accumulations can one acquire discrimination. To affirm that discrimination is not based on anything is analogous to the statement that imagination

is not a reflection of former experiences. The time has come when that which is seemingly most abstract enters into the chain of events. Man has encountered many situations and has thus refined his judgment. Be assured that he who has no discrimination passed through a coarse existence and made no effort to free himself of it. Thus he deprived himself of the benefit of cognizing through the heart. The heart of man is not young, for its substance is permanent. Some will rejoice at this permanence, because in this concept is eternal life. Some will rejoice that one's own consciousness is also one's own responsibility. Thus the Tablets of Truth enter life. Do not tire of reading the Teaching of Life of all ages. The open heart will rejoice at the intermittence of rhythm. Also, having such foundations we shall understand that the impetus that guides humanity cannot be visible in daily life. In this comprehensiveness let us also find the path to joy. *Heart*, para. 579

Urusvati knows that the heavens continually change. During a single earthly life one can observe many manifestations that cannot be explained by today's science, and even imperfect telescopes can show us that the infinite life is infinitely complex.

People improve their telescopes, but the results are insignificant compared with the astronomical scale. Only by combining telescopic observations with clairvoyance will it be possible to focus upon planetary movements that are beyond the capacity of the telescope.

The question may be asked how one can reconcile astrology with these unexplained movements of heavenly bodies. The fact is that once astrology is understood to be based on the chemism of the stars, it will be seen that each heavenly body has an influence upon Earth, and an experienced astronomer will take into account the special influences caused by the various positions of the heavenly bodies. In the same way, astrology should make use of telescopes and accept clairvoyance. In fact, all fields of knowledge should be synthesized and applied.

Scientists often bring the faculty of intuition into their research. This intuition may already dwell within or may be newly born in the depths of the consciousness. Either way,

it should be heeded, for it is hard to discern the boundary between intuition and clairvoyance, and one should not limit the process of thinking to the physical abilities. Even during ordinary telescopic observation it must be remembered that the human eye works in diverse ways, and We can assure you that man sees things differently each day.

We can properly observe the heavenly bodies only by utilizing these three methods. From an early age, young people should be taught that the complex process of learning is a broad synthesis of all knowledge. Those teachers who begin with methods that limit knowledge are in error.

Ages ago the Thinker was concerned with the broadening of thought, for constraint of thought is unacceptable in philosophy. *Supermundane II*, para. 296

Even earthly things may have a special atmosphere preserved around them. Just before reading a document one may become impressed by a sense of the nature of it. The Teaching penetrates considerably further when first of all it is possible to transmit the essence of a manifestation. I vouch that very soon sensitive apparati will be able to assimilate it. The intuition unfolds normally if spirit is acknowledged.

Especially often do people say, "We are no longer astonished at anything," and forthwith they are astonished at the first inexplicable creak.

Now you will ask why the solitude of the last incarnation is necessary. This is a circumstance very difficult to explain from the earthly point of view, but simple and immutable as soon as one crosses beyond the line of earthly existence. Even in the ordinary approach of a ship to a harbor one observes a similar manifestation. The life of the ship ceases; the journey is ending and the passengers are busy with the matter disembarking, and the recent united activities seem non-existent.

How much more so is the feeling of an organism approaching a condition of complete change. The flow of striving toward the means of expression of the last action is guided by intuition. *Leaves of Morya's Garden II*, para. 18, pp. 89–90.

Aug/Sept 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 *Cosmic Legends of the East*. Please call **Ginette Parisi** at (941) 925-0549 for complete information.

The Ohio (Asheville) WMEA
Study Group meets once a month for a meditation gathering. For upcoming meeting dates and times, please call **Kate Vellenga** at (740) 983-3309 or (614) 323-7093 for complete information.

The Oregon (Lebanon) WMEA
Study Group meets once a month for a meditation gathering. For upcoming meeting dates and times, please call **Vicki Stevens** at (541) 258-6142.

The Colorado (Denver) WMEA
Study Group meets from June 12 to August 17 at 7:00 p.m. on Monday evenings. The group is studying and discussing "What is the Ageless Wisdom." Please call **Beverly Phillips** at (303) 757-7228 for complete information about classes and Sun Festival meetings.



AUGUST 2000

No Classes in August – This is a time that can be aside for reflection and review, meditation, the study of new ideas and creative activities.

- Sun. 6 Sunday Service: **"The Mysteries of Cycles and the Moon"** with Rev. Joleen D. Du Bois, 10:00 a.m., Yavapai Hills Clubhouse
- Sun. 13 Sunday Service: **"Leo Full Moon Lecture & Meditation"** with Lewis Agrell, 10:00 a.m., Yavapai Hills Clubhouse
- Sun. 20 Sunday Service: **"The Emotional Nature"** with Rev. Joleen D. Du Bois, 10:00 a.m., Yavapai Hills Clubhouse
- Sun. 27 Sunday Service: **"The Importance of Integrity on the Path of Life"** with Rev. Joleen D. Du Bois, 10:00 a.m., Yavapai Hills Clubhouse

New class starting in September:

The New Education

Look for the flyer in this issue or call the office for more information.

(520) 778-0638

SEPTEMBER 2000

- Sun 3 Sunday Service: **"Esoteric Understandings of Evolution"** with Rev. Joleen D. Du Bois, 10:00 a.m., Yavapai Hills Clubhouse
- Tues. 5 Class: *The Expressions of Leadership – Fifth year*, 7–8 p.m., WMEA Center
- Wed. 6 Choir Practice 6–6:45 p.m. Class: *The New Education*, 7–8 p.m., WMEA Center
- Sun. 10 Sunday Service: **"How to Develop Right Human Relations"** with Rev. Joleen D. Du Bois, 10:00 a.m., Yavapai Hills Clubhouse
- Tues. 12 **"Virgo Full Moon Lecture & Meditation"** with Rev. Joleen D. Du Bois, 7–8 p.m., WMEA Center
- Wed. 13 Choir Practice 6–6:45 p.m. Class: *The New Education*, 7–8 p.m., WMEA Center
- Sun. 17 Sunday Service: **"Punctuality and the Path"** with Rev. Joleen D. Du Bois, 10:00 a.m., Yavapai Hills Clubhouse
- Tues. 19 Class: *The Expressions of Leadership – Fifth year*, 7–8 p.m., WMEA Center
- Wed. 20 Choir Practice 6–6:45 p.m. Class: *The New Education*, 7–8 p.m., WMEA Center
- Sun. 24 Sunday Service: **"Purification and the Spiritual Life"** with Rev. Joleen D. Du Bois, 10:00 a.m., Yavapai Hills Clubhouse
- Tues. 26 Class: *The Expressions of Leadership – Fifth year*, 7–8 p.m., WMEA Center
- Wed. 27 Choir Practice 6–6:45 p.m. Class: *The New Education*, 7–8 p.m., WMEA Center

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

All Sunday Lectures from Prescott are available by tape.
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WMEA Center: 543 Eastwood Dr., Prescott - Phone: (520) 778-0638 for information
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In Sarasota, Florida
Call (941) 925-0549

In Denver, Colorado
Call (303) 757-7228

In Asheville, Ohio
Call (740) 983-3309

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